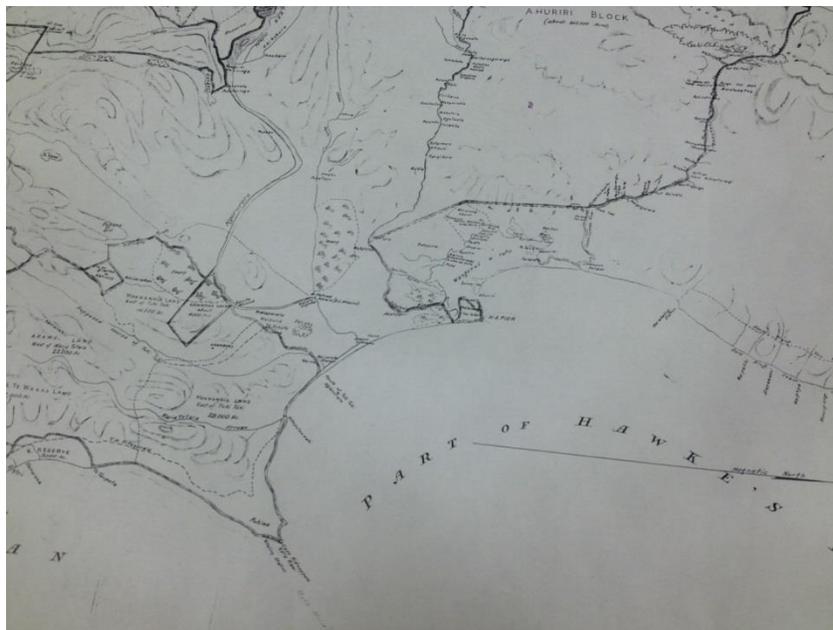


Assessment of Cultural Values Report

Coastal Hazards Strategy 2120 Clifton to Tangoio

Mai Te Matau a Māui ki Tangoio



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Table of Contents

1. Introduction	4
2. Background	4
3. A brief history of the pre settlement patterns of occupation	4
4. Methodology.....	6
 Part One – Present Day Māori Cultural Values	
5. Legal Context	7
6. Statutory Context.....	7
7. What are Māori Cultural Values?.....	8
8. Hapū Interests Today	9
9. Treaty Claims and Settlements	9
10. Marine and Coastal Area (Takutai Moana) Act 2011.....	11
11. Fisheries (Kaimoana Customary Fishing) Regulations 1998	13
12. Iwi and Hapū management plans	14
13. Recognising and acknowledging Māori Cultural Values	14
 Part Two – Cultural Heritage Values – Clifton to the Napier Port	
14. Pā Sites – A Historical Context	15
15. The siting of pā.....	17
16. Intertribal conflict and exile.....	26
17. Kāinga/urupā	27
18. Mahinga kai.....	35
 Part three – Cultural Heritage Values – Tangoio to the Napier Port	
19. Pā Sites – A Historical Context	38
20. The siting of pā.....	38
21. Kāinga/urupā	55
22. Mahinga kai.....	56
23. Gaps in historical data collected	60
24. Conclusions	60
25. Glossary of Māori words	61
26. Bibliography	63

1. Introduction

The purpose of this report is to provide an overview of the cultural values in the coastal area from Tangoio to Clifton. The outcome is a cultural values assessment for Hawke's Bay Coastal Hazards Strategy 2120 to guide the decision making for the implementation of the Clifton to Tangoio Coastal Hazards Strategy 2120 [the Strategy].

The overview, focused on the area of interest of the Strategy, will include:

- a brief history of the pre-settlement patterns of occupation
- whakapapa of the original occupants and how they are manifest in present hapū whānui
- a compilation of wāhi tapu and sites of significance that are registered by public sector agencies
- hapū management plans with cultural values that are registered with local government
- agreements between hapū and the Crown related to the Treaty claimant process
- identification of gaps in the information reviewed with proposed remedies.

2. Background

The Strategy seeks to determine options for responding to coastal hazard risks, namely coastal erosion, coastal inundation and tsunami and the influence of climate change, over the next 100 years.

A Joint Committee [the Committee] was established in 2013 to implement the Strategy. The Committee comprises councilors of the Hawke's Bay Regional Council, Hastings District Council, and Napier City Council with mana whenua representatives appointed by the hapū claimant groups: Maungaharuru Tangitū Trust, Mana Ahuriri Trust and He Toa Takitini/Heretaunga Tamatea Settlement Trust.

A Technical Advisory Group (TAG) comprising council officers with consultant advisers as required, supports the function of the Committee. The delivery of this report is part of the scope of outputs for TAG.

3. A brief history of the pre settlement patterns of occupation

Early occupation of Te Matau a Māui spans the hundreds of years leading up to the arrival of Ngāti Kahungunu, circa AD1550 continuing uninterrupted until the arrival of explorers, sealers and whalers in the late 1700s.

Pre-settlement occupation of the area included:

- fortified pā, strategically sited on cliff tops or on islands that afforded vigil over the ocean with natural landforms such as steep gullies, hilltops or spurs providing security from attack by enemies;
- kāinga, villages located close to protective pā with easy access to freshwater where daily activities occurred;
- māra, cultivations of kūmara and other crops;
- nohoanga, temporary locations of seasonal fishing and hunting activity;

Coastline occupation included access to offshore and shoreline reefs, inshore fishing grounds, estuaries and wetlands – providing food sources, materials for housing, security, clothing, tools and all requirements for daily life. The climate and soils suited the growing of kūmara and other staple crops. Knowledge of tidal patterns and estuarine flows from river mouths with unique gravel shifts was understood by hapū regarding the migration and containment of fish species. Rivers provided access to freshwater and freshwater fish species as well as an important travel route inland. Travel by water and overland was frequent, to engage with neighbouring hapū for purposes including food exchange, maintaining kinship bonds, courtship, access and protection of food sources.

It is customary law that certain whānau and hapū have access to particular resources through whakapapa. From this customary practices were in place, that continue in part today, to determine who may access what resource, and how. For example, Ngāti Tū had a renowned bird snaring area at Waipātiki. Battles were waged and alliances made as hapū sought to assert influence over resources or exact retribution for breaches of customary law.

Turbulent events signaled the settlement era of Ngāti Kahungunu¹ led by the sons of Rakaihikuroa: Taraia I and Te Aomatarahi, whose people established occupation through a process of conquest and marriage alliances known as ringakaha and ahi kaa (Te Whanganui ā Orotu report 1995 pg 20).

The brief but significant visit by the Endeavour in 1769 heralded an era of change for Māori, beginning with Captain James Cook naming Hawke's Bay after Edward Hawke, First Lord of the Admiralty. In the onslaught of change, with the loss of occupation of the lands and access to the resources, much of the cultural memory was lost but for te kura huna, caretaking the knowledge. While tīpuna of the settlement era initially encouraged and invited pākehā to the region, embracing the technology and opportunity promised, the impact of settlement has meant an interruption to the transmission of knowledge and customary practices. However, place names remain as a record of events, and early occupation.

¹ The hapū identity prevailed with the term Ngāti Kahungunu being applied much later.

Part One

Present day Māori Cultural Values

5. Legal Context

The Office of the Parliamentary Commissioner for the Environment (2002) in its report *Creating our Future*, described the Crown's commitment to the Treaty of Waitangi as follows:

'Te Tiriti o Waitangi (the Treaty of Waitangi 1840) may be considered to be NZ's founding document. The Treaty records the fundamental bargain between the Crown and Māori - the exchange of the right of the Crown to govern (Article I), in return for confirmation of the rangatiratanga of tangata whenua, and the obligation to protect Māori interests (Article II). The Treaty did not convey any special rights to tangata whenua - rather it confirmed and guaranteed their existing rights to land, forests and their natural resources, including rights in respect of intangible taonga. The principles of the Treaty, as established by the Courts and enunciated by the Waitangi Tribunal, that are relevant to sustainable development include:

- partnership between the Crown and tangata whenua, to act in good faith and to accord each other reasonable co-operation on major issues of common concern
- active protection of the Māori interest in natural resources, species, places and other taonga, which will require more than passive recognition or processes of consultation with tangata whenua
- management of natural resources, species, places and other taonga according to tikanga
- recognition that taonga include both tangible and intangible dimensions and values (PCE, 2001f)²

Provisions have been made in Deeds of Settlement of Treaty claims in the form of statutory acknowledgements and deeds of recognition to demonstrate and enable that commitment.

6. Statutory context

The Treaty is a mandatory relevant consideration in the following statutes that have a particular administration over the subject area.

- Local Government Act 2002
- Conservation Act 1987
- Resource Management Act 1991
- Fisheries (Kaimoana Customary Fishing) Regulations 1998
- Marine and Coastal Area (Takutai Moana) Act 2011
- Heritage New Zealand Pouhere Taonga Act 2014

² file:///C:/Users/KAHC/Desktop/sustainability/Creating_our_future.pdf

7. What are Māori Cultural Values?

The question was posed by Landcare Research, Manaaki Whenua in 1994/95, who undertook an extensive process to define or describe what was meant by the term “Māori values”. The following definition of Māori values was developed:

'any natural resource, area, place, or thing (tangible or intangible) which is of physical, economic, social, cultural, historic, and/or spiritual significance to tangata whenua'.

The definition was deliberately left open ended so that certain objects, attributes, or other things of significance were not constrained in meeting this definition. The definition, by including the word 'intangible', caters for language as in Māori place names, particularly those used by tangata whenua, and the recording of information related to metaphysics or to cosmology was also regarded as important.

Māori values, as interpreted from the RMA 1991 and the Historic Places Act 1993 (now the Heritage New Zealand Pouhere Taonga Act 2014), refer to a large range of sites, places, natural resources, objects, features, and things, including:

- biophysical sites, features (e.g. watercourses, lake beds, river beds, landmarks, mountains, land, soil, and water, vegetation, hydrothermal areas, wetlands);
- medicinal plants, plants for weaving;
- cultural/social sites (e.g. marae);
- historic sites of special significance (e.g. pā);
- discrete sites of special significance, often spiritual (e.g. urupā, sacred shrines (tūāhu), and other wāhi tapu);
- Māori place names;
- temporal changes to rohe boundaries, often based on ancestry, that impact on the natural resources therein;
- waka landing and anchorage sites (e.g. ūnga waka, tauranga waka);
- buried art (carvings, including whakairo and pounamu).'³

It is important to note that culture is lived and evolving; while heritage is passed down from preceding generations in what remains or has been retained of a culture or society. This report deals with cultural heritage through identification of traditional sites, and cultural values as expressed through continued use and practice of traditions.

³ <http://www.landcareresearch.co.nz/science/living/indigenous-knowledge/land-use/values>

8. Hapū Interests Today

There has been significant movement in recent times in the way Māori interests in the land, rivers, lakes and sea are viewed by government and local authorities. A long hard road of protest, education, advocacy and legal challenges by iwi and hapū have seen specific provisions for engagement imbedded in legislation. In reality the relationship is between the Crown and hapū.

The post Treaty settlement era has opened opportunity for new ways of managing the natural resources of an area. Engagement of central and local government with hapū through the claimant process and the administration of the Resource Management Act, has provided an opportunity for cultural memory to be reiterated, and significant mātauranga Māori to be retrieved.

The retrieval of knowledge and the assembly of hapū in response to the Crown and local government through submissions, applications and engagement at governance level has encouraged appropriate relationships to enhance progress and development.

This section looks at some of those provisions as they relate to the area of interest. The hapū concerned have documented, through statements of association and in hapū management plans, the areas they deem significant and valuable. Aside from being a legislated requirement it is ethically important to engage the hapū and their representative organisations directly in the discussions and planning for the Coastal Hazard Strategy 2120.

9. Treaty Claims and Settlements

Claims to the Waitangi Tribunal have been settled by three mandated groups in the area of interest of this report: Maungaharuru Tangitū Trust, Mana Ahuriri Trust and Heretaunga Tamatea Settlement Trust. Consideration needs to be given as to how their interests may be impacted by any potential activity under this strategy.

Statutory acknowledgements register the special association the settlement groups have with an area and are recognised under the Resource Management Act 1991. Cultural values for hapū are expressed in detail in the statements of association in relation to each of the acknowledgements. They require Council to provide summaries of all resource consent applications that may affect the areas named in the acknowledgements.

Deeds of recognition oblige the Crown to consult with the Settlement Trust and have regard to their views regarding the special association the settlement groups have with a site. They also specify the nature of input of the group into the management of those areas by the Crown.

9.1 Heretaunga Tamatea Statutory Acknowledgements within the area of interest include:

- Clive River and its tributaries (OTS-110-06)⁴

⁴ Office of Treaty Settlements map reference

- Karamu Stream and its tributaries (OTS-110-11)
- Maraetōtorā River and its tributaries (OTS-110-28)
- Ngaruroro River and its tributaries within the Heretaunga Tamatea area of interest (OTS-110-19)
- Tūtaekurī River and its tributaries within the Heretaunga Tamatea area of interest (OTS-110-25)
- Tukituki River and its tributaries within the Heretaunga Tamatea area of interest(OTS-110-30)

9.2 Heretaunga Tamatea Settlement Trust Deeds of recognition within the area of interest include:

- Clive River and its tributaries (OTS-110-06)
- Karamu Stream and its tributaries (OTS-110-11)
- Ngaruroro River and its tributaries within the Heretaunga Tamatea area of interest (OTS-110-19)
- Tūtaekurī River and its tributaries within the Heretaunga Tamatea area of interest (OTS-110-25)

9.3 Ahuriri Hapū Statutory acknowledgements within the area of interest include:

- Ngaruroro River and its tributaries within the Ahuriri Hapū area of interest (OTS-206-14)
- Tūtaekurī River and its tributaries within the Ahuriri Hapū area of interest (OTS-206-19)
- Ahuriri Hapū Coastal Marine Area (OTS-206-20)

9.4 Mana Ahuriri Trust Deeds of recognition within the area of interest include:

- Ngaruroro River and its tributaries within the Ahuriri Hapū area of interest (OTS-206-14)
- Tūtaekurī River and its tributaries within the Ahuriri Hapū area of interest (OTS-206-19)

9.5 Maungahaururu Tangitū Statutory acknowledgements within the area of interest include:

- Whakaari landing place Reserve (OTS-201-48)
- Tangoio marginal strip (OTS-201-49)
- Esk River and its tributaries (OTS-201-34)
- Te Ngaru Stream and its tributaries (OTS-201-36)
- Pākuratahi Stream and its tributaries (OTS-201-45)
- Hapū coastal marine area (OTS-201-40)
- Rocks and reefs (OTS-201-41)

9.6 Maungahaururu Tangitū Trust Deeds of recognition within the area of interest include:

- Esk River and its tributaries (OTS-201-34)
- Te Ngaru Stream and its tributaries (OTS-201-36)

All of the rivers noted above and the Ahuriri Estuary flow into the bay and are included in the area of interest of the Hawke's Bay Coastal Hazard Strategy 2120.

10 Marine and Coastal Area (Takutai Moana) Act 2011

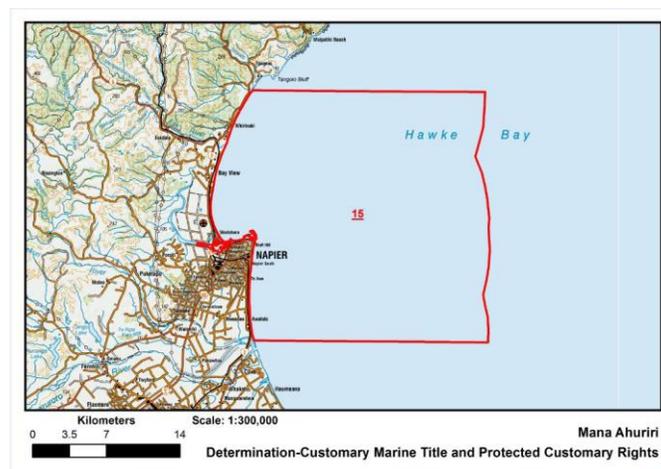
Te Takutai Moana Act 2011 provides for legal recognition of Māori customary rights in the marine and coastal area, either through an agreement with the government or by order of the High Court.

All New Zealanders rights to access the beach as usual are not affected, except where any conditions around wāhi tapu have been included in a government agreement or High Court order recognising Māori customary rights. Customary marine title does give certain rights – for example:

- the right to give or refuse permission for activities by others that need resource consents from local councils or permits
- ownership rights over minerals other than petroleum, gold, silver and uranium
- provisional ownership rights over taonga tūturu found in the area
- the right to be consulted when someone applies for a marine mammal watching permit.⁵

Three applications for customary title within the area of interest have been lodged under the provision for direct discussion with the Crown. Two applications have been lodged for hearing with the High Court.

10.1 Mana Ahuriri Trust has lodged an application covering the area from the mouth of the Ngaruroro River, north to Panepaoa and including the Ahuriri Estuary.

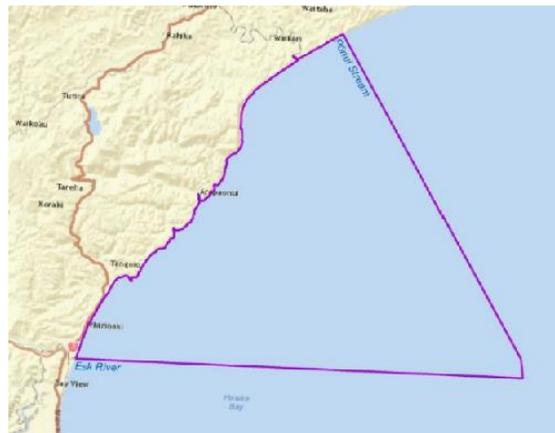


⁵ <http://communitylaw.org.nz/community-law-manual/chapter-25-maori-land/takutai-moana-customary-rights-in-the-marine-and-coastal-area-foreshore-and-seabed-chapter-25/>

10.2 Maungaharuru Tangitū Trust has lodged an application covering the area between Keteketerau and Pōnui Stream



10.3 Ngāti Pahauwera Settlement Trust has lodged an application covering the area between Pōnui Stream and the Esk River.



10.4 Ngāi Tahu o Mohaka - Waikare has lodged an application covering the area between the Mohaka River and the Esk River.

10.5 Ngāti Pārau has lodged an application for the common marine and coastal area on the landward side along the line of the mean high water springs from the northern point Ahuriri harbour mouth, including the coastal area in the Ahuriri Estuary to Awatoto in the south east, to Pania Reef extending out seaward side to the outer limits of the territorial sea.⁶

⁶ Hawke's Bay Today 29 June 2017, public notices.

11 Fisheries (Kaimoana Customary Fishing) Regulations 1998

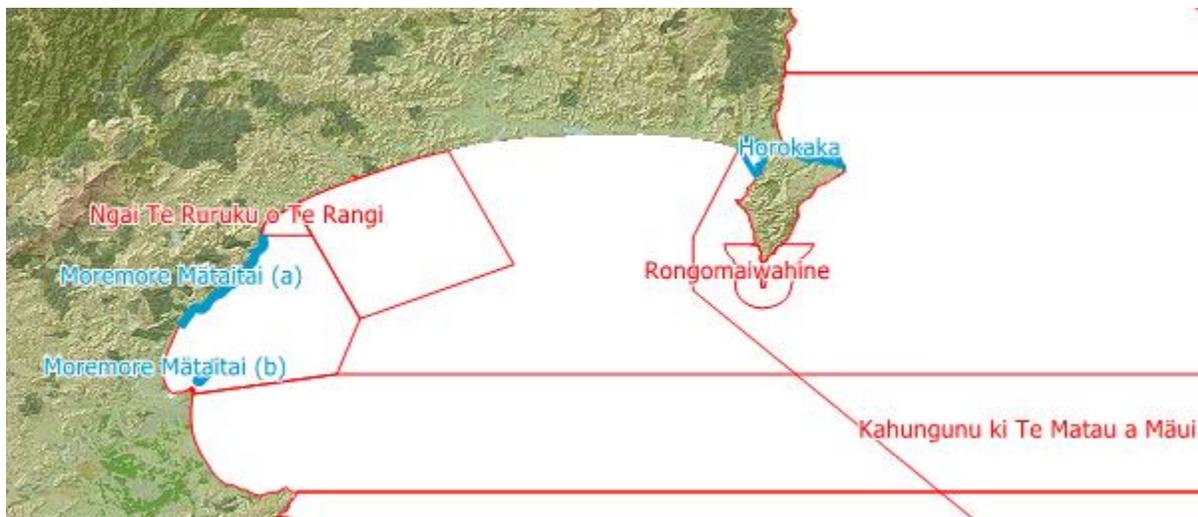
Rohe moana boundaries are registered to enable the management of customary fisheries. Tangata Kaitiaki are appointed to undertake management of customary fisheries within the rohe moana on behalf of hapū.

11.1 Kahungunu ki Te Matau a Māui

The land based points for the registered rohe moana of Kahungunu ki Te Matau a Māui are at Cape Kidnappers and the eastern side of the port of Napier near Bluff Hill.⁷

11.2 Ngāi Te Ruruku o Te Rangi

The land based points for the registered rohe moana of Ngāi Te Ruruku o Te Rangi are from the Bluff Hill to the middle of the Waikare River mouth.⁸ Within the rohe moana, Ngāi Te Ruruku o Te Rangi applied and had approved, the Moremore Mātaitai Reserve. As well as excluding commercial fishing, a mātaitai reserve provides scope for tangata kaitiaki to recommend bylaws to the Minister of Primary Industries to help restore and enhance fish stocks in the reserve. The reserve takes in the Pania Reef and the coastal area shown on the map below.



(Crown 2017)⁹

The Coastal Hazards Strategy actions need to be discussed with Tangata Kaitiaki for Kahungunu ki te Matau a Māui and Ngāi Te Ruruku o Te Rangi as any potential impact on customary fishing must be taken into consideration, prior to implementation.

⁷ A full description of the rohe moana boundary can be accessed from the New Zealand Gazette at <https://gazette.govt.nz/notice/id/2012-go5859>

⁸ A full description of the rohe moana boundary can be accessed from the New Zealand Gazette at <https://gazette.govt.nz/notice/id/1999-go8966>

⁹ <http://fs.fish.govt.nz/Doc/22851/Moremore.pdf.ashx>
<http://www.nabis.govt.nz/map.aspx?topic=CustomaryAreas>

12 Iwi and Hapū management plans

Iwi and hapū management plans are tools for understanding the concerns that iwi and hapū may have in relation to resource management and council planning. When agreed between the parties these plans should be incorporated into the Regional Plan and the District Plan to ensure they are implemented.

Iwi and hapū managements plans currently lodged with the Hawke’s Bay Regional Council within the area of interest are:

- Kahungunu ki uta, Kahungunu ki tai, Marine and Freshwater Fisheries Plan;
- Tūtaekurī Awa Management and Enhancement Plan;
- Ngāti Hori Freshwater Resources Management Plan – Operation Pātiki;
- Mana Ake, Ngā Hapū o Heretaunga;
- Ngāti Hāwea ki Ruahāpia Hapū Management Plan (which is still in draft).

These plans express the values of importance to the Iwi and Hapū in the area they represent. Many values are held in common although there may be specific values associated with hapū and certain areas of significance.

Generally the values include:

- Rangatiratanga – More than a desire to be consulted, but a determination to participate in the management of the natural resources and environment within the rohe;
- Manaakitanga – Continuation of traditional practises, including access to places and resources eg mahinga kai, in order to look after the needs of the whānau, hapū and host responsibilities.
- Kaitiakitanga – An assertion to stop the degradation and work towards restoration of the natural environment, to fulfil the roles of guardian and stewardship of physical natural resources.
- Mauri – The absolute need to maintain and enhance the essential quality and vitality of a being or entity; a physical object, individual, ecosystem or social group in which this essence is located.

13 Recognising and acknowledging Māori Cultural Values

It is important that recognition and acknowledgement of cultural values is incorporated into the policy direction and strategic activities of the Committee. It is a key issue to be taken into account if the Strategy is to be both effective and culturally appropriate and most importantly, responsive to hapū and their cultural values.

Part two

Cultural Heritage Values Clifton to the Napier Port

14 Pā Sites – A Historical Context

Our narrative begins with the renowned explorer Whatonga, grandson of Toi and captain of the waka Kurahaupō. The name Heretaunga derives from the mooring of the Kurahaupō waka when it arrived in Te Matau a Māui tikitiki-a-Taranga, Hawke's Bay. Whatonga is said to have relocated from Nukutaurua on the Māhia Peninsula and settled at Te Awanga in the 1300s where he lived with his first wife, Hotuwaipara, the mother of Tara-nohu. Ngāi Tara are his descendants.

Whatonga's second wife was Reretua who bore Tautoki, who was the father of Rangitāne. Rangitāne are his descendants. The mother of Rangitāne was Waipuna, belonging to the Kupe people who migrated from Wairarapa to Waimarama and Te Mata a Māui. Rangitāne and Ngāi Tara were two of the resident iwi when Ngāti Kahungunu, led by Taraia I and Te Aomatarahi, migrated to Hawke's Bay about AD1550 (Parsons 2004).

Pre Kahungunu occupation of the rohe Te Matau a Māui is estimated by radiocarbon dating of ancient pā sites to be in the era of the late fifteenth and early sixteenth centuries. However excavations of pā and midden on Roro o Kuri, an island in Te Whanganui ā Orotu, suggest earlier settlement of the district around the twelfth and thirteenth centuries.¹⁰ Iwi resident in the Hawke's Bay area during these times are documented as Ngāti Awa and Ngāti Whatumamoā around Ahuriri¹¹; while Ngai Tara and Rangitāne predominantly lived south of the Ngaruroro.

The archaeological work produced identifies a number of pā sites, pits, middens and other evidence and provides an insight into the earliest occupation of this area of the Hawke's Bay. Based on radio carbon dating and other scientific analysis, Lady Aileen Fox¹² proposes three periods of occupation 'commencing about AD1450 to 1500 and ending... about AD1600 or later'. M W Allen suggests that 'occupation of the site may be later in time, more continuous, or shorter in time than the analysis suggests.' He proposes occupation between AD1550 and AD1750.¹³

¹⁰ Te Whanganui a Orotu Report 1995 pg 15

¹¹ Maruiwi were part of Ngāti Awa; the descendants of Marutapoanui (Ngāti Maru) were of Ngāti Whatumamoā Wai 400, The Ahuriri Block 1997 p27

¹² Archaeological investigation of the area of interest to this report has been somewhat limited with English Archaeologist, Lady Aileen Fox surveying various sites around Cape Kidnappers, Clifton and Te Awanga in 1974 to 1975 and carrying out excavations at Tiromoana Pā, Te Awanga, publishing her monograph under the title, Tiromoana Pa, Te Awanga, Hawke's Bay, Excavations 1974-5 in 1978

¹³ American archaeologist, Mark Wilson Allen studied the area in 1990 in conjunction with students of Te Rūnanganui o Ngāti Kahungunu. Allen published his dissertation towards his PhD with the University of California, Warfare and Economic Power in Simple Chiefdoms, The development of fortified villages and Polities in Mid--

The accuracy of historical dates cannot be more clearly defined by archaeological investigation and technology. So too the accounts of oral history, documented through multiple sources, have variations depending on the viewpoint of the person relating the history and the person recording it. An example of this is provided in the Department of Conservation's publication: Assessment of Heritage Significance – Otatara Pā Historic Reserve' June 1997 where multiple accounts of the history of settlement are recorded.

According to hapū narratives and whakapapa, this early phase of occupation took place between the sixteenth and seventeenth centuries (Paku P. 2017).¹⁴

Disputes in northern Hawke's Bay prompted a migration of Rākahikuroa southwards led by Taraia, the great grandson of Kahungunu and son of Rakaihikuroa. Taraia was told of the fertile flats around the mouths of the Tukituki and Ngaruroro Rivers, and the fact that these rivers had a plentiful supply of kahawai (Mitchell 1944 pg 111).

Battles and conquest ensued resulting in further settlement of the area. Taraia lived initially at the mouth of the Ngaruroro River, an area he named **Te Ipu o Taraia** for an event that secured his tenure there (Wilson & Prentice 1939) while Te Aomatarahi, one of Taraia's brothers, assumed the mana and possession of land east of the Tukituki River from Cape Kidnappers to Akitio, Southern Hawke's Bay (Ballara 1998).

Taraia's exploits are well documented by historians and in oral histories of his descendants. His mana extended throughout Heretaunga and his people were responsible for the conquest and occupation, building and defence of a number of pā in the area. **Te Kauhanga Pā** aside the Tukituki River belonged to Te Hika a Papauma under chief Takaha. Taraia was visiting with Takaha, the grandfather of Whatuiapiti, who in his youth also resided there. During a series of battles in which Taraia was killed at **Tahunamoā** near Waiohiki¹⁵, Whatuiapiti escaped to the Wairarapa where he remained with his uncle Tūmapuhia. He spent some time at Pōrangahau, later returning to the Ahuriri/Heretaunga district where through his various exploits he became the prominent rangatira of his era.

Whatuiapiti married Huhuti, grand-daughter of Taraia and Hinepare. Their second son was Hikawera II who, in his later years, lived in one of the cliff top pā of Te Awanga, **Te Riu o te Raharaha** and is known to have fathered Te Roki and Wharariki. The son of Te Roki was Te Ori, one of the men wounded in the clash with Captain Cook in October 1769 during Captain Cook's first voyage to Te Matau a Māui. The incident occurred when an attempt was made to trade with Rangikoianake, Hāwea and others. The son of Tupaia, Cook's Tahitian interpreter, was taken but escaped by jumping into the sea when the waka were fired upon, hence the name Cape Kidnappers was given by Cook to Te Matau a Māui.

The land at Te Awanga was a favoured place of retirement of the Chiefs. Hikawera II lived there in his old age as did his son, Tukuaterangi and in turn his son, Tokopounamu. The Waimarama ancestor, Te

Hawke's Bay, New Zealand, in 1994. Te Runanganui o Ngāti Kahungunu produced a report titled, Ngāti Kahungunu Pa Research Project 1990.

¹⁴ Paku, P. personal comment, peer review.

¹⁵ Napier Minute Book 19 pg90. Evidence of Meihana Takihi

Aonohora gave his pā at Te Awanga, **Te Pā o Mahanga**, to Tokopounamu's sons Te Tutura and Rangikamangungu. A disagreement resulted in Te Tutura dispossessing his brother and gifting the land at Te Awanga, Matahiwi and Clive to Hawea te Marama, who married Te Tutura's daughter, Hinetokaiti, to seal the gift. The hapū of Ngāti Kautere, Ngāti Pawhare and Ngāti Kura then came under the mana of Hawea (Parsons 2004).

Te Awanga was the name of Hawea's pa and it became his permanent residence where he is believed to have lived into the early 1800s. There are three attributions to the name Te Awanga. One refers to awhanga, a fish hook (Parsons 2004). One to awanga, a type of flax prominent in the area (Buchanan, 2004 pg75), the other is Te Awangawanga o Hawea, referring to Hawea's frustration or concern (Paku: He Toa Takitini).

At the time Hawea occupies Te Awanga Pā, another ancient Rangitāne Pā, **Tanenuiarangi**, on the banks of the Ngaruroro River situated opposite the present site of Kohupātiki Marae, was a stronghold that withstood numerous incursions and was still occupied in the 1850s. A battle was waged at **Whakamarino**, a location on the old Ngaruroro towards East Clive, against the grandsons of Hikawera II, Ngāti Tuku o te Rangi, then resident at Tanenuiarangi. Unable to conquer the pā, an emissary was sent by canoe to its landing place **Te Rae o Kore** and peace was negotiated (Buchanan 2004).

15 The siting of Pā

Fortified pā sites identified within the southern area of interest of the Coastal Hazards Strategy are predominantly located at Clifton and Te Awanga. A number of identified and related pā are situated higher on the hills and ridges of Te Matau a Māui, Cape Kidnappers. Whilst these culturally significant pā sites fall outside the geographic scope of this report, they cannot be excluded from the historical narrative as their function was to provide protection of people and food supply for the residents of the pā and kāinga located nearby.

Bruce McFadgen, in his book *Hostile Shores* writes:

'Coastal sites were principally settlements, gardens, food storage and pā. Behind them are the people who occupied the land: the families and communities who tilled the soil, went out fishing and hunting, made their tools, and cooked, ate and slept on the coast for most of their lives. Pā and gardens requires enormous effort to build and maintain, committing individuals, families and communities to days, months, and sometimes years of labour. Other sites were a result of only temporary occupation, possibly a days fishing every once in a while, leaving behind a few shells, and perhaps a broken fishhook or two, the remains of a few gutted fish, and a fireplace.' (McFadgen, B. 2007).

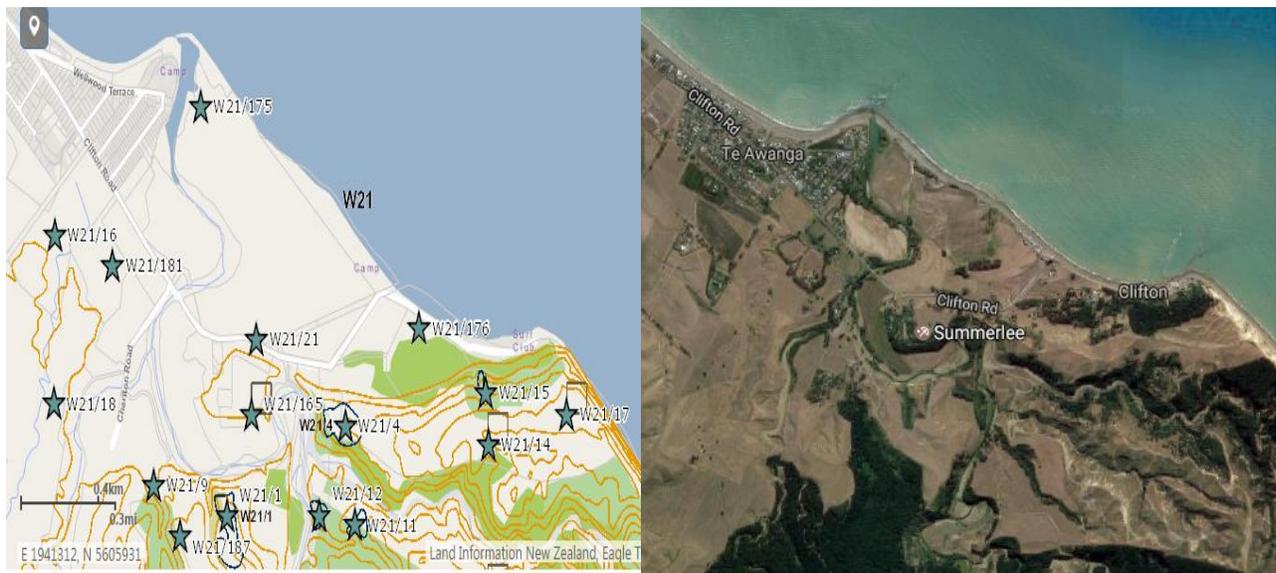
Old excavations and alterations to the land are the most visible remains of the fortified pā including pits, terraces, drains and platforms while middens provide the main physical evidence of the kāinga, mahinga

kai, the places where tīpuna lived, worked and played, fought battles and buried the dead. Fragments of memory remain and are related in oral histories, in books and diaries and in carvings and other art forms on marae and on public display in the district. Where physical remains are known to exist, they are mapped and registered with the New Zealand Archaeological Association and protected by the Heritage New Zealand Pouhere Taonga Act 2014. Hastings District Council records wāhi tapu sites, by agreement of the Hapū concerned, together with the policies and protocols for their protection in the District Plan.

All archaeological sites are protected from unauthorised damage, modification or destruction under the Heritage New Zealand Pouhere Taonga Act 2014 and their contents may be protected under the Protected Objects Act 1975. Any interference with an archaeological site is an offence punishable by a fine of up to \$100,000.

15.1 Clifton and Te Awanga

The archaeological landscape



W21/1	Tiromoana Pā	See below. Excavated 1974-75, Lady Aileen Fox monograph published.
W21/4	Pā site pre 1769 458-466 Clifton Road, Clifton	Fairly good-sized pā above Clifton and the Maraetōtara River. Contains 10 pits with an estimated storage capacity of 151m ³ (Fox 1974-5) and several house sites, some of which are quite large. Protected by several lines of ditch and bank. One of the more elaborate and complex pā of this area. (MW Allen) Terraced pā backing onto a cliff running E-W to the north, and a cliff formed by the river terrace to the SW. Transverse ditches and banks cut the ridgeline up to the west, and the saddle to the east, the ditches are not visible and only the eastern bank remains. A large undefended terrace is located to the north of the cliff and has visible midden and

		oven stones on it. Registered Cat 2, No. 6508. (NZAA 2014) ¹⁶
W21/9	Pits 52-54 Charlton Road, Te Awanga	The pits have been infilled and their rims cut off. A farm track cuts through the site, and a large rubbish hole has been dug into it. Registered Cat 2, No. 6509. (NZAA 2014) ¹⁷
W21/11	Pit complex 452 Clifton Road, Clifton	The pits and terrace are in excellent condition with up to 1 m high pit rims very well preserved. The pit depths are not much greater than the rim depth suggesting a particular form of construction in this area. Some of the pits are under pines (NZAA Upgrade Project, 2006). Site is still in good condition with some pits under trees. A likely village site. A farm track runs part way through the site, but has avoided all visible features and done relatively little damage. Registered Cat 2, No. 6510. (NZAA 2014) ¹⁸
W21/12	Pits, likely village 450 Clifton Road, Clifton	East of the Maraetōtara River. Triangular river terrace with scattered pits. Likely village site. ¹⁹
W21/15	Pā site 458-466 Clifton Road, Clifton	Small pā on spur at Clifton. Defended by ditch and bank. Contains a whare site.
W21/16	Pits, terrace, house sites	Numerous house sites on plateau and high ground above small lake and stream. Site located inland from South end of Te Awanga on first hill above flats.
W21/18	House sites	Pits and house sites on high ground scattered around winding stream Inland from eastern end of Te Awanga follow stream up on to plateau.
W21/21	Te Awanga kāinga	Colonial 1840-1900 (refer to kāinga para 17.1)
W21/165	Teawangawanga a Hawea Pā	See below. Mapped in 1947 by Buchanan
W21/175	Burial site	Long low mound 20x13mt at mouth of Maraetōtara River, Te Awanga, on south flat. Sensitive to erosion. Do not disturb by request of the land owner ²⁰
W21/176	Borrow pits - horticulture	3 main large gravel pits with house sites recorded on east side. Material likely taken for horticulture.

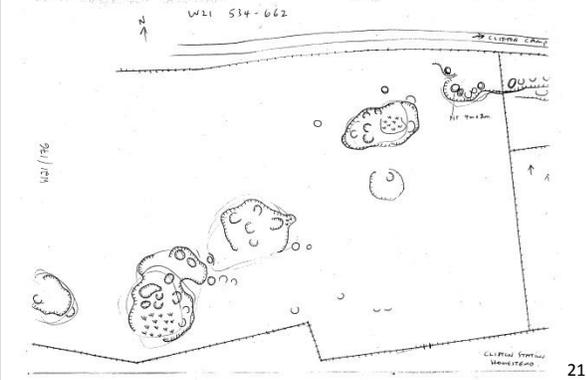
¹⁶ <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/4>

¹⁷ <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/9>

¹⁸ <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/11>

¹⁹ <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/12>

²⁰ <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/175>

		 <p>© 2017 - New Zealand Archaeological Association</p>
W21/181	Pits, terrace, artifact	Located directly in front (E) of house, at edge of natural terrace before it drops down to stream gully & Te Awanga flat. Small adze found, D'urville island argillite
W21/187	Pits, terrace	Series of 6 pits running north-south located along a gentle rise to the west of Tiromoana Pā (W21/1) is likely a satellite site of the large Tiromoana pā. Pit dimensions: 6x2m, 3x2m (possible 3x2m pit adjacent), 3.7x2m, 3x2m, 3x1.6m. Inspected by: Rudd, David. ²²

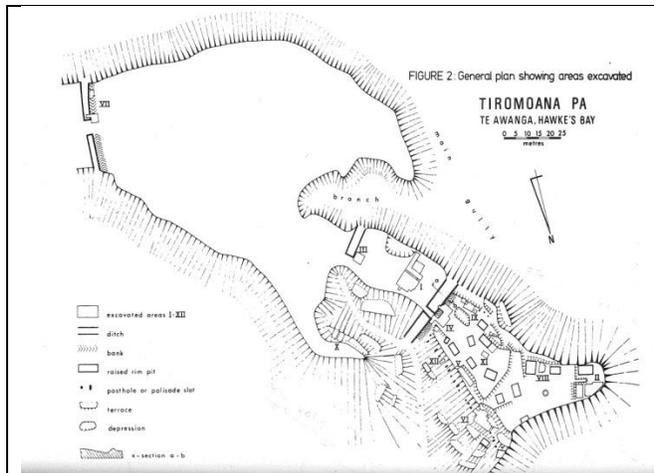
Site Name/ID	Tiromoana Pā W21/1 Whetuariki Pā is the name given to Buchanan (pg 71) With some conjecture that this could be Te Pā o Mahanga
Nature of the site	Pā site; Pre 1769
Source of information	Mark Allen 1994 Ngāti Kahungunu Pā Research Project 1990 New Zealand Historic Places Trust website New Zealand Archaeological Association database Fox, A., Tiromoana Pā, Te Awanga, Hawke's Bay, Excavations 1974-5, 1978
Site description	Pā with 3 lines of defence across spur; 2 banks and 3 ditches at intervals of 150 and 50m. Interior: 14 raised rim pits, house platforms and terraces. Plateau within the outer defences is level and has no visible features besides the ditch and bank defining it. Registered Cat 2, No. 6506. Inspected 09/04/2014 by: Rudd, David. ²³
Location and extent	On end of spur overlooking Maraetōtara River Extent includes part of the land described as Lot 4 DP 327818 (CT 113051), Hawke's Bay Land District and the archaeological site known as Pā (W21/1). ²⁴

²¹ <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/176>

^{22,22} <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/187>

²³ <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/1>

²⁴ <http://www.heritage.org.nz/the-list/details/6506>



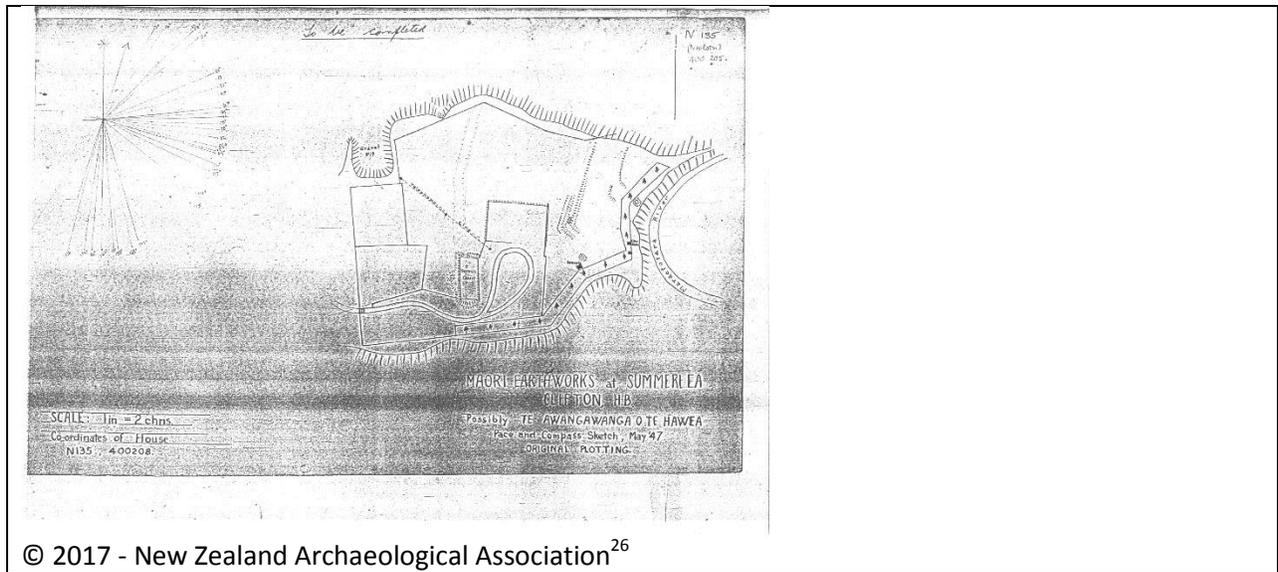
© 2017 - New Zealand Archaeological Association

Rudd, David on 09/04/2014
© 2017 - New Zealand Archaeological Association

Kōrero related to the site	The name Tiromoana was only attached to this pā in the twentieth century by the Shaw family who upon asking locals for the Māori name for sea view were told 'Tiromoana'. The monograph of excavations by Lady Fox set the name in documentation. The pā is possibly called Whetuariki or could be Te Pā o Mahanga. (Parsons 2017) ²⁵
Sensitivity to impacts and confidentiality	Property development

Site Name/ID	Te Awangawanga o Hawea W21/165
Nature of the site	Pā site
Source of information	Mark Allen 1994 Ngāti Kahungunu Pā Research Project 1990 New Zealand Archaeological Association database
Site description	Located at Te Awanga above the Maraetōtara River
Location and extent	Summerlea Station
Kōrero related to the site	This pā was recorded in 1947 by Buchanan (1973: 70-71) has been destroyed but surface remains mapped suggest a small site without a large number of pits (Allen pg310) Said to be a favoured pā of Hawea, the name is a reference to his frustration at invaders. Te Awanga was the name of Hawea's pā and it became his permanent residence where he is believed to have lived into the early 1800s. Occupation of the pā ceased after the exodus to Māhia in the 1820s. (Parsons 2004)
Sensitivity/confidentiality	The earthworks have been partially destroyed

²⁵ Parsons, P: Peer review of report.



15.2 Tukituki

The cluster of sites inland from the coast are all recorded as pits, terraces, house sites. Without going detail of each site, this demonstrates the preference for siting homes on the hills, near fresh water, with north facing aspect. These are all pre 1769 sites, on second row of hills inland from Te Awanga township.



²⁶ <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/165>

Site Name/ID	W9 Te Kauhanga Pa V21/222
Nature of the site	Pā site pre 1769
Source of information	Hastings District Plan Wāhi Tapu section August 2006 New Zealand Archaeological Association
Site description	The site currently runs along the stop bank before running down into the paddock outside the stop bank where there is a new planting of vines.
Location and extent	Located on Tukituki Road on the east bank of the Tukituki River south of the Mill Rd bridge.
Kōrero related to the site	See historical context above. An ancient pā of Te Hika a Papauma, occupied at various times by Takaha and Whatuiapiti.

15.3 Haumoana

Site Name/ID	W8 Old pā site
Nature of the site	Pā site
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Site description	There is no surface evidence to indicate the former occupation (pā). Photograph available HDC 2006
Location and extent	The site is located in a flat, grazed paddock on the east bank of the Tukituki River north of Mill Road.

15.4 Clive/Whakatu

The area from Clive, following the course of the Ngaruroro River to Whakatu was an important area from the time of Rangitāne's occupation in the fifteenth century through to today. There were several tauranga waka along the old Ngaruroro River, a popular travel route for local hapū. One of the most famous of the Heretaunga Pā, Tanenuiarangi was located in this area, as was Pākōwhai Pā and Te Ngaue Pā.²⁷

Site Name/ID	Tanenuiarangi Pā V21/202 recorded as Pā site Colonial 1840-1900 W19 Mahinga kai, Tauranga waka
Nature of the site	Pā site, Mahinga kai, Tauranga waka
Source of information	Hastings District Plan Wāhi Tapu section (August 2006) Ngati Hori Freshwater Resources Management Plan – Operation Pātiki
Site description	Destroyed
Location and extent	Located on the southern bank of the Clive River at Whakatu, near Tuckers Woolscourers.
Kōrero related to the site	"The most famous of the Heretaunga pa, Tanenuiarangi, stood on the southern bank of the Ngaruroro, near the Whakatu Freezing Works, and

²⁷ <http://www.hastingsdc.govt.nz/files/all/resourceconsents/whakatu/partc-culturalimpactassessment.pdf>

	<p>almost opposite Kohupātiki" (Buchanan 1973, p.55)</p> <p>Built by the Rangitāne people of the Kurahaupo waka, until the arrival about 1550 of Ngāti Kahungunu under Taraia I, whose people took occupation of te pā. Tanenuiarangi Pā is associated with many battles and important events throughout the generations right up until the 1850s and is remembered in the name of the meeting house at Kohupātiki Marae.</p>
<p>Sensitivity to impacts and confidentiality</p>	<p>It has been heavily modified by flood control works. (HDC 2006)</p>
<p>Bates, Henry Stratton, b. 1836 :[Tane-nui-a-Rangi Pā, Hawke's Bay, 1859] Reference Number: NON-ATL-0008 A large fortified pa, seen from the opposite bank of a river. A Maori couple seated on the bank in the left foreground and a canoe being poled along the river.²⁸</p>	 <p>A fortified village of the olden time, on the Ngaruroro River, Hawke's Bay. [From a drawing by Lieut. H. S. Bates, 65th Regiment, 1858.²⁹</p>

²⁸ <http://mp.natlib.govt.nz/search/?f=tapuhigrouppref%24NON-ATL-0008&s=a&l=en>

²⁹ http://nzetc.victoria.ac.nz/tm/scholarly/CowDona-fig-CowDona_P006a.html

<p>Ref: NON-ATL-0177</p> <p>A chief's house, with a verandah door and window, a carved tekoteko at the top of the barge boards. Three women are seated on the verandah, two of them smoking pipes. Another woman is seated to the right of the house, her hands in a basin, possibly preparing food. Two other smaller houses are visible in front of the palisades in the background. A fire, a cooking pot and a pig are also present.</p> <p>The pā was in Hawke's Bay</p> <p>Provenance: Cowan collection photograph.</p> <p>Original not used in Cowan's 'New Zealand wars'.³⁰</p>	 <p>Bates, Henry Stratton, 1836-1918. Bates, Henry Stratton, b. 1836 :Native house in the Pā Tane-nui-a-Rangi 1858. Ref: NON-ATL-0177. Alexander Turnbull Library, Wellington, New Zealand. /records/23086427</p>
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Site Name/ID	W20 Te Ngaue Pā and Pakiaka Urupā V21/53
Nature of the site	Pā site, Cemetary
Source of information	Hastings District Plan Wāhi Tapu section (August 2006) New Zealand Archaeological Association
Site description	Mangateretere West X Māori reservation
Location and extent	Located on the south bank of the Clive River between the ends of Johnston Way and Rangitāne Road, Whakatu, either side of the railway bridge.
Kōrero related to the site	Hapūku lived here following the intertribal conflicts. His actions in taking wood from Moananui's preserves and preparations for fortifying this pā in response to conflict with the Heretaunga chiefs over land sales, escalated the parties to battle. Defeated but hunkering down, Hapūku finally vacated Te Ngaue in March 1858 after a spectacular ceremony the previous evening during which the pā was torched and a lengthy tangi conducted.(Parsons) ³¹
Sensitivity to impacts and confidentiality	The site is on land zoned industrial and currently used for composting green waste and storing crushed metal, disused iron girders etc. (2006).

³⁰ <http://natlib.govt.nz/records/23086427?search%5Bpath%5D=items&search%5Btext%5D=Tane-nui-a-Rangi+%28Meeting+house%29>

³¹ Bickler, S., Clough, R. (2013): Ruataniwha Water Storage Scheme Archaeological Assessment

Site Name/ID	Pākōwhai Pā V21/314
Nature of the site	Pā site.
Source of information	New Zealand Archaeological Association
Site description	‘It was an old established pā existing in the pre- Kahungunu days, but became much better known in early European days’ (Buchanan 1973:56)
Location and extent	Pākōwhai was on the North bank of the Ngaruroro just downstream from Pākōwhai Bridge
Kōrero related to the site	Puhara established a pā at Pākōwhai in 1845. In the early 1850s, the catholic mission was established here before moving to Meeanee. Pākōwhai later became Karaitiana Takamoana’s settlement. The Repudiation Movement (the Repudiation Movement sought to resist alienation of Māori lands) had their press for the newspaper, Te Wānanga, established here. ³² Flooding of Pākowhai pā caused Henare Tomoana to relocate the hapū to Waipatu.

Site Name/ID	Tāonoke Pā
Nature of the site	Pā site
Source of information	Whakatū Arterial Cultural Impact Assessment (HDC)
Location and extent	Located between 128 Ruahāpia Road and the Karamu Stream in an orchard marked by three mature walnut trees
Kōrero related to the site	Meihana Takihi lived at Taonoke. The land is still in Māori ownership and occupation being succeeded to by his direct descendants.

16 Intertribal conflict and exile

The period that followed this internecine conflict presented a significant threat to the people of Ahuriri, Heretaunga, Tamatea and the Wairarapa. Incursions seeking to avenge past offences were exacerbated to the point the people were threatened with annihilation. Under the leadership of Pareihe who enlisted support from Te Wera Hauraki, many of the hapū left their homeland for the security of Nukutaurua and safety in numbers gathered there. Those in exile did not fare well, with lack of food and sustained attacks from outside iwi reducing their numbers. Others remained to fight on, suffering heavy losses and humiliating defeat, with captives removed to the Waikato, Tuwharetoa and other regions. Battles were fought all over Heretaunga with Roto ā Tara and the coastal settlements at Te Whanganui ā Orotu around to Te Awanga being prime targets for attack, access to the interior being through the estuaries and upriver or over the mountain passes.

³² <http://www.hastingsdc.govt.nz/files/all/resourceconsents/whakatu/partc-culturalimpactassessment.pdf>

Throughout this period (1820s-1840s), travel between Heretaunga and Māhia continued as the hapū sought to retain ahi kaa and maintain a food supply until it was deemed safe to return and repatriate the land.

The signing of the Treaty of Waitangi in June 1840 by Te Hāpuku was suggested by Bunbury as a way to reduce the fighting.

“On 24 June 1840, the chiefs Te Hāpuku, Waikato and Mahikai signed the Herald sheet of the Treaty of Waitangi. The official party, which included Edward Williams and Thomas Bunbury, arrived at the mouth of Tukituki River on the day. Hara, who had already signed the treaty, came with Te Hāpuku and also acted as a witness.

When Te Hāpuku refused to sign at first, Bunbury assured him that the British government ‘would not “lower the chiefs in the estimation of their tribes”; rather, Te Hāpuku’s assent to the treaty “could only tend to increase his consequence”.’ [1] Bunbury also claimed that the treaty would reduce fighting between tribes. Despite these arguments, it was Hara who eventually convinced Te Hāpuku to sign the treaty.”³³

The establishment of William Colenso’s mission in 1844, added confidence enough for the return of the remaining people from Nukutaurua. The mission station was located on the south side of the Waitangi Stream, across from **Awapuni** which was on the north side of the stream.

On return of the hapū from Nukutaurua, many of the cliff top and hill top pā, restricted by tapu, were abandoned. This post Treaty era signaled settlement by pākehā and the beginning of the land sales in the 1850s. Once the lands were no longer occupied by the hapū, pākehā settlement and development followed with some of the locations, names and events around these pā, fading from living memory.

‘In the midst of intermittent strife the arrival of whalers, sealers and traders, then settlers, began. They started ‘squattening’ in the region, and by the mid 1800’s the district was swamped. Tāngata whenua were overwhelmed with their own in-house issues which distracted them from quite possibly the greatest threat of their time; western civilization.’ (Te Taiwhenua o Heretaunga, 2012).

17 Kāinga/urupā

With the conflict of the 1820s and 30s behind them, the people re-established kāinga around the inlets to the Ngaruroro and Tukituki rivers and along the coast from Te Awanga to Awatoto. The kāinga were located in close proximity, probably to reinforce their security and deter potential attackers. This location provided direct access from the coast, inland via the Tukituki, Ngaruroro, and the Tūtaekurī rivers. The Tūtaekurī at that time flowed into the estuary and Te Whanganui ā Orotu. Transport via canoe was commonly employed and hapū had direct access to seafood and the fertile lands for seasonal

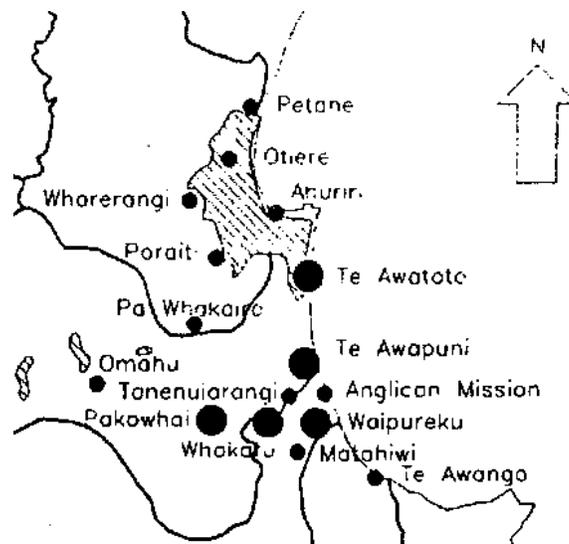
³³ <https://nzhistory.govt.nz/politics/treaty/location/Hawke's-bay/24-june-1840>

crops. The Mission station of William Colenso was situated on swampy land at Kowhakaroro on the southern side of the Waitangi Stream and central to these kāinga so as not to exaggerate a claim by any one particular chief to the missionary and his resources.

While Colenso was settled at Awapuni, the catholic priest Reignier arrived at Pākōwhai in 1850, followed by Lampila and two brothers, they set up a mission at Pākōwhai alongside Puhara Hawaikirangi. This was not the first visit of the catholic faith, being preceded by Baty in 1841 and Lampila in 1848, a number of baptisms had already been performed and a catholic presence at Pākōwhai established (Mannix, J. J 1980).

Urupā are generally located close to the kāinga and may be all that remain of once thriving settlements.

Figure 1. Location of Kāinga sites circa 1840 with estimated population (Allen 1994).



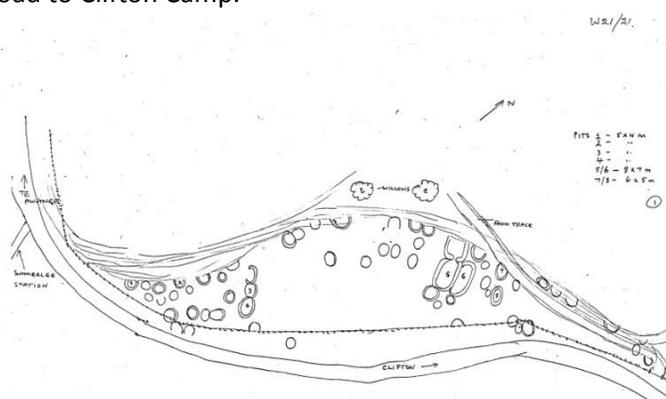
‘The principal Maori villages in the vicinity of the proposed station were Te Awapuni, Waipureku, Tanenuiarangi, Pākōwhai, Whakatu, Awatoto and few years later Pokonao. Te Awapuni was later under the chieftainship of Takamoana, who assumed the forename of Karaitiana after his conversion. Waipureku, south across the Ngaruroro, on the present site of East Clive was the village of Kurupo, later known as Moananui.’ (Bagnell & Petersen 1948).

The area was rich in resources and important source of food to support the hapū in residence, however this area was subjected to frequent flooding, described by Colenso³⁴ as an almost annual event in the months of June and July. The lie of the land, network of rivers and wetlands that characterised the Heretaunga plains meant that flooding following periods of sustained rainfall was inevitable.

³⁴ In December 1844 William Colenso came to Hawke’s Bay and established a Mission at Awapuni. His journals and other writings record important data and observations of the area and the people of Hawke’s Bay. His Ahuriri Mission lasted until 1952

17.1 Haumoana/Te Awanga (East of the Tukituki River)

Site Name/ID	W21/21
Nature of the site	Old Kāinga Colonial 1840-1900
Source of information	New Zealand Archaeological Association
Site description	Historic Māori settlement site
Location and extent	Just south of Te Awanga township between the road entrances of Summerlea Station and Clifton Station. Narrow paddock on each side of road to Clifton Camp. ³⁵



Site Name/ID	W5 Old Kāinga and fishing village
Nature of the site	Old Kāinga and fishing village
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Site description	It is currently occupied by a small vineyard. Photograph available 2006
Location and extent	The site is located at the end of Grange Road North between the last house and the stop bank.

Site Name/ID	W7 Rangatira Island [Rangiriri?]
Nature of the site	Wāhi tapu
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Site description	It is a flat swampy paddock inside the stop on the east bank of the Tukituki River.
Kōrero related to the site	...also a breeding place for inanga

³⁵ <https://archsite.eaglegis.co.nz/NZAA/Site/?id=W21/21>



17.2 East Clive – Waipureku/Matahiwi (West of the Tukituki River and east of the Clive River)

Site Name/ID	Waipureku
Nature of the site	Kāinga,
Source of information	Dictionary of New Zealand Biography Vol 1(Ballara 1990) P Parsons
Location and extent	On the Northern side of the Tukituki River mouth. Waipureku Road is there today.
Kōrero related to the site	Te Moananui, also called Kurupo was the principal chief of Ngāti Hawea. He established his people at Waipureku. With him were his brothers, Te Karawa and Matenga as well as Ngāti Kautere who lived under his mana. When Ngāi Te Upokoiri returned from exile in Manawatu in 1855 a number of them stayed at Waipureku and were given land to cultivate at Pokonao by Renata Kawepo.
	<p>Map courtesy of P Parsons 2017</p>

Site Name/ID	Matahiwi Marae and urupā W11
Nature of the site	Marae complex, cemetery
Source of information	Hastings District Plan Wāhi Tapu section (August 2006) Te Taiwhenua o Heretaunga
Site description	Matahiwi cemetery reservation 1902
Location and extent	Lawn Road.
Ko Takitimu te waka Ko Tamatea Arikiniui te tangata Ko Ngāti Hawea, Ngāti Kautere ngā hapū Ko Kahuranaki te maunga Ko Tukituki te awa Ko Maui Tikitiki-a-Taranga te tekoteko Ko te Matau o Maui te whareniui Ko Hina Taranga te wharekai Ko Matahiwi te marae	
Sensitivity to impacts and confidentiality	

17.3 Awatoto (North of the Ngaruroro River)

Site Name/ID	Awapuni V21/299
Nature of the site	Kāinga
Source of information	Bagnell & Petersen, William Colenso
Location and extent	Just north of the Waitangi Stream beside State Highway 2
Kōrero related to the site	Pareihe established here on resettlement from Māhia but died soon after. In close proximity to Awapuni, across the Tutaekuri River Bridge was the little block of land on which the William Colenso mission station was built called Kowhakaroro. This name was given to one of two moa feathers that adorned Taraia's headdress. (Parsons)
Sensitivity to impacts and confidentiality	Has been registered as an archaeological site with no above ground remains.

Colenso recalls events of 25 June 1847 in a letter to the Hawke's Bay Herald, 16 January 1894

“The sea awfully roaring and lashing over the high bank in front of the house; itself being two or three feet higher than the ground on which the house stands, and only 150 yards from it... Towards evening our raised pathways through the garden and paddock began to disappear

and our Maori domestic lads were obliged to vacate their house and we to abandon the kitchen (detached) which was now under water. The incessant dashing of the water, against the fences, etc., being fearfully agitated by the stormy wind added not a little to the appalling nature of the scene. At 8pm the verandah floor, although about a foot above the raised pathway, was under water and at the same time the floor of our newly erected store was also covered. The wind now subsided and the rain ceased but the furious sea effectually damming up the only open and narrow mouth of the three rivers... caused the waters rushing from the hill country to be returned again over the low lands with frightful velocity. Our goats and pigs, which crowded about us, we took away in canoes to a little rising bank or ridge only a few feet in diameter, our dogs and cats came into the house; while the remnant of our poultry which had escaped the flood in March took refuge on the fence, and in the roof of the house... At 7pm my Maori teacher Renata came across the plains from his little village (Pokonao) in a canoe, stating that his place which is much higher than this of ours was totally under water and the river Ngaruroro coming over its banks in that direction at a fearful rate. The few Maoris who happened to be there, women and children, fled to their patakas...for refuge, while the men with a large number of others from the villages around had proceeded to the beach to try to cut the dam through. I got my whale boat and oars and big canoe fastened to the fence of my entrance gate to be in readiness if we should be obliged to leave..."

Site Name/ID	Awatoto
Nature of the site	Kāinga
Source of information	Te Whanganui a Orotu report 1995
Kōrero related to the site	Tareha's kāinga – on returning from Mahia, Tareha and Ngāti Pārau did not return to Pakake and Pukemokimoki but settled at Awatoto north of Awapuni. Te Koau Island was their base for fishing. Awatoto derives its name from the act of hauling (toto) the waka across the shingle bar from the sea to the creek (Tareha's Creek) from there it could be led into the river proper. (Buchanan 1973)

Site Name/ID	Awapūraho (Tareha's Creek)
Nature of the site	Transport route
Source of information	Bagnell & Petersen; William Colenso 1948 (pg 185)
Location and extent	Waterway linking the inner harbour, through the Waitangi to the Ngaruroro River giving access inland to Pakipaki and beyond.

17.4 Clive/Whakatu

Site Name/ID	W17 Urupā Kohupātiki Marae
Nature of the site	Urupā in current use
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Location and extent	Located just west of the wharenuī at Kohupātiki Marae
Kōrero related to the site	The site includes the gazetted cemetery, a lawn with a single memorial in it to the west, and a block to the southwest inside the stop bank and marked out by lines of willows and poplars that run down to the Clive River and site W15. This is the oldest part of the site and contains burials from the 1860s and even the return of Kahungunu from Māhia. At this time settlement moved from Tanenuiarangi to the current site of Kohupātiki.

Site Name/ID	Kohupātiki Marae
Nature of the site	Marae
Site description	Rotopounamu 1B1A ML1641
Location and extent	Farndon Road, Clive
Kōrero related to the site	

Site Name/ID	W12 Pākōwhai Urupa V21/221 recorded as an archaeological site as a settlement / urupā
Nature of the site	Urupā in current use
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Location and extent	Located east of the intersection of Pākōwhai Road and Farndon Road
	‘The cemetery near the bridge is the resting place of Meihana and his brother, the chief Karaitiana, and the dates for Karaitiana’s death, 1879 is still decipherable on the massive tomb stone. The cemetery is considered to be the burial ground used by the Marist Mission in the 1850s. “...several killed...buried in the little burial ground attached to the Mission at Pākōwhai.” (HBH 1858).’

Site Name/ID	W13 Battle field and Urupā at Pākōwhai V21/314 it is recorded as an archaeological site as a pā/urupā.
Nature of the site	Battle field and urupā
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Location and extent	An extensive site located west of the Pākōwhai Road Bridge on either bank and across the bed of the Ngaruroro River – this is the lowest part of the river before the diversion – and also south of Pākōwhai and Farndon Roads along the north bank of the Clive River (the old Ngaruroro channel) opposite W14.
Kōrero related to the site	The last battle fought in the Hawke’s Bay district between the chiefs of Heretaunga and Te Hapūku was at Pakiaka in 1857. Conflicting views between the chiefs, most of who were opposed to further land sales, was the reason behind this battle. Defeated, Te Hapūku was expelled to Te Hauke where he remained until his death on 23 May 1878. ³⁶ Urupene Puhara, son of Puhara Hawaikiangi, relocated to Pakipaki, taking the catholic faith and his followers with him.
Sensitivity to impacts and confidentiality	The site takes in flood control works, a small orchard, public reserve and farmland. (2006)

17.5 Pacific Beach (Napier CBD) and Marine Parade

³⁶ Wilson J.G. & Prentice W.T, History of Hawke’s Bay 1939

Site Name/ID	Upoko poito
Nature of the site	Wāhi maumahara
Source of information	Prentice, W.T. (1939): <i>The History of Hawke's Bay</i>
Location and extent	Shingle spit and coastline from Waitangi to the Bluff
Kōrero related to the site	People from Māhia were fishing offshore of the shingle spit now known as the Marine Parade. Poor fishing with only a few red gurnet caught prompted an ill thought comparison to Whatuiapiti's red hair. On learning of this insult Whatuiapiti took to his canoe and called upon his tohunga who recited karakia causing a gale to spring up from the sea. With the home advantage, Whatuiapiti's canoe was able to manoeuvre through the mouth of the Ngaruroro River into calmer waters. The five canoes pursuing were not so proficient and were thrown into the sea with all but one man drowning. The bodies of those drowned were carried by the current along the shore from Waitangi to the Bluff. The bobbing of heads in the water was likened to poito, floats, and this area of the foreshore has been known since as Upoko Poito (Prentice 1939) ³⁷

18 Mahinga Kai

In the Heretaunga Tamatea Deed of Settlement the Crown acknowledged that the lakes, rivers, springs and wetlands of Heretaunga Tamatea, including the **Tūtaekuri, Ngaruroro, Maraetōtara** and **Tukituki** rivers, are mahinga kai and the loss of traditional lands has limited the ability of the hapū of Heretaunga Tamatea to access these waterways, to gather traditional foods, and to provide the manaakitanga that is intrinsic to Heretaunga Tamatea; and that the modification and degradation of the Heretaunga Tamatea environment due largely to the introduction of weeds and pests, farm run-off, industrial pollution, and drainage works, has severely damaged traditional foods resources and mahinga kai.³⁸

Coastal reefs and inshore fisheries are important mahinga kai areas for customary and recreational fishing and the gathering of shellfish, where the hapū are confident that the resource is free of contamination. The seeding, planting and breeding of food resource species is just as important as maintaining the traditions for gathering of those resources. Restoration of habitat is supported by hapū desiring to be actively involved with enhancement projects.

The rocks and reefs of the coast are largely outside of the area of interest of the coastal hazards strategy, however the hapū have a special association with them and regardless of the Strategy, maintain a unique and fundamental relationship with these areas. Any potential effects to these taonga must be a consideration before decisions are made.

'Mahinga kai reaffirms the principal component of a traditional economy and importance of transmitting mātauranga, or Māori knowledge. Tikanga such as tapu, karakia, rahui and mana are associated with mahinga kai. The traditional system of exchanging kai within these areas was not simply a utilitarian mechanism for distributing resources. It is certainly as important a social institution as economic. The sharing of kai and resources

³⁷ Wilson, J.G. & Prentice, W.T.: History of Hawke's Bay. 1939

³⁸ Heretaunga Tamatea Deed of Settlement Pg 94

served to reinforce the social order and whakapapa. This is the same for mātauranga. The importance of tikanga associated with mahinga kai around freshwater plays a key role in terms of continuing our ancestral relationship with Papatūānuku, upholding kaitiaki responsibilities, and mana whenua. These environmental values express the customary lore and how customary lore relates to traditional knowledge and the sustainability of natural resources within these areas.’ (Paku 2017).³⁹

18.1 Haumoana/Te Awanga/Clifton

‘Te Awanga was a favourite fishing ground with the Maoris. They kept two large whale boats and two or three large canoes permanently housed close to the beach in raupo sheds. These sheds would provide sleeping quarters for most of them. others just erected temporary quarters with Manuka and raupo. The whale boats were used especially for Blakc Reef line fishing, where fish were so plentiful and such variety that as many as three or more fish could be hauled aboard at every catch. The canoes would be used fror hauling and netting Maori fashion. There was in early days a fine mussel bed close to the camp. It is there still but only a remant of former days.

In those early days there used to be tremendous movement of Maoris up and down the country. It was a common sight to see hundreds of them on the move to social gatherings, tangis and korero. Every year there would be a great fishing festival movement to Te Awanga at the particular time of year when fish were most plentiful in the Bay. There they would spend about three months feasting and catching a winter supply of fish. Naturally they had their own method of curing their catches, which consisted of stretching lines of dressed flax or wire for hundreds of yards, hanging the fish on them and letting the sun do the rest. The full meaning of Kai Pirau (putrid food) could be realised half a mile away.’

JH (Henry) Joll 1950

Site Name/ID	W6 Mahinga kai
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Location and extent	The site is located on the stop bank and the area inside the stop bank on the east side of the Tukituki River. The lot that the site is located in includes the muddy river bank.
Sensitivity to impacts and confidentiality	The site has been heavily modified by flood control works.

³⁹ Paku, P. Personal comment from peer review of report.

18.2 East Clive – Waipureku/Matahiwi (Westside of the Tukituki River)

Site Name/ID	W10 Mahinga kai
Nature of the site	Mahinga kai
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Location and extent	This site is currently located running along the top of the modern stop bank of the Tukituki River below the Mill Road bridge.
Sensitivity to impacts and confidentiality	The site has been heavily modified by flood control works it is correctly located but should be extended down to the bank of the Tukituki River.

18.3 Clive/Whakatu

Site Name/ID	W15 Mahinga kai
Nature of the site	Mahinga kai
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Location and extent	On the south side of the Clive River behind Clive Wool Scourers. It is close to the location of the old pa site, Tanenuiarangi.

Site Name/ID	W16 Tauranga waka
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Location and extent	Located on the north bank of the Clive river behind Kohupātiki Marae and site W17.

Site Name/ID	W18 Mahinga kai Tauranga waka
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Location and extent	Located on the southern bank of the Clive river at Whakatu behind Essex Crescent.
Sensitivity to impacts and confidentiality	The householders have extended their sections across the lot in which the site is located down to the riverbank, so that most of the site is now lawn or garden. This has not substantially affected the condition of the site , which has been heavily modified by flood control works.

Site Name/ID	W19 Mahinga kai Tauranga waka, Tanenuiarangi Pā V21/202 recorded as an archaeological site - a pā
Source of information	Hastings District Plan Wāhi Tapu section (August 2006)
Location and extent	Located on the southern bank of the Clive River at Whakatu either side of the railway bridge.
Sensitivity to impacts and confidentiality	It has been heavily modified by flood control works. Various bits and pieces of industrial garbage are strewn about the site (2006) but this does not substantially affect the condition of the site.

Part three

Cultural Heritage Values Tangoio to the Napier Port

19 Pā Sites – A Historical Context

The people of Ngāti Awa, Ngāti Mahu and Ngāti Whatumamoā claim descent from Toi, Kupe and Awanuiarangi and are thought to be occupying the Ahuriri area around Te Whanganui ā Orotu as early as the twelfth and thirteenth centuries. Ngāti Mahu are the descendants of Tumahuki, son of Turauwha of Otatara Pā who eventually made an alliance with Taraia about AD1550, represented by the saying 'The land is Turauwha's but the mana is Taraia's'. (Mohaka ki Ahuriri report 2004).

20 The siting of Pā

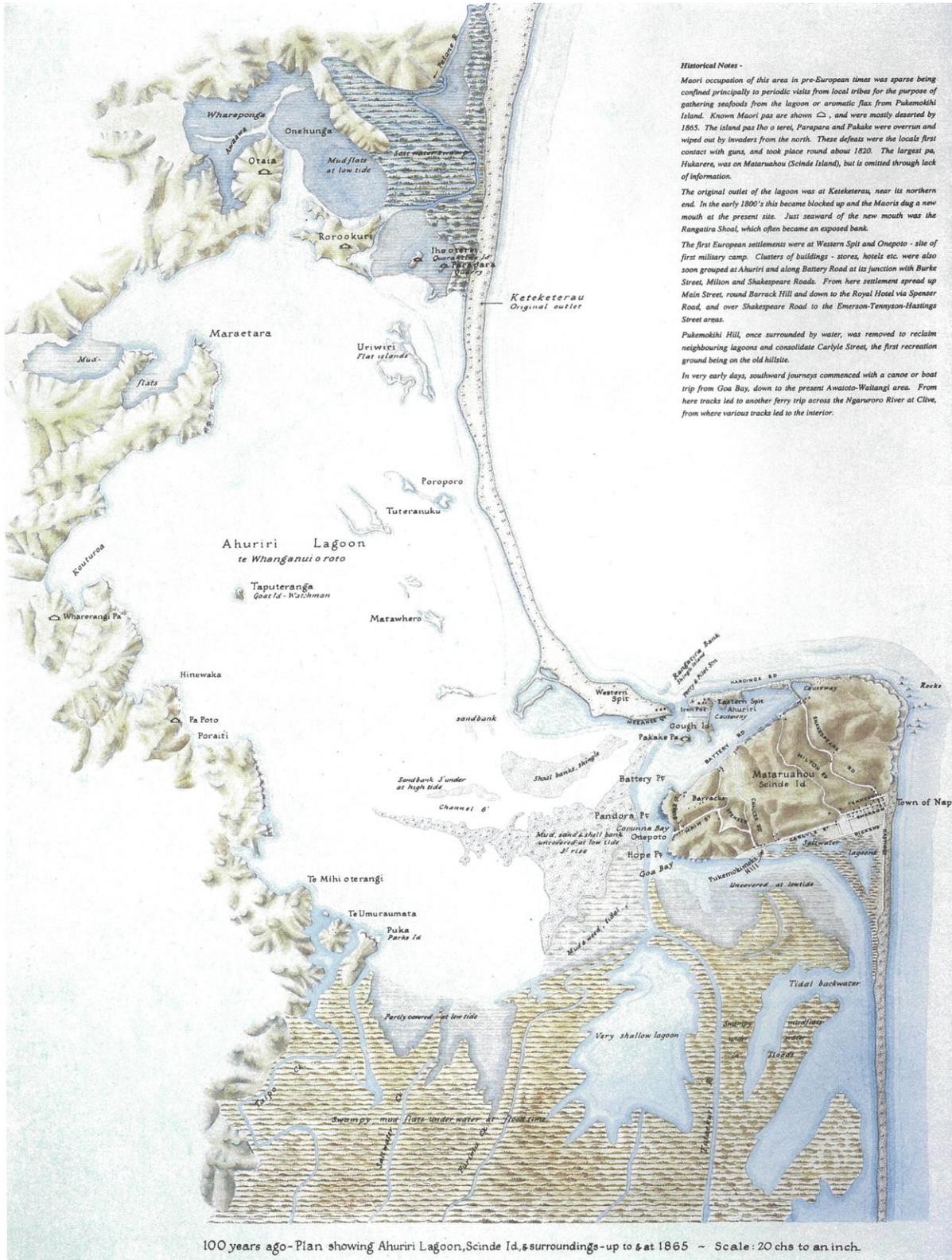
Pā located around the need for security and access to food, freshwater and other resources.

The coastal cliffs north of Tangoio provided high vantage points for pā and evidence remains of pā along the hills above Whirinaki with the renowned Heipipi Pā overlooking Bay View. Other pā were situated on the shores from Tangoio valley through to Bay View, notably at the river mouths and wetlands.

Ahuriri district was protected by pā on the bluffs at either end of this northern area of interest, **Whakaari** to the North and **Hukarere**, atop Mataruahou. Otatara Pā was the largest and one of the most important pā in the district, covering over 40 hectares strategically located next to the Tūtaekurī River. The upper pā Hikurangi, and lower pā Otatara, spread over the hilltops inland of Te Whanganui ā Orotu and supported a significant population.

The shores of Te Whanganui ā Orotu were home **Tiheruheru pā**, originally belonging to Whatumamoā, with a canoe landing place and kāinga on the hill, occupied by Ngāti Hinepare and Ngāti Mahu. To the east was **Ohuarau**, a fortified pā. **Kouturoa**, another fortified pā, stood at the entrance to Kouturoa Bay on the western shores of Te Whanganui ā Orotu while on the southern side was **Pukemokimoki**. Island pā included **Te Iho o te Rei**, **Otaia** and **Otiere** belonging to Ngāti Hineterangi, Te Hika o Te Rautangata, Ngāi Te Ruruku, Ngāti Tū, Ngāti Hinepare and Ngāti Mahu. **Te Pakake pā** was located on a low island inside the Ahuriri heads. (Te Whanganui ā Orotu report 2004).

Te Whanganui a Orotu 1865

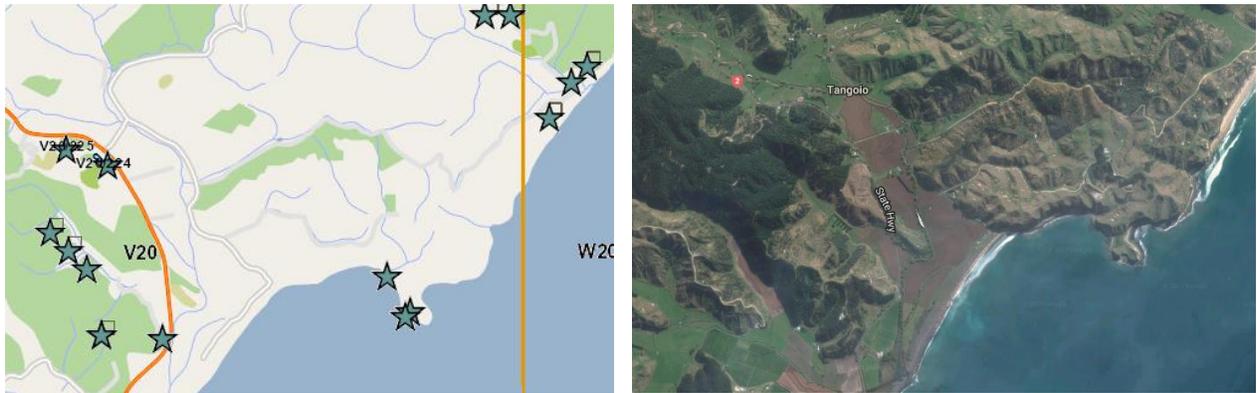


⁴⁰ Map purchased from MTG, Napier 2017

20.1 Tangoio

Archaeological landscape

Whakaari Pā is located at the Bluff above Flat Rock with evidence of settlements to the North East on the cliffs above the coast and inland to the West.



Toi Kairakau established a pā, **Te Pā o Toi**, at the head of the Tangoio valley. The coastal pā of Ngāti Tū include: **Ngāmoerangi**, located on the south side of the mouth of Te Ngarue River, the home of Marangatūhetaua. Ngāti Tū take their name from Marangatūhetaua, a descendant of Tūkapua I, who in turn descends from Toi Kairakau. **Te Rae o Tangoio** where Tataramoa, son of Kahutapere II and Hineterangi, lived; and **Whakaari** (also known as Flat Rock) named after Whakaari, the founding chief of Ngāti Whakaari, a section of Ngāti Tū who lived at Petane (Hopmans 2017).

Marangatūhetaua and Tataramoa, under pressure from hapū to the south who were interfering with their waka and fishing grounds, sought support from Te Ruruku, a chief from Wairoa. In return for his help, Marangatūhetaua gifted land at Waipatiki to Te Ruruku, whose people Ngāi Te Ruruku maintained ahi kaa right through to the days when the Crown Grants for the area were decided.

‘One of Te Ruruku’s sons was Te Karewhenua. Te Karewhenua was a son of the second marriage; he was still living at Petane Pā in 1848 when the missionary William Colenso was building the first chapel there and he describes old Te Karewhenua as an old man, quite old christian native attended by his daughter, his granddaughter, and his great granddaughter.’ (Patrick Parsons, NZAA)

Ngāi Tahu, descended from Tahumatua II through Te Keu o te Rangi, had interests to the North of Tangoio, centered around the Waikare River.

Ngāi Te Ruruku, alongside Ngāti Tū and, Ngati Kurumōkihi, became responsible for the military stability of these extensive lands, resources and the fishing grounds of Tangitū.

Site Name/ID	Whakaari Pā V20/226 W78	
Nature of the site	Pā site; pre-1769, Contact 1769-1840, Colonial 1840-1900	
Source of information	New Zealand Historic Places Trust website New Zealand Archaeological Association database Hastings District Council Proposed District Plan Appendix 50	
Site description	The high bluff above Flat Rock at Tangoio	
Location and extent	M 239 Sec 3A Blk I Tangoio SD Tangoio Beach Landing	
		
	Whakaari Pā from the North and looking down to Flat Rock, the tauranga waka and mahinga kai. © 2017 - New Zealand Archaeological Association	
Kōrero related to the site	“Whakaari is a pā site, and it was a fighting pā. There’s two parts of it; the gap you’ve got the two hills, and one is kāinga, to the north side, and then you’ve got Whakaari itself. The flat rock is the limestone promontory heading out towards the sea, and it went out, oh, when I was a kid it must’ve been about a quarter of a mile at least. But it went further than that at the time of my grandparents. It’s been eroded significantly by the actions of the sea and the wind. Yeah, and that’s why they call it the flat rock, it’s Whakaari. And it was a prominent pā site - which protected our people, in this valley and Ngati Tū from attack” (Fred Reti, NZAA).	
Sensitivity to impacts and confidentiality	This place is of particular significance to Maungaharuru-Tangitū hapū who are represented by Maungaharuru-Tangitū Trust who should be consulted when activities that affect this site are proposed. Further information on this area can be found within the ‘Maungaharuru-Tangitū Hapū Claims Settlement Act 2014’ in the ‘Whakaari Landing Place Reserve Statement of Association’.	

Site Name/ID	Confidential Wāhi Taonga, Tangoio
Nature of the site	Wāhi Taonga
Source of information	Hastings District Council 2016 Maungaharuru Tangitū Trust
Site description	Sites are unnamed and identified only as being within the boundaries in red on the attached plans in order to maintain confidentiality.
	
Kōrero related to the site	See history above

Site Name/ID	Ngāmoerangi
Nature of the site	Pā site, Historic site
Source of information	Gazette.govt.nz https://gazette.govt.nz/notice/id/2015-In1104
Site description Location and extent	An historic site adjacent to Panepaoa (historic site) on the coast south-west of the mouth of Pākuratahi Stream and Te Ngarue Stream approximately 6km north-east of the mouth of Waiohingānga (Esk River). NZTopo50-BJ39 371371 to 373373. Not currently named on mapping.
Kōrero related to the site	Marangatūhetaua lived at Ngāmoerangi

Site Name/ID	W76, W77 Panepaoa
Nature of the site	Historic site, Urupā, Marker mahinga kai
Source of information	New Zealand Gazette https://gazette.govt.nz/notice/id/2015-ln1104 Hastings District Council Proposed District Plan Appendix 50
Site description Location and extent	An historic site adjacent to Ngāmoerangi (historic site) south-west of the mouth of Pākuratahi Stream and Te Ngarue Stream approximately 6km north-east of the mouth of Waiohingānga (Esk River). NZTopo50-BJ39 370370. Not currently named on mapping. Pakuratahi 1B4A2 Pt 1B4B Blk VIII Puketapu SD, State Highway 2 North Road Reserve

Site Name/ID	W71 Rangiatāhua Stream
Nature of the site	Historic site, birthing site
Source of information	New Zealand Gazette https://gazette.govt.nz/notice/id/2015-ln1104 Hastings District Council Proposed District Plan Appendix 50
Site description Location and extent	An historic site along Kotomangengi Stream and Te Ngarue Stream, near Tangoio Marae. NZTopo50-BJ39 368402 to 369398. Not currently named on mapping. Tangoio South 35 Blk I Tangoio SD, Sec 5 Blk IV Puketapu SD

Site Name/ID	Te Areare
Nature of the site	Beach, Historic site
Source of information	Gazette.govt.nz https://gazette.govt.nz/notice/id/2015-ln1104
Site description Location and extent	An historic site on the coast west of Flat Rock on the Te Ngarue Stream. NZTopo50-BJ39 384385 to 389386. Not currently named on mapping.

Site Name/ID	W72 Te Rae o Tangoio
Nature of the site	Pā site, Urupā, Historic site
Source of information	New Zealand Gazette https://gazette.govt.nz/notice/id/2015-ln1104 Hastings District Council Proposed District Plan Appendix 50
Site description Location and extent	An historic site at an elevation of approximately 40m between Te Ngarue Stream and State Highway 2. NZTopo50-BJ39 374384. Not currently named on mapping. Pt Tangoio Sth 27L Blk III Tangoio SD
Kōrero related to the site	Tataramoa, son of Kahutapere II and Hineterangi, lived at Te Rae o Tangoio

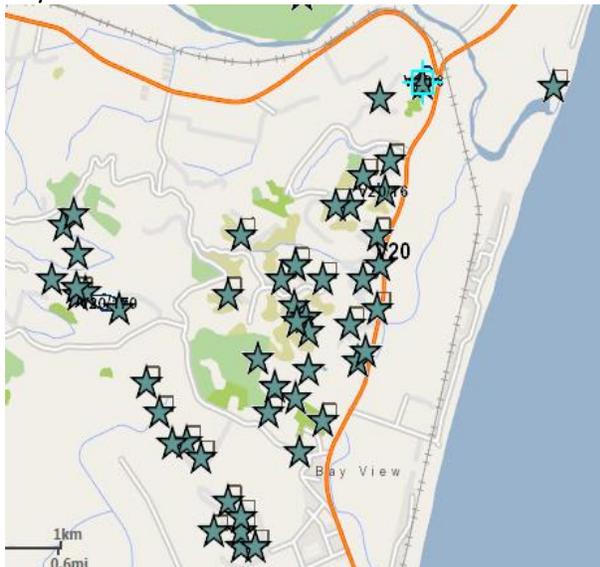
20.2 Whirinaki/Bay View

Archaeological landscape, the hills behind whirinaki and Bay View have numerous archaeological sites, predominantly pits, terraces and middens. Pā in this vicinity include Kaimata Pā and Heipipi Pā.

Whirinaki



Bay View



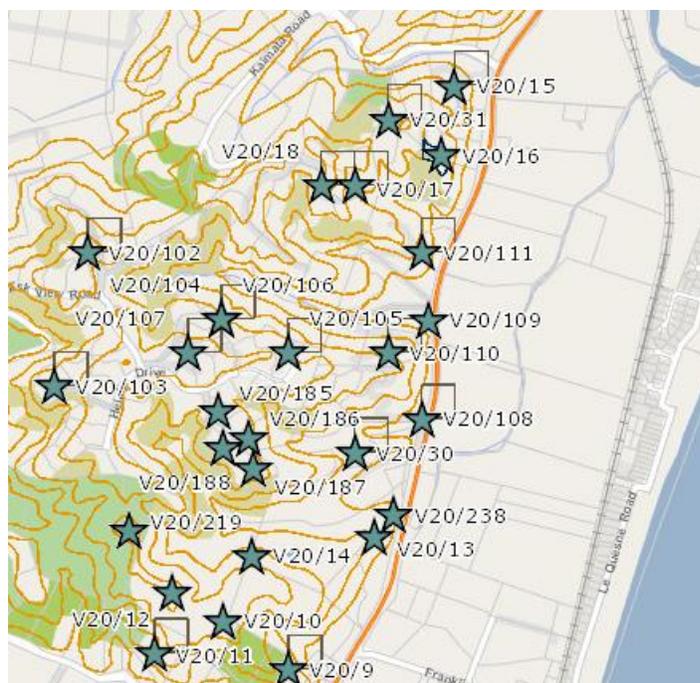
Heipipi Pa

Heipipi, situated along the hills at Petane between Bay View and Kaimata, was the principle pā of Ngāti Whatumamao, who are the descendents of Orotu, preceded in descent by Mahu. Tunuiarangi was a Tohunga and chief of Heipipi Pā. Ngāi Taurira descend from this line but are now part of Ngāti Tū through intermarriage.

One of the oldest pā in Hawke’s Bay, Heipipi is older than, or contemporary to, Otatara Pā. The land was sold to the Department of Conservation in 1990 and is registered as a historic reserve. The reserve is an important cultural and archaeological landscape, best viewed as a single continuous feature rather than a series of spatially discrete sites (Walter & Greig 2008). Titi o Hawea Pā is located within Heipipi landscape, and represents a later era. Ngāti Matepū are the hapū most closely associated with these pā today.

Heipipi’s contemporary, Otatara Pā to the South is also a historic reserve under the protection and management of the Department of Conservation and has been registered as a Category 1 Historic Place, acknowledging its 'special or outstanding historical or cultural heritage significance or value' by Historic Places Trust.⁴¹ Ngāti Pārau of Waiohiki, are kaitiaki for Otatara Pā.

Registered Archaeological Sites: Heipipi Pā and Titi o Hawea Pā



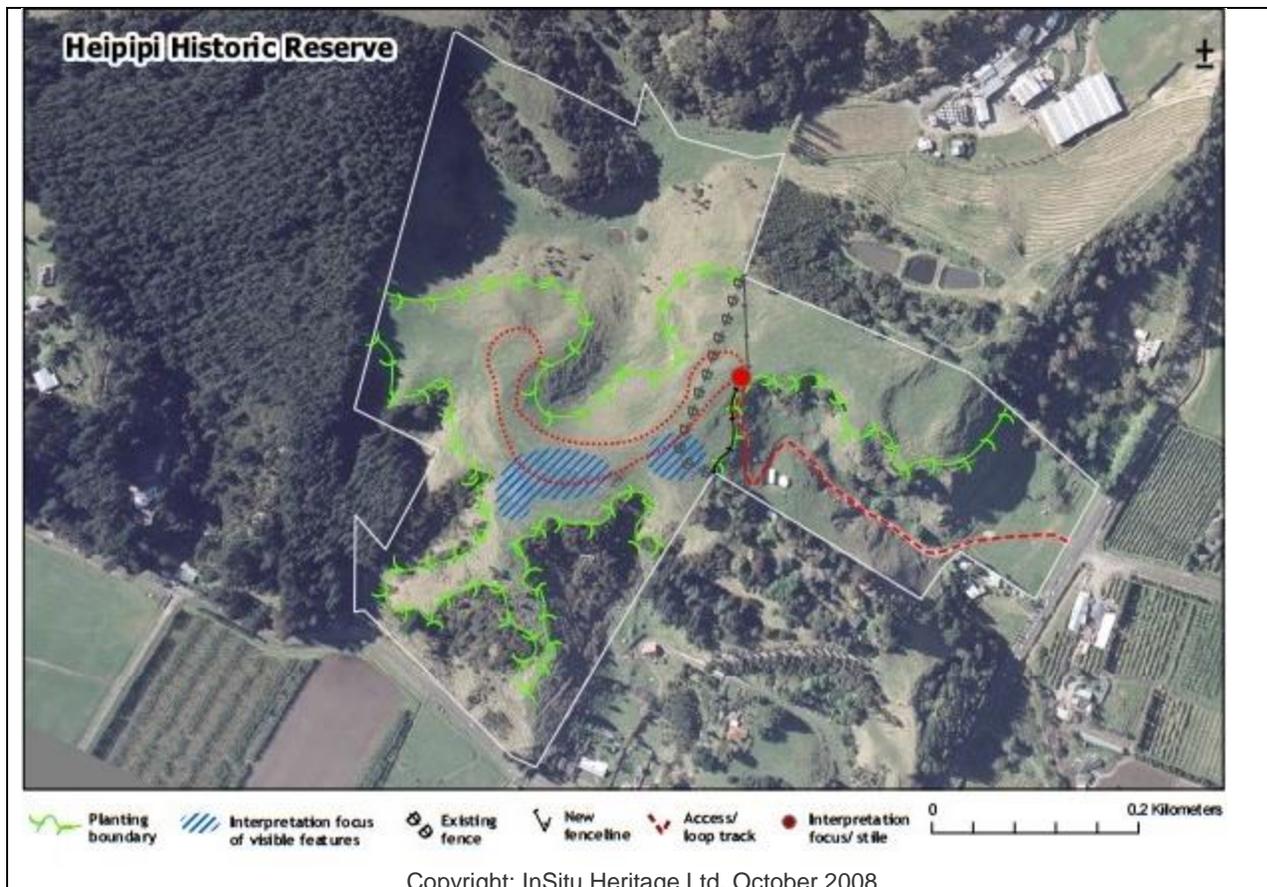
V20/8	Kaimata Pā	Pā site substantially modified during housing development in mid 1970s. Top bulldozed, with only a few features intact around the margins.
V20/09	Part of the Heipipi / Titi-O-Hawea complex.	Includes at least four terraces with some scatters of midden and a 4 x 3.4 m pit with a slightly raised rim.
V20/10	Part of the Heipipi / Titi-O-Hawea pa complex	Includes pits and terraces
V20/11	Part of the Heipipi/Titi-O-Hawea site complex	Includes a number of terraces and pits on a steep promontory just above, and to the N of, the vehicle track access up to the water tank. A possible ditch is

⁴¹ <http://www.doc.govt.nz/parks-and-recreation/places-to-go/hawkes-bay/places/napier-area/otatara-pa-historic-reserve/>

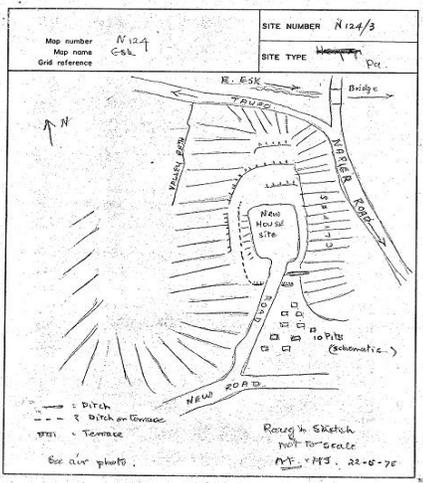
		located on the E end of the headland
V20/12	Titi-O-Haweia	Part of the Heipipi / Titi-O-Haweia archaeological complex. This part includes pits and terraces, as well as a defensive ditch.
V20/13	Includes house floors, terraces, middens, fire-cracked rock, and pits. Midden exposed in several areas along vineyard terraces - mainly pipi and cockle	
V20/14	Includes two rectangular pits on a terrace. Midden exists immediately above the pits (and includes cockle, pipi and speckled whelk).	
V20/15	Originally consisted of two large pits and three smaller identified pits, none of which were rimmed. One ditch and bank fence 15 x 12 m. and a possible terrace.	
V20/16	13 pits, 1 house floor and midden exposed in eroded face overlooking road: cockle, pipi, periwinkle, charcoal.	
V20/17	2 rows of raised rim pits on level section of ridge near its end. On the edge of the ridge to the NE is a large terrace. 2 further pits to the N	
V20/18	Originally consisted of a number of pits along main ridge 100m a.s.l. Possibly destroyed by house construction c.1986	
V20/102	This site was part of an area likely to be associated with the major pa complex of Heipipi. The pits were on a small ridge, with possible terraces on N facing slope.	
V20/103	2 large pits on S facing slope. Pits about 1.5m by 1m and roughly oval in shape. Possibly small house sites. Part of an area likely to be associated with the major pa complex of Heipipi (just to S)	
V20/104	Part of an area likely to be associated with major pa complex of Heipipi (just to S). Site consists of 2 small round pits alongside boundary fence	
V20/105	About 12 round and larger oval pits on a flat ridge top. Larger pits quite deep and about 2 and 1m in size. These pits were to be destroyed for a house site. NZHPT Authority No.2006-62	
V20/107	2 small pits on a NW facing slope. One pit is clearly defined while the other appears to have been filled in. NZHPT Authority No.2006-62.	
V20/108	Band of midden containing hangi stones, charcoal and shell	
V20/109	Several pockets of midden on top of bank on southern side of the road. Another in situ pocket just between the drive and the edge of the bank. Contains shell and fishbone. NZHPT Authority No. 2001-92.	
V20/110	Recorded as small area of midden 1x1m. Artefact is recorded as a broken rubbing stone, possibly natural. NZHPT Authority No.2001-92	
V20/111	Several depressions on top of knoll. There is a terrace below and to the N of knob 1, 1 to the E of knob 2 and a midden exposed in the road cutting. The association of these features, suggests that the depressions may be modified pits.	
V20/185	Shell scatter & occasional hangi stones in harrowed ground. NZHPT Authority No.2006-62	
V20/186	Shell scatter, charcoal rich soils & occasional hangi stones in harrowed ground. NZHPT Authority No. 2006-62.	
V20/187	1 clear pit 4 x 2 x 0.5m surrounded by further humps & hollows indicative of subsurface archaeological features.	
V20/188	Flight of three 4 x 4m terraces and possible pit feature above. NZHPT Authority No.2006-62	
V20/238	Koiwi	

Site Name/ID	Heipipi Pā
Nature of the site	Pā site; pre-1769, Contact 1769-1840, Colonial 1840-1900
Source of information	New Zealand Historic Places Trust website http://www.heritage.org.nz/the-list/details/6728 New Zealand Archaeological Association database
Location and extent	681 Main North Road, State Highway 2, Bay View Extent of registration is the land described as Pt Lot 19 DP 1856 (CT HBA3/1044, NZ Gazette 1992 p.2598-9), Lots 1-2 DP 2205 and Lot 2 DP 2289 (CT HB142/185, NZ Gazette 1992, p.2598-9), Hawke's Bay Land District and the pa known as Heipipi thereon.
Site description	<p>This old pā is situated at the small settlement of Petane, near Napier, of which place the native name is Kai arero. Its situation is on the ridge a short distance north of the village. The sloping ridge top has been occupied from the lower end of the ridge just above the road backward and upward for forty chains, so that fully half a mile was so used as a pā. As a rule the inhabitants apparently only occupied the top of the ridge, but at two places, one on the northern and one on the southern side, they have lived on the slopes for some distance down, that is at those parts that, by being less steep, lent themselves to occupation. On the northern slope are seen many rua tahuhu or pits of semi-subterranean food stores. The flattened hut sites of the former inhabitants are seen in numbers, and shell middens are also in evidence.</p> <p>The lower part of the spur lies about north and south and shows two transverse earthworks and ditches of no great size. The eastern side drops steeply to the road, while the western side is more sloping, and shows a scarp face whereby to defend the ridge top. A part of the ridge shows no signs of having been occupied, then terrace like hut sites, one as large as 40 ft. by 24 ft., are encountered, also the abraded remains of a scarp, on part of which appear to be some signs of the former existence of a superimposed rampart. Just south of this scarp is a huge rectangular pit about 30 ft. by 18 ft. in size, now nearly 6 ft. deep, though containing much debris. Such a storage place would contain a huge quantity of sweet potatoes, for which purpose they were formerly used, being provided with an A shaped roof.</p> <p>Some of the pit stores are of remarkable size, thirty feet and more in length. One measured affords 4,200 cubic feet of storage space, which would be increased were it cleared of debris that has collected in it. (Best 1927).⁴²</p>

⁴² <http://nzetc.victoria.ac.nz/tm/scholarly/tei-BesPaMa-t1-body-d5-d1-d30.html>



<p>Kōrero related to the site</p>	<p>In order to take Heretaunga, Taraia had to first take Heipipi Pā and Otatara Pā. Heipipi was taken not in battle but by subterfuge. Taraia split his taua into two groups. One group disguised themselves and in the early morning light, a sentry mistook them for a shoal of fish. The people of the pā were drawn down to harvest the stranded fish, allowing the other party of Taraia’s warriors to pass by and attack the upper pā, Hikurangi, at Otatara. By this means Taraia successfully entered and took the region (Whanganui a Orotu report 1995)</p>
<p>Sensitivity to impacts and confidentiality</p>	<p>Heipipi is managed as a Historic Reserve by the Department of Conservation</p>

Site Name/ID	V20/8 Kaimata Pā
Nature of the site	Pā site Pre 1769
Source of information	New Zealand Archaeological Association Fox, A (1975)
Site description	<p>Pa site substantially modified during housing development in mid 1970s. Top bulldozed, with only a few features intact around the margins.</p> 
Location and extent	Immediately above Napier-Taupo road junction, in area subdivided mid 1970's (Kaimata Heights). The pā was on the edge of a spur flanking the Esk Valley with steep cliffs to the Napier Road, formerly sea beach on the east and a narrow valley on the west.

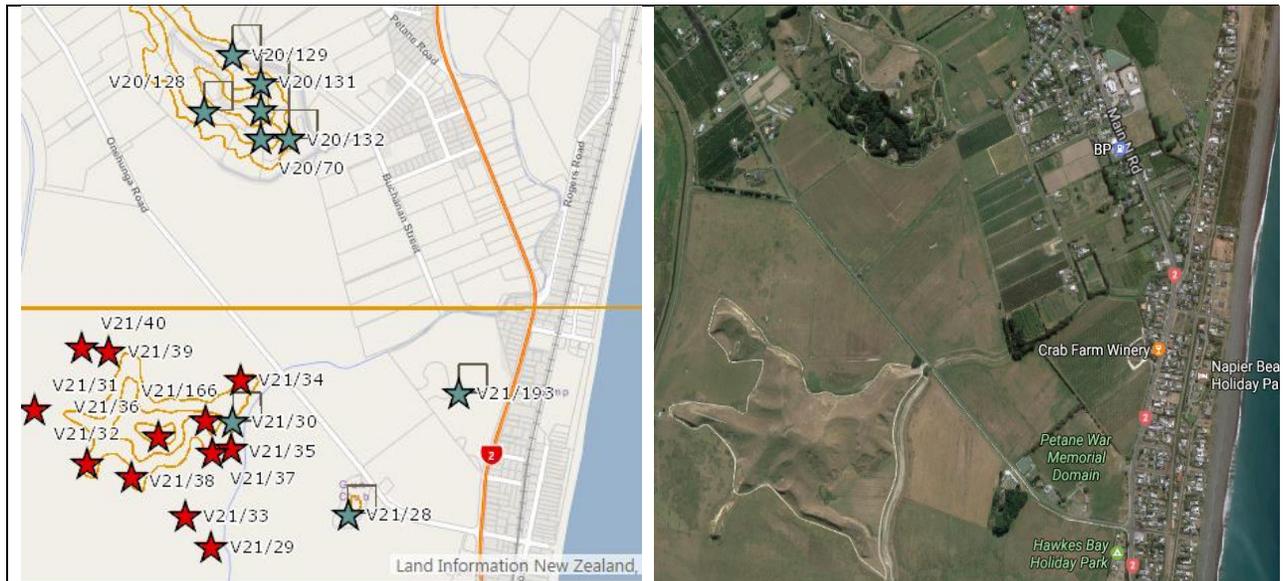
Site Name/ID	V20/12 Titi o Hawea Pā
Nature of the site	Pā site pre 1769
Source of information	New Zealand Archaeological Association
Site description	<p>The site is on an arc shaped ridge 100 meters above the sea, located in the vicinity of Hei-pipi Pā. It is quite exposed. It commands a view of the entire coast, the Esk valley and beyond to the north, and the Bay View valley to the south. The sea, the Waiohingānga (Esk River), the Mangaone River and the previous swamp are all in close proximity.</p> <p>Hawea visited this pā when Te Putanga o te Rangi was in residence. He named his Pā, Titi o Hawea in honour of Hawea's visit.</p>
Location and extent	

20.3 Bay View/Ahuriri Lagoon (Te Whanganui a Orotu)

When Taraia and his followers established themselves at Ahuriri they had control over the rich resources of Te Whanganui ā Orotu, the lagoon, coast, wetlands and the Tūtaekurī River. Permanent settlements on the shores of Te Whanganui ā Orotu with pā on the hills and islands, gardens and kāinga enjoyed access to bush and coastal foods. There were the challenges of intertribal conflicts but the major threat to their security and settled lifestyle came when the northern tribes possessing firearms, attacked the people in the first decades of the nineteenth century. The first pā to come under attack was Parapara, then Te Iho o te Rei. Together, these two pā provided the defence for the northern outlet of Te Whanganui ā Orotu, Keteketerau. Keteketerau was named by Tara, son of Whatonga. On a trip down from Māhia, Tara and his brother Tautoki paused at the outlet where he heard the strains of his flute borne on the wind. He realised he had left it behind and expressed his annoyance by clicking his tongue, hence the name Keteketerau.

Roro o Kuri Archaeological Sites

Te Roro o Kuri Island lay to the west, home of Otiere Pā and Otaia Pā. Taputeranga Island was in the centre of the harbour while the nearby inland area had the fighting pā Otara, Tapukokata and Puhuruhuru. (Buchanan 1973)



Site Name/ID	V21/31 Otiere Pā Te Roro o Kuri
Nature of the site	Pā site pre 1769
Source of information	New Zealand Archaeological Association Heritage New Zealand
Site description	A headland pa cut off from main part of island by 2 transverse ditches and a bank. Interior has a number of platforms and terraces. Middens are exposed on the lower slopes to the west and along the flats to the north.

Location and extent	Extent includes part of the land described as Sec 1 SO 10213 (CT HBP2/646), Hawke's Bay Land District, and the archaeological site known as Otiere Pā (V21/31) thereon, as shown in the extent map tabled at the Rārangī Kōrero Committee meeting on 5 April 2016
Kōrero related to the site	One of Taraia's generals was Kahutapere II who married Hineterangi of Ngati Awa and established himself at Otiere Pā on Te Roro o Kuri Island in Te Whanganui ā Orotu. One of their five children, Tataramoa, the eponymous ancestor of Ngāi Tatara, lived at Te Rae o Tangoio. The hapū later became known as Ngāti Kurumokihi.

Site Name/ID	V21/32 Otaia Pā Te Roro o Kuri
Nature of the site	Pā site pre 1769
Source of information	New Zealand Archaeological Association Heritage New Zealand
Site description	Terraces and midden on SW arm. Clear .5m scarp cutting arm off from main part of island. Middens on flats at base of arm and in places around sides. Middle of arm quarried away in 1978. Midden also eroding off most SW point (now separated from island)
Location and extent	Extent includes part of the land described as Sec 1 SO 10213 (CT HBP2/646), Hawke's Bay Land District, and the archaeological site known as Otaia Pā (V21/32) thereon, as shown in the extent map tabled at the Rārangī Kōrero Committee meeting on 5 April 2016.

Site Name/ID	V21/40 Okahungunu Headland Te Roro o Kuri
Nature of the site	Pā site, midden, urupā
Source of information	New Zealand Archaeological Association Heritage New Zealand
Site description	Several terraces and 2 clear pits. Midden exposed in dozens of places. Mainly cracked rock, pipi, cockle, cat's eye. Fish bone observed in past.
Location and extent	131 Onehunga Road And Windmill Road, Woolshed Road And Quarantine Road, Bay View Extent includes part of the land described as Sec 1 SO 10213 (CT HBP2/646), Hawke's Bay Land District, and the archaeological site known as Okahungunu Headland (V21/40) thereon, as shown in the extent map tabled at the Rārangī Kōrero Committee meeting on 5 April 2016.

Site Name/ID	V21/28 Pā Site
Nature of the site	Pā site, midden, urupā
Source of information	New Zealand Archaeological Association
Site description Location and extent	Island Pa. Former island at the mouth of the Keteketerau estuary, where the Petane (Esk) river joined the lagoon. Midden on NE side, recorded as fossicked. Grave uncovered 1976.

Site Name/ID	V21/193 Parapara Pā
Nature of the site	Pā site pre 1769
Source of information	New Zealand Archaeological Association Buchanan (1973) Maori History and Place Names of Hawke's Bay
Site description	Reportedly a strongly fortified pā at mouth of Outfall Channel to Inner Harbour.
Location and extent	Pā was an island near the island of Te Iho-o-te-Rei in Te Whanganui ā Orotu. It was nearer the shore and east of the extant island
Kōrero related to the site	First pā attacked by tribes from Waikato and Taupo led by Heuheu II around 1820. One of the first places where firearms used. The hapū of this pā took the name Matepū from this battle.

Site Name/ID	V21/26 Kouturoa Pa
Nature of the site	Fortified pā
Source of information	New Zealand Archaeological Association Te Whanganui a Orotu report 1995
Site description	Small but heavily defended headland pa. Has numerous small pit complexes on the surrounding ridgelines.
Location and extent	On headland, forming the southern point of the Kouturoa inlet, formerly part of inner harbour.

KOUTOUROA
V21/26
February 1990
Revised from Fox and Jeal 1976
by M. Allen

0 m 20

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Site Name/ID	Taputeranga Island
Nature of the site	Wāhi tapu
Source of information	Whanganui ā Orotu report
Kōrero related to the site	Taputeranga is one of the few remaining islands on the inland side of Te Whanganui a Orotu, located from Watchman Road and also known as Watchman Island. Tamatea and Kahungunu camped there on their travels, predating the Ngāti Kahungunu migration. It was also known as the baptism place of the chiefs, the last recorded one being Karauria Pupu by the priest Tareahi in the 1830s.

20.4 Westshore

The old name for the Westshore spit was Rangatira. Ruawharo, tohunga of the waka Takitimu, was passing along the spit with his son Rangatira who died there. The spit is named memory of this event. (Buchanan 1973 pg 50)

Ruatangahanga is the name of a freshwater spring on the shingle bank, near the Westshore hotel.

‘There were six low islands, no more than sandbanks, close to the eastern shore between Westshore and Parapara. In order from the south they were: Matawhero and Awaowaka about the aerodrome; then a group of three very small ones, Tuteranuku, Tirowhangahe and Poroporo, half way along; and finally, Uruwiri, not very far south of Parapara.’ (Buchanan 1973).

20.5 Ahuriri

Site Name/ID	Pukemokimoki
Nature of the site	Fortified pā
Location	At the northern end of the present day Carlyle Street.
Source of information	Whanganui ā Orotu report
Kōrero related to the site	Ngāti Pārau lived at Pukemokimoki, an island renowned for the fragrant mokimoki fern. Pukemokimoki Hill was quarried and used as infill for roading. At one time the site was a recreational reserve.

Site Name/ID	V21/192 Pakake Pā
Nature of the site	Island pā - destroyed
Source of information	New Zealand Archaeological Association Te Whanganui a Orotu report 1995
Site description	An Island Pa of Ngati Kahungunu, taken and destroyed in the Musket Wars. 1870s reclamation eventually absorbed the island into the mainland, though prior to this it can be seen marked on old maps as 'Maori Island'.

Location and extent	
Kōrero related to the site	<p>Pakake Island was the site of a pā that was taken by northern raiders in 1824. Te Hauwaho was eh principle chief of Te Pakake at the time. Subdivided in the 1850s it was renamed Gough Island and the area around was progressively reclaimed. A second Island was used as a burial ground, now occupied by wool store beside Riddell Street.</p>
Sensitivity	Entirely sub surface, under buildings and streets.

Ahuriri painted by Joseph Rhodes depicting Pakake Pā



21 Kāinga/urupā

During the battles of the early 1800's, the hapū of Heretaunga and Ahuriri were severely tested. Pareihe led a large number to refuge in Mahia where they stayed under the protection of Te Wera Hauraki. Those who remained were defeated in battle at Pakake pā, their leaders captured including Te Hapuku, Te Moananui and Tiakitai, and taken north to Tuwharetoa and Waikato. Remorseful at what had occurred, Te Wherowhero decided to release his captives.⁴³

The Treaty of Waitangi was signed soon after and the time was right for the survivors to return, reoccupy the land and rebuild their strength. The pā and kāinga where the battles had occurred and blood shed, were deemed wāhi tapu and abandoned in favour of new beginnings. Pits, terraces, middens and koiwi are the physical evidence of these once thriving settlements.

Ngāti Pārau settled beside the Tūtaekurī at Awatoto. Ngāti Hinepare and Ngāti Mahu settled at Poraiti and Wharerangi on the inland shores of Te Whanganui a Orotu. Kapemaihi was the principle pā of Ngāti Matepū, Ngati Whakaari and Ngāi Te Ruruku hapū located further along the beach and on the south side of the mouth of the Waiohingānga (Esk River). (Whanganui a Orotu Report 1995).

Site Name/ID	Tangoio Marae
Nature of the site	Tangoio Marae is the marae of Marangatūhetaua (also known as Ngāti Tū), Ngāi Taura, Ngāti Kurumōkihi (formerly known as Ngāi Tatara), Ngāi Te Ruruku (ki Tangoio), and Ngāi Tahu.
Source of information	Maungaharuru Tangitū Trust
Location and extent	1 Tangoio Settlement Road, State Highway 2, Tangoio, Napier
Kōrero related to the site	
Sensitivity	Flood prone valley

⁴³ Napier Minute Book 19, pg 126

Site Name/ID	Petane Marae
Nature of the site	Petāne marae’s hapū are Ngāti Matepu and Ngāti Whakaari of Ngāti Kahungunu iwi. The wharenuī is called Te Amiki. The marae connects ancestrally to the waka Tākitimu, the maunga Heipipi and the awa Waiohingānga (Esk River).
Source of information	https://www.pledgeme.co.nz/projects/3818-petane-marae-our-wharenui-te-amiki-needs-your-support
Site description	The wharenuī has been demolished with plans for a rebuild underway
Location and extent	59 Taits Road, Bayview, Napier
Kōrero related to the site	

22 Mahinga Kai

Te Whanganui a Orotu was highly prized for its food resources with its shellfish beds and fishing grounds. Numerous middens provide evidence of the types of shellfish and fish common to the area. The swamps and rivers were teeming with eels and freshwater fish while the sea provided fish and other seafood harvested from the reefs. Gardens were cultivated and wild foods and birds were sourced from the forests nearby.

The foreshore reefs and deep-sea fishing areas provided a range of seafood, while food crops were grown on sheltered alluvial flats, with kāinga nearby and pā on hilltops or promontories. On the coastal hills and ridges inland, there were fern grounds. In swamps, streams, lagoons, and lakes, there were raupo and flax, eels and kakahi (freshwater shellfish), and abundant wildfowl. The remnant patches of bush were particularly valued ...for timber, food, medicinal plants and birds (Mohaka ki Ahuriri Report 2004)

Maungaharuru Tangitū references the rohe, from the mountains to the seas, that is: the mountain range Maungaharuru and the sea Tangitū. The hapū of Maungaharuru Tangitū enjoyed access to the bush, the

reefs and an abundant coastal fishery while the rivers and inland lakes supplied eels and other freshwater species. Seasonal access to resources is recalled in the saying “Ka tuwhera a Maungaharuru, ka kati a Tangitū; Ka tuwhera a Tangitū, ka kati a Maungaharuru”.

22.1 Rocks and Reefs

Te Waka Takitimu, under the captaincy of Tamatea-Arikinui, was guided by Ruawharo and Tūpai, his tohunga whakaterewa. Ruawharo married Hine-Wairakaia, who had three sons Matiu, Makaro and Moko-tū-ā-raro. In order to extend and establish the feeding grounds of whales and of other different kinds of fish, he planted his children along the sea-coast as mauri. These mauri continue to be reference points for fishing, and guardians of both people and fish life. Ruawharo set out in his canoe, and placed Matiu near Waikōkopu Harbour. Proceeding further south, he left Makaro at Aropoanui, and on reaching the mouth of the Ngaruroro River, he placed his last son Moko-tū-ā-raro. All of them were turned into rocks, which can still be seen today.

The rocks and reefs below are largely outside of the area of interest of the coastal hazards strategy however, any potential effects to these taonga must be a consideration before decisions are made. This area is subject to statutory acknowledgement and mataitai reserve. Ngāi Te Ruruku o te Rangi are kaitiaki of the Moremore Mataitai Reserve and the registered rohe moana, Tangitū.



This map shows the rocks (indicated by circles) and reefs (shaded in pink) located within Tangitū (the sea). The rocks and reefs that were renowned for kaimoana are:

- **Omoko:** located out to sea from the mouth of the Waikari River, which was particularly good for hāpuku (grouper) and well-known as a spawning and nursery area for tāmure (snapper) and other fish.
- **Whakapao, Urukarakā, Te Ngāio-iti, Te Ngāio-nui and Whakatapatu:** lying in an area slightly north of the mouth of the Moeangiāngi River and south to the Waipapa Stream. These were all known as excellent places for catching hāpuku and for collecting kaiō (sea tulip), a type of sea animal good for rongoā (medicinal purposes) and eating. Whakatapatu was also a good place for catching moki and tarakihi.
- **Hinepare and Makaro:** located near the mouth of the Arapawanui River.
- **Kōtuku and Te Ahiauruhe:** located out to sea from the Arapawanui River. The former being known for hāpuku and the later for tāmure.
- **Tarahau:** located out to sea opposite the mouth of the Waipātiki Stream. This place was renowned for tāmure, tarakihi and moki.
- **Rautoetoe and Te Una:** located out to sea opposite the mouth of Te Ngarue River. The former was known for tarakihi and the later for moki.
- **Kōre:** a rock shaped like a rat, near Te Areare beach. A good place to collect kaimoana.
- **Tamatea:** a rock located at Tangoio and used as an indicator of

Site Name/ID	Pākuratahi Stream and Te Ngarue Stream
Nature of the site	Mahinga kai,
Source of information	Maungaharuru Tangitū Hapū Statements of Association
Site description Location and extent	Streams and their tributaries exiting at Tangoio Beach

Site Name/ID	W79 Hinekatorangi
Nature of the site	Mahinga kai, repo (wetlands), Historic site
Source of information	New Zealand Gazette https://gazette.govt.nz/notice/id/2015-ln1104 Hastings District Council Proposed District Plan Appendix 50
Site description Location and extent	Swamp to the North of Whirinaki mill at the confluence of two streams less than 1km south-west of Te Uku Bluff approximately 3.5km north-east of the mouth of Waiohingānga (Esk River). NZTopo50-BJ39 355353. Not currently named on mapping. Part Lot 3 DP 3177
Korero	Hinekatorangi was the daughter of Tunui of Heipipi Pā. She was surprised while washing clothes in the swamp when Taraia and his men came around Te Uku Bluff and was killed.

Site Name/ID	Petane Stream and Waiongāhinganga (Esk River)
Nature of the site	Mahinga kai,
Source of information	Maungaharuru Tangitū Hapū Statements of Association
Site description Location and extent	River mouth
	‘...an abundant food basket, with diverse ecosystems and species associated with those habitats. Kākahi, tuna, īnanga, koura, kohitihiti, patiki were sourced.

22.2 Pania Reef

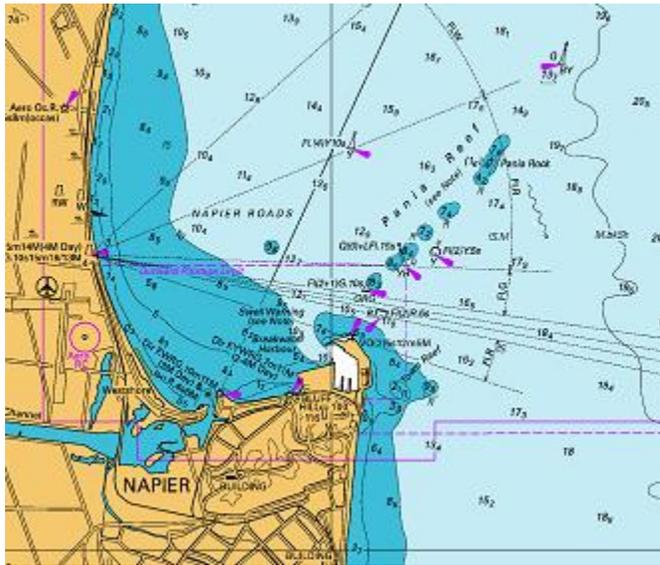
Pania Reef is part of the Moremore Mataitai Reserve, is a taonga.

Pania belonged to the Ponaturi, or sea people, who whakapapa to Tangaroa. Pania was a beautiful sea maiden who, in ancient times, daily swam shorewards at the setting of the sun and returned to her sea people before the break of day. While on shore she hid herself in a clump of flax beside a freshwater spring at the foot of Hukarere cliff, close by the sea.⁴⁴

Pania fell in love with a local chief Karitoki and they had a son called Moremore. Following advice from a tohunga, Karitoki tried to keep Pania from the sea but when his plan was discovered, Pania returned to her people, taking Moremore with her, where she remains in the form of a reef, lying about four miles beyond Hukarere point and commonly known now as the Napier breakwater.

⁴⁴ <http://teahou.natlib.govt.nz/journals/teahou/issue/Mao10TeA/c21.html>

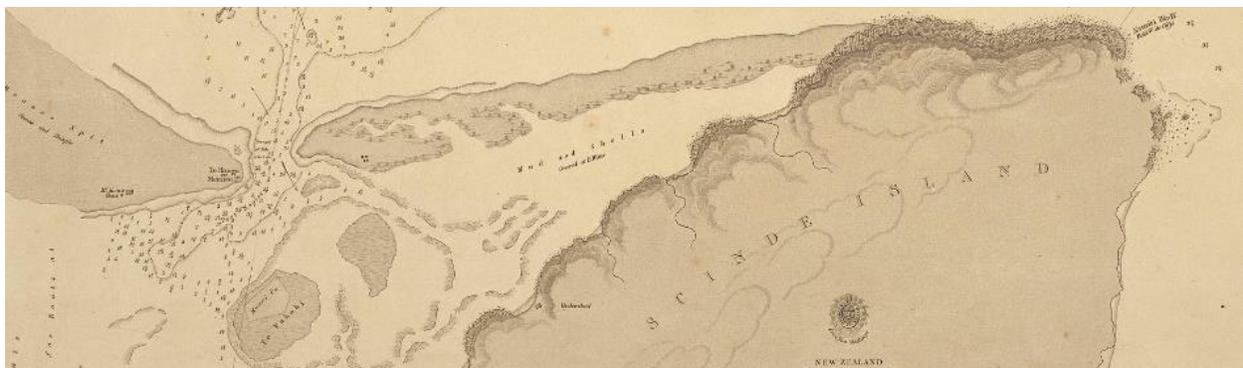
Marine chart showing Pania Reef



‘Moreover, a taniwha who was born with the head of a fish and the body of a human, lived in a cave [Te Rua o Moremore] just off Sturm’s Gully near the Iron Pot and his descendants used to frequent the Ahuriri Heads. He served the people of Te Whanganui a Orotu as Kaitiaki and caretaker, patrolling the coastal waters and inner harbours while they gathered Kaimoana and fished....Moreover could change shape and turn himself into anything. More often than not he was a shark, stingray or octopus, but sometimes he was a rock or a big log. He appeared to warn when danger was present or when they failed to observe customary rituals and protocols that conserved resources and maintained water purity.’ (Whanganui a Orotu 1995).

The Ahuriri Hapū Coastal Marine area was the major source of food for the hapū that lived along its shores, islands and surrounding hilltops. Certain whānau and hapū held rights to specific areas according to custom as aforementioned. The Tareha family is recognized as having a special affinity with Pania through the ancestress Hinewera which gave them exclusive fishing rights along the Hardinge Road beach front from the Ahuriri outlet to Pania’s rock and te Rua o Moremore near Hornsby Road.⁴⁵

1855 Map of Ahuriri by Drury, Blackney, Ellis and Farmer showing Rangatira (centre left), Pakake Island Pā (bottom left) and Pania’s Rock (top right).⁴⁶



⁴⁵ Parsons, P. 2017 personal comment from peer review of the report.

⁴⁶ Auckland City Library

23 Gaps in historical data collated

This report is produced from a desktop review and is a compilation of information from a range of print and online sources. As such it will have limitations. The writer acknowledges use of information contained in the New Zealand Archaeological Association Archaeological Site Recording Scheme.

There is a noticeable absence of registrations on the archaeological association database for the coastal area between Te Awanga and the Port of Napier. It is not that sites of archaeological importance do not exist, they do. It is more a matter of surveying and recording those sites.

24 Conclusions

The coast of Te Matau a Māui, Tangitū, and held immense value to tīpuna and continues to hold immense value for hapū today – heritage value and current cultural value.

The coast, with its estuaries, swamps, rivers and their tributaries, formed the major travel and transport routes for hapū. Add its reefs, rocks and fishing grounds and it was the major resource for food and other resources necessary to maintain a livelihood; and tradition has evolved from this necessity.

Dispossession of land led to displacement of the people. The movement of kāinga inland however, did not erase the affinity or reliance on the coast, as whānau and hapū continue to access traditional areas for kai, spiritual sustenance and recreation.

Remaining physical evidence of early occupation can be protected and the heritage value shared with community through education; or where those areas are deemed by hapū to be wāhi tapu, protected from further degradation and accessed for hapū purposes.

Place names remain as markers of people and events, histories enrich society; any development can include recognition of the history of these places.

Rangatiratanga, kaitiakitanga, manaakitanga, mauri and tikanga, living values in practise, will always be important cultural values and underpin hapū decisions regarding sites and traditions of historical and cultural significance.

Before any works are undertaken as part of the Coastal Hazards strategy that may impact on a specific area, a cultural impact assessment and an archaeological survey should be undertaken and any sites of importance registered in the NZAA database.

Glossary of Māori words

ahi kaa	occupation
hapū	kinship group/s
hapū whānui	kinship group/s broadly described
hui	meeting/s
iwi.....	tribe, people, bones
kāinga/kāenga.....	village
kaitiakitanga.....	guardianship, stewardship
karakia.....	prayer, incantation
koiwi.....	human bones
kūmara	sweet potato
kura huna	secreted heirloom or treasure
mahinga kai.....	food gathering
manaakitanga.....	hospitality and host responsibility
mana whenua	jurisdiction of land or territory
māra	garden, cultivations
marae	courtyard in front of the meeting house, also describes the buildings around the marae complex
mātauranga.....	knowledge
mauri	life principle, life force, vital essence
nohoanga	temporary locations for seasonal fishing or hunting
pā	fortified village
pākehā.....	European, foreign
pounamu	greenstone
rāhui	restriction, prohibition
rangatira.....	chief

rangatiratanga.....self determination
 ringakaha.....conquest
 rohe.....area, district
 rohe moana.....sea area
 tangata whenua people of the land
 tangata kaitiaki.....Person appointed under the Kaimoana Regulations as local guardian or trustee of a certain area/s.
 tapu.....sacred, restricted
 taongatreasure/s
 tauranga wakalanding place for canoes
 tekotekocarved figure on the gable of a meeting house
 tikanga.....custom and practice
 tīpunaancestor/s
 tūāhusacred place for ritual practices
 tūturuauthentic, original
 wāhi tapusacred places
 whakairocarving
 whakapapa.....genealogy
 whānaufamily group
 ūnga wakalanding place for canoes
 urupā.....cemetery, burial ground

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