

Sites of Significance Extended Narratives

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2 sites have no source information currently

- Te Umumamaku
- Te Korimako
- Ōwhiti Pā

One site in operative DP with 'unknown' title

1. Maraenuku Pā

Historical information:

- Temporary pā built by Chief Taringa-kuri soon after the arrival of the settlers (1, 9, 18).
- The pā was a cultivation kāinga, at the arrangement of Thomas Mason, NZ Company attributed occupier (9).
- Associated with Ngāti Tama (a hapū of Ngāti Awa) who moved to this site, on invitation from Ngāti Rangatahi, from Kaiwharawhara pā when that became overrun with settlers and their livestock (2, 3).
- Ngāti Rangatahi was placed there by Te Rangihaeta of Ngāti Toa in the 1830's to drive off settlers wanting to claim this land through NZ Company purchases. They vacated the area in the late 1830's and returned in 1841 (3, 4).
- Ngāti Tama occupied the pā from around 1842-46, when it was abandoned (2).
- In conjunction with Motutawa, this period of occupation was recorded as 1839-1846 and shared between Ngāti Rangatahi and Ngāti Tama (4).
- Built in 1841 and burned down in 1846 (18).
- There are claims that Ngāti Haua was also present, led by Tōpine Te Mamaku (4).
- Ngāti Tama had gone with Ngāti Mutunga from Wellington to the Chatham Islands in 1835 on a permanent basis, however, a number of Ngāti Tama returned to Wellington around 1840 (4).
- Ngāti Rangatahi were from the upper Whanganui River (Ōhura) and had come south with Ngāti Toa in the migrations of the 1830s. They were closely allied to Te Rangihaeta of Ngāti Toa, and initially paid tribute to him whilst establishing Pā at Maraenuku and then Motutawa (4).
- The pā was north of where Fort Richmond was built in 1845. This helped reassure fearful settlers (2, 4).
- The Chief for this pā was Te Kaeaea of Ngāti Tama (3).
- During the William Spain inquiry in 1844, Te Kaeaea and his people were noted drawing a line of separation between their settlement and the settlers on the other side. This was believed to be on the direction of Te Rauparaha (3).
- Governor Grey met with Te Kaeaea and Kaparātehau of Ngāti Rangatahi and tricked them into leaving the land. In retaliation, the two iwi returned and attacked the settlement. This stand was supported by Te Rangihāera's warriors (3).
- Boulcott Farm, which was stockaded in the 1840's, sat between Maraenuku and Motutawa Pā. The 1846 Battle of Boulcott Farm in 1846 was the last battle between British regiments and Māori in Wellington (3).
- The Battle of Boulcott Farm was a result of increasing tension around monetary compensation in the Hutt (9).
- The Battle of Boulcott Farm resulted in Ngāti Rangatahi, Ngāti Haua and Ngāti Tama being removed from sections of land classed as pertaining to settlers (3).
- This included the site where Maraenuku Pā was located (4).
- Remnants of this Battle, such as human remains, muskets or guns may still remain within the site (3).

- The location and integrity of any burials within the site is difficult to determine given the development and works that has occurred on and around the site since (3).
- The significance of the site can be attributed to the highly productive land (good for kumara production) and closeby river system which provided an additional rich food source. It was also close to a ferry crossing site (9).

Geographic details:

- Eastern bank of Te Awakairangi (1, 2).
- Left bank of Te Awakairangi (18).
- Present site of the Lower Hutt Substation at Connolly St (1, 15, 18).
- In the vicinity of Boulcott Golf Course club house (3).
- Situated close to the old bed of Te Awa Kairangi (14).
- Western side of the river bend of Harcourt Drive opposite Boulcott Golf Course north of Mills Street (9).
- The site was located on Hutt Section 52 (9).

Site categorisation:

- Waahi tapu (3, 16).
- Battle site (16).
- Māhinga kai (16).
- Pā and gardens (14).
- Low to low/moderate likelihood of physical remains to still be present there (15)

Other references:

- ArchSite register R27/715990 – Boulcott Farm Stockade (3).
- NZAA R27/732 – Maraenuku Pā (15).
- Map p. 14 (15).
- Map Ch 13-6 (16).
- Map p. 73 and 75 (27).
- Map VII (18).

2. Motutawa Pā

Historical information:

- Occupied by Ngāti Rangatahi (hapū of Ngāti Maniapoto) who were related to Ngāti Toa through the ancestress, Kimihia (2).
- Ngāti Rangatahi were from the upper Whanganui River (Ōhura) and had come south with Ngāti Toa in the migrations of the 1830s. They were closely allied to Te Rangihāeta of Ngāti Toa, and initially paid tribute to him whilst establishing Pā at Maraenuku and then Motutawa (4).
- The pā was also occupied by Ngāti Tama (a hapū of Ngāti Awa) and Ngāti Haua (2, 3).
- Ngāti Awa migrated to this takiwā as part of the Tataramoa heke in 1822, a large number of Ngāti Tama came in a subsequent heke in 1824 (9).

- Ngāti Tama had gone with Ngāti Mutunga from Wellington to the Chatham Islands in 1835 on a permanent basis, however, a number of Ngāti Tama returned to Wellington around 1840 (4).
- Motutawa shares the same name as an island near the Mokau River mouth in North Taranaki (2, 9).
- As a transitional pā, the life of the pā was shortlived and not highly developed (4).
- The Ngāti Tama chief Te Kaeaea (also known as Taringakuri) was from this pā. He was buried in Te Puni Urupā (2).
- Governor Grey met with Te Kaeaea and Kaparategau of Ngāti Rangatahi and tricked them into leaving the land. In retaliation, the two iwi returned and attacked the settlement. This stand was supported by Te Rangihaua's warriors (3).
- Boulcott Farm, which was stockaded in the 1840's, sat between Motutawa and Maraenuku Pā. The 1846 Battle of Boulcott Farm in 1846 was the last battle between British regiments and Māori in Wellington (3).
- The Battle of Boulcott Farm resulted in Ngāti Rangatahi, Ngāti Haua and Ngāti Tama being removed from sections of land classed as pertaining to settlers (3).
- This included the site where Motutawa Pā was located (4).
- Remnants of this Battle, such as human remains, muskets or guns may still remain within the site (3).
- The location and integrity of any burials within the site is difficult to determine given the development and works that has occurred on and around the site since (3).

Geographic details:

- Present site of Avalon Park, with gardens extending southward (2, 13).
- Lies close to the intersection of Fairway and Taitā Drives (9).
- It is described as having been located on the eastern side of Te Awa Kairangi (15, 18).
- Directly opposite the site of the former Belmont Railway Station (a 1934 plan indicates that this is 711 Western Hutt Road, the current site of Belmont Hall) (15, 18).
- Close to the northern side of the Kennedy Good Bridge, on the eastern side of the river loop (15).

Site categorisation:

- Waahi tapu (battle site) (16).
- Mahinga kai (16).

Other references:

- 1934 Plan SO19490 (15).
- NZAA R27/733 – Motutawa Pā (15).
- Map p. 14 (15).
- Map Ch 13-6 (16).
- Map p. 73 and 75 (27).
- Map VII (18).

3. Te Mako Pā

Historical information:

- The area of Te Mako Pā has a strong association with Te Āti Awa hapū of Ngāti Te Whiti, Ngāti Tawhirikura, and others of Te Āti Awa Nui Tonu including Ngāti Tama, Ngāti Rangatahi, Ngāti Toa Rangatira and Ngāti Haua (4).
- Wi Tako Ngatata of Te Āti Awa, Taranaki and Ngāti Ruanui relocated from his pā at Kumutoto in Wellington this old pā site (2, 13).
- On the site he built the house Te Mako in the mid 19th century and carved the pātaka Nukutewhatewha, which is now housed at the Dowse (2, 6, 13).
- The pātaka Nukutewhatewha was one of many carved in honour of the Kīngitanga and were a show support for the movement. They came to be known as “Pillars of the Kingdom” and underpinned Māori land retention principles (2, 13).
- The pātaka Nukutewhatewha was probably more a symbolic storehouse of ideals than one for food or taonga (2, 13).
- This was worked on by a team of carvers in 1856 led by Horonuku (of Ngāti Tuwharetoa who became Te Heuheu Tukino IV) (2, 6). The kowhaiwhai work on Nukutewhatewha is a fairly unique example of this kind of work (2).
- Over time Wi Tako Ngatata’s support for the movement dwindled, perhaps as a result of parliamentary pressure in Wellington (2, 13).
- Upon Wi Tako Ngatata moving to Petone in his later years, Te Mako Pā and the pātaka Nukutewhatewha were transferred to the Beetham family (2, 6).
- William Beetham lived at the site with the pātaka until his death in 1888. Wi Tako died a year earlier (6).

Geographic details:

- Near Park Avenue in Epuni (2).
- Just south of the present Naenae Railway Station (2, 6).
- Near Park and Naenae Roads (13).
- The exact site was near the present Naenae Railway Station on the south side of the former eastern extension of Park Avenue (now Gregory Street), and a short distance east of the present main Hutt Railway.

Site categorisation:

- Pātaka (2, 6, 13).

Other references:

- Map VII (18).

Notes on all 3 of the aforementioned pā

- At the start of the 19th century Ngati Raku-whakairi and Nagti Kahukuraawhiti of Ngati Ira occupied various Pā in the upper valley. The Pā were sacked by the taua or war parties lead by Ngā Puhi and Ngati Whātua who had muskets. This opened the way to the eventual occupation of the area by the Taranaki tribes of Ngāti Tama, Ngāti Mutunga and Te Āti Awa (13).

- Pā along the valley floor was sparsely occupied due to the dense forest and therefore mostly used for hunting and gathering. Strategically located next to Te Awa Kairangi was effective for travel, predominantly by waka, up the river and streams (6).

4. Te Ahi a Monono

Historical information:

- The kāinga was named for an incident on the tiny island of Manono lying between Savaii and Upolu in Samoa (8).
- One of the few known sites of Māori occupation, possibly the oldest in the area (15).
- Low archaeological values due to probable position partly within current river bed and general alteration to the wider area through flood events, stop bank construction and alteration to the river course (15).

Geographic details:

- Located along Te Awa Kairangi, near current Hutt City CBD (4).
- Probably near where the LH Post Office was located, in an old bend in the river (8).
- Eastbank of the river, just north of Fort Richmond (referring to the older Hutt Bridge township centred around the Ewen Bridge end of High Street) (12, 15).
- Cowan's plan of the area shows the kainga midway between Fort Richmond and Maraenuka Pa (15).
- Adkin places it on the south side of the original river course - opposite Margaret St and Daly St intersection (15).

Site categorisation:

- Kāinga (4, 8).
- Māhinga kai (4, 8, 12, 15).

Other references:

- Map p. 14 (15).
- Recorded as NZAA site R27/742 (15).

5. Pae Tutu Village

Historical information:

- Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hīkoikoi and Waiwhetu pā (8, 18).
- Originally built as a fortified Pā on an island (Gear?) surrounded by swamp (1, 2, 18).
- Later became an open village on firm ground (1).
- The changes are accredited to both the land uplift in the 1855 earthquake and regular river works (including delta-building) that altered the river mouth (2, 18).

- The village was not reserved out from the Crown Grant to the New Zealand Company in 1848 and so disappeared when the land transferred to private owners (18).

Geographic details:

- Eastern End of Jackson St (1).
- Located on west side of Te Awa Kairangi near Waione St (Pipe) Bridge (1, 2, 18).
- Later the village was moved to firm ground on the right bank of the river opposite the present Unilever premises (2, 18).

Site categorisation:

- Pā, then Kāinga (1).

Other references:

Maps I and VII (18).

6. Ōruamātoro Pā

Historical information:

- A Ngāti Ira fortified pā, said to have been built by Te Hiha, chief of Ngāti Kahungunu (2, 18).
- Ngāti Ira migrated to this side of the harbour in the 18th and 19th centuries, but were eventually displaced following the migration of iwi from Taranaki (5).
- The name Oraumotoro can also apply to the bay (2, 18).
- The site had extensive shellfish stocks such as pipi, tuatua, tuangi (cockles) and the various clams, particularly in the sandy beach areas. Although paua were found here they were generally gathered closer to the harbour entrance along with koura (crayfish). Fin fishing here was also well known with many fish being caught in season from the common kahawai and kingfish to sharks and many others (5).
- Finishing in the harbour slowly declined, likely as a result of water quality issues and more abundant fish supplies found outside the harbour (5).
- Possible urupā is present within the site (2).
- Likely to be shell midden remains and other possible cultural objections within the site (5).

Geographic details:

- At Days Bay (5, 18).

Site categorisation:

- Māhinga kai (5).
- Urupā (2).

Other references:

- Map I (18).
- Ōruamātoro (HCC Website).

7. Ngau matau

Historical information:

- Important site for fishing and food gathering (2).
- Name means 'bite the fish-hook' (2, 18).
- Still a significant fishing spot today (2).

Geographic details:

- Northern headland of Lowry Bay, now known as Point Howard (2, 3, 18).

Site categorisation:

- Māhinga kai (2).

Other references:

- Map I (18).

8. Whiorau Pā

Historical information:

- Whiorau was apparently a favourable place for securing this species of duck, however, this site was not only favoured for birding but also fishing (5, 7, 18).
- Whiorau was used by the people of Ngāti Ira (7).
- It was then occupied by the people of Ngāti Mutunga, and was made tapu for Ngāmotu upon their leaving for Wharekauri by Te Mana (chief at Pito-one and kin to Te Matangi) (10).

Geographic details:

- Lowry Bay and York Bay (1).

Site categorisation:

- Settlement (pā) (1, 5).
- Māhinga kai (1, 5).

Other references:

- Map I (18).

9. Korohiwa Pā

Historical information:

- Old settlement site of the people of Ngāti Ira (2).
- Likely occupied even after 1840 (2).

Geographic details:

- Spur-end above Point Arthur (1, 18).
- Located on the eastern mainland shore opposite Ward Island (1, 18).
- Site is near the Eastbourne bus terminal (2, 18).

Site categorisation:

- Settlement (fortified pā) (1, 2, 18).
- Māhinga kai (16).
- Tauranga waka (16).

Other references:

- Map Ch 13-6 (16).
- Map p. 73 (17).
- Marked on Best's 1916 map (18).

10. Ngā Hu and Ngā Rerenga

Historical information:

- These were places named after women who were saved from drowning there (2, 18).
- This place was later to be associated with the Wahine disaster as survivors and other came ashore at this point (2).
- This may coincide with the archaeological site but is a set of cultural sites along this coast (2).

Geographic details:

- Pencarrow Head vicinity (1).
- The land section is given as Quarry Bluff (Hinds Point) (2).
- Adjacent places along the beach at or near Section 63 (18).
- North of Pencarrow Head (18).
- On the eastern shore of the harbour (18).

Site categorisation:

Other references:

- Possible connection to NZAA reference R27/64 (1).
- Map I (18).

11. Paraoa-nui Kāinga

Historical information:

- This was probably a fishing village used from time to time (2).
- There were middens found in the stream valley (2).
- Midden and cooking-oven debris mark the site (18).
- Appears to have been predominantly used as a fishing village (18).
- This settlement site is an old one but remained in at least periodic or occasional use by successive tribal incomers (18).
- Percy Smith notes that Te Āti Awa attacked the local people of Ngāti Kahungunu and Ngāti Ira at this site, driving them away to the Wairarapa (18).
- Percy Smith also refers to 'Paraoa-nui' as the favoured spelling, meaning 'large whale' (sperm whale), but no information is available as to how the name originated or became attached to this site (18).

Geographic details:

- Pencarrow Head vicinity (1).
- This village was located south of Camp Bay between Eastbourne and Pencarrow Head (2).
- On the eastern shore of the harbour (18).
- Believed to be mislocated on Best's 1916 map which puts the occupation at Camp Bay, two miles south of Eastbourne. In person examination has shown this location to be a unlikely settlement site due to the narrow, cliff-crowded foreshore (18).
- True position seems to have been rediscovered in 1955 by Palmer and Curtis, three-quarters of a mile south of Camp Bay, in the largest gully opening on the eastern side of the harbour between Eastbourne and Pencarrow Head (18).
- The gully referred to has a flat bottom (swampy except at its lower end where the flat becomes a dry terrace-like strip) of ample extent immediately behind the 1855 raised beach and the modern beach-ridge of fine shingle (18).
-

Site categorisation:

- Kāinga
- Māhinga Kai

Other references:

- NZAA reference R27/110 (1).
- Map I (18).

12. Takapau-rangi

Historical information:

- A temporary settlement or refuge in case of emergency for the women and children of Parangarahu Pā (10).
- This site was so remote it could only be accessed on one side by waka (10).

Geographic details:

- Upper end of Kohangatera Lagoon (10).

- In the Rimutaka foothills, east of Pencarrow Head (10).

Site categorisation:

- Refuge settlement

Other references:

13. Te Rae Akiaki

Historical information:

- It's name meaning the headland where the sea rushes up or pounds (2, 18).
- Important headland bordering the entrance to Wellington Harbour (east side) and the channel known as Te Au a Tane (2, 18).

Geographic details:

- Pencarrow Head

Site categorisation:

Other references:

- NZAA Ref R27/65 (1).
- Map I (18).

14. Te Rae o Pāua

Historical information:

- Minor headland with connection to seafood gathering (2).
- The name appears to mean 'the promontory or coastal salient of Pāua', the last element being a personal name vs the shellfish as this would appear as 'Te Rae-pāua.' However, this name may actually be a corruption of 'Poua', which would link this with the vernacular name of Baring Head (2, 18).
- Site currently consists of rock stacks and a reef projecting seaward (2, 18).
- There are traces of human occupation on the landward site (2, 18).

Geographic details:

- Fitzroy Bay (2, 18).
- Located between Pencarrow Head and Baring Head (2, 18).
- Best's 1916 map places it at what is now known to be the true position of Tautoki's Parangarahu Pā, however, it's amended position is actually 1km north-west of Baring Head (2, 18).

Site categorisation:

- Māhinga kai

Other references:

- Map I (18).

15. Hīkoikoi Pā

Historical information:

- Hīkoikoi Pā has a strong association with Te Āti Awa hapū of Ngāti Te Whiti, Ngāti Tawhirikura, and others of Te Āti Awa Nui Tonu including Ngāti Tama, Ngāti Rangatahi, Ngāti Toa Rangatira and Ngāti Haua (4).
- Pu-whakaawe was the chief of Hīkoikoi Pā (18).
Te Matehou (hapū of Te Atiawa) occupied Pipitea Pā along with Hīkoikoi and Waiwhetu Pā after Ngāti Mutunga and Ngāti Tama migrated to Wharekauri in 1835 (6).
- The people of Hīkoikoi Pā and Waiwhetu Pā were therefore closely related moved between the two regularly (2, 7).
- The population of Hīkoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetu Pā (7).
- Prior to 1855, the waterways of Te Awa Kairangi, Te Awa Mutu and Waiwhetu formed a very large estuary with all streams meeting at the mouth of the harbour by Hīkoikoi Pā (2).
- Boat building occurred along these waterways with Hīkoikoi Pā fronting the river to enable river access and fishing at the mouth of the river (2, 7).
- The Tory arrived at a site near Hīkoikoi Pā in 1839, bringing with it the New Zealand Company officials (2).

Geographic details:

- Located near the current Hīkoikoi Reserve on the right bank (western side) of the Hutt River (2, 18).
- Hīkoikoi and Waiwhetu Pā are located on either side of the river mouth (6).
- Located around Marine Parade and McEwan Park (7).

Site categorisation:

- Tauranga waka (16).
- Māhinga kai (16).
- Ara waka (16).

Other references:

- Map Ch 13-6 (16).
- Map p. 73 (17).
- Maps I and VII (18).

16. Waiwhetū Pā

Historical information:

- During the first two decades of the 19th century Ngāti Ira were settled in various pa along the eastern shores from Waiwhetū to Turakirae (2, 7).
- While the settlement at Waiwhetu was fortified, other Pā sites in the vicinity were not (2, 7).
- Eventually Ngāti Ira were driven out of Waiwhetū, Te Mahau, Okiwi, Paraoanui, Orongorongo, Kohangatera and Hakoiwi, with the last battle taking place at Turakirae (2, 7).
- With the final Te Āti Awa migration to Te Whanganui a Tara in 1832 from Nga Motu (alongside the migration of Ngāti Mutunga in 1835 to the Chatham Islands) the final arrangement was set for Te Āti Awa to take up residence at Waiwhetu Pā (2, 7).
- This occurred just prior to the arrival of the New Zealand Company and its settlers in 1839/40 (2, 7).
- Waiwhetu Pā area has a strong association with the Te Āti Awa hapū of Ngāti Te Whiti, Ngāti Tawhirikura, and others of Te Āti Awa nui tonu including Ngāti Tama, and also, historically, Ngāti Rangatahi, Ngāti Toa and Ngāti Haua (4).
- Ngāti Haumia/Te Matehou (hapū of Te Ātiawa) occupied Pipitea Pā along with Hīkoikoi and Waiwhetu Pā after Ngāti Mutunga and Ngāti Tama migrated to Wharekauri in 1835 (6, 7).
- Settlement pressure around the Thorndon area led many that occupied these pā to move and be with their kin at Waiwhetu Pā (6).
- The people of Hīkoikoi Pā and Waiwhetu Pā were therefore closely related and moved between the two regularly (2, 7).
- The people here leveraged off their locatedness by the river mouth for fishing (7).
- Waiwhetu Pā in 1850 had 7 recorded wakataua (war canoes) (7).
- This Pā, like others on the Petone foreshore, was exposed to both weather and possible invaders, and was lightly palisaded (7).
- The Waiwhetu Pā reserve made by Col William McCleverty in 1848 confirmed the harbour frontage and included parts of the Hutt River (7).
- The massive 1855 earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change (8).
- More floods were to follow and river control works started to provide flood protection (8).
- The acquisition of Waiwhetu Pā by the Hutt River Board using the Public Works Act in 1928 was a principal tool utilised by both central and local government to alienate Māori from their land (2).
- The Hutt River Board's rationale to take the land seems to have been due to the belief that Māori landowners would benefit from land accrued through the reclamation work (2).
- The pā was eventually partitioned and allocated to owners along Seaview Road (2).
- Many of the people from Waiwhetu Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2).
- Owhiti Urupā is associated with Waiwhetu Pā (6, 7).

Geographic details:

- On the eastern side of the river (2).
- Hīkoikoi and Waiwhetu Pā are located on either side of the river mouth (6).
- The pā was situated on a sandy spit of land at the mouth of the Waiwhetu Stream, on the eastern side (1, 7).
- A cemetery now marks the site on which the pa stood (1).

Site categorisation:

- Pā.
- Māhinga kai – linked to Waiwhetu Stream mouth (7).

Other references:

17. Ngutu-ihe Pā

Historical information:

- Belonging to Ngāti Ira (2, 18).
- The name means the beak of the garfish (2, 18).

Geographic details:

- Above the junction of Hutt Park Rd & Gracefield Rd (1, 7, 18).
- Located on the end of a projecting spur from Puke-atua ridge, and below the existing Wainui-o-mata Road (1, 2, 18).

Site categorisation:

- Pā site (1).

Other references:

- Maps I and VII (18).

18. Te Ngohengohe

Historical information:

- Site of a battle between Ngāti Ira and Te Āti Awa (2, 18).
- Ngutu-ihe Pā was the former pā of Ngāti Ira and was the first site invaded by Te Āti Awa and their allies (2).
- First honours were with Ngati Ira, but Te Āti-Awa eventually prevailed (18).
- The survivors of the defeated local inhabitants retreated across Pukeatua ridge to the Wainui-o-mata valley and thence to the Wairarapa (18).
- This battle was important in signifying the change in Mana Whenua status (2).

Geographic details:

- Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2).
- Eastern side of the Hutt Valeey plain, about half a mile from the harbour margin (18).

Site categorisation:

- Battle site (2, 18).

Other references:

- Map VII (18).

19. Ōwhiti Urupā

Historical information:

- Ōwhiti Urupa is actually associated with the original Waiwhetu Pā (7).
- Ōwhiti Urupā is all that remains of Te Matehou (hapū of Te Atiawa) lands (9).
- Still in use today (2).

Geographic details:

- Located adjacent to the old Waiwhetu Pā (2).
- Near the mouth of the Waiwhetu Stream (2).

Site categorisation:

- Urupā

Other references:

20. Te Puni Urupā

Historical information:

- The urupā of primarily the Te Puni whānau (1, 18).
- Still stands as a reserve, however, the original extent of the site is much larger than what it is today (2).
- Te Puni Urupā likely joined with burial grounds along a line parallel with the beach towards the East (2).
- Several burials around this area have been disturbed by the digging of wells and even building foundations (2).
- Prominent figures buried at the urupā include:
 - Te Kaeaea/Tarangikuri – Ngāti Tama chief of Motutawa Pā (unmarked grave) (3, 18)
 - Memorial tomnstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18).
- The urupa is placed approximately on the site of the original Pito-one Pā (18).

Geographic details:

- Located eastern side of Te Puni Street, north of The Esplanade (1, 18).
- The burial ground areas are generally known to extend from the existing Te Puni Urupa at Te Puni Street, then eastwards along the old beach (11, 21).
- The last of the known parts of the urupā extended into the land that was part of the Gear Meat Company (now the IBM Building) almost to Victoria Street (2, 11, 21).

Site categorisation:

Other references:

21. Pito-one Pā

Historical information:

- The name means the end of the sand beach, thought to belong to Ngāti Ira who are thought to have founded a settlement (pā) at the western end (18).
- Two taua (war parties) led by Nga Puhi and Ngāti Whatua (in 1819) and Ngāti Toa and Te Āti Awa (in 1921), visited Te Whanganui a Tara leaving it empty, particularly the western shoreline including Nga Uranga and Pito-One (19).
- In the 1820s and 1830s the land started to be occupied by the north Taranaki people of Ngāti Tama and Ngāti Mutunga (19).
- In 1835 they migrated en masse to the Chatham Islands due to the threat of war and proclaimed their land interests to their Te Āti Awa kin (19).
- The Pā was later occupied predominantly by the Ngati Tawhirikura and Ngati Te Whiti hapū of Te Āti Awa (2, 4, 21).
- It was also associated with Ngāti Mutunga, Ngāti Tama, Ngāti Rangatahi, Ngāti Toa and Ngāti Haua at different points throughout history (4, 21).
- The land was a part of Pito-one Pa and Te Tatau o te Po Pa which were co-located on the Petone Foreshore (21).
- The land of the Pa did not simply include the building enclosed by the palisades but included the hinterland where gardens were located and the forest which were harvested sustainably through hunter gathering (21).
- Gardens would have been a predominant use for this area and the people of the pā used the highly fertile river soils to grow kumara and potato. There were also structures in the vicinity for drying fish (21).
- In 1839 the New Zealand Company on the Tory was welcomed at Pito-one Pā. This included officials and surveyors to lay out the new colony (2).
 - In 1840, people of the pā alongside their chief, Honiana Te Puni, greeted the NZ Company settlers (21).
- In 1839, the rangatira, Toru, Waitara, Matangi, Te Wharepouri and his cousin Te Puni, at Pito-one, led the Maori participation in the purchase of the Port Nicholson Block by the NZ Company (19).
- Te Puni Kokopu (Honiana) was the Paramount Chief of Pito-one Pā during this time taking over from his cousin Te Wharepouri (6, 18).
- The relationship between Te Puni and William Wakefield was paramount in the establishment of the colony in Wellington (2, 21).
- William Wakefield of the NZ Company had a house within the Pā palisades and the early NZ Company buildings were built adjacent to it (2, 19, 21).
- In the 1848 awards of Colonel William McCleverty (the Crown Grants for the Port Nicholson Block were based on this site), the lands granted to the people of Pito-one Pā totaled 708

acres (over 6 blocks). This included Hutt Sections 1, 2, 3, 16 & 20, Section 58 at Taitā and the Korokoro Block (21).

- Pito-one Pā, alongside other pā in Wellington, declined rapidly in the 19th century as a result of disease (brought from England) and the return of people to Taranaki in the 1850s and 1860s (2, 19, 21).
- With the establishment of the Native Land Court soon after 1865, Maori were able to subdivide the land and sell it to parties other than the Crown (2, 19, 21).
- The pā itself was burnt down around 1875 (21).
- As a result the Pā was effectively abandoned by 1890 with leasing of parts of the land given to the butcher James Gear for the establishment of a slaughterhouse (2, 19, 21).
- The arrival of the Native Land Court and its processes, also led to the alienation of significant land parcels from Te Āti Awa. For instance, awarded Hutt Sections 1, 2, 3 and 16 were taken under the Public Works Act for railway purposes and roads (2, 19, 21).
- The original inhabitants re-erected their village a little distance inland (see Pito-one Pā II) (18).
- Some of the families of Pito-one Pā remain as adjacent land-owners of what are referred to as the Takarangi Blocks (10).
- Tatau o Te Pō Marae is the successor of this pā, and is developed on land awarded by the Parangarahu Block in 1847 (10).

Geographic details:

- The Esplanade, near Te Puni St (1).
- The Pā The Pa sat along the pre 1855 shoreline which was somewhat back from the present day beachfront (2).
- Te Tatau o Te Pō was in the vicinity of Nevis and Te Puni Streets (21).
- Pito-one Pā extending from Te Puni Street east to what is now Victoria Street (21).
- Both Te Tatau o Te Pō and Pito-one Pā were bounded by the harbour and inland to around where Jackson Street is now located (21).

Site categorisation:

- Stockaded village (1, 18).
- Tauranga waka (16).
- Māhinga kai (16).
- Tohu ahurea (16).
- Whenua kai (21).

Other references:

- Hutt Section 1, 2, 3 and 16 Maps (2).
- Pā population table over time – recorded in 1850 (10).
- Map p. 73 (17).
- Geneological map (18).

22. Pito-one Pā II

Historical information:

- Pito-one Pā II resulted from the move of the original site to the foreshore (2).
- It was granted to the people of Pito-One Pa in the awards of Colonel William McCleverty in 1848 on which the Crown Grants for the Port Nicholson Block were based (2, 21).
- With the establishment of the Native Land Court in 1865 the land within these 100 acre sections were partitioned (subdivided) to individual Maori landowners or to small groups of owners (21).
- Much of this land went to the Chief Matene Tauwhare of Ngati Te Whiti (21).
- The site has a strong association with the Te Āti Awa people, particularly those who lived at Pito-one Pā and Te Tatau o te Pō Pā (2).
- This included the hapū of of Ngati Te Whiti, Ngati Tawhirikura, and others of Te Āti Awa Nui Tonu, including Ngati Mutunga (11).
- This was a circular pā with a single perimeter fence (2, 21).
- The palisading was high and in sections between carved taller posts. Those on either side of the gateways as were the planks which formed the archway over the gate were more elaborately carved. These were probably brought over from the original Pito-one Pā (21).
- There were two entrances, one towards the west, the other on the opposite side looking towards the river. There was also a clear road between the two entrances (21).
- Maori used the natural fertility of the land to garden this area (11).
- The life on Pito-one Pā II life was short as the effects of colonisation impacted on how Māori lived in the new colony (2).
- Pito-one Pa, along with the Pa in Wellington City, declined rapidly in the 19th century and was abandoned by 1890 (11).
- The village, by then disused, burnt down some time after 1875 (21).
- Te Puni's little frame house survived and was inhabited by members of his family until it was engulfed by Odlin's timber yard (21).
- Due to this it is not expected that there would have been burials in this particular area (11).
- The land was eventually dominated by the railways and its workshops (11).

Geographic details:

- At a position on the Te Tuara-whatī-o-Te Mana stream (18).
- East of Hutt Sections 1, 2 and 3 (21).
- These blocks started from the toe of the western hills and extended from the beach for a distance of 1.25 km inland and along as far as Victoria Street (21).
- Extended as far as around 85 The Esplanade (21).
- Around Jackson St at the site of the old Petone West School (now Countdown Supermarket) (2).
- Approximately where the Odlin's timber yard eventually stood (21).

Site categorisation:

- Pā.
- Gardens (11).

Other references:

23. Honiana Te Puni Reserve

Historical information:

- Named after Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangi and Rau-Mahora (19).
- Honiana Te Puni's father was Rerewha-i-te-Rangi, son of Aniwaniwa and Tawhirikura (originators of the Tawhirikura subtribe, Te Āti Awa), and his mother was Te Puke (19).
- Honiana Te Puni lived at Pukeariki Pa, in Taranaki, and took part in the successful defence of Otaka Pa against Waikato (19).
- Later he accompanied the followers of Te Wharepouri, Rawa-Kitua, and Wi Tako Ngatata, southward in the "heke" Tama te Uaua (19).
- His people settled in Whanganui-a- Tara, and by about 1832, he was fully established at his pa on the beach at Pito-one (19).
- In 1840, Te Wharepouri and Honiana Te Puni welcomed the first New Zealand Company pioneers to Port Nicholson. Soon after, Te Puni was one of the signatories of the Treaty of Waitangi and the deed of purchase for land across Wellington (19).
- He died on 5 December 1870 and was accorded a State funeral with full military honours (19).
- Honiana Te Puni Reserve was vested in in the Trustees of the PNBST by section 60 of the Port Nicholson Block (Taranaki Whanui ki te Upoko o te Ika) Claims Settlement Act 2009 (19).
- The Reserve is also designated as a Local Purpose Reserve under the Reserves Act 1977 and is managed by Hutt City Council. A management plan for the Reserve has yet to be developed post settlement, however ideas around what the long-term future might be have been discussed over the years since 2009 (19).
- The significance of the Honiana Te Puni Reserve for Te Āti Awa-Taranaki Whanui and the hapū of Ngāti Te Whiti and Ngāti Tawhirikura (associated with Pito-One Pā and Te Tatau o Te Po Marae) is that the area was part of the whole environs of Pito-One Pa with gardens and burial grounds in the locality (19).
- The foreshore and seabed in the vicinity were equally significant for māhinga kai purposes as well as for swimming and waka activity (19).
- This area was probably significant as a local fishery for Pito-One Pā and kainga, however it deteriorated rapidly with colonisation and particularly with the arrival of industries nearby, including the Pito-One Woollen Mills, the Pito-One Railway workshop and the Gear Meat Company (19).

Geographic details:

- Currently located at 11 The Esplanade

Site categorisation:

Other references:

24. Te Tatau o Te Pō Marae

Historical information:

- The oldest standing Mare in the Hutt Valley and Wellington, built in 1933 (2).
- It is named for the hill to the west called Puke Ariki (2).
- Te Tatau o te Po is the name of the whare wananga (school of learning) from Nga Motu in Taranaki (11).
- It followed an earlier wharehui of the same name which was located in the vicinity of the present Te Puni Urupa in Te Puni Street (2, 11).
- Has close association to the Te Āti Awa hapū of the original Pito-one Pā - Ngāti Tawhirikura and Ngāti Te Whiti (8).
- This site is a Māori Reservation (2).

Geographic details:

- Currently located at 437 Hutt Road (2).

Site categorisation:

Other references:

25. Waiwhetū Marae

Historical information:

- In 1940 the 'Hutt Valley Development Scheme' started forcing market gardens across the valley to Ōtaki and the west coast (2).
- Māori owners of Hutt Section 19 (approximately a 100 acre block) in Waiwhetu were also subjected to this treatment and this was accelerated by pressure from Hutt City Council over a failure to pay rates (2).
- In 1943 an agreement to pay compensation of some £42,873 for Hutt Section 19 was drawn up (2).
- Hutt Section 19 (an approximately 100 acre block) was occupied by the original inhabitants of Waiwhetu Pa, and their Te Matehou relations from Pipitea Pa which had been overtaken in the colonisation process (6).
- The Waiwhetu Tribal Committee later sought Council support for a proposal to the Native Minister to build a "model pa" on 30 acres of the site, which would house 25 families, a meeting house, dining room, and other marae facilities (2).
- As a result, in 1948, 22 "state houses or units" along with a house for a Minister of religion, were built around a new cul-de-sac road subdivision called Puketapu Grove to house Māori from Waiwhetu (2).
- The Minister of Māori Affairs was to arrange either the sale to individual Māori who wanted to purchase the homes, or alternatively, their tenancy by Māori vendors in accordance with the arrangement made when the land was purchased in 1944 (2).
- Waiwhetu Marae is located in Hutt Section 19 – a block awarded to Waiwhetu Pa in 1847 (6).
- Te Whiti Park was taken as recreation reserves from the eastern part of section 19 in June 1942, by Council for no cost. Though this was inclusive of 43 acres, all but 15 acres of this was hilly land (2).

- In late 1943 the eastern half of the reserve was used as a vehicle yard for American military vehicles (2).
- In 1964 the Te Whiti Park Lands were declared to be Crown Lands subject to the Land Act 1948 and was vested in the Lower Hutt City Council (2).
- Waiwhetu Marae was opened in 1960 and the 'model Pa' was effectively completed (2).

Geographic details:

- Currently located at 21 Puketapu Grove.
- The block extended west to Waiwhetu Road, south to Whites Line East and through Puketapu Grove to Te Whiti Park which was all once a part of Section 19 (6)

Site categorisation:

- Marae and papakāinga (2).

Other references:

- The original Waiwhetu Pā was taken under the Public Works Act for river protection works (Matiu Jennings, personal communications).
- It was the 1839 sale that resulted in a tenth of block of land being given to pre-existing inhabitants (Matiu Jennings, personal communications).
- Outcomes of the Mcleverty Reserves (one of several attempts to negotiate the shortcomings of the 1839 agreement) resulted in some land eventually given to Māori retrospectively (Matiu Jennings, personal communications).
- Whenuangaro meaning swamp was one name for Hutt Section 19 (Matiu Jennings, personal communications).

26. Te Tuarā-whati-o-Te-Mana Urupā

Historical information:

- Named after the chief Te Mana (19).
- Name means Te Mana's broken backbone (19).
- The burial place for Wi Tako Ngatata (19).
- Currently known as the Korokoro Catholic Cemetery (19).

Geographic details:

- The gorge above Pito-One railway station where a stream winds down to the old Catholic Cemetery (19).

Site categorisation:

- Urupā (19).

Other references:

27. Te Upoko o te Poaka

Historical information:

- Hilltop site (1, 18).
- The final part of the name is probably a personal one, thus translating to ‘the head of Te Poaka’ (18).

Geographic details:

- On or near Stingers Rd, a branch of Korokoro Rd (1, 18).
- Located on the Western Hills north of Petone Railway Station (1, 18).

Site categorisation:

Other references:

- Map VII (18).

28. Te Ahi-parera

Historical information:

- Possibly an old earthworks pā (1, 18).
- Name meaning “the-fire-to cook-a-wild duck” (19).
- A fire (ahi) was kindled there by an ancestor of long ago to cook a wild duck (parera) which he had killed on a pool in the bush (19).

Geographic details:

- Singers Rd (1).
- Located on a spur up the rugged gully of the Korokoro Stream, northern side (1, 18).
- On the hill above Te Upoko-o-Te Poaka (18).
- Best’s 1916 map shows it half a mile north-west of Pito-one Pā (18).
- No clue is given by Best whether this is a geographical feature or a site of human origin (18).
- On the northern and western side of the Tuara-whatī Gully (19).

Site categorisation:

-

Other references:

- Map VII (18).

29. Puke-tirotiro

Historical information:

- Lookout point for Pito-one Pā (1, 2).
- This was an important site for the pā as it gave views out to the Harbour and south as well as up the valley where the cooking fires of invading parties could be seen (2).
- Now identifiable by a trig station that is situated at this location called Māori point (1, 18).

Geographic details:

- In the Maungaraki Range, on the west side of Maungaraki Road, above Petone Railway Station (1, 2, 18).

Site categorisation:

Other references:

- Maps I, VI and VII (18).

30. Te Korokoro o te Mana

Historical information:

- In attempts to break free from the freshwater lake the second Tūpua (Whaitaitai) opted to take the western pathway, commencing from the throat of the fish of Māui (Korokoro o te Ika a Māui, later to be named Te Korokoro a Mana) (16, 17, 19).
- This is reflected in the gurgling sounds made by the stream (17).
- Te Korokoro o te Mana gives reference to the “food basket (throat) of Te Mana” (2, 18).
- This suggests it was a great food supply with tuna (eel), kokopu, piharau/korokoro (lamprey) and inanga (whitebait) being common (19).
- In addition to kai gathering, it is known for the collection of rongoā both in and around this stream (16, 17).
- As the Te Āti Awa heke approached Te Whanganui-a-Tara, one of the Ngati Mutunga chiefs named Te Poki claimed for his own the gully and delta of the Korokoro by saying: ‘Ko te korokoro tenei o tāku tamaiti’ (this place is the throat of my child) (18).
- Therefore, it was thought that Te Mana was the son Te Poki (2, 18).
- Te Mana, a chief of Ngati Mutunga, named the valley after himself, likening it to his throat (korokoro) in order to tapa or claim it as a possession for himself and his descendants (19).
- Because of the rocky nature of the ground, it would have been unsuitable for a pā, maioro, or earthwork defences, and therefore likely only local forts with stockades (2, 18).
- There was, however, an ancient earthwork pa was situated on the summit of a spur up the gully of the Korokoro Stream (18).
- Referenced as a merry brawling stream, called the Korokoro (or ‘throat’), that flows between the village and the western hills (19).

- It was the source of a high quality drinking water for for Pito-One Pā. The stream was integral to day to day life of the pā and the valley through which it runs is a place of high spiritual value to Te Āti Awa Taranaki Whānui (16, 17).
- Korokoro is the valley for whanāu of Puke Ariki (16).
- It was later used to supply the new town of Pito-One, however, the mouth eventually became congested with bridges and culverts, and the lower reaches were confined by the old Pito-One Woollen Mills and other various factories (19).

Geographic details:

- The site represents the entire Korokoro stream, gully and delta, but should be recognised at the mouth (2, 17, 18).

Site categorisation:

- Māhinga kai (16, 17).
- Wāhi tapu (16).
- Wāhi ahurea (17).
- Puna Rongoa (16, 17).

Other references:

- Map in Ch 13 – 6 (16).
- Map p. 88 (17).
- Maps I, VI and VII (18).

31. Te Raho o te Kapowai

Historical information:

- Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19).
- The name infers he was very prolific and had many children (2).

Geographic details:

- Located on a ridge west of the mouth of the Korokoro Stream (2).
- Te Raho o te Kapowai was a place on the boundary line between Hutt Section 1 and 78 - west of the Korokoro Stream and south-west of Petone (2, 18).
- Section 11 Horokiwi on the Horokiwi Rd (9).

Site categorisation:

- Hills (2).
- The range of great hills rising above the Korokoro Valley (19).

Other references:

- Maps I, VI and VII (18).

--INTRO PIECE

10: The Native Reserve at Parangarau was listed as Pitone No 2 Block extended from a point just north of Pencarrow Head running eastward to a place called Mukamuka in Palliser Bay and Southward around the coast through Turakirae, Orongorongo River mouth, Wainuiomata River mouth, Baring Head and Fitzroy Bay. This reserve was made up of unsurveyed land with the surveyed land along the Wainuiomata and Orongorongo Rivers. The reserve included the eel lagoons of Kohangapiripiri and Kohangatera. This block was originally 4704 acres.

32. Ōrongorongo Pā

Historical information:

- The visible complexity of circular pits indicates that a substantial occupation of Māori going back many centuries took place at this site (1).
- Many archaeological discoveries of house sites, middens, pits, adzes, stonewalls and fishhooks have been made since 1964 (1).

Geographic details:

- One of the archaeological discoveries was made in a paddock on the right bank of the Orongorongo River between the road and the foot of the hills (1).
- Other discoveries have been made at the left bank of the Orongorongo river mouth (2).

Site categorisation:

Other references:

- NZAA references R28/25, R28/24, R28/16 (1).

33. Ōrua-poua-nui

Historical information:

- Orua-poua-nui recognises the headland as a significant cultural site (2).
- If divided, O-rua-Pouanui is translated to 'the place of the den or retreat of Pouanui'. On this assumption, Pouanui and Paua (of the neighboring site of Te Rae-Paua) may be one and the same person (2, 18).
- Believed by Best to be the vernacular name of Baring Head (18).
- Species collected here include paua, cooks turban, rock cockle and cats eye (1).
- NZAA discoveries date the site around 1855 (1).
- B Palmer found an old habitation cave at Baring Head (2, 18).
- Ngāti Tawhirikura had a large whenua-kai here (9).

Geographic details:

- The northern end lies just beyond the swampy ground south of the road, which comes down onto the coastal platform from higher ground behind (1).
- NZAA reference R28/43 notes that pit/terrace features are spread over about 300m, along the foot of the cliffs (1).
- NZAA reference R28/12 identified a scatter of middens and ovenstones at the mouth of small stream, north of Baring Head (1)
- NZAA reference R28/19 locate further pit/terrace features (4-5) at the ridge parallel to lighthouse access road, just south of saddle (1)

Site categorisation:

- Māhinga kai (1, 16).
- Whenua kai (9).
- Kāinga (16).
- Tohu ahurea (16).
- Wāhi tapu (16).
- Wāhi tūpuna (16).

Other references:

- NZAA references R28/43, R28/12, R28/19 (1).
- Map p. 136 (17)
- Ch 12 – C4 and Ch 13 – Map 6 (16).
- Map I (18).
- Connection to Te Rae-Paua site (2).

34. Te Wera

Historical information:

- Site is marked today by a small well that bears the name of a warrior of Ngāti Mutunga who was slain there by Te Retimana, a war prisoner from the Wairarapa (2, 3).
- The name is therefore a personal one that has become a commemorative place-name (2, 3).
- Ngāti Mamoe of Hawkes Bay and Ngāi Tahu ki Wairoa are said to have coexisted around the harbour with the Ngāti Ira people (2).
- Archaeological discovery of a rock shelter (cave) with middens showcasing signs of former human habitation linking to this time (1, 3).

Geographic details:

- Best's 1916 map places the site about 1km north of Baring Head (2).
- Spot in Fitzroy Bay (2).

Site categorisation:

Other references:

- NZAA reference R28/15 (1).
- Map I (3).

35. Tūrakirae Pā

Historical information:

- Headland and agreed boundary that served as an important marker between Ngāti Kahangunu and Te Āti Awa/Taranaki Whānui territories (2).
- This peace was made in 1840 with the agreed division running along the line of the Rimutaka Ranges to the coast at the current Turakirae Scientific Reserve (2).
- The name appears to have reference to the particular headland (rae) where the main range (matuaiwi) of Remutaka comes down (turaki) to sea-level (18).
- The wetland at this site has outstanding indigenous biodiversity values - representativeness, diversity and rarity (16).

Geographic details:

- Western headland of Palliser Bay (18).

Site categorisation:

Other references:

- NZAA references R28/3 and R28/26 (1).

36. Parangarāhu Pā

Historical information:

- This is really two sites with the kāinga down near the beach connected to various archaeological sites in connection with the old pā site above (2).
- Parangarāhu was the ancient pā/fortified village of Ngāi Tara who had developed settlements along the South Wellington coast from the earliest period of Maori Settlement (2).
- Many iwi today claim descent from Kupe and one of those was Whātonga who lived at Mahia in the Hawke's Bay. Whātonga had two sons to two different wives, Tara and Tautoki (10).
- Tautoki built the Pā at Parangarāhu with his wife Te Waipuna. They had a son called Rangitane (the eponymous ancestor of Ngāi Rangitane) which is the tribal name by which the descendants of Tautoki are known (10).

- Ngāti Ira were to replace Rangitane and Ngāi Tara around Wellington with relationships confirmed by marriage rather than replacing the earlier people by conquest in war (10).
- Ngāti Ira who succeeded and intermarried Ngai Tara later occupied the site and were in occupation at the turn of the 19th century (2).
- Ngāti Ira were the descendants of Ira-turoto from Hawke's Bay and intermarried with Ngāi Tara, Rangitane and Ngāti Kahungunu (10).
- Ngāti Ira were scattered around the harbour in 1819 when the first taua or war party lead by the Northern Nga Puhi and Ngāti Whatua chiefs arrived, armed with muskets (10).
- The taua sacked many of the pā around the harbour, however Parangarāhu was probably not sacked and may have been a significant refuge at the time (10).
- Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later usage (2).
- The area was rich with kaimoana (paua was a staple along with koura/rock lobster, tuna/eel and kokopu from the lakes) supplemented by bush foods such as karaka berry and aruhe/fern root (2).
- The richness of its resources stemmed from the Te Moana o Raukawa/Cook Strait, nga awa/rivers, Wainuiomata and Orongorongo and nga roto/lakes Kōhanga-piripiri and Kōhanga-te-ra along with those of the ngahere/forests of the hinterland (10).
- Parangarāhu was supplied by the Okakaho Stream which provided clean, fresh water (2).
- A village called Parangarāhu in Fitzroy Bay was visited by Colenso (recorded by Bagnell and Petersen) on a number of occasions between 1845 and 1848. On 7 March 1846 he recalled 40 people there (10).
- In Kemp's census of 1850, Parangarāhu, along with two other small settlements (Mukamuka and Orongorongo) are described as small fishing villages belonging to the people usually reside at pā on the shores of Wellington Harbour as the best fishing grounds were outside the harbour limits (10).
- Traces of the place were also seen by C.R. Carter in 1852, when on his journey to the Wairarapa Valley. He recorded that a stone wall 300 ft in length, 3 feet 6 inches high, and 2 feet thick enclosed a plot of cultivated ground (the remnants of this wall still exist today) (2, 10).
- Palmer argues that the wall ran from the vicinity of Okakaho Stream south along the back of the coastal platform (10).
- Recent inspections indicates that this feature is probably the old shoreline (10).
- Carter also reported a short distance south of the wall about a dozen huts, inside which were utensils, some fishing gear, and some provisions, but no people. He determined it was likely to have been a fishing village (10).
- The kāinga/village visited by Carter probably carried the old name but was located on the lower plain near the beach where indentations for huts are still visible (2).
- The kāinga was believed to be a more recent settlement than the pā (10).
- Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (10).
- Traditional Māori horticulture was influenced by colonisation and places associated with both pre- and post-colonial Māori horticulture are an important cultural feature for the Baring Head area (10).
- The vehicle access, particularly from the Wainuiomata valley and then via a Wainuiomata River mouth crossing by 4WD vehicles, will need to be managed for cultural and other reasons (10).

- There are also interest from the adjacent Māori landowners being the Tupoki Takarangi Trust 1996 who own Parangarahu 2B and 2C (Māori land residual of the initial Crown grant of the Parangarahu block to those of Pito-one Pā) (10).
- That the whole cultural landscape extends beyond the boundary of the Baring Head block, should not detract from the way that it is interpreted and managed (10).

Geographic details:

- NZAA reference R28/49 notes that midden and over stones were found at the southern end of Fitzroy Bay on a raised beach flat immediately south of where the road meets the coast – approx 40m south of the gate. Features were exposed through an erosion scar on the east side of fence between two sets of vehicle tracks immediately north of the swampy area (1).
- NZAA reference R28/9 consists of midden, pit (cluster of 4), soil, garden and stone wall (80m long) features which are believed to be associated with the coastal village of Parangarāhu. The raised beach flat between the stone wall and the road was probably the location of this cultivation (1).
- NZAA reference 28/8 identified a midden (containing shell, charcoal, bone and stones) below 10cm of topsoil, and 6 pits (3 clearly visible being 3 x 2 m side by side and the others less distinct) (1).
- Bagnall and Petersen show the true position of Parangarāhu (a pā, not a headland) at the eastern angle of Fitzroy Bay (2).
- Admiralty Chart of Port Nicholson (issued about 1905) confirmed the location of the site with the name 'Pa rangi rau', which is a corrupted form of Para-ngarehu (2).
- J.B. Palmer also identifies a former large settlement at the same location which gives further confirmation of its correct position - over 2 ½ miles east of Pencarrow Head (2).
- Located on the Baring Head block (10).
- Kāinga location is spread along a stretch of the upper coastal platform in the north west of the site (10).
- The Pā was likely to have extended from the north western side of the Park near the existing road and along the wheat fields and the stone wall to the Okakaho stream (10).
- The ancient pā was probably further up the hill slope on the plateau above the coastal escarpment and the kāinga may well have been at the base of the escarpment (10).

Site categorisation:

- Pā (2).
- Kāinga (2).
- Māhinga kai (2).
- Urupā (10).

Other references:

- NZAA references R28/9, R28/8, R28/49 and R 28/43 (1).
- Links to Okakaho Stream (2).

37. Te Reina Pā

Historical information:

- A former fortified pā (1, 2, 18).
- The karaka groves are a sign of habitation along the coast in particular as a food source for the Pa (2).

Geographic details:

- Located approximately half-way between the Wainuiomata and Orongorongo rivers (1, 2).
- Some references appear to show the Pā high up on the coastal escarpment, however other evidence indicates that it was on the coastal platform at the base of the escarpment (2).
- The location was probably in the vicinity of the grove of karaka trees (2).
- A place bwtween Turakirae Head and Baring Head (18).
- Just east of the Wainuiomata stream (18).
- Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).

Site categorisation:

- Pā (1, 2).

Other references:

- NZAA reference R28/3 (1).

38. Lake Kōhangapiripiri

Historical information:

- The smaller of two lagoons or lakes at Parangarahu (2).
- The lakes were a superior fishery and used extensively by the hapū of Te Āti Awa/Taranaki Whānui. Fish included eel, mullet, kahawai and whitebait (16, 17).
- Karaka groves were planted alongside the lakes as a food source and the tributaries contain watercress (16, 17).
- The raupō beds were used and summer camps were used by whānau as they fished not only the lakes but the sea (16, 17).
- The name 'kōhanga' gives reference to the hollow containing the lagoon (figuratively referred to as a nest) and 'piripiri' which means to cling very strongly which is in reference to it being a wind-swept place. Hence, in its totality 'a strongly clinging nest' (2, 18).
- It was originally a narrow arm of the sea but ponding by ancient shingle beach-ridges eventually converted the inlet into the ponded mouth of a stream identified as Wai-mikomiko (2, 18).
- This stream rises in the hill now known as Mt Cameron and on modern maps has been renamed Cameron Stream (2, 18).
- Elsdon Best's 1916 map of Port Nicholson as it was prior to 1840, shows Kōhangapiripiri as a more extensive version of what currently stands (2, 18).

- This conforms to the geomorphological evidence about the 1855 uplift which caused the level of the lagoon to be lowered and reduced, and a south-western arm to be completely eliminated (2, 18).
- In addition, the site possesses outstanding ecosystem (aquatic plants, indigenous fish diversity, threatened fish species) and indigenous biodiversity (representativeness and diversity) values (16).
- Processes from the marine side of these lakes which could adversely affect the ecology, hydrology or limnology of these lakes would be very significant to Mana Whenua (2).
- The Parangarāhu Lakes are significant to Te Āti Awa/Taranaki Whānui and this was acknowledged by the Crown through the treaty settlement process (16).
- The lakebed is in the ownership of the hapū from Taranaki Whānui, while the surrounding land is managed by Greater Wellington (17).
- Greater Wellington and Port Nicholson Block Settlement Trust jointly manage the Parangārehu Lakes Area through a “rōpū tiaki” or guardianship group. These entities have also co-drafted a management plan jointly to support the ecology of the area (17).

Geographic details:

- First lagoon east of Pencarrow Head (2, 18).

Site categorisation:

- Wāhi Tapu (16).
- Māhinga Kai (2, 16).
- Puna Raranga (2, 16).
- Puna Rongoā (2, 16).

Other references:

- Significant Natural Resource and Significant Archaeological Resource in Operative District Plan (1).
- Map of archaeological sites (2).
- Reference in Ch 12 – C4 and Ch 13 – Map 6 (16).
- Map p. 136 (17).
- Map I (18).

39. Lake Kōhangaterā

Historical information:

- The larger of two lagoons or lakes at Parangarahu (2).
- The lakes were a superior fishery and used extensively by the hapū of Te Āti Awa/Taranaki Whānui. Fish included eel, mullet, kahawai and whitebait (16, 17).
- Karaka groves were planted alongside the lakes as a food source and the tributaries contain watercress (16, 17).
- The raupō beds were used and summer camps were used by whānau as they fished not only the lakes but the sea (16, 17).
- The site is a ponded watercourse of Gollans Stream (2, 18).

- In contrast to the basin of Kōhangapiripiri, the hollow occupied by Kōhangaterā is regarded as a more sheltered place, again linked to a 'nest' (kōhanga), but one basking in the sun (te rā). Hence, in its totality 'a nest basking in the sun' (2, 18).
- In addition, the site possesses outstanding ecosystem (aquatic plants, indigenous fish diversity, threatened fish species) and indigenous biodiversity (representativeness and diversity) values (16).
- Processes from the marine side of these lakes which could adversely affect the ecology, hydrology or limnology of these lakes would be very significant to Mana Whenua (2).
- The Parangarāhu Lakes are significant to Te Āti Awa/Taranaki Whānui and this was acknowledged by the Crown through the treaty settlement process (16).
- The lakebed is in the ownership of the hapū from Taranaki Whānui, while the surrounding land is managed by Greater Wellington (17).
- Greater Wellington and Port Nicholson Block Settlement Trust jointly manage the Parangārehu Lakes Area through a "rōpū tiaki" or guardianship group. These entities have also co-drafted a management plan jointly to support the ecology of the area (17).

Geographic details:

- Second lagoon east of Pencarrow Head (2, 18).
- Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18).

Site categorisation:

- Wāhi Tapu (16).
- Māhinga Kai (2, 16).
- Puna Raranga (2, 16).
- Puna Rongoā (2, 16).

Other references:

- Significant Natural Resource and Significant Archaeological Resource in Operative District Plan (1).
- Map of archaeological sites (2).
- Reference in Ch 12 – C4 and Ch 13 – Map 6 (16).
- Map p. 136 (17).
- Map I (18).

40. Wainuiomata River

Historical information:

- The Wainuiomata River was a great significance to Māori from the earliest times (8).
- Canoe travelled up and down from the coast however this was not as easily navigated as Te Awa Kairangi (8).
- In later times, this also held significance for Te Āti Awa Taranaki Whānui as a māhinga kai site throughout its length, but particularly at the mouth (8, 12).

- Māori would have pursued piharau/lamprey and while little is known of their abundance today, they were very abundant in the lifetime of some of our more elderly kaumatua (8).
- In 1840 the upper Wainuiomata River held a vigorous indigenous fish population. However, with environmental changes over the last 170 years this population has diminished along with its importance as a food resource (8).
- The quality of these rivers as a freshwater fishery probably deteriorated after the 1855 earthquake with an uplift of 6 metres at the Turakirae coastline (8).
- Despite this most indigenous species are still present in the river today (8).
- The wide variety of stream habitats in the catchment provide home for a wide variety of native fish which are likely to include shortfin eel, longfin eel, torrentfish, giant kokopu, koaro, dwarf galaxias, banded kokopu, inanga, shortjaw kokopu, lamprey, nonmigratory bullies, common bully, giant bully, bluegill bully, redfin bully, koura, and smelt (8).
- Many of these native fish would also travel to the upper streams to reside until they matured and were ready to migrate. However, dams and weirs now provide a significant barrier to both upstream and downstream passage for migrators (8).
- Brown Trout were later introduced into the Wainuiomata River (8).
- 43% of the 13,378 ha catchment is in native bush or exotic forest, and around 54% of the catchment is protected by covenants or in Department of Conservation ownership (8).
- The river mouth and foreshore possess outstanding indigenous ecosystem values (high macroinvertebrate health, indigenous fish diversity, threatened fish species) (1).
- The upper reaches of the river are recognised for having outstanding indigenous ecosystem values, reflected in macroinvertebrate health, indigenous fish diversity and threatened fish species (17).
- The upper reaches also contain an abundance of native vegetation and rongoā, such as titoki, makomako, manamana, kawakawa and rangiora (17).
- The small, forested streams of the Wainuiomata and its tributaries, such as Catchpool Stream, are wai tapu, which are sacred places where rituals and ceremonies were practised by Mana Whenua (17).
- There are numerous āku waiheke (small streams) in the upper reaches of the whaitua, with unique values and mana that should be recognised and protected, including George Creek and Black Creek (17).
- It should be noted that Black Creek was a name given to a section of the headwaters of the Wainuiomata River (near Fitzherbert Rd) before deforestation and is not the same as the Black Creek (Ōkautū or Ōpahu) that flows through central Lower Hutt (17).
- The Wainuiomata River and George Creek are Wai Māori (fresh drinking water sources), both places in which surface water is abstracted for community drinking water supply (17). The Wainuiomata River is also valued for its Māori customary and recreational uses. It supports a variety of activities, such as te hī ika (line fishing), te hao ika (netting), te hopu tuna (taking eels) and kaukau (swimming) (17).

- Ngāti Toa's relationship with the Wainuiomata Rivers extends back to the Amiowhenua expedition from 1819 and Te Rauparaha's initial invasion of the Hutt Valley (20).
- During this campaign the taua (war party) marched around the western side of Te Whanganui-a-Tara, defeating the local iwi as they went (20).

- The Wainuiomata River is culturally and historically significant to tangata whenua and Ngāti Toa and is a highly valued source of fresh water, but also traditional foods, medicines, and materials for use in arts and economy (20).
- In addition to sustaining a large variety of native fish populations, the river also provided access to forest birds, watercress, and numerous other food plants (20).
- The river continues to support healthy fish populations and provide important spawning habitats for native fish, including inanga (20).
- A nationally endangered plant species the tororaro continues to grow in the river catchment area (20).
- The river, hills, and valleys were a primary travel route for Ngāti Toa between Wairarapa and Te Whanganui a Tara (20).

Geographic details:

- Te kuinga o te awa (the source of the river) is the Remutaka Ranges. The water then flows through a number of small, forested streams, before it passes through the suburb of Wainuiomata. The main river and a number of smaller rural streams then flow through primarily pastoral land, before entering the ocean at Wellington's south coast (17).

Site categorisation:

- Mahinga kai (8, 16, 20).
- Puna Rongoa (170).

Other references:

- Reference in Ch 12 – C4 and Ch 13 – Map 6 (16).

41. Ōrongorongo River

Historical information:

- The Ōrongorongo River flows north to south and is the easterly most of the rivers in the Whaitua (8).
- Prior to 1855 it was said to have a smaller and less braided river bed although was always a river with a large catchment prone to flooding (8).
- The mātāpuna of Te Awa o Ōrongorongo is found in the Pākuratahi Forest and has pristine water quality (17).
- The upper reaches of the river contain an abundance of native vegetation, and rongoā such as tītoki, makomako, manamana, kawakawa, and rangiora can be found (17).
- The awa is also highly valued for its Māori customary and recreational uses (17).
- The Ōrongorongo Swamp is the only montane-alluvial wetland in the region and is considered one of the most pristine wetlands, with exceptional native ecosystem value (17).

Geographic details:

- Lies beneath the Remutaka Ranges (8).
- Located to the east of the Wellington Harbour and runs almost parallel to the Wainuiomata River before entering takutai moana (the sea) on Wellington's south coast (17).

Site categorisation:

- Mahinga kai (16).
- Tauranga waka (16).
- Wāhi tapu (16).
- Puna Rongoa (17).
- Wetland (17).

Other references:

- Reference in Ch 12 – C4 and Ch 13 – Map 6 (16).
- There are several archaeological and cultural sites in the vicinity such as those located on the western side of the Orongorongo River near its mouth (8).

42. Waiwhetū Stream

Historical information:

- When Wi Tako Ngātata and a Te Āti Awa war party were returning south, they made their way to Heretaungā (Hutt valley) and attacked the Ngāti Kahukura-awhitia settlement called Puniunuku (10).
- Their “take” was to avenge the death of the Ngāti Mutunga chief, Te Momi (10).
- In gratitude Patukawengā of Ngāti Mutunga made tapu for Ngāmotu the area east of the Heretaungā (Hutt) River mouth, Waiwhetu calling it "te iwi tuara o Tipi" - Tipi was a female cousin of Patukawengā given in marriage to a Ngā Motu chief (10).
- The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (17).
- It has sustained iwi over many centuries, with Waiwhetū Pā and Owhiti Pā being two important pā on the awa (7, 17).
- In pre-colonial times the stream was larger and able to be accessed by waka for considerable distance (7).
- Today modern waka taua carved in the traditional style are housed on the banks of the Waiwhetu Stream (7).
- The area was fished for tuna/eel, rock oysters, mussels, kahawai, kanae/mullet, inanga/whitebait and flounder (2).
- The stream was also a source of tuna, piharau as well as kokopu and other freshwater species of fish (7).
- The geography has changed considerably over the years as the beds of the rivers rose and land was reclaimed (2).
- Radical changes in the landscape occurred in 1855 with the Wairarapa earthquake caused an uplift in the estuary of around 1.8 to 2.1 metres (2, 8).
- This raised the bed of the river significantly making it less navigable and the estuary of the was much reduced in size (8).
- The massive earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change again (8).

- More floods were to follow and river control works started to provide flood protection (8).
- Waiwhetū Awa is now the most polluted waterway in Te Whanganui-a-Tara (17).
- While the lower reach of the Waiwhetū Stream is heavily channelised and polluted, the midrange of the awa still retains āhua (natural character) (17).
- The river mouth is recognised as a significant natural wetland and is characterised by significant indigenous biodiversity value, providing habitat for threatened native fish and birds (17).

Geographic details:

Site categorisation:

- Pā (16).
- Urupā (16).
- Kāinga (16).
- Tauranga waka (16).
- Māhinga kai (16).
- Wāhi Tapu (battle site) (16).
- Ara waka (16).

Other references:

- Reference in Ch 12 – C4 and Ch 13 – Map 6 (16).
- Waiwhetū Stream - Ōwhiti Pā mapped p.73 and 75 (17).
- Maps I and VII (18).

43. Te Whenua Ngaro

Historical information:

- It was a place where Te Āti Awa waited while a scout went forward to scope the assault on Ngāti Ira at Ngutu-ihe Pā (2, 18).
- In the 1970's Te Whenua Ngaro became the home of Taniora Mana Love and Josephine Te Amo (sister of Wi Tako Ngatata) (2, 18).
- Wi Hapi Love Snr (18).
- Another eminent resident, on the portion east of Waiwhetu stream, was Wi Hapi Pahau, a tōhunga of Te Āti Awa (18).

Geographic details:

- Along the Waiwhetu Stream (2, 18).

Site categorisation:

- Camping site (2).

Other references:

44. Te Mome Stream

Historical information:

- Te Mome stream and Swamp were considered to be significant māhinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).
- The swamp diminished significantly in the uplift of 1855 (8).
- Te Mome Stream is a formal channel of the Hutt River (8).
- In the early 1900's the northern connection of this channel to the Hutt River was blocked off and the bed filled in, following acquisition of Gear Island by the Hutt River Board (8).
- Today, Te Mome Stream is a remnant of the foothills stream that drained from part of the lower right bank of Te Awakairangi and part of the old Hutt River loop which had surrounded Gear Island (8).
- The stream is approximately 1.5 km long, however, much of the original stream is now culverted (8).
- There will be a residual indigenous fish population, but given the limited amount of the stream remaining its significance to Tangata Whenua is now limited (12).

Geographic details:

- Flowed from the Te Mome Swamp, north west of Alicetown to the western edge of Gear island, immediately east of the suburb of Ava (8).
- Today, it joins the Hutt River on its true right bank via a culvert under Waione Street, approximately 100m west of the Estuary Bridge (8).

Site categorisation:

- Māhinga kai (8).

Other references:

45. Speedy's Stream

Historical information:

- Speedy's Stream drains a small, steep, forested catchment on the western side of the suburb of Kelson (23).
- Approximately 0.5km is maintained by GWRC (12).
- This stream too would only attract minor works which are likely to have only minor effects (12).

Geographic details:

- Kelson (12).

Site categorisation:

Other references:

46. Ōkakaho Stream

Historical information:

- Site of a small Ngāti Awa village (2, 18).
- The stream enters the sea a mile east of Kohanga-te-ra (2, 18).
- Its name means ‘place of the flower culms (stalks) of the toetoe (*Arundo conspicua*).’ The valley bottom was presumably marshy and showed a prominent growth of this plant, as the name implies (2, 18).

Geographic details:

- In Fitzroy Bay, east of Kōhanga-te-rā lagoon (2, 18).

Site categorisation:

- Kāinga (2, 16)
- Māhinga kai (16)
- Tauranga waka (16).

Other references:

- Map I (18).

47. Ōkoutu Awa

Historical information:

- The verb kautu meaning to wade has this known as the “fording creek” (4).
- The word ‘kautu’ means ‘fordable’, for the most part sluggish and deep, being fordable by wading at a place somewhere near White’s Line (18).
- It was also named Opahu, Black Creek, and Second River (18).
- The name Opahu may have been more properly applied to the upper course of the Okautu, which there is very winding (18).
- The stream was not only a source of water, but also of food with tuna/eel and kokopu being abundant (4).
- Described by Best as ‘one of the anabranches or channels of the Hutt River near its mouth’ (18).
- Since colonisation much of the stream disappeared in whole or part into drains and culverts, however, parts remain today as a landscape feature around the Civic Centre. (4).

Geographic details:

Site categorisation:

- Māhinga kai (4)

Other references:

- Map I and VII (18).

48. Pokai-mangu-mangu

Historical information:

- Tributary Streams from catchments in the Western Hills known by Māori as Pokai-mangu-mangu (also a peak above Melling) (4).
- Pokai-mangu-mangu was given by Chief Te Wharepouri when he set the boundaries of Te Āti Awa lands to the New Zealand Company (4).
- The western tributary streams became cut off from the river once they were connected under the Western Hutt Road. Stopbanks were also created by long culverts (4).
- Often these did not allow fish passage for some indigenous fish however some of the better climbing fish may have been able to survive (4).
- Pokai-mangu-mangu maintained an amount of its indigenous broadleaf forest even as suburban development expanded (4).
- The Māori ingoa of some of the streams may be lost today however names like Tirohanga survive within the project area (4).

Geographic details:

Site categorisation:

- Māhinga kai (4).

Other references:

49. Te Awa Kairangi

Historical information:

- Te Awa Kairangi is the oldest name for the Hutt River attributed to the Polynesian explorer Kupe and dating back to the times of Ngāi Tara (7, 18).
- Te Awa Kairangi meaning the bringer of food from the heavens or the highly treasured waters (14).
- In later periods it was also known as Heretaunga and Te Wai-a-Orutu (7, 14, 18).
- The different names can be attributed to different tribes or groups successively in occupation (18).
- Te Awa Kairangi is a taonga and awa tupua (treasured ancestral river) for Ngāti Toa Rangatira and Taranaki Whānui (16, 17, 20).

- Te Awa Kairangi is the largest river in the Te Whanganui-a-Tara Whaitua and once sustained a large Mana Whenua population, providing access to forest birds, fish, rich gardening soils and numerous wild plant foods (7, 17).
- The mouth of the Hutt River remains important for the diadromous fish species such as the indigenous fish of tuna/eel, inanga/whitebait, piharau/lamprey and various kokopu (7).
- Te Awa Kairangi linked settlements as well as being a food supply for the pā and kainga along the river with māhinga kai found at numerous places along the river (7).
- Along this river sites were also maintained for rituals and ceremonies relating to the everyday activities of iwi (16).
- The river is also the largest source of freshwater in the region (17).
- It is also noted that the Hutt River Estuary below the Wainone Street Bridge, has been and remains an important source of paru, a mud used to get the black colour when dying flax for pui-pui and similar types of clothing (7).
- From the headwaters in the Tararua Ranges, water flows through small, forested streams, before travelling through a number of mainstem rivers into the urban environment, and its smaller streams, and then out into Te Whanganui-a-Tara (17).
- These lead down through Pakuratahi at the head of the Hutt Valley (7).
- Taranaki Whānui ki Te Upoko o Te Ika had interests at Pakuratahi. The trail linking Te Whanganui a Tara and the Wairarapa came through Pakuratahi and over to the Rimutaka Ranges (7).
- Prior to the 1855 uplift Te Awakairangi was navigable by waka up to Pakuratahi and the river was navigable by European ships almost to Whirinaki (Silverstream) (7).
- In pre European times the section of the river catchment from the Ewen Bridge to the upper was dominated by the high forest with Kahikatea, Rata, Pukatea, Tawa, Nikau, and Totara (8).
- Waka were carved from forest trees felled for that purpose close to the river (7).
- The river ranged across the valley floor and changed course several times leaving rich garden sites (7).
- Radical changes in the landscape occurred in 1855 with the Wairarapa earthquake and caused an uplift in the estuary of around 1.8 to 2.1 metres (8, 14).
- This raised the bed of the river making it less navigable by waka (8).
- The massive earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change again (8, 14).
- More floods were to follow and river control works started to provide flood protection (8, 14).
- The river itself has been straightened and contained within stop banks over the years (8). The river berms may still hold some of the taonga of the past such as a partially carved waka that was discovered in previous work on the river (8).
- Today, the lower reaches of the river, in particular, are in a state of extreme degradation due to the adverse effects of development within the Hutt Valley catchment over many decades (16, 20).
- The use of the river to dump sewage and waste, the narrowing of its channel, and the extensive changes to the delta at the mouth have caused iwi to lose much of the significance associated with this catchment (16).
- This has severely impacted on the ability to continue customary practices (16, 20).

- Gravel extraction has also been a long standing activity in the Hutt River for commercial purposes as river bed mining, and for public works to maintain the river bed profile and channel capacity (12).
- Care needs to be taken with gravel extraction with respect to both the indigenous and the exotic fishery. Works impact on the water flow so should not be timed during critical periods of the year, such as the tuna heke season in Autumn when the mature adults migrate to the Pacific Ocean via the river mouth to breed. The other critical period is during the early spring when the elvers start moving up the river (12).
- River possesses outstanding indigenous ecosystem values (high macroinvertebrate health, indigenous fish diversity, threatened fish species) (16).

- Ngāti Toa's relationship with Te Awa Kairangi extends back to the Amiowhenua expedition from 1819 and Te Rauparaha's initial invasion of the Hutt Valley (20).
- During this campaign the taua (war party) marched around the western side of Te Whanganui-a-Tara, defeating the local iwi as they went (20).
- When they reached Te Awa Kairangi they constructed rafts which were used to aid them in their invasion of the Hutt Valley (16).
- Although Ngāti Toa did not remain in the area after this invasion, the Te Awa Kairangi catchment became an important resource for the iwi following their permanent migration and settlement in the Cook Strait region in the early 1820s (20).
- Ngāti Toa regularly gathered food and other resources from the Hutt Valley, including birds, plants (for kai, weaving, healing and other uses), and timber which was generally sourced from the Hutt Valley for the construction of canoes (20).
- Te Awa Kairangi was not only important as a mahinga kai but also provided an efficient means of transport for both people and goods between Porirua, the Hutt Valley and Te Whanganui-a-Tara (20).

Geographic details:

Site categorisation:

- Māhinga kai (16).
- Pā (16).
- Tauranga waka (16).
- Taunga ika (16).
- Ara waka (16).

Other references:

- Reference in paragraph 82 (v), p. 91-93 (4).
- Passage on customary practices (p. 351-2) (16).
- Reference in Chapter 12-C4 and Chapter 13-Map 6 (16).
- Full catchment map (17).
- Maps I and VII (18).

50. Te Whanganui a Tara

Historical information:

- The Wellington Harbour was a prominent highway used by Taranaki Whānui ki Te Upoko o Te Ika and was once crowded with waka for all types of activities, including transport, fishing and warfare (7).
- The harbour was a very significant fishery both in terms of various finfish and whales as well as shellfish (7).
- The relatively sheltered waters of the harbour meant that Māori could fish at most times from simple waka (7).
- There were different takiwā for whānau around the harbour and each had associated fisheries, such as for ngōiro (conger eel) and kingfish and hapuku. Each marae around the harbour also had its rohe moana and the associated fishery (7).
 - This included Te Aro, Pipitea, Pito-one/Te Tatau o te Po, Waiwhetu, Owhiti, Hikoikoi, as well as those pā such as Kaiwharawhara, Ngauranga and others which were around the harbour just prior to colonisation (7).
- Matiu Island had several pā or kainga situated around the island, each of which had a rohe moana to provide the food source to sustain them (7).
- Other resources from the harbour included seaweed such as karengo (sea lettuce), the bull kelp (rimurapa) and many others along with shellfish (7).
- The mouths of the streams held additional resources such as the inanga (whitebait), piharau (lamprey), kahawai and tuna (eel) (7).

Geographic details:

- NA

Site categorisation:

- Māhinga kai

Other references:

51. Mātiu Island

Historical information:

- Largest of the three islands that sit in the Wellington Harbour (18).
- Matiu and the other islands were named after nieces of Kupe (sometimes stated as daughters) (18).
- It was on Matiu that Tara and Tautoki made their first settlement alongside their people, essentially taking possession of the harbour in the process (18).
- They built three houses Haere-moana, Aotearoa, and Te Pu-o-te-tonga (18).
- The names of these houses were commemorative of their father Whatonga's exploits:
 - The first meant 'ocean traversing'

- The second speaks to his landfall in Aotearoa (New Zealand)
- The third (and final dwelling place at the very end of the North Island) refers to ‘the true south’ (18).
- Haowhenua was near the summit of the island (2).
- Home of Te Moana-a-Kura Pā (1).
- Parts of Te Moana a Kura Pā are still visible today (2).
- The pā likely covered what is now the main access path, from the wharf to the building at the top of the island (2).
- There was at least one other pā on Matiu (2).
- Best recalls that Te Āti Awa hamlet existed on the island until as late as 1835 (18).

Geographic details:

- Hao-whenua is located at the summit, the site of present quarantine station (18).
- Te Moana-a-kura is on the ridge at its northern end (18).

Site categorisation:

- Pā (2, 18).

Other references:

- Map I (18).

52. Mākaro Island

Historical information:

- Named by Kupe at the time of his visit to the harbour at a date reckoned to be 1000 years ago (18).
- Believed to be named for Kupe’s niece, whose name was Mākaro (18).
- Occupied, but not permanently due to the lack of natural water supply, and the presumed difficulty with storing sufficient rain water in a practical way (18).
- According to Best, terraces (probably hut sites) and oven stones were seen by Paul Freyberg when on a visit to the island in 1913 (18).
- Makaro did not have natural springs that Mātū did, but there was still at least one if not two pā sites at the flat summit of the island (2).

Geographic details:

Site categorisation:

Other references:

53. Mokopuna Island

Historical information:

- Likely to have been no more than a refuge and latter called Leper Island (2).
- Almost surely has a burial ground upon the island (2).

Geographic details:

- Urupā (2).

Site categorisation:

Other references:

54. Paihoro Pā

Historical information:

- This site would have commanded this narrow area where travelers either up or down the valley would pass through (23).
- The meaning of the name is appropriate to being 'slipping cliffs' (23).

Geographic details:

- Intersection of Eastern Hutt Road and Reynolds Bach Road (22, 23).
- Near where Silverstream Retreat (formally Silverstream Hospital) stands (22, 23).
- It would most likely have been on the brow of the river terraces above Te Awa Kairangi (22, 23).

Site categorisation:

- Pā site

Other references:

- Recorded in UHCC Summary of Sites as the site also sits within their district boundary.

55. Pūhara-keke-tapu

Historical information:

- The battle that took place here was between allied tribes Ngāi Tahu and Ngāti Kahungunu (probably Ngāi Tara at the time) prior to Ngāi Tahu migrating to the South Island (2, 18).
- The fight may have been a contributory cause of the migration (18).
- Recorded to have probably taken place just prior to A.D. 1600 (18).

Geographic details:

- Left bank of Waiwhetu Stream, opposite Hutt Park (2, 18).

Site categorisation:

- Battle ground (2).

Other references:

- Map VII (18).

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