

# TAONGA TUKU IHO – THE HERITAGE POLICY

**ME HURI WHAKAMURI KIA TITIRO WHAKAMUA –  
IN ORDER TO PLAN FOR THE FUTURE, WE MUST  
LOOK TO THE PAST**

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## SECTION 1: INTRODUCTION

Heritage in all its forms is a resource that is both precious and finite. Our past has shaped our present and our present will shape the future of many generations to come. Mana whenua, their culture, traditions and ties with their ancestral lands, water, sites, wāhi tapu, and other taonga are an integral part of that story – past, present and future - and therefore an integral part of this policy.

As our city evolves, protection and use of the city’s historic heritage resources are fundamental to the sustainable management and enjoyment of our lived environment. Protection and conservation can also have positive economic impacts. There needs to be balance between the property and other rights of kaitiaki and owners of heritage buildings and sites of significance, and their protection, as well as the use and appreciation of the city’s historic heritage resources.

Council recognises that a city where everyone has the opportunity to thrive is a city that promotes, protects, celebrates and conserves its stories and heritage. To do this, Council needs to clearly articulate the role it can and should play and also how we will work with our communities to achieve their specific aspirations.

During engagement completed in early 2019 our community told us that they expect the city to have a robust and workable Heritage Policy that enjoys broad community support and provides Council, and where relevant heritage building owners, kaitiaki and owners of sites of significance, with a solid platform for future planning and decision making.

With the exception of Appendix 1 which directly relates to Goal 4 – Sustainable economic use - this policy does not contain the operational detail of how the policy will be implemented.<sup>1</sup>

## SECTION 2: STRATEGIC CONTEXT

Taonga Tuku Iho – the Heritage Policy is a statement of Council’s intent to carry out its legislative responsibilities and support its community’s aspirations to value, protect, celebrate, restore, enhance and conserve heritage in Lower Hutt, in all its forms.

### Legislation

#### ***Heritage New Zealand Pouhere Taonga Act 2014***

The overriding legislation protecting heritage of national importance is the Heritage New Zealand Pouhere Taonga Act 2014. Its purpose is to promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand. Heritage New Zealand Pouhere Taonga is the primary body responsible for implementing this act. They hold responsibility for establishing and maintaining a list of nationally important structures and sites including wāhi tapu and wāhi tapu areas. Local authorities have to take appropriate measures to assist in the conservation and protection of items on that list.

#### ***Resource Management Act 1991***

Heritage identification, protection and conservation is guided by the Resource Management Act, section 6 (e) and (f) which states:

“In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation

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<sup>1</sup> The policy does not include the natural environment or details on how the policy will be implemented.

to managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance:

- The relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga.
- The protection of historic heritage from inappropriate subdivision, use, and development.”

This directive means that regional, district and city councils are obliged to identify and provide for the protection of the region’s historic heritage.

The Greater Wellington Regional Council (GWRC) Regional Policy Statement (2013) identifies regionally significant issues, objectives and policies.

### **Objective 15 Regional Policy Statement for the Wellington Region<sup>2</sup>**

The regionally significant issue and the issue of significance to the Wellington region’s iwi authorities for historic heritage is:

Inappropriate modification and destruction of historic heritage. Loss of heritage values as a result of inappropriate modification, use and destruction of historic heritage.”

There are two policies that relate to addressing this regionally significant issue:

- **Policy 21:** Identifying places, sites and areas with significant historic heritage values– district and regional plans
- **Policy 22:** Protecting historic heritage values – district and regional plans

### ***Community Outcomes***

People being able to ground their present life experience to events, people, stories and structures from their past is important to everyone’s social, environmental and cultural wellbeing - me huri whakamuri kia titiro whakamua – in order to plan for the future, we must look to the past.

Heritage can also provide economic opportunities and add value to an area. Heritage buildings, sites of significance and historic areas can help to create a sense of place for communities. The goals and objectives of Taonga Tuku Iho – the Heritage Policy are consistent with contributing to:

- A city where everyone has the opportunity to thrive – our present will shape the future of many generations to come.
- A dynamic, resilient city – respecting and learning from the past is an essential ingredient to making a more resilient and vibrant future.
- Connecting individuals and neighbourhoods - through our acknowledgement and celebration of our collective past and differing histories.

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<sup>2</sup> <http://www.gw.govt.nz/assets/Plans--Publications/Regional-Policy-Statement/RPS-Full-Documents/Document.pdf>

## SECTION 3: DEFINITION

The Council's definition and interpretation of historic heritage aligns with that provided in the Resource Management Act 1991 as follows:

"Historic Heritage' as defined in Section 2, Interpretation of the Resource Management Act 1991: means "those natural and physical resources that contribute to an understanding and appreciation of New Zealand's history and cultures, deriving from any of the following qualities:

- archaeological
- architectural
- cultural
- historic
- scientific
- technological

It includes:

- historic sites, structures, places, and areas,
- archaeological sites,
- sites of significance to Māori, including wāhi tapu, and
- surroundings associated with the natural and physical resources."

## SECTION 4: VISION, GOALS AND ACTIONS

### Vision

Council recognises that a city where everyone has opportunities to thrive is a city where all our communities value, promote, protect, celebrate and conserve their stories and heritage. Council's role is to:

- a. work with our communities to ensure that locally significant heritage in all its forms is identified, managed, preserved and conserved for the benefit and enjoyment of present and future generations; and
- b. delivers on its legislative responsibilities.

### Goals

The key goals are:

1. Recognition and identification – heritage is identified and documented.
2. Retention, protection, enhancement and conservation - heritage has a level of retention, protection, enhancement and conservation that is relative to its significance and importance.
3. Celebration and promotion - heritage is valued and celebrated to ensure it is kept alive and remembered from one generation to the next.

4. Sustainable economic use – economic growth that preserves and enhances the distinct character of communities, neighbourhoods, city and suburban centres is encouraged and supported.
5. Council effectiveness – Council provides effective support for the implementation of the Council's goals and aspirations for the city's heritage.

## **GOAL 1 – RECOGNITION AND IDENTIFICATION**

- a. there is a clear definition of heritage and a clear policy framework for the management of cultural and built heritage in Te Awa Kairangi/Lower Hutt:
- b. mana whenua, their history, heritage and sites of significance are explicitly recognised in relevant Council policies and practices. Intrinsic in this is the identification, management and conservation of significant Māori sites. All work must be completed with advice and direction from mana whenua; and
- c. there are clear mechanisms for identifying and recognising heritage sites, places and structures, and pre-1900 European archaeological and Maori archaeological sites.

### **Actions:**

#### **Definition**

The Council's definition and interpretation of historic heritage aligns with that provided in the Resource Management Act 1991 (see section 3).

#### **Identification**

Council conducts a full district wide assessment of historic heritage in Hutt City to identify places, sites and areas of historic heritage values in accordance with Policy 21 of the Regional Policy Statement for the Wellington Region. This includes a review of the existing heritage items listed in the district plan and a full district wide assessment to identify any new items that meet the criteria set out under Policy 21. Policy 21 requires council to identify places, sites and areas with significant historic heritage values.

#### **Inventory**

Council will work the community and property owners to undertake a full inventory of places, sites and areas of historic heritage values that meet the criteria set out under Policy 21 and Policy 22 of the Wellington Regional Policy Statement.

## **GOAL 2 - RETENTION, PROTECTION, ENHANCEMENT AND CONSERVATION**

1. Council's role in and public good responsibilities for protecting and conserving significant historical areas, structures, places and sites of historical and cultural importance is clear in all related policies and operational practices.
2. Council's role in retaining, protecting, enhancing and conserving archaeological sites is clear in all related policies and operational practices;
3. Owners of significant historic structures and sites and significant historical areas and archaeological sites are informed about and supported in their roles and responsibilities in protection and conservation.

4. The recognition and retention of council-owned knowledge-based heritage collections of significance is reflected by their managed emphasis on end-user access and on operational synergies.

#### **Actions:**

##### **Mana whenua Memorandum of Understanding**

A protocol for ancestral lands, water, sites, wāhi tapu and wāhi tapu areas and other taonga is established as part of the Memorandum of Understanding between Council and mana whenua partners and includes:

- appropriate criteria for identifying, managing, and conserving sites that are significant to Māori
- an approach for maintaining and further developing a comprehensive list of sites that are significant to Māori in the District Plan and
- controlling the modification of, and impacts on, listed Māori sites of significance.

##### **City Spatial Plan/Petone 2040**

The development of the city-wide spatial plan will be informed by the district wide assessment of historic heritage in Hutt City to identify places, sites and areas of historic heritage values in accordance with Policy 21 of the Regional Policy Statement.

Strategies such as Petone 2040 play a critical role in identifying heritage and sites of significance. For example, Petone 2040 identifies patterns of heritage such as the coarse grain character of Petone's street grid and the historical railway cottages of Moerā. The work being undertaken as part of the Naenae Spatial Plan could be expanded to identify the suburb's unique modernist architecture and how original state housing defines the local character.

Spatial plans can help ensure the protection of these patterns under character overlays or heritage precincts in the district plan.

##### **District Plan**

Council will conduct a full review and re-write of historic heritage provisions in the District Plan to ensure that they adequately protect identified places, sites and areas with significant historic heritage values, in accordance with 6(f) of the RMA, and Policy 22 of the Regional Policy Statement.

The Council will work with mana whenua and Iwi Authorities alongside land owners, to appropriately identify, protect and manage sites of particular significance to Māori.

#### **GOAL 3 – CELEBRATION AND PROMOTION**

- a. Council partners with our community to promote and preserve important local stories and history through storytelling and community celebration ; and
- b. increase and enhance public understanding of the rationale for identifying, protecting and enhancing cultural and built heritage and sites of significance in Lower Hutt

#### **Actions**

### ***Community and Historical Heritage***

Further develop and integrate Council programmes, activities and services that provide public access to heritage material and informational content.

1. Establish collaborative relationships between Council, mana whenua, the community and heritage sectors to ensure a collective understanding of heritage matters.
2. Develop and operate an organisational Collections Policy with criteria for the acquisition of archives and heritage collections.
3. Develop a whole-of-council comprehensive inventory of Council's heritage collection
4. Develop and operate a whole-of-council programme to integrate heritage related programmes, activities and services and to improve public access to them
5. Store heritage material and artefacts to archival conservation best practice standards with regard to value, public access and regulatory requirements.
6. Develop a repository for digitised heritage records and material, including sound and video recordings of heritage stories. This repository will be discoverable and accessible to the public
7. Provide easy public access to heritage material online

### ***Community celebration***

We are passionate about Te Awa Kairangi/Lower Hutt and the role heritage plays in our communities' lives. We want to celebrate all the things that make us who we are and our goal is to ensure heritage increases the aspirations, pride and well-being of all of our communities.

There are three key actions to help us achieve this goal:

1. Empower people to make their own journeys of discovery and exploration
2. Connect with our communities to celebrate our heritage and stories through local events
3. Inspire people through digital technology and learning experiences

## **GOAL 4 – SUSTAINABLE ECONOMIC USE**

Restoring and retaining heritage buildings and sites provides economic benefits however it can also have financial impacts on the building/property owner. It is important that the city values the contribution heritage building owners are bringing to our city and support them to protect and enhance their building/property.

### **Actions**

Council provides built heritage and sites of significance conservation incentives including:

- a. financial and other incentives<sup>3</sup> focused on achieving the conservation of built heritage and sites of historical importance, including residential heritage, commercial and community buildings of historical importance; and
- b. support for owners/kaitiaki of built heritage and sites of historical importance or significance with resource consent and building consent applications

## **GOAL 5 – COUNCIL EFFECTIVENESS**

Future Council decisions regarding the use of all available means to protect, restore and enhance heritage in Te Awa Kairangi/Lower Hutt will be guided by this Heritage Policy.

### **Actions**

1. Council partners with Heritage New Zealand and other heritage specialists locally and regionally;
2. Council supports and/or provides public education about heritage in the city, the heritage protection in the District Plan, the Resource Management Act, Regional Policy Statements 21 and 22 and the Heritage New Zealand Pouhere Taonga Act 2014;
3. Council will set a good example of managing heritage assets where they are the owner and/or kaitiaki of the assets and or/place;
4. Monitoring – implementation of Taonga tuku iho will be monitored and its benefits assessed to ensure the objectives are being achieved. Monitoring of the Council’s Long Term Plan will be based on the five goals listed above, and will be reflected in the Annual Report. Monitoring of the Resource Management Act will be reflected in the District Plan, with changes made accordingly. Annual progress reports will be completed on specific heritage related projects as directed by Council.

See also actions under goals 1-5

## **SECTION 5: ANCESTRAL LANDS, WATER, SITES, WAHI TAPU AND WAHI TAPU AREAS, OTHER TAONGA**

***Ko Te Awa Kairangi he pou herenga iwi, he pou herenga waka.***

***Haere mai ko te kei o tō waka ki te tumu herenga waka o ngā pae mounga kua whakatūtūria nei e te hikuroa o Ngake - Mai i Tararua ki Remutaka ki Pūrehurehu, ki Pōkai Mangumangu, ki Pareraho, ki Tirohanga, ki Tukutuku, ki Puke Tirotiro, ki Pukeariki, e whakamarumarutia nei Te Tatau o Te Pō a Ngāti Te Whiti, a Ngāti Tāwhirikura, ki Pukeatua, te tuahu tapu o Te Kāhui Mounga i te wā i a Māui ki te whakapuare i te wahanui o Te Ika Whakarau a Kutikuti Pekapeka.. I ahu mai i Te Wai Manga, i a Rua Tupua, i a Rua Tawhito, Ko Ngake, ko Whātaimai. Ka timu ngā tai o Te Wai Manga, ka pari mai ko Te Whanganui a Tara e pōkarekare mai ana***

***Ka tū a Pukeatua ki runga i ngā wai e kato ana, i a Awamutu, i a Waiwhetū, kei reira a Arohanui ki te Tangata a Ngāti Puketapu, a Te Matehou, a Ngāti Hāmua e tū ana, tae noa atu rā ki ngā wai tuku kiri o te pūaha o te awa o Te Awa Kairangi.***

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<sup>3</sup> See Appendix 1 - Conservation incentives - built heritage and sites of significance



***Koia hoki te puna i heke mai ai he tangata. E kore e mimiti tēnei puna, ka koropupū, ka koropupū.***

***Ko Te Awa Kairangi e rere iho mai ana i hōna pūtakenga i Pukemoumou i te paemounga o Tararua ki runga i hēnei whenua, ki runga i tēnei kāinga, hei āhuru mōwai ngā iwi.***

*Te Awa Kairangi is a rallying point for the many people and the many tribal affiliations that have made it their home.*

*Bind yourself to the many mountains of this place that were born from the lashing tail of Ngake.*

*From Tararua to Remutaka, to Pūrehurehu, to Pōkai Mangumangu, to Pareraho, to Tirohanga, to Tukutuku, to Puke Tirotiro, to Pukeariki, to Te Korokoro o Te Mana which stands atop Te Tatau o Te Pō of Ngāti Te Whiti and Ngāti Tāwhirikura, to Pukeatua, the sacred altar of the Mountain Clan in the time of Māui. It was here that the two ancient tūpuna, Ngake and Whātaimai, were summoned from the depths of the fresh water lake, tasked with prising open the mouth of the great fish.*

*It is Pukeatua that stands above the waters of Awamutu and Waiwhetū, the home of Arohanui ki te Tangata of Ngāti Puketapu, Te Matehou, and Ngāti Hāmua, flowing out to the life giving waters at the mouth of Te Awa Kairangi. This is the spring that gives life to the people. This spring which will never be diminished, it will continue to flow, it will continue to flourish.*

*Te Awa Kairangi that flows down from its source at Pukemoumou in the Tararua ranges and over these lands as a sheltering haven for the people.*

## **Te Āti Awa of Te Whanganui-a-Tara**

### **Te Orokohanga - The Beginning**

According to Māori, the ancestor Māui-tikitiki-a-Taranga is credited with fishing up a giant fish, which came to be what we now know as the North Island of New Zealand. This fish is known by many names to Māori, the most common being Te Ika-a-Māui or The Fish of Māui. To the Taranaki whānui tribes, this fish is sometimes more formally referred to as Te Ika-Whakarau-a-Kutikuti-Pekapeka which describes the actions of the older brothers of Māui immediately after the surfacing of the fish, in causing the formation of many of the valleys and mountain ranges that form the landscape we know today. Remutaka, along with the Tararua and Ruahine mountain ranges, make up the spine of the fish and much of the topography that Upper Hutt is home to is derived from this tale.

The tale of Māui and his fish and subsequent the arrival of Te Kāhui Mouna (the mountain clan) to the summit of Pukeatua, heralds the appearance of two of the Wellington harbours most famous inhabitants. Once a lake, known as Te Wai-manga, the reformation of these waters and aspects of the surrounding landscape is attributed to the story of Ngake and Whātaimai. Most notably for the Hutt Valley, the force released from the tail of the guardian, Ngake, as it propelled itself from the northern shores to forge a pathway through the southern edge of the lake, created what we now know to be Te Awa Kairangi, the Hutt River.

### **Te Awa Kairangi - The Hutt River**

Te Awa Kairangi is the oldest name for the Hutt River, attributed to first Polynesian explorer to come to this area, Kupe, and it is indicative of the importance of this waterway to Māori. Te Awa Kairangi was a significant freshwater fishery, with species such as pātiki (flounder), kanae (mullet), piharau (lamprey), kōkopu (giant and banded bully fish), īnanga (whitebait), ngaore (smelt), and long-finned tuna (eel) being abundant.

The origins of the streams flowing to Te Awa Kairangi are high in the Tararua Range at Pukemoumou. The streams and rivers lead down through Pākuratahi at the head of the Hutt Valley. The trail linking Te Whanganui-a-Tara and the Wairarapa came through Pākuratahi and over the Remutaka Range. Prior to the 1855 uplift Te Awa Kairangi, the river was a major arterial route for Māori travelling up the valley, with large waka being known to travel as far as Pākuratahi and the river was navigable by European ships almost to Whirinaki (Silverstream).

### **Ngā Tini a Kupe - The Descendants of Kupe**

Kupe had many descendants, many of whom were famed for their exploits. One of these descendants, Whātonga, is noted as the next Polynesian traveller to arrive in this region. Whātonga captained the Kurahaupō waka that landed at Nukutaurua on the Te Māhia Peninsula. Whātonga had two sons, Taraika and Tautoki-ihu-nui-a-Whātonga, whose descendants eventually settled the lower half of the North Island and the top of the South Island. It is from this account that the name Heretaunga is often applied to this region, derived from the name given to the house of Whātonga at Nukutaurua pā.

Taraika, Tautoki and their people migrated and settled throughout the lower North Island and, at one time, were the dominant tribes of this region. Their descendants include the tribes of Ngāi Tara, Muaupoko, Rangitāne, Ngāti Apa ki te Rā Tō, and Ngāti Ira.

The name of Taraika has been immortalised in many prominent landmarks in the Wellington region, not least of which is Te Whanganui-a-Tara and Tararua. The name Tararua is derived from the saying, 'Ngā waewae e rua o Taraika' or 'the spanned legs of Tara', meaning that his people had a foothold on either side of these ranges.

### **Ngā Tini a Awanuiarangi - The Descendants of Awanuiarangi (Te Āti Awa of Te Whanganui-a-Tara)**

Te Āti Awa of Te Whanganui-a-Tara is one of several closely related tribes originating from the ancestor Awanuiarangi. According to tribal traditions, Awanuiarangi had a semi-divine origin. He was conceived from the union of an earthly mother, Rongoueroa, and Tamarau-te-heketanga-a-rangi (Tamarau), a whatukura or heavenly guardian from the tenth heaven that descended from the sky. The history of Te Āti Awa in Wellington started with the ancestral connection between Awanuiarangi and Whātonga, half-brother to Awanuiarangi through their mother, Rongoueroa.

### **Te Heke mai Raro - The Migration from the North**

From the early of 19th century, there was considerable movement of Māori into and around the region. Te Upoko-o-te-ika (the Wellington region) has seen various tribes occupying in succession

and periods of simultaneous occupation by different tribes. Taranaki tribes have held the harbour and the Hutt Valley region since 1832.

In the early 19th century, the migration of both the Tainui tribes, from Kāwhia and Maungatautari, and the Taranaki tribes to the western part of the region (including Porirua), caused major changes for the Ngāi Tara, Muaupoko, Rangitāne and Ngāti Ira people who had been resident for many generations.

During 1820-21, a huge taua (war party), known as Te Āmiowhenua, was led by chiefs from Ngāpuhi and Ngāti Whātua and included many allies from Kāwhia (Ngāti Toa, Ngāti Rārua, and Ngāti Koata) and northern Taranaki (Te Āti Awa, Ngāti Mutunga, and Ngāti Tama). Upon reaching Te Upoko-o-te-Ika, the taua attacked many of the Muaupoko, Rangitāne, Ngāi Tara and Ngāti Ira people in an area ranging from the west to the east of the region. This taua proceeded as far as Hawkes Bay before returning to their home areas.

That expedition preceded a series of migrations, known as Te Heke Mai Raro, from these attacking northern tribes, as they moved into the region over the next 20 years. This was the pattern of occupation that existed when the New Zealand Company settlers arrived in the Wellington region in 1839.

### **Ngā Kāinga - Settlement**

There were few trails through the heavy forest of the valley. Many Taranaki Whānui ki Te Upoko o Te Ika kāinga (villages) and pā (fortifications) were close to the river, including at Te Hau-kāretu (Māoribank), Whakapapa Pā (across the river from what is now the Te Mārua golf course), Whakataka Pā (where the Mangaroa river joins Te Awa Kairangi), Māwai-hākona (Wallaceville), Whirinaki (Silverstream), Motutawa Pā (Avalon), Te Mako Pā (Te Ngaengae), Maraenuku Pā (Boulcott), Pito One Pā, Paetutu Pā (Gear Island) and, at the mouth of the river, Hīkoikoi Pā to the west, Waiwhetū Pā and Ōwhiti Pā to the east.

Te Awa Kairangi linked these settlements as well as being a food supply. The river and the harbour also linked a number of settlements south along the eastern shores of Te Whanganui-a-Tara, around to Mukamukanui (Windy Point) in Palliser Bay, which were used on a seasonal basis for the collection of kaimoana and other food. These settlements included Ōkākaho kāinga, situated south of Kōhangaterā in Fitzroy bay, and Mukamukaiti kāinga, the eastern-most settlement in this region. A number of major settlements were also situated on the western shores of the harbour, including Ngā Ūranga Pā, Kaiwharawhara Pā, Te Awaiti kāinga, Pākūao kāinga, Tiakiwai kāinga, Raurimu kāinga, Pipitea Pā, Kumutoto Pā, Te Aro Pā, Moe-i-te-rā kāinga, Marukaikuru kāinga.

Although Ngāti Toa Rangatira did not remain in the area after the initial conquest of the region, Te Awa Kairangi and the surrounding area continued to be important to the iwi, following their permanent migration and settlement in the lower North Island in the late 1820s and early 1830s. Te Awa Kairangi was traditionally a mahinga kai (food-gathering place), particularly for gathering piharau and tuna from its tributaries. The area also supported flax plantations, which were used by early Māori for trading with settlers.

In 1839 the New Zealand Company, set up to organise emigration from England, bought land in the Wellington Harbour area for settlement. The validity of this purchase was later disputed. The following year, English immigrants began arriving by the shipload and the demand for land and pressure on the areas occupied by Māori Pā and settlements steadily increased. The New Zealand Company had sold sections already occupied by Māori to the new settlers. To resolve this issue,

Lieutenant Colonel William Anson McCleverty was appointed to obtain deeds from the tribes concerned, exchanging their settlements and cultivations for land elsewhere.

The McCleverty awards of 1847 were the final allocation of lands for Māori in the Wellington Harbour area. Pā such as Te Aro, Pipitea and Kaiwharawhara became less desirable as their food-growing areas were replaced by less productive and more remote land, mostly outside the town of Wellington. The pressure on the Te Aro people was such that by 1881, a census showed only 28 Māori still living at Te Aro, and nine at Pipitea.

### **Māori departures**

With the threat of European settlers also encroaching on ancestral lands in Taranaki, return migrations took place. About 600 Te Āti Awa went back to Taranaki in 1848. More Māori returned to Taranaki as a consequence of the land wars there in the 1860s. The Te Āti Awa sub-tribe Te Matehou, of Pipitea pā, moved to join their kin at Waiwhetū. Ngāti Tama also moved away, with those in Ōhāriu migrating to Whakapuaka near Nelson. Those left to keep the fires burning in Wellington after about 1890 belonged predominantly to the Te Āti Awa sub-tribes of Ngāti Te Whiti, Ngāti Tāwhirikura, Te Matehou, Ngāti Hāmua and Ngāti Puketapu. This remains the situation today.

### **The disappearance of pā sites**

The pressures of European settlement led to the disappearance of many traditional pā. By the 1890s sites at both Te Aro and Pipitea were unoccupied; Pito-one (Petone) pā was abandoned soon afterwards, although the Te Puni street cemetery remains in use. The pā at Ngā Ūranga also declined and did not survive into the 20th century.

Waiwhetū pā was the last Māori-owned settlement in the 1920s in the Lower Hutt region. However, it was eventually overtaken by river works and developments. Its site is now marked by the cemetery, Ōwhiti, near the mouth of the Waiwhetū Stream. Only the seasonal pā at Ōrongorongo and Parangārahu remained in use.

Te Āti Awa in Wellington retained strong ties with their Taranaki relatives. Between the two world wars Taranaki Māori began migrating to Wellington once again, often looking for work. Te Tatau o Te Pō Marae in Alicetown opened in 1933. Managed under the leadership of Eruera Te Whiti Love and Thomas Heberley, and with the support of the Taranaki Trust Board, Te Tatau o Te Pō is the marae of the Ngāti Te Whiti and Ngāti Tāwhirikura hapū of Te Āti Awa. This is the first modern marae complex built in Te Whanganui a Tara in the 20<sup>th</sup> century and takes the name of the original house at the Pito One pā during the era of Te Puni. The land for the marae complex was provided for by Cheiftainess Ripeka Love, mother of Eruera.

After the Second World War, as more and more Māori made the move to the big city of Wellington and the Hutt Valley, the people of Waiwhetū established the sports and culture club known as the Te Aroha Association, so named in fitting with the philosophy of Tohu and Te Whiti of Parihaka. The Te Aroha Association – ‘T.A’ – would become a new home away from home for Māori in the Hutt Valley. So many migrating Māori (including some Āti Awa relatives from Ngāti Toa in Porirua) joined the T.A Association that multiple sporting codes were able to be established.

In 1847, the Te Matehou hapū living at Waiwhetū pā at the estuary of the Waiwhetū stream adjoining Te Awa Kairangi were moved to another native reserve inland along the Waiwhetū stream on a 100 acre block known as section 19. Almost 100 years later in 1943, the 25 families of Te Matehou still living on the 100 acre block had their last remaining lands taken from them under the Public Works Act for housing development. Waiwhetū landowners were also being charged rates even though there

were no ratable infrastructure services available to them that would justify such charges being imposed.

When the government finally took the land, the plan was to 'pepperpot' these last communally living Te Āti Awa among the Pākehā dominated suburbs of Lower Hutt. Ihaia Puketapu protested this policy and demanded that the people must remain together despite communism being frowned upon by western society. After lobbying Prime Minister Walter Nash, he eventually won his point and 22 state houses were built encircling a piece of land that was set aside for a future marae complex.

In 1960 the Waiwhetū marae at Lower Hutt was opened.

In 1977 the Wellington Tenths Trust was established to represent the beneficiaries of the Wellington land reserves ('tenths'). These beneficiaries are the descendants of Te Āti Awa and other Taranaki people who were living in the Wellington Harbour area at the time of the disputed New Zealand Company purchase in 1839. The trust pursued claims with the Waitangi Tribunal to gain compensation for the losses suffered since 1839.

Te Āti Awa of Wellington shared in the treaty settlement signed on 19 August 2008 with Taranaki Whānui ki Te Upoko o Te Ika. The financial component of this settlement, valued at \$25 million, included the option to buy and lease back Crown properties in Wellington City, including Archives New Zealand, the National Library of New Zealand, the High Court and Wellington Girls' College. Several sites of traditional, historical, cultural and spiritual association with Taranaki Whānui ki Te Upoko o Te Ika, including Mātiu/Somes Island, Mokopuna Island and Mākaro/Ward Island in Wellington Harbour, were vested in those tribes.

To view a summary of the historical background to the claims by Taranaki Whānui ki Te Upoko o Te Ika <https://www.govt.nz/browse/history-culture-and-heritage/treaty-settlements/find-a-treaty-settlement/taranaki-whanui-ki-te-upoko-o-te-ika/taranaki-whanui-deed-of-settlement-summary/>

## **NGĀTI TOA RANGATIRA**

### **Summary of the historical background Ngāti Toa Rangatira<sup>4</sup>**

#### **THE HEKE SOUTH<sup>5</sup>**

Toa Rangatira, who was the eponymous ancestor of Ngāti Toa, resided at Kāwhia on the west coast of Waikato-Tainui rohe around the 17th century. Ngāti Toa occupied the coastline from Aotea to Huikōmako, about 100km south of Kāwhia.

In 1819 Te Rauparaha lead a scouting expedition to the Cook Strait. From a well known lookout point, Ōmere near Cape Te Rāwhiti, Te Rauparaha noticed a trading ship passing through the Cook Strait. After identifying the strategic importance of the Cook Strait as a major trading route Te Rauparaha lead Ngāti Toa in a historic resettlement campaign from Kāwhia.

Te Heke Tahutahuahi (the fire lighting expedition) was the first stage of Te Rauparaha's resettlement which arrived in North Taranaki. Here Ngāti Toa was joined by Ngāti Tama, and members from Ngāti Mutunga and Ngāti Awa.

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<sup>4</sup> <http://www.ngatitoea.iwi.nz/sitecontent/images/Folders/General/NgatiToaRangatiraSettlementSummary.pdf>

<sup>5</sup> <http://www.ngatitoea.iwi.nz/ngati-toa/iwi-origins>

Te Heke Tātārāmoa (the bramble bush) was the second heke which moved south from Whanganui to Ngāti Apa towards the Cook Strait.

The defining settlement of Ngāti Toa in the Wellington region was the battle of Waiorua on Kāpiti Island in 1824. Ngāti Toa defeated a combined alliance of Kurahaupō tribes and settled without protest from other Iwi in the region from Kāpiti to Te Whanganui-a-Tara.

In 1827, the battle of Tapu-Te-Ranga sealed Ngāti Toa settlement where an alliance of Ngāti Toa and Ngāti Mutunga defeated Ngāti Ira, the residing Iwi on the South Coast of Wellington. Tāmairangi, the Paramount Chieftainess of Ngāti Ira was taken captive and presented to Te Rangihaeata of Ngāti Toa at Ōhāriu where she acceded to his protection. Tāmairangi and her son Te Kēkerengū settled on Mana Island.

During the early 1800's Ngāti Mutunga and Te Āti Awa moved into Whanganui-a-Tara and towards the Wairarapa with the support of Te Rauparaha. Te Rauparaha and Te Rangihaeata allocated land to Ngāti Tama along the south west coast (principally at Ōhāriu) in recognition of their support during resettlement.

Following the battle of Waiorua, Te Rangihaeata continued south leading a number of campaigns gaining mana whenua in the upper South Island particularly in the Wairau Valley, Port Underwood, and Pelorus Sound.

By 1840 Ngāti Toa Rangatira had established a powerful position in the Cook Strait region with settlements in the lower North Island and upper South Island (Te Tau Ihu). Several Ngāti Toa Rangatira chiefs, including Te Rauparaha and Te Rangihaeata, signed the Treaty of Waitangi. In 1839, Ngāti Toa Rangatira signed the Kāpiti deed with the New Zealand Company for approximately 20 million acres between Taranaki and north Canterbury. The oral translation of the English deed did not accurately convey its meaning and effect. Ngāti Toa Rangatira opposed Company surveys in the Wairau.

In 1843, an attempt by an armed party of Nelson settlers to arrest Te Rauparaha and Te Rangihaeata resulted in a violent clash and the deaths of twenty-two Europeans and up to nine Māori. A Crown-appointed commissioner investigated the Company's land claims covering Port Nicholson and Te Tau Ihu.

In Port Nicholson the Crown established a process by which the Company could validate its purchases by paying additional money to Māori in return for the signing of deeds of release. In 1844 Te Rauparaha accepted £400 for the 'surrender' of Ngāti Toa Rangatira interests in Heretaunga (the Hutt Valley). Te Rangihaeata only accepted a share of the money in 1845 but did not regard this payment as extinguishing the rights of allies from other iwi.

The Crown treated the payment, which did not define the boundaries of Heretaunga or provide any reserves, as extinguishing Ngāti Toa Rangatira interests across the Port Nicholson block. In 1845 the commissioner recommended that the Company receive a grant of 151,000 acres in Te Tau Ihu. The Wairau was not included in his recommendation.

The Crown later established reserves, some of which became known as 'tenths' reserves, within the land granted to the Company at Port Nicholson and Nelson. Ngāti Toa Rangatira did not receive a share in the 'tenths' reserves despite their interests in Port Nicholson and Nelson settlement area.

During 1845, Te Rangihaeata and his section of Ngāti Toa Rangatira supported the claims of their allies living on disputed land north of Rotokākahi in the Hutt Valley. These tensions led to several violent incidents between Māori, settlers and Crown troops. The Crown subsequently took political

and military action against Te Rauparaha and Te Rangihaeata in order to establish its authority and reduce the power and influence of the senior Ngāti Toa Rangatira chiefs.

In July 1846 the Crown seized Te Rauparaha and several other Ngāti Toa Rangatira chiefs at Porirua. The Crown detained Te Rauparaha without trial for 18 months. Crown forces pursued Te Rangihaeata who withdrew into Horowhenua. In 1847, whilst Te Rauparaha was in captivity and Te Rangihaeata in exile, the Crown purchased the Wairau and Porirua districts from several younger Ngāti Toa Rangatira chiefs who hoped to secure Te Rauparaha's release. Reserves of over 100,000 acres were set aside in the Wairau and over 10,000 acres in Porirua.

Between 1853 and 1865 the Crown's Te Waipounamu, Whareroa, Wainui, Papakōwhai and Mana Island purchases further reduced the lands remaining in Ngāti Toa Rangatira ownership.

The Waipounamu deed repurchased nearly all of the large Wairau reserve. Between 1897 and 1911 the Crown, after prohibiting the sale or leasing of Kāpiti Island to private interests, bought the majority of Kāpiti Island from Ngāti Toa Rangatira. By 1926 most of the Ngāti Toa Rangatira reserves at Porirua had been alienated. Ngāti Toa Rangatira gifted 500 acres at Whitireia to the Crown for the establishment of a school. When no school was established Ngāti Toa Rangatira sought unsuccessfully to have the land returned.

In 1948 and 1960 the Crown took several hundred acres of Ngāti Toa Rangatira land at Takapūwāhia under public works legislation for general housing purposes. Over time, the application of the native land laws led to most of the Porirua reserves being partitioned into smaller subsections and Ngāti Toa Rangatira became virtually landless. Porirua harbour, an important food resource for Ngāti Toa Rangatira, was adversely affected by pollution and sewage generated by urban development. This had a severe impact on the ability of Ngāti Toa Rangatira to use and protect traditional resources.

To view a summary of the historical background to the claims by Ngāti Toa Rangatira see <http://www.ngatitoea.iwi.nz/runanga/treaty-information>.

## **MEMORANDA OF UNDERSTANDING**

Council and with mana whenua will work together to establish, record and agree:

- appropriate criteria for identifying, managing, and conserving sites that are significant to Māori
- a comprehensive list of sites that are significant to Māori in the District Plan
- an approach to controlling the modification of, and impacts on, listed significant Māori sites.

## **POLICY REVIEW**

The policy will be reviewed in 2026.