



16 May 2025

Max Barber

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Dear Max

Request for Information – Local Government Official Information and Meetings Act (LGOIMA) 1987

We refer to your official information request dated 15 April 2025:

“...We request all communications between Council Officers, and between Council Officers and third parties, that:

- a) relate to the extent of SASMs in the Proposed Plan, including (but not limited to) those that:
 - i) discuss, refer, or allude to the number of properties that will be affected by SASM Rules;*
 - ii) provide specific rationale for the exact boundaries of the SASMs;*
 - iii) discuss alternatives to the 200m2 restriction from on category 2 SASMs;*
 - iv) discuss, refer, or allude to Gill Road in Lowry Bay;**
- b) relate to the omission of SASM Policy from the Draft Plan;*
- c) discuss, refer, or allude to costs or impacts of SASM policy, including (but not limited to):
 - i) reports on the potential financial or other costs to landowners affected by SASM Rules;*
 - ii) possible alternative SASM Rules that would result in less restriction for affected landowners (for example, permitting additions, alterations or new buildings of a larger size, or not including restrictions on land development); and*
 - iii) reports on the potential impacts of SASM Rules on housing supply and/or economic growth.”**

Answer:

The Section 32 evaluation report and District Plan Review Committee reports are relevant to the extent and evaluation of the SASMs. The SASM evaluation under section 32 of the Resource Management Act 1991 is available [here](#).

The agendas and minutes of the District Plan Review Committee meetings are available on the Council's website [here](#). The relevant committee meetings where Sites and Areas of Significance to Māori were discussed were:

- 6 December 2021 (Meeting on Mana Whenua/Tangata Whenua. Minutes available through the link above)
- 10 August 2023 (Meeting on historical and cultural values. Minutes available through the link above)
- 18 October 2023 and 29 February 2024 (Meeting regarding the Draft District Plan and summary of engagement on the Draft District Plan. Minutes available through the link above)
- 2 May 2024 (An update on Te Ao Māori zones and chapters was given at the meeting. Minutes available through the link above)
- 4 December 2024 (the District Plan Review Committee meeting and Council meeting. Minutes available through the link above).

The Section 32 evaluation report for Residential Zones includes a discussion on provisions in the Proposed District Plan that make the plan less enabling of development than the Medium Density Residential Standards (set by the Resource Management Act 1991) and building height and density requirements of Policy 3 of the National Policy Statement on Urban Development (known as “qualifying matters”). This discussion is in section 3.1.6 of the report found [here](#).

Please see attachment 1 for the Sites of Significance Extended Narratives, updated 30 June 2023. This document includes notes from research into potential SASMs, including notes on their locations.

Please see attachment 2 for the Sites and Areas of Significance to Māori – Info pack, dated 16 April 2024. This is a draft document that was used to facilitate discussions on the locations and extents of potential SASMs.

Please see attachment 3 for the SASMs Maps report, dated 7 October 2024. This is a report from Hikoikoi Management Ltd on recommended locations and extents of SASMs.

Please see attachment 4 for an invoice from Hikoikoi Management Ltd for “work on Sites and Areas of Significance to Māori (SASMs) chapter of the District Plan and the Tangata Whenua Chapter”, dated 6 March 2025.

Please see attachment 5 for emails relating to the mapping of the extent of SASMs in the Proposed District Plan. We have redacted all contact details of certain individuals for privacy purposes as per section 7(2)(a) of the LGOIMA.

There are no other communications regarding the omission of a SASM policy from the Draft District Plan. The draft included a SASM chapter with draft objectives and policies but no draft rules, maps, or schedules.

There are no further communications that discuss, refer, or allude to costs or impacts of SASM policies.

You have the right to seek an investigation and review by the Ombudsman of this decision. Information about how to make a complaint is available at www.ombudsman.parliament.nz or freephone 0800 802 602.

Please note that this response to your information request may be published on Hutt City Council's website: [Proactive releases | Hutt City Council](#)

Yours sincerely

Lakna Siriwardena

Legal Operations Advisor

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 Rangihāeta 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 Rangihāeta 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 Kaparatehau 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 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 kumura 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-whati-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 homes for 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 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 Wharepourī 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).

References

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11. Pito-one - Petone-West School Cultural Impact Report, Raukura Consultants, nd
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13. Te Mako – Walter Mildenhall Park Cultural Impact Report, Raukura Consultants, nd
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15. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #12 Archaeology and Historic Heritage, Victoria Jane Grouden – Capital Heritage Limited, nd
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17. Te Mahere Wai o Te Kāhui Taiao, Greater Wellington Regional Council, 2021
18. The Great Harbour of Tara, Graham Adkins, 1959
19. Te Ara Tupua Ngā Ūranga ki Pito-one path Cultural Impact Assessment, Raukura Consulting, 2020
20. Te Awakairangi Cultural Impact Report, Te Rūnanga o Toa Rangatira, 2013
21. Pito-one (131 The Esplanade Petone) Cultural Impact Report, Raukura Consultants, nd



Sites and Areas of Significance to Māori

Info pack (*Draft – 16 April 2024*)

DRAFT

Introduction

As part of Hutt City Council's review of the Lower Hutt District Plan, Council officers have been meeting with members of Mana Whenua (primarily through the Kāhui Mana Whenua) to discuss which sites and areas should be identified in the District Plan as *Sites and Areas of Significance to Māori*.

This document gives the information for the sites/areas identified.

This identification will not allow enable the Council to manage land use and development that may impact the sites and areas that are identified, but also provide useful information for Council's non-regulatory work, such as the treatment and design of public spaces.

This document presents the following information for each site/area:

- A Title and reference number,
- A map of the site/area,
- A description of the location, including a description of the site/area has been mapped,
- Description of the site/area,
- A Category for the site, and
- The Precinct (if relevant).

Some information is based on a review of reports and cultural impact assessments known to Council staff. Where this is the case references are given, with a list of these references at the end of the document.

Comment on 16 April 2024 Draft

As of 16 April 2024, this document is very much a draft. It is expected that this document will be refined further, particularly with improved mapping and possibly with additional information for categorising sites and describing precincts.

#1**Paihoro Pā****Location:**

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).

Mapped as a single point based on this description, with a 50m buffer.

Description:

This site would have commanded this narrow area where travellers either up or down the valley would pass through (23).

The meaning of the name is appropriate to being 'slipping cliffs' (23).

Category: Waahi Tuupuna/Waahi tapu

Precinct: 10m buffer around awa

#2**Marae-nuku Pā.****Location:**

Large area located on the eastern bank of Te Awa Kairangi at the present site of the Lower Hutt Substation, Connolly Street.

Mapped as a large area based on this description.

Description:

Waahi tapu (3, 16). Battle site (16). Mahinga kai (16). Pā and gardens (14).

Low to low/moderate likelihood of physical remains to still be present there (15).

A temporary pa built by Chief Taringa-kuri soon after settlers arrived.

The significance of the site can be attributed to the highly productive land (good for kumara production) and close by river system which provided an additional rich food source. It was also close to a ferry crossing site (9).

One of two transitional pā (with Motutawa) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm.

Category: Waahi Tuupuna**Precinct: Precinct only**

#3**Motutawa Pā****Location:**

Located on the eastern bank of Te Awa Kairangi. Present site of Avalon Park with gardens extending southward.

Mapped based on this description, with boundary following the boundary of Avalon Park and the centre line of the Hutt River.

Description:

Waahi tapu (battle site) (16). Mahinga kai (16). **Value as a site of historic Māori occupation.**

One of two transitional pā (with Marae-nuku) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm. After this, Ngāti Rangatahi, Ngāti Haua and Ngāti Tama were removed from sections of land classed as pertaining to settlers (3).

Motutawa Pā was recorded as NZAA site R27/733. The specific location of Motutawa Pā has not be definitively determined, however, sources suggest that it was most likely within the current course of the river near or underneath the Kennedy Good Bridge. In this area it is unlikely that any physical evidence of the pa will remain.

Motutawa was occupied by Ngati Tama hapu of Ngati Awa. Ngati Tama left the area in 1846. It is described as having been located on the eastern side of Te Awa Kairangi, directly opposite the site of the former Belmont Railway Station (Adkin, 1957:44). According to a plan dated to 1934 (SO 19490) the Belmont Station building was located at what is now 711 Western Hutt Road (approximate site of the present Belmont Hall (see purple star in Figure 3) before this section of the Wellington-Wairarapa Railway line was decommissioned and redirected through Taita. This suggests that the pa was close to the northern side of the Kennedy Good Bridge.

Motutawa Pā (R27/733) Historic records indicate that the pa was located just north of the Project Area within the current bed of Te Awa Kairangi.

High regional cultural significance as one of few known sites of Lower Hutt Māori occupation. Low likely archaeological values due to subsequent alteration of the area and probable position in current river bed. No visible remains-likely destroyed.

IMPERIAL SITE NUMBER:

METRIC SITE NUMBER: R27/733

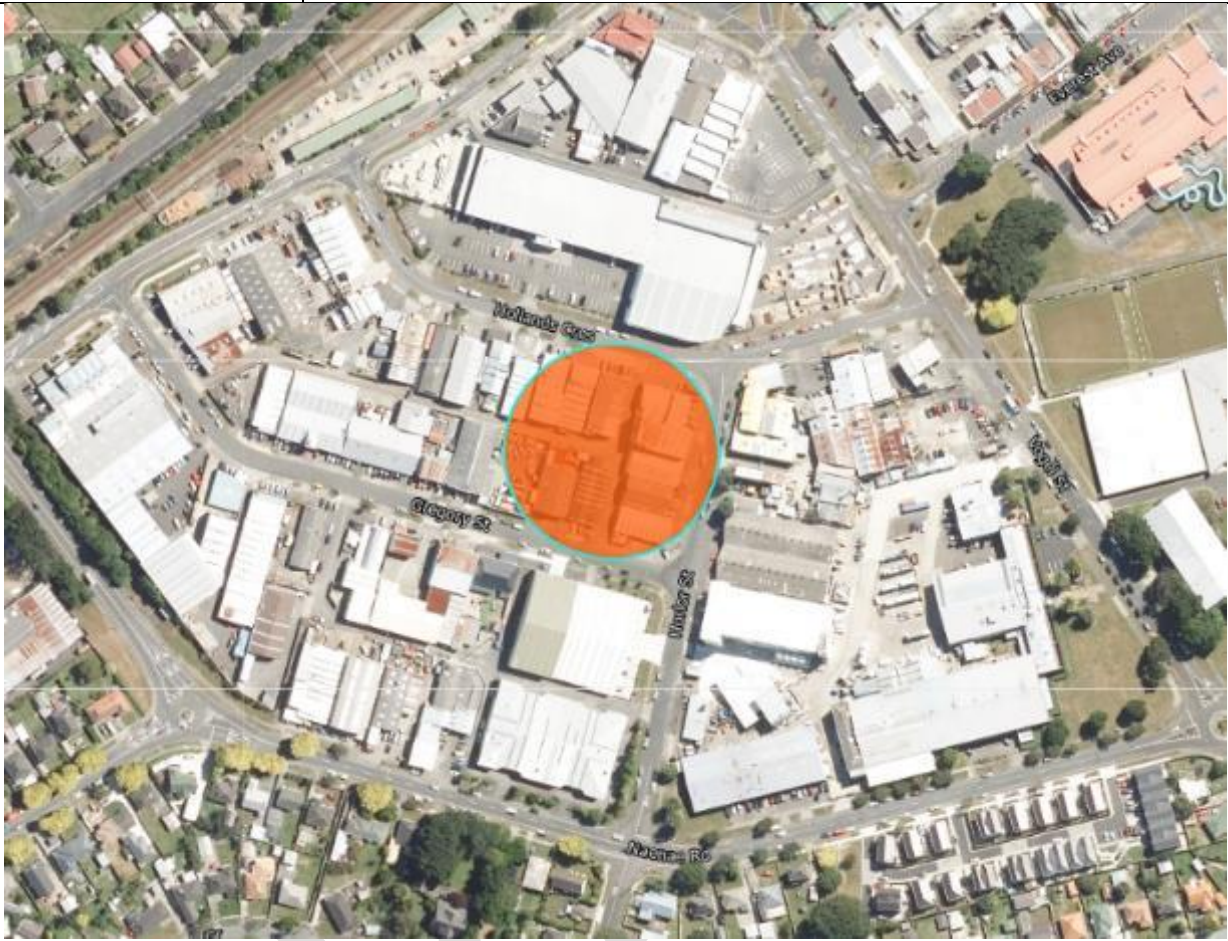


Category: Waahi tupuna

Precinct: Precinct only

#4

Te Mako Pā





Location:

Near Park Avenue in Epsom (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.

Mapped based on this description as a single point with a 50m buffer.

Description:

Pātaka (2, 6, 13).

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).

Category: Waahi tupuna

Precinct: 50 m buffer

#5

Te Ahi a Monono



Location:

- Te Ahi-o-Manono (R27/742).

Large area 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).

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).

Mapped as a large area based on this description.

Description:



Figure 16 Detail of The Valley of the Hutt, Wellington Showing stockades and scenes of engagements, 1846 (from Cowan, 1922, Volume 1:90). Approximate location of Te Ahi-o-Manono-Kainga circled in red.

Kāinga (4, 8). Mahinga kai (4, 8, 12, 15).

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 riverbed and general alteration to the wider area through flood events, stop bank construction and alteration to the river course (15).

Category: Waahi Tupuna

Precinct: Precinct only

#6

Te Tuarā-whati-o-Te Mana Urupā



Location:

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

Mapped with the legal boundaries of the current allotment with no buffer.

Description:

Named after the chief Te Mana (19).

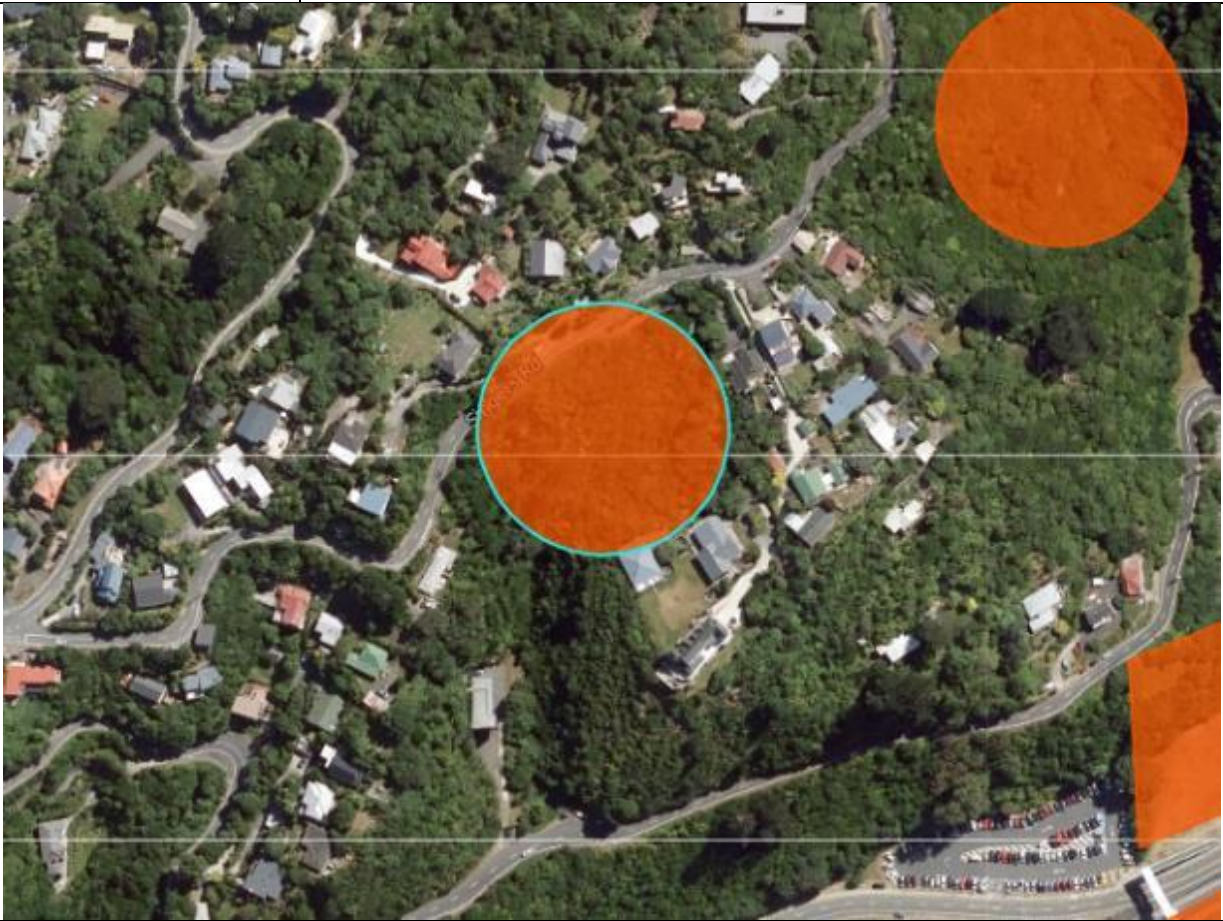
Name means Te Mana's broken backbone (19).

The burial place for Wi Tako Ngatata (19).

Currently known as the Korokoro Catholic Cemetery (19).

Category: **Waahi tupuna**

Precinct: **50m buffer**

#7**Te Upoko o te Poaka****Location:**

On or near Singers Rd, a branch of Korokoro Rd (1, 18).

Located on the Western Hills north of Petone Railway Station (1, 18).

Mapped as a single point based on this description, with a 50m buffer.

Description:

Hilltop site (1, 18).

The final part of the name is probably a personal one, thus translating to 'the head of Te Poaka' (18).

Category: Waahi tapu**Precinct:** 50m buffer

#8

Te Ahi-parera



Location:

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).

On the northern and western side of the Tuara-whatī Gully (19).

Mapped as a single point with a 50m buffer.

Description:

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).

Category: **waahi taapu**

Precinct: **50m buffer**

#9

Te Raho o Te Kapowai



Location:

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).

Mapped as a single point with a 50m buffer.

Description:

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

Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19).

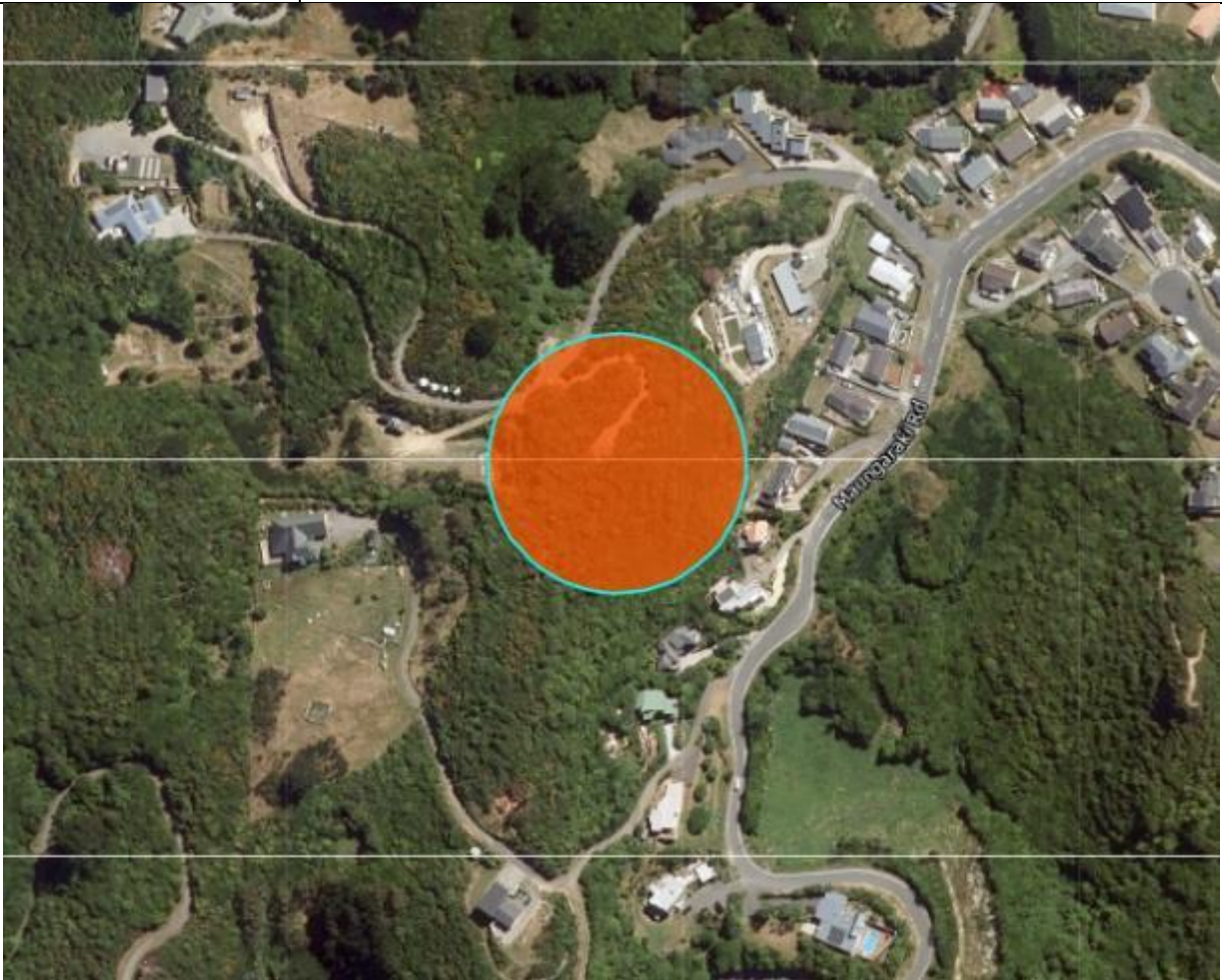
The name infers he was very prolific and had many children (2).

Category: **Waahi tupuna**

Precinct: **50m buffer**

#10

Puke-tirotiro



Location:

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

Mapped as a single point with a 50m buffer.

Description:

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).

Category: **Waahi tupuna/waahi tapu**

Precinct: **50m buffer**

#11

Pito-one Pā



Location:

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).

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).

Mapped as a very large area in the western end of Petone.

Description:

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

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).

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).

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).

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, Māori 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).

Category: Waahi tupuna/tapu

Precinct: 100m buffer

#12	Pito-one Pā II
<p><i>Not mapped</i></p>	
<p>Location: At a position on the Te Tuarā-whati-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). <i>Not mapped.</i></p>	
<p>Description: Pā. Gardens (11). 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). This was a circular pā with a single perimeter fence (2, 21). 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 sometime after 1875 (21).</p>	

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).

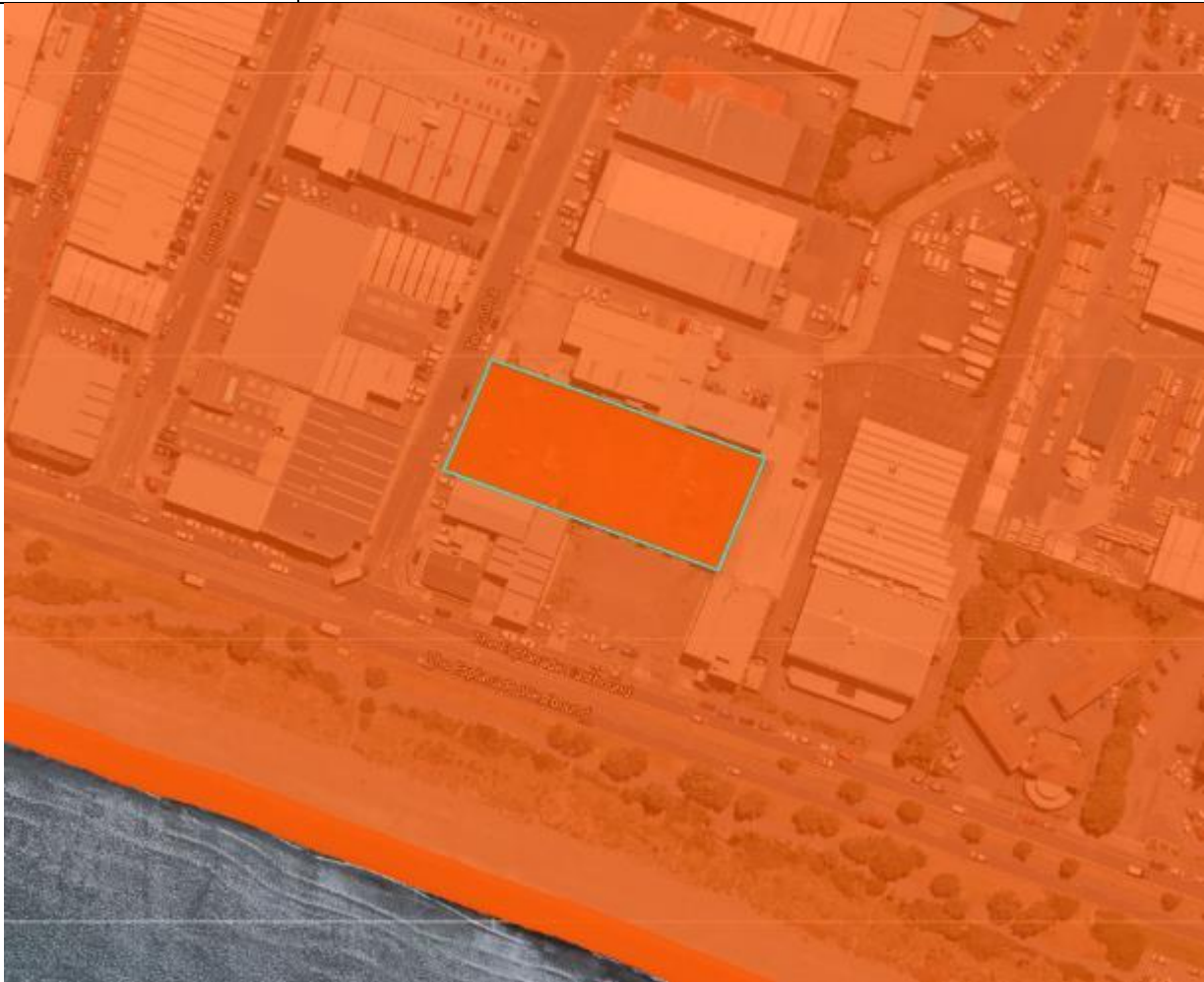
Category:

Precinct:

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#13

Te Puni Urupā



Location:

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 Urupā 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).

Mapped as the current legal boundary of the property.

Description:

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 tombstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18).

The urupā is placed approximately on the site of the original Pitoone Pā (18).

Category: **waahi tapu/tupuna**

Precinct: **100m buffer**

DRAFT

#14**Te Tatau o Te Pō Marae****Location:**

Currently located at 437 Hutt Road (2).

Mapped as the current legal boundaries of the property.

Description:

The oldest standing Marae 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 Pō 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 Urupā in Te Puni Street (2, 11).

Has close association to the Te Āti Awa hapū of the original Pitoone Pā - Ngāti Tawhirikura and Ngāti Te Whiti (8).

This site is a Māori Reservation (2).

Category: waahi tapu**Precinct: 50m buffer**

#15**Honiana Te Puni Reserve****Location:**

Currently located at 11 The Esplanade.

Mapped as current reserve boundary.

Description:

Named after Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangi and Rau-Mahora (19).

His people settled in Whanganui-a- Tara, and by about 1832, he was fully established at his pā on the beach at Pito-one (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 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 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).

Category: waahi tupuna/wai
tapu

Precinct: precinct

DRAFT

#16**Pae Tutu Village****Location:**

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).

Mapped as a single point based on this description with a 50m buffer.

Description:

Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hīkoikoi and Waiwhetū pā (8, 18).

Originally built as a fortified Pā on an island 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).

Category: **waahi tapu****Precinct:** **50m buffer**

#17**Hikoikoi Pā****Location:**

Located near the current Hikoikoi Reserve on the right bank (western side) of the Hutt River (2, 18).

Hikoikoi and Waiwhetū Pā are located on either side of the river mouth (6).

Located around Marine Parade and McEwan Park (7).

Mapped as the reserve area extended to the river mouth.

Description:

Tauranga waka (16). Mahinga kai (16). Ara waka (16).

Hikoikoi 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).

The population of Hikoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetū Pā (7).

Boat building occurred along these waterways with Hikoikoi Pā fronting the river to enable river access and fishing at the mouth of the river (2, 7).

The Tōyā arrived at a site near Hikoikoi Pā in 1839, bringing with it the New Zealand Company officials (2).

Category: **waahi tupuna, wai tapu**

Precinct: **precinct**

DRAFT

#18

Pūhara-keke-tapu



Location:

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

Mapped as a single approximate point based on this description with a 50m buffer.

Description:

Battle ground.

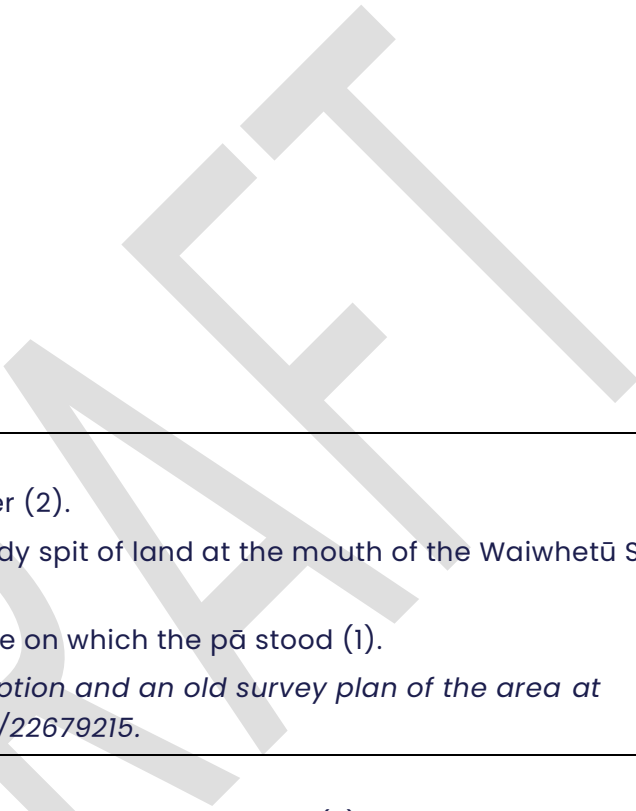
The battle that took place here was between allied tribes Ngāi Tahu and Ngāti Kahungunu (probably Ngāti Tara at the time) prior to Ngāi Tahu migrating to the South Island (2, 18).

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).

Category: **waahi tupuna**

Precinct: **50m buffer**

#19	Waiwhetū Pā
<p>Map</p> 	
<p>Location:</p> <p>On the eastern side of the river (2).</p> <p>The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7).</p> <p>A cemetery now marks the site on which the pā stood (1).</p> <p><i>Mapped based on this description and an old survey plan of the area at https://natlib.govt.nz/records/22679215.</i></p>	
<p>Description:</p> <p>Pā. Mahinga kai – linked to Waiwhetū Stream mouth (7).</p> <p>Waiwhetū 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).</p> <p>Ngāti Haumia/Te Matehou (hapū of Te Atiawa) occupied Pipitea Pā along with Hīkoikoi and Waiwhetū Pā after Ngāti Mutunga and Ngāti Tama migrated to Wharekauri in 1835 (6, 7).</p> <p>Settlement pressure around the Thorndon area led many that occupied these pā to move and be with their kin an Waiwhetū Pā (6).</p> <p>The Waiwhetū Pā reserve made by Col William McCleverty in 1848 confirmed the harbour frontage and included parts of the Hutt River (7).</p> <p>The massive 1855 earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change (8).</p>	

More floods were to follow and river control works started to provide flood protection (8).

The acquisition of Waiwhetū 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 Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2).

Owhiti Urupā is associated with Waiwhetū Pā (6, 7).

Category: waahi tapu/tupuna

Precinct: 100m buffer

#20

Ōwhiti Urupā



Location:

Located adjacent to the old Waiwhetū Pā (2). Near the mouth of the Waiwhetū Stream (2). Seaview Road.

Mapped as the current legal boundaries of the property.

Description:

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

Category: **waahi tapu**

Precinct: **50m buffer**

#21**Waiwhetū Marae****Location:**

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

Mapped as the current legal boundaries of the property.

Description:

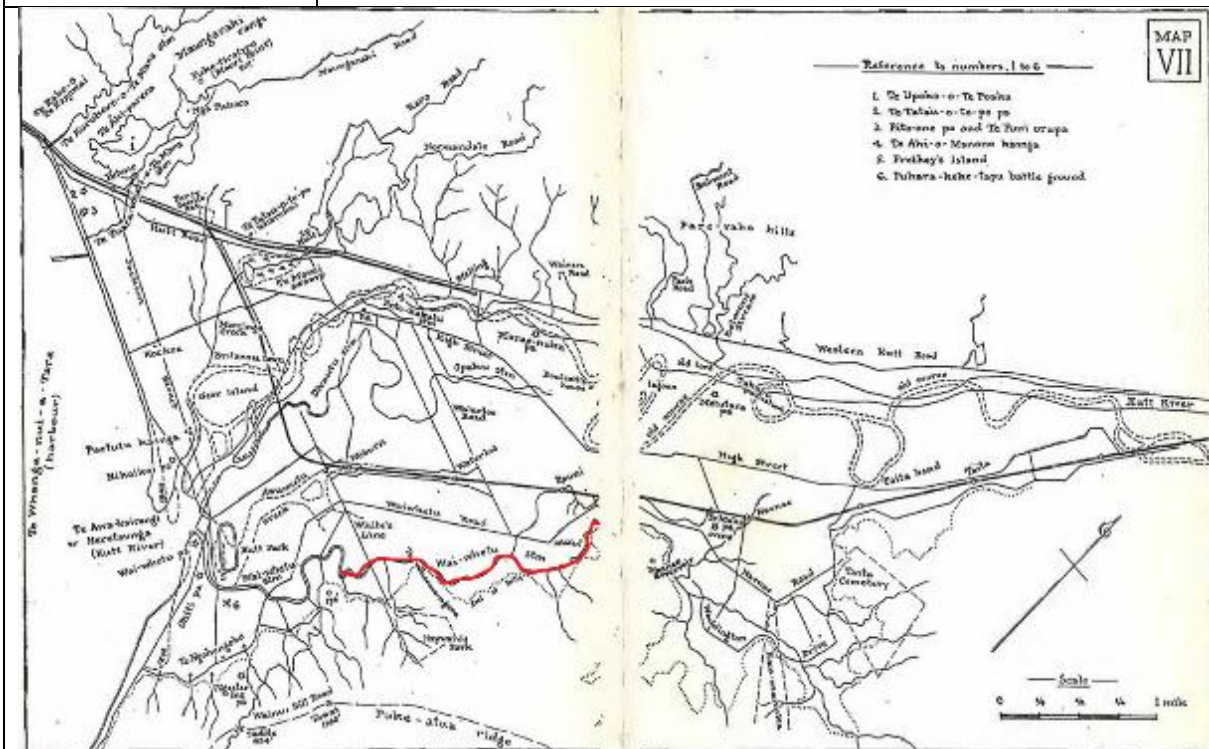
The original Waiwhetū Pā was taken under the Public Works Act for river protection works (Matu Jennings, personal communications).

The Waiwhetū Tribal Committee later sought Council support for a proposal to the Native Minister to build a “model pā” on 30 acres of the site, which would home 25 families, a meeting house, dining room, and other marae facilities. Waiwhetū Marae was opened in 1960. (2).

Category: **waahi tupuna****Precinct:** **no buffer**

#22

Te Whenua Ngaro

**Location:**

Along the Waiwhetū Stream (2, 18).

Not mapped. Location unclear.

Description:

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 Taniara Mana Love and Josephine Te Amo (sister of Wi Tako Ngatata) (2, 18).

Category: **waahi tupuna**

Precinct: **50m buffer**

#23

Ngutu-ihe Pā



Location:

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

Mapped as a single approximate point based on this description with a 50m buffer.

Description:

Pā site.

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

Category: **waahi tupuna**

Precinct: **50m buffer**

#24**Te Ngohengohe****Location:**

Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2).

Eastern side of the Hutt Valley plain, about half a mile from the harbour margin (18).

Mapped as a single approximate point based on this description with a 50m buffer.

Description:

Battle site

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).

Category: **waahi tupuna****Precinct:** **50m buffer**

#25

Ngau Matau



Location:

Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18).
Mapped as the seaward most area of Point Howard.

Description:

Mahinga kai (2)
Important site for fishing and food gathering (2).

Category: wai tapu

Precinct: 50m buffer

#26

Whiorau Pā



Location:

Lowry Bay and York Bay (1).

Mapped as the current location in the District Plan with a 50m buffer.

Description:

Settlement (pā) (1, 5). Mahinga kai (1, 5).

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).

Category: **waahi tupuna**

Precinct: **50m buffer**

#27

Ōruamātoro Pā



Location:

Days Bay

Mapped as three locations currently mapped in the District Plan, connected together and with a 50m buffer.

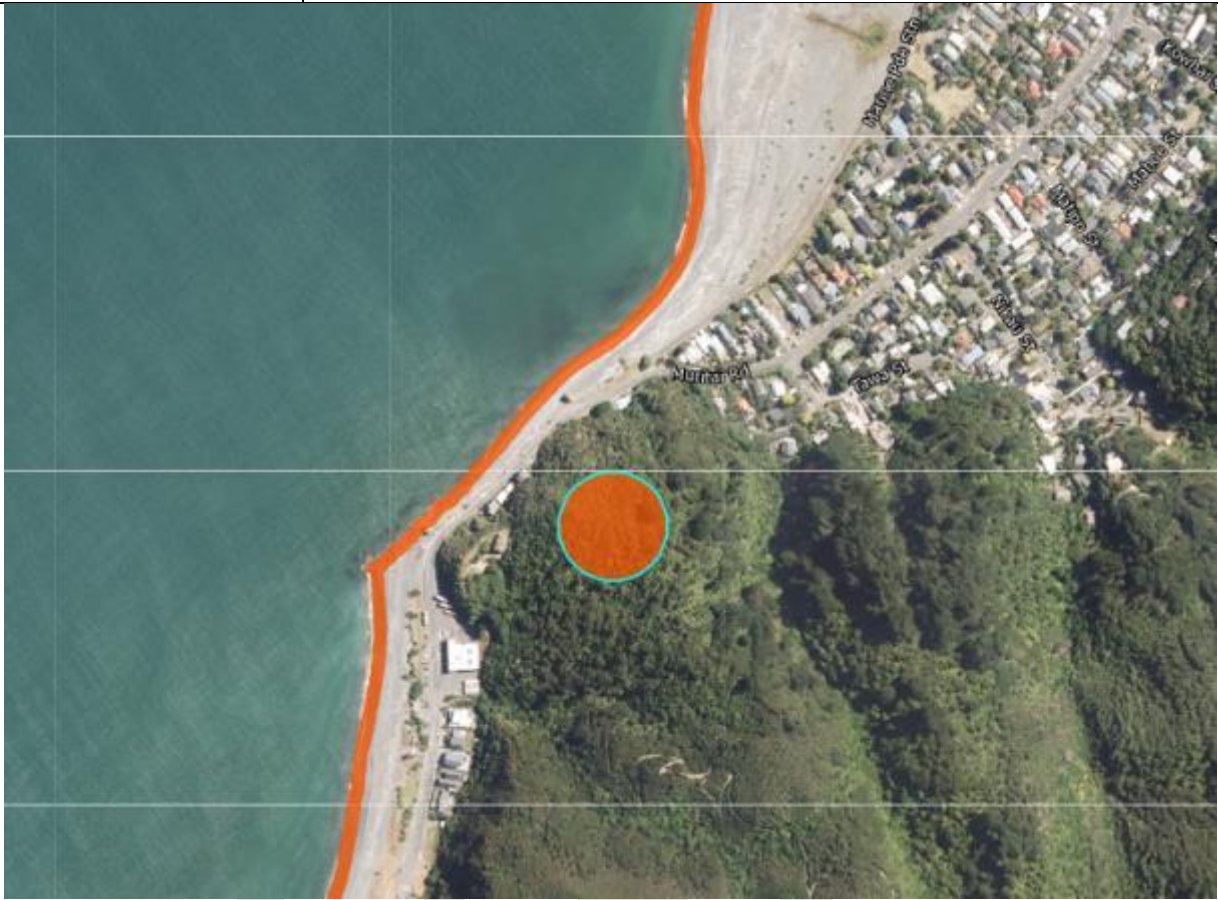
Description:

Mahinga kai (5). Urupā (2).

This was a Ngāti Ira fortified pā however the name can also apply to the bay. Said to have been built by Te Hiha. Possible urupā/burial ground.

Category: **waahi tapu**

Precinct: **50m buffer**

#28**Korohiwa Pā****Location:**

Point Arthur. Located on the eastern mainland shore opposite Mākaro (Ward Island), near the Eastbourne bus terminal (2, 18).

Mapped as the current location in the District Plan with a 50m buffer.

Description:

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

Old settlement site of the people of Ngāti Ira (2).

Category: **waahi tupuna****Precinct:** **50m buffer**

#29**Paraoa-nui Kāinga****Location:**

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).

Mapped as the current location in the District Plan with a 50m buffer.

Description:

Kāinga. Mahinga Kai.

This was probably a fishing village used from time to time (2).

here 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).

Category: waahi tupuna**Precinct: 50m buffer**

#30

Ngā Hu and Ngā Rerenga



Location:

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).

Mapped as the current location in the District Plan with a 50m buffer.

Description:

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).

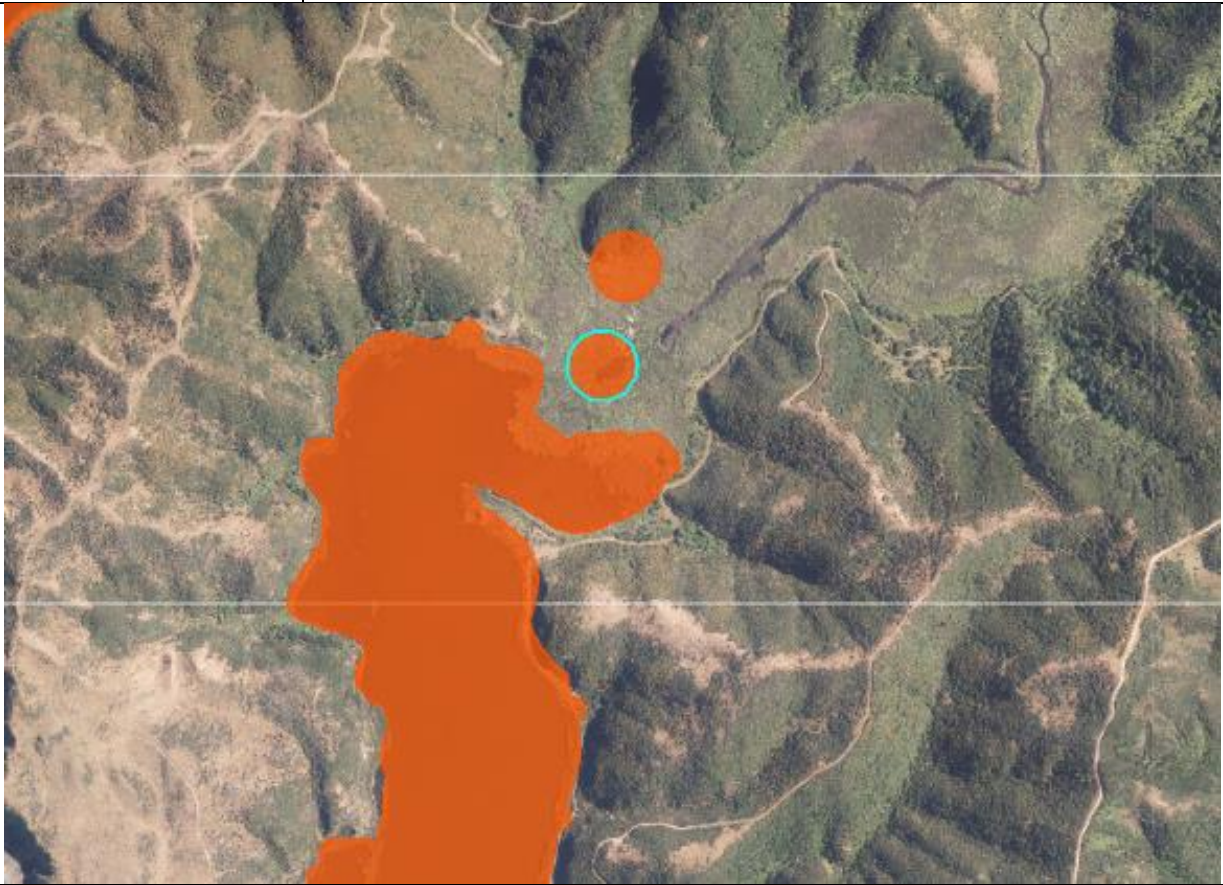
This may coincide with the archaeological site but is a set of cultural sites along this coast (2).

Category: **waahi tupuna**

Precinct: **50m buffer**

#31

Takapau-rangi



Location:

Upper end of Kohangatera Lagoon (10).

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

Mapped as an approximate point at the top of Kohangatera, with a 50m buffer.

Description:

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).

Category: **waahi tupuna**

Precinct: **50m buffer**

#32

Te Rae Akiaki



Location:

Pencarrow Head

Mapped as the current location in the District Plan with a 50m buffer.

Description:

Headland

Name means 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).

Category: **waahi tupuna**

Precinct: **50m buffer**

#33**Te Rae o Pāua****Location:**

Fitzroy Bay (2, 18). Located between Pencarrow Head and Baring Head (2, 18).

Mapped near a location from the current District Plan (SAR12) but updated to be closer to the headland, with a 50m buffer.

Description:

Mahinga kai

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 'Pōua', 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).

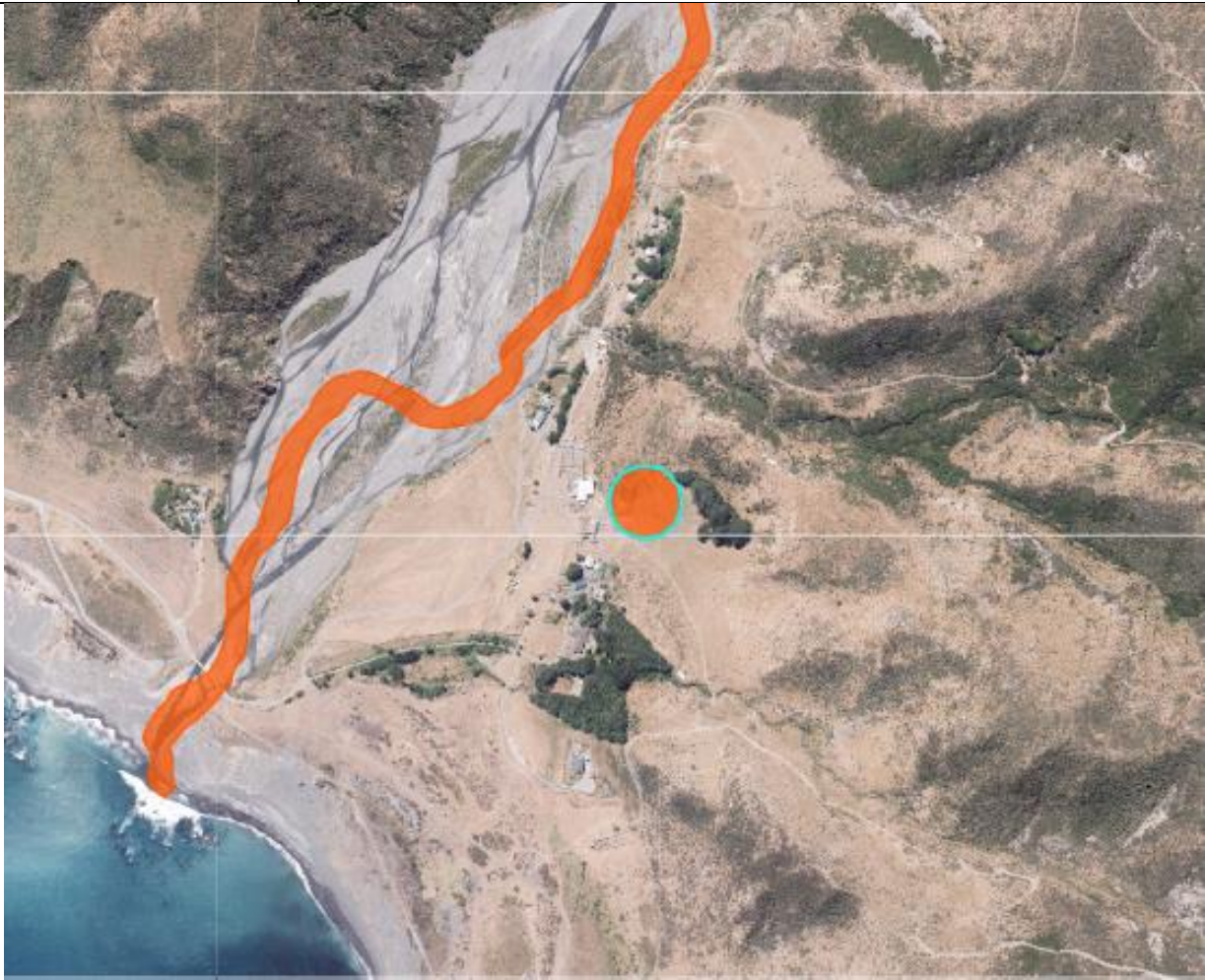
Category: **waahi tupuna/wai tapu**

Precinct: **50m buffer**

DRAFT

#34	Parangarāhu Pā
	
<p>Location:</p> <p>Pā located at the eastern angle of Fitzroy Bay, over 2 ½ miles east of Pencarrow Head (2).</p> <p>Located on the Baring Head block (10).</p> <p>The Pā was likely to have extended from the northwestern side of the park near the existing road and along the wheat fields and the stone wall to the Okakaho stream (10).</p> <p>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).</p> <p><i>Mapping needs to be checked.</i></p>	
<p>Description:</p> <p>Pā (2). Kāinga (2). Mahinga kai (2). Urupā (10).</p> <p>Parangarāhu was the ancient pā/fortified village of Ngāi Tara who had developed settlements along the South Wellington coast from the earliest period of Māori Settlement (2).</p> <p>Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (10).</p> <p>Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later usage (2).</p>	
<p>Category: waahi tapu/waahi tupuna</p>	<p>Precinct: buffer site 100m</p>

DRAFT

#35**Ōrongorongo Pā****Location:**

One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1).

Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2).

Mapping needs to be checked.

Description:

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).

Category: **waahi tapu****Precinct:** **buffer 100m**

#36**Te Raina Pā****Location:**

Located approximately halfway between the Wainuiomata and Ōrongorongo 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 between Turakirae Head and Baring Head (18).

Just east of the Wainuiomata stream (18).

Mapped as the current location in the District Plan with a 50m buffer.

Description:

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).

Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).

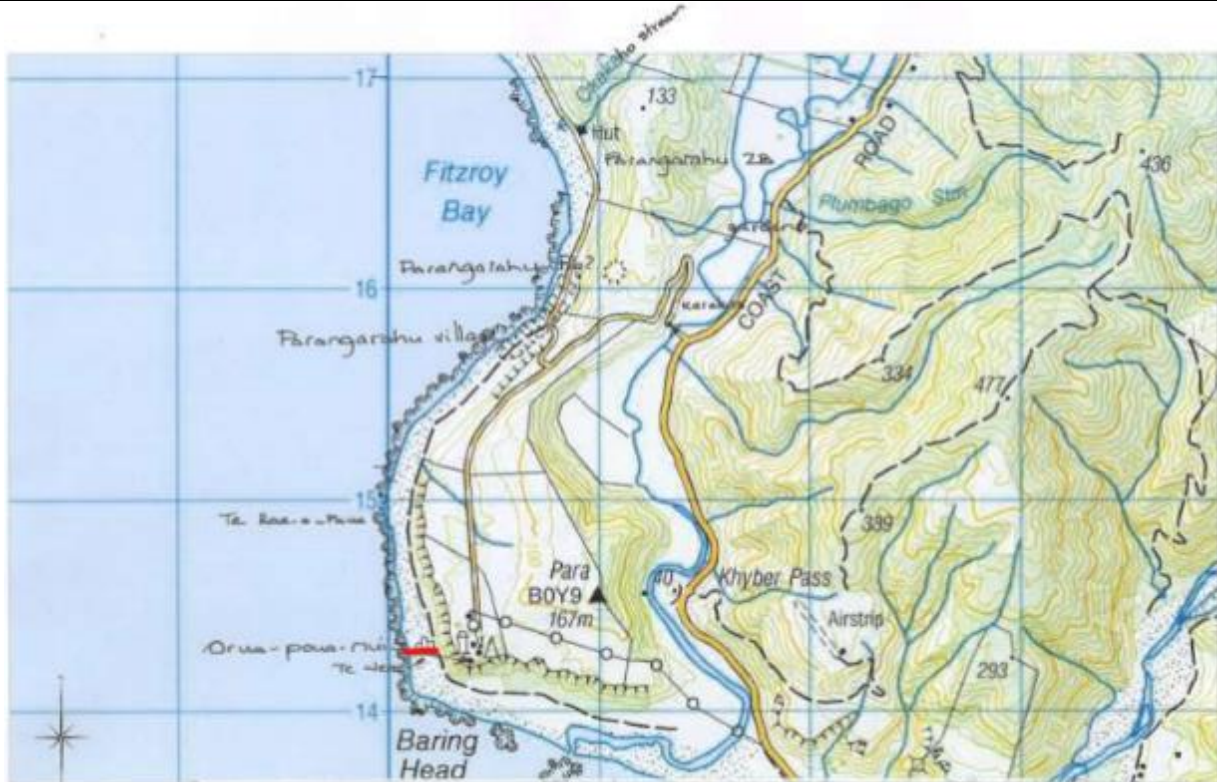
Category: **waahi tupuna****Precinct:** **buffer 50m**

#37	Te Wera
<div data-bbox="188 398 252 488" data-label="Text"> <p>R28/8 -R28/9</p> </div> <div data-bbox="236 521 486 627" data-label="Text"> <p>Copied from G.L. Adkin's 'Ethnographic Notebook' 28, deposited in Alexander Turnbull Library.</p> </div> <div data-bbox="566 593 1109 996" data-label="Image"> </div>	
<p>Location: Best's 1916 map places the site about 1km north of Baring Head (2). Spot in Fitzroy Bay (2).</p>	
<p>Description: Large rocky outcrop. Rock shelter. Midden. R28/15 Baring Head Cave/Rock shelter Te Wera – this site has a very prominent rock with an overhang on the south side with midden material. 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 placename (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).</p>	
<p>Category: waahi tapu/tupuna</p>	<p>Precinct: buffer 50m</p>

te 28/8 copied from G L Adkin 'Ethnographic Notebook 28' held at the Alexander

#38

Ōrua-poua-nui



Location:

Baring Head 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 oven stones 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).

Description:

Orua-Pouanui/Baring Head/Parangarahu is a significant Maori cultural landscape for the Te Atiawa/Taranaki Whanui tangata whenua.

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

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 neighbouring site of Te Rae-Paua) may be one and the same person (2, 18).

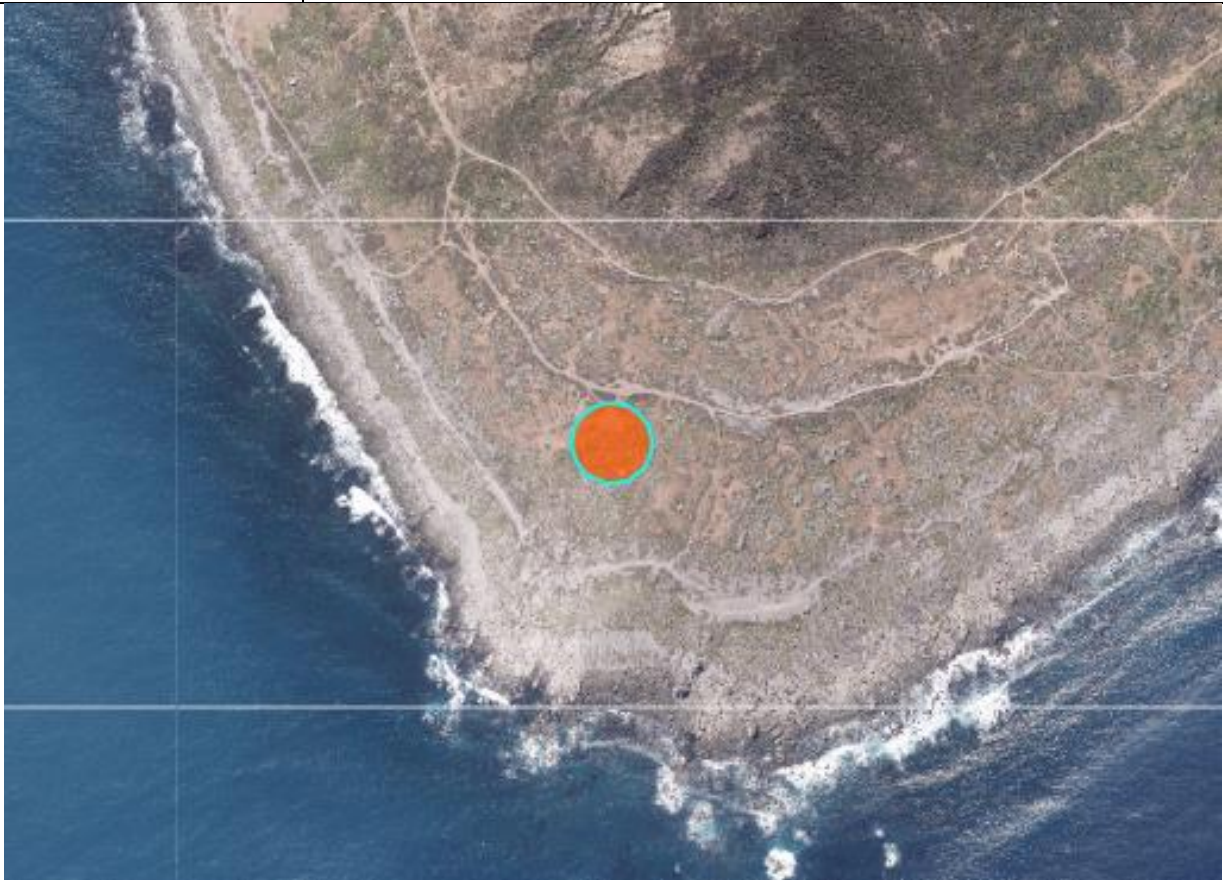
Believed by Best to be the vernacular name of Baring Head (18).

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).

Category: waahi tapu/tupuna	Precinct: buffer 50m
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DRAFT

#39**Tūrakirae****Location:**

Western headland of Palliser Bay (18).

Mapped as an approximate point on the headland with a 50m buffer.

Description:

Pā (1). Headland and boundary marker between tribes (2).

Headland and agreed boundary that served as an important marker between Ngāti Kahungunu 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).

Category: Wai tapu**Precinct: 50m buffer**

#40

Korokoro Bush

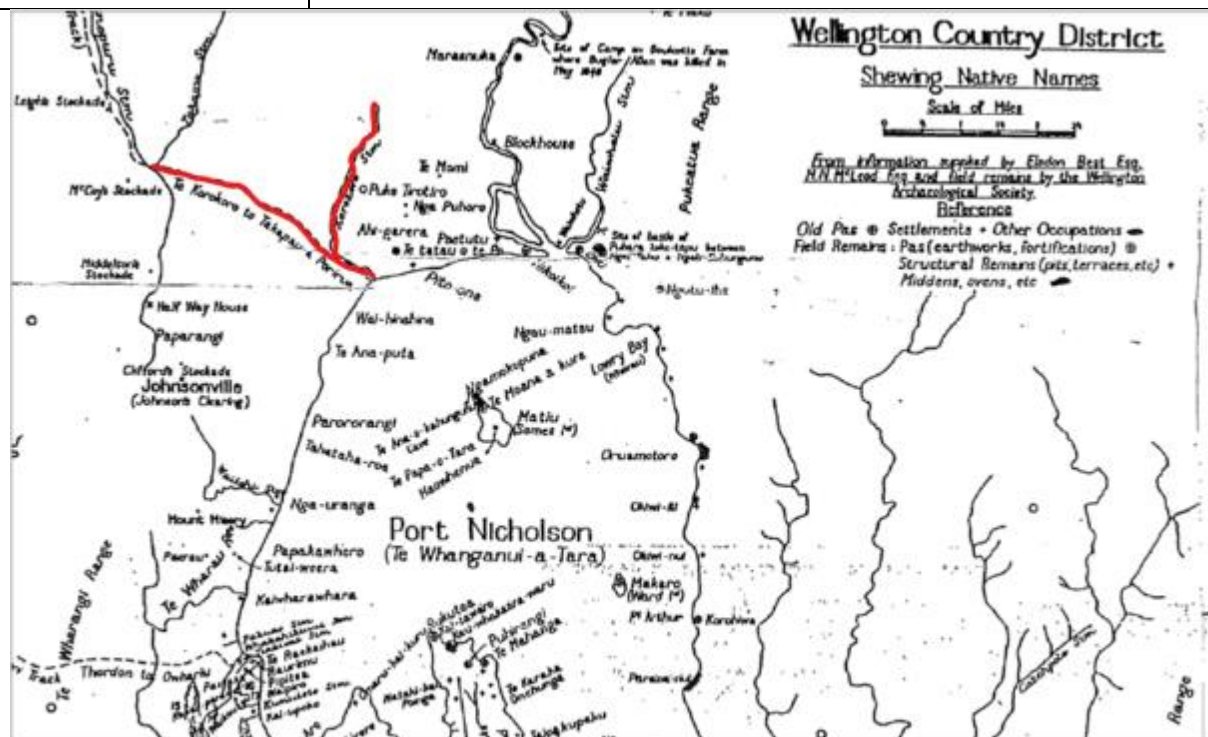


Figure 48: Detail of Best and McLeod's 1925 map of the area between Pukerua Bay and Turakirae Head showing Maori place names including Pito-one and Te Tatau-o-te-po.

Location:

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Description:

Lowland forest on hill country. Te Korokoro o Te Mana (The throat or food supply of Te Mana), an area with a long and storied history speaks of its significance to local iwi and hapū as an area of abundance and source of sustenance and in more recent times, an area of great importance to local Te Āti Awa whānau.

One is that Te Mana, a chief of Ngāti Mutunga, named the valley after himself, likening it to his throat (korokoro) in order to taunaha or claim it as a possession for himself and his descendants. Another is that as the Te Āti Awa heke approached Te Whanganui-a-Tara, one of the Ngāti 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).

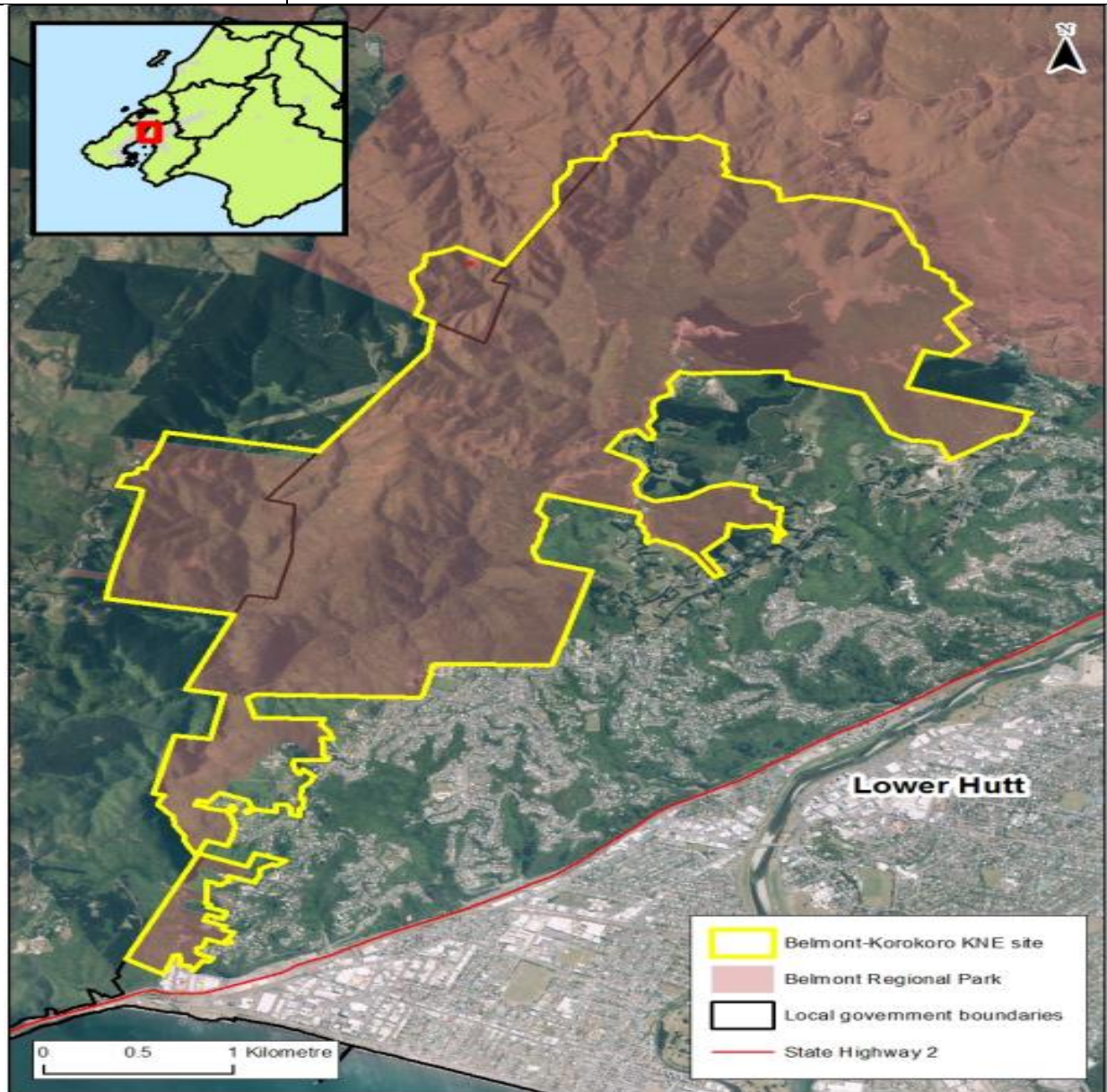
Category: Taonga Taiao

Precinct: precinct

#41	Korokoro Stream Bush
Not mapped	
Location: -	
Description: The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos. The Korokoro Stream winding its way down from the hills, provided a source of sustenance and nourishment for Pito-one pā. The clear, flowing waters supporting the growth of native plants and provided a habitat for abundant food supply with tuna (eel), kōkopu, piharau/korokoro (lamprey) and īnanga (whitebait) being common. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā. An Urupā lies on the lower slopes of Korokoro hill and is where Ngāti Te Whiti rangatira Wī Tako Ngātata lies although many more unmarked graves lie within the wider urupā site. Currently known as the Korokoro Catholic Cemetery, the land for this site was gifted by Hōniana Te Puni to the Hāhi Katorika in 1853 to provide a wāhi tapu to bury their mate. The gorge in which it sits under was known by the name Te Tuarā-whatī-o-Te-Mana which translates to Te Mana's Broken backbone.	
Category: Taonga Taiao	Precinct: precinct

#42

Korokoro Recreation Reserve



Location:

Maungaraki Road, Korokoro

Description:

Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity.

Category: Taonga Taiao

Precinct: Precinct

#43**Te Awa Kairangi****Location:**

Mapped as the full length of Te Awa Kairangi that is in Lower Hutt, with a 10m buffer.

Description:

Mahinga kai (16). Pā (16). Tauranga waka (16). Taunga ika (16). Ara waka (16).

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).

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 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).

Category: **Wai tapu/Taonga**
Taiao

Precinct: **buffer 10m**

DRAFT

#44**Te Korokoro o Te Mana****Location:**

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

Mapped as the full length of Te Korokoro o Te Mana, with a 10m buffer.

Description:

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

It was thought that Te Mana was the son Te Poki (2, 18).

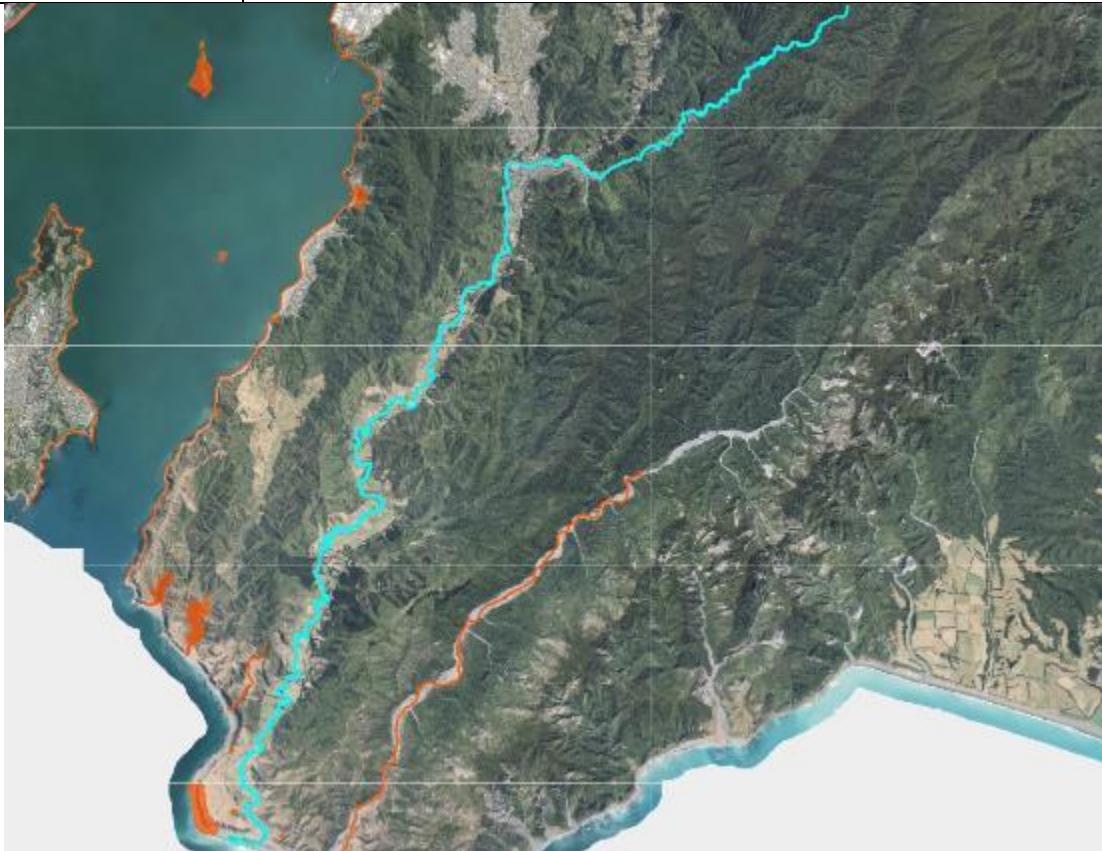
Te Korokoro o te Mana gives reference to the “food basket (throat) of Te Mana” (2, 18).

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).

It was the source of a high-quality drinking water 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).

Category: Taonga taiao**Precinct: buffer 10m**

#45**Wainuiōmata River****Location:**

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).

Mapped as the full length of the River, with a 10m buffer.

Description:

Mahinga kai (8, 16, 20). Puna Rongoa (17).

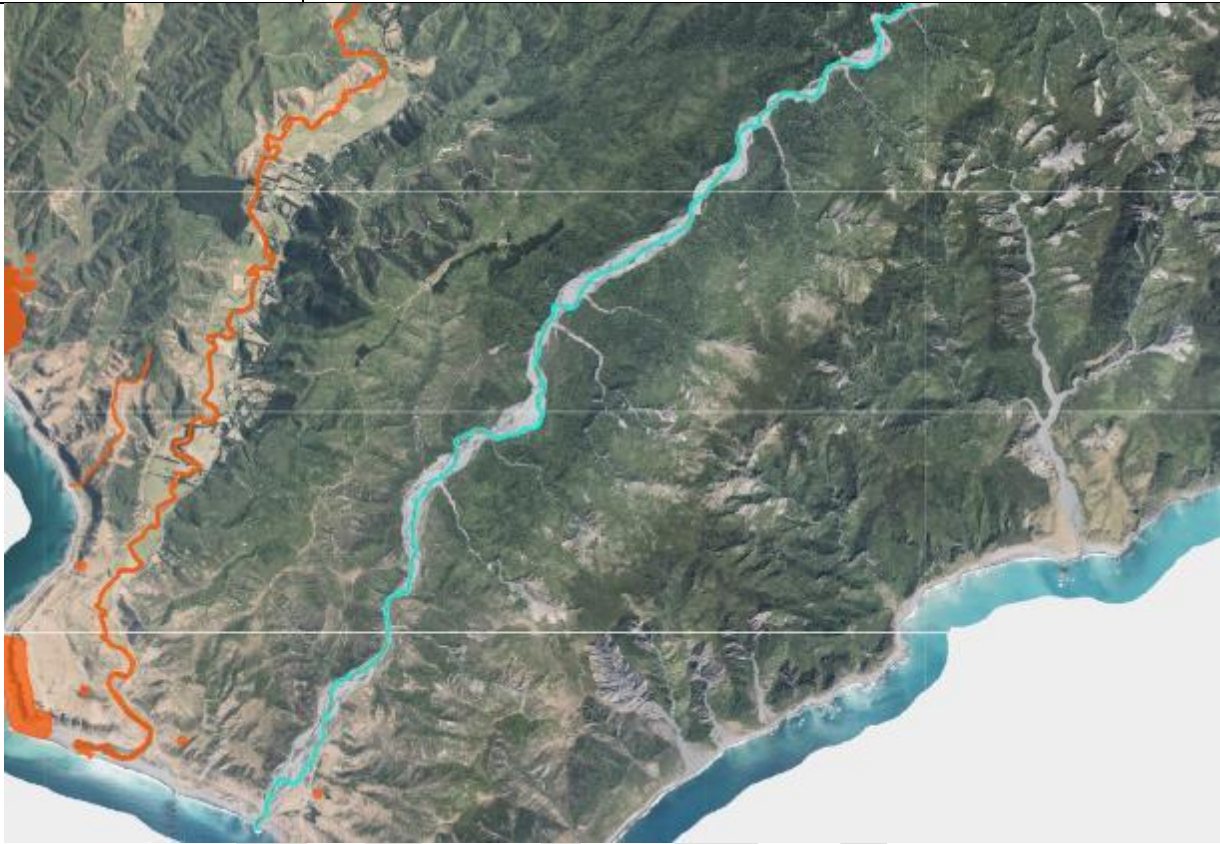
The Wainuiomata River was a great significance to Māori from the earliest times (8).

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).

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).

Category: **Wai tapu/waahi tapu****Precinct:** **10m buffer**

#46**Ōrongorongo River****Location:**

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).

Mapped as most of the length of the River, with a 50m buffer.

Description:

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

The mā tāpuna 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).

Category: Wai tapu**Precinct: 50m buffer**

#47

Ōkakaho Stream



Location:

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

Mapped as the full length of the Stream, with a 50m buffer.

Description:

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

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).

Category: wai tapu

Precinct: buffer 50m

#48

Ōkautu Awa



Location:

Parts of this remain today as a landscape feature around the Civic Centre.

Mapped as the full length of the Stream, with a 10m buffer (note: some bits are not shown, where the stream has been culveted).

Description:

Māhinga kai (4)

The verb 'kautu' meaning to wade has this known as the "fording creek" (4).

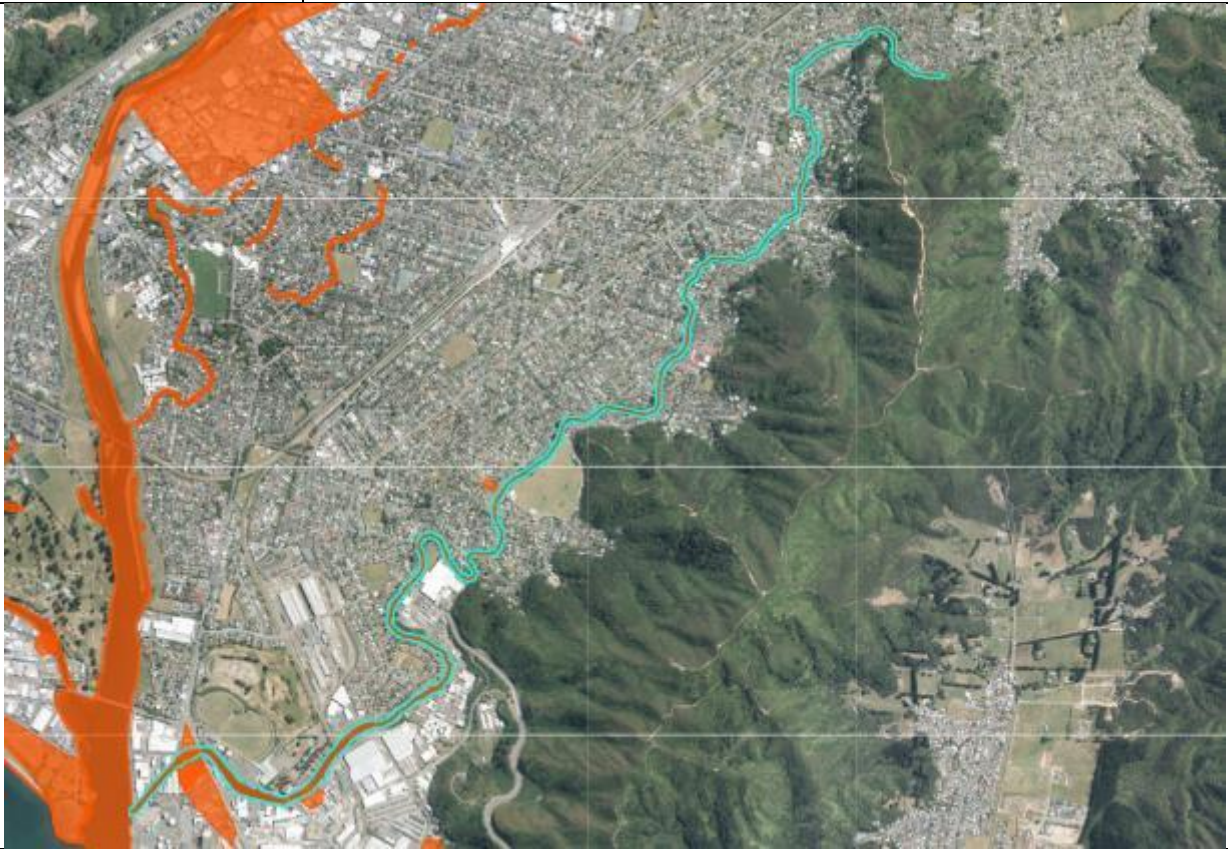
Later it became known as the Opahu or Black Creek (18).

The stream was not only a source of water but also of food with tuna/eel and kokopu being relatively abundant (4).

Since colonisation many of the stream disappeared in whole or part into drains and culverts (4).

Category: **Wai tapu**

Precinct: **10m buffer**

#49**Waiwhetū Stream****Location:**

Mapped as the length of the Stream, with a 10m buffer (note: may need to be extended).

Description:

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

The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (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).

Category: **wai tapu/waahi**
tupuna

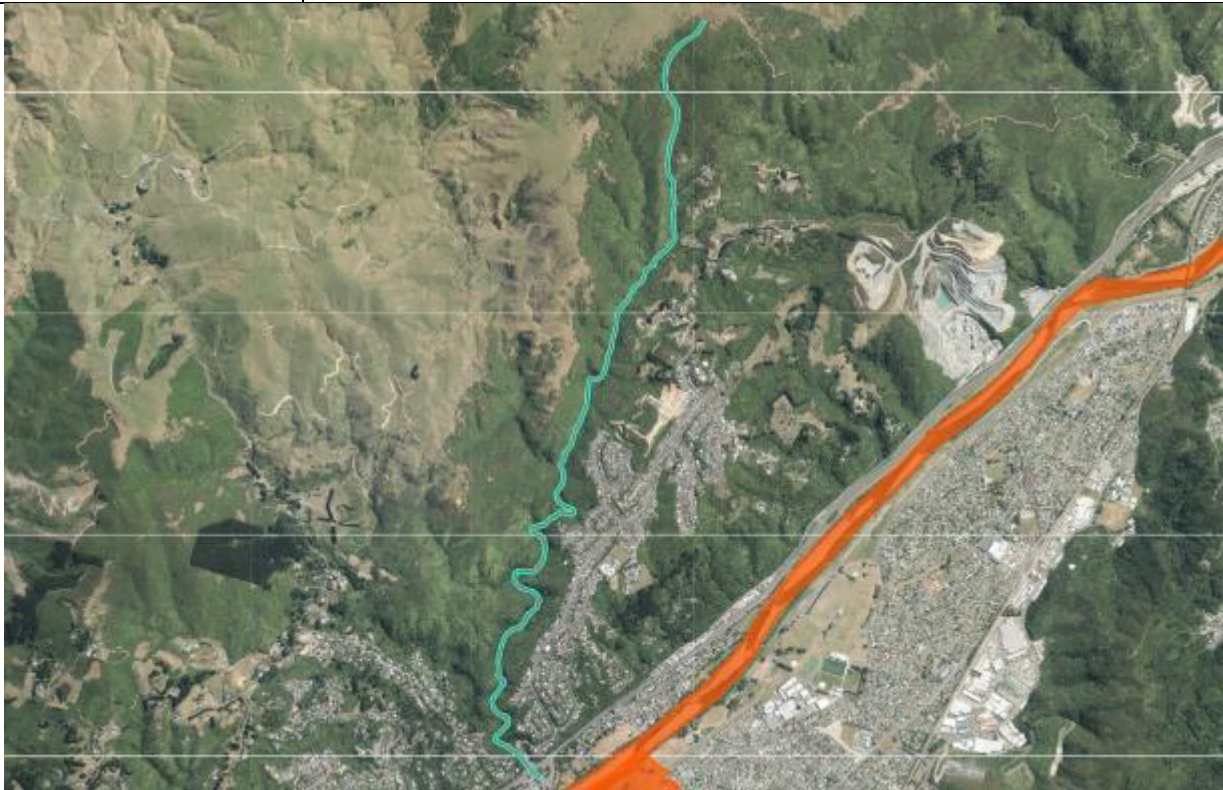
Precinct: **10m buffer**

#50	Rotokākahi Stream
<i>Not mapped</i>	
<p>Location: Leading into the Ōkautū was a small stream called the Rotokākahi Stream, later filled during colonisation with its area becoming the Lower Hutt CBD (TW chapter).</p>	
<p>Description: The streams were a source of both water and food with tuna (eels), some species of kōkopu, inanga and piharau (TW chapter).</p>	
Category: wai tapu	Precinct: 10m buffer

#51	Te Awamutu
<i>Not mapped</i>	
<p>Location: Gracefield, Lower Hutt. Newspaper clipping relating to the re-channelling of Te Awamutu Stream from the original point at Elizabeth Street on the eastern side of Hutt Park into the Waiwhetū Stream near the Hutt Park Motor Camp to the new course from Elizabeth Street to the southwestern side past the main entrance of the raceway and into the Waiwhetū Stream (22).</p>	
Description:	
Category: wai tapu	Precinct: 50m buffer

#52

Speedy's Stream



Location:

Kelson (12).

Mapped as the full length of the Stream, with a 10m buffer.

Description:

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).

Category: wai tapu

Precinct: buffer 10m

#53**Te Mome Stream****Location:**

Flowed from the Te Mome Swamp, northwest 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).

Mapped as the full length of the Stream, with a 10m buffer.

Description:

Mahinga kai (8).

Te Mome stream and Swamp were considered to be significant mahinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).

Category: wai tapu**Precinct:** 10m buffer

#54	Pokai-mangu-mangu
<p>Not mapped</p>	
<p>Location: Tributary Streams from catchments in the Western Hills known by Māori as Pokai-mangu-mangu (also a peak above Melling) (4).</p>	
<p>Description: Mahinga kai (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).</p>	
Category: wai tapu	Precinct: 50m buffer

#55	Te Tuarā-whati-o-Te Mana stream
Not mapped	
Location: -	
Description: <p>The Korokoro hill, stream and the valley through which it runs is a place of high spiritual value to Te Āti Awa Taranaki Whānui, still holding the cultural and spiritual significance to mana whenua that it did some 150 years ago with descendants of those aforementioned tūpuna continually inhabiting the whenua and maintaining ahikaa to this day.</p> <p>Te Tuarā-whati-o-Te-Mana which translates to Te Mana's Broken backbone. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā.</p>	
Category: wai tapu	Precinct:

#56**Kōhanga-piripiri****Location:**

First lagoon east of Pencarrow Head (2, 18). The smaller of two lagoons or lakes at Parangarahu (2).

Mapped as the Lake/Lagoon, with a 10m buffer.

Description:

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

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).

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).

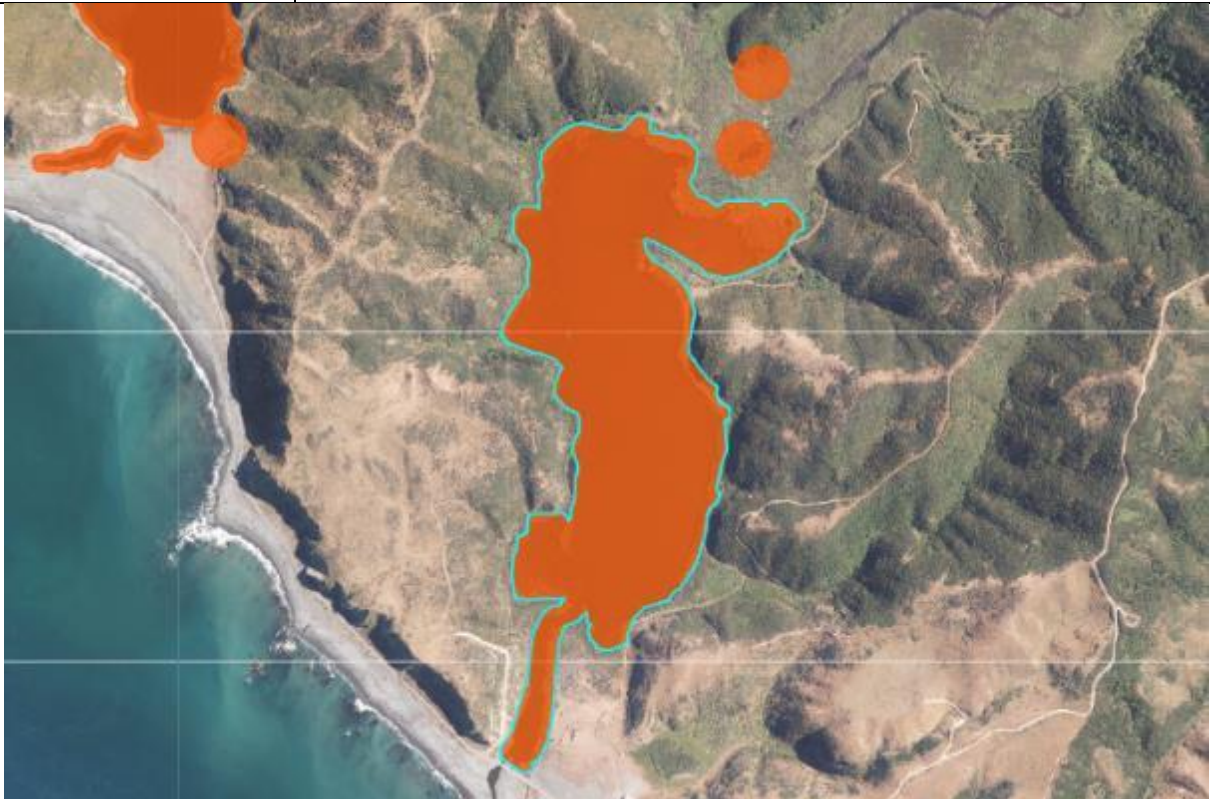
Karaka groves were planted alongside the lakes as a food source and the tributaries contain watercress (16, 17).

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 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).

Category: wai tapu/wahi tupuna**Precinct: 10m buffer**

#57**Kōhanga-te-rā****Location:**

The larger of two lagoons or lakes at Parangarahu (2). Second lagoon east of Pencarrow Head (2, 18). Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18).

Mapped as the Lake/Lagoon, with a 10m buffer.

Description:

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

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).

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).

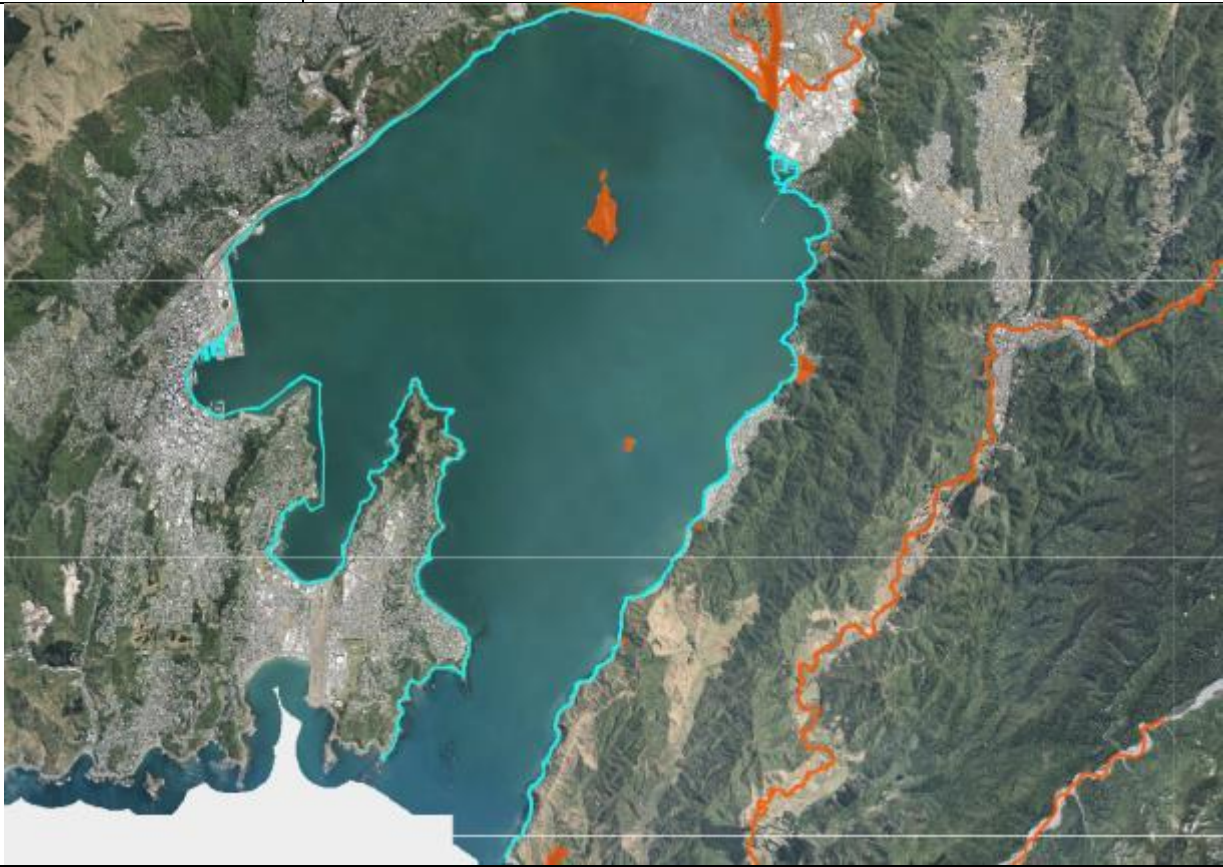
The Parangarāhu Lakes are significant to Te Āti Awa/Taranaki Whānui and this was acknowledged by the Crown through the treaty settlement process (16).

The lakebed is in the ownership of the hapū from Taranaki Whānui, while the surrounding land is managed by Greater Wellington (17).

Category: wai tapu**Precinct:** buffer 10m

#58

Te Whanganui a Tara



Location:

Mapped as the margin of Te Whanganui a Tara, with a 10m buffer.

Description:

Mahinga kai

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).

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).

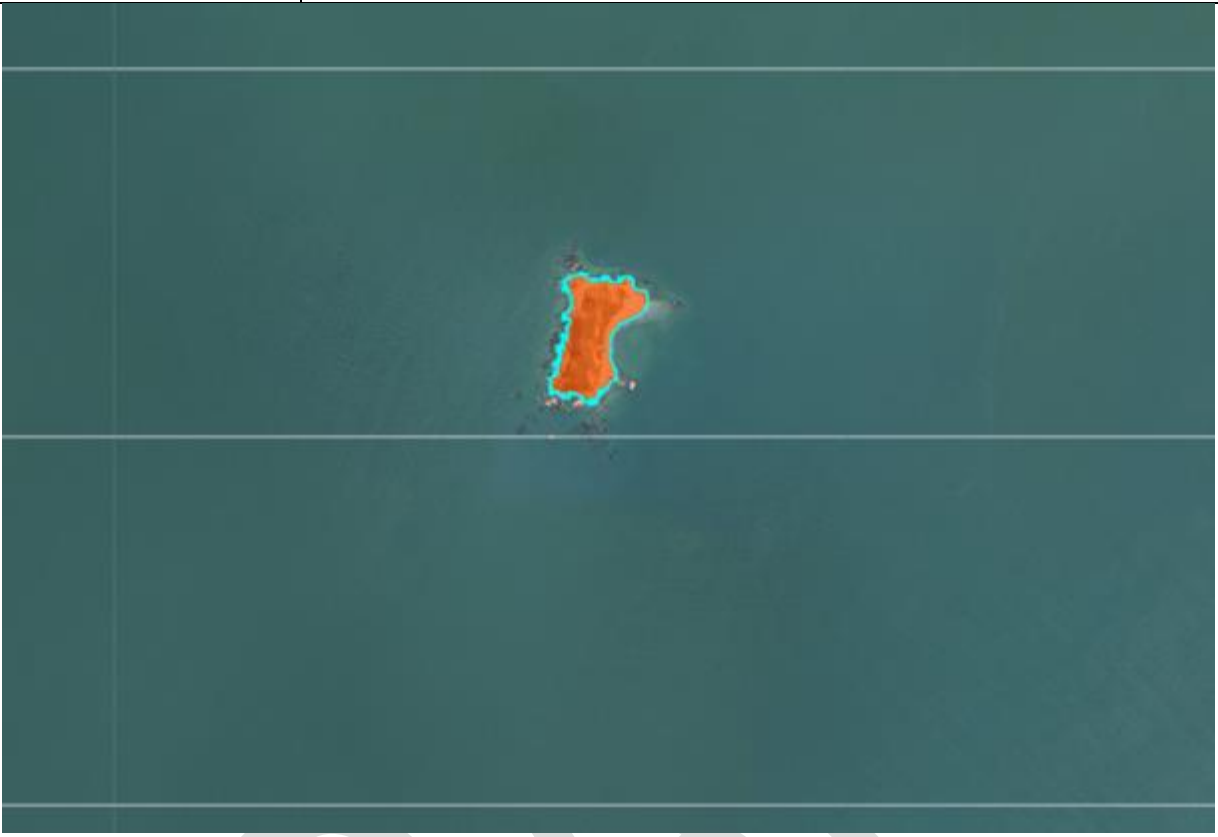
Other resources from the harbour included seaweed such as karengo (sea lettuce), the bull kelp (rimurapa) and many others along with shellfish (7).


The mouths of the streams held additional resources such as the inanga (whitebait), piharau (lamprey), kahawai and tuna (eel) (7).

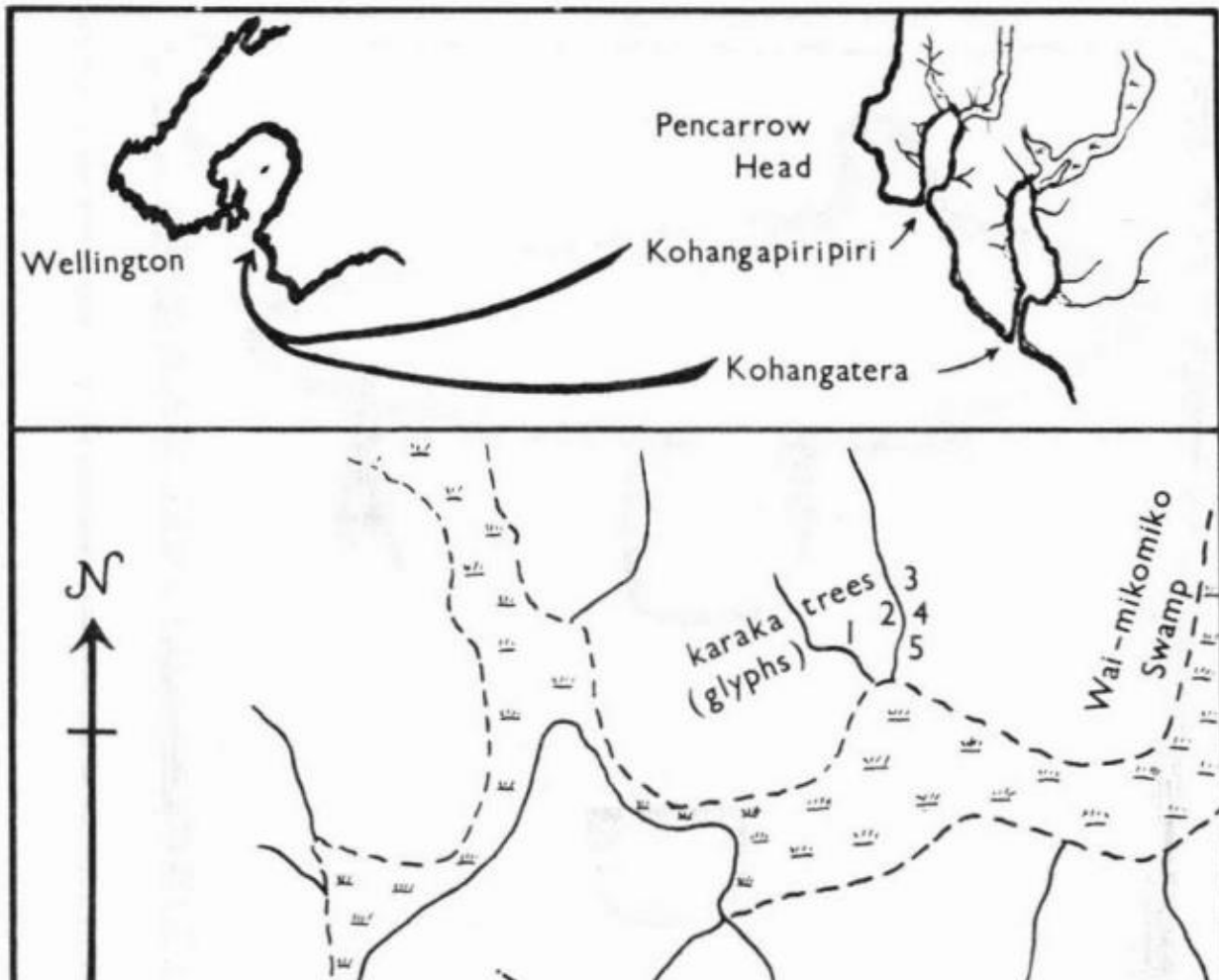
Category: wai tapu

Precinct: 10m buffer

#59	Matiu Island
	
<p>Location: Largest of the three islands that sit in the Wellington Harbour (18). <i>Mapped as the full extent of the island.</i></p>	
<p>Description: Pā (2, 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). 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).</p>	
<p>Category: wai tapu</p>	<p>Precinct: precinct</p>

#60	Mākaro Island
	
Location: <i>Mapped as the full extent of the island.</i>	
Description: <p>Named by Kupe at the time of his visit to the harbour at a date reckoned to be 1000 years ago (18).</p> <p>Believed to be named for Kupe's niece, whose name was Mākaro (18).</p> <p>Occupied, but not permanently due to the lack of natural water supply, and the presumed difficulty with storing sufficient rainwater in a practical way (18).</p> <p>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).</p> <p>Makaro did not have natural springs that Mātiu did, but there was still at least one if not two pā sites at the flat summit of the island (2).</p>	
Category: waahi tapu/tupuna	Precinct: precinct

#61	Mokopuna Island
	
Location: <i>Mapped as the full extent of the island.</i>	
Description: Urupā (2). Likely to have been no more than a refuge and later called Leper Island (2). Almost surely has a burial ground upon the island (2).	
Category: waahi tapu/tupuna	Precinct: precinct

#62**Dendroglyphs****Not mapped****Location:**

Northeast of Lake Kōhanga-piripiri

Description:

Dendroglyphs, or simplified motifs incised into the trunks of living trees are an extremely rare form of Maori art in the main Islands of New Zealand. It can be assumed, though, that these trees cannot be older than about 170 years. The discovery of dendroglyphs was first made by Messrs G. Bul I and G. L. Adkin on September 27, 1959 while they were exploring the head of Lake Kohanga-piripiri along the northern side of the swamp-filled north-east arm which follows the lower course of the Wai-mikomiko Stream. A small gully on the north-west side of the swamp contains a solitary karaka tree which bears the main motif, all approximately two chains north-east of this over a small spur several of the karaka trees in a small grove of five

trees carry further markings. All markings resemble fish motifs. The possible significance that the dendroglyphs could have held was that they commemorated the catching or stranding of groups of dolphins or blackfish.

Category: **waahi tapu/tupuna**

Precinct: **Precinct with 50m buffer**

DRAFT

Additional Notes

Sites without current source information

- Te Umu Mamaku
- Paitutu Pā – eastern Pitoone beach

A hill, probably the Western Hills near Petone, is visible in the background. The title of this work on acquisition, assigned by the seller, was Maori in whare at Pipitea Pa. However the man depicted bears a strong resemblance to Honiana Te Puni (compare Barraud's lithograph 'Te Puni' published 1877 as plate II in New Zealand Graphic and Descriptive) and the oil paintings held by the Wellington City Council and National Library of Australia. The dogskin cloak being worn, with a lighter patch on the left front opening, is also very like the cloak shown in Barraud's other portraits of Te Puni. If the subject is Te Puni, the whare in which he is seated is more likely to be at Petone Pa than at Pipitea Pa. The sea and hills behind are also positioned as if from a view from of Petone Pa, not those near Pipitea Pa. Other Titles - [Maori in whare at Pipitea Pa. Original title] Epuni Petone Inscriptions: Recto - bottom right - C. D. Barraud N.Z. 1860 [in pencil] Quantity: 1 watercolour(s). Physical Description: Watercolour, 235 x 343 mm (mounted)

- Korokoro Pā
- Te Puni Pā, Te Puni St (Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details)

References

1. Operative District Plan – Chapter 14E Significant Natural Cultural and Archaeological Resources, Hutt City Council, 2003
2. Review of Hutt City Council Māori Sites of Significance, Raukura Consultants, 2015
3. Sommerset – Boulcott Retirement Village Cultural Impact Report, Raukura Consultants, 2017
4. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #16 Cultural, Morrie Love – Raukura Consulting, 2020
5. Eastern Bays Shared Path Cultural Impact Report, Raukura Consultants, 2018
6. Lower Hutt Urban Cycleways Beltway Cycleway Cultural Impact Report, Raukura Consultants, 2018
7. Seaview Outfall – Temporary Discharges Cultural Impact Report, Raukura Consultants, 2018
8. Te Whaitua Te Whanganui a Tara – Te Awakairangi Wainuiomata River Akatarewa River Hutt River Tributaries West Coast Stream and Harbour Streams Cultural Values Report, Raukura Consultants, nd
9. Avalon Park/Motutawa Pā Cultural Impact Report, Liz Mellish and Neville Gilmore, 2006

10. Orua-Poua-Nui Baring Head Cultural Values Report, Raukura Consultants, 2011
11. Pito-one – Petone-West School Cultural Impact Report, Raukura Consultants, nd
12. Te Awakairangi Hutt River – Wainuiomata River Akatarewa River and other Hutt River Tributaries, Raukura Consultants, nd
13. Te Mako – Walter Mildenhall Park Cultural Impact Report, Raukura Consultants, nd
14. Te Momi ki Maraenuku ki Motutawa – Riverlink and the Melling Interchange Cultural Values Report, Raukura Consultants, 2020
15. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #12 Archaeology and Historic Heritage, Victoria Jane Grouden – Capital Heritage Limited, nd
16. Draft Proposed Natural Resources Plan, Greater Wellington Regional Council, 2019
17. Te Mahere Wai o Te Kāhui Taiao, Greater Wellington Regional Council, 2021
18. The Great Harbour of Tara, Graham Adkins, 1959
19. Te Ara Tupua Ngā Ūranga ki Pito-one path Cultural Impact Assessment, Raukura Consulting, 2020
20. Te Awakairangi Cultural Impact Report, Te Rūnanga o Toa Rangatira, 2013
21. Pito-one (131 The Esplanade Petone) Cultural Impact Report, Raukura Consultants, nd
22. National Library (1964). Te Awamutu Stream, Gracefield, Lower Hutt
23. Te Ara Tupua Ngā Ūranga ki Pito-One Cultural & Environmental Design Framework (CEDF) – NZ EPA

SASMs Maps

Notes to maps

1. The maps in this document are intended to replace the inaccurate maps from the original HCC SASMs document. The other maps in the original HCC document are accurate. Map boundaries are as accurate as I could get them but they could be altered slightly in GIS to suit streets/roads.
2. NZAA sites are not included in these maps and will need to be added to the maps using the NZAA coordinates and with the appropriate buffer zone of 20m added around them. NZAA sites are in the original HCC document.
3. Precincts were created for areas with multiple sites that related to each other such as the Pito One Precinct and East Harbour Precinct. These maps will need SASMs mapped within them - e.g. Pito One Precinct could have the Te Puni Urupa and the Pito One Pā outlined in it. East Harbour Precinct should have the Dendroglyphs, NZAA sites and buffers around them etc.

Refer to the SASMs narrative for more information on the precincts and individual sites.

Pa Parihoro



Hikoikoi



Te Mako



Te Ahi a Manono



Pito One Precinct and Te Upoko o te Poaka



Te Ahi Parera



Puketirotiro Lookout



Paetutu Kainga



Waiwhetū Pā – Owhiti Urupa (black polygon)



Ngutu Ihe Pā and Te Ngohengohe Battle Site



Whiorau-Lowry Bay



Oruamatoro-Days Bay



Korohiwa Pā



East Harbour Precinct and Orongorongo Precinct



East Harbour Precinct - Detail

Coastal Path from Burdan's Gate approximately 100m from high water



East Harbour Precinct - Detail

Parangarahu Lakes Section – follows the GWRC map of the same area.



East Harbour Precinct - Detail

Southern Section



Orongorongo Precinct – Detail





TAX INVOICE

Hutt City Council
Private Bag 31912
Lower Hutt 5040

Invoice Date
6 Mar 2025

Invoice Number
INV-1994

Reference
: Work on Sites and Areas of
Significance to Māori

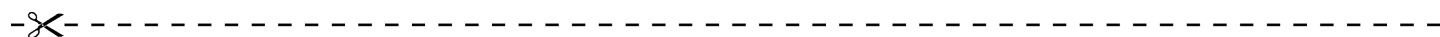
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085-092-573

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Attention: Tim Johnstone			
Service: Work on Sites and Areas of Significance to Māori (SASMs) chapter of the District Plan and the Tangata Whenua Chapter.			
Fee: 85 hours @ \$220 per hour GST inclusive	85.00	191.3043	16,260.87
		Subtotal	16,260.87
		TOTAL GST 15%	2,439.13
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From: [Jade Wikaira](#)
To: [Cristal Bennett](#); [Nathan Geard](#)
Cc: [Rebecca Parke](#)
Subject: [EXTERNAL] Draft Action Plan: For review and comment
Date: Wednesday, 26 June 2024 11:55:37 pm
Attachments: [HCC Draft Action Plan 20240624.docx](#)

Kia ora kōrua,

Good to see you and the HCC contingent briefly at He Māori Ahau today. Thanks for our catch up on Monday [@Cristal Bennett](#). As discussed, here is the requested draft Action Plan (from our perspective), for your review, consideration and decision.

We talked about what can be progressed in-house and what, if any residual work, we can assist with.

Happy to discuss but for now, over to you guys.

Ngā mihi
Jade

DRAFT ACTION PLAN: HUTT CITY COUNCIL 24 June 2024					
District Plan Chapter / Item	Work Completed	Work still to be completed	Responsibility	Due Date	Comment
Strategic Directions Chapter	<u>Kāhui Mana Whenua Feedback Incorporated</u> <ul style="list-style-type: none"> Kāhui feedback incorporated into specific sections of the SD Chapter. Provided to HCC via email on 3rd April 2024 	<u>SD Chapter Endorsement</u> <ul style="list-style-type: none"> Kāhui to review and provide final endorsement on SD chapter. <u>Consideration – either at a Kāhui Mana Whenua Hui or alternative arrangement (over email); during SASM workshop time?</u> 			
Mana Whenua Chapter	<u>Mana Whenua Feedback Incorporated</u> <ul style="list-style-type: none"> Kāhui feedback incorporated into chapter, including title change. Provided to HCC via email on 3rd April 2024. Feedback from Morrie Love incorporated into the chapter. Provided to HCC via email on 25th June 2024. 	<u>Mana Whenua Chapter Endorsement</u> <ul style="list-style-type: none"> Kāhui to review and provide final endorsement. <u>Consideration – either at a Kāhui Mana Whenua Hui or alternative arrangement (over email); during SASM workshop time?</u> 			
Sites and Areas of Significance to Māori (SASM) Chapter	<u>First draft of SASM chapter completed</u> <ul style="list-style-type: none"> Provided to HCC via email on 7th June 2024 	<u>SASM Chapter Endorsement</u> <ul style="list-style-type: none"> Kāhui to review and provide final endorsement. 			
	<u>SASM – Mapping - Partially completed.</u>	GIS Mapping			
		NEW to be mapped: two new sites as per Morrie Love			
		<ul style="list-style-type: none"> Puke Ariki #63 			
		<ul style="list-style-type: none"> Hutt Section 19 #64 			
		To be mapped: remaining sites and streams:			
		<ul style="list-style-type: none"> Pito One Pā II 			
		<ul style="list-style-type: none"> Waiwhetū Pā 			
		<ul style="list-style-type: none"> Korokoro Stream Bush (this may have been captured in the Recreation Reserve map?) 			
		<ul style="list-style-type: none"> Rotokākahi Stream 			
		<ul style="list-style-type: none"> Te Awamutu Stream 			
		<ul style="list-style-type: none"> Pokai mangu-mangu Stream 			
		<ul style="list-style-type: none"> Te Tuarā whati o te Mana Stream 			
	<u>SASM – Categorisation - Partially completed.</u> <ul style="list-style-type: none"> Has had review of proposed categories by Morrie Love. Provided to HCC via email on 25th June 2024 	<u>SASM – Mapping Endorsement</u> <ul style="list-style-type: none"> Kāhui review and provide final endorsement. 			
		<u>SASM – Categorisation Endorsement</u> <ul style="list-style-type: none"> Kāhui to review and provide final endorsement. 			
	<u>SASM – Narratives – Partially completed.</u> <ul style="list-style-type: none"> Developed through desktop research of HCC documents. Provided by email to HCC on 3rd April 2024. Feedback from Morrie Love incorporated into narrative document. Provided to HCC via email on 25th June 2024. 	Further narratives remaining:			
		<ul style="list-style-type: none"> Te Umu Mamaku 			
		<ul style="list-style-type: none"> Korokoro Pā 			
		<ul style="list-style-type: none"> Te Puni Pā - Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details. 			
	<u>First draft of SASM Section 32 report completed</u> <ul style="list-style-type: none"> Provided to HCC via email on 25th June 2024. 	<u>SASM – Narrative Endorsement</u> <ul style="list-style-type: none"> Kāhui to review and provide final endorsement. 			
		<u>Further drafting of SASM Section 32 report</u> <ul style="list-style-type: none"> Section 5 - Scale and Significance assessment 			

DRAFT ACTION PLAN: HUTT CITY COUNCIL 24 June 2024					
District Plan Chapter / Item	Work Completed	Work still to be completed	Responsibility	Due Date	Comment
		<ul style="list-style-type: none"> Section 8 - Evaluation of policies, rules and methods. Section 9 - Summary Section 10 - Attachments 			
Māori Purpose Zone (MPZ) Chapter	<u>Agreement to proceed</u> <ul style="list-style-type: none"> Confirmation and approval to progress the development and drafting of chapter 	<u>Agreed process to drafting and development of chapter.</u>			
	<u>Research</u> <ul style="list-style-type: none"> Research into MPZ chapters and respective approaches to drafting 				
	<u>Drafting</u> <ul style="list-style-type: none"> Development of marae engagement content. 				
	<u>Initial Marae Engagement Hui completed:</u> <ul style="list-style-type: none"> Wainuiomata marae Te Mangungu marae Te Tatau o Te Pō marae Kōkiri marae Te Kākano o Te Aroha Marae Koraunui marae 	Marae Engagement Hui still required:			
		<ul style="list-style-type: none"> Waiwhetū Marae 			
		<ul style="list-style-type: none"> Joint Mana whenua marae hui 			
		<ul style="list-style-type: none"> Joint Mana whenua marae hui 			
		Post Hui Actions:			
		<ul style="list-style-type: none"> Minutes sent to each marae 			
		<ul style="list-style-type: none"> Collation of meeting notes 			
		<ul style="list-style-type: none"> Key themes identified 			
		<ul style="list-style-type: none"> Confirmation of how each MPZ will be treated 			
		<u>Chapter Drafting</u> Substantive drafting of: <ul style="list-style-type: none"> Introduction Objectives Policies Rules 			
		<u>MPZ Chapter Endorsement</u> <ul style="list-style-type: none"> Kāhui to review and provide final endorsement. 			
		<u>MPZ Section 32 report</u> <ul style="list-style-type: none"> Drafting of report 			
Papakāinga Chapter	<u>Agreement to proceed</u> <ul style="list-style-type: none"> Confirmation and approval to progress the development and drafting of chapter 	<u>Discussion and direction from Kāhui Mana Whenua</u> <ul style="list-style-type: none"> Confirm Mana whenua aspirations with Kāhui. 			
	<u>Research</u> <ul style="list-style-type: none"> Research into papakāinga chapters and respective approaches to drafting 	<u>Papakāinga Definition</u> <ul style="list-style-type: none"> Confirm Papakāinga definition with Kāhui. 			
	<u>Initial discussion with Kāhui Mana Whenua</u>	<u>Research</u> <ul style="list-style-type: none"> Confirm items for Kāhui Mana Whenua decision and approval 			

DRAFT ACTION PLAN: HUTT CITY COUNCIL					
24 June 2024					
District Plan Chapter / Item	Work Completed	Work still to be completed	Responsibility	Due Date	Comment
	18 June 2024: PowerPoint presentation on Papakāinga presented to Kāhui Mana Whenua (note: only got to first slide)	<u>Chapter Drafting</u> Substantive drafting of: <ul style="list-style-type: none">• Introduction• Objectives• Policies• Rules			
		<u>Papakāinga Chapter Endorsement</u> <ul style="list-style-type: none">• Kāhui to review and provide final endorsement.			
		<u>Papakāinga Section 32 report</u> <ul style="list-style-type: none">• Drafting of report			
Chapter Integration	<u>Earthworks Chapter</u> – discussions held over email with lead consultant; alignment between chapters discussed but not completed.	<u>Hutt City Council officers to provide direction.</u>			
	<u>Subdivision Chapter</u> – discussions held over email with lead consultant; alignment between chapters discussed but not completed.	<u>Hutt City Council officers to provide direction.</u>			
	<u>Historic Heritage</u> - discussions held over email with lead consultant; alignment between chapters discussed but not completed.	<u>Hutt City Council officers to provide direction.</u>			

From: [Bronte Linkhorn](#)
To: [Craig Brown](#)
Subject: [EXTERNAL] FW: Location of S40M in Seaview
Date: Thursday, 21 November 2024 4:06:34 pm
Attachments: [msoe001.png](#)
[msoe005.png](#)
[msoe006.png](#)
[msoe007.png](#)
[msoe001.png](#)
[msoe001.png](#)
Cultural Impact report - [Raukura Consultants.pdf](#)
Summary of HCC concerns re incorrect notation of Significant Cultural Resource Site at HCN.pdf

Kia ora Cristal,
Also, when the sites and areas of significance to Māori are mapped – the attached should be taken into account. Its in relation to the Waiwhetū Pā.
Thanks,

Bronte Linkhorn | Planner | Associate Principal
E: bronte.linkhorn@hoffamiskell.co.nz | D: +64 3 441 1072 | LEVEL 1 | 72 SHOTOVER STREET | QUEENSTOWN 9300 | NEW ZEALAND

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From: Philip Brown <philip.brown@slrconsulting.com>
Sent: Thursday, November 14, 2024 8:00 AM
To: Stephen Davis <Stephen.Davis@huttcity.govt.nz>
Cc: David Le Marquand <David.LeMarquand@slrconsulting.com>; Aimiyl Li <aimiyl.li@slrconsulting.com>; Hamish Wesney <hamish.wesney@hoffamiskell.co.nz>
Subject: RE: [EXTERNAL] Fuel Companies Letter 5 - Draft Hutt City District Plan

Hi Stephen

I've attached the CIR prepared by Ruakura Consultants – the following conclusion is included on page 16:

4. It should be noted by the Hutt City Council for future amendments that the location of site 19 indicated in Map Appendix 1A, *Engelton National Cultural and Archaeological Resources* in the Hutt City District Plan, is incorrectly located and should be amended to show the extent of the old Pa site along the 1840 line of the River and harbour shores.

I've also attached correspondence with HCC confirming HCC's agreement that the cultural site is incorrectly mapped.

Kind regards
Phil

Philip Brown
BPlan (Hons)
Associate Consultant - Planning

- PLEASE NOTE THAT FROM 29TH OCTOBER TO 15TH DECEMBER 2024 I AM WORKING REMOTELY FROM BUENOS AIRES, ARGENTINA AND MY HOURS ARE SAM TO 11AM NZDT, MONDAY TO FRIDAY.

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From: Stephen Davis <Stephen.Davis@huttcity.govt.nz>
Sent: Wednesday, 13 November 2024 3:00 pm
To: Philip Brown <philip.brown@slrconsulting.com>
Cc: David Le Marquand <David.LeMarquand@slrconsulting.com>; Aimiyl Li <aimiyl.li@slrconsulting.com>; Hamish Wesney <hamish.wesney@hoffamiskell.co.nz>
Subject: RE: [EXTERNAL] Fuel Companies Letter 5 - Draft Hutt City District Plan

Hi Philip,

Thanks, let me know when you've got it sorted.

I'll get Hamish to comment on the contours.

For cultural sites, these are going to be renamed as Sites and Areas of Significance to Māori in the new plan and mapped as areas rather than points. This should include correcting a number of locations where we think the location needs to be fixed, I'll be able to check in a couple of weeks when that's finalised. I am definitely not sure but I think that'll include the former pā at what is now Seaview. You might want to have that additional info available in case you're not happy with the outcome of that.

Kind regards,
Stephen

Stephen Davis
[Senior Policy Planner](#)

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010
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From: Philip Brown <philip.brown@slrconsulting.com>
Sent: Wednesday, 13 November 2024 2:01 PM
To: Stephen Davis <Stephen.Davis@huttcity.govt.nz>
Cc: David Le Marquand <David.LeMarquand@slrconsulting.com>; Aimiyl Li <aimiyl.li@slrconsulting.com>; Hamish Wesney <hamish.wesney@hoffamiskell.co.nz>
Subject: RE: [EXTERNAL] Fuel Companies Letter 5 - Draft Hutt City District Plan

Hi Stephen,

I will talk to Aimiyl and see if we can get the appropriate file to you.

I'd be keen to hear Hamish's thoughts – as I said I thought we'd previously reached an agreement that the Risk Management Contour was to be based on the sensitive contours so I'm keen to understand why Council's position has shifted. If the underlying zone rules do not have a non-complying / avoidance approach with respect to these activities I'm not sure how this new approach is appropriate.

Another matter which we are yet to comment on: my understanding is that the Mana Whenua cultural site mapping and associated provisions are yet to be fully worked through in the draft version, but I note that the Operative district plan maps identify a Significant Cultural Resource Site (Site 19) within the NZOSL Hutt City Terminal. The site is associated with a former Pa located on a sandy spit of land at mouth of the Waiwhetu Stream. However, a Cultural Impact Report prepared by Raukura Consultants in 2018, in relation to proposed works at the Terminal at the time, concludes that site 19 is incorrectly located on the HCDP maps. This is because while a Pa was located at the mouth of the Waiwhetu Stream, the stream mouth has been altered by reclamation and the indications are that the former Pa did not extend into the reclaimed area and that the Hutt City Terminal is likely to be all on reclaimed land. This error was acknowledged by HCC at the time however no change was made to the planning maps. Will the Pa site be removed from the Hutt City Terminal in the proposed district plan? I am happy to send through additional info if that would assist.

Kind regards
Phil

Philip Brown
BPlan (Hons)
Associate Consultant - Planning

- PLEASE NOTE THAT FROM 29TH OCTOBER TO 15TH DECEMBER 2024 I AM WORKING REMOTELY FROM BUENOS AIRES, ARGENTINA AND MY HOURS ARE SAM TO 11AM NZDT, MONDAY TO FRIDAY.

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Raukura Consultants

CULTURAL IMPACT REPORT

**NZ OIL SERVICES TERMINAL
SEAVIEW-LOWER HUTT**



**IN ASSOCIATION WITH WELLINGTON TENTHS TRUST & PORT
NICHOLSON BLOCK SETTLEMENT TRUST**

CULTURAL IMPACT REPORT
SEAVIEW OIL TERMINAL – FIRE WATER TANK
NEW ZEALAND OIL SERVICES LIMITED

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Cover picture: Reclamations carried out as unemployment relief in the mid-1930s
Wellington Harbour Board Maritime Museum. The Owhiti Urupa is located to the left of the
photograph opposite Hutt Park Raceway.

PROJECT OVERVIEW & TECHNICAL DETAILS

This Cultural Impact Report looks at the whole site of NZ Oil Services Limited at 55 Port Road.¹ The site is close to the old Waiwhetu Pa site which was located at the old mouth of the Waiwhetu Stream in the Te Awakairangi/Hutt River estuary. A key remnant of the Pa is the Owhiti Urupa which remains in use today. The whole site has been re-developed over time with new facilities replacing older tanks. A complete upgrading of the fire protection systems for the terminal is currently being undertaken and was a key driver for undertaking this review.

This report covers the whole site but in particular looks at the proposed construction of a new fire water tank at the terminal. The terminal is jointly owned by BP Oil New Zealand and Shell New Zealand Limited but operated by New Zealand Oil Services Limited. The terminal is located at 55 Port Road. The proposed new fire water tank will be partially located over the footprint of an old storage tank which was demolished in the early 1980s.

The construction of the fire water tank will have few cultural and environmental impacts. The tank will have relatively shallow foundation extending some 1.4 below ground level and will be small in size when compared with the surrounding storage tanks.

PROJECT LOCATION

1. The NZ Oil Services site is at 55 Port Road at the Seaview industrial area. It is adjacent to the Hutt River mouth and close to the mouth of the Waiwhetu Stream. The site is on reclaimed land extending from Gough Street to neighbouring industrial properties along Port Road.

¹ See Appendix III showing the site involved

LANDSCAPE

2. The NZ Oil Services site is largely on reclaimed land which has been in industrial use since it was first reclaimed around 1936. Currently the site contains the NZ Oil Services office building, with over 12 large storage tanks with connecting pipework and a tanker loading facility. The overall surface is largely sealed with the site fenced for security. The surrounding sections have either industrial buildings or other fuel depots with tanks.
3. Just to the north of the site on the left bank of the Waiwhetu Stream is the Owhiti Urupa (burial ground) which was associated with the nearby Waiwhetu Pa². The urupa is still in use today however there is little space remaining for future use. The urupa is vested in trustees and is maintained in good order. The pre-European landscape was of river mouth areas of sand spits and multiple river channels giving way to wetland scrub and then to the forests which dominated the old Hutt valley floor.
4. The Maori Cultural Landscape (pre-colonisation) in this area was vastly different from what exists today. The Maori landscape was part of the estuary area of the Hutt (Te Awakairangi), Te Awamutu, and Waiwhetu Rivers, with the Waiwhetu Pa³ located on the sand spit at the eastern side of the Hutt River mouth. Maori changed the natural landscape little in establishing Pa and fenced clearings for gardens became quite extensive. There were tauranga waka (canoe landing sites) along the foreshore. The exposed coastal estuarine area quickly gave way to tall indigenous forest as one moved inland along the rivers and streams. This Pa, like others on the Petone foreshore, was exposed to both weather and possible invaders, and was lightly palisaded. On the opposite side of the Hutt River was another area of sandspit and at the base of the spit was the related Pa of Hikoikoi.

² Waiwhetu Pa should not be confused with the more modern Waiwhetu Marae further up the Waiwhetu Stream on Riverside Drive.

³ Waiwhetu Pa should not be confused with the modern Waiwhetu Marae which is located some 2.5 kilometers away on Riverside Drive.

The people of Waiwhetu Pa and Hikoikoi were closely related and they moved between each site.

5. The site is reclaimed land with fill materials of silt, sands and gravels. The fill reaches down 2.6 metres or so where core samples indicate the start of silty sand with seashells being described as Taita alluvium. A further 5.4 metres down the stratum changes to sandy silt/silty clay or the Petone marine beds.
6. The area is generally industrial and is zoned Special Business under the Operative Hutt City District Plan. The Special Business zone is characterised by bulk storage facilities, warehousing, and transport businesses.
7. The area is dominated by the mouth of the Hutt River and the broad vista of the harbour. This is an area open to the southerly winds funnelled through the Wellington Harbour entrance known in Maori times as Te Au a Tane.

CONSTRUCTION

8. The construction of the fire water tank on the site of a previous older tank which has been removed from the site is not a major construction project compared with the other tanks on the site.
9. There are minimal earthworks required on the site which largely involve the excavation and removal of existing fill and the importation and compaction of new hard fill. . The tank will sit on a concrete pad which is located on top of 1400 mm of compacted quarry fill. The tank will be 15.8 m in diameter.

HUTT CITY DISTRICT PLAN

10. The area around where the proposed fire water tank would be located is indicated as being at or near the significant Maori cultural site number 19 in the operative District Plan. It is described as “Waiwhetu Stream” *The Pa was situated on a sandy spit of land at the mouth of the Wai-whetu Stream, on the eastern side. A cemetery now marks the site on which the pa stood.*
11. This is largely correct however the mouth of the Waiwhetu Stream has changed with reclamation and the location of site 19 indicated in Map Appendix 1A,

Significant Natural, Cultural and Archaeological Resources is incorrectly located. The indications are that the old Pa did not extend into the reclaimed area and that the New Zealand Oil Services site is likely to be all on reclaimed land.

12. The surveyed boundaries of Waiwhetu Pa are shown approximately at Appendix 1. It should be noted that the location of the bank of the Hutt River was significantly changed with the reclamations. Waiwhetu Pa certainly extended to the shore of the harbour and the east bank of Te Awakairangi/Hutt River. It is noted that the Pa as an active village ceased by end of the 19th century and was taken in the 20th century when reclamation started adjacent to the site.

EXECUTIVE SUMMARY OF CULTURAL IMPACT REPORT

Cultural Impacts

13. The site does not contain any Maori cultural sites of significance. However, the development is on the foreshore and associated seabed of the old Waiwhetu Pa. The close proximity of the Owhiti Urupa located near the bridge over the Waiwhetu Stream on Seaview Road is significant. This Owhiti urupa is still in use today and operations on this site should have cognisance of this usage. The presence of the Urupa makes it more important to look closely at any environmental effects that could have impacts at the Urupa.
14. The site is close to the coastal marine area and the Hutt and Waiwhetu Rivers. Therefore, great care must be taken in the design and operation of the facility and the pipelines throughout the site, to ensure no contaminants enter the coastal marine area at the Hutt River mouth around the neighbouring Hikoikoi Reserve. It is noted that firefighting facilities in this terminal need to include the careful containment of both the petroleum products as well as the firefighting liquids.
15. This area is very actively used for waka ama and other waka by the local and other iwi. As a result of that water quality particularly as it comes out of the Hutt River and drifts along the Petone beach is very significant to the iwi of the area and all those users of the harbour along this beach.

16. This reports notes that a high level of care has been taken in the design of the site and its facilities to ensure that in the usual running of the site, there is almost no possibility of hydrocarbons or other contaminants reaching either the surface drainage system or in fact the aquifers underlying the site. Firefighting water will be retained and treated on site. There are no structures that penetrate to the underlying aquifer, therefore there is no likelihood of any leakage into the aquifer.
17. There should be no environmental effects on the urupa from the normal operation of the site. A major hydrocarbon type fire on the site would be a different matter and is not covered here. The fire water tank itself does not generate any environmental issues off site in its normal operation or even in a fire situation.

BACKGROUND TO CULTURAL IMPACT ISSUES

18. This proposed development will have minimal cultural and environmental effects particularly on the adjacent Owhiti Urupa and any other Maori cultural sites in the area. This was an area of high cultural significance that declined in the 19th century and into the 20th century. The site is probably all contained on reclaimed land adjacent to the old coastal Pa and would have seen numerous waka drawn up on the shore. The waka would have been used on a daily basis.
19. Maori had objected to reclamations in this area from the earliest times when the Waiwhetu Pa land was first taken in anticipation of the reclamations. However, by the time the major reclamation works were carried out this objection seems to have been silenced. The major Maori cultural site was the Waiwhetu Pa which was largely taken through the Public Works Act process in 1928. What remains of the Pa is a significant symbol for this area. That remnant is the Owhiti urupa (burial ground) which was located on the western end of the Waiwhetu Pa and is still used today.
20. Before the 1855 earthquake, the Waiwhetu River mouth was a small shipbuilding centre. The Waiwhetu Pa reserve made by Col William McCleverty in 1848 confirmed the harbour frontage and included parts of the Hutt River. 7 war canoes

were recorded by Kemp at Waiwhetu Pa in 1850⁴. Most of the Waiwhetu reserve was taken for river protection works and reclamation by the Hutt River Board in 1928.⁵



Group of women at Waiwhetu Pa between 1881 & 1886 - Alexander Turnbull Library

21. Issues around reclamations arose early and could be characterized by extracts from petitions to the Government. One of these was from Enoka Te Taitu and others of Petone and Waiwhetu expressing opposition to the reclamation regime:

“During the reign of subsequent Governments the mana of the Maoris became defunct and the Government usurped the whole right in the administration of those tenths, the consequence is

⁴ See Appendix II

⁵ Mclean R A, *Te Whanganui-a-Tara Foreshore Reclamations Report*, Wai 145, I9, November 1997, P193

that our landing places and our mud banks and shell fish and other sources of obtaining food has been lost to us”.⁶

“After the Government the mana of the Maori people over these ‘tenth’s’ was lost and they (the Government) took over the management of them and the mooring ground and landing places for our canoes were taken and our pipi beds were reclaimed and buried up with many other kinds of food”.⁷

22. The reclamations in the Seaview area were proposed in the depression era of the 1930s. The Public Works Department and the Wellington Harbour Board (WHB) began reclamation work in July 1936. The final division of the reclamation rights involved the Public Works Department gaining 92 acres on the eastern side, the Hutt River Board gaining 65 acres on the western side, and the WHB was granted title to 245 acres between the Hutt River mouth and Point Howard Wharf for harbour development uses.⁸

⁶ Petition No 629, 1891, Wai 145, A 39, p 96-7

⁷ Petition No 234, 1895, Wai 145, A39, p 71-2

⁸ Mclean R A, *Te Whanganui-a-Tara Foreshore Reclamations Report*, Wai 145, 19, November 1997,, p 207

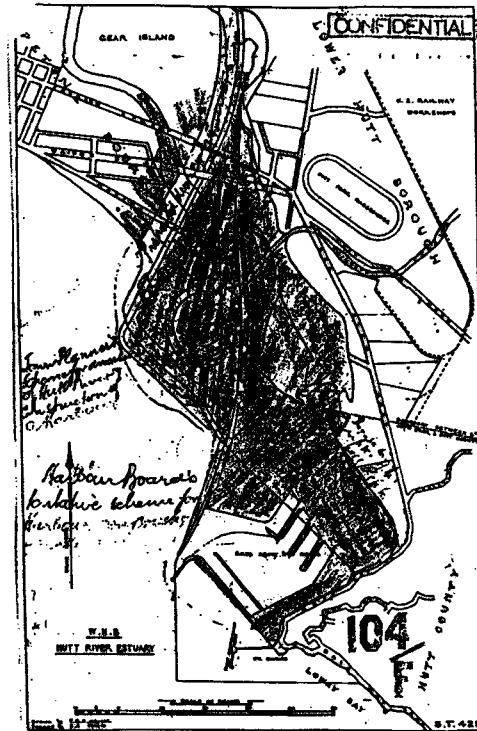


Figure 7.3. Hutt Harbour Proposal, 1944. Source, Marine file M1, 4/1280, NA.

WAIWHETU PA

23. During the first two decades of the 19th century Ngati Ira were settled in various pa along the eastern shores from Waiwhetu to Turakirae. Whereas the settlement at Waiwhetu was fortified, other pa sites in the vicinity were not.⁹ Eventually Ngati Ira were driven out of Waiwhetu, Te Mahau, Okiwi, Paraoanui, Orongorongo, Kohangatera and Hakiwi, with the last battle taking place at Turakirae. With the final Te Atiawa migration to Te Whanganui a Tara/Wellington harbour in 1832 from Nga Motu/New Plymouth and then the on-migration of Ngati Mutunga from the Hutt and around the harbour in 1835 to the Chatham Islands the final arrangement was set with Nga Motu, Te Atiawa taking up residence at Waiwhetu Pa just prior to the arrival of the New Zealand Company and its settlers in 1839/40.

⁹ Ballara, Angela, *The Making of Wellington 1800 – 1914*, David Hamer and Roberta Nicholls (ed), pp 13 -19

24. At the time of the arrival of the European settlers the mouth of the Hutt River and the Waiwhetu River were deep prior to the 1855 uplifts. The area was fished to tuna/eel, rock oysters, mussels, kahawai and kanae/mullet along with inanga/whitebait and flounder.
25. The acquisition of Waiwhetu Pa by the Hutt River Board using the Public Works Act was a principal tool utilised by both central and local government to alienate Maori from their land. The Hutt River Board's rationale to take the land seems to have been due to the belief that Maori Landowners would benefit from land accrued through the reclamation work, thereby decreasing any major advantage that could be gained from the project.¹⁰

Wai 442 Waiwhetu Pa

26. The claim registered with the Waitangi Tribunal as Wai 442 was about the taking of Waiwhetu Pa reserve for river protection in 1928. Waiwhetu Pa and reserve was taken by the Hutt River Board for river protection and reclamation purposes. It was noted that not all Waiwhetu Pa land was taken, the urupa being exempt¹¹.

Tribunal Finding on Wai 442

27. The Wai 442 claimants alleged that the Waiwhetu Pa land should have been offered back to the original owners when it was no longer required for the purpose for which it was taken.
28. The Tribunal found that the Maori owners of the Waiwhetu Pa reserve land were prejudicially affected by the taking of most of the reserve under the provisions of the Public Works Act 1908 and the River Boards Act 1908, in that both Acts were fundamentally inconsistent with the basic guarantee in Article 2 of the Treaty of Waitangi that Maori could keep their land until such time as they wished to sell it at a price agreed with the Crown.

¹⁰ Lawton, Tata *The Taking of Waiwhetu Pa for River Protection Purposes under the Public Works Act 1908*, Aug 1997, I6

¹¹ Waitangi Tribunal, *Te Whanganui a Tara me ona Takiwa, Report on the Wellington District*, Wai 145, 2003, pp 444 - 452

Waka Ama usage in this area

29. Waka ama is an important modern expression of the waka tradition that so dominated the scene around Te Whanganui a Tara in 1839 when the first settlers arrived in the harbour. Waiwhetu Pa in 1850 had 7 war canoes (waka taua) and was one of the smaller Pa around the harbour. Today waka ama racing is one of the fastest growing sports around New Zealand and Wellington is no exception. The teams are dominated by young Maori. In this area there are strong clubs established at Hikoikoi on the western side of the Hutt River mouth and at Seaview based out of Kokiri Marae. The harbour and the estuary of the river are used on a daily basis by waka ama crews.

Fisheries

30. The harbour has been a major traditional fishery and continued to be an important fishery. However, the quality of the harbour has declined seriously as a result of colonisation and the discharges of untreated sewage and industrial effluent into streams or directly into the harbour. Some of the worst discharges were industrial effluent discharged into the Waiwhetu Stream. Such discharges included many heavy metals and hydrocarbons, some of which remain in the sediments of the stream today. It is of note that a major clean-up operation is currently in progress in the lower Waiwhetu stream to remove the worst long-term polluted sediments from the stream as truck these to the Silverstream landfill. This work includes the area adjacent to this site. The water quality of the harbour has improved over the years and some fish stocks have recovered. However, water pollution still affects the shellfish stock particularly the pipi (*paphies australis*) which were a major resource from this area. The river mouth is still extensively fished for kahawai and other species, and kingfish are caught off the Seaview Wharf.

Hikoikoi

31. There is a site on Hikoikoi Reserve which has been leased for some time by the Wellington Tenth Trust and is occupied by the Trust for its offices. It is also the local base for the Te Atiawa Waka Ama club and is used by the club and others with the waka ranging around the Harbour particularly from Seaview over to Matiu

and across to the Korokoro River mouth and through to Ngauranga. There is a strong possibility that a marae will be established on this site.

Owhiti Urupa

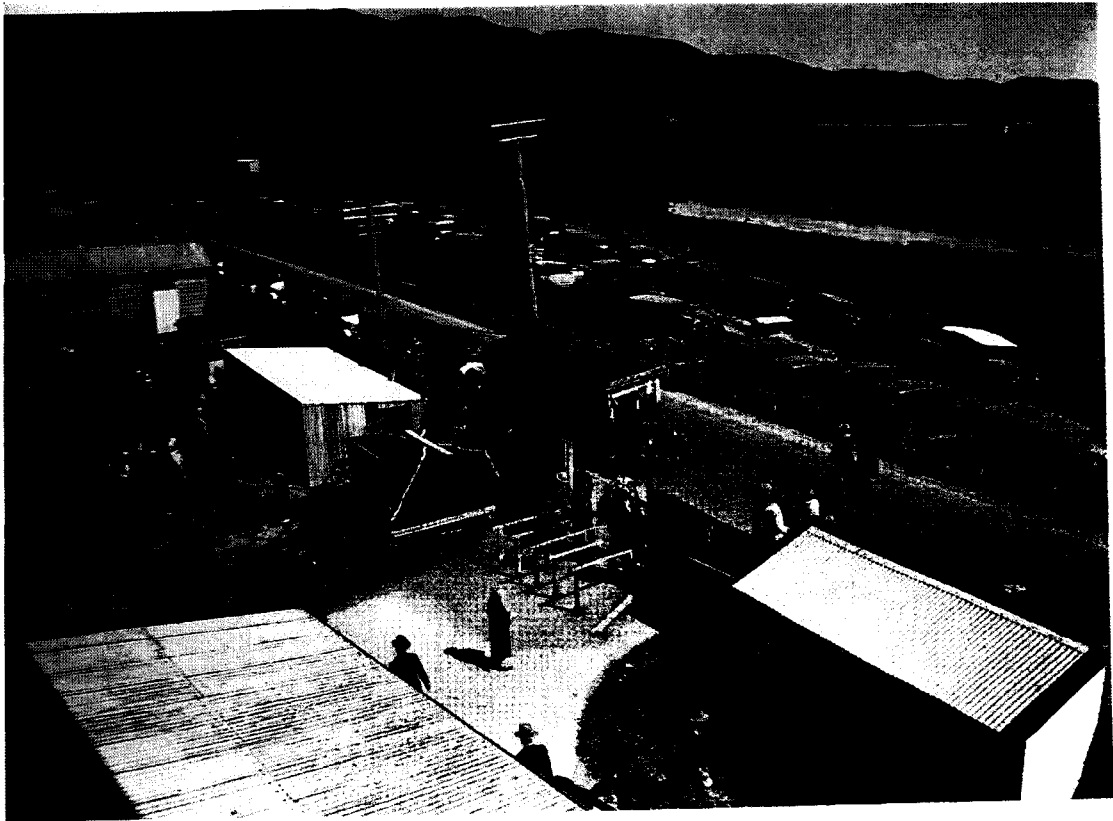
32. The Owhiti Urupa has been in active use for well over a century but is now running out of space. The Urupa has Trustees appointed to administer it and is maintained by the families who have tupuna interred there. Visitors will continue to use the area and it will remain an area of interest both to Maori and others.

OTHER MĀORI CULTURAL SITES OF SIGNIFICANCE

33. **Waiwhetu Pa** was occupied by Ngati Mutunga when they had migrated in the early 19th century after the musket taua led by the northern chiefs, followed by the four large heke from Taranaki along the west coast, until the last heke in the 1830s. When Ngati Mutunga and Ngati Tama departed for the Chatham Islands in 1835, Te Wharepouri and Te Puni returned from the Wairarapa with their people and occupied these sites including Waiwhetu Pa.
34. **Whio-rau**¹² Lowry Bay. The name means '[the place of] many blue duck, *whio*, (*Hymenolaimus malacorhynchus*)', and was apparently a favorable place for securing this species. Best (6, p 151) mentions that Whio-rau was not only the haunt of numerous waterfowl, but that the beach there was also one of the favorite fishing grounds, within the confines of the harbour, of the Ngāti-Ira people.
35. **Ngau-matau** 'Northern headland of Lowry Bay' (8, Pt5, p166), now called Point Howard. The name means 'bite the fish hook'.
36. **Ngutu ihe pa** located above the junction of Hutt Park Road and Gracefield Road at the end of a projecting spur of Pukeatua ridge. This was a Ngati Ira Pa and the names meant 'beak of the garfish'.

¹² Adkin, G Leslie *The Great Harbour of Tara*, The Place Names and Sites, Whitcombe and Tombs, 1959, p 104 after Elsdon Best, *The Land of Tara and They that Dwelt Therein*, Journal of the Polynesian Society, Pt5, p166

37. **Te Ngohengohe** battle place is located near the Ngutu-Ihe Pa site on flat land at the foot of Puke-atua. A key battle took place here between Te Atiawa and Ngati Ira.
38. **Puhara-keke-tapu** battle ground was on the left bank of the Waiwhetu Stream opposite Hutt Park. The battle was between Ngai Tahu and Ngati Kahungunu (probably Ngai Tara at that time) prior to Ngai Tahu migrating to the South Island.



Hutt Park Raceway looking towards the yet to be reclaimed Seaview Industrial area across the Waiwhetu Stream and part of the area of Waiwhetu Pa, 1927

TREATY OF WAITANGI SETTLEMENT

39. The Deed of Settlement between the Crown and Taranaki Whanui ki te Upoko o te Ika has been completed and was signed off by both parties in 2008. The **Port Nicholson Block (Taranaki Whanui ki te Upoko o te Ika) Claims Settlement Act 2009** has now been completed with the passage of the Act on 4 August 2009.
40. The Settlement does not directly address the issues reported on by the Waitangi Tribunal in Wai 442 on Waiwhetu Pa, and the Waitangi Tribunal did not recommend any particular settlement around that claim.
41. This settlement will clarify a number of matters that should be considered here. The first is that the Deed of Settlement includes the requirement for a letter from the Minister in Charge of Treaty of Waitangi Negotiations to Centreport Limited introducing the governance entity (the Port Nicholson Block Settlement Trust) and requesting that the recipient agree to enter into a formal relationship with the governance entity. The nature of this relationship is still in development and it is simply acknowledged here.
42. Statutory acknowledgement of the bed of Wellington Harbour and the relationship with Taranaki Whanui ki te Upoko o te Ika is established in the Deed of Settlement. It is noted that this site is no longer a part of Wellington Harbour but it is in the near vicinity and activities could have impacts in the harbour.

CONCLUSIONS AND RECOMMENDATIONS

1. The Wellington Tenth Trust and Port Nicholson Block Settlement Trust (the Trusts) do not consider an archaeological site examination is required with respect to pre-European (Maori) material within the site prior to construction work commencing.
2. The Trusts do not recommend that a condition of consent requiring an accidental discovery protocol is required as they have no evidence that there is

any likelihood of the discovery of Māori cultural material on the site. The Trusts are unable to comment on any other archaeological material that could occur on the site.

3. The Trusts expect a condition of consent that addresses the issue of the management of hydrocarbons or other contaminants finding their way into the Hutt River, Waiwhetu Stream, Waiwhetu aquifer or Wellington Harbour. Such a condition should require active management and reduction of such a risk to an acceptable level.
4. It should be noted by the Hutt City Council for future amendment that the location of site 19 indicated in Map Appendix 1A, *Significant Natural, Cultural and Archaeological Resources* in the Hutt City District Plan, is incorrectly located and should be amended to show the extent of the old Pa site along the 1840 line of the River and harbour shore.

BIBLIOGRAPHY

1. Best, Journal of the Polynesian Society, *The Land of Tara and they who settled it*, Vol 26 & 27, 1917 – 1919.
2. McLean R A, *Te Whanganui-a-Tara Foreshore Reclamations Report*, Wai 145, I9, November 1997
3. Susan Butterworth, *Petone, A History*, Petone Borough Council 1988
4. Waitangi Tribunal, *Te Whanganui a Tara me Ōna Takiwā*: Report on the Wellington District, 2003
5. McGill, David *Lower Hutt The First Garden City*, Lower Hutt City Council
6. Lawton, Tata, *The Taking of Waiwhetu Pa for River Protection Purposes under the Public Works Act, 1908*, Report commissioned by the Waitangi Tribunal for claims Wai 442, August 1997, Document I6.
7. Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009
8. David Hamer and Roberta Nicholls (ed) *The Making of Wellington 1800 – 1914*), Victoria University Press, 1990

APPENDIX I- WAITANGI TRIBUNAL FINDINGS ON WAIWHETU PA¹³

The claim registered as Wai 442 was about the taking of Waiwhetu Pa reserve for river protection in 1928. Waiwhetu Pa and reserve was taken by the Hutt River Board for river protection and reclamation purposes. It was noted that not all Waiwhetu Pa land was taken, the urupa being exempt.

Tribunal Finding

The Tribunal finds that the Maori owners of the Waiwhetu Pa reserve land were prejudicially affected by the taking of most of the reserve under the provisions of the Public Works Act 1908 and the River Boards Act 1908, in that both Acts were fundamentally inconsistent with the basic guarantee in Article 2 of the Treaty that Maori could keep their land until such time as they wished to sell it at a price agreed with the Crown.

.... The Wai 442 claimants alleged that the Waiwhetu Pa land should have been offered back to the original owners when it was no longer required for the purpose for which it was taken.

It appears to the Tribunal very doubtful that the land which was compulsorily taken was needed for river protection works. Had it been required for this purpose, it is highly unlikely that an industrial building would have been erected on it some six months after its taking. The Tribunal was advised that no river protection workings involving the pa land were undertaken. In short, it appears that the river board could have offered back the land, or some part of it, to the former owners.

Comment

It is noted that this development site is not and was not a part of Waiwhetu Pa. However, this context provides a focus for the cultural significance of this area to the manawhenua iwi from Waiwhetu Pa. What is also of interest is that the people of Waiwhetu Pa were also residents of Hikoikoi Pa on the Western side of the Hutt River mouth.

¹³ Waitangi Tribunal, *Te Whanganui a Tara me ona Takiwa, Report on the Wellington District*, Wai 145, 2003, pp 444 - 452

APPENDIX II – CENSUS REPORT OF H TACY KEMP 1850¹⁴

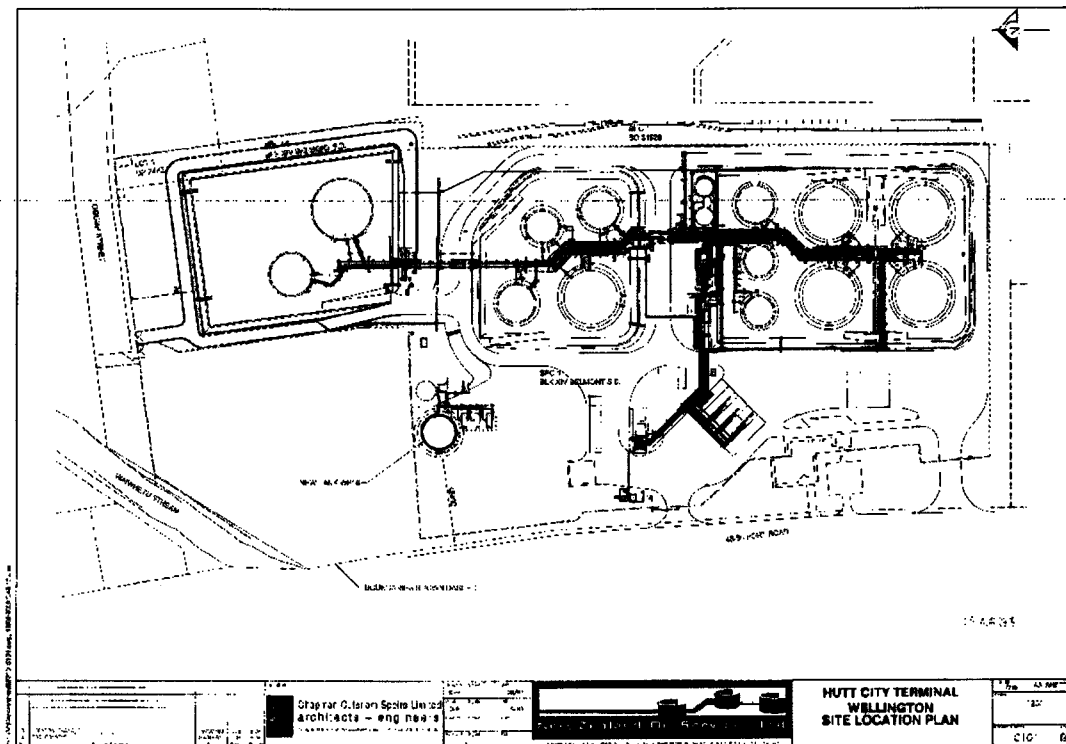
12th Settlement.—“*Waiwhetu*”: Pa is situated at the confluence of the two principal rivers of that name; is on a Reserve to which is appointed one of the best sections on the Hutt, lately purchased for them by the Government. The natives of Waiwhetu have diminished within the last five or six years, to a very inconsiderable number, and since the murder of their principal chief, shortly after the arrival of the first immigrants, by a party of the Ngatikahuhunus, they have dispersed, and some have joined the natives of Pipitea. The Pa and huts are in bad order, being greatly exposed to the wind and sand drift; the Natives are hardly ever free from disease. They are anxious to shift the Pa if the proprietor of the adjoining section would be willing to make an exchange for that part of it which lies nearest the river and is sheltered from the cold south-west winds by high land on either side. As a ship building yard, the site of the present Pa would, I am told, be very valuable, both on account of the depth of water and from its proximity to the timber on the Hutt. Total native population, 48.

The natives of Wellington have no cultivations to speak of on the lands in the outskirts of the town—all have hired land from settlers upon the Hutt. The quantity of land newly cleared by the natives on the Waiwhetu Rivers, within the last two or three years is large, and the whole of the crops promise a plentiful harvest.

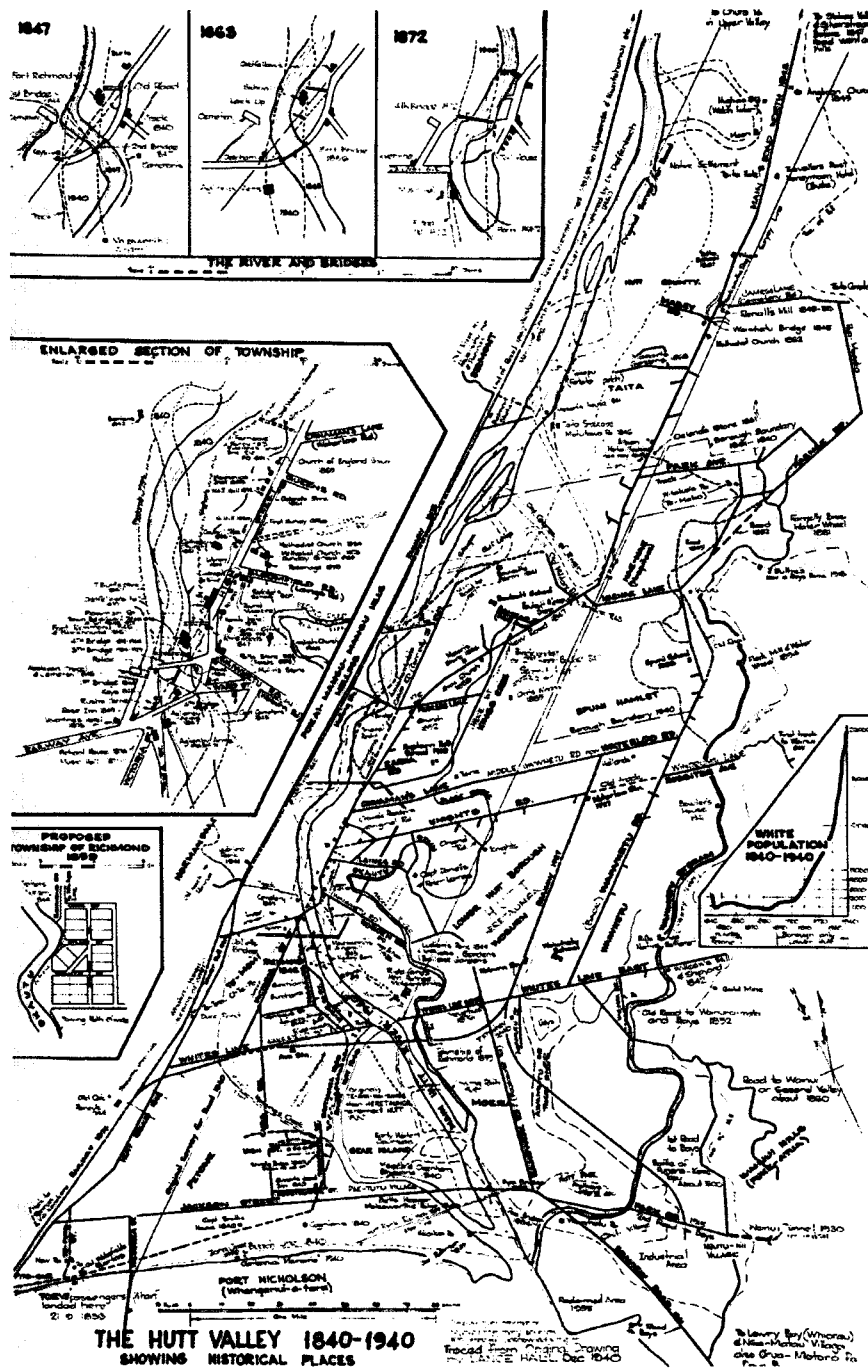
The native population within the District of Wellington fluctuates very much. Many of their friends come in from Taranaki on long visits and generally return accompanied by some of their relatives. Some of those at the villages on the coast will in all probability join William King, in the course of the ensuing year, and make a final move to their native place.

¹⁴ “N.Z. Government Gazette” (Province of New Munster), Vol. III., No. 16, Wellington, August 21st, 1850

APPENDIX III – PLAN OF NZ OIL SERVICES SITE

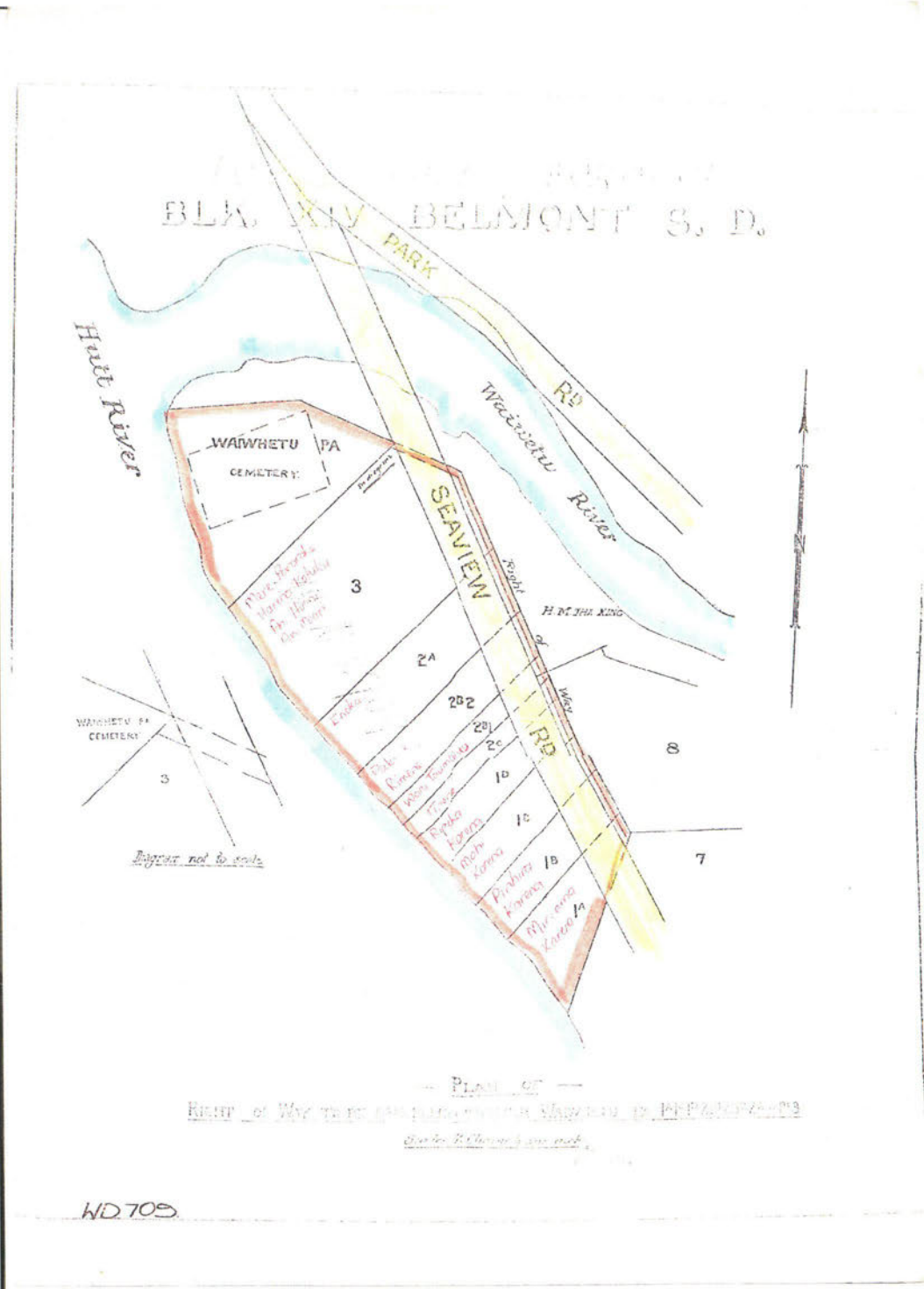


APPENDIX IV - HUTT VALLEY - 1848



Map of the Hutt Valley in 1848 compiled by Lance Hall in 1940 from old records. (Note Owhtiti = Ohiti and the dotted line giving the approximate bank of the mouth of the Hutt River)

APPENDIX V – WAIWHETU PA



Brent Cooper

From: Nathan Geard <Nathan.Geard@huttcity.govt.nz>
Sent: Friday, 11 May 2018 2:40 PM
To: Gael McKitterick
Cc: Tim Johnstone
Subject: RE: Hutt City Plan Item 19 on Located on 55 Port Road
Attachments: hccsmalllogo_12fb0640-f486-4c5a-a775-f4ab1b1dfb5d.jpg

Hi Gael. Sorry for not getting back to you regarding this sooner.

We have sought a legal opinion on whether we would either be able to move the location of Significant Cultural Resource 19 in the District Plan maps (or remove it altogether) as a minor correction under clause 20A of Schedule 1 of the Resource Management Act.

Unfortunately, while the Cultural Impact Report does demonstrate that the District Plan shows the Waiwhetu Pa in the wrong location, the advice that we have received is that we are unable to make a change as a minor correction as the change would have an effect on the rights of the owner of the property and potentially the relevant iwi.

I have spoken with Tim Johnstone, the Team Leader of Council's Resource Consents team about this issue. He has said that if an activity at the site requires a resource consent solely because of the Significant Cultural Resource being located at the site, there is the potential for a resource consent to not be required if it is demonstrated that the Waiwhetu Pa was not at the site, and that this would be decided at the time that the activity was proposed (resource consent may still be required under other parts of the Plan). I have forwarded him the Cultural Impact Report.

If you have any further questions about this, please get in touch on either Nathan.Geard@huttcity.govt.nz or 04 570 6996.

Regards,

Nathan Geard

From: Gael McKitterick [mailto:GMcKitterick@burtonconsultants.co.nz]
Sent: Monday, 7 May 2018 11:44 AM
To: Nathan Geard
Subject: FW: Hutt City Plan Item 19 on Located on 55 Port Road

Hi Nathan

The purpose of this email is to follow up on my letter to Council dated 28th March in relation to Item 19 in the Hutt City Plan. As explained in that letter, the item 19 notation relating to Significant Cultural Resource Sites is shown in the District Plan as impacting upon the Hutt City terminal. The information contained in the cultural impact assessment provided with that letter identified that the notation is in correctly located.

Attached is a copy of a relevant survey plan which was prepared in 1943 in association with the reclamation of the area north of Barnes Street, showing the location of the cemetery, Waiwhetu Pa, the CMA at that time and the area to be reclaimed. The Hutt City terminal is located within the area reclaimed in 1943.

If you require any further information, please do not hesitate to contact me, and I look forward to your response on this matter.

Kind regards

Gael McKitterick



Gael McKitterick | Principal Planner

PO Box 33-817 | Level 1, 2-8 Northcroft Street | Takapuna | Auckland 0740

DDI: 09 917 4317 | tel: 09 917 4300 | fax: 09 917 4311

Email: gmckitterick@burtonconsultants.co.nz Web: www.burtonconsultants.co.nz

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From: Gael McKitterick

Sent: Monday, 30 April 2018 10:00 a.m.

To: Nathan.Geard@huttcity.govt.nz

Subject: FW: Hutt City Plan Item 19 on Located on 55 Port Road

Hi Nathan

Is there any update in respect to the matter which I raised in my letter to you dated 28th March 2018, (re Item 19 Significant Cultural Resource Site)?

Kind regards

Gael



Gael McKitterick | Principal Planner

PO Box 33-817 | Level 1, 2-8 Northcroft Street | Takapuna | Auckland 0740

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From: Gael McKitterick

Sent: Wednesday, 28 March 2018 1:52 p.m.

To: 'Nathan Geard'

Subject: RE: Hutt City Plan Item 19 on Located on 55 Port Road

Hi Nathan

Thanks very much for confirming receipt of the email.

Kind regards

Gael



Gael McKitterick | Principal Planner

PO Box 33-817 | Level 1, 2-8 Northcroft Street | Takapuna | Auckland 0740

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From: Nathan Geard [<mailto:Nathan.Geard@huttcity.govt.nz>]
Sent: Wednesday, 28 March 2018 1:51 p.m.
To: Gael McKitterick
Cc: David Le Marquand
Subject: RE: Hutt City Plan Item 19 on Located on 55 Port Road

Good afternoon, and thank you for your email.

I will have to have a look into this, but will be able to get back to you next week.

Regards,

Nathan Geard

Nathan Geard

Environmental Policy Analyst

Hutt City Council, 30 Laings Road, Private Bag 31912, Lower Hutt 5040, New Zealand
T 04 570 6996, W www.huttcity.govt.nz



From: Gael McKitterick [<mailto:GMckitterick@burtonconsultants.co.nz>]
Sent: Wednesday, 28 March 2018 12:23 PM
To: Nathan Geard
Cc: David Le Marquand
Subject: Hutt City Plan Item 19 on Located on 55 Port Road

Hi Nathan

This email and the attached letter relate to the Hutt City Plan, Item 19 (Significant Cultural Resources Sites), being a notation which applies to 55 Port Road, Seaview. The purpose of the letter is to request the removal of the notation

which is incorrectly located on the subject site. A Cultural impact report of the land which concludes that the site does not contain any Maori cultural sites of significance, is also attached to this email.

We look forward to your response on this matter.

Kind regards

Gael McKitterick



Gael McKitterick | Principal Planner

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File 17j003.1

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Email: gmckitterick@burtonconsultants.co.nz

28 March 2018

Hutt City Council
Private Bag 31- 912
Lower Hutt 5040

Attention: Nathan Geard

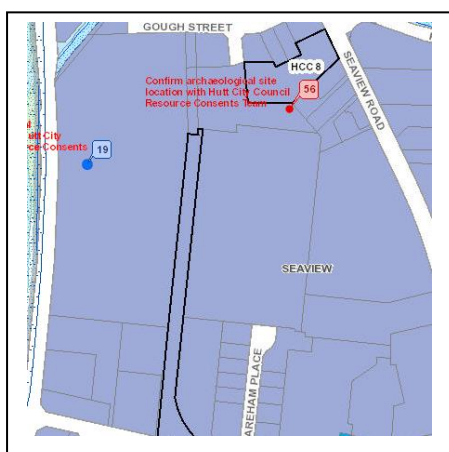
Via email only: Nathan.geard@huttcity.govt.nz

Dear Nathan,

RE: Hutt City Plan Item 19 (Significant Cultural Resource Site)

Introduction:

This letter relates to Item 19 (Significant Cultural Resource Sites) in the Hutt City Plan, and requests that this notation be removed from the subject site for the reason that the notation is incorrectly located. Item 19 is located on the Hutt City terminal, at 55 Port Road, Seaview, operated by New Zealand Oil Services Limited.



Background:

A cultural impact report (CIR) of the terminal land has been undertaken for NZOSL by Raukura Consultants, (with that report attached to this letter). The report was prepared in

association with a new fire water tank at the terminal but covered the entire land forming part of the terminal.

The Cultural Impact Report identified that Item 19 refers to 'Waiwhetu Stream.' *'The Pa was situated on a sandy spit of land at the mouth of the wai-whetu stream, on the eastern side. A cemetery now marks the site on which the pa stood.'*

However, the CIR states that the Hutt City terminal is located almost entirely on reclaimed land. The report identifies (page 5-6) that the location of Item 19 is incorrect as *'the indications are that the old Pa did not extend into the reclaimed area and that the NZOSL site is likely to be all on reclaimed land.'* Appendix 1 to the CIR comprises a plan showing the surveyed boundaries of the Waiwhetu Pa, with the report noting that the location of the bank of the Hutt River significantly changed as a consequence of reclamations.

The CIR identifies that although the Owhiti urupa is located a short distance to the north of the site, the site does not contain any Maori cultural sites of significance.

Conclusion:

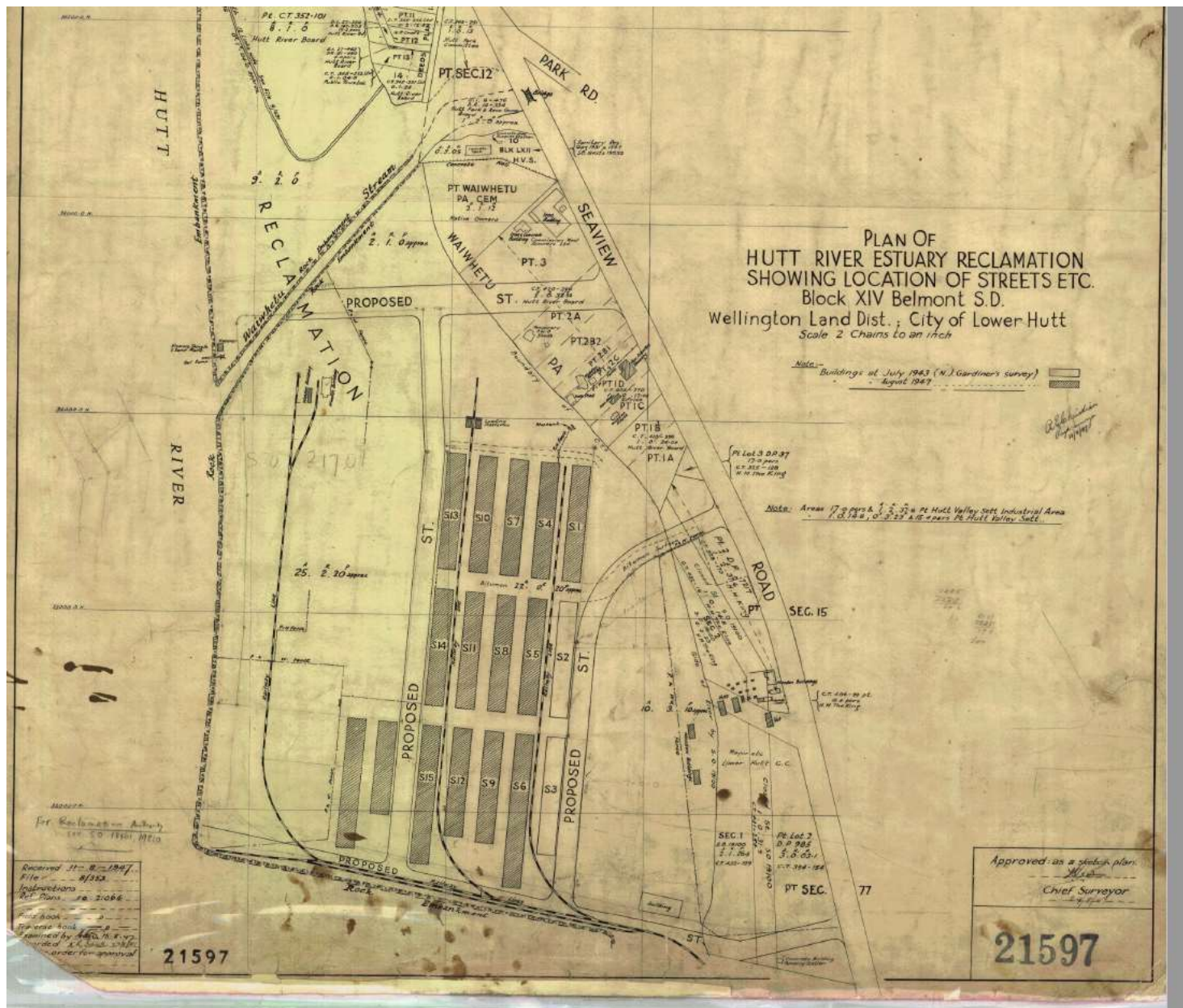
As item 19 (Significant Cultural Resource Sites) has been incorrectly placed on the Hutt City terminal at 55 Port Road, we request that the Council take immediate steps to correct this error in its City Plan. Clause 20A of schedule 1 of the RMA provides that *a local authority may amend, without using the process in this schedule, an operative policy statement or plan to correct any minor errors.* We consider that the error falls into that category and therefore can be rectified using clause 20A.

Yours sincerely

BURTON PLANNING CONSULTANTS LIMITED



Gael McKitterick
Principal Planner



From: [Andrew Banks](#)
To: ["Jade Wikaira"](#); [Rebecca Parke](#)
Cc: [Cristal Bennett](#); [Nathan Geard](#)
Subject: [EXTERNAL] HCC District Plan Review - HH chapter, SASM chapter, and Te Puni Urupā
Date: Tuesday, 7 May 2024 1:08:29 pm

Kia ora Jade and Rebecca,

I've picked up the HH – Historical Heritage chapter for the Lower Hutt City District Plan review. I'm getting in touch with you in your role working on the SASM chapter.

The PDP Schedule of Heritage Buildings and Structures will be based on the Council's Heritage Inventory (which we are currently reviewing in light of feedback on the draft DP). When the Council's heritage consultants prepared the draft Heritage Inventory last year, it included an inventory report for what they referred to as the "Te Puni Urupā Memorial" (refer to pages 513 to 520 of the [draft Heritage Inventory](#)). This refers to a memorial structure within the urupā, rather than the broader urupā.

Are you able to let me know whether the broader Te Puni Urupā is likely to be identified as a SASM and subject to the provisions of the SASM chapter?

If this is the case, it is my view that we should not include the "Te Puni Urupā Memorial" in the Schedule of Heritage Buildings and Structures, as this would mean that the memorial, and to an extent the whole urupā, would become subject to the provisions of the HH chapter. The heritage provisions are by their nature restrictive, and as such, this may restrict the ability for tangata whenua/mana whenua to manage the urupā as they see fit. I think this would be an undesirable outcome in the context of higher-order direction (particularly sections 6(e), 7(a) and 8 of the RMA). Rather, the provisions of the SASM chapter are likely to be more appropriate for managing activities at and near the urupā.

This approach would also mean that the heritage inventory report for the "Te Puni Urupā Memorial" (noted above) will not be included in the PDP.

Do you have any objections to this from a SASM perspective? Please don't hesitate to get in touch with me should you have any questions about this, or would like to discuss this further.

Ngā mihi,
Andrew.

Andrew Banks ([he/him](#)) | Planner | Senior Professional

E: andrew.banks@boffamiskell.co.nz | D: +64 4 901 4291 | LEVEL 4, HUDDART PARKER BUILDING | 1 POST OFFICE SQUARE | WELLINGTON 6011 | NEW ZEALAND

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From: [Jade Wikaira](#)
To: [Nathan Seard](#); [Cristal Bennett](#)
Cc: [Rebecca Parke](#)
Subject: [EXTERNAL] HCC Updated SASM narratives with Morrie Love's edits
Date: Tuesday, 25 June 2024 9:26:58 am
Attachments: [Outlook-Title_pho.png](#)
[Outlook-Title_Ema.png](#)
[Outlook-Title_web.png](#)
[Outlook-Title01.png](#)
[HCC SASMs Info Pack- 3rd DRAFT with Morrie Love's edits.docx](#)

Kia ora tātou

Attached is the 3rd draft of the SASM info pack with all of Morrie Love's edits included.

1. There are 2 new sites added - Puke Ariki #63 and Hutt Section 19 #64 as per Morrie's recommendation. Both of these sites require GIS mapping.
2. I have also included Paitutu Pā #65 now that we have some narrative - I believe this was [@Cristal Bennett](#)'s work and appears to be a description of an image? I am wondering if Cristal has access to that image to add? The site will also need mapping.
3. Note Morrie's comments on both Maraenuku Pā and Motutawa Pā re the size of the area of land - I have left his comments in the document.
4. There remains several sites and streams that still require GIS mapping:
 - Pito One Pā II
 - Waiwhetū Pā
 - Korokoro Stream Bush (this may have been captured in the Recreation Reserve map?)
 - Rotokākahi Stream
 - Te Awamutu Stream
 - Pokai mangu-mangu Stream
 - Te Tuara whati o te Mana Stream
5. Can the **Kāhui** offer any input into:
 - The Puke Ariki narrative
 - The 3 sites with no narrative:
 - Te Umu Mamaku
 - Korokoro Pā
 - Te Puni Pā - Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details.

Ngā mihi nui,


Rebecca Parke

Pronouns: she/her

Kaitohu Tumuaki – Principal Advisor

Wikaira Consulting Limited

Rātū, Rāapa me te Rāmere

 
 rebecca@wikairaconsulting.co.nz
 www.wikairaconsulting.co.nz





Sites and Areas of Significance to Māori

Info pack (*Draft – 16 April 2024*)

▲ The pattern at the top of this page is inspired by the natural landforms, hills, river, and coastline surrounding Lower Hutt. It represents our people, our place, and our home.

Introduction

As part of Hutt City Council's review of the Lower Hutt District Plan, Council officers have been meeting with members of Mana Whenua (primarily through the Kāhui Mana Whenua) to discuss which sites and areas should be identified in the District Plan as *Sites and Areas of Significance to Māori*.

This document gives the information for the sites/areas identified.

This identification will not allow enable the Council to manage land use and development that may impact the sites and areas that are identified, but also provide useful information for Council's non-regulatory work, such as the treatment and design of public spaces.

This document presents the following information for each site/area:

- A Title and reference number,
- A map of the site/area,
- A description of the location, including a description of the site/area has been mapped,
- Description of the site/area,
- A Category for the site, and
- The Precinct (if relevant).

Some information is based on a review of reports and cultural impact assessments known to Council staff. Where this is the case references are given, with a list of these references at the end of the document.

Comment on 5th June 2024 Draft

As of 16 April 2024, this document is very much a draft. It is expected that this document will be refined further, particularly with improved mapping and possibly with additional information for categorising sites and describing precincts.

Wāhi Tupuna	Wāhi Tapu	Wai Tapu	Taonga Taiao
The term wāhi tūpuna encompasses places where the tupuna travelled, stayed, gathered, and used resources as well as the associated historic and contemporary stories and traditions (including place names, mahinga kai, hikoi) that transcend the generations.	Sacred sites or areas held in reverence according to whakapapa. Wāhi Tapu include urupa, tuahu, and pouwhenua. Wāhi tapu may be associated with creation stories of whenua, particular events, such as battles or ceremonies, sacred locations such as where whenua or placenta is buried, or sites where a particular valued resource is found.	Sacred waters (rivers, streams, and ponds) that were set aside for undertaking a number of rituals including waters of death and water burials. These waters are tapu due to loss or other events. These waters were used for the dedication of children to gods, cleansing of people from tapu, and lifting tapu from warriors returning from battle.	Special places relating to taiao due to their high natural and environmental intrinsic values and the critical role they have in maintaining a balanced taiao for example ecosystems (e.g. rivers, streams, wetlands, freshwater springs and nesting sites for birds) and/or their capacity to shape and sustain the quality of life and provide for the needs of present and future generations.

Commented [RP1]: Suggested categories only, please feel free to change, remove, add.

#1	Parihoro Pā
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Location:


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).
 Mapped as a single point based on this description, with a 50m buffer.

Description:

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

Category: Wāhi Tūpuna/Wāhi tapu

Precinct: 10m buffer around awa

#2	Marae-nuku Pā.
	
<p>Location: Area located on the eastern bank of Te Awa Kairangi at the present site of the Lower Hutt Substation, Connolly Street. Mapped as a large area based on this description.</p>	
<p>Description: Waahi tapu (3, 16). Battle site (16). Mahinga kai (16). Pā and gardens (14). Low to low/moderate likelihood of physical remains to still be present there (15). A temporary pa built by Chief Taringa-kuri soon after settlers arrived. The significance of the site can be attributed to the productive land (good for kumara production) and close by river system which provided an additional rich food source. It was also close to a ferry crossing site (9). One of two transitional pā (with Motutawa) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm.</p>	
Category: Wāhi Tūpuna	Precinct: Precinct only

Commented [ML2]: The Pa was fenced and limited however there were cultivations in the area. Not a alrge area

#3	Motutawa Pā
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Location:

Located on the eastern bank of Te Awa Kairangi. Present site of Avalon Park with gardens extending southward.

Mapped based on this description, with boundary following the boundary of Avalon Park and the centre line of the Hutt River.

Description:

Waahi tapu (battle site) (16). Mahinga kai (16). Value as a site of historic Māori occupation.

One of two transitional pā (with Marae-nuku) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm. After this, Ngāti Rangatahi, Ngāti Haua and Ngāti Tama were removed from sections of land classed as pertaining to settlers (3).

Motutawa Pā was recorded as NZAA site R27/733. The specific location of Motutawa Pā has not been definitively determined, however, sources suggest that it was most likely within the current course of the river near or underneath the Kennedy Good Bridge. In this area it is unlikely that any physical evidence of the pa will remain.

Commented [ML3]: Again this was a more limited site

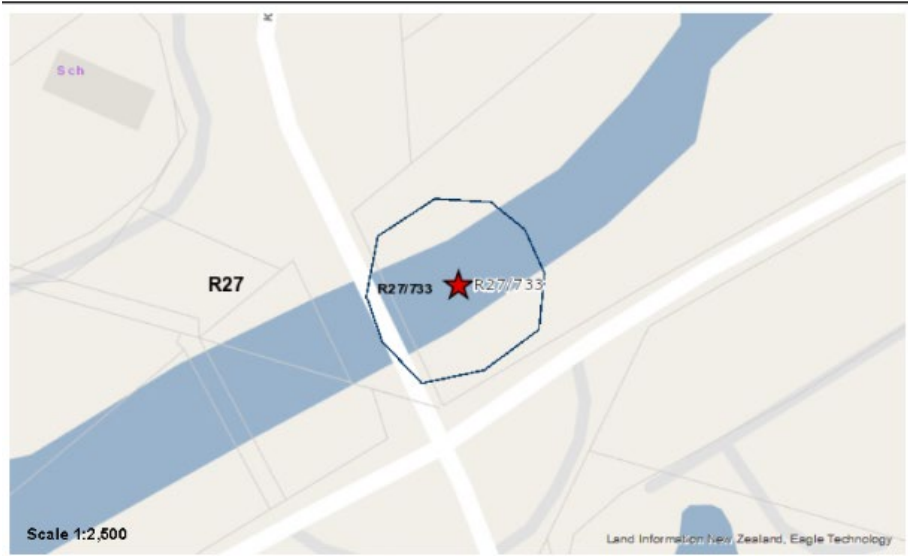
Motutawa was occupied by Ngāti Tama hapu of Ngāti Awa. Ngāti Tama returned to Kaiwharawhara in 1846 prior to the Battle of Boulcott farm. It is described as having been located on the eastern side of Te Awa Kairangi, directly opposite the site of the former Belmont Railway Station (Adkin, 1957:44). According to a plan dated to 1934 (SO 19490) the Belmont Station building was located at what is now 711 Western Hutt Road (approximate site of the present Belmont Hall (see purple star in Figure 3) before this section of the Wellington-Wairarapa Railway line was decommissioned and redirected through Taita. This suggests that the pa was close to the northern side of the Kennedy Good Bridge.

Motutawa Pā (R27/733) Historic records indicate that the pa was located just north of the Project Area within the current bed of Te Awa Kairangi.

High regional cultural significance as one of few known sites of Lower Hutt Māori occupation. Low likely archaeological values due to subsequent alteration of the area and probable position in current river bed. No visible remains-likely destroyed.

IMPERIAL SITE NUMBER:

METRIC SITE NUMBER: R27/733



Category: **Wāhi tupuna**

Precinct: **Precinct only**

#4

Te Mako Pā





Location:

Near Park Avenue in Eponi (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.

Mapped based on this description as a single point with a 50m buffer.

Description:

Pātaka (2, 6, 13).

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).

Category: Wāhi tupuna

Precinct: 50 m buffer

#5	Te Ahi a Monono
	
<p>Location:</p> <ul style="list-style-type: none"> - Te Ahi-o-Manono (R27/742). <p>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). 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). The old kainga site of Te Ahi a Manono also on the eastbank of the river was just north of Fort Richmond and has largely been overtaken by the development of the riverside parts of central Hutt City (12). Mapped as a large area based on this description.</p> <p>Description:</p>	



Figure 16 Detail of The Valley of the Hutt, Wellington Showing stockades and scenes of engagements, 1846 (from Cowan, 1922, Volume 1:90). Approximate location of Te Ahi-o-Manono-Kainga circled in red.

Kāinga (4, 8). Mahinga kai (4, 8, 12, 15).


One of the few known sites of Māori occupation, possibly the oldest in the area (15).

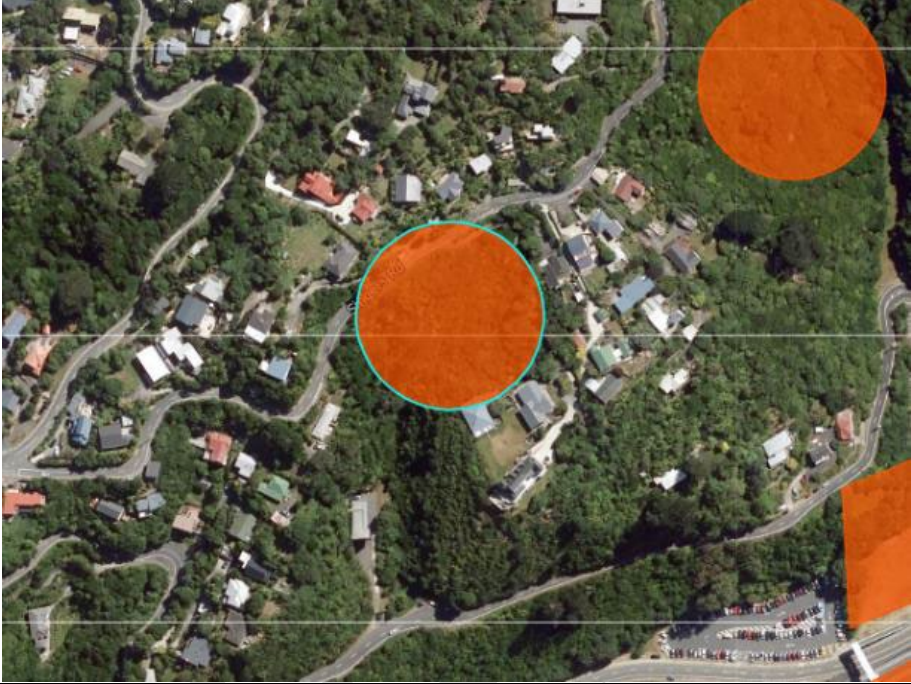
Low archaeological values due to probable position partly within current riverbed and general alteration to the wider area through flood events, stop bank construction and alteration to the river course (15).


The kainga known as Te Ahi Monono was named for an incident on the tiny island of Manono lying between Savaii and Upolu in Samoa.


Category: Wāhi Tupuna

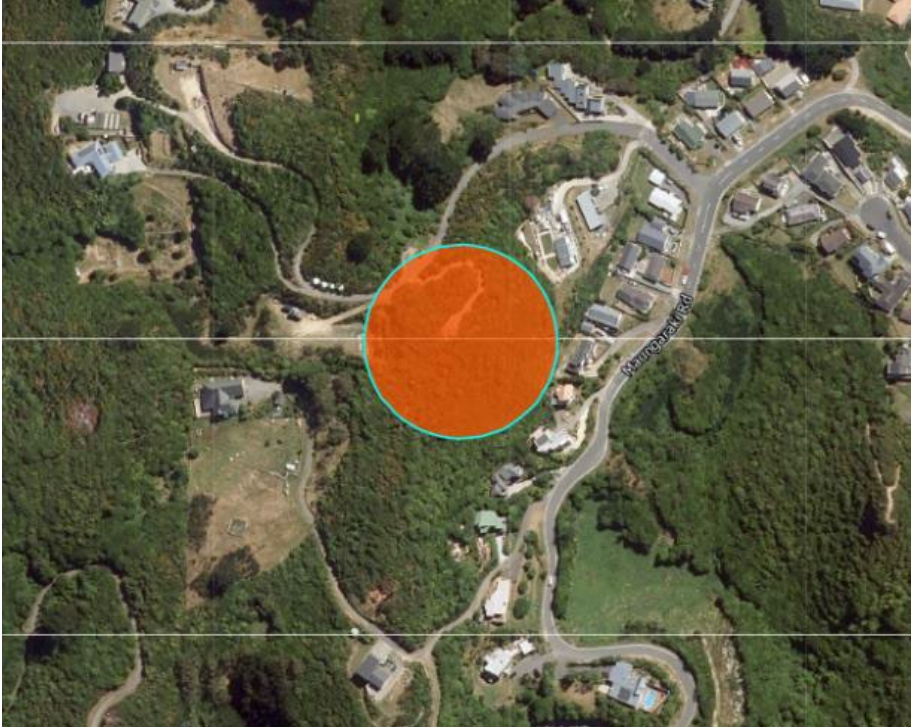
Precinct: Precinct only


#6	Te Tuarā-whati-o-Te Mana Urupā
	
<p>Location: The gorge above Pito-One railway station where a stream winds down to the old Catholic Cemetery (19). <i>Mapped with the legal boundaries of the current allotment with no buffer.</i></p>	
<p>Description: Named after the Ngāti Mutunga 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).</p>	
Category: Wāhi tapu	Precinct: 50m buffer

#7	Te Upoko o te Poaka
	
<p>Location: On or near Singers Rd, a branch of Korokoro Rd (1, 18). Located on the Western Hills north of Petone Railway Station (1, 18). Mapped as a single point based on this description, with a 50m buffer.</p>	
<p>Description: Hilltop site (1, 18). The final part of the name is probably a personal one, thus translating to ‘the head of Te Poaka’ (18).</p>	
Category: Wāhi tupuna	Precinct: 50m buffer

#8	Te Ahi-parera
	
<p>Location: 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). On the northern and western side of the Tuara-whati Gully (19). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#9	Te Raho o Te Kapowai
	
<p>Location: 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). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: Hills (2). The range of great hills rising above the Korokoro Valley (19). Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19). The name infers he was very prolific and had many children (2).</p>	
<p>Category: Wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#10	Puke-tirotiro
	
<p>Location: In the Maungaraki Range, on the west side of Maungaraki Road, above Petone Railway Station (1, 2, 18). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
<p>Category: Wāhi tupuna/wāhi tapu</p>	<p>Precinct: 50m buffer</p>

#11	Pito-one Pā
	
<p>Location:</p> <p>The Esplanade, near Te Puni St (1).</p> <p>The Pā The Pa sat along the pre 1855 shoreline which was somewhat back from the present-day beachfront (2).</p> <p>Pito-one Pā extending from Te Puni Street east to what is now Victoria Street (21).</p> <p>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).</p> <p><i>Mapped as a very large area in the western end of Petone.</i></p>	
<p>Description:</p> <p>Stockaded village (1, 18). Tauranga waka (16). Mahinga kai (16). Tohu ahurea (16). Whenua kai (21).</p> <p>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).</p> <p>The Pā was later occupied predominantly by the Ngati Tawhirikura and Ngati Te Whiti hapū of Te Āti Awa (2, 4, 21).</p> <p>It was also associated with Ngāti Mutunga. (4, 21).</p> <p>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).</p> <p>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).</p>	

Pito-one Pā, alongside other pā in Wellington, declined rapidly in the 19th century as a result of disease (brought from England). (2, 19, 21).

With the establishment of the Native Land Court soon after 1865, Māori 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 and 19 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).

Category: Wāhi tupuna/tapu

Precinct: 100m buffer

#12	Pito-one Pā II
Not mapped	
<p>Location: Around Jackson St at the site of the old Petone West School (now Countdown Supermarket) (2). <i>Not mapped.</i></p>	
<p>Description: Pā. Gardens (11). 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). This was a circular pā with a single perimeter fence (2, 21). 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 sometime 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).</p>	
Category: Wāhi tupuna/tapu	Precinct: Precinct only

#13	Te Puni Urupā
	
<p>Location: 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 Urupā at Te Puni Street, then eastwards along the old beach as well as towards the harbour. (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). <i>Mapped as the current legal boundary of the property.</i></p>	
<p>Description: The urupā of primarily the Te Puni whānau and other whanau of Pito-one Pā and Te Tatau o Te Pō (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).</p>	

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:


- Memorial tombstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18).
- Te Kaeaea/Tarangikuri – Ngāti Tama chief of Motutawa Pā (site unknown) was buried here by Te Atiawa (3, 18)


The urupā is placed approximately beside the site of the original Pitoone Pā (18).

Category: wāhi tapu/tupuna

Precinct: 100m buffer

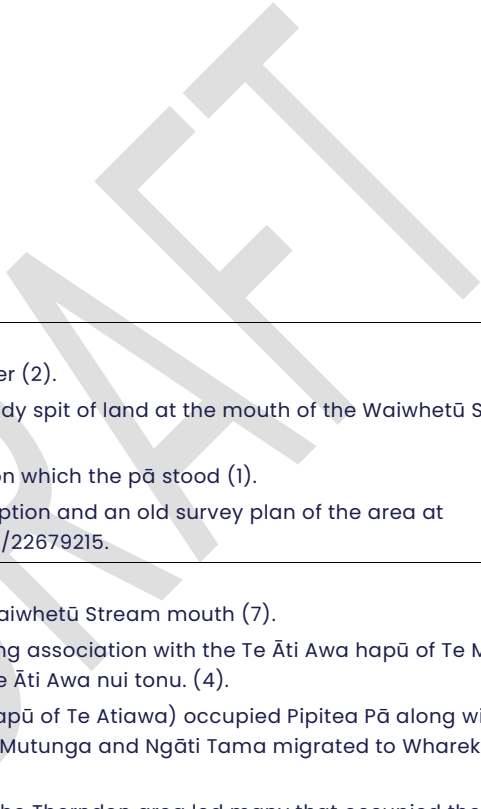
#14	Te Tatau o Te Pō Marae
	
<p>Location: Currently located at 437 Hutt Road (2). <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: The oldest standing Marae in the Hutt Valley and Wellington, built in 1933 (2). It is named for the hill to the west called Puke Ariki (2). Te Tatau o te Pō is the name of the whare wananga (school of learning) from Nga Motu in Taranaki (11). It followed an earlier wharenuī of the same name which was located in the vicinity of the present Te Puni Urupā in Te Puni Street (2, 11). Has close association to the Te Āti Awa hapū of the original Pitoone Pā - Ngāti Tawhirikura and Ngāti Te Whiti (8). This site is a Māori Reservation (2).</p>	
Category: wāhi tapu	Precinct: 50m buffer

#15	Honiana Te Puni Reserve
	
<p>Location: Currently located at 11 The Esplanade. <i>Mapped as current reserve boundary.</i></p>	
<p>Description: Named for Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangi and Rau-Mahora (19). His people settled in Whanganui-a- Tara, and from around 1832, he was fully established at his pā on the beach at Pito-one (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 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).</p>	
<p>Category: wāhi tupuna/wai tapu</p>	
<p>Precinct: precinct</p>	

#16	Pae Tutu Village
	
<p>Location: 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). <i>Mapped as a single point based on this description with a 50m buffer.</i></p>	
<p>Description: Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hikoikoi and Waiwhetū pā (8, 18). Originally built as a fortified Pā on an island 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#17	Hīkoikoi Pā
	
<p>Location: Located near the current Hīkoikoi Reserve on the right bank (western side) of the Hutt River (2, 18). Hīkoikoi and Waiwhetū Pā are located on either side of the river mouth (6). Located around Marine Parade and McEwan Park (7). <i>Mapped as the reserve area extended to the river mouth.</i></p>	
<p>Description: Tauranga waka (16). Mahinga kai (16). Ara waka (16). Hīkoikoi Pā has a strong association with Te Āti Awa hapū of Te Matehou - Ngāti Hamua and others of Te Āti Awa Nui Tonu (4). The population of Hīkoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetū Pā (7). 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).</p>	
<p>Category: wāhi tupuna, wai tapu</p>	<p>Precinct: precinct</p>

#18	Pūhara-keke-tapu
	
<p>Location: Left bank of Waiwhetū Stream, opposite Hutt Park (2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle ground. 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#19	Waiwhetū Pā
<p>Map</p> 	
<p>Location:</p> <p>On the eastern side of the river (2).</p> <p>The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7).</p> <p>A cemetery borders the site on which the pā stood (1).</p> <p>Mapped based on this description and an old survey plan of the area at https://natlib.govt.nz/records/22679215.</p>	
<p>Description:</p> <p>Pā. Mahinga kai – linked to Waiwhetū Stream mouth (7).</p> <p>Waiwhetū Pā area has a strong association with the Te Āti Awa hapū of Te Matehou – Ngāti Hamua and others of Te Āti Awa nui tonu. (4).</p> <p>Ngāti Hamua/Te Matehou (hapū of Te Atiawa) occupied Pipitea Pā along with Hīkoikoi and Waiwhetū Pā after Ngāti Mutunga and Ngāti Tama migrated to Wharekauri in 1835 (6, 7).</p> <p>Settlement pressure around the Thorndon area led many that occupied these pā to move and be with their kin an Waiwhetū Pā (6).</p> <p>The Waiwhetū Pā reserve made by Col William McCleverty in 1848 confirmed the harbour frontage and included parts of the Hutt River (7).</p> <p>The massive 1855 earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change (8).</p> <p>More floods were to follow and river control works started to provide flood protection (8).</p>	

The acquisition of Waiwhetū 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 Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2).

Owhiti Urupā is associated with Waiwhetū Pā (6, 7).

Category: wāhi tapu/tupuna

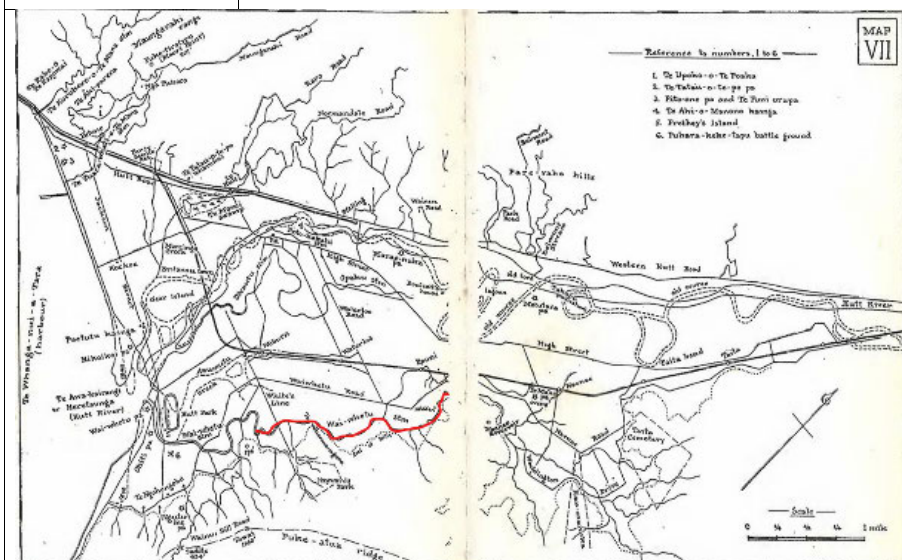
Precinct: 100m buffer

#20	Ōwhiti Urupā
 <p>The image is an aerial photograph of an urban area. A large, irregular orange-shaded buffer zone is overlaid on the map, extending from the top left towards the bottom right. Within this orange zone, a smaller, irregular green-shaded area is outlined. The surrounding area includes various buildings, roads, and parking lots. Labels on the map include 'Part R1' in the top left, 'Seaview Rd' running vertically through the center, and 'Golf Rd' at the bottom. The orange buffer zone appears to follow a path or boundary through the urban landscape.</p>	
<p>Location: Located adjacent to the old Waiwhetū Pā (2). Near the mouth of the Waiwhetū Stream (2). Seaview Road. <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: Ōwhiti Urupā is actually associated with the original Waiwhetū and Hīkoikoi Pā (7). Ōwhiti Urupā is all that remains of Te Matehou (hapū of Te Atiawa) lands (9). Still in use today (2).</p>	
<p>Category: wāhi tapu</p>	<p>Precinct: 50m buffer</p>

#21	Waiwhetū Marae
	
<p>Location:</p> <p>Currently located at 21 Puketapu Grove. The block extended west to Waiwhetū Road, south to Whites Line East and through Puketapu Grove to Te Whiti Park which was all once a part of Section 19 (6)</p> <p><i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description:</p> <p>The original Waiwhetū Pā was taken under the Public Works Act for river protection works (Matiu Jennings, personal communications).</p> <p>The Waiwhetū Tribal Committee later sought Council support for a proposal to the Native Minister to build a “model pā” on 30 acres of the site, which would home 25 families, a meeting house, dining room, and other marae facilities. Waiwhetū Marae was opened in 1960. (2).</p> <p>Waiwhetū Marae is located in Hutt Section 19 – the approximately 100 acre block awarded to Waiwhetu Pa in 1847 and then occupied as Waiwhetu Pa near the mouth of the Waiwhetu Stream now flows into the Hutt River. 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. The people of Hutt Section 19 were not only from Waiwhetu Pa but also included their Te Matehou relations from Pipitea Pa which had been overtaken in the colonisation process (6).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: no buffer</p>

#22

Te Whenua Ngaro

**Location:**

Along the Waiwhetū Stream (2, 18).

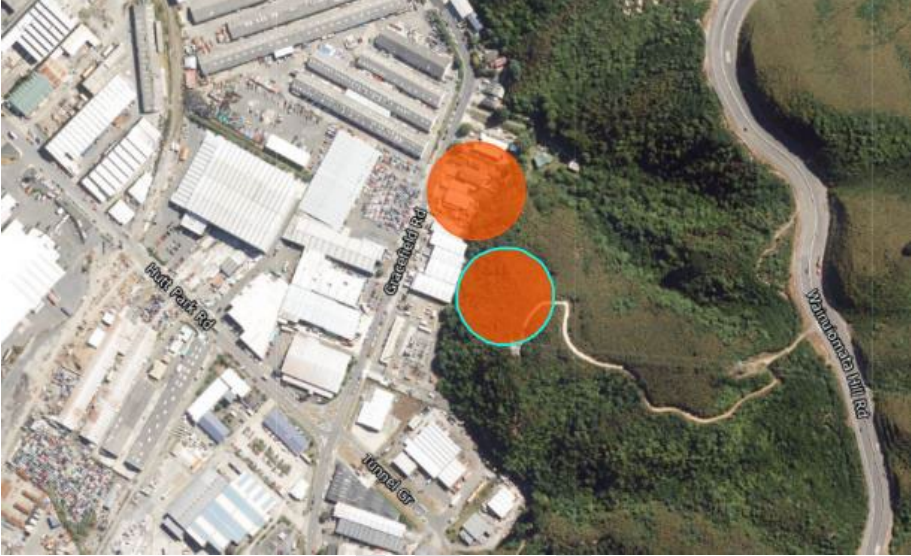
Not mapped. Location unclear.


Description:


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 1870s Te Whenua Ngaro became the home of Taniōra Mana Love and Josephine Te Amo (sister of Wi Tako Ngatata) (2, 18).

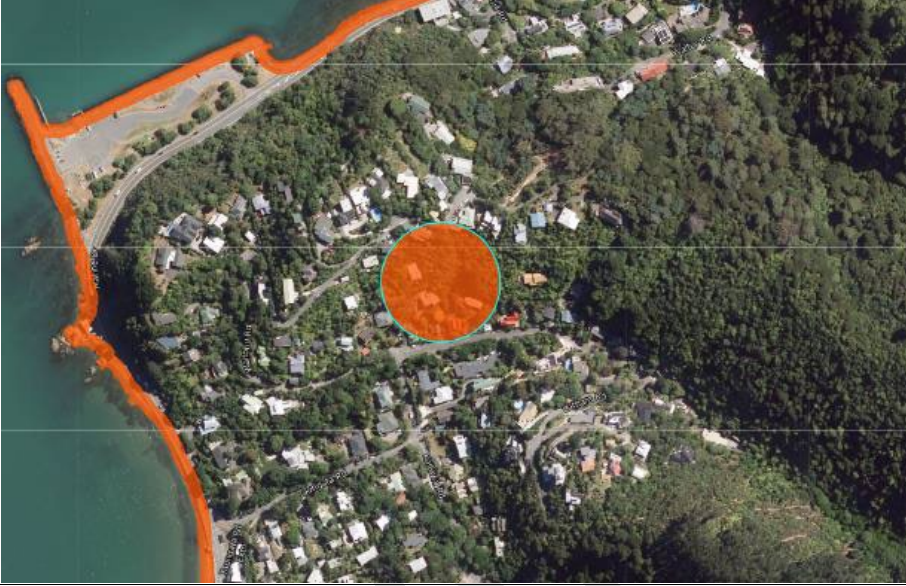
Category: wāhi tupuna

Precinct: 50m buffer


#23	Ngutu-ihe Pā
	
<p>Location: Above the junction of Hutt Park Rd & Gracefield Rd (1, 7, 18). Located on the end of a projecting spur from Pukeatua ridge, and below the existing Wainui-o-mata Road (1, 2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Pā site. Belonging to Ngāti Ira (2, 18). The name means the beak of the garfish (2, 18).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

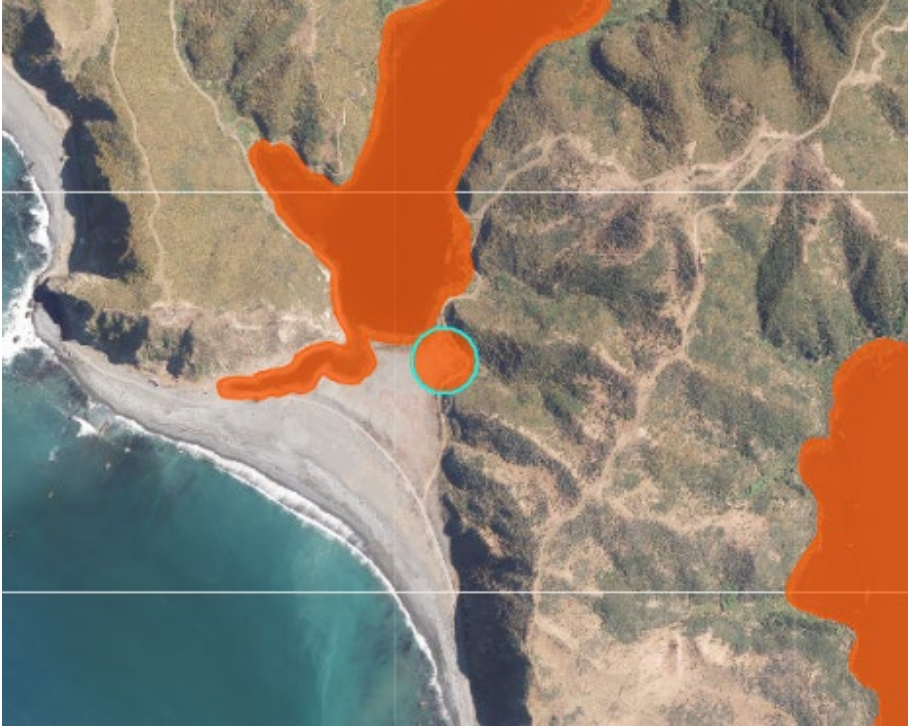
#24	Te Ngohengohe
	
<p>Location: Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2). Eastern side of the Hutt Valley plain, about half a mile from the harbour margin (18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle site 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 Ngāti 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

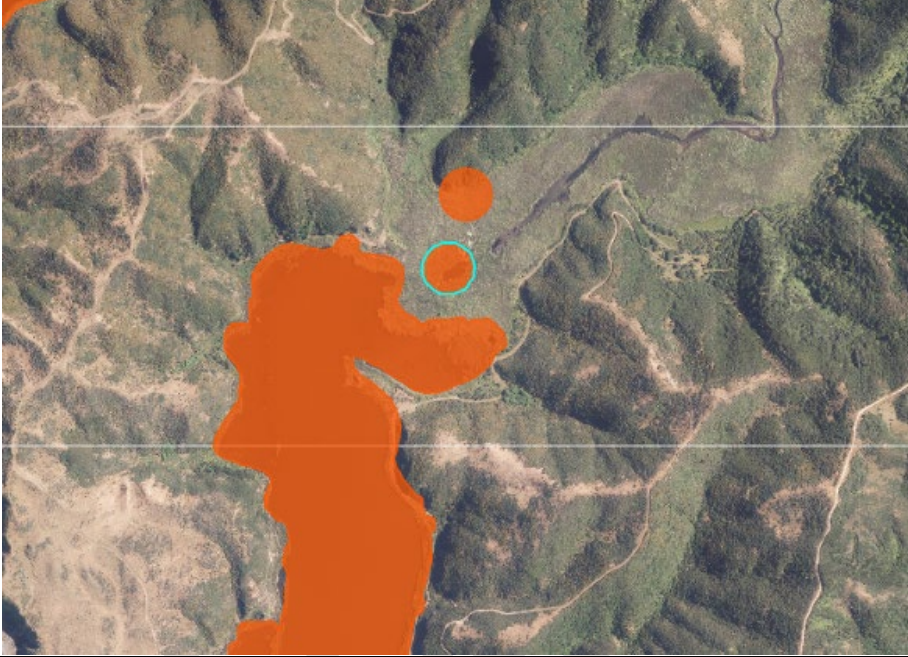
#25	Ngau Matau
	
<p>Location: Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18). <i>Mapped as the seaward most area of Point Howard.</i></p>	
<p>Description: Mahinga kai (2) Important site for fishing and food gathering. This headland now called Point Howard had the traditional name with the meaning of 'bite the fishhook' is still as significant a fishing spot today as it had been for Māori in much earlier times. (2).</p>	
<p>Category: wai tupuna</p>	<p>Precinct: 50m buffer</p>

#26	Whiorau Pā
	
<p>Location: Lowry Bay and York Bay (1). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Settlement (pā) (1, 5). Mahinga kai (1, 5). 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 – Te Atiawa upon their leaving for Wharekauri by Te Mana (chief at Pito-one and kin to Te Matangi) (10).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

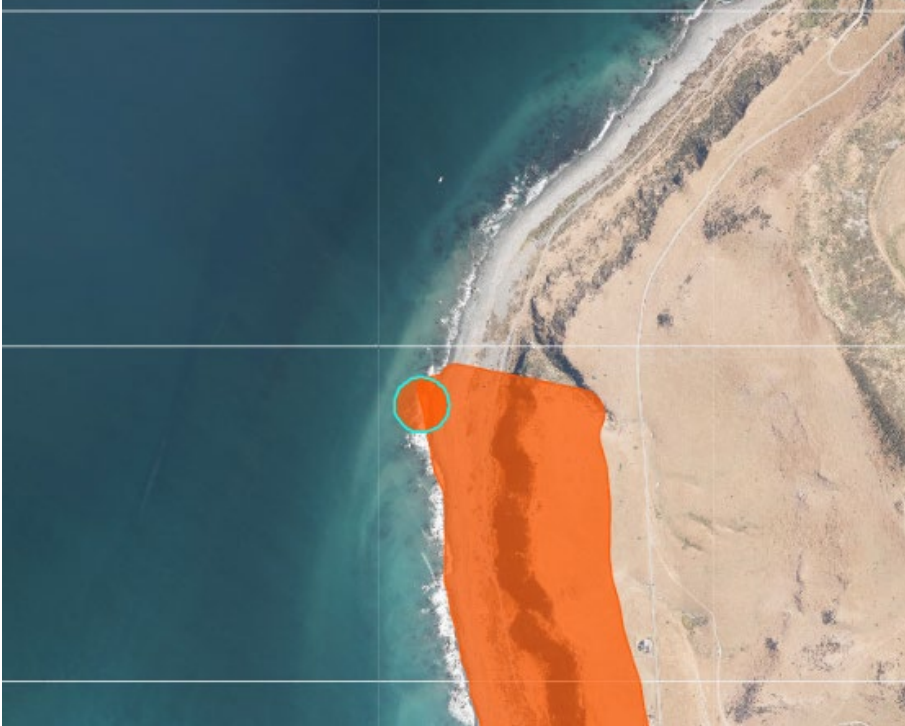
#27	Ōruamātoro Pā
	
<p>Location: Days Bay</p> <p><i>Mapped as three locations currently mapped in the District Plan, connected together and with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (5). Urupā (2).</p> <p>This was a Ngāti Ira fortified pā however the name can also apply to the bay. Said to have been built by Te Hiha. Possible urupā/burial ground.</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>


#29	Paraoa-nui Kāinga
	
<p>Location: 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). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Kāinga. Mahinga Kai. This was probably a fishing village used from time to time (2). here 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#30	Ngā Hu and Ngā Rerenga
	
<p>Location: 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). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

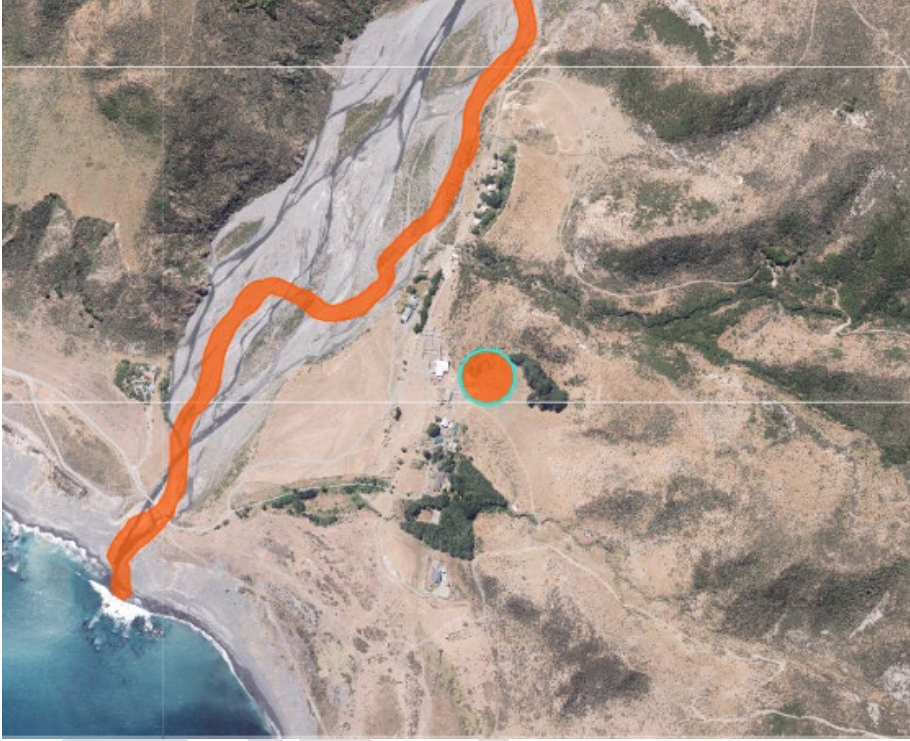
#31	Takapau-rangi
	
<p>Location: Upper end of Kohangatera Lagoon (10). In the Rimutaka foothills, east of Pencarrow Head (10). <i>Mapped as an approximate point at the top of Kohangatera, with a 50m buffer.</i></p>	
<p>Description: A temporary settlement or refuge in case of emergency for the women and children of Parangarahū Pā (10). This site was so remote it could only be accessed on one side by waka (10).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#32	Te Rae Akiaki
	
<p>Location: Pencarrow Head <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Headland Name means 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>


#33	Te Rae o Pāua
	
<p>Location: Fitzroy Bay (2, 18). Located between Pencarrow Head and Baring Head (2, 18). <i>Mapped near a location from the current District Plan (SAR12) but updated to be closer to the headland, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai 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).</p>	
<p>Category: wāhi tupuna/wai tapu</p>	
<p>Precinct: 50m buffer</p>	

#34	Parangarāhu Pā
	
<p>Location:</p> <p>Pā located at the eastern angle of Fitzroy Bay, over 2 ½ miles east of Pencarrow Head (2).</p> <p>Located on the Baring Head block (10).</p> <p>The Pā was likely to have extended from the northwestern side of the park near the existing road and along the wheat fields and the stone wall to the Okakaho stream (10).</p> <p>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).</p> <p><i>Mapping needs to be checked.</i></p>	
<p>Description:</p> <p>Pā (2). Kāinga (2). Mahinga kai (2). Urupā (10).</p> <p>Parangarāhu was the ancient pā/fortified village of Ngāi Tara who had developed settlements along the South Wellington coast from the earliest period of Māori Settlement (2).</p> <p>Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (10).</p> <p>Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later usage (2).</p>	
<p>Category: wāhi tapu/wāhi tupuna</p>	<p>Precinct: buffer site 100m</p>


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#35	Ōrongorongo Pā
	
<p>Location: [NZ Archaeological Association Reference R28/25, R28/24, R28/16]. One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1). Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2). <i>Mapping needs to be checked.</i></p>	
<p>Description: 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). There are a number of archaeological sites. There are a number of sites on the left bank of the Ōrongorongo river mouth including house sites, middens and find of adzes and other signs of Māori occupation of the area over many centuries (2).</p>	
Category: wāhi tupuna	Precinct: buffer 100m

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#36	Te Raina Pā
	
<p>Location: Located approximately halfway between the Wainuiomata and Ōrongorongo 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 between Turakirae Head and Baring Head (18). Just east of the Wainuiomata stream (18). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: 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). Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).</p>	
Category: wāhi tupuna	Precinct: buffer 50m

#37	Te Wera
<div> <div> R28/8 - Reef </div> <div> <p>Copied from G.L. Adkin "Ethnographic Notebook" 28. Deposited in Alexander Turnbull Library.</p> </div> </div> <div> te 28/8 copied from G.L. Adkin 'Ethnographic Notebook 28' held at the Alexander </div>	
<p>Location: Best's 1916 map places the site about 1km north of Baring Head (2). Spot in Fitzroy Bay (2).</p>	
<p>Description: Large rocky outcrop. Rock shelter. Midden. R28/15 Baring Head Cave/Rock shelter Te Wera – this site has a very prominent rock with an overhang on the south side with midden material. 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 placename (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).</p>	
Category: wāhi tapu/tupuna	Precinct: buffer 50m

#38	Ōrua-poua-nui
	
<p>Location:</p> <p>Baring Head 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).</p> <p>NZAA reference R28/43 notes that pit/terrace features are spread over about 300m, along the foot of the cliffs (1).</p> <p>NZAA reference R28/12 identified a scatter of middens and oven stones 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).</p>	
<p>Description:</p> <p>Orua-Pouanui/Baring Head/Parangarahu is a significant Maori cultural landscape for the Te Atiawa/Taranaki Whanui tangata whenua.</p> <p>Mahinga kai (1, 16). Whenua kai (9). Kāinga (16). Tohu ahurea (16). Wāhi tapu (16). Wāhi tūpuna (16).</p> <p>Orua-poua-nui recognises the headland as a significant cultural site (2).</p> <p>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 neighbouring site of Te Rae-Paua) may be one and the same person (2, 18).</p> <p>Believed by Best to be the vernacular name of Baring Head (18).</p> <p>Species collected here include paua, cooks turban, rock cockle and cats eye (1).</p> <p>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).</p>	

Category: wāhi tapu/tupuna	Precinct: buffer 50m
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#39	Tūrakirae
	
<p>Location: Western headland of Palliser Bay (18). <i>Mapped as an approximate point on the headland with a 50m buffer.</i></p>	
<p>Description: Pā (1). Headland and boundary marker between tribes (2). Headland and agreed boundary that served as an important marker between Ngāti Kahungunu 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 (matuawai) of Remutaka comes down (turaki) to sea-level (18). The wetland at this site has outstanding indigenous biodiversity values – representativeness, diversity and rarity (16).</p>	
Category: Wai tupuna	Precinct: 50m buffer

#40

Korokoro Bush

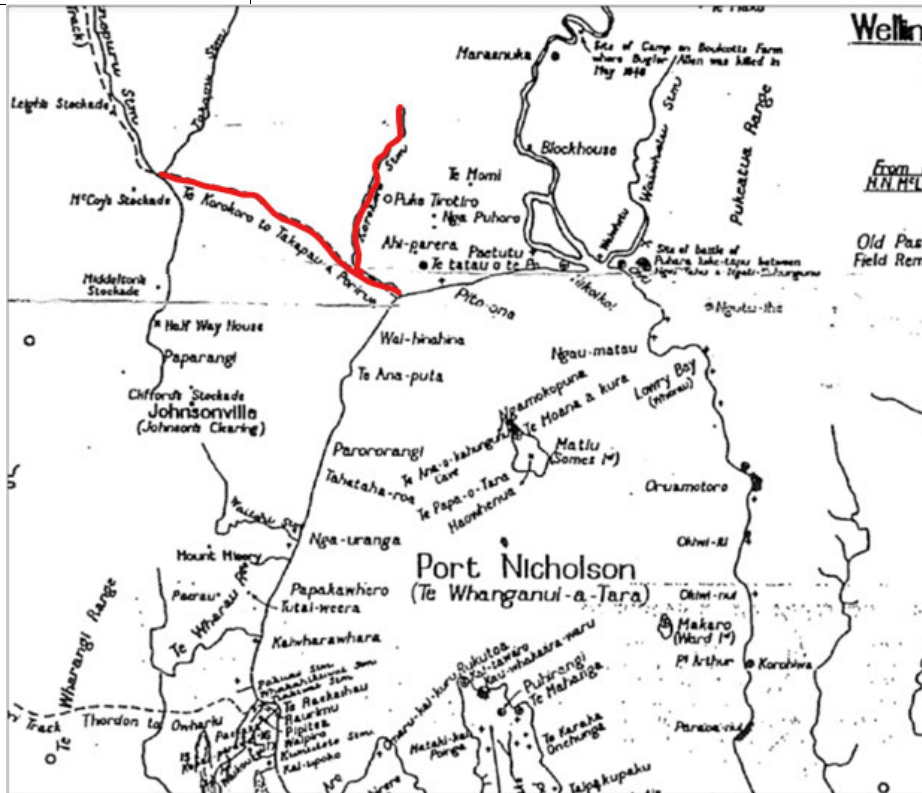


Figure 48: Detail of Best and McLeod's 1925 map of the area between Pukerua and Port Nicholson. Maori place names including Pito-one and Te Tatau-o-te-po.

Location:

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Description:

Lowland forest on hill country. Te Korokoro o Te Mana (The throat or food supply of Te Mana), an area with a long and storied history speaks of its significance to local iwi and hapū as an area of abundance and source of sustenance and in more recent times, an area of great importance to local Te Āti Awa whānau.

One is that Te Mana, a chief of Ngāti Mutunga, named the valley after himself, likening it to his throat (korokoro) in order to taunaha or claim it as a possession for himself and his descendants. Another is that as the Te Āti Awa heke approached Te Whanganui-a-Tara, one of the Ngāti Mutunga chiefs named Te Poki claimed for his

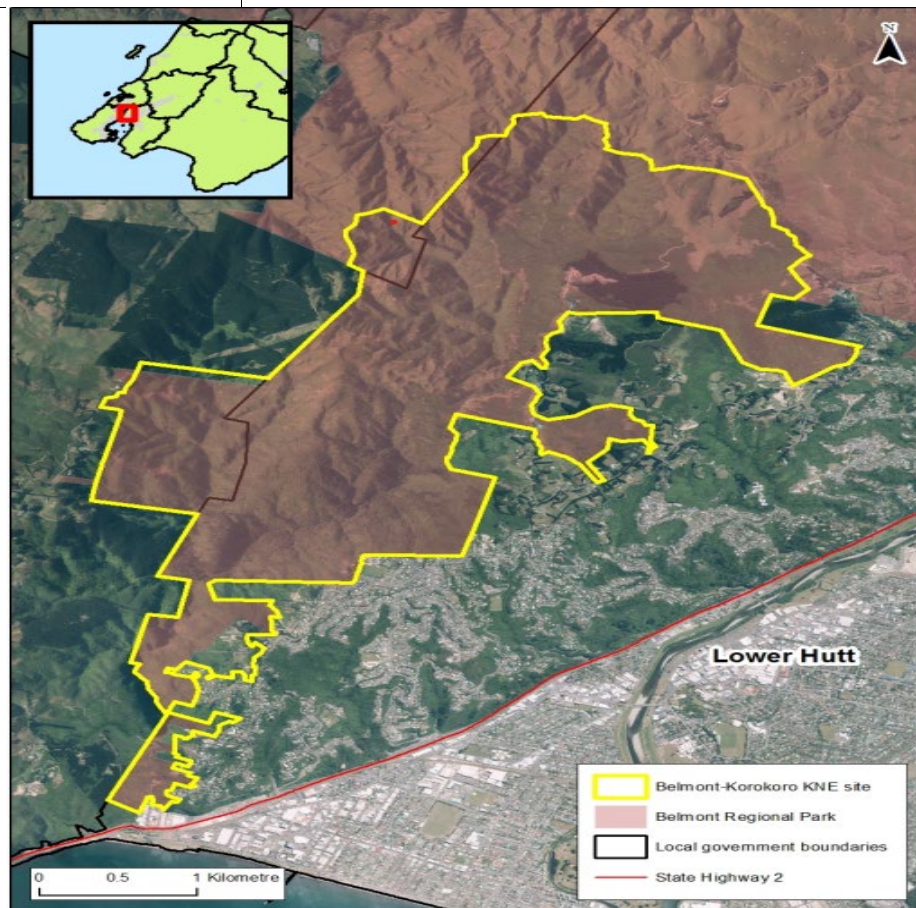
own the gully and delta of the Korokoro by saying: 'Ko te korokoro tenei o tāku tamaiti' (this place is the throat of my child).	
Category: Taonga Taiao	Precinct: precinct

DRAFT

#41	Korokoro Stream Bush
Not mapped	
<p>Location:</p> <p>-</p>	
<p>Description:</p> <p>The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos.</p> <p>The Korokoro Stream winding its way down from the hills, provided a source of sustenance and nourishment for Pito-one pā. The clear, flowing waters supporting the growth of native plants and provided a habitat for abundant food supply with tuna (eel), kōkopu, piharau/korokoro (lamprey) and īnanga (whitebait) being common. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā. An Urupā lies on the lower slopes of Korokoro hill and is where Ngāti Te Whiti rangatira Wī Tako Ngātata lies although many more unmarked graves lie within the wider urupā site. Currently known as the Korokoro Catholic Cemetery, the land for this site was gifted by Hōniana Te Puni to the Hāhi Katorika in 1853 to provide a wāhi tapu to bury their mate. The gorge in which it sits under was known by the name Te Tuarā-whati-o-Te-Mana which translates to Te Mana's Broken backbone.</p>	
Category: Taonga Taiao	Precinct: precinct

#42

Korokoro Recreation Reserve



Location:

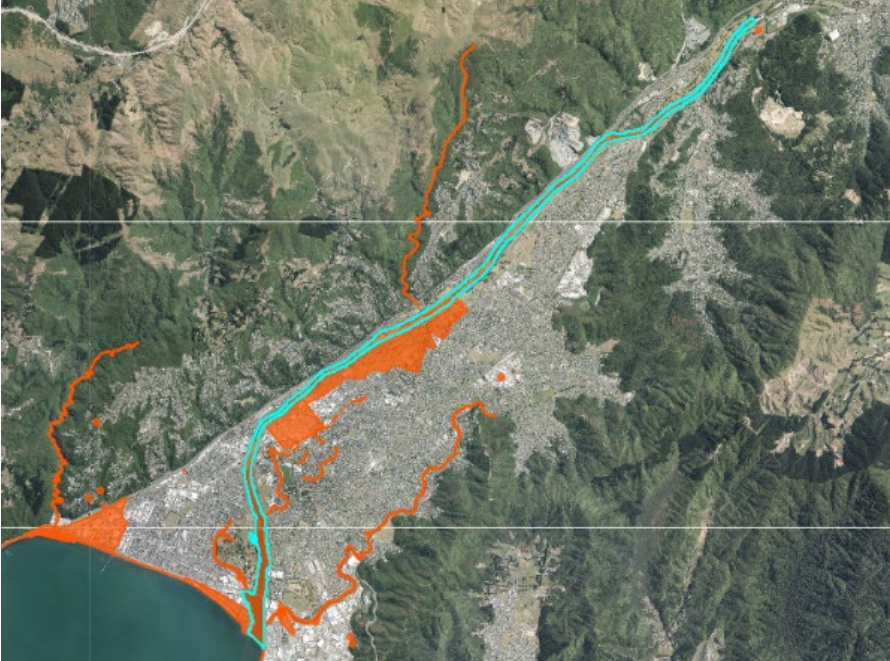
Maungaraki Road, Korokoro

Description:


Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity.

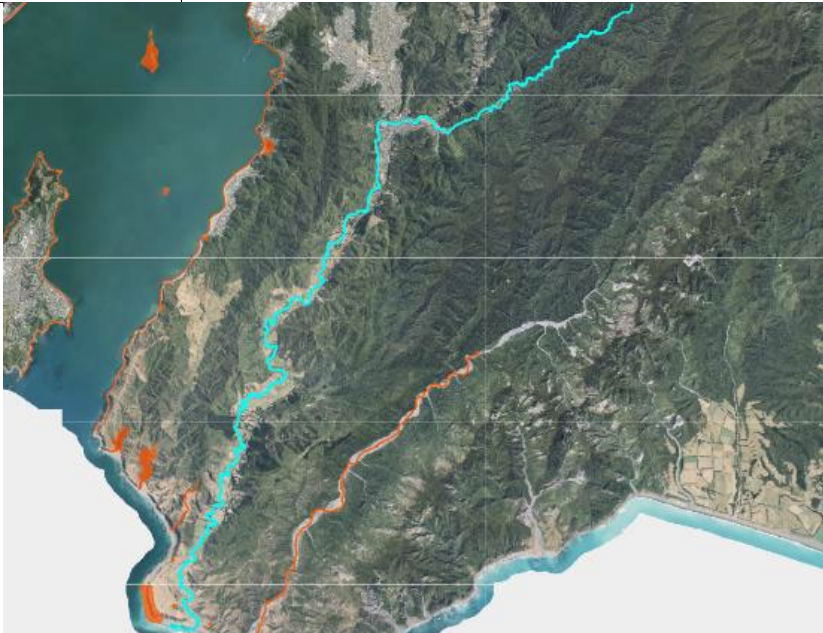
Category: Taonga Taiao

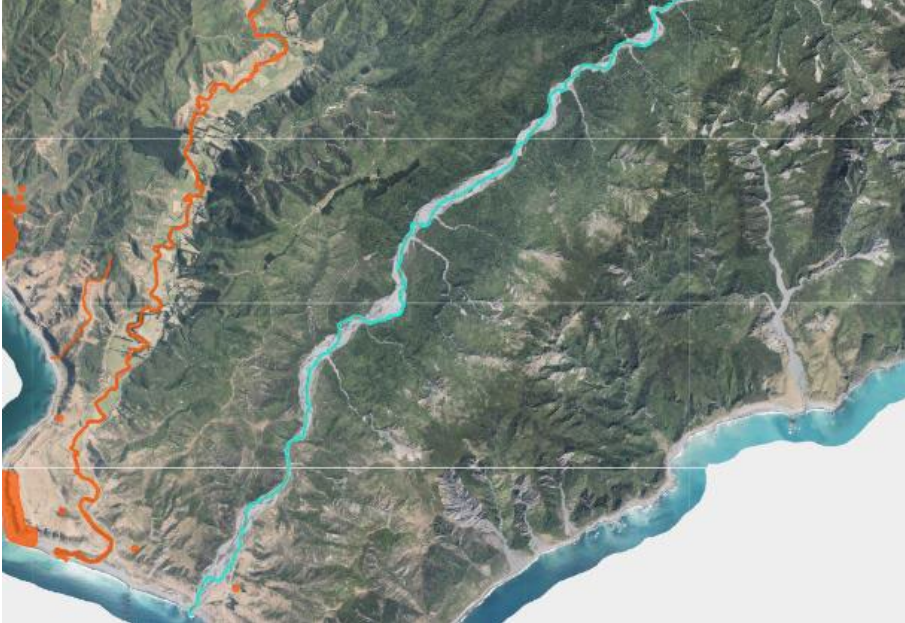
Precinct: Precinct


#43	Te Awa Kairangi
	
<p>Location: <i>Mapped as the full length of Te Awa Kairangi that is in Lower Hutt, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (16). Pā (16). Tauranga waka (16). Taunga ika (16). Ara waka (16). 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). 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 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).</p>	
<p>Category: Wai tapu/Taonga Taiao</p>	<p>Precinct: buffer 10m</p>


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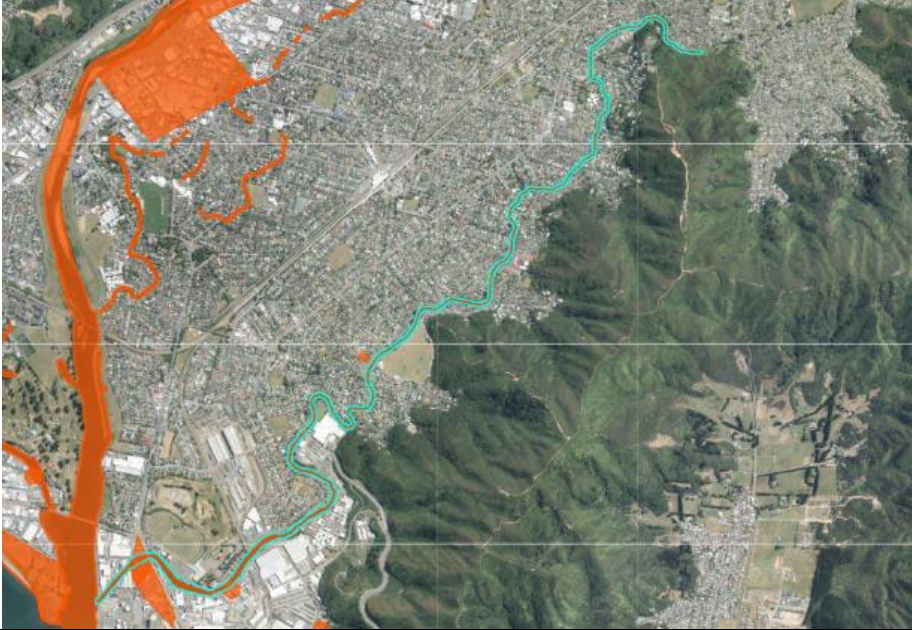
#44	Te Korokoro o Te Mana
	
<p>Location: The site represents the entire Korokoro stream, gully and delta, but should be recognised at the mouth (2, 17, 18). <i>Mapped as the full length of Te Korokoro o Te Mana, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (16, 17). Wāhi tapu (16). Wāhi ahurea (17). Puna Rongoa (16, 17). It was thought that Te Mana was the son Te Poki (2, 18). 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). It was the source of a high-quality drinking water 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).</p>	
Category: Taonga taiao	Precinct: buffer 10m

#45	Wainuiōmata River
	
<p>Location: 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 Wainuiōmata. 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). <i>Mapped as the full length of the River, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (8, 16, 20). Puna Rongoa (17). The Wainuiōmata 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). The small, forested streams of the Wainuiōmata and its tributaries, such as Catchpool Stream, are wai tapu, which are sacred places where rituals and ceremonies were practised by Mana Whenua (17).</p>	
Category: Wai tapu/wāhi tapu	Precinct: 10m buffer

#46	Ōrongorongo River
	
<p>Location: 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). <i>Mapped as most of the length of the River, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (16). Tauranga waka (16). Wāhi tapu (16). Puna Rongoa (17). Wetland (17). 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).</p>	
Category: Wai tupuna	Precinct: 50m buffer

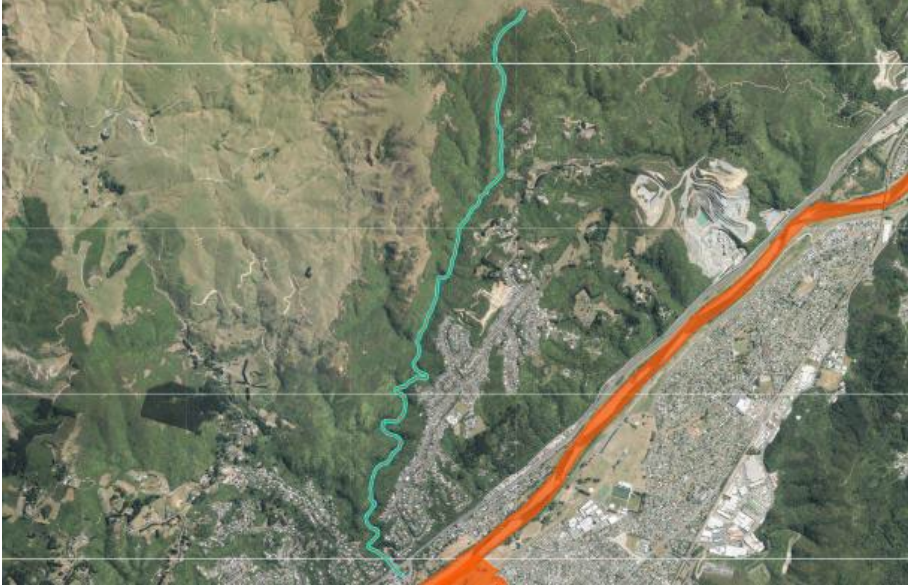
#47	Ōkakaho Stream
	
<p>Location: In Fitzroy Bay, east of Kōhanga-te-rā lagoon (2, 18). <i>Mapped as the full length of the Stream, with a 50m buffer.</i></p>	
<p>Description: Kāinga (2, 16). Māhinga kai (16). Tauranga waka (16). Site of a small Ngāti Awa village (2, 18). The stream enters the sea a 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).</p>	
Category: wai tapu	Precinct: buffer 50m


#48	Ōkautu Awa
	
<p>Location: Parts of this remain today as a landscape feature around the Civic Centre. <i>Mapped as the full length of the Stream, with a 10m buffer (note: some bits are not shown, where the stream has been culverted).</i></p>	
<p>Description: Māhinga kai (4) The verb 'kautu' meaning to wade has this known as the "fording creek" (4). Later it became known as the Opahu or Black Creek (18). The stream was not only a source of water but also of food with tuna/eel and kokopu being relatively abundant (4). Since colonisation many of the stream disappeared in whole or part into drains and culverts (4).</p>	
Category: Wai tapu	Precinct: 10m buffer

#49	Waiwhetū Stream
	
<p>Location: <i>Mapped as the length of the Stream, with a 10m buffer (note: may need to be extended).</i></p>	
<p>Description: Pā (16). Urupā (16). Kāinga (16). Tauranga waka (16). Māhinga kai (16). Wāhi Tapu (battle site) (16). Ara waka (16). The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (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).</p>	
Category: wai tapu/wāhi tupuna	Precinct: 10m buffer

#50	Rotokākahi Stream
Not mapped	
<p>Location: Leading into the Ōkautū was a small stream called the Rotokākahi Stream, later filled during colonisation with its area becoming the Lower Hutt CBD (TW chapter).</p>	
<p>Description: The streams were a source of both water and food with tuna (eels), some species of kōkopu, inanga and piharau (TW chapter).</p>	
Category: wai tapu	Precinct: 10m buffer


#51	Te Awamutu
Not mapped	
<p>Location: Gracefield, Lower Hutt. Newspaper clipping relating to the re-channelling of Te Awamutu Stream from the original point at Elizabeth Street on the eastern side of Hutt Park into the Waiwhetū Stream near the Hutt Park Motor Camp to the new course from Elizabeth Street to the southwestern side past the main entrance of the raceway and into the Waiwhetū Stream (22).</p>	
Description:	
Category: wai tapu	Precinct: 50m buffer

#52	Speedy's Stream
	
<p>Location: Kelson (12). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: 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).</p>	
<p>Category: wai tapu</p>	<p>Precinct: buffer 10m</p>

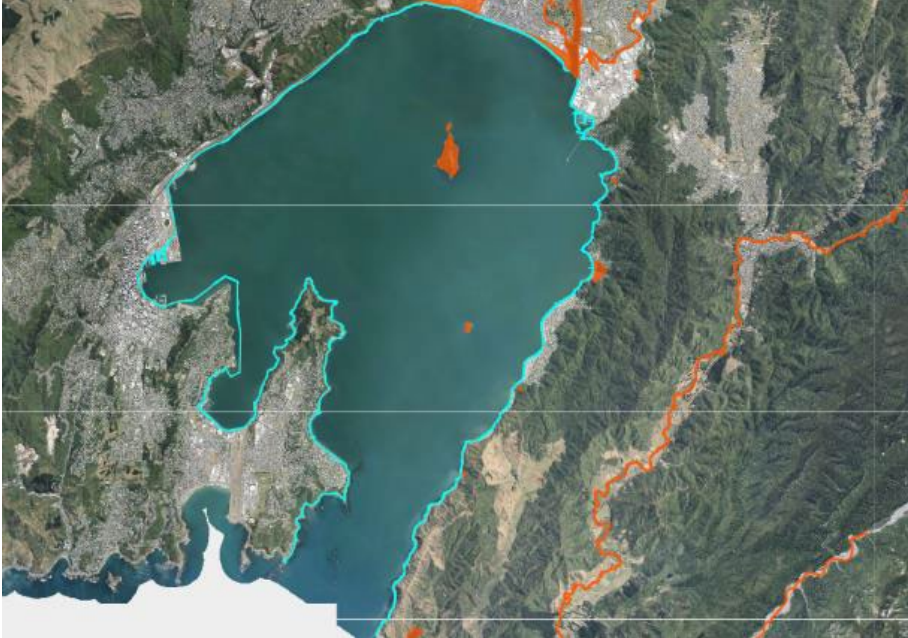
#53	Te Mome Stream
	
<p>Location: Flowed from the Te Mome Swamp, northwest of Alicetown to the western edge of Gear Island, immediately east of the suburb of Ava (8). Today, it joins the Hutt River on its true right bank via a culvert under Waione Street, approximately 100m west of the Estuary Bridge (8). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (8). Te Mome stream and Swamp were considered to be significant mahinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).</p>	
<p>Category: wai tapu</p>	<p>Precinct: 10m buffer</p>

#54	Pokai-mangu-mangu
Not mapped	
<p>Location: Tributary Streams from catchments in the Western Hills known by Māori as Pokai-mangu-mangu (also a peak above Melling) (4).</p>	
<p>Description: Mahinga kai (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).</p>	
Category: wai tupuna	Precinct: 50m buffer

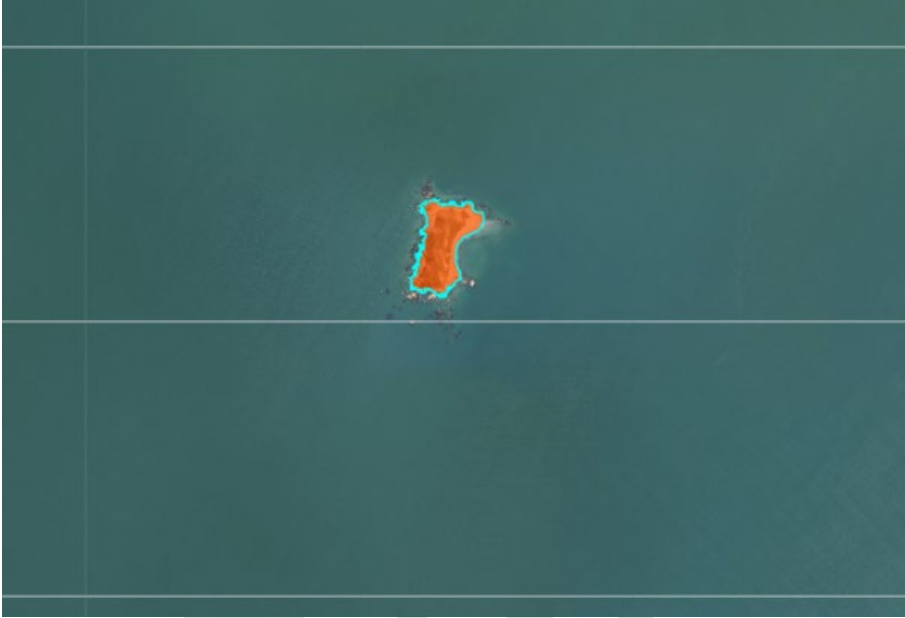
#55	Te Tuarā-whati-o-Te Mana stream
Not mapped	
<p>Location:</p> <p>-</p>	
<p>Description:</p> <p>The Korokoro hill, stream and the valley through which it runs is a place of high spiritual value to Te Āti Awa Taranaki Whānui, still holding the cultural and spiritual significance to mana whenua that it did some 150 years ago with descendants of those aforementioned tūpuna continually inhabiting the whenua and maintaining ahikaa to this day.</p> <p>Te Tuarā-whati-o-Te-Mana which translates to Te Mana's Broken backbone. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā.</p>	
Category: wai tupuna	Precinct:


#56	Kōhanga-piripiri
	
<p>Location: First lagoon east of Pencarrow Head (2, 18). The smaller of two lagoons or lakes at Parangarahu (2). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
<p>Category: wai tapu/wāhi tupuna Precinct: 10m buffer</p>	

#57	Kōhanga-te-rā
	
<p>Location: The larger of two lagoons or lakes at Parangarahu (2). Second lagoon east of Pencarrow Head (2, 18). Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
Category: wai tapu	Precinct: buffer 10m

#58	Te Whanganui a Tara
	
Location: <i>Mapped as the margin of Te Whanganui a Tara, with a 10m buffer.</i>	
Description: <p>Mahinga kai</p> <p>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).</p> <p>The harbour was a very significant fishery both in terms of various finfish and whales as well as shellfish (7).</p> <p>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).</p> <p>Other resources from the harbour included seaweed such as karengo (sea lettuce), the bull kelp (rimurapa) and many others along with shellfish (7).</p> <p>The mouths of the streams held additional resources such as the inanga (whitebait), piharau (lamprey), kahawai and tuna (eel) (7).</p>	
Category: wai tupuna	Precinct: 10m buffer

#59	Matiu Island
	
<p>Location: Largest of the three islands that sit in the Wellington Harbour (18). <i>Mapped as the full extent of the island.</i></p>	
<p>Description: Pā (2, 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). 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).</p>	
Category: wai tupuna	Precinct: precinct

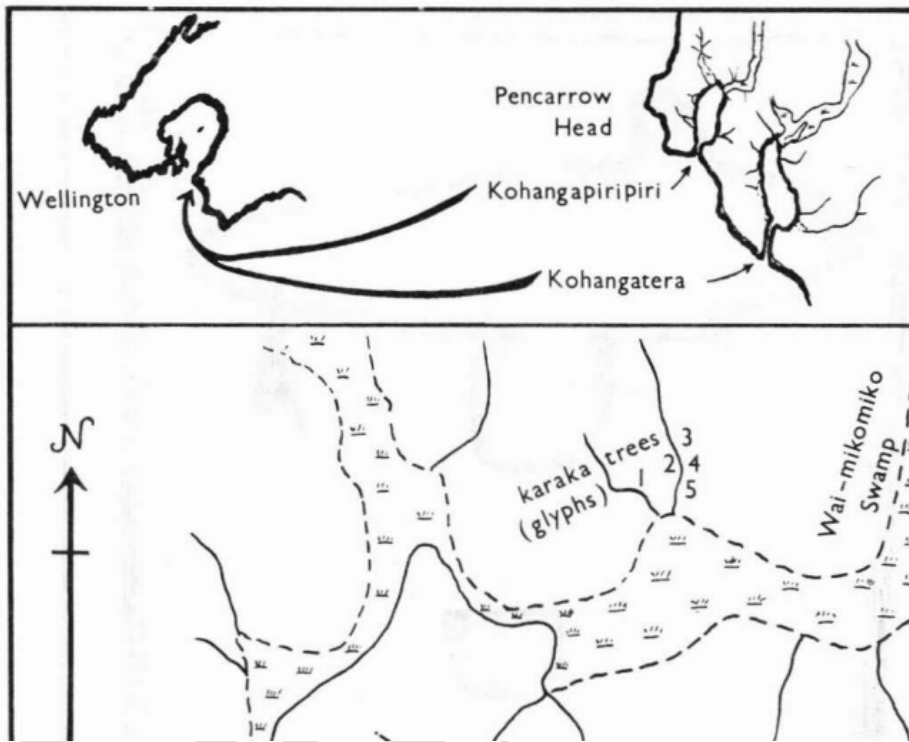
#60	Mākaro Island
	
<p>Location: Mapped as the full extent of the island.</p>	
<p>Description: Named by Kupe at the time of his visit to the harbour at a date reckoned to be 1000 years ago (18). Believed to be named for Kupe's niece, whose name was Mākaro (18). Occupied, but not permanently due to the lack of natural water supply, and the presumed difficulty with storing sufficient rainwater 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 Mātiu did, but there was still at least one if not two pā sites at the flat summit of the island (2).</p>	
Category: wāhi tapu/tupuna	Precinct: precinct

#61	Mokopuna Island
	
Location: <i>Mapped as the full extent of the island.</i>	
Description: Urupā (2). Likely to have been no more than a refuge and later called Leper Island (2). Almost surely has a burial ground upon the island (2).	
Category: wāhi tapu/tupuna	Precinct: precinct

#62

Dendroglyphs

Not mapped



Location:

Northeast of Lake Kōhanga-piripiri

Description:

Dendroglyphs, or simplified motifs incised into the trunks of living trees are an extremely rare form of Maori art in the main Islands of New Zealand. It can be assumed, though, that these trees cannot be older than about 170 years. The discovery of dendroglyphs was first made by Messrs G. Bul I and G. L. Adkin on September 27, 1959 while they were exploring the head of Lake Kohanga-piripiri along the northern side of the swamp-filled north-east arm which follows the lower course of the Wai-mikomiko Stream. A small gully on the north-west side of the swamp contains a solitary karaka tree which bears the main motif, and approximately two chains north-east of this over a small spur several of the karaka trees in a small grove of five

trees carry further markings. All markings resemble fish motifs. The possible significance that the dendroglyphs could have held was that they commemorated the catching or stranding of groups of dolphins or blackfish.

Category: wāhi tapu/tupuna **Precinct:** Precinct with 50m buffer

#63

Puke Ariki

Commented [RP4]: Can the Kāhui offer any further narrative on this puke?

Not mapped

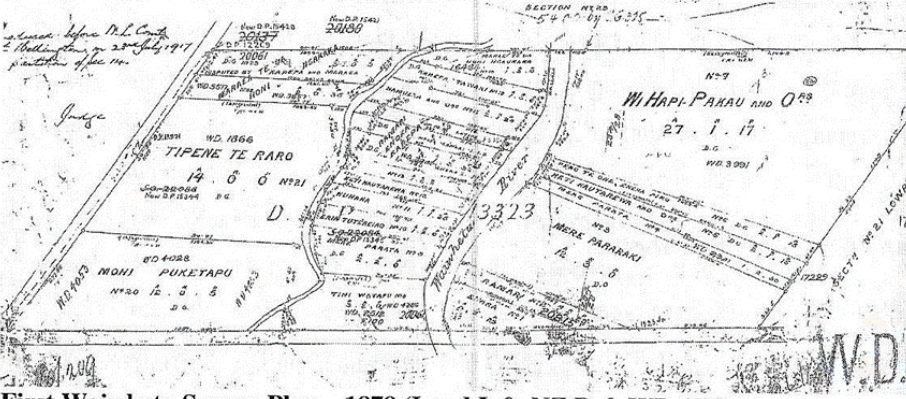
Location:

Location on the Maungaraki ridgeline

Description:

Category: Wāhi tupuna

Precinct: Precinct only

#64	Hutt Section 19
 <p>First Waiwhetu Survey Plan – 1878 (Land Info NZ Ref: WD 176)</p>	
<p>Location:</p>	
<p>Description:</p> <p>Hutt Section 19 (approximately 106 acres) which was Crown Granted through the McCleverty award of 1847.</p> <p>Grey had purchased the section from a settler after recognising that Waiwhetū Māori have not been adequately provided for.</p> <p>They were also to get Hutt section 57 (125 acres) which extended up the hill at what is now Fraser Park extending across Te Awa Kairangi around Hebden Crescent at Taita and part of Section 58 (15 acres) east of Section 58 at Taita.</p> <p>Parts of this land was taken for river works and for railway purposes. These blocks were never occupied by Māori.</p> <p>Requires mapping.</p>	
Category: Wāhi tupuna	Precinct: Precinct

#65	Paitutu Pā
Not mapped	
<p>Location: Eastern Pito One beach</p> <p>Description: A hill, probably the Western Hills near Petone, is visible in the background The title of this work on acquisition, assigned by the seller, was Māori in whare at Pipitea Pa. However, the man depicted bears a strong resemblance to Honiana Te Puni (compare Barraud's lithograph 'Te Puni' published 1877 as plate II in New Zealand Graphic and Descriptive) and the oil paintings held by the Wellington City Council and National Library of Australia. The dogskin cloak being worn, with a lighter patch on the left front opening, is also very like the cloak shown in Barraud's other portraits of Te Puni. If the subject is Te Puni, the whare in which he is seated is more likely to be at Petone Pa than at Pipitea Pa. The sea and hills behind are also positioned as if from a view from of Petone Pa, not those near Pipitea Pa. Other Titles - [Māori in whare at Pipitea Pa. Original title] Epuni Petone Inscriptions: Recto - bottom right - C. D. Barraud N.Z. 1860 [in pencil] Quantity: 1 watercolour(s). Physical Description: Watercolour, 235 x 343 mm (mounted)</p> <p>Requires mapping.</p>	
Category: Wāhi tupuna	Precinct: Precinct

Commented [RP5]: Cristal, I think this is your mahi? Is this an image description? Could the image be added? Thoughts?

Formatted: Highlight

Additional Notes

Sites without current source information

- Te Umu Mamaku
- Korokoro Pā
- Te Puni Pā, Te Puni St (Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details)

Commented [RP6]: Can the Kāhui offer any information on these sites? Or clarity on Te Puni Pā?

References

1. Operative District Plan – Chapter 14E Significant Natural Cultural and Archaeological Resources, Hutt City Council, 2003
2. Review of Hutt City Council Māori Sites of Significance, Raukura Consultants, 2015
3. Sommerset – Boulcott Retirement Village Cultural Impact Report, Raukura Consultants, 2017
4. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #16 Cultural, Morrie Love – Raukura Consulting, 2020
5. Eastern Bays Shared Path Cultural Impact Report, Raukura Consultants, 2018
6. Lower Hutt Urban Cycleways Beltway Cycleway Cultural Impact Report, Raukura Consultants, 2018
7. Seaview Outfall – Temporary Discharges Cultural Impact Report, Raukura Consultants, 2018
8. Te Whaitua Te Whanganui a Tara – Te Awakairangi Wainuiomata River Akatarewa River Hutt River Tributaries West Coast Stream and Harbour Streams Cultural Values Report, Raukura Consultants, nd
9. Avalon Park/Motutawa Pā Cultural Impact Report, Liz Mellish and Neville Gilmore, 2006
10. Orua-Poua-Nui Baring Head Cultural Values Report, Raukura Consultants, 2011
11. Pito-one – Petone-West School Cultural Impact Report, Raukura Consultants, nd
12. Te Awakairangi Hutt River – Wainuiomata River Akatarewa River and other Hutt River Tributaries, Raukura Consultants, nd
13. Te Mako – Walter Mildenhall Park Cultural Impact Report, Raukura Consultants, nd
14. Te Momi ki Maraenuku ki Motutawa – Riverlink and the Melling Interchange Cultural Values Report, Raukura Consultants, 2020

15. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #12 Archaeology and Historic Heritage, Victoria Jane Grouden – Capital Heritage Limited, nd
16. Draft Proposed Natural Resources Plan, Greater Wellington Regional Council, 2019
17. Te Mahere Wai o Te Kāhui Taiao, Greater Wellington Regional Council, 2021
18. The Great Harbour of Tara, Graham Adkins, 1959
19. Te Ara Tupua Ngā Ūranga ki Pito-one path Cultural Impact Assessment, Raukura Consulting, 2020
20. Te Awakairangi Cultural Impact Report, Te Rūnanga o Toa Rangatira, 2013
21. Pito-one (131 The Esplanade Petone) Cultural Impact Report, Raukura Consultants, nd
22. National Library (1964). Te Awamutu Stream, Gracefield, Lower Hutt
23. Te Ara Tupua Ngā Ūranga ki Pito-One Cultural & Environmental Design Framework (CEDF) – NZ EPA

From: [Rebecca Parke](#)
To: [Cristal Bennett](#)
Subject: [EXTERNAL] Re: Table of sasms
Date: Friday, 12 April 2024 10:09:55 am
Attachments: [ATT00001.png](#)
[ATT00002.png](#)
[Outlook-Title_pho.png](#)
[Outlook-Title_Ema.png](#)
[Outlook-Title_web.png](#)
[Outlook-k3rkyis.png](#)
[WCREFI~1.DOC](#)

Mōrena Cristal.

Here is the most UTD SASM table as requested. I attached a Word copy. Let me know if it doesn't work

Ngā mihi,

Rebecca Parke
Pronouns: she/her
Kaitohu Tumuaki – Principal Advisor
Wikaira Consulting Limited
Rātū, Rāapa me te Rāmere

  rebecca@wikairaconsulting.co.nz
 www.wikairaconsulting.co.nz



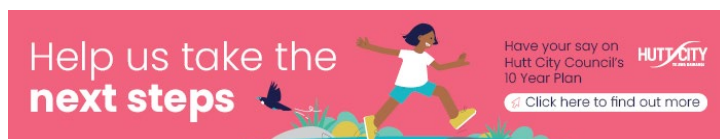
From: Cristal Bennett <Cristal.Bennett@huttcity.govt.nz>
Sent: Friday, 12 April 2024 08:26
To: Jade Wikaira <jade@wikairaconsulting.co.nz>; Rebecca Parke <Rebecca@wikairaconsulting.co.nz>
Subject: Table of sasms

Morena happy Friday!

Im just wonder if you can send me a clean table from your memo updates please I need to send this to Kaanihi for the kahui meeting this morning. I tried to copy and paste it but it's a pdf doc and wont easily transfer to word.

Nga mihi
Cristal

Cristal Bennett
[Pou Whakamahere Kaupapa Here](#)|Senior Tikanga Māori Policy Planner
Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010
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Sites and Areas of Significance to Māori – Hutt City Council

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
Significant Cultural Resources								
1	new	Paihoru Pā	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).	This site would have commanded this narrow area where travellers either up or down the valley would pass through (23). The meaning of the name is appropriate to being ‘slipping cliffs’ (23).	Added to SASM list.		Also recorded in UHCC Summary of Sites as the site also sits within their district boundary.	Check with UHCC as to provisions for this site to ensure alignment.
2	1	Marae-nuku Pā. Site categorisation: Waahi tapu (3, 16). Battle site (16). Mahinga kai (16). Pā and gardens (14). Low to low/moderate likelihood of physical remains to still be present there (15)	Large area located on the eastern bank of Te Awa Kairangi at the present site of the Lower Hutt Substation, Connolly Street.	A temporary pa built by Chief Taringa-kuri soon after settlers arrived. 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). One of two transitional pā (with Motutawa) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm.	Spelling corrected. Narrative expanded.	Current ‘open space’.	ArchSite register R27/715990 – Boulcott Farm Stockade (3). NZAA R27/732 – Maraenuku Pā (15).	Need to check earthworks protections.
3	new	Motutawa Pā. Site categorisation: • Waahi tapu (battle site) (16). • Mahinga kai (16).	Located on the eastern bank of Te Awa Kairangi. Present site of Avalon Park with gardens extending southward.	One of two transitional pā (with Maraenenuku) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm. After this, Ngāti Rangatahi, Ngāti Haua and Ngāti Tama were removed from sections of land classed as pertaining to settlers (3).	Added to SASM list.	Current ‘open space’.	NZAA R27/733 – Motutawa Pā (15).	Check earthworks protections.
4	new	Te Mako Pā. Site categorisation: • Pātaka (2, 6, 13).	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	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).	Added to SASM list.			

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
			the former eastern extension of Park Avenue (now Gregory Street), and a short distance east of the present main Hutt Railway.					
5	new	Te Ahi a Monono. Site categorisation: <ul style="list-style-type: none"> Kāinga (4, 8). Mahinga kai (4, 8, 12, 15). 	Large area 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). 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).	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).	Added to SASM list.	Mana whenua request for potential precinct area, requiring engagement and consultation with mana whenua on resource consents and development and implementation of design principles.	Recorded as NZAA site R27/742 (15).	Further discussion on precincts.
6	new	Te Tuarā-whatī-o-Te-Mana Urupā	The gorge above Pito-One railway station where a stream winds down to the old Catholic Cemetery (19).	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).	Added to SASM list.			
7	12	Te Upoko o te Poaka Categorisation: <ul style="list-style-type: none"> Hilltop site (1, 18). 	On or near Stingers Rd, a branch of Korokoro Rd (1, 18). Located on the Western Hills north of Petone Railway Station (1, 18).	Hilltop site (1, 18). The final part of the name is probably a personal one, thus translating to 'the head of Te Poaka' (18).	Narrative expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
8	13	Te Ahi-parera Categorisation: <ul style="list-style-type: none"> Possibly an old earthworks pā (1, 18). 	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). On the northern and western side of the Tuara-whatī Gully (19).	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).	Narrative expanded.	Recorded as SASM, mana whenua requesting awareness of site.		

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
9	7	Te Raho o Te Kapowai Site categorisation: <ul style="list-style-type: none"> Hills (2). The range of great hills rising above the Korokoro Valley (19). 	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).	Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19). The name infers he was very prolific and had many children (2).	Narrative and location expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
10	10	Puke-tiroiro Site categorisation: Lookout point.	In the Maungaraki Range, on the west side of Maungaraki Road, above Petone Railway Station (1, 2, 18).	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).	Narrative expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
11	16	Pito-one Pā Site categorisation: <ul style="list-style-type: none"> Stockaded village (1, 18). Tauranga waka (16). Mahinga kai (16). Tohu ahurea (16). Whenua kai (21). 	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). 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).	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). 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). 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). 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).	Narrative and location expanded.	Very large area. Potential precinct area, requiring engagement and consultation with mana whenua on resource consents and development and implementation of design principles.		Further discussion on precincts.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
12	new	Pito-one Pā II Site categorisation: <ul style="list-style-type: none"> Pā. Gardens (11). 	At a position on the Te Tuarā-whati-o-Te Mana stream (18). East of Hutt Sctions 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).	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). This was a circular pā with a single perimeter fence (2, 21). 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).	Added to SASM list.			
13	15	Te Puni Urupā	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 Urupā 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).	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 tombstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18). The urupā is placed approximately on the site of the original Pito-one Pā (18).	Narrative and location expanded.	Mana whenua want protections from adjacent sites.		Check current protections.
14	new	Te Tatau o Te Pō Marae	Currently located at 437 Hutt Road (2).	The oldest standing Marae 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 Pō 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 Urupā 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).	Added to SASM list.	Mana whenua concerned about road design, speed and safety for manuhiri entering the marae.		MPZ hui to be scheduled.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
15	new	Honiana Te Puni Reserve	Currently located at 11 The Esplanade	<p>Named after Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangī and Rau-Mahora (19). His people settled in Whanganui-a- Tara, and by about 1832, he was fully established at his pā on the beach at Pito-one (19). He died on 5 December 1870 and was accorded a State funeral with full military honours (19).</p> <p>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).</p> <p>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).</p>	Added to SASM list.	The Reserve is designated as a Local Purpose Reserve under the Reserves Act 1977 and is managed by Hutt City Council.		
16	6	Pae Tutu Village. Site categorisation: Pā, then Kāinga (1).	Eastern End of Jackson St (1). Located on west side of Te Awa Kairangi nean 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).	<p>Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hīkoikoi and Waiwhetū pā (8, 18). Originally built as a fortified Pā on an island 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).</p>	Narrative and location expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
17	4	Hīkoikoi Pā Site categorisation: <ul style="list-style-type: none"> Tauranga waka (16). Mahinga kai (16). Ara waka (16). 	Located near the current Hīkoikoi Reserve on the right bank (western side) of the Hutt River (2, 18). Hīkoikoi and Waiwhetū Pā are locate on either side of the river mouth (6). Located around Marine Parade and McEwan Park (7).	<p>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). The population of Hīkoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetū Pā (7). 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).</p>	Narrative expanded.	Protected as a Reserve. Mana whenua requesting recognition of this site.		
18	new	Pūhara-keke-tapu Site categorisation: <ul style="list-style-type: none"> Battle ground 	Left bank of Waiwhetū Stream, opposite Hutt Park (2, 18).	<p>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).</p>	Added to SASM list.			

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				Recorded to have probably taken place just prior to A.D. 1600 (18).				
19	20	Waiwhetū Pā Site categorisation: <ul style="list-style-type: none"> Pā. Mahinga kai – linked to Waiwhetū Stream mouth (7). 	On the eastern side of the river (2). The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7). A cemetery now marks the site on which the pā stood (1).	Waiwhetū 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 Atiawa) occupied Pipitea Pā along with Hikoikoi and Waiwhetū 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 an Waiwhetū Pā (6). The Waiwhetū 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 Waiwhetū 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 Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2). Owhiti Urupā is associated with Waiwhetū Pā (6, 7).	In current HCDP this site (20) is called Ōwhiti Pā – Morrie Love suggests name change to Waiwhetū Pā (2). Narrative expanded.	Part of potential precinct area.		Further discussion on precincts.
20	11	Ōwhiti Urupā	Located adjacent to the old Waiwhetū Pā (2). Near the mouth of the Waiwhetū Stream (2). Seaview Road.	Ōwhiti Urupa is actually associated with the original Waiwhetū Pā (7). Owhiti Urupā is all that remains of Te Matehou (hapū of Te Atiawa) lands (9). Still in use today (2).	Often called Seaview Urupā. Name corrected as d/w Kāhui.	Mana whenua wanting to be able to accommodate ongoing use.		Further discussion on how this could be allowed for in DP.
21	new	Waiwhetū Marae Site categorisation: <ul style="list-style-type: none"> Marae and papakāinga (2). 	Currently located at 21 Puketapu Grove. The block extended west to Waiwhetū Road, south to Whites Line East and through Puketapu Grove to Te Whiti Park which was all once a part of Section 19 (6)	The original Waiwhetū Pā was taken under the Public Works Act for river protection works (Matiu Jennings, personal communications). The Waiwhetū Tribal Committee later sought Council support for a proposal to the Native Minister to build a “model pā” on 30 acres of the site, which would homes for 25 families, a meeting house, dining room, and other marae facilities. Waiwhetū Marae was opened in 1960. (2).	Added to SASM list.			MPZ hui to be scheduled.
22	new	Te Whenua Ngaro Site categorisation: <ul style="list-style-type: none"> Camping site 	Along the Waiwhetū Steam (2, 18).	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).	Added to SASM list.	Part of potential precinct area.	Hutt Section 19/ WAI 105	Research WAI 105.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				<p>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).</p> <p>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).</p>				Further discussion on precincts.
23	5	<p>Ngutu-ihe Pā</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Pā site 	<p>Above the junction of Hutt Park Rd & Gracefield Rd (1, 7, 18).</p> <p>Located on the end of a projecting spur from Puke-atua ridge, and below the existing Wainui-o-mata Road (1, 2, 18).</p>	<p>Belonging to Ngāti Ira (2, 18).</p> <p>The name means the beak of the garfish (2, 18).</p>	Narrative and location expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
24	new	<p>Te Ngohengohe</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Battle site 	<p>Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2).</p> <p>Eastern side of the Hutt Valley plain, about half a mile from the harbour margin (18).</p>	<p>Site of a battle between Ngāti Ira and Te Āti Awa (2, 18).</p> <p>Ngutu-ihe Pā was the former pā of Ngāti Ira and was the first site invaded by Te Āti Awa and their allies (2).</p> <p>First honours were with Ngati Ira, but Te Āti-Awa eventually prevailed (18).</p> <p>The survivors of the defeated local inhabitants retreated across Pukeatua ridge to the Wainui-o-mata valley and thence to the Wairarapa (18).</p> <p>This battle was important in signifying the change in Mana Whenua status (2).</p>	Added to SASM list.			
25	new	<p>Ngau Matau.</p> <p>Site categorisation:</p> <p>Mahinga kai (2).</p>	<p>Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18).</p>	<p>Important site for fishing and food gathering (2).</p>	Added to SASM list.	Coastal protections?		Check protections.
26	8	<p>Whiorau Pā.</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Settlement (pā) (1, 5). Mahinga kai (1, 5). 	<p>Lowry Bay and York Bay (1).</p>	<p>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).</p> <p>Whiorau was used by the people of Ngāti Ira (7).</p> <p>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).</p>	Narrative expanded.	Has Earthworks trigger protections and ADP trigger.		Confirm triggers.
27	2 & 3	<p>Ōruamātoro Pā</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Mahinga kai (5). Urupā (2). 	<p>Days Bay</p>	<p>This was a Ngāti Ira fortified pā however the name can also apply to the bay. Said to have been built by Te Hiha. Possible urupā/burial ground.</p>	Narrative expanded.	Has Earthworks trigger protections and ADP trigger.		Confirm triggers.
28	9	<p>Korohiwa Pā.</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Settlement (fortified pā) (1, 2, 18). 	<p>Point Arthur.</p> <p>Located on the eastern mainland shore opposite Mākaro (Ward Island), near</p>	<p>Old settlement site of the people of Ngāti Ira (2).</p>	Narrative and location expanded.	Has earthworks cover.		Add ADP trigger.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
		<ul style="list-style-type: none"> Mahinga kai (16). Tauranga waka (16). 	the Eastbourne bus terminal (2, 18).			Needs ADP trigger. Mana whenua requesting awareness of site.		
29	22	Paraoa-nui Kāinga Site categorisation: <ul style="list-style-type: none"> Kāinga Mahinga Kai 	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).	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).	Name change as suggested by Morrie Love (2). Narrative and location expanded.	Earthworks trigger protections. ADP trigger.	NZAA reference R27/110 (1).	Confirm or add triggers.
30	23	Ngā Hu and Ngā Rerenga	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)	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).	Name change as suggested by Morrie Love (2). Narrative expanded.	Coastal protection?	Possible connection to NZAA reference R27/64 (1).	Confirm coastal protections.
31	new	Takapau-rangi Site categorisation: <ul style="list-style-type: none"> Refuge settlement 	Upper end of Kohangatera Lagoon (10). In the Rimutaka foothills, east of Pencarrow Head (10).	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).	Added to SASM list.			
32	new	Te Rae Akiaki Site categorisation: <ul style="list-style-type: none"> Headland 	Pencarrow Head	Name means 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).	Added to SASM list.		NZAA Ref R27/65 (1).	Check NZ Heritage and Archaeology.
33	new	Te Rae o Pāua Site categorisation: Mahinga kai	Fitzroy Bay (2, 18). Located between Pencarrow Head and Baring Head (2, 18).	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).	Added to SASM list.			

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
34	new	Parangarāhu Pā – two sites with the kāinga down near the beach and the pā located above. Site categorisation: <ul style="list-style-type: none"> • Pā (2). • Kāinga (2). • Mahinga kai (2). • Urupā (10). 	Pā located at the eastern angle of Fitzroy Bay, over 2 ½ miles east of Pencarrow Head (2). Located on the Baring Head block (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).	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). Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (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).	Added to SASM list.		NZAA references R28/9, R28/8, R28/49 and R28/43 (1).	
35	18	Ōrongorongo Pā	One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1). Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2).	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).	14E is 2 sites (2). Name change as suggested by Morrie Love (2). Narrative and location expanded.	Archaeological site. Mana whenua requesting high protection of this area.	NZAA references R28/25, R28/24, R28/16 (1).	
36	18	Te Raina Pā	Located approximately half-way between the Wainuiomata and Ōrongorongo 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).	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). Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).	14E is 2 sites (2). Name change as suggested by Morrie Love (2). Narrative and location expanded.	Archaeological site. Mana whenua requesting high protection of this area.	NZAA reference R28/3 (1).	

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
			Just east of the Wainuiomata stream (18).					
37	new	Te Wera Site categorisation: <ul style="list-style-type: none">Large rocky outcropRock shelterMidden	Best’s 1916 map places the site about 1km north of Baring Head (2). Spot in Fitzroy Bay (2).	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).	Added to SASM list.	Area protected by several mechanisms.	NZAA reference R28/15 (1).	Clarify protections.
38	new	Ōrua-poua-nui Site categorisation: <ul style="list-style-type: none">Mahinga kai (1, 16).Whenua kai (9).Kāinga (16).Tohu ahurea (16).Wāhi tapu (16). Wāhi tūpuna (16).	Baring Head 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)	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).	Added to SASM list.	Archaeological site. Mana whenua requesting high protection of this area.	NZAA references R28/43, R28/12, R28/19 (1).	
39	24	Tūrakirae Site categorisation: <ul style="list-style-type: none">Pā (1)Headland and boundary marker between tribes (2).	Western headland of Palliser Bay (18).	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).	R28/3 refers to a pā site. R28/26 to a midden. Morrie Love’s description (2) is used to expand the narrative as a headland and boundary marker.	HCC state area protected by several mechanisms.	NZAA references R28/3 and R28/26 (1).	Clarify protections.
Significant Natural Resources								

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
40	25	Korokoro Bush		Lowland forest on hill country. May be a Taranaki Whānui vested reserve site - Korokoro Gateway site				
41	26	Korokoro Stream Bush		The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos. May be a Taranaki Whānui vested reserve site - Korokoro Gateway site				
42	27	Korokoro Recreation Reserve	Maungaraki Road, Korokoro	Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity. May be a Taranaki Whānui vested reserve site - Korokoro Gateway site				
43	new	Te Awa Kairangi Categorisation: <ul style="list-style-type: none"> • Mahinga kai (16). • Pā (16). • Tauranga waka (16). • Taunga ika (16). • Ara waka (16). 		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). 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 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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
44	new	Te Korokoro o Te Mana (stream) Categorisation: <ul style="list-style-type: none"> • Mahinga kai (16, 17). • Wāhi tapu (16). • Wāhi ahurea (17). • Puna Rongoa (16, 17). 	The site represents the entire Korokoro stream, gully and delta, but should be recognised at the mouth (2, 17, 18).	It was thought that Te Mana was the son Te Poki (2, 18). 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). 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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
45	new	Wainuiōmata River Categorisation: <ul style="list-style-type: none"> Mahinga kai (8, 16, 20). Puna Rongoa (17). 	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).	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). 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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
46	new	Ōrongorongo River Categorisation: <ul style="list-style-type: none"> Mahinga kai (16). Tauranga waka (16). Wāhi tapu (16). Puna Rongoa (17). Wetland (17). 	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).	The mā tāpuna 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).	Added to SASM list along with all waterbodies as per mana whenua request.	.		Requires mapping.
47	new	Ōkakaho Stream Categorisation: <ul style="list-style-type: none"> Kāinga (2, 16) Māhinga kai (16) Tauranga waka (16). 	In Fitzroy Bay, east of Kōhanga-te-rā lagoon (2, 18).	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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
48	new	Ōkautu Awa Categorisation: <ul style="list-style-type: none"> Māhinga kai (4) 	Parts of this remain today as a landscape feature around the Civic Centre.	The verb 'kautu' meaning to wade has this known as the "fording creek" (4). Later it became known as the Opahu or Black Creek (18). The stream was not only a source of water but also of food with tuna/eel and kokopu being relatively abundant (4). Since colonisation many of the stream disappeared in whole or part into drains and culverts (4).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
49	new	Waiwhetū Stream Categorisation: <ul style="list-style-type: none"> Pā (16). Urupā (16). Kāinga (16). Tauranga waka (16). Māhinga kai (16). Wāhi Tapu (battle site) (16). Ara waka (16). 		The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
50	new	Rotokākahi Stream	Leading into the Ōkautū was a small stream called the Rotokākahi Stream, later filled during colonisation with its area becoming the Lower Hutt CBD (TW chapter).	The streams were a source of both water and food with tuna (eels), some species of kōkopu, inanga and piharau (TW chapter).	Added to SASM list along with all waterbodies as per mana whenua request.			Further research needed on narrative and river path/location.
51	new	Te Awamutu	Gracefield, Lower Hutt. Newspaper clipping relating to the re-channelling of Te Awamutu Stream from the original point at Elizabeth Street on the eastern side of Hutt Park into the Waiwhetū Stream near the Hutt Park Motor Camp to the new course from Elizabeth Street to the south western side past the main entrance of the raceway and into the Waiwhetū Stream (22).		Added to SASM list along with all waterbodies as per mana whenua request.			Further research needed on narrative and river path/location.
52	new	Speedy's Stream	Kelson (12).	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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping. Original name?
53	new	Te Mome Stream Categorisation: • Mahinga kai (8).	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).	Te Mome stream and Swamp were considered to be significant mahinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
54	new	Pokai-mangu-mangu Categorisation: • Mahinga kai (4).	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 Wharepourī 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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				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).				
55	new	Te Tuarā-whatī-o-Te Mana stream			Mentioned in wānanga with Kāhui.	Mention of awa in Te Ara Tupua Ngā Ūranga ki Pito-One. Cultural & Environmental Design Framework (23)		Further research needed on narrative and river path/location.
56	28	Kōhanga-piripiri Categorisation: <ul style="list-style-type: none"> Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 	First lagoon east of Pencarrow Head (2, 18). The smaller of two lagoons or lakes at Parangarahu (2).	<p>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).</p> <p>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).</p> <p>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).</p>	<p>Narrative expanded and significant sites added.</p> <p>Spelling corrected (2).</p>		GWRC and PNBST jointly manage the Parangārehu Lakes Area through a “rōpū tiaki” which has co-drafted a management plan to support the ecology of the area (17).	
57	29	Kōhanga-te-rā Categorisation: <ul style="list-style-type: none"> Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 	The larger of two lagoons or lakes at Parangarahu (2). Second lagoon east of Pencarrow Head (2, 18). Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18).	<p>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).</p> <p>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).</p> <p>The Parangarāhu Lakes are significant to Te Āti Awa/Taranaki Whānui and this was acknowledged by the Crown through the treaty settlement process (16).</p>	<p>Narrative expanded and significant sites added.</p> <p>Spelling corrected (2).</p>		GWRC and PNBST jointly manage the Parangārehu Lakes Area through a “rōpū tiaki” which has co-drafted a management plan to support the ecology of the area (17).	

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				The lakebed is in the ownership of the hapū from Taranaki Whānui, while the surrounding land is managed by Greater Wellington (17).				
58	new	Te Whanganui a Tara Categorisation: <ul style="list-style-type: none"> Mahinga kai 		<p>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).</p> <p>The harbour was a very significant fishery both in terms of various finfish and whales as well as shellfish (7).</p> <p>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).</p> <p>Other resources from the harbour included seaweed such as karengo (sea lettuce), the bull kelp (rimurapa) and many others along with shellfish (7).</p> <p>The mouths of the streams held additional resources such as the inanga (whitebait), piharau (lamprey), kahawai and tuna (eel) (7).</p>	Added to SASM list along with all waterbodies as per mana whenua request.			
59	48	Matiu Island Categorisation: <ul style="list-style-type: none"> Pā (2, 18). 	Largest of the three islands that sit in the Wellington Harbour (18).	<p>Taranaki Whānui vested reserve site (through treaty settlement).</p> <p>Matiu and the other islands were named after nieces of Kupe (sometimes stated as daughters) (18).</p> <p>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).</p> <p>Haowhenua was near the summit of the island (2).</p> <p>Home of Te Moana-a-Kura Pā (1).</p> <p>Parts of Te Moana a Kura Pā are still visible today (2).</p> <p>The pā likely covered what is now the main access path, from the wharf to the building at the top of the island (2).</p> <p>There was at least one other pā on Matiu (2).</p> <p>Best recalls that Te Āti Awa hamlet existed on the island until as late at 1835 (18).</p>	Narrative expanded and significant sites added.	Proposed heritage area.		Hui with Kaitiaki Board to be scheduled.
60	60	Mākaro Island		<p>Taranaki Whānui vested reserve site (through treaty settlement).</p> <p>Named by Kupe at the time of his visit to the harbour at a date reckoned to be 1000 years ago (18).</p> <p>Believed to be named for Kupe's niece, whose name was Mākaro (18).</p> <p>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).</p> <p>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).</p>	<p>Narrative expanded.</p> <p>Spelling corrected.</p>			Hui with Kaitiaki Board to be scheduled.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				Makaro did not have natural springs that Mātiu did, but there was still at least one if not two pā sites at the flat summit of the island (2).				
61	33	Mokopuna Island Categorisation: • Urupā (2).		Taranaki Whānui vested reserve site (through treaty settlement). Likely to have been no more than a refuge and later called Leper Island (2). Almost surely has a burial ground upon the island (2).	Narrative expanded and significant sites added.			Hui with Kaitiaki Board to be scheduled.
Significant Archaeological Resources								
62		Dendroglyphs	Northeast of Lake Kōhanga-piripiri	Taranaki Whānui vested reservation site (through treaty settlement).			NZAA reference R27/62	
Sites without current source information								
		Te Umu Mamaku						F/u with Kāhui.
		Paitutu Pā – eastern Pito-one beach						F/u with Kāhui.
		Korokoro Pā						F/u with Kāhui.
	14	Te Puni Pā	Te Puni St	List in HCDP appendix 14E. Stating Te Puni St as the site and no other details.				F/u with Kāhui.

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- Operative District Plan - Chapter 14E Significant Natural Cultural and Archaeological Resources, Hutt City Council, 2003
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- Te Whaitua Te Whanganui a Tara – Te Awakairangi Wainuiomata River Akatarewa River Hutt River Tributaries West Coast Stream and Harbour Streams Cultural Values Report, Raukura Consultants, nd
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- Draft Proposed Natural Resources Plan, Greater Wellington Regional Council, 2019
- Te Mahere Wai o Te Kāhui Taiao, Greater Wellington Regional Council, 2021
- The Great Harbour of Tara, Graham Adkins, 1959
- Te Ara Tupua Ngā Ūranga ki Pito-one path Cultural Impact Assessment, Raukura Consulting, 2020
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- Pito-one (131 The Esplanade Petone) Cultural Impact Report, Raukura Consultants, nd

22. National Library (1964). Te Awamutu Stream, Gracefield, Lower Hutt. <https://natlib.govt.nz/records/41963852?search%5Bpath%5D=items>
23. [Te Ara Tupua Ngā Ūranga ki Pito-One Cultural & Environmental Design Framework \(CEDF\) - NZ EPA \(readkong.com\)](#)

From: [Morris Love](#)
To: [Jade Wikaira](#)
Cc: [Cristal Bennett](#); [Rebecca Parke](#)
Subject: [EXTERNAL] Re: Update SASM document
Date: Friday, 7 June 2024 9:40:24 am
Attachments: [HCC SASMs Info Pack- 2nd DRAFT.docx](#)

Try this - I haven't got it all. I briefly did something on Hutt Section 19 for you and others to consider. Need to geo-locate Puke Ariki if that were to be included.

Morrie

On 5/06/2024 10:34 am, Jade Wikaira wrote:

Mōrena Morrie,

Thanks for our kōrero by Zoom yesterday and thanks for the document you sent last week with tracked changes.

Attached is an updated SASM document with your comments and denoted in green highlight.

Can you please review and edit (by track changes) the attached document. We're keen for your consideration of the following:

- Correct narratives for each site
- Correct location and mapping
- Thoughts on the categories we've identified or whether to edit; please feel free to comment or change these

These considerations will lead into drafting the chapter.

Happy to meet over Zoom if useful. Grateful that we've been able to connect again through this mahi.

Ngā mihi
Jade



Sites and Areas of Significance to Māori

Info pack (*Draft – 16 April 2024*)

▲ The pattern at the top of this page is inspired by the natural landforms, hills, river, and coastline surrounding Lower Hutt. It represents our people, our place, and our home.

Introduction

As part of Hutt City Council's review of the Lower Hutt District Plan, Council officers have been meeting with members of Mana Whenua (primarily through the Kāhui Mana Whenua) to discuss which sites and areas should be identified in the District Plan as *Sites and Areas of Significance to Māori*.

This document gives the information for the sites/areas identified.

This identification will not allow enable the Council to manage land use and development that may impact the sites and areas that are identified, but also provide useful information for Council's non-regulatory work, such as the treatment and design of public spaces.

This document presents the following information for each site/area:

- A Title and reference number,
- A map of the site/area,
- A description of the location, including a description of the site/area has been mapped,
- Description of the site/area,
- A Category for the site, and
- The Precinct (if relevant).

Some information is based on a review of reports and cultural impact assessments known to Council staff. Where this is the case references are given, with a list of these references at the end of the document.

Comment on 5th June 2024 Draft

As of 16 April 2024, this document is very much a draft. It is expected that this document will be refined further, particularly with improved mapping and possibly with additional information for categorising sites and describing precincts.

Wāhi Tupuna	Wāhi Tapu	Wai Tapu	Taonga Taiao
The term wāhi tūpuna encompasses places where the tupuna travelled, stayed, gathered, and used resources as well as the associated historic and contemporary stories and traditions (including place names, mahinga kai, hikoi) that transcend the generations.	Sacred sites or areas held in reverence according to whakapapa. Wāhi Tapu include urupa, tuahu, and pouwhenua. Wāhi tapu may be associated with creation stories of whenua, particular events, such as battles or ceremonies, sacred locations such as where whenua or placenta is buried, or sites where a particular valued resource is found.	Sacred waters (rivers, streams, and ponds) that were set aside for undertaking a number of rituals including waters of death and water burials. These waters are tapu due to loss or other events. These waters were used for the dedication of children to gods, cleansing of people from tapu, and lifting tapu from warriors returning from battle.	Special places relating to te taiao due to their high natural and environmental intrinsic values and the critical role they have in maintaining a balanced taiao for example ecosystems (e.g. rivers, streams, wetlands, freshwater springs and nesting sites for birds) and/or their capacity to shape and sustain the quality of life and provide for the needs of present and future generations.

Commented [RP1]: Suggested categories only, please feel free to change, remove, add.

#1	Paihoro Pā
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Location:


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).
 Mapped as a single point based on this description, with a 50m buffer.

Description:

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

Category: Wāhi Tūpuna/Wāhi tapu

Precinct: 10m buffer around awa

#2	Marae-nuku Pā.
	
<p>Location: Large Area located on the eastern bank of Te Awa Kairangi at the present site of the Lower Hutt Substation, Connolly Street. Mapped as a large area based on this description.</p>	
<p>Description: Waahi tapu (3, 16). Battle site (16). Mahinga kai (16). Pā and gardens (14). Low to low/moderate likelihood of physical remains to still be present there (15). A temporary pa built by Chief Taringa-kuri soon after settlers arrived. The significance of the site can be attributed to the highly productive land (good for kumara production) and close by river system which provided an additional rich food source. It was also close to a ferry crossing site (9). One of two transitional pā (with Motutawa) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm.</p>	
Category: Wāhi Tūpuna	Precinct: Precinct only

Commented [ML2]: The Pa was fenced and limited however there were cultivations in the area. Not a alrge area

#3	Motutawa Pā
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Location:

Located on the eastern bank of Te Awa Kairangi. Present site of Avalon Park with gardens extending southward.

Mapped based on this description, with boundary following the boundary of Avalon Park and the centre line of the Hutt River.

Description:

Waahi tapu (battle site) (16). Mahinga kai (16). **Value as a site of historic Māori occupation.**

One of two transitional pā (with Marae-nuku) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm. After this, Ngāti Rangatahi, Ngāti Haua and Ngāti Tama were removed from sections of land classed as pertaining to settlers (3).

Motutawa Pā was recorded as NZAA site R27/733. The specific location of Motutawa Pā has not be definitively determined, however, sources suggest that it was most likely within the current course of the river near or underneath the Kennedy Good Bridge. In this area it is unlikely that any physical evidence of the pa will remain.

Commented [ML3]: Again this was a more limited site

Motutawa was occupied by Ngāti Tama hapu of Ngāti Awa. Ngāti Tama left the area and returned to Kaiwharawhara in 1846 prior to the Battle of Boulcott farm. It is described as having been located on the eastern side of Te Awa Kairangi, directly opposite the site of the former Belmont Railway Station (Adkin, 1957:44). According to a plan dated to 1934 (SO 19490) the Belmont Station building was located at what is now 711 Western Hutt Road (approximate site of the present Belmont Hall (see purple star in Figure 3) before this section of the Wellington-Wairarapa Railway line was decommissioned and redirected through Taita. This suggests that the pa was close to the northern side of the Kennedy Good Bridge.

Motutawa Pā (R27/733) Historic records indicate that the pa was located just north of the Project Area within the current bed of Te Awa Kairangi.

High regional cultural significance as one of few known sites of Lower Hutt Māori occupation. Low likely archaeological values due to subsequent alteration of the area and probable position in current river bed. No visible remains-likely destroyed.

IMPERIAL SITE NUMBER:

METRIC SITE NUMBER: R27/733



Category: **Wāhi tupuna**

Precinct: **Precinct only**

#4

Te Mako Pā





Location:

Near Park Avenue in Eponi (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.

Mapped based on this description as a single point with a 50m buffer.

Description:

Pātaka (2, 6, 13).

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).

Category: Wāhi tupuna

Precinct: 50 m buffer

#5	Te Ahi a Monono
	
<p>Location:</p> <p>- Te Ahi-o-Manono (R27/742).</p> <p>Large area 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). 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).</p> <p>The old kainga site of Te Ahi a Manono also on the eastbank of the river was just north of Fort Richmond and has largely been overtaken by the development of the riverside parts of central Hutt City (12).</p> <p>Mapped as a large area based on this description.</p> <p>Description:</p>	



Figure 16 Detail of The Valley of the Hutt, Wellington Showing stockades and scenes of engagements, 1846 (from Cowan, 1922, Volume 1:90). Approximate location of Te Ahi-o-Manono-Kainga circled in red.

Kāinga (4, 8). Mahinga kai (4, 8, 12, 15).

One of the few known sites of Māori occupation, possibly the oldest in the area (15).

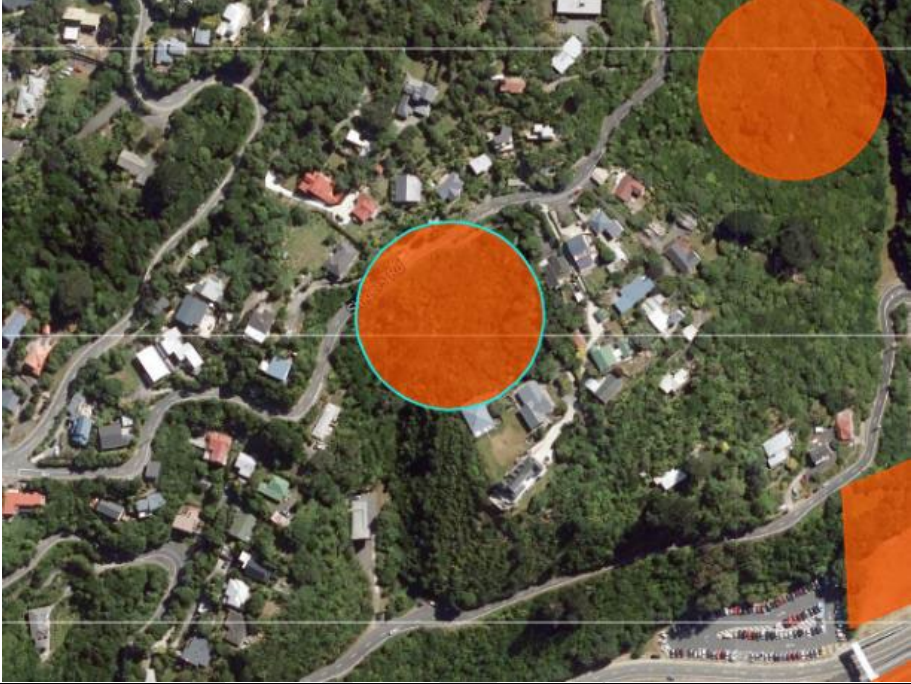
Low archaeological values due to probable position partly within current riverbed and general alteration to the wider area through flood events, stop bank construction and alteration to the river course (15).


The kainga known as Te Ahi Monono was named for an incident on the tiny island of Manono lying between Savaii and Upolu in Samoa


Category: Wāhi Tupuna

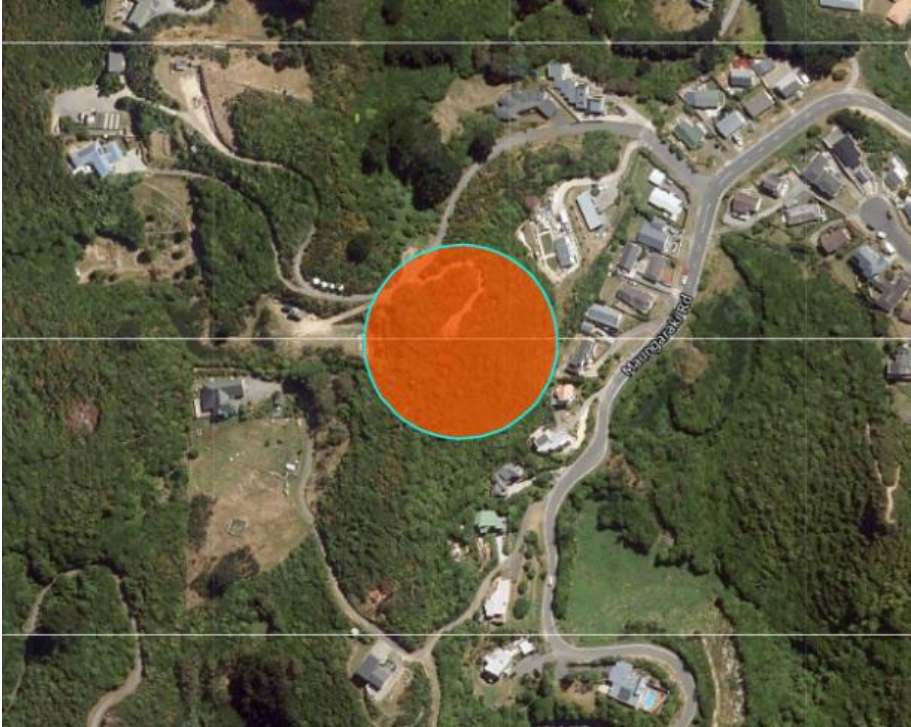
Precinct: Precinct only

#6	Te Tuarā-whati-o-Te Mana Urupā
<p>Location: The gorge above Pito-One railway station where a stream winds down to the old Catholic Cemetery (19). <i>Mapped with the legal boundaries of the current allotment with no buffer.</i></p>	
<p>Description: Named after the Ngāti Mutunga 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).</p>	
Category: Wāhi tūpuna	Precinct: 50m buffer

#7	Te Upoko o te Poaka
	
<p>Location: On or near Singers Rd, a branch of Korokoro Rd (1, 18). Located on the Western Hills north of Petone Railway Station (1, 18). Mapped as a single point based on this description, with a 50m buffer.</p>	
<p>Description: Hilltop site (1, 18). The final part of the name is probably a personal one, thus translating to ‘the head of Te Poaka’ (18).</p>	
Category: <u>Wāhi taputupuna</u>	Precinct: 50m buffer

#8	Te Ahi-parera
	
<p>Location: 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). On the northern and western side of the Tuara-whati Gully (19). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#9	Te Raho o Te Kapowai
	
<p>Location: 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). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: Hills (2). The range of great hills rising above the Korokoro Valley (19). Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19). The name infers he was very prolific and had many children (2).</p>	
Category: Wāhi tupuna	Precinct: 50m buffer

#10	Puke-tirotiro
	
<p>Location: In the Maungaraki Range, on the west side of Maungaraki Road, above Petone Railway Station (1, 2, 18). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
<p>Category: Wāhi tupuna/wāhi tapu</p>	<p>Precinct: 50m buffer</p>

Commented [ML4]: Puke Ariki should be somewhere in here – wahi tupuna
Location on the Mangarakau ridgeline

#11

Pito-one Pā



Location:

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).

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).

Mapped as a very large area in the western end of Petone.

Description:

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

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).

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).

<p>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).</p> <p>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).</p> <p>With the establishment of the Native Land Court soon after 1865, Māori were able to subdivide the land and sell it to parties other than the Crown (2, 19, 21).</p> <p>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).</p> <p>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 and 19 were taken under the Public Works Act for railway purposes and roads (2, 19, 21).</p> <p>The original inhabitants re-erected their village a little distance inland (see Pito-one Pā II) (18).</p>	
Category: Wāhi tupuna/tapu	Precinct: 100m buffer


#12	Pito-one Pā II
Not mapped	
<p>Location:</p> <p>At a position on the Te Tuarā-whati-o-Te Mana stream (18).</p> <p>East of Hutt Sections 1, 2 and 3 (21).</p> <p>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).</p> <p>Extended as far as around 85 The Esplanade (21).</p> <p>Around Jackson St at the site of the old Petone West School (now Countdown Supermarket) (2).</p> <p>Approximately where the Odlin's timber yard eventually stood (21).</p> <p><i>Not mapped.</i></p>	
<p>Description:</p> <p>Pā. Gardens (11).</p> <p>Pito-one Pā II resulted from the move of the original site to the foreshore (2).</p> <p>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).</p> <p>This was a circular pā with a single perimeter fence (2, 21). 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).</p> <p>Pito-one Pa, along with the Pa in Wellington City, declined rapidly in the 19th century and was abandoned by 1890 (11).</p> <p>The village, by then disused, burnt down sometime after 1875 (21).</p>	

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).

Category: **Wāhi tupuna/tapu**

Precinct: **Precinct only**

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#13	Te Puni Urupā
	
<p>Location: 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 Urupā at Te Puni Street, then eastwards along the old beach as well as towards the harbour. (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). <i>Mapped as the current legal boundary of the property.</i></p>	
<p>Description: The urupā of primarily the Te Puni whānau and other whānau of Pito-one Pā and Te Tatau o Te Pā (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).</p>	

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 tombstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18).
- Te Kaeaea/Tarangikuri – Ngāti Tama chief of Motutawa Pā (site unknown) was buried here by Te Atiawa (3, 18)

The urupā is placed approximately **on beside** the site of the original Pitoone Pā (18).


Category: wāhi tapu/tupuna

Precinct: 100m buffer

#14	Te Tatau o Te Pō Marae
	
<p>Location: Currently located at 437 Hutt Road (2). <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: The oldest standing Marae 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 Pō is the name of the whare wananga (school of learning) from Nga Motu in Taranaki (11). It followed an earlier wharenuī of the same name which was located in the vicinity of the present Te Puni Urupā in Te Puni Street (2, 11). Has close association to the Te Āti Awa hapū of the original Pitoone Pā - Ngāti Tawhirikura and Ngāti Te Whiti (8). This site is a Māori Reservation (2).</p>	
Category: wāhi tapu	Precinct: 50m buffer

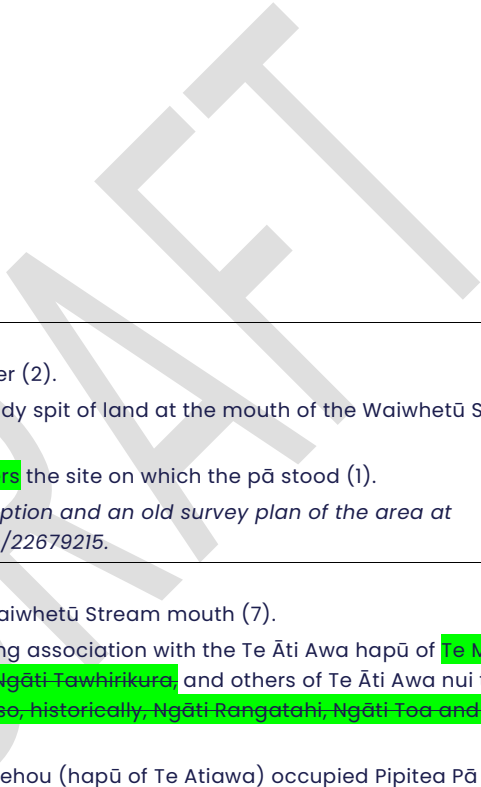
#15	Honiana Te Puni Reserve
	
<p>Location: Currently located at 11 The Esplanade. <i>Mapped as current reserve boundary.</i></p>	
<p>Description: Named after for Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangi and Rau-Mahora (19). His people settled in Whanganui-a- Tara, and by about from around 1832, he was fully established at his pā on the beach at Pito-one (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 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).</p>	
<p>Category: wāhi tupuna/wai tapu</p>	
<p>Precinct: precinct</p>	

#16	Pae Tutu Village
	
<p>Location: 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). <i>Mapped as a single point based on this description with a 50m buffer.</i></p>	
<p>Description: Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hikoikoi and Waiwhetū pā (8, 18). Originally built as a fortified Pā on an island 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).</p>	
Category: <u>wāhi taputupuna</u>	Precinct: 50m buffer

#17	Hīkoikoi Pā
	
<p>Location:</p> <p>Located near the current Hīkoikoi Reserve on the right bank (western side) of the Hutt River (2, 18).</p> <p>Hīkoikoi and Waiwhetū Pā are located on either side of the river mouth (6).</p> <p>Located around Marine Parade and McEwan Park (7).</p> <p><i>Mapped as the reserve area extended to the river mouth.</i></p>	
<p>Description:</p> <p>Tauranga waka (16). Mahinga kai (16). Ara waka (16).</p> <p>Hīkoikoi Pā has a strong association with Te Āti Awa hapū of Te Matehou - Ngāti Hamua, Te Whiti, Ngāti Tawhirikura, and others of Te Āti Awa Nui Tonu including Ngāti Tama, Ngāti Rangatahi, Ngāti Toa Rangatira and Ngāti Haua (4).</p> <p>The population of Hīkoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetū Pā (7).</p> <p>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).</p> <p>The Tory arrived at a site near Hīkoikoi Pā in 1839, bringing with it the New Zealand Company officials (2).</p>	
<p>Category: wāhi tupuna, wai tapu</p>	<p>Precinct: precinct</p>

DRAFT

#18	Pūhara-keke-tapu
	
<p>Location: Left bank of Waiwhetū Stream, opposite Hutt Park (2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle ground. 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#19	Waiwhetū Pā
<p>Map</p> 	
<p>Location:</p> <p>On the eastern side of the river (2).</p> <p>The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7).</p> <p>A cemetery new marks borders the site on which the pā stood (1).</p> <p><i>Mapped based on this description and an old survey plan of the area at https://natlib.govt.nz/records/22679215.</i></p>	
<p>Description:</p> <p>Pā. Mahinga kai – linked to Waiwhetū Stream mouth (7).</p> <p>Waiwhetū Pā area has a strong association with the Te Āti Awa hapū of Te Matehou – Ngāti Hamua, Ngāti Te Whiti, Ngāti Tawhirikura, and others of Te Āti Awa nui tonu including Ngāti Tama, and also, historically, Ngāti Rangatahi, Ngāti Teo and Ngāti Haua (4).</p> <p>Ngāti Haumia Hamua/Te Matehou (hapū of Te Ātiawa) occupied Pipitea Pā along with Hīkoikoī and Waiwhetū Pā after Ngāti Mutunga and Ngāti Tama migrated to Wharekauri in 1835 (6, 7).</p> <p>Settlement pressure around the Thorndon area led many that occupied these pā to move and be with their kin an Waiwhetū Pā (6).</p> <p>The Waiwhetū Pā reserve made by Col William McCleverty in 1848 confirmed the harbour frontage and included parts of the Hutt River (7).</p> <p>The massive 1855 earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change (8).</p>	

More floods were to follow and river control works started to provide flood protection (8).

The acquisition of Waiwhetū 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 Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2).

Owhiti Urupā is associated with Waiwhetū Pā (6, 7).

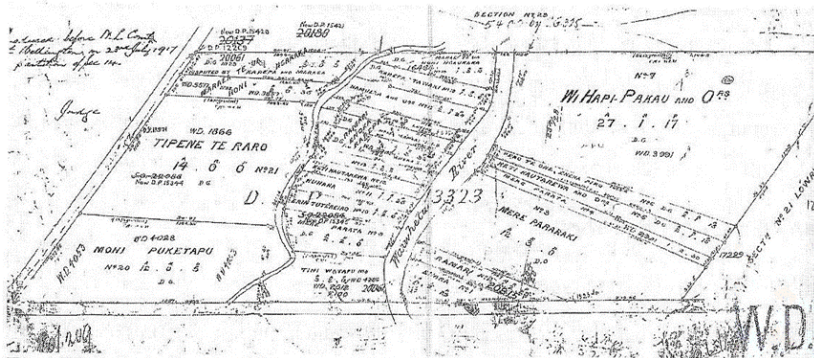
Category: wāhi tapu/tupuna

Precinct: 100m buffer

#20	Ōwhiti Urupā
	
<p>Location: Located adjacent to the old Waiwhetū Pā (2). Near the mouth of the Waiwhetū Stream (2). Seaview Road. <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: Ōwhiti Urupā is actually associated with the original Waiwhetū and Hīkoiko Pā (7). Ōwhiti Urupā is all that remains of Te Matehou (hapū of Te Atiawa) lands (9). Still in use today (2).</p>	
<p>Category: wāhi tapu</p>	<p>Precinct: 50m buffer</p>

#21	Waiwhetū Marae
	
<p>Location:</p> <p>Currently located at 21 Puketapu Grove. The block extended west to Waiwhetū Road, south to Whites Line East and through Puketapu Grove to Te Whiti Park which was all once a part of Section 19 (6)</p> <p><i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description:</p> <p>The original Waiwhetū Pā was taken under the Public Works Act for river protection works (Matiu Jennings, personal communications).</p> <p>The Waiwhetū Tribal Committee later sought Council support for a proposal to the Native Minister to build a “model pā” on 30 acres of the site, which would home 25 families, a meeting house, dining room, and other marae facilities. Waiwhetū Marae was opened in 1960. (2).</p> <p>Waiwhetu Marae is located in Hutt Section 19 – the approximately 100 acre block awarded to Waiwhetu Pa in 1847 and then occupied as Waiwhetu Pa near the mouth of the Waiwhetu Stream now flows into the Hutt River. 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. The people of Hutt Section 19 were not only from Waiwhetu Pa but also included their Te Matehou relations from Pipitea Pa which had been overtaken in the colonisation process (6).</p>	
Category: wāhi tupuna	Precinct: no buffer

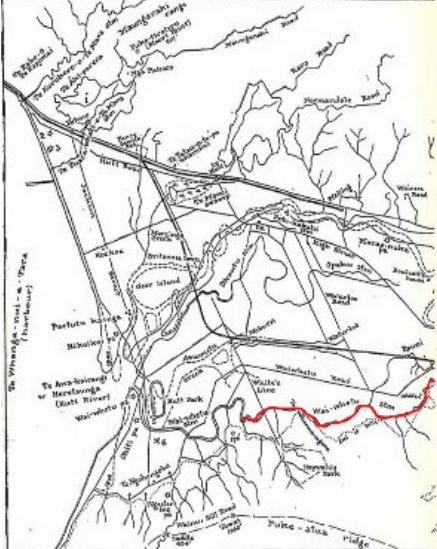
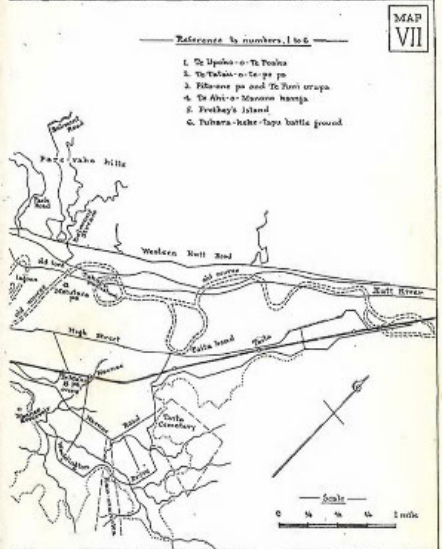
[Suggest adding Hutt Section 19](#)





First Waiwhetu Survey Plan – 1878 (Land Info NZ Ref: WD 176)


Hutt Section 19

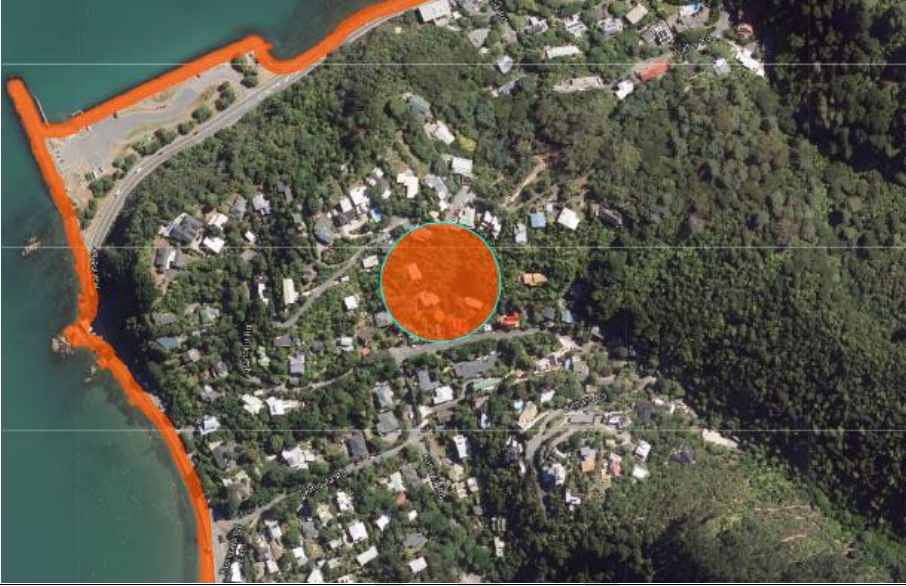
Hutt Section 19 (approximately 106 acres) which was Crown Granted through the McCleverty award of 1847. Grey had purchased the section from a settler after recognising that Waiwhetu Māori have not been adequately provided for. They were also to get Hutt section 57 (125 acres) which extended up the hill at what is now Fraser Park extending across Te Awa Kairangi around Hebden Cresnet at Taita and part of Section 58 (15 acres) east of Section 58 at Taita. Parts of this land was taken for river works and for railway purposes. These blocks were never occupied by Māori. ???

#22	Te Whenua Ngaro
	
<p>Location: Along the Waiwhetu Steam (2, 18). <i>Not mapped. Location unclear.</i></p>	
<p>Description: 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 1870's 1870's Te Whenua Ngaro became the home of Taniora Mana Love and Josephine Te Amo (sister of Wi Tako Ngatata) (2, 18).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>


#23	Ngutu-ihe Pā
	
<p>Location: Above the junction of Hutt Park Rd & Gracefield Rd (1, 7, 18). Located on the end of a projecting spur from Pukeatua ridge, and below the existing Wainui-o-mata Road (1, 2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Pā site. Belonging to Ngāti Ira (2, 18). The name means the beak of the garfish (2, 18).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

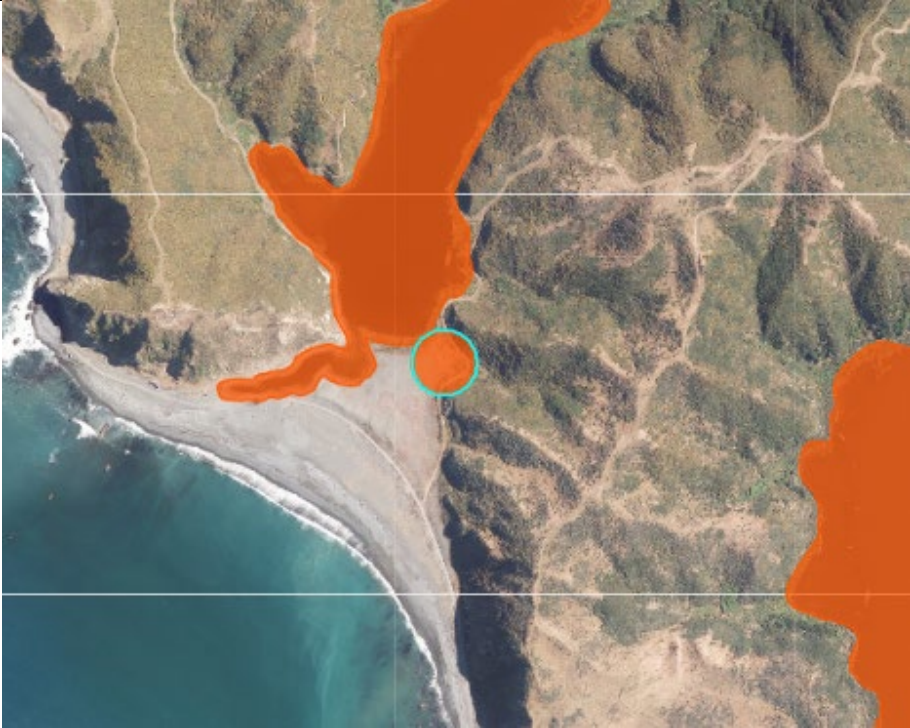
#24	Te Ngohengohe
	
<p>Location: Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2). Eastern side of the Hutt Valley plain, about half a mile from the harbour margin (18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle site 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 Ngāti 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

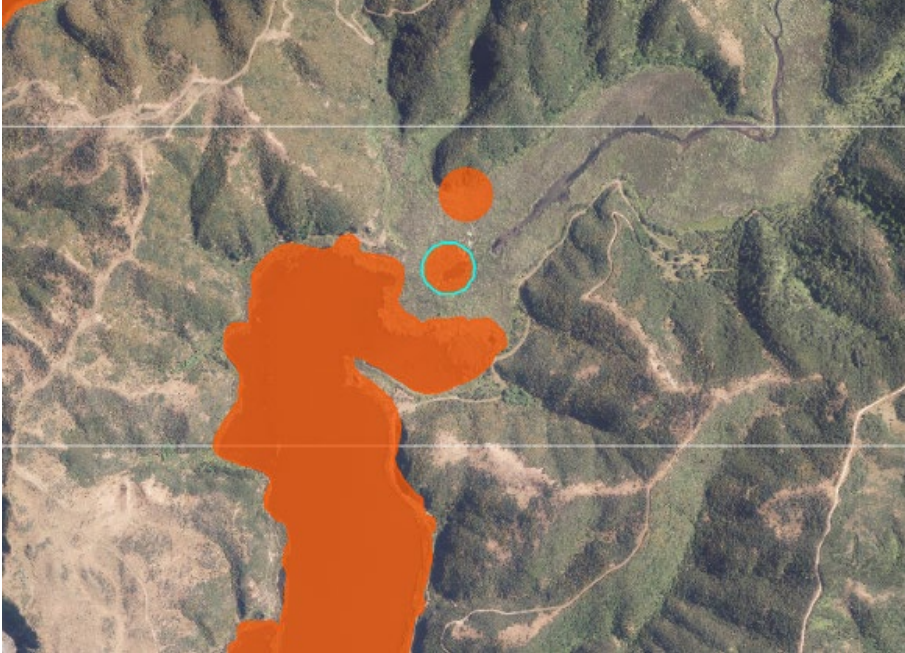
#25	Ngau Matau
	
<p>Location: Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18). <i>Mapped as the seaward most area of Point Howard.</i></p>	
<p>Description: Mahinga kai (2) Important site for fishing and food gathering. This headland now called Point Howard had the traditional name with the meaning of 'bite the fishhook' is still as significant a fishing spot today as it had been for Māori in much earlier times. (2).</p>	
Category: wai tapu	Precinct: 50m buffer

#26	Whiorau Pā
	
<p>Location: Lowry Bay and York Bay (1). Mapped as the current location in the District Plan with a 50m buffer.</p>	
<p>Description: Settlement (pā) (1, 5). Mahinga kai (1, 5). 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 – <u>Te Atiawa</u> upon their leaving for Wharekauri by Te Mana (chief at Pito-one and kin to Te Matangi) (10).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

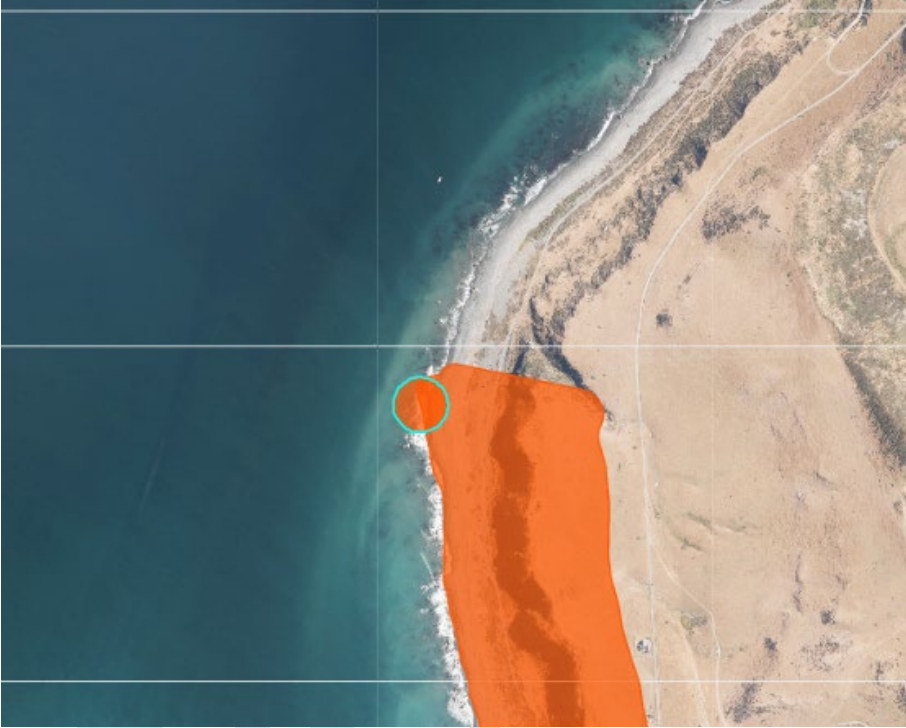
#27	Ōruamātoro Pā
	
<p>Location: Days Bay</p> <p><i>Mapped as three locations currently mapped in the District Plan, connected together and with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (5). Urupā (2).</p> <p>This was a Ngāti Ira fortified pā however the name can also apply to the bay. Said to have been built by Te Hiha. Possible urupā/burial ground.</p>	
<p>Category: <u>wāhi taputupuna</u></p>	<p>Precinct: 50m buffer</p>

#29	Paraoa-nui Kāinga
	
<p>Location: 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). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Kāinga. Mahinga Kai. This was probably a fishing village used from time to time (2). here 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#30	Ngā Hu and Ngā Rerenga
	
<p>Location: 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). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

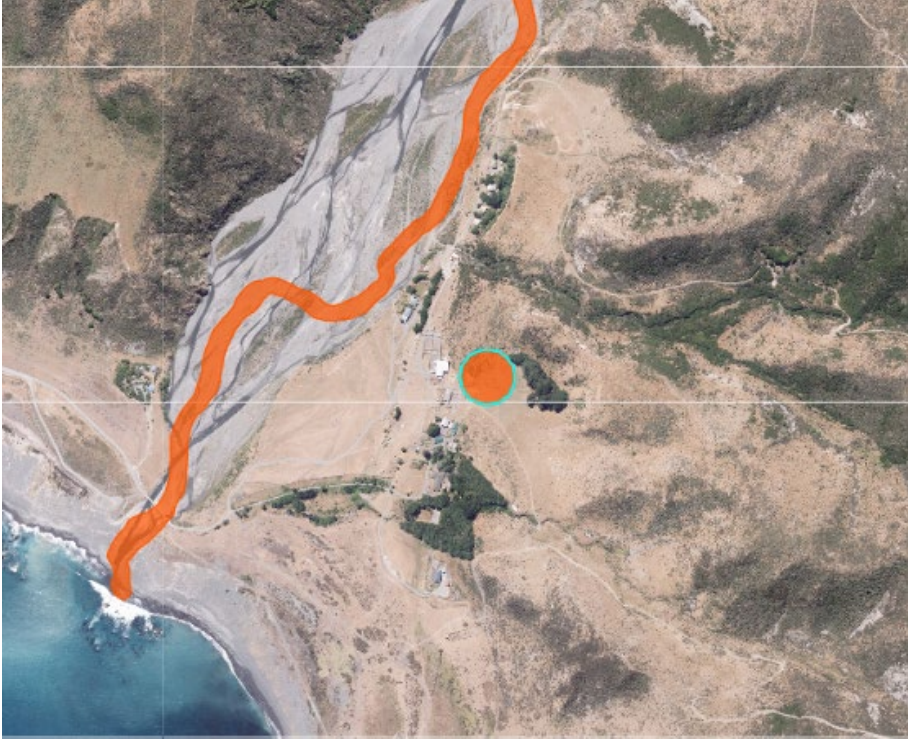
#31	Takapau-rangi
	
<p>Location: Upper end of Kohangatera Lagoon (10). In the Rimutaka foothills, east of Pencarrow Head (10). <i>Mapped as an approximate point at the top of Kohangatera, with a 50m buffer.</i></p>	
<p>Description: A temporary settlement or refuge in case of emergency for the women and children of Parangarahū Pā (10). This site was so remote it could only be accessed on one side by waka (10).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#32	Te Rae Akiaki
	
<p>Location: Pencarrow Head <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Headland Name means 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer


#33	Te Rae o Pāua
	
<p>Location: Fitzroy Bay (2, 18). Located between Pencarrow Head and Baring Head (2, 18). <i>Mapped near a location from the current District Plan (SAR12) but updated to be closer to the headland, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai Minor headland with connection to seafood gathering (2). The name appears to mean 'the promontory or coastal salient of Paua', the last element being a personal name vs the shellfish as this would appear as 'Te Rae-paua.' 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).</p>	
<p>Category: wāhi tupuna/wai tapu Precinct: 50m buffer</p>	


#34	Parangarāhu Pā
	
<p>Location:</p> <p>Pā located at the eastern angle of Fitzroy Bay, over 2 ½ miles east of Pencarrow Head (2).</p> <p>Located on the Baring Head block (10).</p> <p>The Pā was likely to have extended from the northwestern side of the park near the existing road and along the wheat fields and the stone wall to the Okakaho stream (10).</p> <p>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).</p> <p><i>Mapping needs to be checked.</i></p>	
<p>Description:</p> <p>Pā (2). Kāinga (2). Mahinga kai (2). Urupā (10).</p> <p>Parangarāhu was the ancient pā/fortified village of Ngāi Tara who had developed settlements along the South Wellington coast from the earliest period of Māori Settlement (2).</p> <p>Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (10).</p> <p>Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later usage (2).</p>	
<p>Category: wāhi tapu/wāhi tupuna</p>	<p>Precinct: buffer site 100m</p>


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#35	Ōrongorongo Pā
	
<p>Location: [NZ Archaeological Association Reference R28/25, R28/24, R28/16].</p> <p>One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1).</p> <p>Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2).</p> <p><i>Mapping needs to be checked.</i></p>	
<p>Description:</p> <p>The visible complexity of circular pits indicates that a substantial occupation of Māori going back many centuries took place at this site (1).</p> <p>Many archaeological discoveries of house sites, middens, pits, adzes, stonewalls and fishhooks have been made since 1964 (1).</p> <p>There are a number of archaeological sites. There are a number of sites on the left bank of the Ōrongorongo river mouth including house sites, middens and find of adzes and other signs of Māori occupation of the area over many centuries (2).</p>	
Category: <u>wāhi taputupuna</u>	Precinct: <u>buffer 100m</u>

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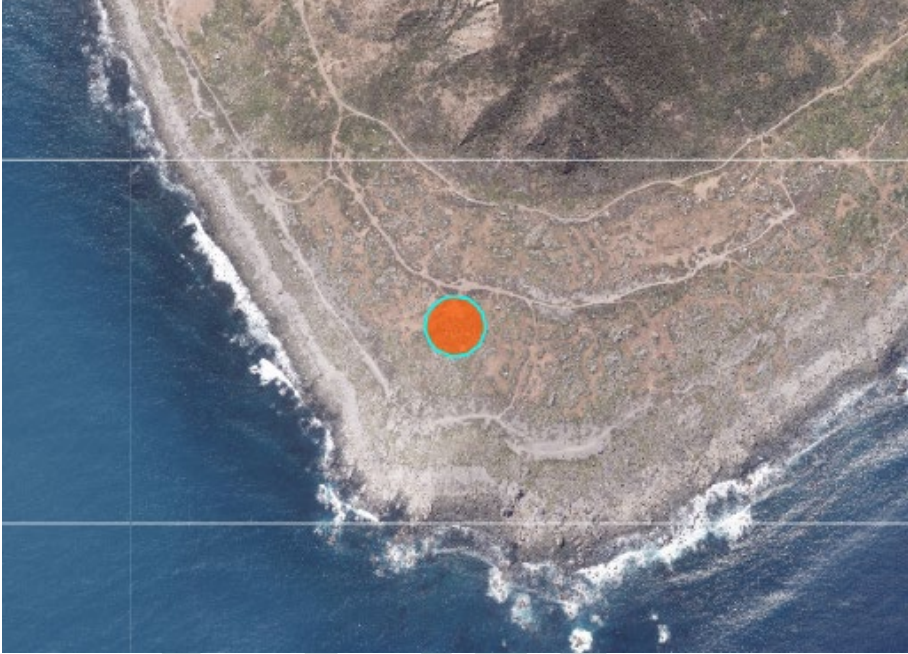
#36	Te Raina Pā
	
<p>Location:</p> <p>Located approximately halfway between the Wainuiomata and Ōrongorongo rivers (1, 2).</p> <p>Some references appear to show the Pā high up on the coastal escarpment, however other evidence indicates that it was on the coastal platform at the base of the escarpment (2).</p> <p>The location was probably in the vicinity of the grove of karaka trees (2).</p> <p>A place between Turakirae Head and Baring Head (18).</p> <p>Just east of the Wainuiomata stream (18).</p> <p><i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description:</p> <p>A former fortified pā (1, 2, 18).</p> <p>The karaka groves are a sign of habitation along the coast in particular as a food source for the Pa (2).</p> <p>Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: buffer 50m</p>

#37	Te Wera
<div> <div> R28/8 - Reef </div> <div> <p>Copied from G.L. Adkin "Ethnographic Notebook" 28. Deposited in Alexander Turnbull Library.</p>  </div> </div> <div>te 28/8 copied from G.L. Adkin 'Ethnographic Notebook 28' held at the Alexander</div>	
<p>Location: Best's 1916 map places the site about 1km north of Baring Head (2). Spot in Fitzroy Bay (2).</p>	
<p>Description: Large rocky outcrop. Rock shelter. Midden. R28/15 Baring Head Cave/Rock shelter Te Wera – this site has a very prominent rock with an overhang on the south side with midden material. 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 placename (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).</p>	
Category: wāhi tapu/tupuna	Precinct: buffer 50m

#38	Ōrua-poua-nui
	
<p>Location:</p> <p>Baring Head 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).</p> <p>NZAA reference R28/43 notes that pit/terrace features are spread over about 300m, along the foot of the cliffs (1).</p> <p>NZAA reference R28/12 identified a scatter of middens and oven stones 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).</p>	
<p>Description:</p> <p>Orua-Pouanui/Baring Head/Parangarahu is a significant Maori cultural landscape for the Te Atiawa/Taranaki Whanui tangata whenua.</p> <p>Mahinga kai (1, 16). Whenua kai (9). Kāinga (16). Tohu ahurea (16). Wāhi tapu (16). Wāhi tūpuna (16).</p> <p>Orua-poua-nui recognises the headland as a significant cultural site (2).</p> <p>If divided, O-rua-Pouanui is translated to 'the place of the den or retreat of Pouanui'.</p> <p>On this assumption, Pouanui and Paua (of the neighbouring site of Te Rae-Paua) may be one and the same person (2, 18).</p> <p>Believed by Best to be the vernacular name of Baring Head (18).</p> <p>Species collected here include paua, cooks turban, rock cockle and cats eye (1).</p> <p>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).</p>	

Category: wāhi tapu/tupuna	Precinct: buffer 50m
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#39	Tūrakirae
	
<p>Location: Western headland of Palliser Bay (18). <i>Mapped as an approximate point on the headland with a 50m buffer.</i></p>	
<p>Description: Pā (1). Headland and boundary marker between tribes (2). Headland and agreed boundary that served as an important marker between Ngāti Kahungunu 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 (matuāiwi) of Remutaka comes down (turaki) to sea-level (18). The wetland at this site has outstanding indigenous biodiversity values – representativeness, diversity and rarity (16).</p>	
Category: <u>Wai taputupuna</u>	Precinct: 50m buffer

#40

Korokoro Bush

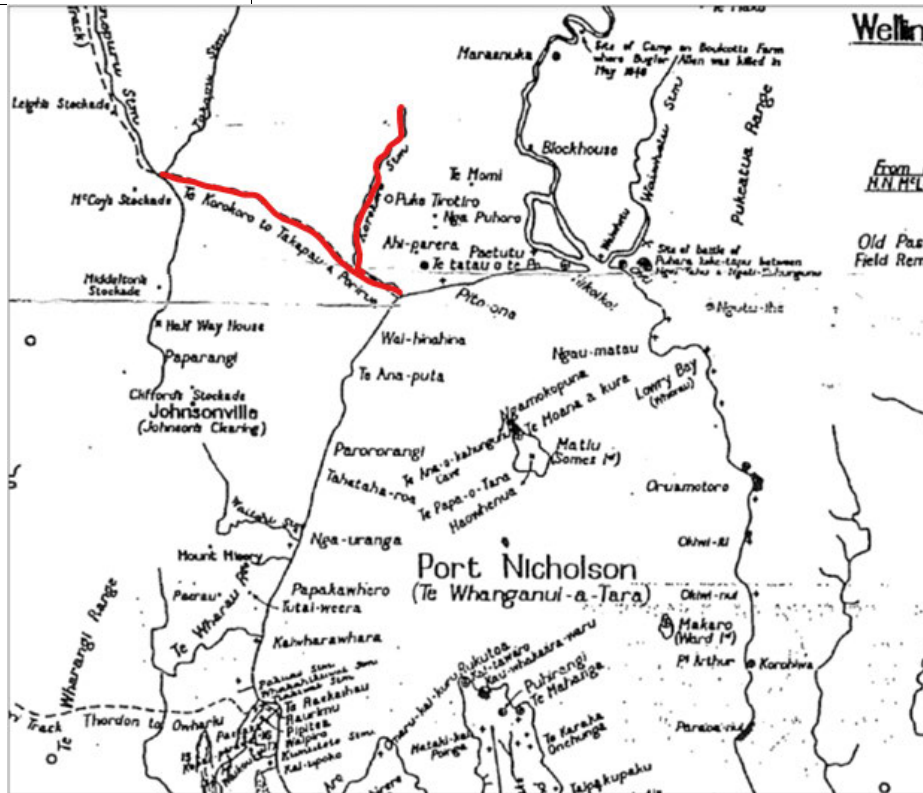


Figure 48: Detail of Best and McLeod's 1925 map of the area between Pukerua and Port Nicholson. Maori place names including Pito-one and Te Tatau-o-te-po.

Location:

-

Description:

Lowland forest on hill country. Te Korokoro o Te Mana (The throat or food supply of Te Mana), an area with a long and storied history speaks of its significance to local iwi and hapū as an area of abundance and source of sustenance and in more recent times, an area of great importance to local Te Āti Awa whānau.

One is that Te Mana, a chief of Ngāti Mutunga, named the valley after himself, likening it to his throat (korokoro) in order to taunaha or claim it as a possession for himself and his descendants. Another is that as the Te Āti Awa heke approached Te Whanganui-a-Tara, one of the Ngāti Mutunga chiefs named Te Poki claimed for his

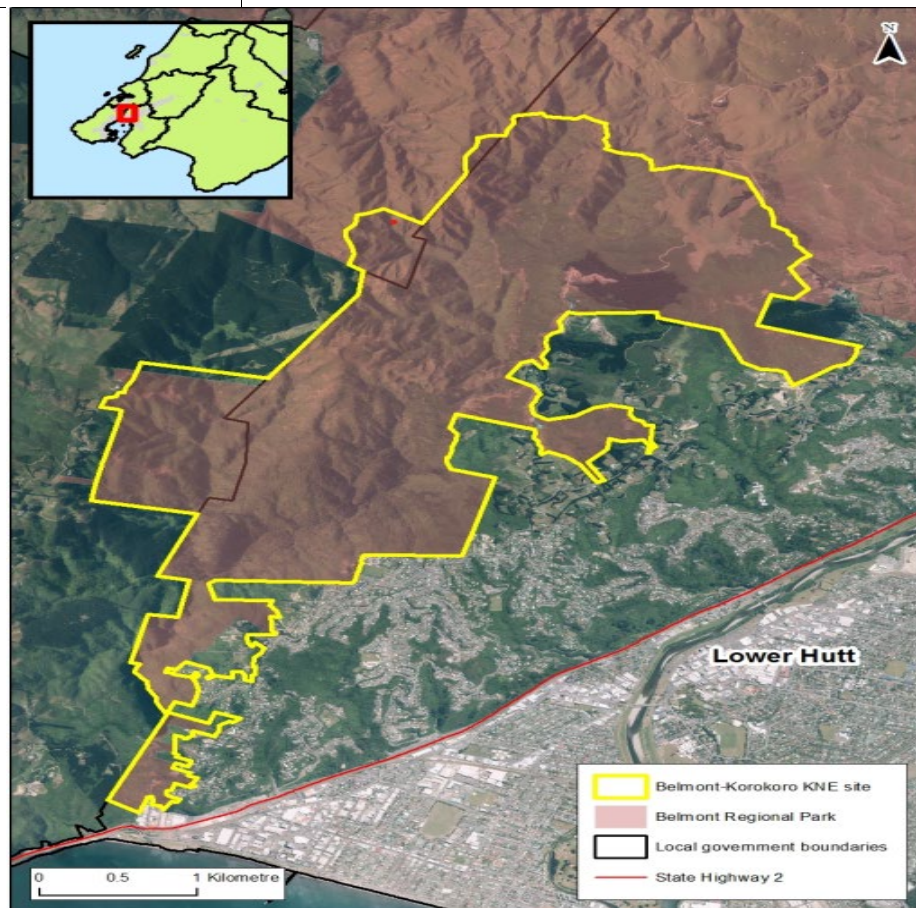
own the gully and delta of the Korokoro by saying: 'Ko te korokoro tenei o tāku tamaiti' (this place is the throat of my child).	
Category: Taonga Taiao	Precinct: precinct

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#41	Korokoro Stream Bush
Not mapped	
Location: -	
<p>Description: The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos.</p> <p>The Korokoro Stream winding its way down from the hills, provided a source of sustenance and nourishment for Pito-one pā. The clear, flowing waters supporting the growth of native plants and provided a habitat for abundant food supply with tuna (eel), kōkopu, piharau/korokoro (lamprey) and īnanga (whitebait) being common. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā. An Urupā lies on the lower slopes of Korokoro hill and is where Ngāti Te Whiti rangatira Wī Tako Ngātata lies although many more unmarked graves lie within the wider urupā site. Currently known as the Korokoro Catholic Cemetery, the land for this site was gifted by Hōniana Te Puni to the Hāhi Katorika in 1853 to provide a wāhi tapu to bury their mate. The gorge in which it sits under was known by the name Te Tuarā-whatī-o-Te-Mana which translates to Te Mana's Broken backbone.</p>	
Category: Taonga Taiao	Precinct: precinct

#42

Korokoro Recreation Reserve



Location:

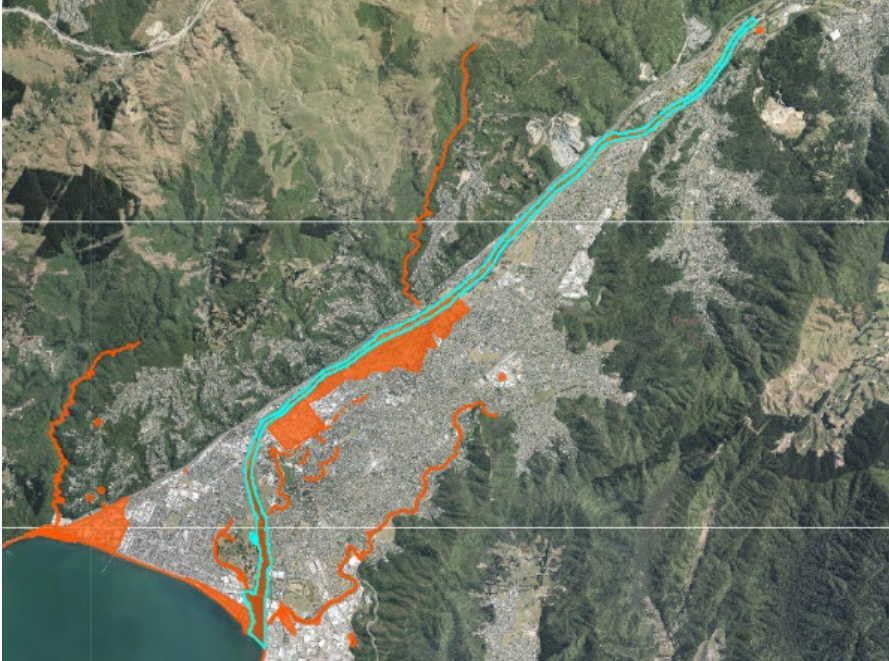
Maungaraki Road, Korokoro

Description:


Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity.

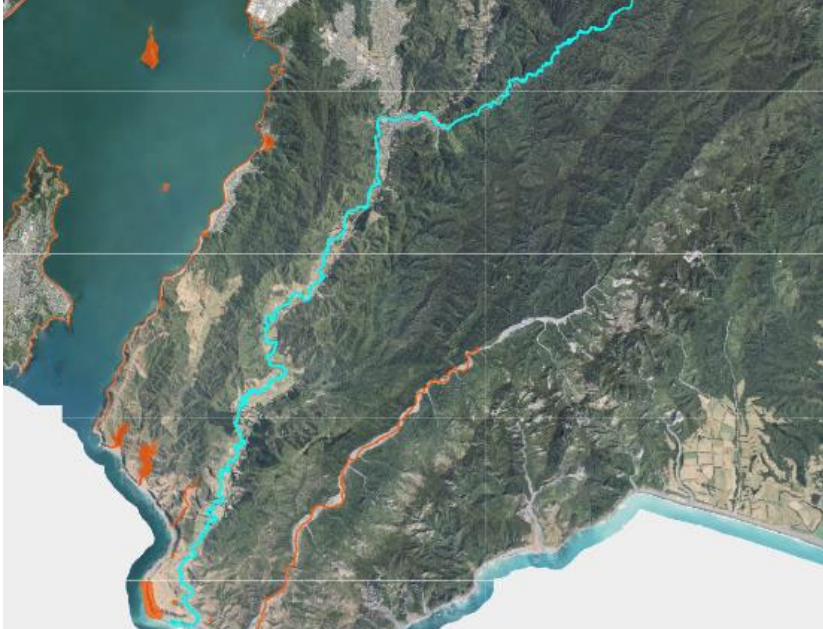
Category: Taonga Taiao

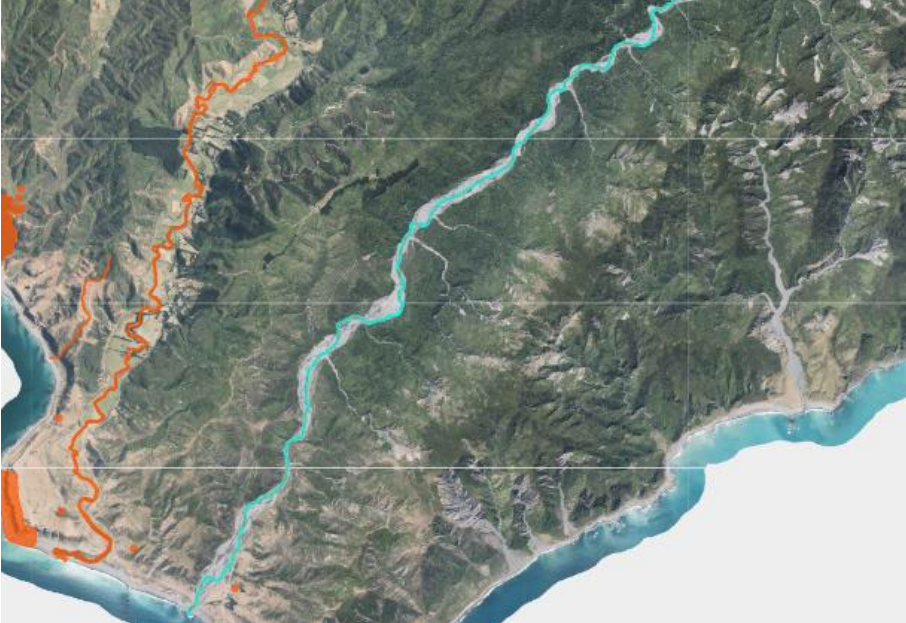
Precinct: Precinct


#43	Te Awa Kairangi
	
Location: <i>Mapped as the full length of Te Awa Kairangi that is in Lower Hutt, with a 10m buffer.</i>	
Description: <p>Mahinga kai (16). Pā (16). Tauranga waka (16). Taunga ika (16). Ara waka (16).</p> <p>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).</p> <p>Te Awa Kairangi meaning the bringer of food from the heavens or the highly treasured waters (14).</p> <p>In later periods it was also known as Heretaunga and Te Wai-a-Orutu (7, 14, 18).</p> <p>Te Awa Kairangi is a taonga and awa tupua (treasured ancestral river) for Ngāti Toa Rangatira and Taranaki Whānui (16, 17, 20).</p> <p>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).</p> <p>Along this river sites were also maintained for rituals and ceremonies relating to the everyday activities of iwi (16).</p>	
Category: Wai tapu/Taonga Taiao	Precinct: buffer 10m


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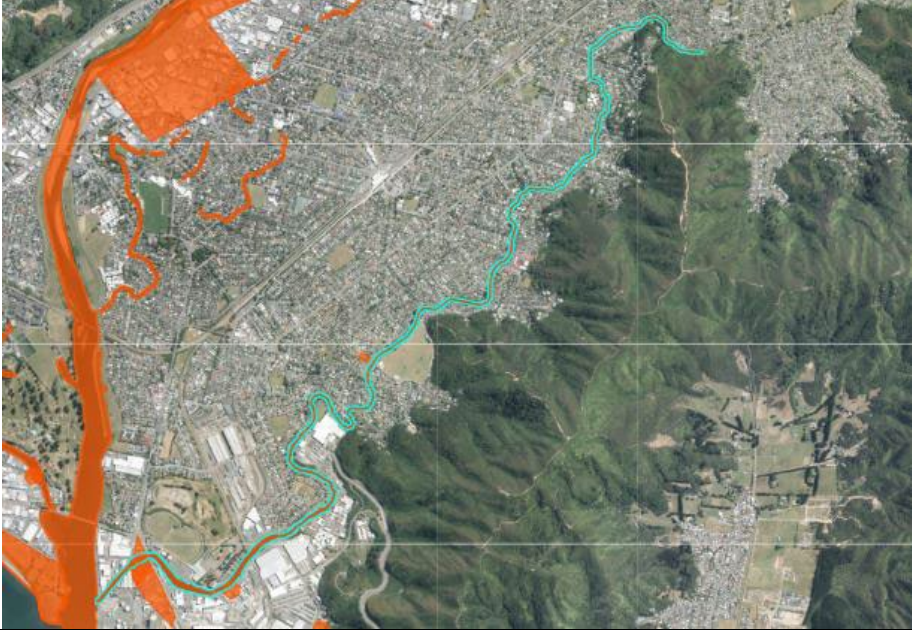
#44	Te Korokoro o Te Mana
	
<p>Location: The site represents the entire Korokoro stream, gully and delta, but should be recognised at the mouth (2, 17, 18). <i>Mapped as the full length of Te Korokoro o Te Mana, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (16, 17). Wāhi tapu (16). Wāhi ahurea (17). Puna Rongoa (16, 17). It was thought that Te Mana was the son Te Poki (2, 18). 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). It was the source of a high-quality drinking water 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).</p>	
Category: Taonga taiao	Precinct: buffer 10m

#45	Wainuiōmata River
	
<p>Location: 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 Wainuiōmata. 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). <i>Mapped as the full length of the River, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (8, 16, 20). Puna Rongoa (17). The Wainuiōmata 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). The small, forested streams of the Wainuiōmata and its tributaries, such as Catchpool Stream, are wai tapu, which are sacred places where rituals and ceremonies were practised by Mana Whenua (17).</p>	
Category: Wai tapu/wāhi tapu	Precinct: 10m buffer

#46	Ōrongorongo River
	
<p>Location: 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). <i>Mapped as most of the length of the River, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (16). Tauranga waka (16). Wāhi tapu (16). Puna Rongoa (17). Wetland (17). 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).</p>	
Category: <u>Wai taputupuna</u>	Precinct: 50m buffer

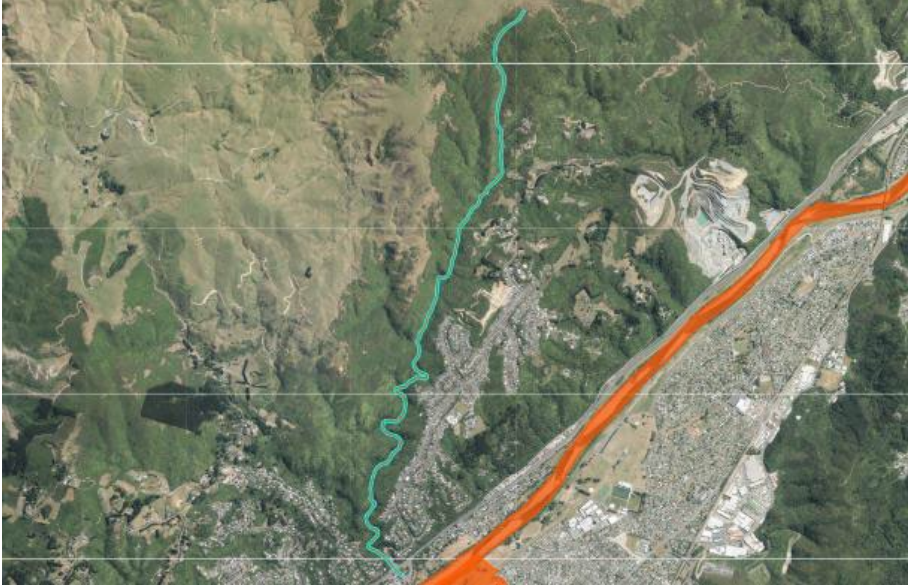
#47	Ōkakaho Stream
	
<p>Location: In Fitzroy Bay, east of Kōhanga-te-rā lagoon (2, 18). <i>Mapped as the full length of the Stream, with a 50m buffer.</i></p>	
<p>Description: Kāinga (2, 16). Māhinga kai (16). Tauranga waka (16). Site of a small Ngāti Awa village (2, 18). The stream enters the sea a 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).</p>	
Category: wai tapu	Precinct: buffer 50m


#48	Ōkautu Awa
	
<p>Location: Parts of this remain today as a landscape feature around the Civic Centre. <i>Mapped as the full length of the Stream, with a 10m buffer (note: some bits are not shown, where the stream has been culveted).</i></p>	
<p>Description: Māhinga kai (4) The verb 'kautu' meaning to wade has this known as the "fording creek" (4). Later it became known as the Opahu or Black Creek (18). The stream was not only a source of water but also of food with tuna/eel and kokopu being relatively abundant (4). Since colonisation many of the stream disappeared in whole or part into drains and culverts (4).</p>	
Category: Wai tapu	Precinct: 10m buffer

#49	Waiwhetū Stream
	
<p>Location: <i>Mapped as the length of the Stream, with a 10m buffer (note: may need to be extended).</i></p>	
<p>Description: Pā (16). Urupā (16). Kāinga (16). Tauranga waka (16). Māhinga kai (16). Wāhi Tapu (battle site) (16). Ara waka (16). The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (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).</p>	
<p>Category: wai tapu/wāhi tupuna Precinct: 10m buffer</p>	

#50	Rotokākahi Stream
Not mapped	
<p>Location: Leading into the Ōkautū was a small stream called the Rotokākahi Stream, later filled during colonisation with its area becoming the Lower Hutt CBD (TW chapter).</p>	
<p>Description: The streams were a source of both water and food with tuna (eels), some species of kōkopu, inanga and piharau (TW chapter).</p>	
Category: wai tapu	Precinct: 10m buffer


#51	Te Awamutu
<p>Not mapped</p>	
<p>Location: Gracefield, Lower Hutt. Newspaper clipping relating to the re-channelling of Te Awamutu Stream from the original point at Elizabeth Street on the eastern side of Hutt Park into the Waiwhetū Stream near the Hutt Park Motor Camp to the new course from Elizabeth Street to the southwestern side past the main entrance of the raceway and into the Waiwhetū Stream (22).</p>	
<p>Description:</p>	
Category: wai tapu	Precinct: 50m buffer

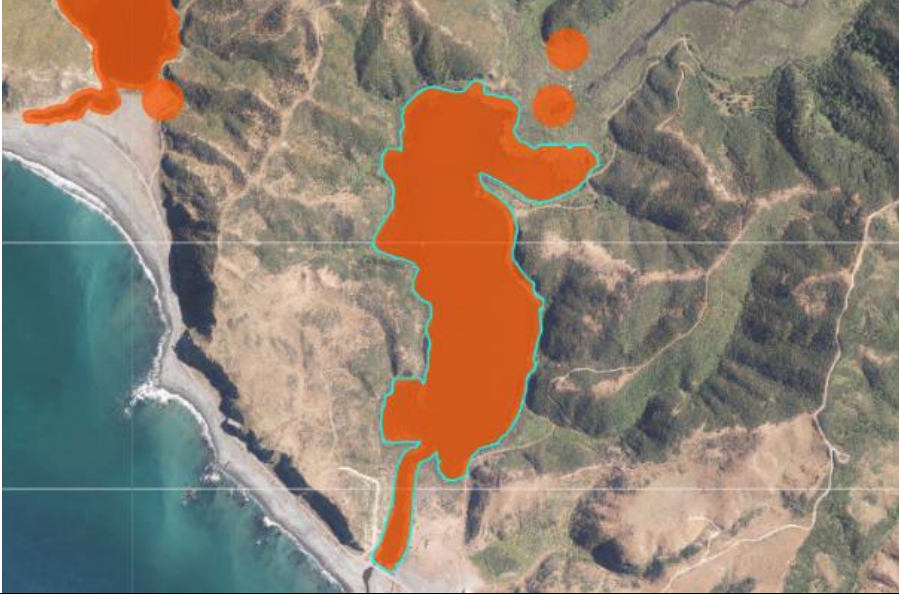
#52	Speedy's Stream
	
<p>Location: Kelson (12). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: Speedy's Stream drains a small, steep, forested catchment on the western side of the suburb of Kelson (23). Approximately 0.5km is maintained by GWRC (12). This stream too would only attract minor works which are likely to have only minor effects (12).</p>	
<p>Category: wai tapu</p>	<p>Precinct: buffer 10m</p>

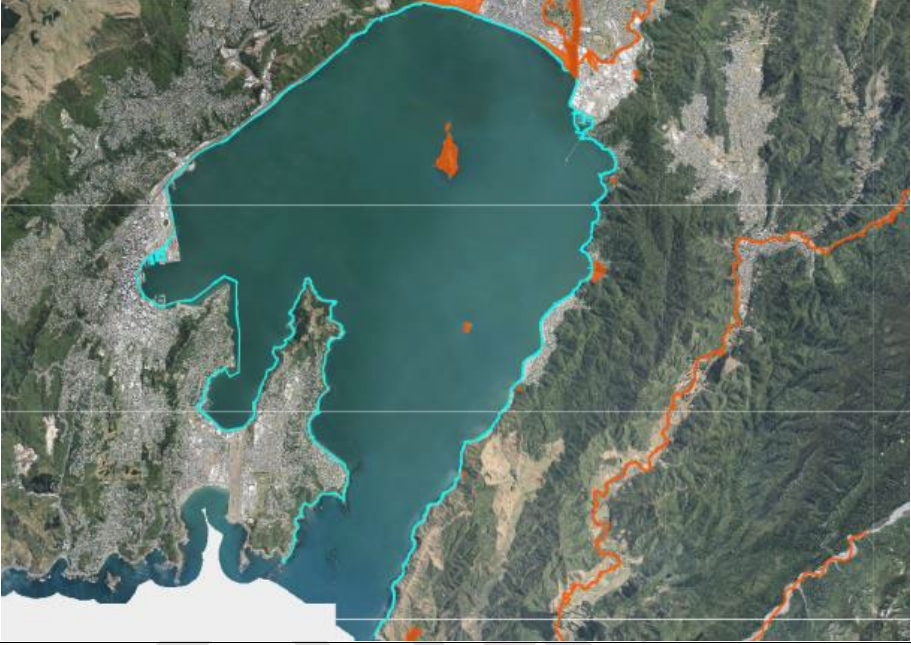
#53	Te Mome Stream
	
<p>Location: Flowed from the Te Mome Swamp, northwest of Alicetown to the western edge of Gear Island, immediately east of the suburb of Ava (8). Today, it joins the Hutt River on its true right bank via a culvert under Waione Street, approximately 100m west of the Estuary Bridge (8). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (8). Te Mome stream and Swamp were considered to be significant mahinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).</p>	
<p>Category: wai tapu</p>	<p>Precinct: 10m buffer</p>


#54	Pokai-mangu-mangu
Not mapped	
<p>Location: Tributary Streams from catchments in the Western Hills known by Māori as Pokai-mangu-mangu (also a peak above Melling) (4).</p>	
<p>Description: Mahinga kai (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).</p>	
Category: wai taputupuna	Precinct: 50m buffer

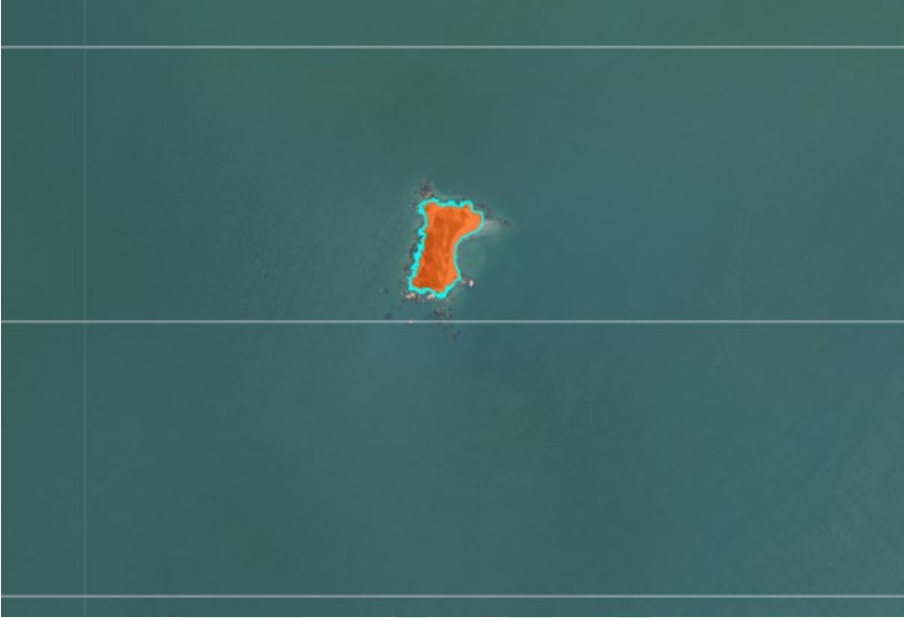
#55	Te Tuarā-whati-o-Te Mana stream
Not mapped	
<p>Location:</p> <p>-</p>	
<p>Description:</p> <p>The Korokoro hill, stream and the valley through which it runs is a place of high spiritual value to Te Āti Awa Taranaki Whānui, still holding the cultural and spiritual significance to mana whenua that it did some 150 years ago with descendants of those aforementioned tūpuna continually inhabiting the whenua and maintaining ahikaa to this day.</p> <p>Te Tuarā-whati-o-Te-Mana which translates to Te Mana's Broken backbone. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā.</p>	
Category: wai taputupuna	Precinct:


#56	Kōhanga-piripiri
	
<p>Location: First lagoon east of Pencarrow Head (2, 18). The smaller of two lagoons or lakes at Parangarahu (2). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
<p>Category: wai tapu/wāhi tupuna Precinct: 10m buffer</p>	

#57	Kōhanga-te-rā
	
<p>Location: The larger of two lagoons or lakes at Parangarahu (2). Second lagoon east of Pencarrow Head (2, 18). Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
Category: wai tapu	Precinct: buffer 10m

#58	Te Whanganui a Tara
	
Location: <i>Mapped as the margin of Te Whanganui a Tara, with a 10m buffer.</i>	
Description: <p>Mahinga kai</p> <p>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).</p> <p>The harbour was a very significant fishery both in terms of various finfish and whales as well as shellfish (7).</p> <p>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).</p> <p>Other resources from the harbour included seaweed such as karengo (sea lettuce), the bull kelp (rimurapa) and many others along with shellfish (7).</p> <p>The mouths of the streams held additional resources such as the inanga (whitebait), piharau (lamprey), kahawai and tuna (eel) (7).</p>	
Category: <u>wai tapu-tupuna</u>	Precinct: 10m buffer

#59	Matiu Island
	
<p>Location: Largest of the three islands that sit in the Wellington Harbour (18). <i>Mapped as the full extent of the island.</i></p>	
<p>Description: Pā (2, 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). 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).</p>	
Category: wai tapu <u>tupuna</u>	Precinct: precinct

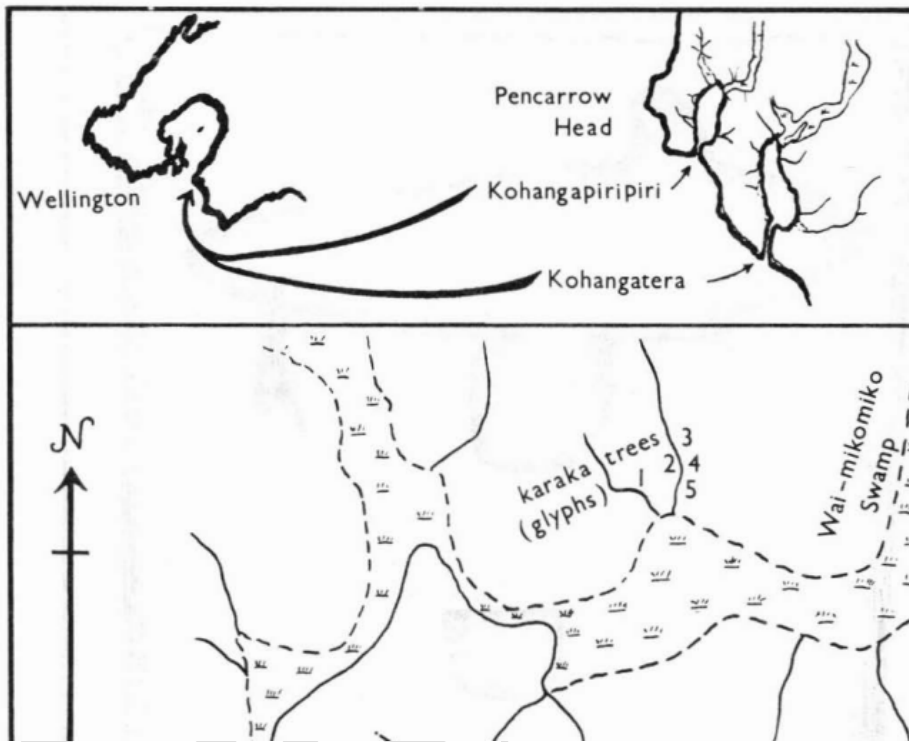
#60	Mākaro Island
	
<p>Location: Mapped as the full extent of the island.</p>	
<p>Description: Named by Kupe at the time of his visit to the harbour at a date reckoned to be 1000 years ago (18). Believed to be named for Kupe's niece, whose name was Mākaro (18). Occupied, but not permanently due to the lack of natural water supply, and the presumed difficulty with storing sufficient rainwater 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 Mātiu did, but there was still at least one if not two pā sites at the flat summit of the island (2).</p>	
Category: wāhi tapu/tupuna	Precinct: precinct

#61	Mokopuna Island
	
Location: <i>Mapped as the full extent of the island.</i>	
Description: Urupā (2). Likely to have been no more than a refuge and later called Leper Island (2). Almost surely has a burial ground upon the island (2).	
Category: wāhi tapu/tupuna	Precinct: precinct

#62

Dendroglyphs

Not mapped



Location:

Northeast of Lake Kōhanga-piripiri

Description:

Dendroglyphs, or simplified motifs incised into the trunks of living trees are an extremely rare form of Maori art in the main Islands of New Zealand. It can be assumed, though, that these trees cannot be older than about 170 years. The discovery of dendroglyphs was first made by Messrs G. Bul I and G. L. Adkin on September 27, 1959 while they were exploring the head of Lake Kohanga-piripiri along the northern side of the swamp-filled north-east arm which follows the lower course of the Wai-mikomiko Stream. A small gully on the north-west side of the swamp contains a solitary karaka tree which bears the main motif, and approximately two chains north-east of this over a small spur several of the karaka trees in a small grove of five

trees carry further markings. All markings resemble fish motifs. The possible significance that the dendroglyphs could have held was that they commemorated the catching or stranding of groups of dolphins or blackfish.

Category: wāhi tapu/tupuna	Precinct: Precinct with 50m buffer
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DRAFT

Additional Notes

Sites without current source information

- Te Umu Mamaku
- Paitutu Pā – eastern Pitoone beach

A hill, probably the Western Hills near Petone, is visible in the background. The title of this work on acquisition, assigned by the seller, was Maori in whare at Pipitea Pa. However the man depicted bears a strong resemblance to Honiana Te Puni (compare Barraud's lithograph 'Te Puni' published 1877 as plate II in *New Zealand Graphic and Descriptive*) and the oil paintings held by the Wellington City Council and National Library of Australia. The dogskin cloak being worn, with a lighter patch on the left front opening, is also very like the cloak shown in Barraud's other portraits of Te Puni. If the subject is Te Puni, the whare in which he is seated is more likely to be at Petone Pa than at Pipitea Pa. The sea and hills behind are also positioned as if from a view from of Petone Pa, not those near Pipitea Pa. Other Titles - [Maori in whare at Pipitea Pa. Original title] Epuni Petone Inscriptions: Recto - bottom right - C. D. Barraud N.Z. 1860 [in pencil] Quantity: 1 watercolour(s). Physical Description: Watercolour, 235 x 343 mm (mounted)
- Korokoro Pā
- Te Puni Pā, Te Puni St (Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details)

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From: [Richard Te One](#)
To: [Cristal Bennett](#); Nathan.Geard@huttcity.govt.nz; [Tim Johnstone](#)
Subject: [EXTERNAL] Tangata Whenua Chapter and SASMs
Date: Tuesday, 8 October 2024 12:00:07 pm
Attachments: [image001.png](#)
[SASMs Narrative Text FINAL DRAFT 071024.docx](#)
[Tangata Whenua chapter - FINAL DRAFT 071024.docx](#)
[SASMs Maps Final Draft 071024.docx](#)
[SASMs Maps Final Draft 071024.pdf](#)

Kia ora,

Finally....

Tangata Whenua Chapter

I'm not sure who put this chapter together originally. Morrie Love and Liz Mellish both commented on it. I've done a significant rewrite to the History of Hapu and Iwi and the Relationship of Hapu and Iwi with the Rohe sections as well some corrections throughout the document. There was no mention of the 1819-20 taua which was the reason for us ending up here, and there was no history after the Boulcott Farm battle.

I think there needs to be more added to the Local Authority Relationships section. HCC should add in the Takai Here agreements and Kahui Mana Whenua as there is no reference to these.

I have received some feedback on the History and Relationship with the Rohe sections, but I haven't sent the whole chapter out for comment.

SASMs Maps and Narratives

The PDF document contains the maps where the original HCC map needed correction. The Word document is the final draft narratives for the SASMs. The NZAA site information will need to be added to the maps from the coordinates provided by the NZAA.

Let me know if you need anything else.

Ngā mihi

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Managers of:

Wellington Tenth's Trust • Palmerston North Māori Reserve Trust
Te Wharewaka o Pōneke • Ngahuru Charitable Trust

Sites and Areas of Significance to Maori

Precincts

Pito One Precinct

The Pito One precinct is one of the most significant areas for Mana Whenua in the region and it holds considerable cultural importance for Māori, as well as high historical value for the community.

It was on the foreshore at Pito One where the Rangatira Te Puni and Te Wharepouri met William Wakefield and the New Zealand Company settlers when they arrived in the harbour in 1839. They were key figures in the negotiations with Wakefield and the NZ Company in the Port Nicholson Block Purchase and the relationship between Te Puni and Wakefield was instrumental in the establishment of Wellington.

The precinct contains several notable sites and extends over the broader area that once comprised Pito One Pā.

Pito One Pā

The pā was the home of the Rangatira Honiana Te Puni Kōkopu and the Te Āti Awa hapu of Ngāti Te Whiti, Ngāti Tawhirikura, Te Matehōu/Ngāti Hamua and some others. The wider environs of the pā extended along the shore from the Korokoro Stream in the west in an area bounded by present-day Victoria Street in the east and Jackson Street in the north.

In 1849 the pā was reported to contain 24 buildings within four palisaded compartments with a further two buildings outside the palisade to the north. In the 1850 census it was noted that the pā had 25 acres of cultivations in wheat, maize, potatoes, kumara and other produce.

Pito-one Pā declined rapidly due to people returning to Taranaki in the 1850s and 1860s and the pressures of colonisation.

Pito One Pā (II)

Located on present-day Jackson Street where Woolworths Supermarket is today this pā was smaller than the pā on the foreshore and was short-lived.

Te Puni Urupa

Located at the southern end of Te Puni Street just before The Esplanade, the urupā is the last remnant of Pito One Pā. Prior to the development of the area the old section of the urupā extended east along the beach towards Victoria Street.

The urupā is the final resting place of many of the people of Ngāti Te Whiti and Ngāti Tawhirikura including the Rangatira Honiana Te Puni. The Ngāti Tama Rangatira Taringa Kuri (Te Kaeaea) was buried here by Te Ati Awa.

Honiana Te Puni Reserve – Korokoro Gateway

Situated at the western end of The Esplanade, the reserve was vested in the Trustees of the Port Nicholson Block Settlement Trust by section 60 of the Port Nicholson Block (Taranaki Whānui ki te Upoko o te Ika) Claims Settlement Act 2009.

The reserve is reclaimed land formed on the original shoreline that was in front of Pito One Pā.

East Harbour Precinct

The southeastern coastline of Wellington Harbour, from Burdan's Gate to Baring Head and extending to the mouth of the Wainuiomata River, is rich in historic sites of significance to Māori. This area was part of the coastal route to the Wairarapa and was frequently travelled by various iwi and hapū as they moved in and out of the region. The last major migration of Māori along this route happened in 1835 when Te Āti Awa returned from Wairarapa to settle permanently around Te Whanganui a Tara.

The precinct features the nationally significant Lake Kohangapiripiri and Lake Kohangatera, their associated wetlands and the culturally significant dendroglyph (tree carvings).

Given the concentration of recognised sites and its historical value, the area has been designated as a precinct, with individual sites marked within it.

Parangarahu Pā

Parangarāhu was an ancient pā of Ngāi Tara who had developed settlements along the Wellington coast from the earliest period of Māori Settlement.

Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later usage.

Ōrua-Poua-Nui

Orua-Pouanui/Baring Head is a significant cultural landscape for the Te Āti Awa/Taranaki Whanui tangata whenua. The northern end of Baring Head the area features multiple NZAA-listed historic archaeological sites.

- NZAA reference R28/43 notes pit/terrace features spread over about 300m, along the foot of the cliffs.
- NZAA reference R28/12 identified a scatter of middens and oven stones at the mouth of small stream, north of Baring Head
- NZAA reference R28/19 locates further pit/terrace features at the ridge parallel to lighthouse access road, just south of the saddle.

Paraoa-Nui-Kainga

This village was located just over a kilometre south of Camp Bay. The site is an old one but remained in occasional use by successive iwi probably as a fishing kainga. In the 1830s Te Āti Awa attacked the local people of Ngāti Ira at this site, driving them away to the Wairarapa.

Takapau-Rangi

Located near the upper end of Kōhangaterā Lagoon near the Remutaka foothills to the East of Pencarrow Head. This site was a temporary settlement or refuge in case of emergency for the women and children of Parangarahu Pā.

This site was so remote it could only be accessed on one side by waka.

Ngā Hu and Ngā Rerenga Possibly remove this one

Located in the Pencarrow vicinity with the land sections given being Quarry Bluff (Hinds Point) (2). Adjacent to other sites along the beach or near section 63 (18). 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).

Te Rae Akiaki

Located in the vicinity of Pencarrow Head. The name of this site translates to “the headland where the sea pounds”. This was an important headland bordering the entrance to Wellington Harbour (east side) and the channel known as Te Au a Tane.

Te Rae o Pāua

Located in Fitzroy Bay between Pencarrow and Baring Head this site was a minor headland with connections to the gathering of kai moana. 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 be a corruption of ‘Poua’, which would link this with the vernacular name of Baring Head. The site consists of rock stacks and a reef projecting seaward. There are traces of human occupation on the landward site.

Te Wera

Located about 1km north of Baring Head, Te Wera is a large rocky outcrop, with a possible rock shelter, and middens.

The 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. The name is therefore a personal one that has become a commemorative placename.

The archaeological discovery of a rock shelter (cave) with middens indicating past human habitation suggests the site may be associated with Ngāti Mamoe from Hawkes Bay and Ngāi Tahu ki Wairoa who are said to have coexisted around the harbour with the Ngāti Ira people.

Parangarahu Lakes Area

The coastal lakes and the dendroglyphs in this area are recognised in the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009. The Port Nicholson Block Settlement Trust (PNBST) owns the lake beds and the dendroglyph site. Greater Wellington Regional Council (GWRC) has delegated authority for the recreation reserve land surrounding the lakes and manages it as part of the East Harbour Regional Park. A co-management plan is currently in place for this area.

Dendroglyphs

Located to the northeast of Lake Kōhangapiripiri, dendroglyphs - simplified motifs incised into the trunks of living trees - are an extremely rare form of Māori art on the main Islands of New Zealand.

In a small gully on the northwest side of the swamp, a solitary karaka tree features the main motif, while a nearby grove of five additional karaka trees situated north-east over a small spur displays similar markings. These markings, which depict fish motifs may have commemorated the catching or stranding of groups of dolphins.

The site is recognised in Section 47 of the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009 and is set apart as a Māori reservation held for the benefit of Taranaki Whānui ki Te Upoko o Te Ika

Lake Kōhangapiripiri

Kōhangapiripiri is the smaller of the two lakes at Parangarahu. It was originally a narrow arm of the sea, but ponding caused by ancient shingle beach-ridges converted the inlet into the lake.

The name 'kōhanga' refers to the hollow containing the lake which is likened to a nest. Piripiri means to cling tightly reflects the area's windy conditions. The full meaning of the name is 'a nest that clings strongly'.

Lake Kōhangaterā

The larger of the two lagoons or lakes at Parangarahu. 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).

The lakes were an excellent fishery and used extensively by the hapū of Te Āti Awa/Taranaki Whānui. Karaka groves were planted alongside the lakes as a food source and the tributaries contain watercress. Raupō was harvested from the lakes.

Summer camps were built in the area and whanau stayed in them while gathering food from the lakes and the sea.

Ōrongorongo Precinct

The coastal area east of the Wainuiomata River around to Turakirae Head has several sites of significance to Māori. This area was part of the coastal route to the Wairarapa and was frequently travelled by various iwi and hapū as they moved in and out of the region. The last major migration of Māori along this route happened in 1835 when Te Āti Awa returned from Wairarapa to settle permanently around Te Whanganui a Tara.

The coast was an important area for kaimoana. Whanau would travel from Waiwhetū Pa and stay in temporary camps gathering kaimoana. Fishing gear would be left in specific hiding places amongst the boulders so that it didn't have to be carried the long distances back to the pā.

The Orongorongo River valley and forest was also a source of food and materials.

Ōrongorongo Pā

Archaeological evidence gathered at this site indicates that Māori occupation goes back over many centuries. There are several sites on the left bank of the Ōrongorongo River close to the river mouth. Discoveries include house sites, middens, pits, adzes, stonewalls and fishhooks.

One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills.

NZ Archaeological Association Reference R28/25, R28/24, R28/16

Te Raina Pā

Situated at the entrance to the Wainuiomata Valley roughly midway between the Wainuiōmata and Ōrongorongo Rivers, this site was a fortified pā, likely built by Ngāti Ira. While some sources suggest the pā was positioned high on the coastal escarpment, other evidence points to its location on the coastal platform at the base of the escarpment.

The site was probably near a grove of karaka trees, which are indicative of habitation along the coast and served as a food source for the pā.

Tūrakirae

Tūrakirae is the western headland of Palliser Bay and is the boundary between Te Āti Awa and Ngāti Kahungunu territories. The boundary was set by Te Āti Awa chief Te Wharepouri and Ngāti Kahungunu leaders Nuku-pewapewa and Pehi Tūtepākihirangi as part of a peace treaty following inter-tribal conflicts in Wairarapa. Under this treaty, Te Āti Awa ceded their claims to Wairarapa, which was then returned to Ngāti Kahungunu. The boundaries are still recognised by both iwi groups today.

Individual Sites

Hikoikoi Pā

Hikoikoi Pā sat on the peninsula on the western side of the mouth of Te Awa Kairangi and was occupied by the Te Āti Awa hapu of Te Matehou/Ngāti Hamua. In 1847 Colonel McCleverty estimated that it covered an area of over three acres.

Much of the peninsula where the pā was located has been lost to coastal and river erosion. Today the area is recognised as stretching west of Te Awa Kairangi, south of Waione Street extending to the beach, and reaching west to the intersection with Marine Parade and east to the river mouth.

Hikoikoi was closely associated with the neighbouring Waiwhetū Pā on the opposite side of the river and with Paetutu Kainga and shared common populations.

Paetutu Kainga

Paetutu Kainga was a small village located at the eastern end of what is now Jackson Street, beside an old river course of Te Awa Kairangi that once flowed around Gear Island. The 1855 earthquake and the river works carried out post settlement changed the river course into what we know today as Te Mome Stream. It was occupied by the Te Matehou/Ngāti Hamua hapū of Te Āti Awa and was linked with Hikoikoi Pā and Waiwhetū Pā.

Waiwhetu Pā

Waiwhetu Pā was situated on the original shoreline at the confluence of Te Awa Kairangi and Waiwhetū Stream on the true left bank of the Waiwhetū Stream. The shore frontage was a traditional fishing area for the Te Matehou/ Ngāti Hamua hapū. Waiwhetū and Owhiti seem to be used interchangeably for the pā although there is some evidence to suggest another pā existed further upstream around the intersection of Parkside Road and Hutt Park Road.

Possibly a Ngāti Ira pā it was later occupied by Ngāti Mutunga before it was gifted by the rangatira Patukawenga to the Te Matehou/ Ngāti Hamua hapū for the assistance they gave Ngāti Mutunga in seeking utu or revenge for the death of the rangatira Te Wera.

Owhiti Urupā

Situated on the true left bank of the Waiwhetū Stream on Seaview Road just south of the bridge over the stream. The urupā is the last remaining portion of the Waiwhetū/ Owhiti Pā and is the final resting place of many of the people of Te Matehou along with their Ngāti Te Whiti and Ngāti Tawhirikura kin. The urupā is still in use.

The western boundary of the urupā is the location of the original shoreline prior to the reclamation of the 1930s. In the 1920s the Hutt River Board began compulsory acquisition of the land around Owhiti that was part of Waiwhetū Pā from the Māori owners. This led to the reclamation of land from the western edge of the urupā to present day Port Road.

The precinct today is bounded by Port Road, the Waiwhetu Stream up to the intersection of Parkside and Hutt Park Roads, and extending to the southern boundary of the wastewater treatment plant.

Waiwhetu Marae

Opened in 1960 the marae is located at Puketapu Grove opposite Te Whiti Park and is associated with the Te Āti Awa hapū of Te Matehou/ Ngāti Hamua. The wharenuī is known as 'Arohanui ki te Tangata'.

The land where the marae sits was originally part of Hutt Section 19. This roughly 100-acre block was purchased for Te Matehou/ Ngāti Hamua as a 'Native Reserve' by Colonel McCleverty in 1847. The hapū living at Waiwhetū Pa along with many of their relations at Pipitea Pā in Wellington settled on Hutt Section 19. In the early 1940s the hapū was forced off the land when it was taken under the Public Works Act 1928 for housing purposes.

Te Whiti Park

Te Whiti Park, situated off Whites Line East at the base of Pukeatua and across from Waiwhetū Marae, was originally part of Hutt Section 19. This roughly 100-acre area was purchased for Te Matehou/ Ngāti Hamua as a 'Native Reserve' by Colonel McCleverty in 1847. The hapū living at

Waiwhetū Pa along with many of their relations at Pipitea Pā in Wellington settled on Hutt Section 19.

In the early 1940s the hapū was forced off the land when it was taken under the Public Works Act 1928 for housing purposes. During the Second World War the land that is now Te Whiti Park was used for an American military base.

The park is named in honour of Lieutenant Colonel Eruera Te Whiti o Rongomai Love, the first Māori commander of the Māori Battalion. Love had whanau connections to Hutt Section 19. He was mortally wounded on 12 July 1942 at Ruweisat Ridge near El Alamein and is buried in Egypt at the El Alamein military cemetery.

Te Tatau o te Po Marae

Built in 1933 Te Tatau o te Po Marae is the oldest standing marae in the Hutt Valley and Wellington. The marae sits on part of the original Hutt Section 16 which was allocated as a 'Native Reserve' in the 1847 McCleverty awards. Some of the section was taken under the Public Works Act 1928 for roading purposes.

An earlier wharehui known as Te Tatau o te Po was located close to Te Puni Urupa but this building was lost in the development of the Pito One area. The marae has a strong association to the Te Āti Awa hapū of the original Pito One Pā - Ngāti Tawhirikura and Ngāti Te Whiti along with Te Matehou/Ngāti Hamua.

Could expand the connection to Puke Ariki

Maraenuku Pā

Maraenuku pā was located on the true left bank of Te Awa Kairangi in the vicinity of what is now the electricity substation on Connolly Street.

One of two pā (with Motutawa) that were built by Ngāti Tama and Ngāti Rangatahi. Maraenuku was established in 1842 at the same time as European settlers started to arrive in the valley.

The pā was destroyed by British troops acting under the orders of Governor Grey in February 1846 and its occupants were forced out of the valley. No trace of the pā remains.

Motutawa Pā

Situated on the true left bank of Te Awa Kairangi close to the current location of the Kennedy Good Bridge and Avalon Park, the pā was built by Ngāti Rangatahi and occupied by both Ngāti Tama and Ngāti Rangatahi.

The occupants were forced out of the pā and relocated to Kaiwharawhara before it was subsequently destroyed by settlers and British troops shortly after the battle of Boulcott Farm in 1846.

Motutawa Pā was recorded as NZAA site R27/733 although no traces of it remain.

Pūhara-keke-tapu

The site of a historic battle around 1600AD between Ngāi Tahu and Ngāti Kahungunu. The site is on the left bank of the Waiwhetu Stream just east of the intersection of Parkside and Hutt Park Road

Pā Parihoro

A possible pā site in the Eastern Hutt Road/Reynolds Bach Drive area. Little is known about this pā apart from its name and general location.

Historians Jock McEwan and Morrie Love suggest the pā may have been located where the Silverstream Retreat is today, though other locations have been proposed. One is further north on what is now called the Silverstream Spur, over-looking Kiln Street and the Silverstream shops. Two other locations are on the true right bank of the river; one opposite the retreat and the other further north where Keith George Memorial Park is.

A pā on the site where the Silverstream Retreat is today would have been strategically important as travellers up and down the valley would pass close by.

The name is appropriate as pari translates as cliff and horo can mean a landslip. Given the number of recent slips along the stretch of the Eastern Hutt Road south of this site the name seems quite apt.

Te Mako

Te Mako is an old pā site just south of Naenae Station around present-day Hollands Crescent and Gregory Street. Little is known of the origins of the historic pā. The importance of the site stems from the move of the Te Āti Awa Rangatira Wi Tako Ngātata to Te Mako in 1855 and the carving of the pātaka Nuku Tewhatewha.

The pātaka was one of seven built as a symbol of the Kingitanga movement and is the only one to survive. In 1861, it was entrusted to the Beetham family, who held stewardship until 1982, when it was transferred to the Dowse Art Museum.

Te Ahi a Manono

An historic kainga reported to have been located on the true left bank of Te Awa Kairangi around the intersection of present-day Margaret and Daly Streets. General alteration to the area from flooding, stopbank construction and European settlement has removed any trace of the kainga.

Ngutu-ihe Pā and Te Ngohengohe

A Ngāti Ira pa, Ngutu Ihe was in present-day Gracefield on the end of a spur running off Pukeatua below the Wainuiomata Hill Road and north of Tunnel Grove.

Te Ngohengohe was the name of a battle between Ngāti Ira and Te Āti Awa In the early 1830s that took place slightly north of Ngutu Ihe pa along present-day Gracefield Road. The battle was won by Te Āti Awa and resulted in Ngāti Ira being forced out of the Hutt Valley and into Wairarapa.

Ngau Matau (Point Howard)

Ngau Matau also known as Point Howard is the northern headland of Whiorau/Lowry Bay. The headland and the shoreline around into Whiorau/Lowry Bay was an important fishing site and kaimoana area particularly for the people of the Waiwhetū Pa.

Whiorau-Lowry Bay

Known as a place for harvesting Whio (Blue Duck) the shoreline and bay was also an important fishing site. The area inland also held cultivations associated with Waiwhetū and Hikoikoi Pā.

Ōruamātoro Pā

Ōruamātoro was a Ngāti Ira pā said to have been located on the headland between Days Bay and Sunshine Bay at the top of Ferry Road. There were possibly cultivations and urupā associated with the pa in the general Days Bay area.

Korohiwa Pā

Said to be a pā located on the spur above Point Arthur and the Eastbourne Bus terminal.

Te Upoko o te Poaka

Located in the area between Korokoro and Singers Road in the suburb of Korokoro, little is known about this site. However, the name suggests that it could be related to a person, event, or geographical feature of the area itself. The name translates to “the head of the pig”.

Te Ahi-Parera

Te Ahi-Parera was probably an old earthworks pā and the name translates to “the fire to cook a wild duck”.

Located on a spur up the northern side of the Korokoro Stream and on the hillside above Te Upoko o te Poaka. Today Te Ahi Parera Place is in the general vicinity of the site.

Te Raho o Te Kapowai

Located on a ridge west of the mouth of the Korokoro Stream. Te Raho o Te Kapowai was a place on the boundary line between Hutt Section 1 and 78 which lie west of the Korokoro Stream and South-West of Pito One. The range of hills rising above the Korokoro Valley is named after Te Kapowai, who is thought to be an ancestor of Ngāti Kahungunu. The name of this site infers he was very prolific and had many children.

Puke-Tirotiro

Located in Korokoro on the spur between present-day addresses of 125 and 145 Maungaraki Road, Puketirotiro served as a lookout point for the people of Pito One Pā. This site was important for the pā as it offered views over the harbour to the south and up the valley where the cooking fires of invading parties could be seen.

Korokoro Urupa

Located on the lower slopes of Korokoro at the intersection of Pito One and Korokoro Road this urupā is the resting place of Wi Tako Ngata, rangatira of the Ngāti Te Whiti hapū of Te Āti Awa. Currently known as the Korokoro Catholic Cemetery, the land for this site was gifted by Hōniana Te Puni to the Hāhi Katorika (Catholic Church) in 1853 to provide a wāhi tapu for burials.

The urupā is at the bottom of a gorge known as Te Tuarā whati o Te Mana (Mana’s broken backbone).

The Harbour Islands

The harbour islands were named by the Polynesian navigator Kupe after his nieces during his visit over 1000 years ago.

The fee simple title of the three harbour Islands; Matiu, Mokopuna and Makaro was transferred to trustees of the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Settlement Trust as part of their Claims Settlement Act of 2009.

The Trust works with the appropriate central or local government authority (ie Greater Wellington Regional Council, Department of Conservation, Wellington City Council, Hutt City Council and Upper Hutt City Council) in the management of the islands.

Matiu

Despite there being limited freshwater the largest of the three harbour islands Matiu is said to have had two historic pā: Haowhenua on the summit and Te Moana a Kura on the ridge at the northern end of the island. In the 1830s Te Āti Awa had a kāinga on the island. There are urupā on the island.

Mokopuna

Mokopuna is a small island just offshore from Matiu. It was possibly used as a refuge in times of attack and is likely to have had an urupā.

Mākaro

There are at least two possible pā sites on the island, but the lack of freshwater made permanent occupation impractical. It is likely that Mākaro was used as a refuge if one of the mainland pā was threatened by an invading force.

Ngā Awa o te Takiwā

For Mana Whenua, the significance of water cannot be understated. The main rivers and their tributaries in the region hold deep cultural and practical importance. These waterways served as crucial transport routes, sites for gathering food, centers for trade, and locations for various other activities.

The locations of these rivers and tributaries and the resources they supplied influenced the placement of pā sites by Mana Whenua.

Te Awa Kairangi

Te Awa Kairangi, the principal river of the region, originates in the Tararua Range and flows through the length of the Hutt Valley. The name Te Awa Kairangi, meaning "the bringer of food from the heavens" or "the highly treasured waters," reflects its importance. The river was also known to different iwi as Heretaunga and Te Wai a Orutu.

Mana Whenua consider Te Awa Kairangi is a taonga and awa tupua (treasured ancestral river). It historically linked settlements, with waka (canoes) being the primary means of travel up and down the valley before the riverbed was uplifted by the 1855 earthquake.

Wainuiōmata River

The Wainuiomata River holds great significance to Māori from the earliest times. Originating in the Remutaka Ranges it passes through the suburb of Wainuiomata then through primarily pastoral land, before entering the ocean on Wellington's south-east coast. The small, forested tributaries, such as Catchpool Stream, are wai tapu, and were sites for rituals and ceremonies practised by Mana Whenua.

Although waka travelled along the river, it was less navigable than Te Awa Kairangi. The river is particularly important to Te Āti Awa as a mahinga kai (food gathering area), especially near its mouth.

Waiwhetū Stream

Originating in the eastern hills close to Naenae the Waiwhetū Stream flows down the eastern side of the valley and is regarded as an important mahinga kai and source of freshwater for Mana Whenua. The original river mouth and tidal areas alongside the Waiwhetū Pā were also important mahinga kai.

It is the stream that gives its name to the suburb of Waiwhetū.

Ōkautu/Okoutu Awa

Flowing through central Lower Hutt, the stream has sections that remain open today such as those behind the Civic Centre and the lower tidal reaches, while other parts are culverted. It was also known as Opahu and Black Creek.

The stream was an important source of tuna/eel and kokopu.

Rotokākahi Stream

This stream was in the area that became the Lower Hutt CBD and was filled in during the early part of the settlement of the valley.

Korokoro o Te Mana (Korokoro Stream)

Originating in the hills in the Belmont Regional Park and entering the harbour the western end of the beach Te Korokoro o Te Mana (The throat or food supply of Te Mana) is an area significant to iwi and hapū as an area of abundance and source of sustenance. In more recent times it was an area of great importance to Te Āti Awa hapū that occupied Pito One Pā.

The lowland forest on the surrounding hill country is important as one of the last examples of its kind in the Wellington Region.

There are two stories explaining the origin of the name. According to one version, Te Mana, a chief of Ngāti Mutunga, named the valley after himself, comparing it to his throat (korokoro) to assert ownership and claim it for himself and his descendants. Another version recounts that as the Te Āti Awa migration approached Te Whanganui-a-Tara, a Ngāti Mutunga chief named Te Poki declared the gully and delta of Korokoro as his own by saying, “Ko te korokoro tenei o tāku tamaiti” (this place is the throat of my child).

Ōrongorongo River

Originating in the southern Remutaka Ranges the Ōrongorongo River flows for 32 kilometers southwest through the Ōrongorongo Valley before entering the sea two kilometres east of the Wainuiomata River.

The awa is highly valued for its Māori customary and recreational uses.

Pokai-Mangu-Mangu

Pokai-mangu-mangu is the name for the western hills and is also a peak above Melling. It was the name given by Chief Te Wharepourī when he set the boundaries of Te Āti Awa lands to the New Zealand Company.

Numerous streams flow off the Western Hills and many of them fed the Te Mome wetland in Alicetown before the wetland was drained and the streams were put into pipes at the base of the hills at the Western Hutt Road/SH2 before flowing to Te Awa Kairangi.

Speedy's Stream

Situated on the western hills of the Hutt Valley between the suburbs of and Kelson its headwaters are in the Belmont Regional Park. The stream was used as an access point to the valley by Māori travelling to and from the Porirua District. Travelling up the stream from the valley lead to a track across the top of the hills into Porirua.

In 1846 this was the route taken by Ngāti Haua Rangatira Te Mamaku who led the attack on the British outpost at Boulcott Farm. Evidence of a kainga including the remains of huts, cooking stones and a musket barrel probably related to Te Mamaku's party was found along the track.

Te Awamutu

Before the development of Lower Hutt, one branch of the Awamutu Stream ran parallel to the Waiwhetū Stream through what is now Puketapu Grove. This branch eventually joined another branch that passed by the present-day Woburn Station. Today, the stream can be seen on the east side of Woburn Station along Cambridge Terrace, before flowing behind Leighton Avenue and through the suburb of Moera and joining the Waiwhetū Stream at the Hutt Park Bridge.

The area of the stream around where the Woburn Station is today was a known location for tuna/eels.

Te Mome Stream

Originally, Te Mome Stream flowed from Te Mome Swamp, northwest of Alicetown, to the western edge of Gear Island, where it joined Te Awa Kairangi. Today, Te Mome Stream forms part of the old Te Awa Kairangi loop that once encircled Gear Island. Much of the original stream has been culverted, but it reemerges at Petone Memorial Park and continues along the old riverbed to join Te Awa Kairangi via a culvert under Waione Street, approximately 100 meters west of the Estuary Bridge.

Te Mome stream and the wetland were significant mahinga kai sites for the people of the various pā on the Pito-One shoreline.

Te Tuarā-Whati-o-Te Mana Stream

Te Tuarā-whati-o-Te-Mana, meaning Te Mana's Broken backbone, flows down the gully east of Singers Road in the Korokoro Recreation Reserve before disappearing into a pipe at the Korokoro Urupā. The stream and surrounding area were important for kai and rongoā and was the source of high-quality drinking water integral to the daily life of the people of Pito One Pā

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1 Introduction

The purpose of the Tangata Whenua chapter is to:

- Provide guidance to land use planning practitioners and applicants on adhering to statutory and best practise methods of engaging iwi / tangata whenua in resource management.
- Recognise and provide for the relationship of tangata whenua with their land, resources and traditions; and
- Articulate matters of significance to tangata whenua.

Over many centuries and across generations, Māori have formed a unique and intimate relationship with the natural environment and developed a learned set of resource management practices that have helped sustain both them and their resources. However, since 1840, Māori approaches to resource management have seldom been recognised and often disregarded in favour of European approaches which haven't always put the environment first. Hutt City Council is looking to change that and create better opportunities for the integration of Māori resource management across the Lower Hutt District and into the future.

2 Recognition of Hapū and Iwi

Tangata whenua in the Lower Hutt District are:

Taranaki Whānui ki te Upoko o te Ika a Maui (Taranaki Whānui); and
Ngāti Toa Rangatira (Ngāti Toa).

Taranaki Whānui includes the iwi and hapu in Te Upoko o Te Ika of Te Āti Awa, Ngāti Tama, Ngāti Haumia of Taranaki, Ngāti Tupaia of Ngāti Ruanui along with connections to Ngāti Mutunga based on those living in Te Upoko o Te Ika a Maui in 1840.

The predominant iwi group in the Hutt Valley today are Te Āti Awa.

Tangata whenua interests within the Lower Hutt District are represented by:

- the Port Nicholson Block Settlement Trust, for Taranaki Whānui;
- Te Rūnanga o Toa Rangatira Incorporated, for Ngāti Toa;
- the Wellington Tenths Trust and Palmerston North Reserve Trust; and
- Te Rūnanganui o Te Āti Awa ki te Upoko o Te Ika a Māui,.

2.1 Local Authority Relationships

Taranaki Whānui

Hutt City Council have a Memorandum of Understanding (MoU) with Taranaki Whānui. The MoU was signed in 2017 with the intent of defining the relationship between Hutt City Council and Taranaki Whānui ki te Upoko te Ika (Taranaki Whānui) and replaces the previous MOU between Council and Taranaki Whānui / Port Nicholson Block Settlement Trust. The MoU acknowledges the Treaty of Waitangi, the United Nations Declaration on the Rights of Indigenous People, the mana whenua status of Taranaki Whānui, the Taranaki Whānui vision and the Hutt City Council vision. The MoU provides for the strategic relationship between the two parties, based on the following principles:

- The parties work together in partnership to ensure the mutual benefit and success of the relationship.
- The sustainable prosperity of Lower Hutt is important to both parties.
- Each party recognises the autonomy, authority and responsibilities of the other to represent their communities' interests.
- Taranaki Whānui acknowledges the autonomy, authority and responsibilities of Council when acting in its regulatory capacity and when discharging its legislative obligations.
- The principles embodied in the Treaty of Waitangi will guide this relationship.

The MoU also outlines how it's given effect to, including 'Rangatira to Rangatira' meetings held between the Chair of Taranaki Whānui and the Mayor of Council (or their nominated representative, as required); and relationship meetings held quarterly between the Chief Executive and General Managers of Council, and the Taranaki Whānui management and its nominated officials. Additionally, there is a Service Level Agreement to support the MoU between the two parties, that outlines their relationship management agreements, the services provided by Taranaki Whānui to Council, and the financial and reporting arrangements.

Hutt City Council also has MoUs with:

- Te Rūnanganui o Te Āti Awa;
- The Wellington Tenth's Trust; and
- The Palmerston North Māori Reserves Trust.

Ngāti Toa

Hutt City Council have a Memorandum of Understanding (MoU) with Ngāti Toa. The MoU was signed in 2017 with the intent of establishing a strategic and operational arrangement between Hutt City Council and Ngāti Toa Rangatira (Ngāti Toa), encouraging strong and constructive relationships between Hutt City Council and Ngāti Toa that will achieve statutory obligations and address local and regional circumstances, and better enabling the parties to

work towards their common goals. The MoU acknowledges Council obligations, such as those under the Resource Management Act 1991, the Local Government Act 2002 and the Treaty of Waitangi; as well as the mana and kaitiakitanga status of Ngāti Toa over its ancestral lands and natural resources. The MoU provides for the partnership between the two parties, based on the following principles:

- Each party agrees to work together in the spirit of the Treaty of Waitangi to ensure the mutual benefit and success of the relationship.
- Each party agrees to work in partnership toward the sustainable prosperity of Lower Hutt City.
- Each party recognises the autonomy and right of the other to exercise their respective authority in order to meet their responsibilities.
- Each party agrees that the principles of the Treaty of Waitangi will be the basis by which each party engages with the other.

The MoU also outlines matters of strategic significance, including but not limited to:

- economic development;
- environment;
- infrastructure;
- employment;
- social issues;
- health;
- housing and energy;
- urban growth; and
- local democratic representation and decision-making.

It also outlines other matters, such as confidentiality, issue resolution and review. Additionally, there is a Service Level Agreement to support the MoU between the two parties, that outlines their relationship management agreement, the services provided by Te Rūnanga o Toa Rangatira to Hutt City Council, and the financial and reporting arrangements.

3 Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009

The Port Nicholson Block Settlement Trust was formed in August 2008 to accept and manage the settlement package for Taranaki Whānui ki Te Upoko o Te Ika, and not long after that (2nd of September 2009) the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009 came into force. The Deed of Settlement was signed on 19 August 2008 at a service held at Pipitea Marae attended by some 700 people. As part of the settlement process, the Crown required that the establishment of the Trust be authorised by those registered with the Port Nicholson Block Claim in 2007, a process that was undertaken in August / September 2007. At the end of the period for voting on the formation of the Trust and the initial Trustees, 96.8% of those who voted supported the proposal that had been presented.

Taranaki Whānui includes the iwi and hapu in Te Upoko o Te Ika of Te Āti Awa, Ngāti Tama, Ngāti Haumia of Taranaki, Ngāti Tupaia of Ngāti Ruanui along with connections to Ngāti Mutunga based on those living in Te Upoko o Te Ika a Maui in 1840.

The following table and sections set out the relevant information and links to that information, required by existing or pending Treaty of Waitangi settlement legislation or related statutory documents:

Tangata Whenua	Representative Organisation	Links to Organisation Information	Links to Settlement Information
Taranaki Whānui ki te Upoko o te Ika	Port Nicholson Block Settlement Trust	https://www.pnbst.maori.nz/	Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009

3.1.1 Schedule 1 - Statutory Areas

The following is a link to Schedule 1 in the Port Nicholson Block Claims Settlement Act 2009, which contains a list of Taranaki Whānui statutory areas:

<https://www.legislation.govt.nz/act/public/2009/0026/latest/DLM1526068.html>

3.1.2 Statutory Acknowledgements

Concerning Statutory Acknowledgements, the Port Nicholson Block Claims Settlement Act 2009:

- Requires relevant consent authorities to have regard to Taranaki Whānui's statutory acknowledgments (section 24).
- Requires relevant consent authorities to forward summaries of resource consent applications to the trustees (section 24).
- Enables the trustees and any member of Taranaki Whānui ki Te Upoko o Te Ika to cite the statutory acknowledgement as evidence of the association of Taranaki Whānui ki Te Upoko o Te Ika with the relevant statutory areas (section 24).
- Requires a relevant consent authority to have regard to the statutory acknowledgement relating to a statutory area in forming an opinion, in accordance with sections 93 to 94C of the Resource Management Act 1991, as to whether the trustees are persons who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or directly affecting the statutory area (section 25).
- Requires each relevant consent authority, for a period of 20 years from the effective date, forward to the trustees a summary of resource consent applications received by that consent authority for activities within, adjacent to, or directly affecting a statutory area (section 29).
- Requires a regional council dealing with an application to carry out a restricted coastal activity in a statutory area, to treat it as if it were the relevant consent authority in relation to that application (section 29).

For a more comprehensive understanding of the consent process regarding statutory acknowledgements, see the Act in full:

<https://www.legislation.govt.nz/act/public/2009/0026/latest/DLM1525718.html>

4 Ngāti Toa Rangatira Claims Settlement Act 2014

Ngāti Toa Rangatira's claims were heard by the Waitangi Tribunal in two inquiries, the Wellington District Inquiry (1991-1999) and the Northern South Island (Te Tau Ihu) Inquiry (2000-2004), with reports on the two inquiries released in 2003, and 2007-2008 respectively. The Ngāti Toa Rangatira Deed of Settlement was signed by both the Crown and Ngāti Toa Rangatira on the 7th of December in 2012, and is the final settlement of all historical Treaty of Waitangi claims of Ngāti Toa Rangatira resulting from acts or omissions by the Crown preceding the 21st of September, 1992. It is made up of a package that includes:

- An agreed upon historical account;
- Crown acknowledgments which form the basis for a Crown apology to Ngāti Toa Rangatira;
- Cultural redress; and
- Financial and commercial redress.

The Deed of Settlement was passed into law in 2014 through the Ngāti Toa Rangatira Claims Settlement Act 2014.

The following table and sections set out the relevant information and links to that information, required by existing or pending Treaty of Waitangi settlement legislation or related statutory documents:

Tangata Whenua	Representative Organisation	Links to Organisation Information	Links to Settlement Information
Ngāti Toa Rangatira	Te Runanga o Toa Rangatira Inc	http://www.ngatitoea.iwi.nz/	Ngati Toa Rangatira Claims Settlement Act 2014

4.1.1 Schedule 1 - Statutory Areas

The following is a link to Schedule 1 in the Ngāti Toa Rangatira Claims Settlement Act 2014, which contains a list of Ngāti Toa statutory areas:

<https://www.legislation.govt.nz/act/public/2014/0017/latest/DLM5954219.html>

4.1.2 Statutory Acknowledgements

Concerning Statutory Acknowledgements, the Ngāti Toa Rangatira Claims Settlement Act 2014:

- Requires relevant consent authorities to have regard to Taranaki Whānui's statutory acknowledgments (section 26).
- Requires relevant consent authorities to provide summaries of resource consent applications, or copies of notices of resource consent applications, to the trustee of the Toa Rangatira Trust (section 26).
- Enables the trustee of the Toa Rangatira Trust and members of Ngati Toa Rangatira to cite the statutory acknowledgement as evidence of the association of Ngati Toa Rangatira with a statutory area (section 26).
- Requires a relevant consent authority to have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustee of the Toa Rangatira Trust is an affected person in relation to an activity within, adjacent to, or directly affecting the statutory area and for which an application for a resource consent has been made (section 27).
- Requires each relevant consent authority to, for a period of 20 years starting on the effective date, provide the following to the trustee of the Toa Rangatira Trust for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:
 - a. if the application is received by the consent authority, a summary of the application; or
 - b. if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.

For a more comprehensive understanding of the consent process regarding statutory acknowledgements, see the Act in full:

<https://www.legislation.govt.nz/act/public/2014/0017/latest/whole.html>

5 Involvement and participation with tangata whenua

The Council recognises that the need to consult with tangata whenua stems from Te Tiriti o Waitangi / the Treaty of Waitangi principle of partnership, requiring both parties to act reasonably and make informed decisions. The Council also acknowledges engaging and consulting with tangata whenua often leads to a better understanding of issues and opportunities. In many cases, this will result in stronger, more trusting relationships, and positive outcomes of mutual benefit.

The Resource Management Act 1991 has different requirements for consulting with tangata whenua, whose contribution to measuring effects on Māori cultural values is set out under Part II of the Act. For this reason, Council engages and consults with tangata whenua on a wide range of resource management-related matters.

5.1.1 Specific Involvement and Participation or RMA Consultation Processes with Tangata Whenua

The Council has responsibility to mana whenua under the Resource Management Act (RMA). The RMA requires the Council to consider tangata whenua matters of significance in Resource Management processes. This includes:

- (Section 6(e)) recognition and protection of Māori and their culture and traditions with their ancestral lands, waters, sites, wāhi tapu and other taonga.
- (Section 7(a)) having particular regard to the exercise of kaitiakitanga or the iwi's exercise of guardianship over resources.
- (Section 8) the principles of the Treaty of Waitangi and their application to the management of resources.
- (Section 74(2)b) recognition of any planning document recognised by an iwi authority; and
- (all sections cited) the obligation to consult with iwi over consents, policies, and plans.

5.1.2 Taranaki Whānui

The Port Nicholson Block Settlement Trust is the mandated iwi authority for Taranaki Whānui and has responsibility for protecting and enhancing the mana of Taranaki Whānui across the many political, economic, social and environmental spheres. The Port Nicholson Block Settlement Trust is also an iwi authority under the RMA and as such, manages local government relationships and resource management matters on behalf of Taranaki Whānui.

Consultation with mana whenua under the RMA should be directed through The Port Nicholson Block Settlement Trust. Contact can be made via:

reception@portnicholson.org.nz

5.1.3 Ngāti Toa

Te Rūnanga o Toa Rangatira is the mandated iwi authority for Ngāti Toa and has responsibility for protecting and enhancing the mana of Ngāti Toa across the various political, economic, social and environmental circles. Te Rūnanga o Toa Rangatira is also an iwi authority under the RMA and the trustee of the Ngāti Toa Post-Settlement Governance Entity (the Toa Rangatira Trust). As such, Te Rūnanga o Toa Rangatira manages local government relationships and resource management matters on behalf of Ngāti Toa.

Consultation with tangata whenua under the RMA should be directed through Te Rūnanga o Toa Rangatira. Contact can be made via:

resourcemanagement@ngatitoa.iwi.nz.

6 History of Hapū and Iwi within the Rohe

Te Whanganui-a-Tara (Wellington Harbour) was discovered in the early twelfth century by the legendary Polynesian explorer Kupe. Some centuries later, Whatonga's sons Tara and Tautoki, settled there and named the harbour 'Te-Whanganui-a-Tara' and the (Hutt) river (formerly known as Te Awakairangi), 'Heretaunga' after their home in Hawke's Bay. (Lower Hutt Past and Present 1941)

The Heretaunga (Hutt) Valley has been occupied by several iwi over the centuries. It was originally occupied by Ngai Tara and then Ngāti Rangi who descended from Ngāti Apa. They were then defeated by Ngāti Ira who were in the valley in the early 1800s.

At the beginning of the nineteenth century, Ngāti Ira were settled along the east coast of Te Whanganui-a-Tara from Waiwhetū to Turakirae, while the western side of the harbour, from Thorndon to Ngāūranga, was largely uninhabited. The inhabitants of the Hutt Valley were known as Rakaiwhakairi and Ngāti Kahukuraawhitia, and were descendants of Iraturoto, Toi (Whatonga's grandfather), and Kahungunu.

In 1819-20 a tauā (war party) of northern iwi from predominantly Ngā Puhī, Ngāti Whatua and Ngāti Toa along with some from Taranaki came down the west coast of the North Island and into Te Whanganui a Tara. Several battles with Ngāti Ira took place in the Wellington area before the tauā moved around the harbour to the mouth of the Heretaunga/Te Awakairangi. After further fighting at the mouth of the river the tauā pursued Ngāti Ira up the river. The attack by the tauā effectively ended the occupation of the valley by Ngāti Kahukuraawhitia and Rakaiwhakairi.

Four years after the tauā a series of heke (migrations) starting in 1824-25 saw a group of northern iwi moving south. The Taranaki hapū of Ngāti Mutunga, Te Āti Awa, Ngāti Tama, Taranaki (iwi) and Ngāti Ruanui along with Ngāti Toa from Kawhia settled along the Kapiti Coast with some of the hapu from Taranaki coming into the harbour. In 1832 the Ngāmotu people of Te Āti Awa from around Otaka Pā near modern day New Plymouth followed the

earlier migrations to Waikanae in a heke called Tamateuaua. This heke shifted the balance of numbers of the Taranaki tribes along the Kapiti Coast and was followed by further migrations into Te Whanganui a Tara and into the Wairarapa.

In 1835 Ngāti Mutunga and some of Ngāti Tama in Te Whanganui a Tara decided to migrate to the Chatham Islands. Ngāti Mutunga transferred their interests in Wellington by way of pānui (proclamation) to Te Āti Awa who returned from the Wairarapa to occupy pā and kāinga around the harbour from Te Aro to Waiwhetū.

In the late 1830s the Ngāti Toa rangatira Te Rangihaeata placed Ngāti Rangatahi in the Hutt Valley where they started to plant gardens however, they chose to leave before 1840 and were not present there when the New Zealand Company arrived in 1839.

In October 1839 the one-day coastal running battle called Kuititanga between Ngāti Raukawa (with encouragement from Te Rauparaha) and Te Āti Awa supported by parts of Ngāti Toa under Te Hiko resulted in a significant defeat for Ngāti Raukawa. This result had the effect of removing any remaining obligations of Te Āti Awa to Te Rauparaha and Ngāti Toa and signified the final dissolution of the alliance between Ngāti Toa and Te Āti Awa.

On the 20th of September in 1839, the New Zealand Company ship the 'Tory' arrived in Te Whanganui-a-Tara and was met off Matiu (Somes) Island by the Te Āti Awa rangatira Te Puni and Te Wharepōuri. Negotiations began almost immediately and the land that came to be known as Port Nicholson (which the Company believed was everything between the South Coast and the Tararua Range, as well as the islands in the harbour and part of inland Porirua) was sold, with every tenth town acre and every tenth 100-acre block of land in the Valley to be set aside as a native reserve. The principal Chiefs involved in the transaction were the Te Āti Awa rangatira Te Puni of Pito One, Te Wharepōuri of Ngāūranga, Puakawa of Waiwhetū; and Te Kāeaea (also known as Taringa Kuri) Ngāti Tama from Kaiwharawhara.

The first immigrant ship, the 'Aurora', arrived on the 22nd of January in 1840, but found the survey of the Hutt Valley land uncompleted. With settlement made difficult by March

floodwaters they turned their attention to Thorndon and Te Aro, but the Māori living there maintained that no deal had been made with them and refused to part with their land.

It soon became apparent that Wellington lacked enough flat fertile land, and attention turned back to the Hutt Valley as the best location for agricultural settlement. However, Ngāti Rangatahi (originally from Whanganui) had been encouraged to occupy land there by Ngāti Toa, and Te Rangihaeata maintained that the company's deal with Te Āti Awa was invalid as he'd not consented to it. In 1841 and 1842 Te Rangihaeata and Te Rauparaha, encouraged both Ngāti Rangatahi and Ngāti Tama (who'd left with Ngāti Mutunga for the Chatham Islands but then returned) to settle and cultivate parts of the Valley.

The Crown needed to investigate all land deals prior to the signing of the Treaty of Waitangi and appointed William Spain as its Land Claims Commissioner. However, the Company was uncooperative in its dealings with Spain, and while investigations were being conducted allowed European settlers to move into Hutt Valley. Spain's verdict was that not all their purchases were valid, and that Company was required to provide further compensation that would 'complete' the transactions for the Hutt Valley land. While Te Rauparaha and Te Rangihaeata were paid another £400 by the company, Ngāti Tama and Ngāti Rangatahi received neither land nor money, and Te Rangihaeata insisted that any deal was conditional on reserves being set aside for Ngāti Rangatahi in the upper valley.

Ngāti Rangatahi and Ngāti Tama initially refused to leave Hutt Valley and became regarded as trespassers. In March 1844 Spain visited the Ngāti Tama chief Te Kāeaea at his pā, Maraenuku (today the location of the electricity sub-station at Connolly Street), and found Te Kāeaea and his people were cutting a line in the bush, according to the directions of Te Rauparaha, to divide the lands of the settlers and their own. Te Kāeaea insisted that Te Rauparaha and Te Rangihaeata had refused to agree to the boundaries set by Spain for the New Zealand Company, and by the end of May Te Rangihaeata was camped in the upper Hutt Valley with 500 followers. Persuaded by Te Rauparaha, Te Rangihaeata accepted that the matter now rested with Ngāti Rangatahi, Ngāti Tama and the government, but also made clear that he would not allow the iwi to abandon their claims and sent word to Ngāti Rangatahi that he would support them if they were attacked by the Europeans.

In early 1846, with the Northern War with Hōne Heke and Kawiti at an end, the new governor, George Grey, turned his attention to the Wellington region and arrived with soldiers and two navy vessels. Grey met Te Kāeaea, who promised to withdraw his people from Hutt Valley once they were compensated for the 300 acres of potatoes they had growing there. Grey was adamant that there would be no discussion of compensation until Ngāti Tama had left. However, as soon as Ngāti Rangatahi and Ngāti Tama departed, settlers began to take possession of the land and soldiers destroyed Maraenuku Pā and the village's chapel and urupā (cemetery) were desecrated in the process. Incensed by these actions, Ngāti Rangatahi and Ngāti Tama returned to the disputed land and attacked settlers' property.

Grey sent troops to the area and several forts were built. On the 3rd of March in 1846, a company of the 96th Regiment repulsed a Māori attack at Taita and Grey declared martial law. Te Rangihaeata said that the situation would be resolved if Kāparatehau (Ngāti Rangatahi leader) was given some compensation, but by May he was regarded as 'being in arms against the government'. Although he had played little to no part in the recent unrest, it was widely believed that Kāparatehau and others were fighting on his orders.

The most advanced British post in the Hutt Valley was then Boulcott's Farm, where a small garrison of 50 troops were stationed. In the early hours of 16 May they were attacked by Topine Te Mamaku of Ngāti Hāua-te-rangi, who had recently brought 200 fighters from Whanganui to support his Ngāti Rangatahi kin and Te Rangihaeata. Eight British troops were killed or suffered mortal injuries during the attack along with an unknown number of Topine's men.

Several more skirmishes between Māori and the militia took place in the valley over the next few weeks. By mid-1846 the conflict had moved out of the valley and was focused on Ngāti Toa in the Porirua area where British troops were reinforced by the Hutt Militia and by Te Puni's men from Pito One and Te Āti Awa from various pā around the harbour.

At the same time Governor Grey sought to address the Ngāti Toa threat in the Wellington region by arresting Te Rauparaha. Despite the senior chief's encouragement for Māori to

leave the Hutt Valley, Grey was wary of his intentions. By removing Te Rauparaha from the area, Grey aimed to undermine Ngāti Toa's power and strengthen his own authority over the chief's mana. Additionally, he wanted to prevent forcing Te Rauparaha into a difficult position between his nephew and the settlers.

The final battle of the Hutt Valley campaign took place at what is now known as Battle Hill along the Paekākāriki Hill Road. British forces joined by Te Āti Awa along with some dissenting Ngāti Toa attacked Te Rangihāeta's position on August 6. On the 13th the attackers found that Te Rangihāeta along with his people had left under the cover of darkness and retreated into Horowhenua where he eventually settled south of Foxton.

Following the Hutt Valley campaign the main Tangata Whenua settlements in the lower valley were the Te Āti Awa pā of Pito One at the western end of the beach, Hīkoikoi Pā at the eastern end of the beach at the river mouth, Paetutu Kāinga at the eastern end of present-day Jackson Street and Waiwhetū Pā at the mouth of the Waiwhetū Stream across the river from Hīkoikoi. There were also seasonal kāinga along the east harbour coastline around to Turakirae.

By the late 1840s Te Kaeaea had returned to the valley and was living at Whirinaki or Silverstream in Upper Hutt. He was also allocated two 100-acre blocks at Wallaceville in Upper Hutt as part of the McCleverty awards in 1847. Eventually, Grey did provide compensation to Ngāti Tama in a grant of 300 acres (121 ha) at Kaiwharawhara on the western side of the harbour, but Kāparatehau and his people were offered minimal recompense for the land and crops they had lost and Ngāti Rangatahi never returned to the valley.

The 1839 Port Nicholson Block purchase saw the allocation of land to Māori go through several processes. As part of the purchase one tenth of the land was supposed to be set aside for Māori along with their existing pā, cultivations and urupā. NZ Company settlers selected their sections in a lottery system and the company surveyor William Mein Smith selected the urban tenths or 'Native Reserves' for Māori. Some of these reserves included pā and cultivations while others were of little or no use for cultivations or for any development. In Lower Hutt only Pito One Pā was reserved for Māori by Mein Smith.

The Spain commission of 1844 had queried the validity of the land purchases of the NZ Company and required the Company to further compensate Māori for land acquired in the Valley.

The end result for Mana Whenua in the Valley was the Crown grants in the McCleverty awards of 1847 which were the final allocation of lands for Māori in Wellington. As part of these awards various 100-acre sections in the Hutt Valley were allocated as Native Reserves. Most of Pito One Pā was retained with the allocation of Hutt Sections 1,2 and 3 along with the land at Waiwhetū Pa in present-day Seaview. However, the land of the other pā and kāinga was lost and the occupants moved onto other sections in the valley with many moving onto Hutt Section 19 in the present-day suburb of Waiwhetū.

The impact of the reallocation of lands saw Māori give up cultivations on land claimed by settlers. The pressures of colonisation and the loss of land resulted in the Māori population around the harbour dropping in the 1850s. Many left and returned to Taranaki where land had been purchased for them by Governor Grey while others moved to the Hutt Valley to live with their relations. By the mid-1850s most of the remaining Māori population of Te Whanganui a Tara were living in the Hutt.

The 1850s also saw a major change where land that had been communally owned by hapū could be subdivided into individual ownership. Initially this enabled the Crown to purchase subdivided land and then on-sell it but with the establishment of the Native Land Court soon after 1865, Māori were able to subdivide the land and sell it to parties other than the Crown.

The change to individual ownership and increasing colonial dominance in the area led to the disappearance of traditional Māori settlement in Lower Hutt. The increasing demand for land for housing and industrial development saw many Māori sell subdivided land that had previously been in communal ownership. Significant portions of the Hutt Sections allocated as reserves were taken under the Public Works Act for railway and roading purposes. There was little concern for iwi who found themselves surrounded by an alien culture which had little tolerance of their communal society.

By the late 1800s the majority of Māori living in Lower Hutt were living on Hutt Section 19, an area of approximately 100 acres that had been allocated as a 'Native Reserve' by the McCleverty awards. Section 19 was bounded by Waiwhetū Road to the west, Whites Line East to the south with a parallel boundary to Whites Line beginning at the intersection of present-day Guthrie Street and Waiwhetū Road. The eastern boundary of the section extended up into the hills above present-day Te Whiti Park.

In the 1920s the last traditional pā site left in Māori ownership in Lower Hutt was Waiwhetū Pā located in the estuary at the confluence of Te Awa Kairangi and the Waiwhetū Stream. In 1928 the Hutt River Board took the land of the pā, except for Owhiti Urupā, through the Public Works Act for river protection works. The land taken was never used for river protection but was instead developed into the industrial area along Seaview Road.

A reclamation scheme was developed for the estuary with work beginning in the mid-1930s. This reclamation completely altered the estuary and created much of the land area today bounded by Port Road and Seaview Road.

In 1943 Hutt Section 19 was taken from its Māori owners through the Public Works Act for housing purposes. The land that is today Te Whiti Park was used as a military base for the remainder of the Second World War but was never used for housing. The land was leased to the Hutt City Council before ownership was eventually transferred to the council. Many of the whanau that were living on Hutt Section 19 were then rehomed in the houses built in what is now Puketapu Grove and the area around it.

Today, Lower Hutt has transformed completely from the landscape that the iwi migrating from Taranaki encountered in the late 1820s. The main tangata whenua groups in Lower Hutt are from various hapū of Te Āti Awa. They originate largely from Ngāmotu (New Plymouth) in Taranaki. These people are beneficial owners in the Wellington Tenths Trust and the Palmerston North Māori Reserve Trust and are members of the Port Nicholson Block Settlement Trust.

The last remnants of the pā that existed when the NZ Company arrived in 1839 are Owhiti Urupā, which was once part of Waiwhetū Pā, and Te Puni Urupā, formerly part of Pito One Pā. There is little to suggest that there was a pre-colonial history in the area. The cultural landscape elements have been erased making it difficult for Tangata Whenua to maintain a sense of place or a connection to their history.

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7 The Relationship of Hapū and Iwi with the Rohe

Prior to the arrival of the NZ Company in 1839 the valley of Te Awa Kairangi was a dense forest extending to roughly 1500m from the shore at Pito One where the forest gave way to coastal scrub down to the waterline.

Descriptions of the Valley by early English settlers describe coastal scrub extending inland approximately one mile from the beach at Pito One with the forest then taking over. Early survey maps from the 1840s note the valley being heavily forested with totara, kahikatea, rimu, maire, tawai and tawa.

Charles Heaphy in 'Notes on Port Nicholson and the Natives' in 1839 writes about the forest and how dense it was:

"As seen from the ship, or the hills, a lofty pine wood appeared to occupy the whole breadth and length of the Hutt Valley, broken only by the stream and its stony margin. This wood commenced about a mile from the sea, the intervening space being a sandy flat and a flax marsh. About the Lower Hutt and the Taita, it required a good axe-man to clear in a day a space large enough to pitch a tent upon."

Te Awa Kairangi (also known as Heretaunga, Te Wai-a-Ōrutu and the Hutt River) was and remains of utmost importance to local Māori and tangata whenua. Its name means 'bringer of food from the heavens' or 'highly treasured waters' and the awa (river) was central to Māori life in the valley before the arrival of European settlers.

It flowed through the valley from its source in the Tararua Ranges through to the sea. In the lower valley it was joined by the Waiwhetū Stream, which flows down the eastern side of the valley from its source in the hills around Naenae. The confluence of Te Awa Kairangi and the Waiwhetū along with two smaller streams—the Ōkoutū, which flows through Central Hutt, and the Awamutu, originating in present-day Waiwhetū before flowing through the eastern side of Moera—formed a large estuary with several large islands in the delta.

Feeding into the Ōkoutū was a small stream called the Rotokākahi Stream, which was later filled in during colonisation with its area becoming the Lower Hutt CBD. 'Rotokākahi' also referred to the line that was cut across the valley by Te Kāeaea of Ngāti Tama in the 1840s. This line symbolised the division between Māori land to the north and land designated for settlers to the south.

The Wainuiomata River and its tributaries were also of great importance to tangata whenua of the Hutt Valley.

Māori settlements were primarily along the river and in the estuarine area, particularly at the mouths of rivers and streams. This area was rich in resources, such as fish (both fresh water and salt) and shellfish, with birds easily found on the estuary mudflats and in the forest. The forest provided timber for building waka, pā palisades and other structures, along with various medicinal plants.

The main form of travel up the valley was by waka along the rivers and streams, which were much deeper than they are today. Te Awa Kairangi was navigable by waka as far as present-day Upper Hutt, and waka could travel up the Waiwhetū well beyond Te Arohanui-ki-te-Tangata Marae at Puketapu Grove. This changed following the 1855 earthquake which lifted the riverbeds and made them unnavigable. The uplift in the estuary area was estimated to be 1.8-2.1m and resulted in some of the islands becoming connected to the mainland. The earthquake significantly altered the mouths of the streams.

The arrival of Europeans in the Valley led to widespread forest clearance, with timber milled for growing towns and settlements, and the rest cut and burned to form farmland. The earthquakes of 1848 and 1855 dramatically changed Te Awa Kairangi making it much shallower and much more prone to flooding across the plain. The river was straightened and contained within stop banks, resulting in a landscape that bears little resemblance to the awa Māori once knew. Many streams disappeared with colonisation, either completely or partially, as they were transformed into drains and culverts. Despite these changes many of our indigenous fish species are still present in the rivers and streams today.

The significance of Te Awa Kairangi and other waterways, as well as the land in the Valley itself, remains. It's of paramount importance to Māori and tangata whenua that the mana and mouri of these waterbodies, environments and landscapes are enhanced and then maintained.

In 1839 at the estuary and along the shoreline were three Te Āti Awa pā. Waiwhetū on the eastern side at the mouth of the Waiwhetū Stream and Hīkoikoi on the western side of the estuary. At the western end of Pito One beach was Pito One Pā. Travelling west around Te Whanganui a Tara from Pito One were the Te Āti Awa pā at Ngāūranga, the Ngāti Tama pā at Kaiwharawhara and then the inner harbour Pipitea and Kumototo Pā of Te Āti Awa along with Te Aro Pā of Taranaki (iwi) and Ngāti Ruanui.

Te Whanganui-a-Tara has been of great importance to Māori since the arrival of Kupe many centuries ago when he named the Harbour islands Matiu and Makaro (after his nieces or some say daughters) and Mokopuna. Māori have always settled close to its shores, with ready access to mahinga kai, and the harbour provided a trade route, not only across Te Moana o Raukawa (the Cook Strait) but also up Te Awa Kairangi.

Both Ngāti Toa and Taranaki Whānui call the harbour their food basket, as it has long provided them with many fish and shellfish species. Despite the pollution that's affected Te Whanganui-a-Tara and its mouri (life force) since colonisation, iwi connections to the harbour and its waters remain strong. There are numerous special sites, wāhi tapu and other taonga throughout the harbour area, along with Statutory Acknowledgements over Te Whanganui-a-Tara included in their Deeds of Settlement.

8 Hapū and Iwi Values

8.1 Taranaki Whānui

Taranaki Whānui have a number of inherent tangible and intangible values they closely identify with. They are:

8.1.1 Kaitiakitanga

Kaitiakitanga essentially means ‘guardianship’ and is intricately linked to tino rangatiratanga (sovereignty). Kaitiakitanga often entails a diverse set of tikanga or practices that can only be expressed, determined and/or articulated by mana whenua in resource management practice. The root of Kaitiakitanga is ‘tiaki’, to guard or protect, which includes principles of:

- Guardianship;
- Care;
- Wise management; and
- Resource indicators, where resources themselves indicate the state of their own mouri.

The prefix ‘kai’ denotes the agent by which tiaki is performed. A kaitiaki is the person who performs the tasks of guardianship. The addition of a suffix brings us to kaitiakitanga, or the practice of guardianship, and the assumption that guardianship is used in the Māori sense meaning those who are genealogically linked to the resource. Kaitiaki can be iwi, hapū, whanau and/or individuals of the region. Whilst tribal authorities themselves may not be considered kaitiaki, they can represent kaitiaki and help/guide them in their duties.

Kaitiakitanga can be exercised through:

- Maintaining wahi tapu/sacred sites, wahi tupuna/ancestral sites and tāonga;
- The management and control of fishing grounds;
- Sustainable resource management; and
- Environmental protection.

8.1.2 Mouri

Mouri is the 'life force' or 'essence' found in both animate and inanimate resources that, despite the diversity of all life forms and the natural world, binds them. Specific tikanga or 'practices' are observed to maintain the mouri of parts of the natural world, that are expressed through the ethic of kaitiakitanga. Complex and unique types tikanga have been developed by Taranaki Whānui in order to protect and enhance the mouri of particular resources.

8.1.3 Manaakitanga

Manaakitanga is to extend love and compassion to others, and is expressed by Taranaki Whānui through acts of kindness, generosity and hospitality.

8.1.4 Whakapapa

Whakapapa means 'genealogy' or the line of descent from one's ancestors, and can also refer to the intrinsic framework that binds all tangible and intangible things.

8.1.5 Tāonga

The term tāonga is used in section 6(e) of the Act and in Article II of the Treaty, meaning 'treasures' that encompass all things tangible and intangible and derive their meaning at both the physical and spiritual levels. At a physical level, tāonga include papatuanuku or 'land', moana or 'waterbodies', and wai or 'water'.

8.1.6 Tāonga Tuku Iho

Tāonga Tuku Iho are the 'treasures of our heritage' and can be anything handed down, from heritage to heirlooms and treasured possessions, that should be protected.

8.1.7 Papatuanuku

Taranaki Whānui's view should be sought whenever decisions are to be made about land in their rohe which may reduce, or even negate, the land's capacity to support life. It should also be remembered that the land - Papatuanuku - possesses the capacity to regenerate water polluted or made tapu by human waste. Also associated with land are such things as wahi tapu (sacred sites), wahi tupuna (ancestral sites) and other tāonga. These sites in and on the

land constitute a major element of Māori heritage, and decisions about the use of land or water should always aim to respect and conserve them.

8.1.8 Moana

Moana is a word that can refer to large bodies of fresh water or the open sea. Activities and uses that would damage the mauri and the mana of the moana, such as the discharge of pollutants into the sea, should be avoided by any means necessary.

8.1.9 Wai

Water, fresh and otherwise, is a vital resource to Taranaki Whānui (and all Māori) that its mana and mauri should be both protected and enhanced.

8.2 Ngāti Toa

Ngāti Toa have a number of inherent tangible and intangible values they closely identify with. They are:

8.2.1 Te Mauri o te Whenua - all things are connected

All things have a mauri (life force) which unites them and can be devalued or enhanced by activities or natural processes. Mauri stems from the belief that the Atua (gods) created everything, and therefore everything is connected, including the spiritual realm, physical realm, the environment, the people and their ancestors. Mauri is used to measure the cause and effect of activities to determine their impact on the environment and our connection with it. Ngāti Toa are not separate from Te Taiao (the environment), and what impacts the whenua impacts the people. This relationship is reciprocated in the health of the whenua as an indicator of the health of the people, as Ngāti Toa rely on Te Taiao for their physical and cultural wellbeing. Therefore, it is essential to the iwi health and wellbeing that the mauri of the Ngāti Toa environment (including earth, plants and waterways) is not devalued or degraded, meaning the effects of activities within their rohe are never more than minor or irreversible.

8.2.2 Mana

To have mana is to have authority and influence, as well as the ability to apply tikanga, and to have a mandate to make decisions. It can be inherited through whakapapa (genealogy) or gained through ones' actions. Ngāti Toa need to practice their mana at all levels, through governance and management arrangements, partnerships, and maintaining their own autonomy. Examples of Ngāti Toa exercising their mana include the development of Memoranda of Understanding with local councils, providing employment opportunities for iwi members, hosting manuhiri, gathering traditional kai from their rohe, and providing for the wellbeing of their people.

8.2.3 Kaitiakitanga

The primary objective of kaitiakitanga (guardianship) is to protect and enhance mauri for environmental sustainability. As mana whenua of the Wellington District, Ngāti Toa have kaitiaki responsibilities to protect their taonga and the mauri inherently linked with the natural environment and its resources. This can be achieved through participation and decision-making in resource management processes with local councils, such as responding to resource consents and co-developing policies to protect their interests.

8.2.4 Ki Uta Ki Tai

Ngāti Toa's world is inherently connected and recognised in the principle of Ki Uta Ki Tai (from the mountains to the sea). This holistic view represents that the Ngāti Toa catchment and any issues concerning the environment cannot be addressed in isolation.

9 Matters of Significance

9.1 Taranaki Whānui

Taranaki Whānui have identified issues and areas of importance in decision-making and resource management that need to be addressed for the benefit of tangata whenua, all māori and the environment as a whole. They are:

- Not only protecting waterways and bodies (e.g. lakes, rivers, streams, swamps and the coast), and enhancing their mouri, but recognising their importance to tangata whenua and māori, who have distinctive and unique connections with the waterways in their rohe. Furthermore, Taranaki Whānui are opposed to the exporting of water from these bodies, which they hold sacred.
- Providing more infrastructure for stormwater and sewage to ensure that the mouri of precious waterways and bodies is not adversely affected. It's also important that earthworks and development does not impact Three Waters (drinking, waste and storm).
- Acknowledging Taranaki Whānui's unique and intricate relationship with the islands in Te Whanganui a Tara - Matiu (Somes), Mākaro (Ward) and Mokopuna - the first of which has pā sites.
- Protecting Taranaki Whānui's sites and areas significance and their values against any and all activities and development (outside of Taranaki Whānui's own tikanga) and the adverse effects of any activities or developments, and providing clear rules of protection. Furthermore, the clear and real identification of sites and areas of significance is important to Taranaki Whānui, as is acknowledging the stories that surround them.
- Recognising the traditional uses and customary activities of Taranaki Whānui with their natural resources and within their rohe (such as gathering kai), and enabling Taranaki Whānui to use these resources and participate in activities, as is their right.
- Recognising Taranaki Whānui in decision-making and resource management practices. As tangata whenua, Taranaki Whānui should be treated as Council partners and consulted on any and all matters that may affect them. It's also important that

Taranaki Whānui are provided with the resources to participate in decision-making and resource management, so that they are not included at their own expense.

- Lastly, Taranaki Whānui require more space for their urupā, to accommodate demand, as well as the expansion of Māori Purpose Zones (MPZs) to provide for housing.

9.2 Ngāti Toa

Ngāti Toa have identified issues and areas of importance in decision-making and resource management that need to be addressed for the benefit of tangata whenua, all māori and the environment as a whole. They are:

- (Expressed interest in) the Growth Strategy and Housing and Business Assessment (HBA);
- The importance of ensuring the different narratives of iwi/tangata whenua speak to each other/fit together;
- Both embedding the narrative of the past and future-proofing the plan;
- Providing direction for how to interpret the Plan for tangata whenua values; and
- How the current Plan is too rigid, especially regarding Māori Purpose Zones.

10 Definitions

State if the definition is a planning standards definition.

Note: These will not be in the Chapter but in the definitions section. Its purpose is to give context to readers during plan drafting

Term	Definition
Hapū	means kinship group, section of a large kinship group descended from a common ancestor and the primary political unit in traditional Māori society.
Iwi	means extended kinship group- often refers to a large group of people and associated with a distinct territory.
Iwi/hapū management plans	planning documents that are recognised by an iwi authority, relevant to the resource management issues of the region/district/rohe and/or lodged with the relevant local authority.
Kaitiakitanga	The exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship.
Ngāti Toa Rangatira	means the collective group of individuals who are descended from both Toa Rangatira; and any other recognised ancestor of Ngāti Toa Rangatira who migrated permanently to the area of interest of Ngāti Toa Rangatira in the nineteenth century and who exercised customary rights predominantly within that area: and includes those individuals; and includes any whānau, hapū, or group to the extent that it is composed of those individuals.
Tangata Whenua	means people of the land.

Taranaki Whānui	comprises of the tribes of people from Te Ati Awa, Taranaki, Ngati Ruanui, Ngati Tama, Ngati Mutunga and other iwi from the Taranaki area, whose ancestors migrated to Wellington in the 1820s and 30s.
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SASMs Maps

Notes to maps

1. The maps in this document are intended to replace the inaccurate maps from the original HCC SASMs document. The other maps in the original HCC document are accurate. Map boundaries are as accurate as I could get them but they could be altered slightly in GIS to suit streets/roads.
2. NZAA sites are not included in these maps and will need to be added to the maps using the NZAA coordinates and with the appropriate buffer zone of 20m added around them. NZAA sites are in the original HCC document.
3. Precincts were created for areas with multiple sites that related to each other such as the Pito One Precinct and East Harbour Precinct. These maps will need SASMs mapped within them - e.g. Pito One Precinct could have the Te Puni Urupa and the Pito One Pā outlined in it. East Harbour Precinct should have the Dendroglyphs, NZAA sites and buffers around them etc.

Refer to the SASMs narrative for more information on the precincts and individual sites.

Pa Parihoro



Hikoikoi



Te Mako



Te Ahi a Manono



Pito One Precinct and Te Upoko o te Poaka



Te Ahi Parera



Puketirotiro Lookout



Paetutu Kainga



Waiwhetū Pā – Owhiti Urupa (black polygon)



Ngutu Ihe Pā and Te Ngohengohe Battle Site



Whiorau-Lowry Bay



Oruamatoro-Days Bay



Korohiwa Pā



East Harbour Precinct and Orongorongo Precinct



East Harbour Precinct - Detail

Coastal Path from Burdan's Gate approximately 100m from high water



East Harbour Precinct - Detail

Parangarahu Lakes Section – follows the GWRC map of the same area.



East Harbour Precinct - Detail

Southern Section



Orongorongo Precinct – Detail



SASMs Maps

Notes to maps

1. The maps in this document are intended to replace the inaccurate maps from the original HCC SASMs document. The other maps in the original HCC document are accurate. Map boundaries are as accurate as I could get them but they could be altered slightly in GIS to suit streets/roads.
2. NZAA sites are not included in these maps and will need to be added to the maps using the NZAA coordinates and with the appropriate buffer zone of 20m added around them. NZAA sites are in the original HCC document.
3. Precincts were created for areas with multiple sites that related to each other such as the Pito One Precinct and East Harbour Precinct. These maps will need SASMs mapped within them - e.g. Pito One Precinct could have the Te Puni Urupa and the Pito One Pā outlined in it. East Harbour Precinct should have the Dendroglyphs, NZAA sites and buffers around them etc.

Refer to the SASMs narrative for more information on the precincts and individual sites.

Pa Parihoro



Hikoikoi



Te Mako



Te Ahi a Manono



Pito One Precinct and Te Upoko o te Poaka



Te Ahi Parera



Puketirotiro Lookout



Paetutu Kainga



Waiwhetū Pā – Owhiti Urupa (black polygon)



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Parangarahu Lakes Section – follows the GWRC map of the same area.



East Harbour Precinct - Detail

Southern Section



Orongorongo Precinct – Detail



From: [Jade Wikaira](#)
To: [Cristal Bennett](#)
Cc: [Rebecca Parke](#)
Subject: [EXTERNAL] Update: District Plan review
Date: Friday, 22 March 2024 10:11:41 am
Attachments: [KāhuiWānanga2MeetingNotes.pdf](#)
[KāhuiWānanga1MeetingNotes.pdf](#)
[SASM Research Tasks Identified at Kāhui Wānanga.pdf](#)

Kia ora Cristal,

Ngā mihi me ngā manaakitanga nui o te wā. Thanks for our Teams hui earlier this week. It was good to connect and we're looking forward to working together on this mahi.

We provided an overview of what we've worked on to date. It would be good to meet again (preferably in person and at Council) where we could do a deeper dive into the mahi.

As a follow on from our hui, please find **attached** the following documents:

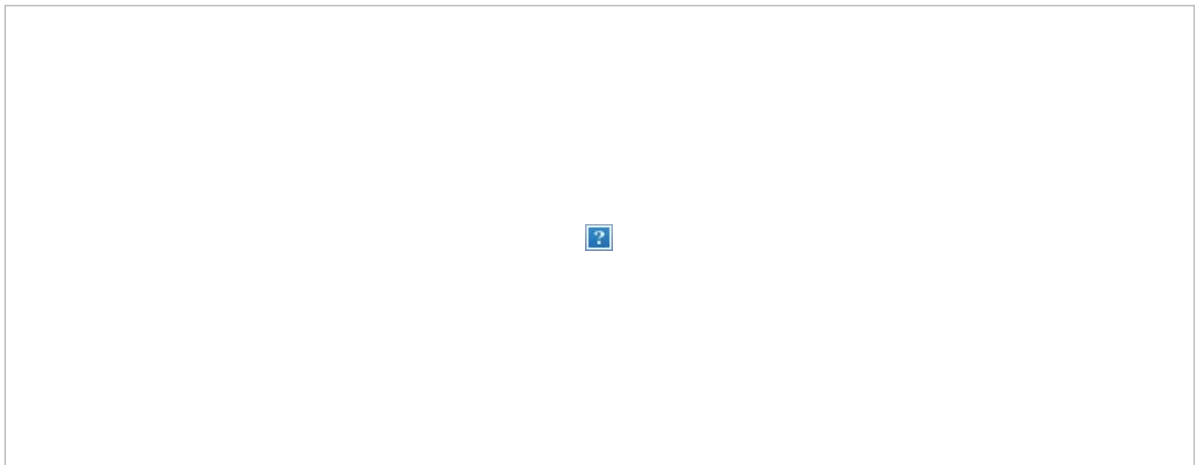
- Notes from both wānanga with Kāhui in late February
- A summary of tasks for action in relation to SASM work

The summary of tasks will likely be a meeting in itself. We will show you the full list, discuss each site and confirm residual items to be followed up.

We should touch base regularly. My recommendation is a half-hour meeting each week or fortnight. I hope this works for you.

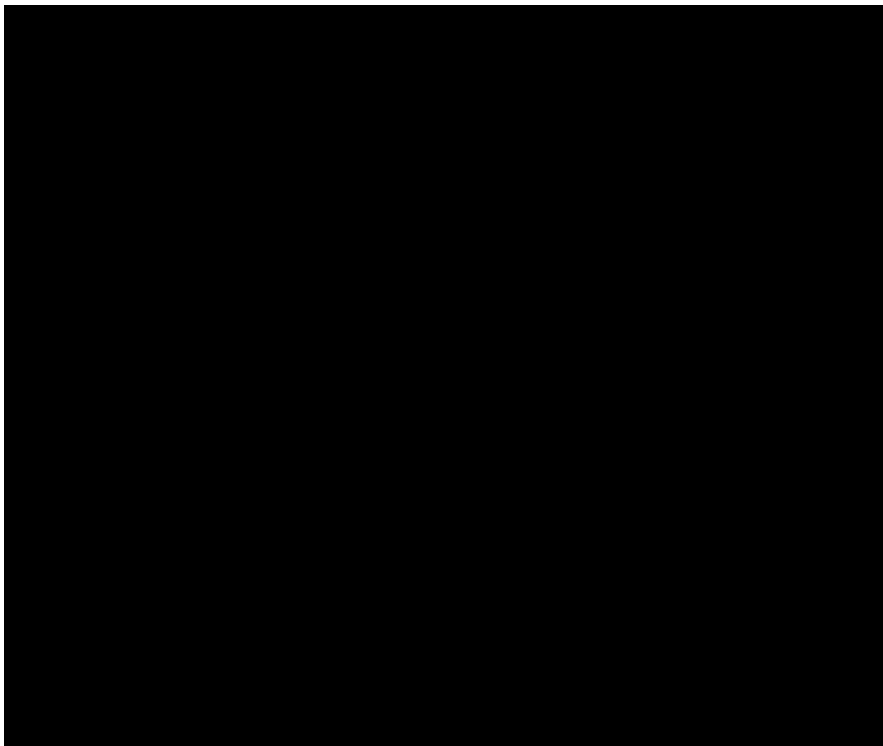
Next steps: can you advise your availability to meet next week? Week beginning 25 March?

Ngā mihi
Jade



Jade Wikaira
Tumu Whakarae | Managing Director
Wikaira Consulting Limited

 
 jade@wikairaconsulting.co.nz
 www.wikairaconsulting.co.nz

Kāhui Workshop Lower Hutt District Plan Review

Meeting Notes

Date	27 February 2024	Time	10.30am – 3.30pm
Location	The Dowse (James Coe 1)		
Attendees	Kaanihi Butler-Hare Richard Te One Tim Johnstone Nathan Geard Murray (online)	Jade Wikaira Rebecca Parke Noel Woods (online) Joshua Ambler (online)	
Apologies	Hami Love		
Meeting	Workshop 2		

ITEM	DESCRIPTION
1.00	Whakawhanaungatanga
	Round of introductions by those attending.
2.00	Strategic Directions Chapter
	<u>Natural Environment</u> <ul style="list-style-type: none"> Agreement from those present that all waterbodies in the area need to be protected and enhanced through a Natural Environment objective. Discussion around the use of the word enhanced vs restore. The Kāhui agree that Te Awa Kairangi be given special recognition through its own objective (NE-O1) NE-O4 – regarding Matiu/Mākaro/Mokopuna Islands needs to include mana whenua in the text.
	<u>Tangata Whenua</u> <ul style="list-style-type: none"> TW-O3 – regarding protection of SASMs, needs to include the word ‘enhanced’. Discussion around the use of mana whenua vs tangata whenua – the Kāhui felt that mana whenua is more appropriate for them and that tangata whenua refers to other Māori living in the area.
	<u>Urban Form and Development</u> <ul style="list-style-type: none"> UFD-O13 – Special Values. The Kāhui requested that ‘mana whenua values’ or ‘cultural ‘values’ are added to this objective that aims to have those values reflected in Lower Hutt’s built environment.
3.00	Tangata Whenua Chapter
	<ul style="list-style-type: none"> HCC explained the purpose of the chapter as an initial information base, explained who tangata whenua in the area were and ideally who is the appropriate contact.

ITEM	DESCRIPTION
	<ul style="list-style-type: none"> Officials have been asked to ensure the prominence and presence of Taranaki Whānui and to focus on the interface of issues including developments impacting and relating to water, coastal, whenua activities.
	<ul style="list-style-type: none"> Officials have been asked to review sections of the District Plan on mana whenua partnership agreements (and similar) to ensure they remain up to date.
	<ul style="list-style-type: none"> The Kāhui are reviewing the chapter and state that they have some corrections to be made in the description of the historical setting.
	<ul style="list-style-type: none"> The Kāhui expressed the preference to changing the chapter title to Mana Whenua Chapter.
4.00	Māori Purpose Zones (MPZ)
	<ul style="list-style-type: none"> Discussion on MPZs and the opportunity they provide for tangata whenua. Discussion on where marae sit in the operative District Plan. Currently subject to the provisions of the area in which they sit. Waiwhetū and Te Tatau o te Pō are listed as ‘principle pā’.
	<p><u>Possible protections</u></p> <ul style="list-style-type: none"> Setbacks on adjacent sites. Building height restrictions on adjacent site. Discussion around ensuring status on mana whenua marae is provided for.
	<p><u>Marae Engagement</u></p> <p>Planned with:</p> <ul style="list-style-type: none"> Waiwhetū; Te Tatau o te Pō; Wainuiomata; Te Kākano o te Aroha; Kōraunui; Te Mangungu
	<p><u>Other sites to consider.</u></p> <ul style="list-style-type: none"> Kōkiri Marae Hikoikoi – Wellington Tenth Trust Offices Te Whiti Park Area bordered by White Lines East and Guthrie Street Coast Road – land blocks with multiple owners. Hutt Section 19 Ati Awa Crescent - 100-acre block – owned by marae. Small land block at the corner of White Lines East and Waiwhetū Road.
5.00	Papakāinga
	<ul style="list-style-type: none"> Discussion on papakāinga – confirmed it is to be a District Plan chapter. Agreement that there needs to be a definition of papakāinga which supports mana whenua rights.
	<ul style="list-style-type: none"> The Kāhui are keen to have mana whenua engagement and consultation sort on any papakāinga development in the area.
6.00	Matiu Island
	<p>The Kaitiaki Board have an upcoming meeting. Discussion about best ways to contact and engage this group.</p>
7.00	Sites and Areas of Significance to Māori (SASM)
	<p><u>Next Steps</u></p>

ITEM	DESCRIPTION
	<ul style="list-style-type: none"> Update and refine SASM material – mapping and narratives. Research – on additional sites and archaeological records.
8.00	Wānanga Whānau
	<ul style="list-style-type: none"> The Kāhui are keen to hold some wānanga with whānau to provide them with an opportunity to review the documents and provide feedback.
9.00	Actions
	<u>Strategic Directions Chapter</u> <ul style="list-style-type: none"> Develop mana whenua and tangata whenua definitions. Connect with Upper Hutt City Council to ensure consistency. Update objectives as discussed
	<u>Tangata Whenua Chapter</u> <ul style="list-style-type: none"> Change name of chapter to ‘Mana Whenua’. Further information on relationship agreements to be reviewed. Removal of service level agreements. Further review of historical account by mana whenua.
	<u>Māori Purpose Zones</u> <ul style="list-style-type: none"> Marae engagement – being organised through Cam Kapua-Morrell (HCC) Research on zones and provisions protecting suggested other sites to consider for MPZ.
	<u>Papakāinga</u> <ul style="list-style-type: none"> Development of papakāinga definition. Further hui needed with Kāhui for this chapter.
	<u>Matiu Island</u> <ul style="list-style-type: none"> Organise hui with Kaitiaki Board to discussing zoning.
	<u>Sites and Areas of Significance to Māori</u> <ul style="list-style-type: none"> Update and refine SASM material – mapping and narratives. Research – on additional sites and archaeological records.
	<u>Wānanga Whānau</u> <ul style="list-style-type: none"> Discussion and planning of this wānanga series.

Kāhui Workshop Lower Hutt District Plan Review

Meeting Notes

Date	23 February 2024	Time	10.30am – 3.30pm
Location	Boulcott Farm Golf Club		
Attendees	Kaanihi Butler-Hare Cam Kapua-Morrell Richard Te One Hami Love Robert McClean	Jaquan Nin Jaida Howard Tim Johnstone Nathan Geard Jade Wikaira	Rebecca Parke Noel Woods (online) Joshua Ambler (online) Lucie Desrosiers (online)
Apologies	Mareikura Te Ahuru		
Meeting	Workshop 1		

ITEM	DESCRIPTION
1.00	Whakawhanaungatanga
	Round of introductions by those attending.
2.00	Introduction to Spatial Plan
	<ul style="list-style-type: none"> HCC Head of Urban Development joined the workshop via Teams and presented on the HCC Spatial Plan and the proposed work programme. This included the potential to engage with mana whenua in May and June 2024.
3.00	Sites and Areas of Significance to Māori (SASM)
	<p><u>SASM Mapping</u></p> <ul style="list-style-type: none"> Presentation by HCC of most current SASM maps included in the GIS system of HCC. Discussion and feedback from Kāhui on site locations and extents. Some sites need to have the specific locations identified in order to progress with the confirming sites and drafting planning provisions. Agreed that archaeological records will assist with information to record SASMs. The Kāhui spoke of the desire for the potential inclusion of ‘precincts’ for original areas like Pito-one Pā area, the Dowse interchange area, and the Hutt Section 19 area. These could be identified, acknowledged through mana whenua perspective and voice and could be enabled and protected accordingly. <i>See attached table.</i> <p><u>Additional sites</u></p> <ul style="list-style-type: none"> The Kāhui offered advice around additional sites not yet identified in District Plan and the narratives that accompany them. <p><u>Waterbodies</u></p> <ul style="list-style-type: none"> The Kāhui spoke of the interconnectedness of all waterbodies and are keen to have them all protected. Discussion around having these waterbodies mapped. The Kāhui are considering listing 6 of these awa as SASMs with the intent of providing them with protection through mechanisms such as sediment control in the District Plan.

ITEM	DESCRIPTION
	<ul style="list-style-type: none"> There were discussions about Waiwhetū aquifer and how that could be protected.
	<p><u>Cultural narratives</u></p> <ul style="list-style-type: none"> Current District Plan site narratives, along with suggested narratives from desktop research were discussed. The Kāhui gave feedback and advice on the accuracy and appropriateness of the narratives. Kāhui agreed that further and expanded narratives could be learned from their kaumātua and that they would have these kōrero.
	<p><u>Cultural visibility</u></p> <ul style="list-style-type: none"> Key messages from the Kāhui were around: <ul style="list-style-type: none"> Mana whenua visions and values – should be reflected in Hutt City and in particular the identified ‘precincts’ and SASMs. Engagement and consultation with mana whenua on the development of design principles in these areas will assist in the enhancement and protection of these visions and values. Re-indigenisation – of open spaces and the built environment, and by the correcting of place names. These processes are facilitated by understanding the history of a space, its values, and its significance.
	<p><u>Site protection requirements</u></p> <ul style="list-style-type: none"> The Kāhui expressed several different protection levels for their sites. Awareness – sites that the Kāhui felt should be included in the district plan with their narrative with the aim to create “an awareness” by landowners that the site exists. Protection triggers – sites that require resource consent for certain activities, such as earthworks and the requirement to have an Accidental Discovery Protocol. Highest protection – these included confirmed archaeologically confirmed sites. Here applications for resource consent should require engagement and consultation with mana whenua. There were also sites that due to their location were already protected by several different mechanisms, such as coastal areas or the site being on public or Crown land.
	<p><u>Te Tiriti o Waitangi</u></p> <p>The Kāhui referred to Hutt City Council’s obligation to Te Tiriti o Waitangi and to Tangata whenua.</p>
4.00	Actions
	<p><u>Update and refine SASM material.</u></p> <ul style="list-style-type: none"> GIS maps and mapping of the area’s waterbodies; Update of narratives.
	<p><u>Research</u></p> <ul style="list-style-type: none"> Additional sites: research will need to be further undertaken on any additional sites added to the SASM schedule of the district plan. Archaeological records: for specific sites (to be identified by Kāhui members) further research into archaeological records may assist in this space.
	<p><u>Workshop 2</u></p> <ul style="list-style-type: none"> Draft chapters to be shared; confirm agenda; prepare PPT
	<p>Next Meeting: Tuesday, 27 February 2024</p>

Wikaia Consulting

SASM Research Tasks Identified at Kāhui Wānanga

No.	14E Ref	Site and Significance	Protections current and requested	Other References	Next Steps	Research Findings
Significant Cultural Resources						
1	New	Paihoru Pā		Also recorded in UHCC Summary of Sites as the site also sits within their district boundary.	Check with UHCC as to provisions for this site	HCC:
2	1	Marae-nuku Pā. Site categorisation: <ul style="list-style-type: none"> • Waahi tapu (3, 16). • Battle site (16). • Mahinga kai (16). • Pā and gardens (14). • Low to low/moderate likelihood of physical remains to still be present there (15) 	Current 'Open Space'	ArchSite register R27/715990 – Boulcott Farm Stockade (3). NZAA R27/732 – Maraenuku Pā (15).	Need to check earthworks protections.	WCL
3	New	Motutawa Pā. Site categorisation: <ul style="list-style-type: none"> • Waahi tapu (battle site) (16). • Mahinga kai (16). 	Current 'open space'.	NZAA R27/733 – Motutawa Pā (15).	Check earthworks protections.	WCL
4	New	Te Ahi a Monono. Site categorisation: <ul style="list-style-type: none"> • Kāinga (4, 8). • Mahinga kai (4, 8, 12, 15). 	Mana whenua request for potential precinct area, requiring engagement and consultation with mana whenua on resource consents and development and implementation of design principles.	Recorded as NZAA site R27/742 (15).	Need area defined more precisely. Further discussion on precincts.	
11	16	Pito-one Pā Site categorisation: <ul style="list-style-type: none"> • Stockaded village (1, 18). • Tauranga waka (16). • Māhinga kai (16). • Tohu ahurea (16). • Whenua kai (21). 	Very large area. Potential precinct area, requiring engagement and consultation with mana whenua on resource consents and development and implementation of design principles.		Further discussion on precincts.	
13	15	Te Puni Urupā	Mana whenua want protections from adjacent sites.		Check current protections.	WCL
14	New	Te Tatau o Te Pō Marae	Mana whenua concerned about road design, speed and		MPZ hui to be scheduled.	

No.	14E Ref	Site and Significance	Protections current and requested	Other References	Next Steps	Research Findings
			safety for manuhiri entering the marae.			
15	New	Honiana Te Puni Reserve	The Reserve is designated as a Local Purpose Reserve under the Reserves Act 1977 and is managed by Hutt City Council.		Is there a management plan?	WCL
18	New	Pūhara-keke-tapu Site categorisation: • Battle ground	Will need specific location for draft provisions.		Further research/ kōrero regarding location.	
19	20	Waiwhetū Pā Site categorisation: • Pā. • Mahinga kai – linked to Waiwhetū Stream mouth (7).	Part of potential precinct area.		Further discussion on precincts.	
20	11	Ōwhiti Urupā	Mana whenua wanting to be able to accommodate ongoing use.		Further discussion on how this could be allowed for in DP.	
21	New	Waiwhetū Marae Site categorisation: • Marae and papakāinga (2).		Matiu Jennings kōrero	Confirm narrative with Matiu Jennings. MPZ hui to be scheduled.	
22	New	Te Whenua Ngaro Site categorisation: • Camping site	Part of potential precinct area.	Hutt Section 19/ WAI 105	Research WAI 105. Further discussion on precincts.	
23	5	Ngutu-ihe Pā Site categorisation: • Pā site	Recorded as SASM, mana whenua requesting awareness of site.		Needs more detail and specific location to develop provisions.	
24	New	Te Ngohengohe Site categorisation: • Battle site			Needs more detail and specific location to develop provisions.	
26	8	Whiorau Pā. Site categorisation: • Settlement (pā) (1, 5). • Mahinga kai (1, 5).	Earthworks trigger protections. ADP trigger.		D/w Richard Te One re more detail on narrative.	
28	9	Korohiwa Pā. Site categorisation: • Settlement (fortified pā) (1, 2, 18). • Mahinga kai (16). • Tauranga waka (16).	Has earthworks cover. Needs ADP trigger. Mana whenua requesting awareness of site.		Add ADP trigger.	Hutt City Council
30	23	Ngā Hu and Ngā Rerenga	Coastal protection?	Possible connection to NZAA reference R27/64 (1).	Possible connection to NZAA reference R27/64 (1).	WCL
31	New	Takapau-rangi Site categorisation:			Further research required of this site.	

No.	14E Ref	Site and Significance	Protections current and requested	Other References	Next Steps	Research Findings
		<ul style="list-style-type: none"> Refuge settlement 				
32	New	Te Rae Akiaki Site categorisation: <ul style="list-style-type: none"> Headland 		NZAA Ref R27/65 (1).	Check NZ Heritage and Archaeology.	WCL
37	New	Te Wera Site categorisation: <ul style="list-style-type: none"> Large rocky outcrop Rock shelter Midden 	Area protected by several mechanisms.	NZAA reference R28/15 (1).	Clarify protections.	WCL
Significant Natural Resources						
		All water ways in Hutt City district.			Mapping required.	HCC:
50	New	Rotokākahi Stream			Further research needed on narrative and river path/location.	
52	New	Speedy's Stream			Identifying original name?	
55	New	Te Tuarā-whati-o-Te Mana stream			Further research needed on narrative and river path/location.	
59	48	Matiu Island Categorisation: <ul style="list-style-type: none"> Pā (2, 18). 	Proposed heritage area.		Hui with Kaitiaki Board to be scheduled.	Hutt City Council
60	60	Mākaro Island			Hui with Kaitiaki Board to be scheduled.	Hutt City Council
61	33	Mokopuna Island Categorisation: <ul style="list-style-type: none"> Urupā (2). 			Hui with Kaitiaki Board to be scheduled.	Hutt City Council
Sites with current source information						
		Te Umu Mamaku			F/u with Kāhui.	
		Paitutu Pā – eastern Pito-one beach			F/u with Kāhui.	
		Korokoro Pā			F/u with Kāhui.	
	14	Te Puni Pā	List in HCDP appendix 14E. Stating Te Puni St as the site and no other details.		F/u with Kāhui.	

From: [Jade Wikaira](#)
To: [Nathan Geard](#); [Cristal Bennett](#)
Cc: [Rebecca Parke](#)
Subject: [EXTERNAL] HCC Discussion with Morrie Love
Date: Tuesday, 4 June 2024 2:55:25 pm
Attachments: [190821Ngauranga to Petone CIR.docx](#)
[SASMs Info Pack- DRAFT.docx](#)

Kia ora tātou,

FYI - these attachments from Morrie Love.

The SASMs Info Pack - DRAFT contains tracked changes that we will incorporate into our records. @Cristal Bennett we can discuss this afternoon.

The second attachment is a cultural impacts report Morrie wrote for the Te Ara Tupua project.

I spoke with him

-----Original Message-----

From: Morris Love <morrie@rauakura.co.nz>
Sent: Friday, May 31, 2024 10:07 AM
To: Richard Te One <Richard@tekau.maori.nz>; rukahunter@gmail.com; Jade Wikaira <jade@wikairaconsulting.co.nz>
Cc: Cam.Kapua-Morrell@huttcity.govt.nz
Subject: Hutt CC District Plan Review

Kia ora koutou

I will send a reviewed document on the SASMs. I have attached the CIR for the Ara Tupua Project - this was changed later I suspect bringing in a false narrative - this is what we drafted for the project.

Cam can you circulate these to your people.

I think care will need to taking with the drafting of the Māori chapter as the false narrative will likely surface again. Narratives around the heke - migrations to Kapiti Coast are only partially relevant to the Hutt and its occupation by Te Atiawa and Taranaki Whānui.

regards

Morrie

How to change the image:

1. Right-click the Header
2. Select 'Edit Header'
3. Click the picture
4. Select 'Drawing Tools' – 'Format' on the ribbon
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Tips: For the best fit, use landscape pictures.

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NGAURANGA TO PETONE CULTURAL IMPACT ASSESSMENT

MORRIS TE WHITI LOVE

27 JANUARY 2020

[VERSION]

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Quality Assurance

Prepared by
Raukura Consultants

Revision History:

Revision	Author	Reviewer		Approved for Issue		
		Name	Signature	Name	Signature	Date
	Morris Te Whiti Love					

Quality Information

Ngauranga to Petone Cultural Impact Assessment:

Version:

27 January 2020:

Prepared by: Morris Te Whiti Love

Reviewed by:

Approved by:

File Name:

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EXECUTIVE SUMMARY

THE NGAURANGA TO PETONE PROJECT

Context

The Wellington to Hutt Valley transport corridor is a key strategic transport corridor for the Wellington region. It provides vital links for users of the road network, including SH1 and SH2, the rail network (Hutt Valley Rail Line) as well as for cyclists and pedestrians.

The Wellington to Hutt Valley Link (W2HV) is a proposed upgrade of the existing walking and cycling infrastructure between Thorndon Quay in Wellington City and Melling in Hutt City.

The Ngauranga to Petone Project (N2P) covers the upgrade of a critical mid-section portion of W2HV between Ngauranga, in Wellington City, and the Petone foreshore, in the Hutt Valley (Figure XX).

Once complete N2P will link, at its northern end, with the Petone to Melling (P2M) section of W2HV which is currently under construction. To its south, N2P will link with the W2HV's southern section, between Ngauranga and Thorndon Quay.

N2P will also complete a key missing cyclist and pedestrian link in the Great Harbour Way pathway (Figure XX), linking Eastbourne, Petone, Ngauranga, Wellington CBD and Miramar.

Need for N2P

The existing cycleway and walkway routes which are currently present along SH2 are not considered by the Transport Agency and its project partners to meet the accessibility, safety, amenity or resilience requirements needed to support a modern, robust, viable and genuine transport alternative between Ngauranga and Petone for cyclists and pedestrians.

N2P, as part of W2HV, is intended to provide a safe, resilient, appropriately designed and attractive transport alternative for commuters and residents wishing to cycle, walk or use other active or micro transportation modes, including e-mobility options, between the Hutt Valley and Wellington.

The N2P route has been identified in the Wellington Regional Land Transport Plan as a Priority 1 Project since 2015 and was reaffirmed as a Priority 1 Project in 2018.

N2P is also consistent with and will assist with giving effect to the Government Policy Statement on Land Transport (2018).

N2P Project Objectives

The Transport Agency's project objectives for the development of the N2P pathway are:

1. **Safety, cycling and walking catalyst:**
To provide walking and cycling infrastructure linking Wellington and Hutt Valley that improves safety for pedestrians and cyclists, and that is a catalyst for increased use of walking and cycling between these destinations
2. **Connection and integration**
To improve the connections and integration of walking and cycling infrastructure between Petone and Ngauranga and the strategic cycling and walking planning of Hutt City and Wellington City
3. **Resilience:**
To consider transport resilience in providing a walking and cycling facility i.e. resilience to existing road and rail infrastructure as well
4. **Effects management**
To manage the social, cultural, land use and other environmental impacts of the project in the project area and its communities by so far as practicable avoiding, remedying or mitigating any such effects through route and alignment selection, design and conditions

N2P Pathway Requirements

[TO COME- key technical specifications driving N2P design]

KEY N2P COMPONENTS

N2P is an approximate 5km long shared path that will run between the Ngauranga Interchange, at its southern end, and the Korokoro stream pathway bridge, beneath the Petone SH2 Overbridge, and Honiana Te Puni reserve, at its northern end (Figure XXX).

Key features of N2P (Figure XXX) are:

- a) **A five metre wide shared path**, capable of accommodating cyclists, pedestrians and micro- and e-mobility alternative transport modes. This will be primarily located on a variable width reclamation extending 15-40m into the coastal marine area on the eastern seaside edge of the Hutt Valley Railway Line;
- b) **An iconic pathway rail crossing bridge** at N2P's southern Ngauranga end, linking the N2P path from the harbour edge across the Hutt Valley Railway Line with W2HV's southern section, at Ngauranga, into Wellington CBD,
- c) **ūranga**, or landings, strategically integrated into the N2P path reclamation design, that are designed to support a range of recreational, social, and ecological service functions at key locations along the pathway.

N2P will involve a reclamation design that will provide greater protection to the existing rail and road transport corridor between Ngauranga and Petone from storm events and sea level rise.

The project will also recontour and landscape the existing highly modified Wellington Harbour coastal edge between Ngauranga and Petone formed by the Hutt Valley Railway Line.

N2P DESCRIPTION

Pathway Route

N2P will deliver a new 4.5 – 5km length of 5-metre wide shared path between the Ngauranga interchange in Wellington (in the South) and Petone (in the North) (Figure XX).

At N2P's southern end the path will connect with planned cyclist and pedestrian pathway upgrades on the Old Hutt Road, and the Wellington CBD to Ngauranga cycleway, at the Ngauranga Interchange.

The N2P path will cross the Hutt Valley Railway Line just north of Ngauranga via a new bridge, and will follow the eastern (seaside) edge of the Hutt Valley Rail Line to Petone.

At the path's northern end the path will connect with the P2M pathway at Korokoro stream, beneath the Petone SH2 overbridge, and also with the Petone foreshore pedestrian and cycle paths at Honiana Te Puni Reserve.

Pathway Design

The N2P 5-metre path width is configured to accommodate cyclists, pedestrians and micro and e-mobility modes of transport.

The path, with the exception of its railway line bridge crossing at Ngauranga, will be setback from the centreline of the adjacent Hutt Valley Railway Line by at least 3.5 metres. The path will sit between 0.3m and 0.65m below the adjacent railway line track level. This will maintain uninterrupted views from the Hutt Valley Railway Line and SH2 across Wellington Harbour and ensure visibility of the path and path users from both transport corridors.

A 1.8metre high safety fence will be placed between the path and the railway corridor at a minimum distance of no less than 3.5metres from the centreline of the nearest railway track. This fence will be a tensioned, transparent, chain link fence or similar designed to not obstruct the existing harbour views from either the railway line or motorway. The occasional presence of seals on the western shores of Wellington harbour will require that the fence is designed to prevent seal's moving onto the railway line.

Hutt Valley Railway Pathway Bridge Crossing

At N2P's southern end the path will, just north of Ngauranga, include a 5m wide bridge crossing of the Hutt Valley Rail Line (Figure XX). The bridge crossing will link the path with planned cycle and pedestrian paths at the Ngauranga interchange.

The bridge once completed will provide access across the railway line for all path users, including emergency vehicles.

Initial bridge construction may also provide for the bridge to be temporarily used to support N2P pathway construction from the path's southern end.

The bridge may incorporate a Cantilevered Viewing Platform on its eastern side which provides bridge users with views towards Matiu- Somes Island.

The gradient of the bridge's north and south bound ramps will be designed to support cycling and wheel chair access, and will not exceed 1:12. The gradient of each ramp will also be offset by flat landings every 750mm of height rise.

The overall length of the bridge (from the base of its north ramp to its southern ramp) will be approximately 265 metres. Final detailed bridge design will incorporate mana whenua influenced artwork.

Pathway Reclamation

Approximately 3.5km of the 4.5-5km path length will be required to be formed on a reclamation of the seabed directly adjoining the eastern edge of the Hutt Valley Railway Line.

Reclamation form

The path reclamation will involve the formation of a protective rock revetment, concrete seawall and backfilled area, on which the pathway will be constructed.

The reclamation and its protective rock revetment will be made up of several sections (figs XX- XX) which include:

Standard revetment and reclamation profile:

A standard reclamation and revetment profile, occupying a coastal footprint of between 15-20m width.

Termed the **Typical Path** (Fig XX) this section of the reclamation will make up XXm, or approximately XX%, of the total pathway and reclamation length (Fig XX).

Landing, ūranga, revetment and reclamation variants:

A sequence of modest and strategically located ūranga (rest/landing areas) of varying sizes, occupying a coastal footprint of up to 40m width, from the existing formed eastern edge of the Hutt Valley Railway Line.

Ūranga will make up **XXm** of **XX%** of the total reclamation length of N2P (**Fig XX**).

Three ūranga forms are proposed to be incorporated into the N2P reclamation area form (**Fig XX**):

- **A Typical Landing** (**Fig XX**) which will be located at Karanga Point and Te Ana Bay;
- **A High Tide Bench Landing** (**Fig XX**) which will be located at Tahataha Roa, Paroro-Rangi Point, and Horokiwi; and
- **A High Tide Separated Habitat** (**Fig XX**) which will be located at Kainga Stream, Paroro-Rangi Point, and Paroro Bay.

Typical Path reclamation and revetment form

The majority of the N2P path form will be the 'The Typical path' (**Figure XX**).

The function of the typical path reclamation form is to provide a rock armoured and backfilled platform that will support the formation of a 5-metre wide shared path.

The path will also provide harbour access from the path down to MHWS and the coastal foreshore environment at low tide for recreation purposes. It will also incorporate a bench in the revetment which future proofs the revetment for sea level rise.

The Typical Path will make up **xxm**, or **XX%**, of the total pathway length.

Ūranga reclamation and revetment form

There are three variants to the typical pathway form that will be incorporated into the final pathway reclamation and revetment design. These variants will form ūranga or rest/landing areas at key locations along the pathway that provide a different range of functions

The three variants or ūranga typologies are:

The Typical Landing.

This ūranga will apply to **XXm** of N2P's total length and occupy a total footprint area of **XXm²**.

The Typical Landing ūranga (**Figure XX**) will extend between **20-40m** into the existing coastal marine area from the eastern edge of the existing Railway line.

The primary function of this ūranga will be to support the re-establishment of some coastal planting between the N2P path and harbour. This will assist with re-establishing habitat within the N2P area, at key locations, to support bird nesting and herpetofauna (lizards).

It is proposed to use this ūranga at two sites along the length of the path. Proposed locations are Karanga Point and Te Ana Bay.

The High Tide Bench ūranga.

This ūranga will apply to XXm of N2P's total length and occupy a total footprint area of XXm².

The High Tide Bench ūranga (Figure XX) will also extend between 20-40m into the existing coastal marine area from the eastern edge of the existing Railway line.

The primary function of this ūranga will be to support the re-establishment of some coastal planting between the N2P path and harbour, and to provide rest or social gathering spaces for path users and access to the harbour for recreational purposes (i.e. fishing, swimming etc).

It is proposed to use this ūranga at three sites along the length of the path. Proposed locations are Tahataha Roa, Paroro-Rangi Point, and Horokiwi (Fig XX).

High Tide Separated Habitat.

This ūranga will apply to XXm of N2P's total length and occupy a total footprint area of XXm².

The High Tide Separated Habitat ūranga (Figures XX) will also extend between 20-40m into the existing coastal marine area from the eastern edge of the existing Railway line.

The primary function of this ūranga will be to support the re-establishment of coastal planting between the N2P path and harbour, and formation of a 'high tide separated bird habitat' at key locations along the pathway.

It is proposed to use this ūranga in three sites along the length of the path. Proposed locations are Kainga Stream, Paroro-Rangi Point, and Paroro Bay.

Reclamation and coastal occupation footprint area

The N2P path will require a 15-40m wide reclamation and coastal occupation along a 3.5km stretch of the Hutt Valley Railway Line where there is currently insufficient land adjacent to the rail corridor to develop the path.

The total coastal occupation footprint required to support the reclamation is **xxm2**. This covers the occupation area required to be disturbed between current MHWS and eastern most extent of the project area required to form and maintain the reclamation.

Table XX summarises key details of the proposed coastal occupation area that will be required to support the reclamation.

[insert table]

Construction Area and Staging

[Final indicative methodology to be confirmed]

The construction of N2P could potentially involve a range and combination of different methodologies. These include construction from:

- Land
- Sea, and
- Rail.

The final construction method selected for N2P will be determined by the construction contractor.

A sea-based construction method is not included in this design statement. This option has not been assessed further on the basis of risks associated with its timely delivery, related its susceptibility to potentially significant disruption (with weather), potential high costs, and extended CMA footprint and impact area.

Construction staging

Construction will involve the key stages and sequencing set out in **Fig XX**.

Fig XX- summary of stages, sequencing, including stage description, key activities, estimated task duration (*Bullet point summary below to be replaced by a diagram*).

- **Site establishment and enabling works.**
 - Formation of site Access
 - Site clearance and material disposal to establish site
 - Installation of site environmental management systems
 - Wildlife management
 - Establish material and equipment laydown and storage areas
 - Establish construction yards at the northern end (Honiana Te Puni Reserve) and at the southern end (KiwiRail land at Ngauranga).
- **Bridge Construction.**
 - Construction of the Hutt Railway Line Bridge Crossing at the southern end of N2P.
(For the purpose of this assessment it is assumed that bridge design will support the bridge being used by heavy construction vehicles through construction).
- **Reclamation and Pathway Formation.**

The reclamation process will involve

 - Material Delivery / stockpiling

- North end Honiana Te Puni Reserve
 - South end KiwiRail Estate
- Rock revetment construction/formation
- Revetment backfilling
- Pathway surface establishment
- **Landscaping**
 - Fencing
 - Planting
 - Ecological mitigation
- **Pathway finishing**
 - Final seal finish
- **Construction area disestablishment**
 - Closure and decommissioning of site environmental management systems
 - Closure and decommissioning of construction yards

A detailed description of the indicative construction methodology for N2P is contained within the construction methodology report (**attachment XX**).

Site Access

Access to the site (**Fig XX**), will be achieved by way of:

- **Southern end (Ngauranga).**

Road access from the existing SH2 southbound sliplane exit, north of Ngauranga interchange onto land owned by KiwiRail and via Old Hutt Road. This will provide access to N2P's southern site establishment area.
- **Northern end (Petone)**

Road access from the Esplanade into Honiana Te Puni Reserve. This will provide access to Honiana Te Puni reserve for material and equipment storage and site offices, and access for construction vehicles to N2P northern end.

Alternative access opportunities may be available to support construction and the delivery of materials via:

- **Access from Rail.**

Utilisation of the Hutt Valley Railway Line and use of side-tipping wagons to deliver materials to the project's construction face.

Temporary areas required for material storage, laydown and site office and management functions

The N2P construction phase will require access to land for:

- Site access
- Material storage,
- Construction equipment and machinery storage,
- Possible prefabrication works,
- Site laydown areas,
- Site offices, and
- Environmental management services, e.g erosion and sediment control, and mitigation works.

Two areas will be required to service the developments construction phase activities. These will need to be located at N2P's northern end, at Honiana Te Puni Reserve, and at its southern end on the KiwiRail Estate at Ngauranga (**Fig XX**).

Honiana Te Puni Reserve

The land required for required laydown areas at the project site's Honiana Te Puni Reserve end will be approximately 20m x 60m in size.

Areas will also be required for site offices, worker parking, vehicle manoeuvring, material and equipment storage and environmental management services. This area will be secured with security fencing.

Following project completion this area would be decommissioned and reinstated.

KiwiRail Estate

The land required for the laydown area at the project's southern end, will need to be located within the KiwiRail Estate at Ngauranga. A laydown area approximately 20m x 60m in size will be required, along with temporary facilities for site offices.

Following project completion this area would be decommissioned and reinstated.

Earthworks and material sourcing

[Estimated earthworks up to 200,000m³ to be confirmed]

Introduction and History of the Project Site

This proposed 5 metre path from Ngauranga to Petone forms a vital link in the cycleways from Wellington CBD to the Hutt Valley. It would also provide access along the harbour edge from Ngauranga to Petone which would enable the viewing of rowing, kayaking and waka ama events on this part of the harbour.

The proposal is for a reclamation of Wellington Harbour along its western shoreline on the seaward side of the railway line to the Hutt Valley and the Wairarapa. This shoreline has been reclaimed from the time Scottish workers first started to form a road along the shoreline in 1854 only to find a year later that the earthquake was to do much more than they could with parts of the cliff falling onto the coastal platform enabling a track to be made the whole way from Wellington to the Hutt for horse drawn traffic. It was not until 1874 that the first railway from Pipitea Point to Lower Hutt was constructed on the harbour side of the road. The line was further improved with the line from Wellington to Lower Hutt completed in 1911. Over time more reclamation was required to try to stabilise the railway line which was washed out as recently as February 2014.



The harbour edge from Wellington to Petone has constantly changed from the time of colonisation with beaches disappearing early in the piece and the rocky reefs being covered by large rock reclamation. The shoreline is subject to the southerly storms which can develop large waves which erode the shoreline and breaks up sea walls. A cycleway in this side of the harbour while protecting the rail corridor beside it will itself be vulnerable.

This is an area with strong association with the Te Atiawa hapu of Ngāti Te Whiti, Ngāti Tawhirikura, and others of Te Atiawa nui tonu particularly those associated with Pito-one Pa and Ngauranga Pā. Following the signing of a Deed of Purchase in 1839 between the New Zealand Company and Chiefs from around Te Whanganui a Tara/Wellington Harbour. That pre-Treaty transaction was investigated by Crown Commissioners and the Crown grant for the New Zealand Company was confirmed in 1848 along with the awards to the Wellington Tenths Reserve and those to the various Pā around the harbour. The area from Korokoro Stream along the Pito-one foreshore were five, approximately 100 acres sections awarded to Pito-one Pā. The lands awarded by McCleverty in 1848 being 112 acres of Section 6, and parts of sections 7, 8, & 9 of 100 acres¹ to Ngauranga and Section 11 Horokiwi of some 102 acres to Pito-one along with Hutt Sections 1, 2, 3, 16 & 20 totalling some 556 acres (225ha). ²

¹ See Appendix III

² See appendix V

Although there are some wāhi tapu and Maori sites of significance along this stretch of the harbour, in the development area they were largely part of the coastal escarpment or on the old coastal platform. They include the Ngauranga Pā, at the mouth of the Waitohi Stream. Much of the old Pā is now covered by SH1 and SH 2. Tahataharoa beach near Ngauranga Pā was long ago lost beneath the road and rail from the very early reclamations starting in the 1850s. Parororangi kainga/village too has long since disappeared, along with the old burial cave Te Anaputa. The cave probably does still exist, but its entrance is now buried by fill material in the process that started in 1855. The large earthquake in that year caused among other things a general uplift of the harbour and the Hutt Valley and subsidence of the escarpment along the harbour providing the start of a foundation for the roadway between Thorndon and the Hutt.

The Waihinahina stream and waterfall, however remains flowing out of the Horokiwi Quarry and into the Harbour, however that area is very heavily modified and the old sites have disappeared. Pari-karangaranga or the cliff of echos is a feature along the coastal escarpment. These show a coastal area with places of sacred significance and often with cultural importance, with the Pā at either end of the cycleway, and with a small kainga/village in the middle. The reclamation adds to previous reclamations and will create a further coastal margin. The reclamation will not cover any Maori sites of significance although there were small sites for mahinga mataitai or seafood gathering along this old rocky coastline.

An accidental discovery process should be put in place in this development to cover the possibility of cultural material being discovered during the project. It is unlikely that koiwi (bones) would be found in the project area.

This report sets out some of the Maori cultural history and connection with the Hutt Valley and Wellington and how this area fitted in the overall tribal situation around Te Whanganui a Tara (Wellington Harbour).

The project will also utilise space in the Honiana Te Puni Reserve located on the Petone foreshore either side of the mouth of the Korokoro Stream. The fee simple of this reserve was vested in the Port Nicholson Block Settlement Trust in 2009 as part of the cultural redress in the Deed of Settlement for Taranaki whānui. The reserve is maintained by Hutt City Council as a Local Purpose Reserve under section 26 of the Reserves Act. The settlement did not include the improvements on the property and in particular the Water Ski Club.

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.

There are two Statutory Acknowledgements contained in the Deeds of Settlement with Te Atiawa – Taranaki Whānui (Port Nicholson Block Deed of Settlement) 2008 and Ngāti Toa Rangatira and Toa Rangatira Trust over Wellington Harbour/Te Whanganui a Tara. These statutory acknowledgments require consultation over resource consent matters in or affecting the harbour. (see Appendix II)

There are also a number of claims under the Marine and Coastal Areas (Takutai Moana) Act 2011 which also generate consultation processes while those matters are resolved in the High Court and/or through negotiation with the Government. (see Appendix III).

Statutory and Planning Framework

These applications from the cultural perspective sit within the RMA framework set out in RMA91 Part 2 and in particular:

Section 6 (e) on matters of national importance being: *the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga:*

Section 6 (g) *The protection of protected customary rights:*

Section 7 other matters including:

(a) kaitiakitanga: and

(aa) the ethic of stewardship:

Section 8 Treaty of Waitangi

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

The Natural Resources Plan for the Wellington Region including policies associated with reclamation are a primary consideration.

Te Aranga Design Principles

The seven Te Aranga Design Principles were presented for discussion and consideration when progressing with the project –

- Mana: Rangatiratanga/authority –
- Whakapapa: Names, naming and identity –
- Taiao: Natural environment, protection –
- Mauri Tu: Environmental health –
- Mahi Toi: Creative expression, making mana whenua visible –
- Tohu: To recognise and provide for the wider cultural landscape and the relationships –
- Ahi Ka: The living presence of mana whenua and the environment

Potential Cultural Impacts of the proposed Development and the Early history of reclamations from Ngauranga to Petone

1. The most significant set of cultural impacts are as a result of the reclamation of the harbour along most of the length of the proposed pathway. Along the entire length of the path there have been successive reclamations starting just before the 1855 uplift which helped the formation of the platform for the road eventually between the Town of Wellington and the valley of the Hutt.
2. “ In the great earthquake of February 1855, the cliffs along the big bight in the harbour shoreline came down and formed a natural roadway. The sea bed was also raised three feet. From the scars visible to the right of Wallace’s Inn, the scene of activities at Ngauranga was after the 1855 earthquake.”³
3. The importance of the entire water body of the harbour to the iwi mana whenua has not often come to the fore over the times of the multiple reclamations that started immediately following the arrival of the colonial populations from 1840. Maori did very little to reclaim parts of the harbour prior to colonisation. The Waitangi Tribunal looked extensively at various harbour reclamations in *Te Whanganui a Tara me ona Takiwa, Wellington District Report* 2003 particularly in Chapter 18, Wellington Harbour and Foreshore. At Page 462 and 463 are Maps and Tables of the various reclamations around the harbour. There had been a total area of reclamation of 335.7 hectares. From Kaiwharawhara to Petone some 58.45 hectares were reclaimed and along with that 1.2 hectares was reclaimed at Korokoro in 1966 -70.
4. This proposal will involve a further 4.5 hectares of reclamation seaward of MHWS over the 3.47 km.
5. The provision of ūranga (landing sites) is an opportunity not only to provide points of interest and refuge along the path but may also provide the opportunity to interpret or recognise the adjacent Maori sites of significance. The design will need to limit these so they do not intrude on areas for bird habitat. That restriction will also help to limit the impact of the project on the remnant fish and shellfish habitat along the route.

New Zealand Coastal Policy Statement 2010

Policy 2: The Treaty of Waitangi, tangata whenua and Māori

³ Secker, William *Ngauranga in the 1850s*

In taking account of the principles of the Treaty of Waitangi (Te Tiriti o Waitangi), and kaitiakitanga, in relation to the coastal environment:

- a. recognise that tangata whenua have traditional and continuing cultural relationships with areas of the coastal environment, including places where they have lived and fished for generations;
- b. involve iwi authorities or hapū on behalf of tangata whenua in the preparation of regional policy statements, and plans, by undertaking effective consultation with tangata whenua; with such consultation to be early, meaningful, and as far as practicable in accordance with tikanga Māori;
- c. with the consent of tangata whenua and as far as practicable in accordance with tikanga Māori, incorporate mātauranga Māori¹ in regional policy statements, in plans, and in the consideration of applications for resource consents, notices of requirement for designation and private plan changes;
- d. provide opportunities in appropriate circumstances for Māori involvement in decision making, for example when a consent application or notice of requirement is dealing with cultural localities or issues of cultural significance, and Māori experts, including pūkenga², may have knowledge not otherwise available;
- e. take into account any relevant iwi resource management plan and any other relevant planning document recognised by the appropriate iwi authority or hapū and lodged with the council, to the extent that its content has a bearing on resource management issues in the region or district; and
 - i. where appropriate incorporate references to, or material from, iwi resource management plans in regional policy statements and in plans; and
 - ii. consider providing practical assistance to iwi or hapū who have indicated a wish to develop iwi resource management plans;
- f. provide for opportunities for tangata whenua to exercise kaitiakitanga over waters, forests, lands, and fisheries in the coastal environment through such measures as:
 - i. bringing cultural understanding to monitoring of natural resources;
 - ii. providing appropriate methods for the management, maintenance and protection of the taonga of tangata whenua;
 - iii. having regard to regulations, rules or bylaws relating to ensuring sustainability of fisheries resources such as taiāpure, mahinga mātaimai or other non commercial Māori customary fishing;
- g. in consultation and collaboration with tangata whenua, working as far as practicable in accordance with tikanga Māori, and recognising that tangata whenua have the right to choose not to identify places or values of historic, cultural or spiritual significance or special value:
 - i. recognise the importance of Māori cultural and heritage values through such methods as historic heritage, landscape and cultural impact assessments; and

- ii. provide for the identification, assessment, protection and management of areas or sites of significance or special value to Māori, including by historic analysis and archaeological survey and the development of methods such as alert layers and predictive methodologies for identifying areas of high potential for undiscovered Māori heritage, for example coastal pā or fishing villages.

Matters arising from Policy 2 in this project

5. The project has actively engaged with tangata whenua to understand the traditional and continuing cultural relationship with areas in the coastal environment, including places where they lived and fished for generations.
6. The iwi involvement in the preparation of the Regional coastal Policies and the Regional plan provide a basis for the project.
7. The provision of this cultural impact assessment and the use of
8. Although there are no registered iwi resource management plans for Te Whanganui a Tara either for Te Atiawa-Taranaki whānui or Ngāti Toarangatira there has been significant input both into Regional and District Plans.
9. The exercise of kaitiakitanga with respect to this piece of the coastline of Te Whanganui a Tara would likely centre on the fisheries resources of shellfish, seaweed and finfish that frequent the area. This coastline is not a commercial fishery and there are no taiapure or mataitai reserve gazetted for the area, however there has long been use of the area as a customary fishery for Pito-one Pā (Te Tatau o Te Po) and Ngauranga. Part of this resource is the Korokoro stream and the fish that migrate from the harbour into the fresh water and those such as tuna/eels that also migrate downstream to spawn in the Pacific ocean.
10. The project gives recognition of places of historic, cultural or spiritual value around the broader project area.

Mana Whenua Steering Group

Purpose and Objectives of the Mana Whenua Steering Group

The Mana Whenua Steering Group (MWSG) is a voluntary group representing the interests of Mana Whenua and other stakeholders as agreed by both Mana Whenua and the Transport Agency.

The objectives of the MWSG are to:

Review and provide input to the preliminary designs and consent applications for the project and work together with the project team to check that 'nothing has been missed'; specifically, in relation to the urban design, landscape design and kaitiaki matters

Assist the Transport Agency to communicate the narrative and final form and function of the walkway/cycleway

To provide cultural advice and leadership in the delivery of the project

To ensure appropriate tikanga and kawa is being applied in the development of the project

Work with the Transport Agency during the period of the life of the project to assist to manage concerns as they may arise

Consult with the Transport Agency about decisions yet to be made including naming of the project, walkway and cycle way and other sites and significant areas in the project

Work with the Transport Agency and the contractor (when appointed) to ensure that opportunities for the members of the Mana Whenua community and wider community to be involved during the construction of the project are maximised (for example, opportunities for school students to visit and study the site)

The group was formed in July 2019 and includes representatives from Taranaki Whānui and NZTA along with advisors from iwi and the project.

Iwi Engagement – Te Ara Tupua Project

In mid-November the Te Ara Tupua Ngā Ūranga ki Pito-one Steering Group undertook two engagement hui at Waiwhetu and Te Tatau o Te Po Marae. The purpose of the engagement was to lift awareness of the project and provide opportunities for members of Tarnaki Whānui to directly and meaningfully input into the project. Across both days there were approximately 30 Taranaki Whānui participants.

At Waiwhehu Marae Kura moeahu (lead cultural advisor) provided the narrative and waiata developed for the project. He talked of the relationship to the story of the taniwha from Te Whanganui a Tara, Ngake and Whataitai.

The workshops were particularly interested in Honiana Te Puni Reserve and what was to happen there and what expressions would provide identity for Taranaki Whānui in the project. The possibility of the construction of some sort of building at Honiana Te Puni Reserve was raised.

Iwi Engagement findings

1. Existing relationships
 - a. Gathering of kaimoana
 - b. Existing conditions make a relationship with this area difficult – access and shelter
2. Physical aspirations
 - a. Connections to Matiu Island – viewing points and physical connections
 - b. Pou/waharoa at significant sites – ūranga, Honiana Te Puni Reserve, Korokoro Stream mouth.
 - c. Public safety – ambulance access, safety devices along the path, lighting, cctv, phone and emergency stations, defibrillator
 - i. Separate cyclists and pedestrians on path
 - ii. Screening people from the railway corridor with trees and planting
 - iii. Lighting that reacts to movement on the path
 - iv. Rest areas and wind shelters
 - d. Things to include for te ara and ūranga
 - i. Manu pad, swimming holes, launch spots for waka
 - ii. Private/closed off areas for exercise, meditation, reflection, family spoaces
 - iii. Water features, playgrounds
 - iv. Toilets, seats/benches
 - v. Pop up shops – kai scooters, skateboards
 - vi. Dedicated photo sopts
 - vii. At places of significance have bespoke fencing which is practical and indicates the significance. Names at each ūranga.
 - viii. Materials sypathetic to the moana
 - e. Establishment of artifical reefs to restore the fishery
3. Spiritual/cultural aspirations
 - a. Enhancing the environment for wildlife
 - b. Improving water quality
 - c. Story telling built into the physical path and bridges
 - i. Tupua, tupuna,atua and all of whakapapa are embedded throughout design and construction of the project.

- ii. Weaving in symbolism that is reflective of the stars, atua, a seasonal experience and mimic motions of the sea and environment
 - iii. Etching into steel and concrete is what makes it special
 - iv. Virtual reality for story telling
 - v. Identification of Taranaki whānui throughout
 - d. Ability for all of community to be involved with freestyle art spaces and on-going community consultation
 - e. Reciprocation
 - i. Making sure the environmental cost of the project is given back to the area
 - ii. How is the seabed “re-sown” for the marine life to be recovered
 - f. Respect required during construction and after the project is finished
 - i. Kaitiaki roles during construction
 - g. Workers and visitors are aware of mana whenua values and practices/tikanga
- 4. Honiana Te Puni Reserve
 - a. Physical aspirations
 - i. Indigenising the site- restoration planting around the Korokoro mōpūth, creation of more green space, removal of the industrial area to the north to re-naturalise the Korokoro, pā harakeke
 - ii. Pou at significant sites
 - iii. No dog in the Reserve post construction
 - b. Rowing/water ski clubs
 - i. Desire to relocate elsewhere
 - ii. Desire to partner up and bring in waka ama(water sports hub)
 - c. Provide shelter and facilities
 - i. Relocate marae
 - ii. Shelter house
 - iii. Tables, benches, chairs and BBQ’s
 - iv. Toilets and drinking water
 - d. Physical connections to the surrounding area
 - i. Beach to bush from Korokoro mouth to Korokoro valley
 - ii. Carved bridge over the Korokoro Stream
 - e. Commercial opportunities administered and run by Taranaki whānui
 - i. Community hub, café, educational facilities guided tours
 - ii. Kayak scooter bike paddle board hire
 - iii. Performance stage
 - iv. Venue hire
 - v. Waka storage
 - vi. Cultural arts centre
 - vii. Kai outlet
 - viii. Tourist opportunities
 - f. Split path to allow users to divert into and through the reserve or continue north or east.
 - g. Family oriented space with interactive playground spaces
- 5. Spiritual/cultural aspirations
 - a. Reserve recognised as the gateway to the Hutt and the centre of Taranaki Whānui
 - i. Reserve to be lifted as something with great mana
 - ii. Celebration and recognition of matauranga and tikanga Māori
 - b. Identifying Honiana Te Puni and recognising his role and significance
 - c. Feeding and looking after people
 - i. A place to learn and practice tikanga
 - ii. Spaces for meditation and reflection
 - iii. Family spaces
 - d. Care for the environment and wildlife with sustainability embedded throughout all of the project;
 - i. Minimising noise and vibration for people and ecology
 - ii. Non-petrol vehicles
 - iii. Reused and recycled materials
 - iv. Active management and use of waste

- v. Improving water quality and reducing discharges
- vi. Solar powered lights
- vii. Ensuring fish passage is maintained
- e. Acknowledgement of history through reinstating gardens, pā, waka and urupa
 - i. Re-instating the environment with gardens and landscaping

Project Responses to the Mana Whenua Steering Group

1. There are a number of matters that relate to the detail of the proposed operations and would be dealt with in constructions management plans and related plans.
2. These will include for instance what happens with the restorations of the Honiana Te Puni Reserve once the project construction has been completed. These could fit with a reserve management plan which could be developed in parallel with the project.
3. Cultural interpretation along the path in various forms can be built into the design with everything from finishes on concrete walls and steel forms. Stories from along the path would inform the design.
4. Improvements to the natural environment particularly with the marine environment. Work such as some treatment of storm and stream water discharges into the harbour prior to discharging to the harbour. There are a large number of these along the path and most have steep bush-clad catchments. These also drain SH 2 and to an extent the railway and will take runoff from the path. If the project is able to reduce some of these polluted discharges that would significantly improve the marine environment of Te Whanganui a Tara.
5. Korokoro Stream is a part of the Honiana Te Puni Reserve at its mouth. The project will be using that area and great care would be required in the management of the stream margins throughout the project.

The Project and Construction

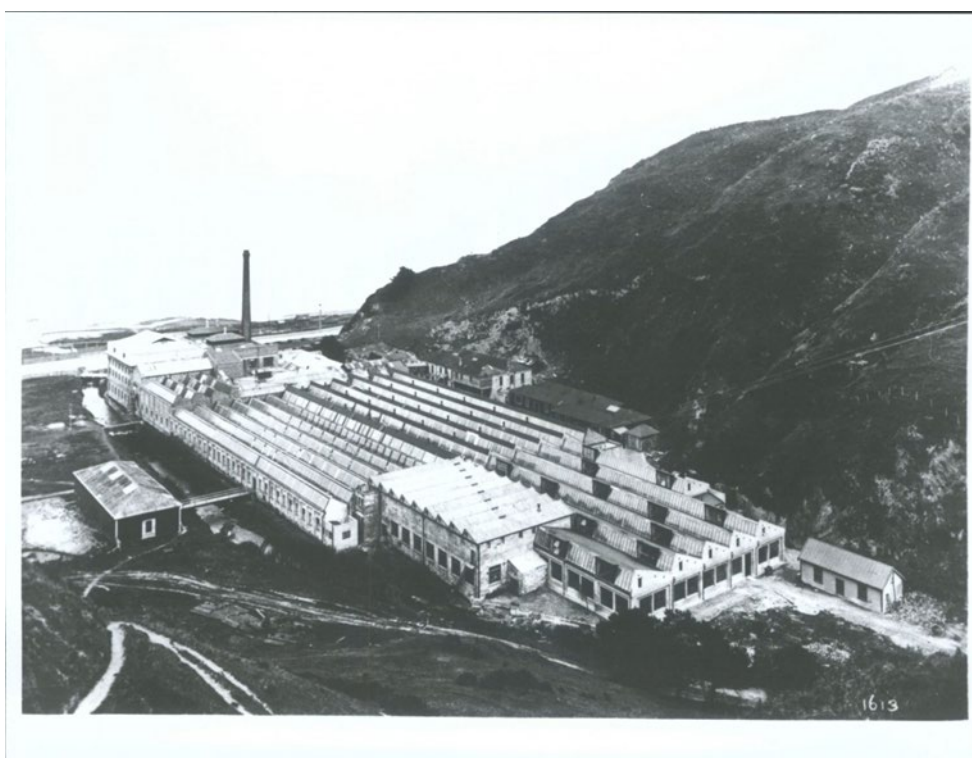
1. There will be two types of ūranga labelled the typical ūranga, at key locations along the path to support the re-establishment of coastal planting between the path and the harbour. This will support bird (manu) nesting and provide habitat for lizards (ngarara). The second type is the high tide bench ūranga which will support the re-establishment of coastal planting and provide access to the water's edge for recreation including fishing. At six locations along the path a variation to the standard revetment design is proposed to avoid significant ecological areas. This path will be built on top of a concrete seawall to reduce the path footprint. In these areas the path will be 7.5 m wide.

2. The project will also include parts of the Honiana Te Puni Reserve. The Reserve on Petone foreshore extends either side of the mouth of the Korokoro Stream. The Reserve south of the stream would be used by the project as a laydown area to store project material such as rocks and gravels along with equipment. This will effectively preclude the use of the area for rowing, water skiing and waka ama over the project period with those activities needing to be relocated for the period of construction.

Honiana Te Puni Reserve – History and Uses

3. The Honiana Te Puni Reserve was vested in fee simple in Port Nicholson Block (Taranaki Whānui) Settlement Trust in 2009 in a Deed of Settlement with its reserve designation as a Local Purpose Reserve under the Reserves Act and it is managed by Hutt City Council. The significance for Te Ātiawa-Taranaki Whānui and the hapu of Ngāti Te Whiti and Ngāti Tawhirikura (associated with Pito-one Pā and Te Tatau o Te Po) of the Honiana Te Puni Reserve is that area was part of the whole environs of Pito-one Pā with gardens and burial grounds in the locality.
4. The foreshore and seabed in the vicinity were equally significant for the Pā environs both for mahinga kai purposes as well as for swimming and waka activity.
5. This area was probably significant as a local fishery for the Pā and Kainga, however it deteriorated rapidly with colonisation and particularly with the arrival of industries at Korokoro of the Petone Woollen Mills, the Petone Railway workshop and then the Gear Meat Company. Water quality in the Korokoro Stream and Te Tuara-whati-o-Te Mana Stream was largely good from the undeveloped catchment to where it discharged on the flats close to the harbour but deteriorated rapidly through the industrial area. The Korokoro Stream had provided the early water supply for Petone Town as it developed from 1840.
6. The harbour also receives discharges from quarries such as Horokiwi which contribute large amounts of silt into the harbour. That development came later in the mid 20th Century. One of the effects of the various reclamations along this shoreline would have been the covering of the rocky shoreline outcrops which had been a habitat for both fish, shellfish and seaweeds. There are still a number of these outcrops remaining.
7. In short this area has gradually declined in terms of it being a mahinga mataitai or seafood gathering area for the whanau, hapu, and marae. The likely effects of this further reclamation on the mahinga mataitai will be small given the current state of harbour along this part of the shoreline. There are no mataitai reserves or taiapure declared in this area.
8. There are not likely to be any effects on the Maori sites of significance along the coastal escarpment and the old shoreline as a result of the reclamation and indeed the use of local site names for the ūranga or landing along the route will help to bring attention to the existence of these sites in the adjacent pre 1855 foreshore.

9. The cultural impacts on the Honiana Te Puni Reserve with the project are potentially more significant as part of the reserve at the western end will be required by the project as a laydown area for rocks and gravels and miscellaneous construction materials over the period of construction. The present condition of the reserve is largely areas of mowed grass with roads and carparks and some areas of shrub plantings with Ngaio, Karo, and other native shrubs. Much of the open space nature is likely to be preserved after the project is completed with landscaping and replanting required to rehabilitate the reserve.
10. A significant cultural use of this area has been a land based for water sports such as rowing, kayaking, waka ama and water skiing. To support these activities there are two buildings being the water ski clubrooms next to the main boat ramp and carpark on the Honiana Te Puni Reserve. The second is the combined Rowing clubs storage shed – the “Green Shed” which is not on the Honiana Te Puni Reserve. Rowing skiffs are located there and in the past waka ama were also stored there.
11. This corner of the harbour is the most sheltered from the prevailing northerly and northwest winds giving a sheltered two kilometre rowing course/waka ama sprint course. The area of course is very vulnerable to southerly and south easterly winds when it becomes unusable. The facilities in this area however have been minimal and it is likely that this area would be suitable for a hub type development to service water sports activities.



Petone Woollen Mills with the Korokoro stream – Hocken Snapshot



Korokoro Stream and Petone foreshore with earthworks

Maori Sites of Significance

12. The site for the proposed pathway although being all on reclaimed land covers an area which has had strong association with the Te Atiawa people, particularly those who lived at Pito-one Pa and Te Tatau o te Po Pā near the beach at Petone along with their kin at Ngauranga Pā. The coastline between the two Pā has been subject to change from the time they were established with the first main change coming as a result of the 1855 earthquake which caused the lifting of the coastal platform out of the sea transforming what was a narrow walking track into a space that eventually horses and carts could traverse. This would markedly reduce the use of waka and later rowing boats as the principal means of transport around the harbour.
13. *Nga-uranga* – “the landing place of canoes” [Wellington District Plan – Maori Sites of Significance M 50]. Ngauranga Pā although lesser in size to Pito-one, its people were closely related with the use of the ample gardens of Pito-one to help supply Ngauranga.
14. *Piki-wahine* – the hill above Ngauranga where women and children used to go exploring the bush for konini fruit and other forest foods, and climbing kahikatea pines for the seed berries.
15. *Tahataha-roa* beach – the old beach was lost in the uplift in 1855 when parts of the escarpment also collapsed onto the beach. This beach made for easy waka landings along a largely rock and dangerous shoreline.
16. *Paroro-rangi* – “Cloudy Sky” – [Wellington District Plan – Maori Sites of Significance M 49] This was a small Te Atiawa kainga/village however it was said to be fortified against raiding parties moving around the coastline.

17. *Te Ana-puta* – “Cave-opening” – a mile and a quarter north of Nga-uranga – this cave was full of skulls and skeletons and was extremely tapu. [Wellington District Plan – Maori Sites of Significance M 48].
18. *Pari-karangaranga* – “Cliff of Echoes” – Maori passing along the beach here, with the lofty rocky cliff towering above them, used to listen fearfully for the voice of a wairua, or spirit, in the heights as this was supposed to be the “reo” or voice of woman who had committed suicide at that place of many echoes.
19. *Te Ahi-parera* – “The-Fire-to Cook-a-Wild Duck” – is the name of those heights said old Rangi, pointing to the steep hilltops above Petone, on the northern and western side of the Tuara-whatī Gully. 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.
20. *Te Raho-o-Te Kapowai* – the range of great hills rising above the Korokoro Valley mouth on the south side is named after an ancestor of Ngāti Kahungunu who lived a great many generations ago.
21. *Te Korokoro-o-Te-Mana* – Te Mana, a chief of Ngāti 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.
22. *Te Tuara-whatī-o-Te-Mana* (Te Mana’s Broken Backbone) – The gorge above Pito-one railway station where a stream winds down to the old Catholic Cemetery, also named after chief Te Mana is also the burial place for Wi Tako Ngatata, and for Ngarimu Mawene.

These are just a few of the fascinating stories of place names recorded in three articles in the *Evening Post* of 1912, and in Chapter 8 of Lawlor’s book, *Old Wellington days*. They originated from James Cowan. Rangi Te Puni, daughter-in-law of Honiana Te Puni Kokopu, who, in 1912, lived in a small home close to the Pito-one Beach, was a source for much of Cowan’s information. She was born in Waipa Valley and her iwi connections were to the Ngāti Maniapoto. Others who added their stories were Ngarimu Mawene of Whakahikawai, Lower Hutt, - said to be a chieftainess who danced on the shores of Pito-one, and chanted “*Toia mai te waka ki te urunga*” when the *Tory* dropped anchor in 1839, and Mere Ngamai, granddaughter of Rawiri Te Motutere and a former wife of Wi Tako Ngatata.

Pito – one pa

23. A description of Pito – one Pā was given in the reminiscences of E Maxwell who knew this area in 1860 – early 1870s.

Petone when I first knew it was, with the exception of a maori pa and one or two small cottages clustered near the site of the present railway station, a waste of sand, shingle, rushes, etc

The pa – Te Puni's – stood at some distance in the direction of the river. It was a large palisaded pa, almost circular, I think. The whares inside were at least in curved lines. There were two entrances, one towards the west, the other on the opposite side looking towards the river. The palisading was high and in sections between much taller posts. These tall posts were carved, and those on either side of the gateways were much more elaborately done, as also were the planks which formed the archways over the gate. There was a clear road between the two entrances. On either side of this roadway were the large structures, and in curved rows behind them were the whares.

The pa when I went over it had the usual supply of Maori articles, except that there was a most unusual number of large calabashes, far greater number than I have ever seen in any pa or kainga.⁴

24. The Korokoro Stream has been described by Edward Jerningham Wakefield as:

A merry brawling stream, called the Korokoro, or 'throat', flows between the village and the western hills. The Maori name for the stream suggests it was a great food supply with tuna (eel), kokopu, piharau/korokoro (lamprey) and inanga (whitebait) being common. It was also the source of a high quality water supply and was later to supply the new town of Petone. The mouth of the Korokoro Stream has become congested with bridges and culverts and its lower reaches have been long confined by the old Petone Woollen Mills now replaced by various factories.

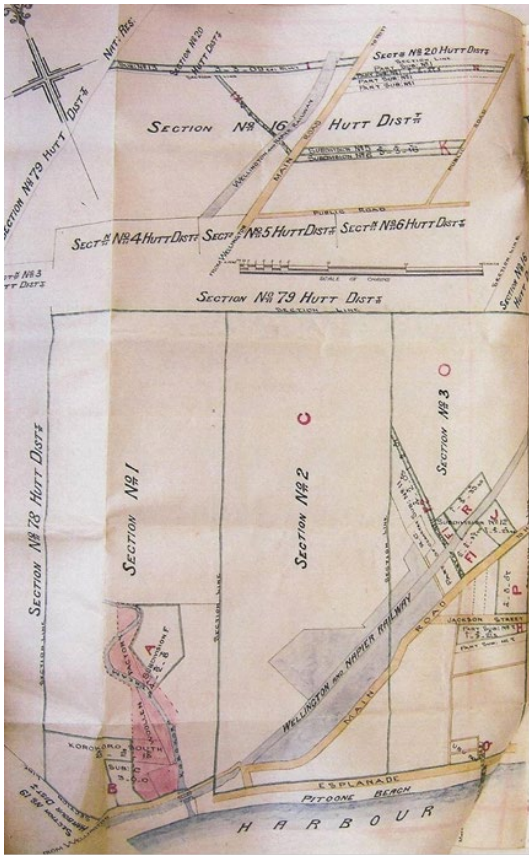
25. Colonel William Wakefield of the New Zealand Company has a house within the Pa palisades. The early New Zealand Company buildings were adjacent to the Pa. Although Pito-one was not the largest Pa around the harbour, it was very significant providing the home for Ngāti Tawhirikura and Ngāti Te Whiti along with other Te Atiawa hapu. The relationship between Te Puni and William Wakefield was paramount in the establishment of the colony in Wellington despite the planned town of Britannia on the banks of the Hutt River (the river was originally named Te Awakairangi and later Heretaunga) never eventuating.
26. Pito-one Pa however, along with the Pā in Wellington City, declined rapidly in the 19th century as a result of disease (with the arrival of varieties of new diseases from England) and the return of people to Taranaki in the 1850s and 1860s. The Pa was effectively abandoned by 1890 with the lease of parts of the land to the butcher James Gear for the establishment of a slaughterhouse.
27. With the establishment of the Native Land Court soon after 1865, Maori were able to partition (subdivide) the land and sell it to parties other than the Crown. The arrival of the Native Land Court and its processes, lead to the alienation of much of the land through sale or by way of lease. Much of the land in these sections (Hutt 1, 2, 3 & 16) were taken under the Public Works Act for Railway purposes and roads.

⁴ E Maxwell, *Recollections and Reflections of an Old New Zealander*, Wellington 1937 quoted in Butterworth, Susan, *Petone: A History*, Petone Borough Council, 1988, P91

28. Hutt Section 1 was approximately 100 acres and followed and included the lower Korokoro stream.⁵ The Southern part of Hutt Section 1 became dominated by the Petone Woollen Mills around what is now Cornish Street.



Pito –One Pā painting by: William Fox, 1812-1893 Pitoni Pah, Wellington, 1850



Map of Hutt Sections 1, 2 and 3

Ngauranga pa

29. The old Pā site of Ngāuranga was connected strongly with other Pā around Te Whanganui a Tara (Wellington Harbour). Ngauranga principally linked with Pito-one Pa and its people. Ngauranga was the home of the old Paramount Chief Te Wharepouri. His land interests went to Manihera Te Toru on his death in 1842 and leadership transferred to Honiana Te Puni at Pito-one Pā. The Pā is also associated with Rawiri Te Motutere who moved from his Pā, Koangaumu in Titahi Bay to Ngauranga.

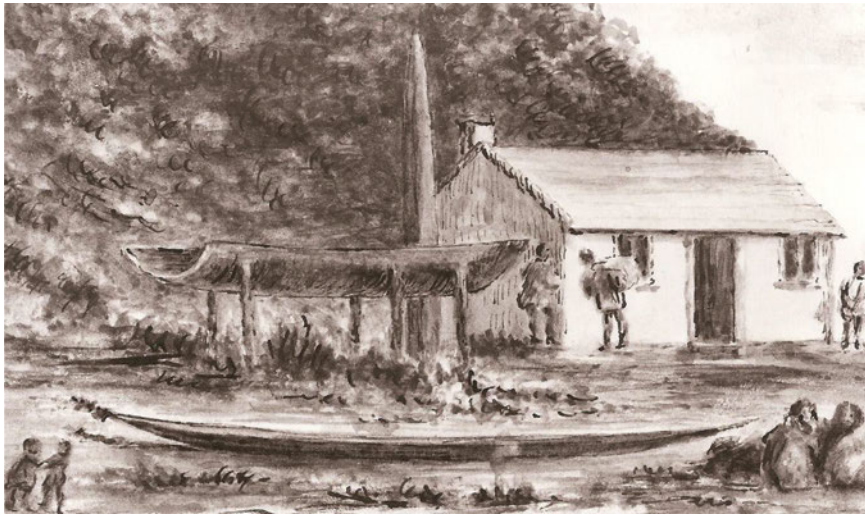


By courtesy Mr. R. H. Hunter]

[Brees

Fig. 136.—Nga-Uranga, 1842, showing the Chief "Wharepouri's" monument (a third portion of a canoe). Mr. Brees relates that this fighting chief, being capsized in his canoe in a heavy sea not far from Somes Island, he swam to Nga-Uranga, a distance of two miles. This picture depicts a Maori carrying a lady passenger across the stream. They usually charged sixpence each way.

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



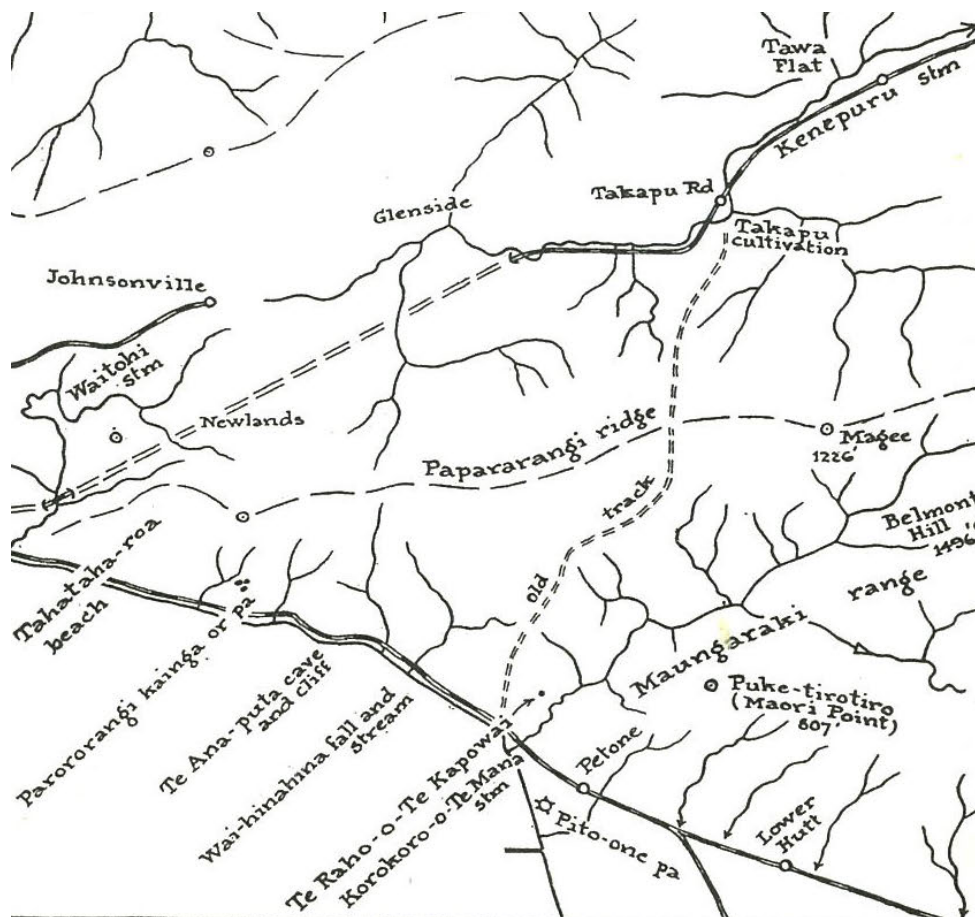
Sketch by John Pearce “Nga Hauranga, Residence of the Chief E’tako [Wi Tako Ngatata] 1850s
Alexander Turnbull Library

31. Nga Uranga or the resting place for waka, was also closely associated with the island Matiu in the middle of the harbour and the people had connections with all of the sites along this part of the harbour to Pito-one.



Te Wharepouri painting by Charles Heaphy 1839
with the Company ship Tory in the background – ATL

32. Ngauranga was also the home of William E Wallace and his wife Arapera Rongouroa. They ran a coaching hotel at Ngauranga. Their son Taari Warahi (Charlie Wallace) was born at Ngauranga in 1848. Arapera had interests at Te Aro Pā.



Map from Adkin (part Map VI) p 125

Tangata Whenua of Wellington Today

33. To identify who are the tangata whenua in Wellington this report relies in part on the expert knowledge of the Waitangi Tribunal⁶. Today, the descendants of the original inhabitants of Pito-one Pā and Ngauranga Pa. The main tangata whenua groups around the northern side of the harbour today are from various hapū of Te Atiawa. They originate largely from Ngā Motu (New Plymouth) in Taranaki. At Pito-one Pā however the people were predominantly from the Ngāti Te Whiti hapū and Ngāti Tawhirikura of Te Atiawa iwi along with those of Ngauranga Pā and all are connected to Te Tatau o Te Po Marae. These peoples' descendants are beneficial owners in the Wellington Tenth Trust and most are members of the Port Nicholson Block Settlement Trust and are generally represented by the Trusts today.
34. The Wharenui Te Tatau o Te Po at 437 Hutt Road and the associated Te Puni Urupa in Te Puni Street are the home for those of Pito-one Pā today and their kin from Ngauranga. Te Tatau o Te Po was built in 1933 between Hutt Road and the Melling Railway line close to what is now the Dowse Interchange.
35. Although Ngāti Toa Rangatira never occupied land around Te Whanganui a Tara/Wellington Harbour they have statutory acknowledgement over the harbour. They do not have Pā or Urupa around the harbour.

Māori Land Interests

36. In November 1835, learning his cousin Manihera te Toru had received lands at Te Whanganui a Tara from their mutual Ngāti Mutunga relations, he brought some 300 people here, settling himself at Ngauranga. In 1842 other rangatira included Toru, Waitara, and Matangi. Te Wharepouri and his cousin Te Puni, at Pito-one, led the Maori participation in the 'sale' of Te Whanganui a Tara to the New Zealand Company.
37. But Wharepouri was already dying from a brain tumour, and Ngauranga housed only 48 people. Ngauranga people cultivated lands along the western harbour where, at Wharepouri's special request, the Company made sections 5 & 6 Native Reserves.
38. Taare Waitara became the single largest owner: being in half of section 6 with Mohi Puketapu and Matene Tauwhare, all of section 7, and one-third of the Māori part of sections 8 & 9 with Ruakere Moehau, Hohepine Love and Hone Taramena.
39. Between 1904 and 1906 the whole of sections 6 and 7 were sold for 5750 and 1371 pound, respectively. In 1901, 1908 and 1912 Hone Taramene, Ruakere Moehau, and Hohepine Love's interests all passed to their successors, Wiri Makoare, Te Pare Ruakere, and Ms Love's children. In 1914, these sections were partitioned, and sales followed, eg Te Pare Ruakere's interests sold to Walter Futter for 1,000 pound. Today, no part of Ngauranga (including section 6) remains in Māori ownership.

The Importance of Te Whanganui a Tara, the harbour

40. Te Whanganui a Tara/Wellington Harbour has always been a central importance to Maori from the arrival of Kupe many centuries ago when the harbour island were named by Kupe [Matiu, Makaro and Mokopuna] and Maori started to settle on the land around the harbour for the first time on Matiu and then on Motu Kairangi (Watts Peninsular and Miramar).
41. The central importance of the waters of the harbour remained as the way to get to places both around the harbour and up Te Awa Kairangi/Hutt River. Although fishing was good inside the harbour in those times fishing trips into Te Moana o Raukawakawa/Cook Strait were common.
42. Water quality in the harbour was good prior to the clearance of the high forests of the Hutt Valley and around the surrounding hillsides following colonisation. Flooding and detritus coming from the rivers increased and consequently the quality of the waters in the harbour decreased. Later this was made worse with untreated sewage and industrial effluent flowing freely into the harbour. In this area the Petone Woollen Mills and the Gear Meat Company all contributed to a serious decline in water quality and then heavy industries further polluting the Waiwhetu Stream as it flowed to the harbour.
43. Reclamations started early from colonisation at Thorndon to allow for the development of the town of Wellington. Reclamation of the harbour has been happening almost continuously since around 1840. The Waitangi Tribunal looked comprehensively in its Wellington District Report⁷. In its summary of reclamation in Wellington Harbour 1852-1982 showed the total area of reclamations was 335.71 hectares, with Kaiwharawhara to Petone being 58.45 ha. In 1904 there was a reclamation of 10.6 ha by the Crown from Kaiwharawhara to Petone and a in 1978-79 by NZR of 1.2ha from Ngauranga to Petone.

Concluding Comments

44. This area has a long and rich history for the Te Atiawa – Taranaki whanui tangata whenua. In Maori times the area from Ngauranga to Pito-one was an area with limited space for gardening and difficult connections around the harbour except by waka. It has been associated with wāhi tapu including burial caves and other cultural sites. There were Pā sites close to the Project area and some along the route.
45. The landscape has changed with tectonic uplift followed by successions of reclamations first for road and then for rail. The proposal to further reclaim land along this foreshore follows those previous reclamations and the filling of the harbour by land movement.
46. The Maori sites of significance along this area were gradually diminished in significance with each change in the landscape until today where little visible remains of the rich cultural landscape.
47. The site has Ngauranga Pā at the southern end. The Pā was overtaken by developments post colonisation with the people moving to Pito-one Pā at the Korokoro end. It is proposed

⁷ Waitangi Tribunal, *Te Whanganui a Tara me ona Takiwa, Report on the Wellington District*, 2003, Chapter 18, Wellington Harbour and Foreshore, p455- 478

that the project will recognise both Pā and their people in various ways including naming along the route.

48. The use of part of the Honiana Te Puni Reserve for the project will need to be carefully managed and recognition of a developed Management Plan for the Reserve could tie into the proposed works and the eventual rehabilitation.



Road, Rail and Sea. A scene on the Wellington-Hutt Road during the eight-oar race for the New Zealand Rowing Championship. (Rly. Publicity photo.)

RECOMMENDATIONS

- i. Port Nicholson Block Settlement Trust and the Te Ara Tupua steering groups support an archaeological examination of the site generally, however it is noted that the site involves significant reclamation which is added to existing reclamation, and it is unlikely that any traditional Maori archaeology would be found.
- ii. There is also a need for an accidental discovery protocol for this development and a draft of that protocol is in Appendix I to cover the eventuality that Maori cultural material or archaeological materials are found in the project area.
- iii. Te Ara Tupua have set out a number of principles for the project including:
 - a. Mana: Rangatiratanga/authority
 - b. Whakapapa: names, naming and identity
 - c. Taiao: natural environment
 - d. Mauri tu: environmental health
 - e. Mahi toi: creative expression, making mana whenua visible

- f. Tohu: to recognised and provide for the wider cultural landscape and the relationships
 - g. Ahi ka: the living presence of mana whenua and the environment.
- iv. Te Ara Tupua see this project as an opportunity to re-establish mana whenua presence in the area that was once a lively part of the takiwa of Te Atiawa hapu of Pito-one and Ngauranga Pā.
- v. The naming of key sites along the path will be guided by mana whenua through Te Ara Tupua.

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Appendix I- Draft Accidental discovery protocol

Discovery of Archaeological Features or Deposits

If remains are exposed that are potentially archaeological features or deposits, the following procedure should be adopted:

1. Earthworks should cease in the immediate vicinity while an archaeologist is consulted to establish whether the remains are part of an archaeological site as defined under the Historic Places Act 1993.
2. If the archaeologist confirms that it is an archaeological site, the area of the site will be defined by the archaeologist and excluded from earthworks.
3. The HPT will be informed of the discovery and, if the site cannot be avoided, an application for an Authority to modify the archaeological site will be made (this is a legal requirement).
4. If the archaeological site relates to Maori occupation Taranaki Whanui must be consulted.
5. No work can be carried out that will affect the site until 15 working days after an Authority has been granted.
6. Any conditions attached to the Authority must be complied with (these may involve archaeological recording, sampling or more detailed investigation, and the completion of an archaeological report).

Discovery of Taonga

Maori artefacts such as carvings, stone adzes, and greenstone objects are considered to be taonga (treasures). These are taonga tuturu within the meaning of the Protected Objects Act 1975. Taonga may be discovered in isolated contexts, but are generally found within archaeological sites, modification of which is subject to the provisions of the Historic Places Act 1993.

If taonga are discovered the procedure set out for the discovery of archaeological sites (above) must be followed, and the following procedure will apply to the taonga itself:

1. The area of the site containing the taonga will be secured in a way that protects the taonga as far as possible from further damage.
2. The archaeologist will then inform the HPT and the nominated Taranaki Whanui representative so that the appropriate actions (from cultural and archaeological perspectives) can be determined.
3. Work may resume when advised by the HPT or archaeologist.
4. The archaeologist will notify the Ministry for Culture and Heritage of the find within 28 days as required under the Protected Objects Act 1975. This can be done through the Auckland War Memorial Museum.
5. The Ministry for Culture and Heritage, in consultation with Taranaki Whanui, will decide on custodianship of the taonga. If the taonga requires conservation treatment (stabilisation), this can be carried out by the Department of Anthropology, University of Auckland (09-373-7999) and would be paid for by the Ministry. It would then be returned to the custodian or museum.

Tangata Whenua Contacts

The contact details for Taranaki Whanui are as follows:

During business hours: Port Nicholson Block Settlement Trust - telephone: (04) 472 3872

PO Box 12164, Thorndon, Wellington 6144

Contact person: Kara Puketapu

Outside of business hours: Kirsty Tamanui(PNBST)

Ngāti Toa

Resource Management & Communications Manager

Te Rūnanga o Toa Rangatira

04 238 4952

naomi@ngatitoa.iwi.nz

Appendix II Statutory Acknowledgements

Taranaki Whānui ki te Upoko o Te Ika

1. The Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009 provides for a statutory acknowledgement for Taranaki Whānui with respect to the bed of Wellington Harbour
2. The following excerpts are from the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009.

The only purposes of the statutory acknowledgement are to—

- a. (a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 25 to 27; and
- b. (b) require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 29; and
- c. (c) enable the trustees and any member of Taranaki Whānui ki Te Upoko o Te Ika to cite the statutory acknowledgement as evidence of the association of Taranaki Whānui ki Te Upoko o Te Ika with the relevant statutory areas, as provided for in section 30.

(2) This section does not limit sections 33 to 35.

Ngāti Toa Rangatira

32 Use of statutory acknowledgement

- (1) The trustee of the Toa Rangatira Trust and any member of Ngati Toa Rangatira may, as evidence of the association of Ngāti Toa Rangatira with a statutory area, cite the statutory acknowledgement that relates to that area in submissions to, and in proceedings before, a relevant consent authority, the Environmental Protection Authority or a board of inquiry under [Part 6AA](#) of the Resource Management Act 1991, the Environment Court, or Heritage New Zealand Pouhere Taonga concerning activities within, adjacent to, or directly affecting the statutory area.

(2) The content of a statement of association or statement of coastal values is not, by virtue of the statutory acknowledgement, binding as fact on—

(a) relevant consent authorities:

(b) the Environmental Protection Authority or a board of inquiry under [Part 6AA](#) of the Resource Management Act 1991:

(c) the Environment Court:

(d) the Historic Places Trust:

(e) parties to proceedings before those bodies:

(f) any other person who is entitled to participate in those proceedings.

(3) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.

(4) To avoid doubt,—

(a) neither the trustee of the Toa Rangatira Trust nor members of Ngāti Toa Rangatira are precluded from stating that Ngāti Toa Rangatira has an association with a statutory area that is not described in the statutory acknowledgement; and

(b) the content and existence of the statutory acknowledgement do not limit any statement made.

Section 32(1): amended, on 20 May 2014, by [section 107](#) of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

Coastal statutory areas

Wellington Harbour (Port Nicholson) As shown on OTS-068-40

31 Application of statutory acknowledgement to river, stream, or harbour

In relation to a statutory acknowledgement,—

harbour includes the bed of the harbour and everything above the bed
river or *stream*—

(a) means—

(i) a continuously or intermittently flowing body of fresh water, including a modified watercourse; and

(ii) the bed of the river or stream; but

(b) does not include—

(i) a part of the bed of the river or stream that is not owned by the Crown; or

(ii) land that the waters of the river or stream do not cover at its fullest flow without overlapping its banks; or

(iii) an artificial watercourse; or

(iv) a tributary flowing into the river or stream.

Appendix III – Marine and Coastal Area (Takutai Moana) Act 2011

Applicants for Customary Marine Title before the High Court

Applicant Group	Representative Group	Application Area	
Te Atiawa ki te Upoko o Te Ika Maui Potiki Trust	Te Rira Puketapu and five other trustees of the named Trust	Pipinui Point to Mukamukaiti (Windy Point) out 12 nautical miles	
Ngāti Toa Rangatira	Te Runanga o Toa Rangatira	Whangaehu River to Turakirae Heads	

Meeting the tests for customary marine title

To have customary marine title recognised over an area, you must prove:

- your group hold the specified area in accordance with tikanga and
- your group have exclusively used and occupied the specified area, without substantial interruption, either:
 - from 1840 to the present day or
 - from the time of a customary transfer until the present day.

When looking at whether customary marine title exists, the Crown and High Court can consider:

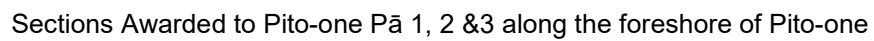
- who owns the land right behind the area (abutting land)
- non-commercial customary fishing rights in the area.

If the area has been used by other groups for fishing and navigation, this does not necessarily stop you from meeting the tests for customary marine title.

Te Ati Awa ki Te Upoko o Te Ika a Maui Trust, a duly registered charitable trust under the Charitable Trusts Act 1957, for the benefit of the people of the iwi of Te Ati Awa, for an order recognising customary marine title and for an order recognising protected customary rights lodge this claim in April 2018.

Appendix IV – Hutt Section 1 – 1886







Sites and Areas of Significance to Māori

Info pack (*Draft – 16 April 2024*)

▲ The pattern at the top of this page is inspired by the natural landforms, hills, river, and coastline surrounding Lower Hutt. It represents our people, our place, and our home.

Introduction

As part of Hutt City Council's review of the Lower Hutt District Plan, Council officers have been meeting with members of Mana Whenua (primarily through the Kāhui Mana Whenua) to discuss which sites and areas should be identified in the District Plan as *Sites and Areas of Significance to Māori*.

This document gives the information for the sites/areas identified.

This identification will not allow enable the Council to manage land use and development that may impact the sites and areas that are identified, but also provide useful information for Council's non-regulatory work, such as the treatment and design of public spaces.

This document presents the following information for each site/area:


- A Title and reference number,
- A map of the site/area,
- A description of the location, including a description of the site/area has been mapped,
- Description of the site/area,
- A Category for the site, and
- The Precinct (if relevant).

Some information is based on a review of reports and cultural impact assessments known to Council staff. Where this is the case references are given, with a list of these references at the end of the document.

Comment on 16 April 2024 Draft

As of 16 April 2024, this document is very much a draft. It is expected that this document will be refined further, particularly with improved mapping and possibly with additional information for categorising sites and describing precincts.

#1	Paihoro Pā
	
<p>Location: 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). Mapped as a single point based on this description, with a 50m buffer.</p>	
<p>Description: This site would have commanded this narrow area where travellers either up or down the valley would pass through (23). The meaning of the name is appropriate to being ‘slipping cliffs’ (23).</p>	
Category:	Precinct:

#2	Marae-nuku Pā.
	
<p>Location: Large area located on the eastern bank of Te Awa Kairangi at the present site of the Lower Hutt Substation, Connolly Street. Mapped as a large area based on this description.</p>	
<p>Description: Waahi tapu (3, 16). Battle site (16). Mahinga kai (16). Pā and gardens (14). Low to low/moderate likelihood of physical remains to still be present there (15). A temporary pa built by Chief Taringa-kuri soon after settlers arrived. The significance of the site can be attributed to the highly productive land (good for kumara production) and close by river system which provided an additional rich food source. It was also close to a ferry crossing site (9). One of two transitional pā (with Motutawa) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm.</p>	
Category:	Precinct:

#4

Te Mako Pā





Location:

Near Park Avenue in Eponi (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.

Mapped based on this description as a single point with a 50m buffer.

Description:

Pātaka (2, 6, 13).


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).

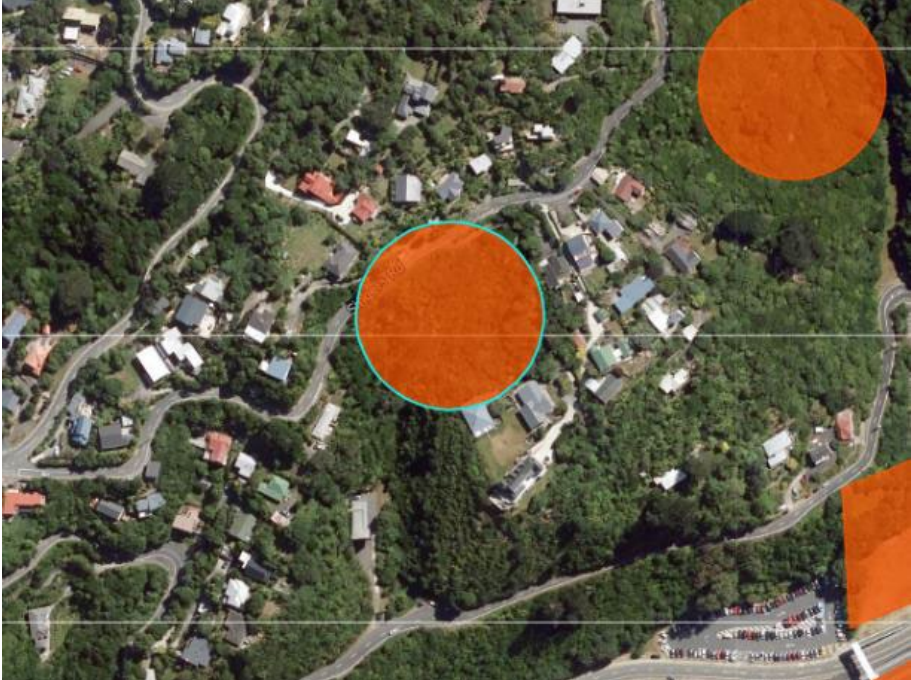
On the site he built the house Te Mako in the mid-19th century and carved the pātaka Nukutewhatewha, which is now housed at the Dowse (2, 6, 13).


Category:


Precinct:

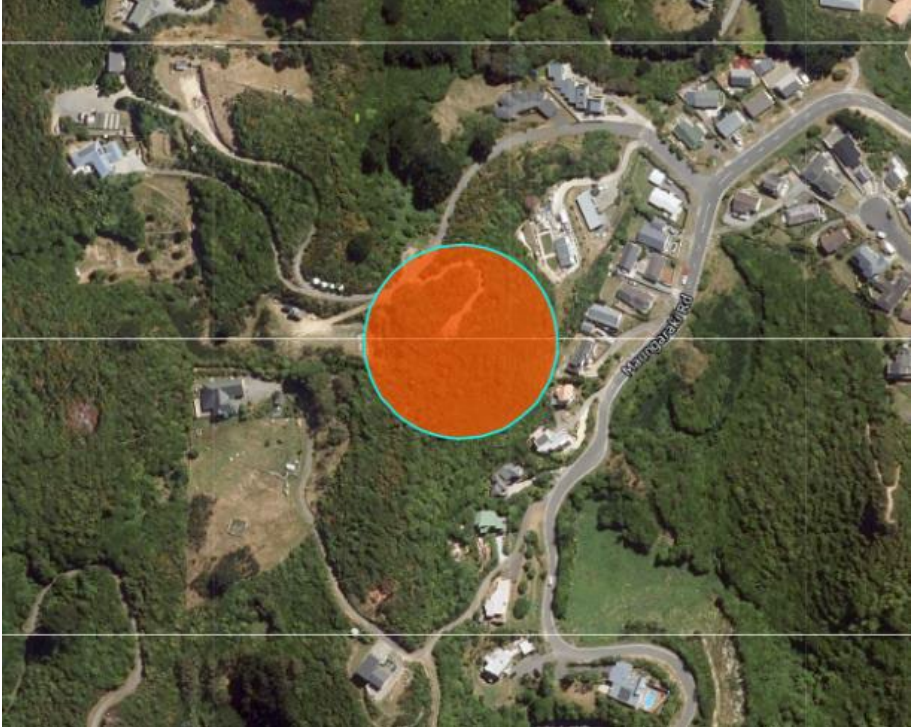
#5	Te Ahi a Monono
	
<p>Location:</p> <p>Large area located along Te Awa Kairangi, near current Hutt City CBD (4). Probably near where the LH Post Office was located, in an old bend in the river (8). Cowan's plan of the area shows the kainga midway between Fort Richmond and Maraenuka Pa (15). Adkin places it on the south side of the original river course - opposite Margaret St and Daly St intersection (15). Mapped as a large area based on this description.</p>	
<p>Description:</p> <p>Kāinga (4, 8). Mahinga kai (4, 8, 12, 15). 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 riverbed and general alteration to the wider area through flood events, stop bank construction and alteration to the river course (15).</p>	
Category:	Precinct:


#6	Te Tuarā-whati-o-Te Mana Urupā
	
<p>Location: The gorge above Pito-One railway station where a stream winds down to the old Catholic Cemetery (19). <i>Mapped with the legal boundaries of the current allotment with no buffer.</i></p>	
<p>Description: Named after the Ngāti Mutunga 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).</p>	
Category:	Precinct:

#7	Te Upoko o te Poaka
	
<p>Location: On or near Singers Rd, a branch of Korokoro Rd (1, 18). Located on the Western Hills north of Petone Railway Station (1, 18). Mapped as a single point based on this description, with a 50m buffer.</p>	
<p>Description: Hilltop site (1, 18). The final part of the name is probably a personal one, thus translating to ‘the head of Te Poaka’ (18).</p>	
Category:	Precinct:

#8	Te Ahi-parera
	
<p>Location: 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). On the northern and western side of the Tuara-whati Gully (19). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category:	Precinct:

#9	Te Raho o Te Kapowai
	
<p>Location: 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). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: Hills (2). The range of great hills rising above the Korokoro Valley (19). Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19). The name infers he was very prolific and had many children (2).</p>	
Category:	Precinct:

#10	Puke-tirotiro
	
<p>Location: In the Maungaraki Range, on the west side of Maungaraki Road, above Petone Railway Station (1, 2, 18). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category:	Precinct:

#11	Pito-one Pā
	
<p>Location:</p> <p>The Esplanade, near Te Puni St (1).</p> <p>The Pā The Pa sat along the pre 1855 shoreline which was somewhat back from the present-day beachfront (2).</p> <p>Pito-one Pā extending from Te Puni Street east to what is now Victoria Street (21).</p> <p>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).</p> <p><i>Mapped as a very large area in the western end of Petone.</i></p>	
<p>Description:</p> <p>Stockaded village (1, 18). Tauranga waka (16). Mahinga kai (16). Tohu ahurea (16). Whenua kai (21).</p> <p>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).</p> <p>The Pā was later occupied predominantly by the Ngati Tawhirikura and Ngati Te Whiti hapū of Te Āti Awa (2, 4, 21).</p> <p>It was also associated with Ngāti Mutunga, Ngāti-Tama, Ngāti Rangatahi, Ngāti-Toa and Ngāti-Haua at different points throughout history (4, 21).</p> <p>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).</p> <p>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).</p>	


<p>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).</p> <p>With the establishment of the Native Land Court soon after 1865, Māori were able to subdivide the land and sell it to parties other than the Crown (2, 19, 21).</p> <p>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).</p> <p>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 & 19 were taken under the Public Works Act for railway purposes and roads (2, 19, 21).</p> <p>The original inhabitants re-erected their village a little distance inland (see Pito-one Pā II) (18).</p>	
Category:	Precinct:

#12	Pito-one Pā II
Not mapped	
<p>Location:</p> <p>At a position on the Te Tuarā-whati-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). Not mapped.</p>	
<p>Description:</p> <p>Pā. Gardens (11). 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). This was a circular pā with a single perimeter fence (2, 21). 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 sometime after 1875 (21).</p>	

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).

Category:	Precinct:
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DRAFT

#13	Te Puni Urupā
	
<p>Location: 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 Urupā at Te Puni Street, then eastwards along the old beach <u>as well as towards the harbour.</u> (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). <i>Mapped as the current legal boundary of the property.</i></p>	
<p>Description: The urupā of primarily the Te Puni whānau <u>and other whanau of Pito-one Pā and Te Tatau o Te Pō</u> (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).</p>	

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 tombstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18).
- Te Kaeaea/Tarangikuri – Ngāti Tama chief of Motutawa Pā (site unknown) was buried here by Te Atiawa (3, 18)
-


The urupā is placed approximately on beside the site of the original Pitoone Pā (18).


Category:


Precinct:

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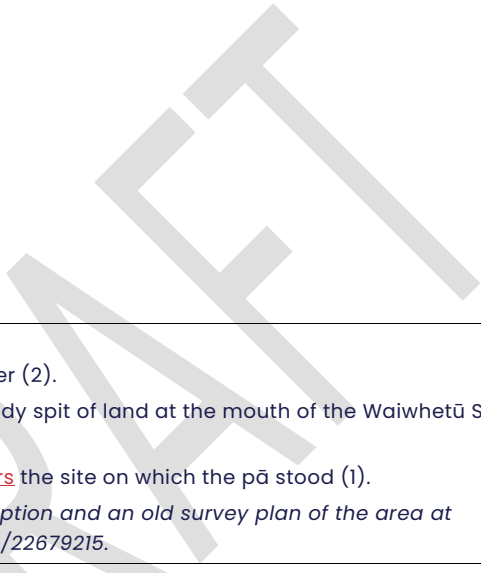
#14	Te Tatau o Te Pō Marae
	
<p>Location: Currently located at 437 Hutt Road (2). <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: The oldest standing Marae in the Hutt Valley and Wellington, built in 1933 (2). It is named for the hill to the west called Puke Ariki (2). Te Tatau o te Pō 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 Urupā in Te Puni Street (2, 11). Has close association to the Te Āti Awa hapū of the original Pitoone Pā - Ngāti Tawhirikura and Ngāti Te Whiti (8). This site is a Māori Reservation (2).</p>	
Category:	Precinct:

#15	Honiana Te Puni Reserve
	
<p>Location: Currently located at 11 The Esplanade. <i>Mapped as current reserve boundary.</i></p>	
<p>Description: Named after for Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangi and Rau-Mahora (19). His people settled in Whanganui-a- Tara, and by from around about 1832, he was fully established at his pā on the beach at Pito-one (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 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).</p>	
Category:	Precinct:

#16	Pae Tutu Village
	
<p>Location: 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). <i>Mapped as a single point based on this description with a 50m buffer.</i></p>	
<p>Description: Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hikoikoi and Waiwhetū pā (8, 18). Originally built as a fortified Pā on an island 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).</p>	
Category:	Precinct:

#17	Hikoikoi Pā
	
<p>Location: Located near the current Hikoikoi Reserve on the right bank (western side) of the Hutt River (2, 18). Hikoikoi and Waiwhetū Pā are located on either side of the river mouth (6). Located around Marine Parade and McEwan Park (7). <i>Mapped as the reserve area extended to the river mouth.</i></p>	
<p>Description: Tauranga waka (16). Mahinga kai (16). Ara waka (16). Hikoikoi Pā has a strong association with Te Āti Awa hapū of <u>Te Matehou - Ngāti Hamua</u>, <u>Te Whiti, Ngāti Tawhirikura</u>, and others of Te Āti Awa Nui Tonu including <u>Ngāti Tama</u>, <u>Ngāti Rangatahi</u>, <u>Ngāti Toa Rangatira</u> and <u>Ngāti Haua</u> (4). The population of Hikoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetū Pā (7). Boat building occurred along these waterways with Hikoikoi Pā fronting the river to enable river access and fishing at the mouth of the river (2, 7). <u>The Tory arrived at a site near Hikoikoi Pā in 1839, bringing with it the New Zealand Company officials (2).</u></p>	
Category:	Precinct:

#18	Pūhara-keke-tapu
	
<p>Location: Left bank of Waiwhetū Stream, opposite Hutt Park (2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle ground. 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).</p>	
Category:	Precinct:

#19	Waiwhetū Pā
<p>Map</p> 	
<p>Location:</p> <p>On the eastern side of the river (2).</p> <p>The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7).</p> <p>A cemetery now marks borders the site on which the pā stood (1).</p> <p><i>Mapped based on this description and an old survey plan of the area at https://natlib.govt.nz/records/22679215.</i></p>	
<p>Description:</p> <p>Pā. Mahinga kai – linked to Waiwhetū Stream mouth (7).</p> <p>Waiwhetū Pā area has a strong association with the Te Āti Awa hapū of Te Matehou – Ngāti Hamua, 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).</p> <p>Ngāti Hamua/Te Matehou (hapū of Te Atiawa) occupied Pipitea Pā along with Hīkoikoi and Waiwhetū Pā after Ngāti Mutunga and Ngāti Tama migrated to Wharekauri in 1835 (6, 7).</p> <p>Settlement pressure around the Thorndon area led many that occupied these pā to move and be with their kin an Waiwhetū Pā (6).</p> <p>The Waiwhetū Pā reserve made by Col William McCleverty in 1848 confirmed the harbour frontage and included parts of the Hutt River (7).</p> <p>The massive 1855 earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change (8).</p>	

More floods were to follow and river control works started to provide flood protection (8).

The acquisition of Waiwhetū 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 Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2).

Owhiti Urupā is associated with Waiwhetū Pā (6, 7).


Category:


Precinct:

#20	Ōwhiti Urupā
	
<p>Location: Located adjacent to the old Waiwhetū Pā (2). Near the mouth of the Waiwhetū Stream (2). Seaview Road. <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: Ōwhiti Urupā is actually associated with the original Waiwhetū and Hikoikoi Pā (7). Ōwhiti Urupā is all that remains of Te Matehou (hapū of Te Atiawa) lands (9). Still in use today (2).</p>	
Category:	Precinct:

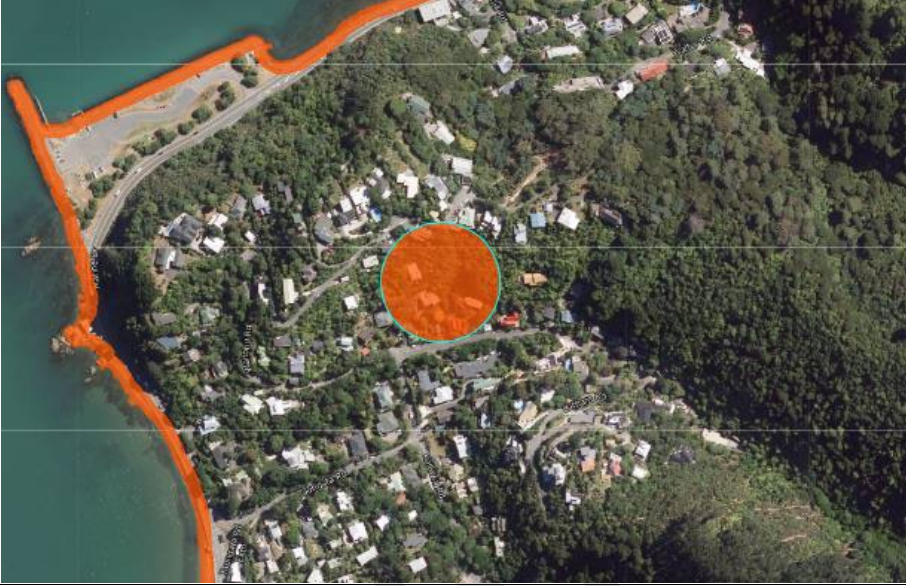
#21	Waiwhetū Marae
	
<p>Location:</p> <p>Currently located at 21 Puketapu Grove. The block extended west to Waiwhetū Road, south to Whites Line East and through Puketapu Grove to Te Whiti Park which was all once a part of Section 19 (6)</p> <p><i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description:</p> <p>The original Waiwhetū Pā was taken under the Public Works Act for river protection works (Matiu Jennings, personal communications).</p> <p>The Waiwhetū Tribal Committee later sought Council support for a proposal to the Native Minister to build a “model pā” on 30 acres of the site, which would home 25 families, a meeting house, dining room, and other marae facilities. Waiwhetū Marae was opened in 1960. (2).</p>	
Category:	Precinct:

#22	Te Whenua Ngaro
Not mapped	
<p>Location: Along the Waiwhetū Steam (2, 18). <i>Not mapped. Location unclear.</i></p>	
<p>Description: 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 1870's Te Whenua Ngaro became the home of Taniora Mana Love and Josephine Te Amo (sister of Wi Tako Ngatata) (2, 18).</p>	
Category:	Precinct:


#23	Ngutu-ihe Pā
	
<p>Location: Above the junction of Hutt Park Rd & Gracefield Rd (1, 7, 18). Located on the end of a projecting spur from Pukeatua ridge, and below the existing Wainui-o-mata Road (1, 2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Pā site. Belonging to Ngāti Ira (2, 18). The name means the beak of the garfish (2, 18).</p>	
Category:	Precinct:

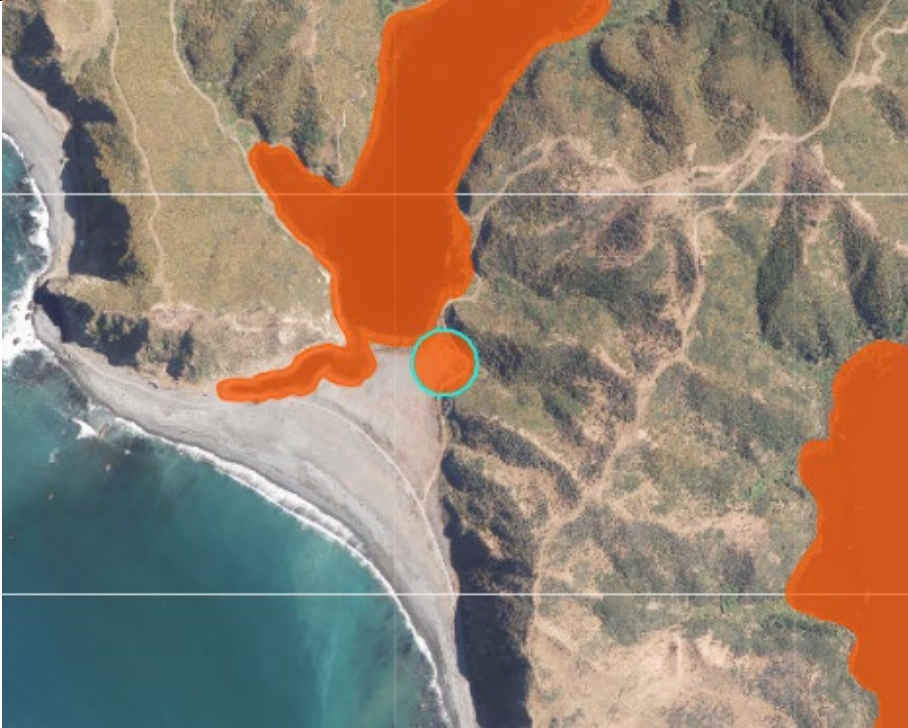
#24	Te Ngohengohe
	
<p>Location: Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2). Eastern side of the Hutt Valley plain, about half a mile from the harbour margin (18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle site 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).</p>	
Category:	Precinct:

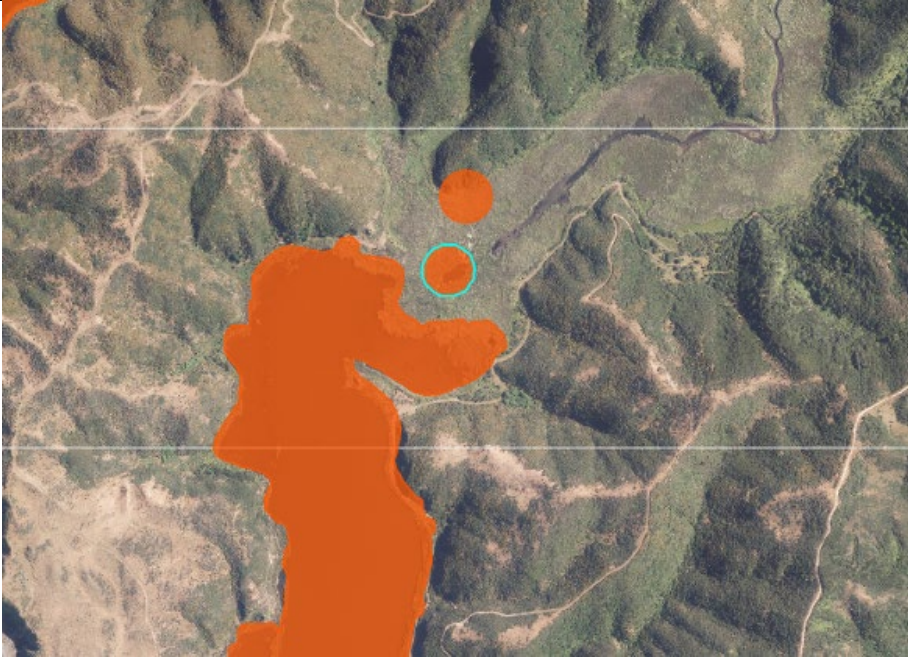
#25	Ngau Matau
	
<p>Location: Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18). <i>Mapped as the seaward most area of Point Howard.</i></p>	
<p>Description: Mahinga kai (2) Important site for fishing and food gathering (2).</p>	
Category:	Precinct:

#26	Whiorau Pā
	
<p>Location: Lowry Bay and York Bay (1). Mapped as the current location in the District Plan with a 50m buffer.</p>	
<p>Description: Settlement (pā) (1, 5). Mahinga kai (1, 5). 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).</p>	
Category:	Precinct:

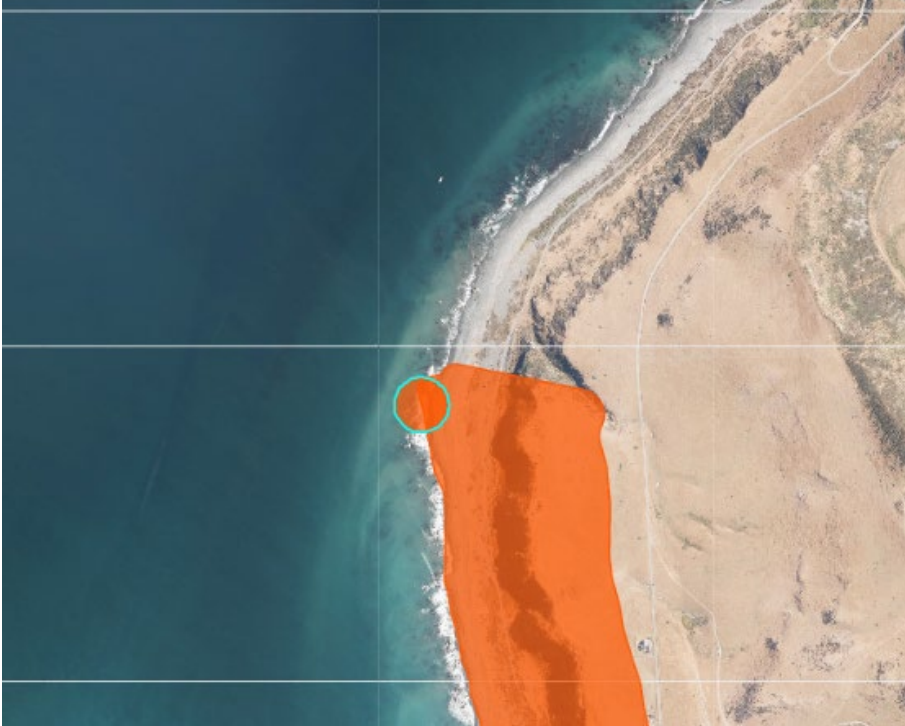
#27	Ōruamātoro Pā
	
<p>Location: Days Bay <i>Mapped as three locations currently mapped in the District Plan, connected together and with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (5). Urupā (2). This was a Ngāti Ira fortified pā however the name can also apply to the bay. Said to have been built by Te Hiha. Possible urupā/burial ground.</p>	
Category:	Precinct:


#29	Paraoa-nui Kāinga
	
<p>Location: 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). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Kāinga. Mahinga Kai. This was probably a fishing village used from time to time (2). here 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).</p>	
Category:	Precinct:

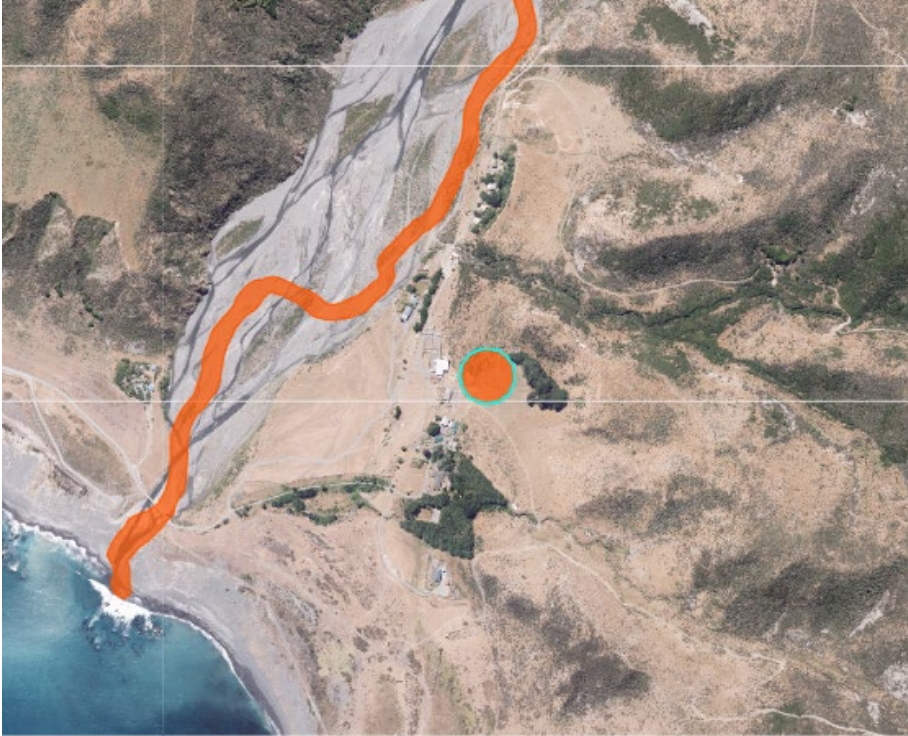
#30	Ngā Hu and Ngā Rerenga
	
<p>Location: Pencarrow Head vicinity (1). The land section is given as Quarry Bluff (Hinds Point) (2). Adjacent places along the beach at or near Section 63 (18). North of Pencarrow Head (18). On the eastern shore of the harbour (18). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category:	Precinct:


#31	Takapau-rangi
	
<p>Location: Upper end of Kohangatera Lagoon (10). In the Rimutaka foothills, east of Pencarrow Head (10). <i>Mapped as an approximate point at the top of Kohangatera, with a 50m buffer.</i></p>	
<p>Description: A temporary settlement or refuge in case of emergency for the women and children of Parangarahū Pā (10). This site was so remote it could only be accessed on one side by waka (10).</p>	
Category:	Precinct:

#32	Te Rae Akiaki
	
<p>Location: Pencarrow Head <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Headland Name means 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).</p>	
Category:	Precinct:

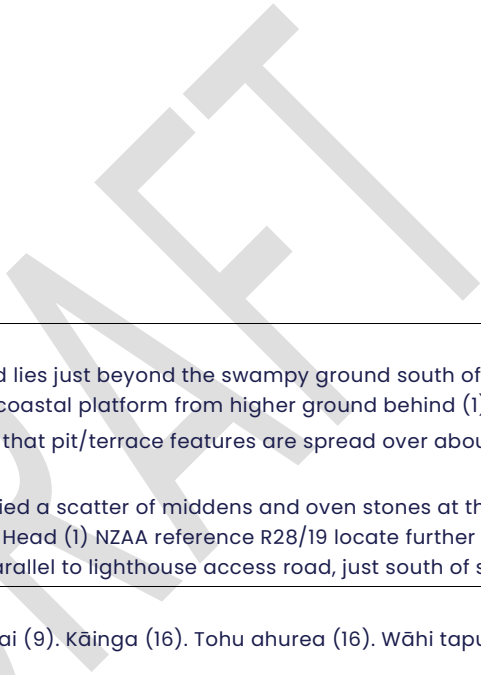
#33	Te Rae o Pāua
	
<p>Location: Fitzroy Bay (2, 18). Located between Pencarrow Head and Baring Head (2, 18). <i>Mapped near a location from the current District Plan (SAR12) but updated to be closer to the headland, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai Minor headland with connection to seafood gathering (2). The name appears to mean 'the promontory or coastal salient of Paua', the last element being a personal name vs the shellfish as this would appear as 'Te Rae-paua.' 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).</p>	
Category:	Precinct:

#34	Parangarāhu Pā
	
<p>Location:</p> <p>Pā located at the eastern angle of Fitzroy Bay, over 2 ½ miles east of Pencarrow Head (2).</p> <p>Located on the Baring Head block (10).</p> <p>The Pā was likely to have extended from the northwestern side of the park near the existing road and along the wheat fields and the stone wall to the Okakaho stream (10).</p> <p>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).</p> <p><i>Mapping needs to be checked.</i></p>	
<p>Description:</p> <p>Pā (2). Kāinga (2). Mahinga kai (2). Urupā (10).</p> <p>Parangarāhu was the ancient pā/fortified village of Ngāi Tara who had developed settlements along the South Wellington coast from the earliest period of Māori Settlement (2).</p> <p>Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (10).</p> <p>Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later usage (2).</p>	
Category:	Precinct:

#35	Ōrongorongo Pā
	
<p>Location:</p> <p>One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1).</p> <p>Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2).</p> <p><i>Mapping needs to be checked.</i></p>	
<p>Description:</p> <p>The visible complexity of circular pits indicates that a substantial occupation of Māori going back many centuries took place at this site (1).</p> <p>Many archaeological discoveries of house sites, middens, pits, adzes, stonewalls and fishhooks have been made since 1964 (1).</p>	
Category:	Precinct:

#36	Te Raina Pā
	
<p>Location:</p> <p>Located approximately halfway between the Wainuiomata and Ōrongorongo rivers (1, 2).</p> <p>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).</p> <p>The location was probably in the vicinity of the grove of karaka trees (2).</p> <p>A place between Turakirae Head and Baring Head (18).</p> <p>Just east of the Wainuiomata stream (18).</p> <p><i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description:</p> <p>A former fortified pā (1, 2, 18).</p> <p>The karaka groves are a sign of habitation along the coast in particular as a food source for the Pā (2).</p> <p>Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).</p>	
Category:	Precinct:

#37	Te Wera
Not mapped	
<p>Location: Best's 1916 map places the site about 1km north of Baring Head (2). Spot in Fitzroy Bay (2).</p>	
<p>Description: Large rocky outcrop. Rock shelter. Midden. 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 placename (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).</p>	
Category:	Precinct:

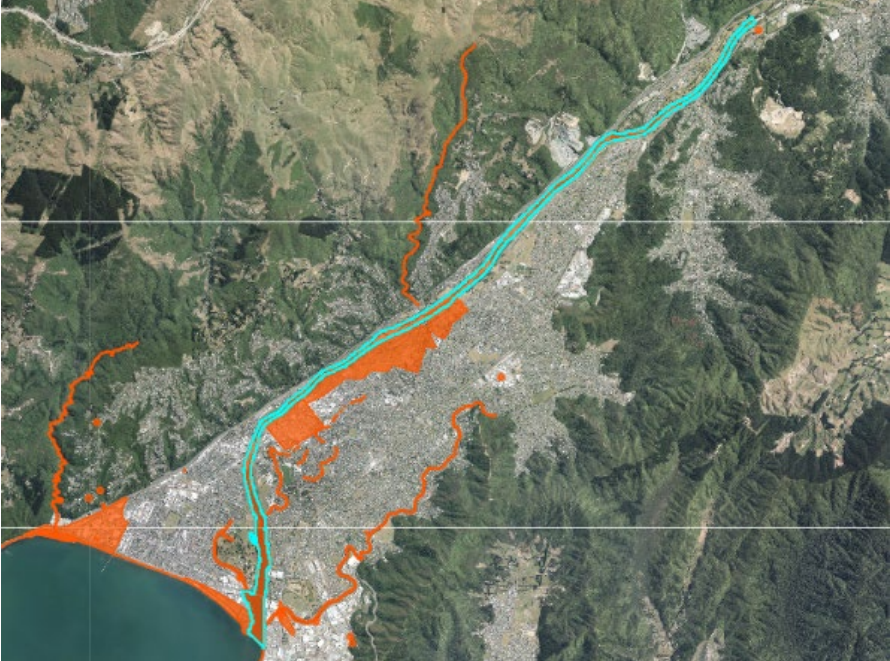
#38	Ōrua-poua-nui
Map 	
Location: Baring Head The northern end lies just beyond the swampy ground south of the road, which comes down onto the coastal platform from higher ground behind (1). NZAA reference R28/43 notes that pit/terrace features are spread over about 300m, along the foot of the cliffs (1). NZAA reference R28/12 identified a scatter of middens and oven stones 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).	
Description: Mahinga kai (1, 16). Whenua kai (9). Kāinga (16). Tohu ahurea (16). Wāhi tapu (16). Wāhi tūpuna (16). 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 neighbouring 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).	
Category:	Precinct:


#39	Tūrakirae
	
<p>Location: Western headland of Palliser Bay (18). <i>Mapped as an approximate point on the headland with a 50m buffer.</i></p>	
<p>Description: Pā (1). Headland and boundary marker between tribes (2). Headland and agreed boundary that served as an important marker between Ngāti Kahungunu 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 (matuāiwi) of Remutaka comes down (turaki) to sea-level (18). The wetland at this site has outstanding indigenous biodiversity values – representativeness, diversity and rarity (16).</p>	
Category:	Precinct:

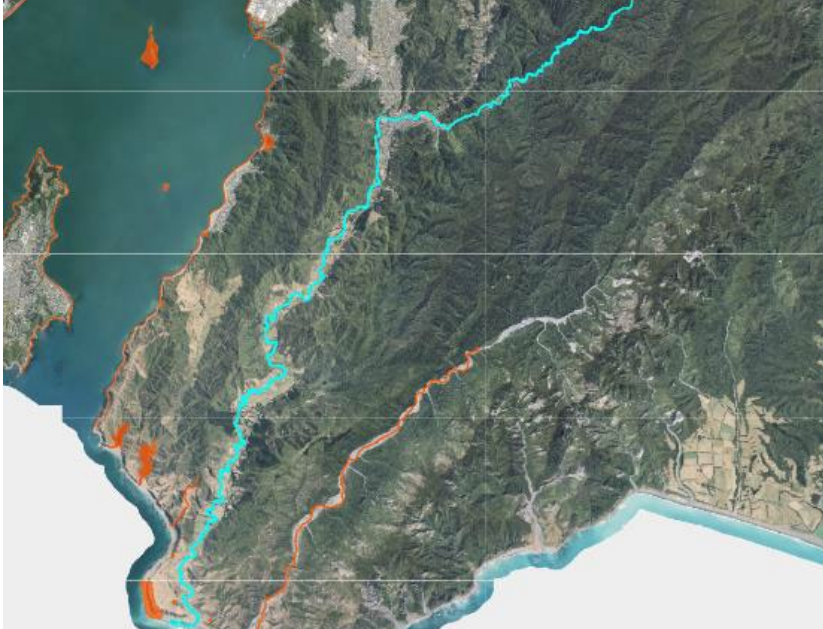
#40	Korokoro Bush
Not mapped	
Location: -	
Description: Lowland forest on hill country.	
Category:	Precinct:

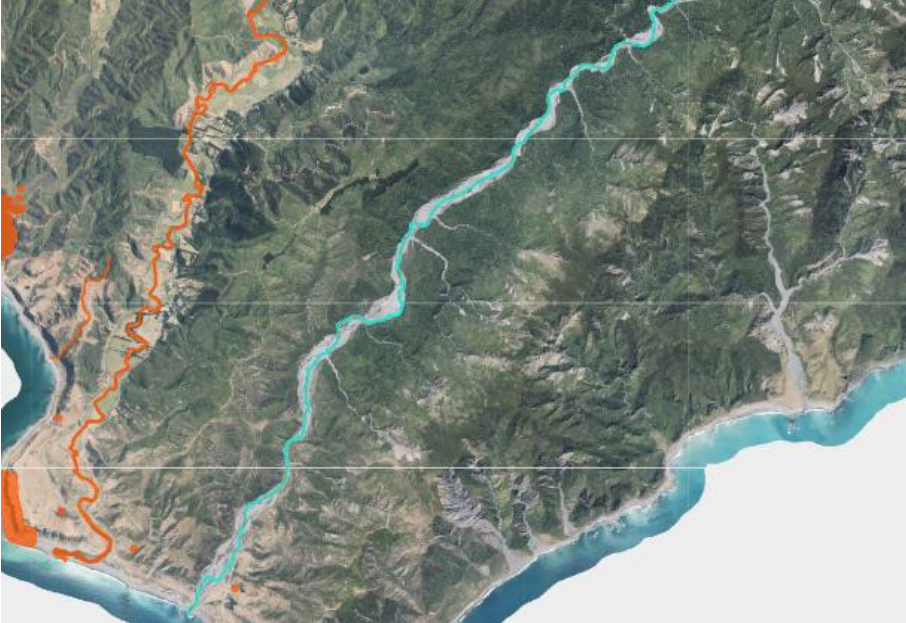
#41	Korokoro Stream Bush
Not mapped	
Location: -	
Description: The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos.	
Category:	Precinct:


#42	Korokoro Recreation Reserve
Not mapped	
<p>Location: Maungaraki Road, Korokoro</p> <p>Description: Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity.</p>	
Category:	Precinct:


#43	Te Awa Kairangi
	
<p>Location: <i>Mapped as the full length of Te Awa Kairangi that is in Lower Hutt, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (16). Pā (16). Tauranga waka (16). Taunga ika (16). Ara waka (16). 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). 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 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).</p>	
Category:	Precinct:

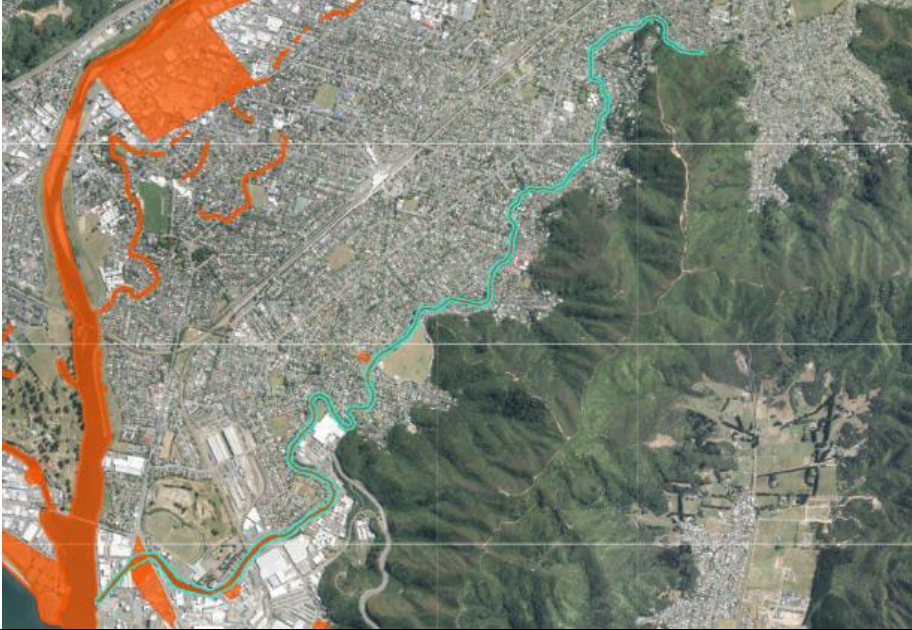
#44	Te Korokoro o Te Mana
	
<p>Location: The site represents the entire Korokoro stream, gully and delta, but should be recognised at the mouth (2, 17, 18). <i>Mapped as the full length of Te Korokoro o Te Mana, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (16, 17). Wāhi tapu (16). Wāhi ahurea (17). Puna Rongoa (16, 17). It was thought that Te Mana was the son Te Poki (2, 18). 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). It was the source of a high-quality drinking water 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).</p>	
Category:	Precinct:

#45	Wainuiōmata River
	
<p>Location:</p> <p>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).</p> <p><i>Mapped as the full length of the River, with a 10m buffer.</i></p>	
<p>Description:</p> <p>Mahinga kai (8, 16, 20). Puna Rongoa (17).</p> <p>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).</p> <p>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).</p> <p>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).</p>	
Category:	Precinct:

#46	Ōrongorongo River
	
<p>Location: 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). <i>Mapped as most of the length of the River, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (16). Tauranga waka (16). Wāhi tapu (16). Puna Rongoa (17). Wetland (17). 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).</p>	
Category:	Precinct:

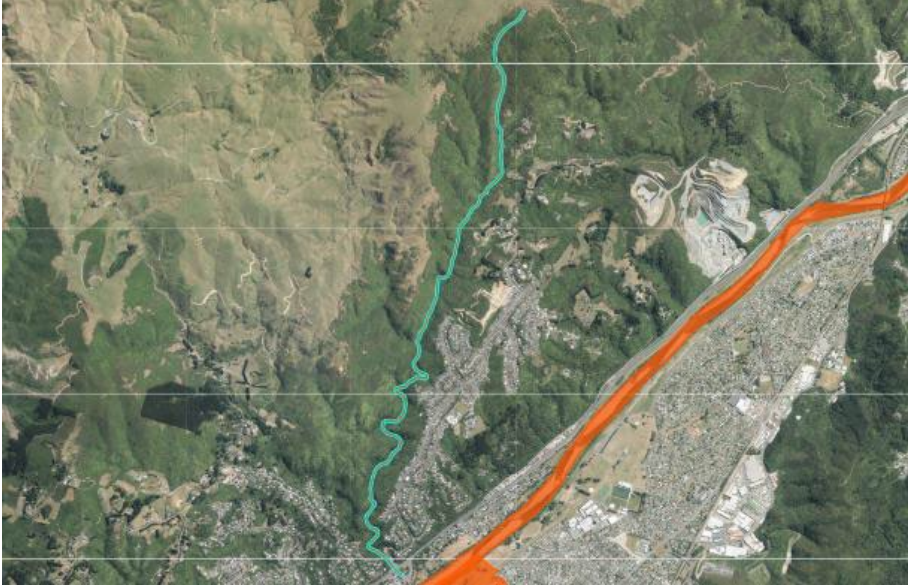
#47	Ōkakaho Stream
	
<p>Location: In Fitzroy Bay, east of Kōhanga-te-rā lagoon (2, 18). <i>Mapped as the full length of the Stream, with a 50m buffer.</i></p>	
<p>Description: Kāinga (2, 16). Māhinga kai (16). Tauranga waka (16). Site of a small Ngāti Awa village (2, 18). The stream enters the sea a 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).</p>	
Category:	Precinct:


#48	Ōkautu Awa
	
<p>Location: Parts of this remain today as a landscape feature around the Civic Centre. <i>Mapped as the full length of the Stream, with a 10m buffer (note: some bits are not shown, where the stream has been culveted).</i></p>	
<p>Description: Māhinga kai (4) The verb 'kautu' meaning to wade has this known as the "fording creek" (4). Later it became known as the Opahu or Black Creek (18). The stream was not only a source of water but also of food with tuna/eel and kokopu being relatively abundant (4). Since colonisation many of the stream disappeared in whole or part into drains and culverts (4).</p>	
Category:	Precinct:

#49	Waiwhetū Stream
	
<p>Location: <i>Mapped as the length of the Stream, with a 10m buffer (note: may need to be extended).</i></p>	
<p>Description: Pā (16). Urupā (16). Kāinga (16). Tauranga waka (16). Māhinga kai (16). Wāhi Tapu (battle site) (16). Ara waka (16). The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (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).</p>	
Category:	Precinct:

#50	Rotokākahi Stream
Not mapped	
<p>Location: Leading into the Ōkautū was a small stream called the Rotokākahi Stream, later filled during colonisation with its area becoming the Lower Hutt CBD (TW chapter).</p>	
<p>Description: The streams were a source of both water and food with tuna (eels), some species of kōkopu, inanga and piharau (TW chapter).</p>	
Category:	Precinct:


#51	Te Awamutu
Not mapped	
<p>Location: Gracefield, Lower Hutt. Newspaper clipping relating to the re-channelling of Te Awamutu Stream from the original point at Elizabeth Street on the eastern side of Hutt Park into the Waiwhetū Stream near the Hutt Park Motor Camp to the new course from Elizabeth Street to the southwestern side past the main entrance of the raceway and into the Waiwhetū Stream (22).</p>	
<p>Description: -</p>	
Category:	Precinct:

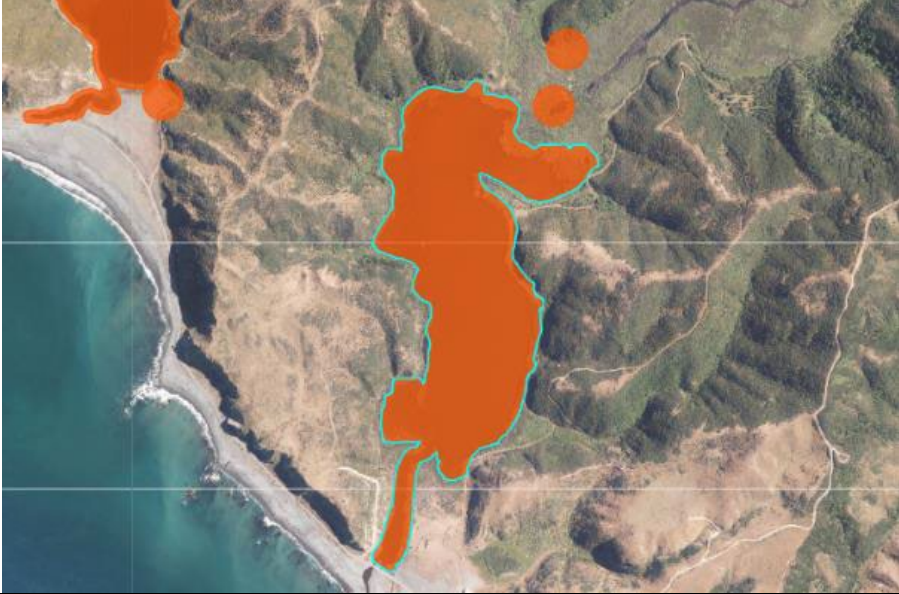
#52	Speedy's Stream
	
<p>Location: Kelson (12). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: Speedy's Stream drains a small, steep, forested catchment on the western side of the suburb of Kelson (23). Approximately 0.5km is maintained by GWRC (12). This stream too would only attract minor works which are likely to have only minor effects (12).</p>	
Category:	Precinct:

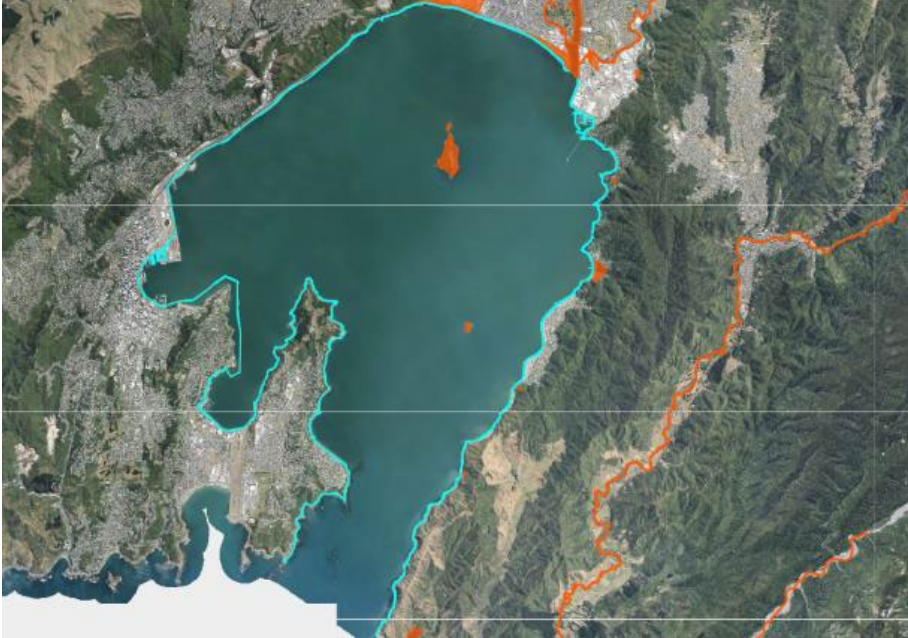
#53	Te Mome Stream
	
<p>Location: Flowed from the Te Mome Swamp, northwest of Alicetown to the western edge of Gear Island, immediately east of the suburb of Ava (8). Today, it joins the Hutt River on its true right bank via a culvert under Waione Street, approximately 100m west of the Estuary Bridge (8). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (8). Te Mome stream and Swamp were considered to be significant mahinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).</p>	
Category:	Precinct:


#54	Pokai-mangu-mangu
Not mapped	
<p>Location: Tributary Streams from catchments in the Western Hills known by Māori as Pokai-mangu-mangu (also a peak above Melling) (4).</p>	
<p>Description: Mahinga kai (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).</p>	
Category:	Precinct:

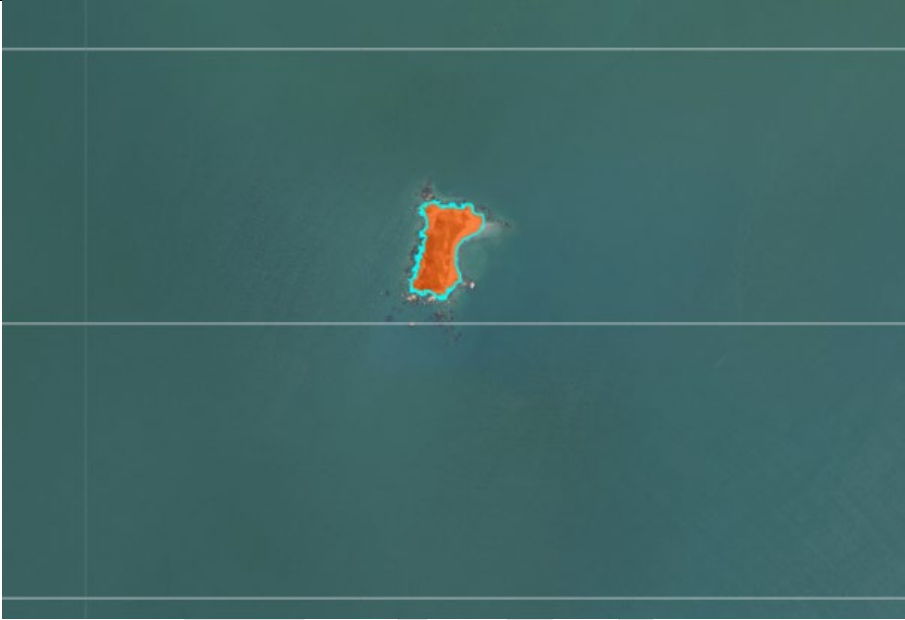
#55	Te Tuarā-whati-o-Te Mana stream
<i>Not mapped</i>	
Location: -	
Description: -	
Category:	Precinct:


#56	Kōhanga-piripiri
	
<p>Location: First lagoon east of Pencarrow Head (2, 18). The smaller of two lagoons or lakes at Parangarahu (2). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
Category:	Precinct:

#57	Kōhanga-te-rā
	
<p>Location: The larger of two lagoons or lakes at Parangarahu (2). Second lagoon east of Pencarrow Head (2, 18). Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
Category:	Precinct:

#58	Te Whanganui a Tara
	
Location: <i>Mapped as the margin of Te Whanganui a Tara, with a 10m buffer.</i>	
Description: <p>Mahinga kai</p> <p>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).</p> <p>The harbour was a very significant fishery both in terms of various finfish and whales as well as shellfish (7).</p> <p>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).</p> <p>Other resources from the harbour included seaweed such as karengo (sea lettuce), the bull kelp (rimurapa) and many others along with shellfish (7).</p> <p>The mouths of the streams held additional resources such as the inanga (whitebait), piharau (lamprey), kahawai and tuna (eel) (7).</p>	
Category:	Precinct:

#59	Matiu Island
	
<p>Location: Largest of the three islands that sit in the Wellington Harbour (18). <i>Mapped as the full extent of the island.</i></p>	
<p>Description: Pā (2, 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). 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).</p>	
Category:	Precinct:

#60	Mākaro Island
	
<p>Location: Mapped as the full extent of the island.</p>	
<p>Description: 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 rainwater 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 Mātiu did, but there was still at least one if not two pā sites at the flat summit of the island (2).</p>	
Category:	Precinct:

#61	Mokopuna Island
	
Location: <i>Mapped as the full extent of the island.</i>	
Description: Urupā (2). Likely to have been no more than a refuge and later called Leper Island (2). Almost surely has a burial ground upon the island (2).	
Category:	Precinct:

#62	Dendroglyphs
Not mapped	
<p>Location: Northeast of Lake Kōhanga-piripiri</p>	
<p>Description: -</p>	
Category:	Precinct:

Additional Notes

Sites without current source information

- Te Umu Mamaku
- Paitutu Pā – eastern Pitoone beach
- Korokoro Pā
- Te Puni Pā, Te Puni St (Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details)

References

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21. Pito-one (131 The Esplanade Petone) Cultural Impact Report, Raukura Consultants, nd
22. National Library (1964). Te Awamutu Stream, Gracefield, Lower Hutt
23. Te Ara Tupua Ngā Ūranga ki Pito-One Cultural & Environmental Design Framework (CEDF) – NZ EPA

From: Jade Wikaira
To: Nathan Seard; [Cristal Bennett](#)
Cc: [Rebecca Parke](#)
Subject: [EXTERNAL] HCC Updated SASM narratives with Morrie Love's edits
Date: Tuesday, 25 June 2024 9:27:03 am
Attachments: [Outlook-Title - pho.png](#)
[Outlook-Title - Ema.png](#)
[Outlook-Title - web.png](#)
[Outlook-Title-01.png](#)
[HCC SASMs Info Pack- 3rd DRAFT with Morrie Love's edits.docx](#)

Kia ora tātou

Attached is the 3rd draft of the SASM info pack with all of Morrie Love's edits included.

1. There are 2 new sites added - Puke Ariki #63 and Hutt Section 19 #64 as per Morrie's recommendation. Both of these sites require GIS mapping.
2. I have also included Paitutu Pā #65 now that we have some narrative - I believe this was [@Cristal Bennett](#)'s work and appears to be a description of an image? I am wondering if Cristal has access to that image to add? The site will also need mapping.
3. Note Morrie's comments on both Maraenuku Pā and Motutawa Pā re the size of the area of land - I have left his comments in the document.
4. There remains several sites and streams that still require GIS mapping:
 - Pito One Pā II
 - Waiwhetū Pā
 - Korokoro Stream Bush (this may have been captured in the Recreation Reserve map?)
 - Rotokākahi Stream
 - Te Awamutu Stream
 - Pokai mangu-mangu Stream
 - Te Tuara whati o te Mana Stream
5. Can the **Kāhui** offer any input into:
 - The Puke Ariki narrative
 - The 3 sites with no narrative:
 - Te Umu Mamaku
 - Korokoro Pā
 - Te Puni Pā - Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details.

Ngā mihi nui,

Rebecca Parke

Pronouns: she/her

Kaitohu Tumuaki – Principal Advisor

Wikaira Consulting Limited

Rātū, Rāapa me te Rāmere

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2



Sites and Areas of Significance to Māori

Info pack (*Draft – 16 April 2024*)

▲ The pattern at the top of this page is inspired by the natural landforms, hills, river, and coastline surrounding Lower Hutt. It represents our people, our place, and our home.

Introduction

As part of Hutt City Council's review of the Lower Hutt District Plan, Council officers have been meeting with members of Mana Whenua (primarily through the Kāhui Mana Whenua) to discuss which sites and areas should be identified in the District Plan as *Sites and Areas of Significance to Māori*.

This document gives the information for the sites/areas identified.

This identification will not allow enable the Council to manage land use and development that may impact the sites and areas that are identified, but also provide useful information for Council's non-regulatory work, such as the treatment and design of public spaces.

This document presents the following information for each site/area:

- A Title and reference number,
- A map of the site/area,
- A description of the location, including a description of the site/area has been mapped,
- Description of the site/area,
- A Category for the site, and
- The Precinct (if relevant).

Some information is based on a review of reports and cultural impact assessments known to Council staff. Where this is the case references are given, with a list of these references at the end of the document.

Comment on 5th June 2024 Draft

As of 16 April 2024, this document is very much a draft. It is expected that this document will be refined further, particularly with improved mapping and possibly with additional information for categorising sites and describing precincts.

Wāhi Tupuna	Wāhi Tapu	Wai Tapu	Taonga Taiao
The term wāhi tūpuna encompasses places where the tupuna travelled, stayed, gathered, and used resources as well as the associated historic and contemporary stories and traditions (including place names, mahinga kai, hikoi) that transcend the generations.	Sacred sites or areas held in reverence according to whakapapa. Wāhi Tapu include urupa, tuahu, and pouwhenua. Wāhi tapu may be associated with creation stories of whenua, particular events, such as battles or ceremonies, sacred locations such as where whenua or placenta is buried, or sites where a particular valued resource is found.	Sacred waters (rivers, streams, and ponds) that were set aside for undertaking a number of rituals including waters of death and water burials. These waters are tapu due to loss or other events. These waters were used for the dedication of children to gods, cleansing of people from tapu, and lifting tapu from warriors returning from battle.	Special places relating to taiao due to their high natural and environmental intrinsic values and the critical role they have in maintaining a balanced taiao for example ecosystems (e.g. rivers, streams, wetlands, freshwater springs and nesting sites for birds) and/or their capacity to shape and sustain the quality of life and provide for the needs of present and future generations.

Commented [RP1]: Suggested categories only, please feel free to change, remove, add.

#1	Parihoru Pā
----	-------------



Location:


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).
 Mapped as a single point based on this description, with a 50m buffer.

Description:

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

Category: Wāhi Tūpuna/Wāhi tapu

Precinct: 10m buffer around awa

#2	Marae-nuku Pā.
	
<p>Location: Area located on the eastern bank of Te Awa Kairangi at the present site of the Lower Hutt Substation, Connolly Street. Mapped as a large area based on this description.</p>	
<p>Description: Waahi tapu (3, 16). Battle site (16). Mahinga kai (16). Pā and gardens (14). Low to low/moderate likelihood of physical remains to still be present there (15). A temporary pa built by Chief Taringa-kuri soon after settlers arrived. The significance of the site can be attributed to the productive land (good for kumara production) and close by river system which provided an additional rich food source. It was also close to a ferry crossing site (9). One of two transitional pā (with Motutawa) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm.</p>	
Category: Wāhi Tūpuna	Precinct: Precinct only

Commented [ML2]: The Pa was fenced and limited however there were cultivations in the area. Not a alrge area

#3	Motutawa Pā
----	-------------



Location:

Located on the eastern bank of Te Awa Kairangi. Present site of Avalon Park with gardens extending southward.

Mapped based on this description, with boundary following the boundary of Avalon Park and the centre line of the Hutt River.

Description:

Waahi tapu (battle site) (16). Mahinga kai (16). Value as a site of historic Māori occupation.

One of two transitional pā (with Marae-nuku) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm. After this, Ngāti Rangatahi, Ngāti Haua and Ngāti Tama were removed from sections of land classed as pertaining to settlers (3).

Motutawa Pā was recorded as NZAA site R27/733. The specific location of Motutawa Pā has not been definitively determined, however, sources suggest that it was most likely within the current course of the river near or underneath the Kennedy Good Bridge. In this area it is unlikely that any physical evidence of the pa will remain.

Commented [ML3]: Again this was a more limited site

Motutawa was occupied by Ngāti Tama hapu of Ngāti Awa. Ngāti Tama returned to Kaiwharawhara in 1846 prior to the Battle of Boulcott farm. It is described as having been located on the eastern side of Te Awa Kairangi, directly opposite the site of the former Belmont Railway Station (Adkin, 1957:44). According to a plan dated to 1934 (SO 19490) the Belmont Station building was located at what is now 711 Western Hutt Road (approximate site of the present Belmont Hall (see purple star in Figure 3) before this section of the Wellington-Wairarapa Railway line was decommissioned and redirected through Taita. This suggests that the pa was close to the northern side of the Kennedy Good Bridge.

Motutawa Pā (R27/733) Historic records indicate that the pa was located just north of the Project Area within the current bed of Te Awa Kairangi.

High regional cultural significance as one of few known sites of Lower Hutt Māori occupation. Low likely archaeological values due to subsequent alteration of the area and probable position in current river bed. No visible remains-likely destroyed.

IMPERIAL SITE NUMBER:

METRIC SITE NUMBER: R27/733



Category: **Wāhi tupuna**

Precinct: **Precinct only**

#4

Te Mako Pā





Location:

Near Park Avenue in Eponi (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.

Mapped based on this description as a single point with a 50m buffer.

Description:

Pātaka (2, 6, 13).

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).

Category: Wāhi tupuna

Precinct: 50 m buffer

#5	Te Ahi a Monono
	
<p>Location:</p> <ul style="list-style-type: none"> - Te Ahi-o-Manono (R27/742). <p>Located along Te Awa Kairangi, near current Hutt City CBD (4).</p> <p>Probably near where the LH Post Office was located, in an old bend in the river (8).</p> <p>Cowan's plan of the area shows the kainga midway between Fort Richmond and Maraenuka Pa (15).</p> <p>Adkin places it on the south side of the original river course - opposite Margaret St and Daly St intersection (15).</p> <p>The old kainga site of Te Ahi a Manono also on the eastbank of the river was just north of Fort Richmond and has largely been overtaken by the development of the riverside parts of central Hutt City (12).</p> <p>Mapped as a large area based on this description.</p> <p>Description:</p>	



Figure 16 Detail of The Valley of the Hutt, Wellington Showing stockades and scenes of engagements, 1846 (from Cowan, 1922, Volume 1:90). Approximate location of Te Ahi-o-Manono-Kainga circled in red.

Kāinga (4, 8). Mahinga kai (4, 8, 12, 15).


One of the few known sites of Māori occupation, possibly the oldest in the area (15).

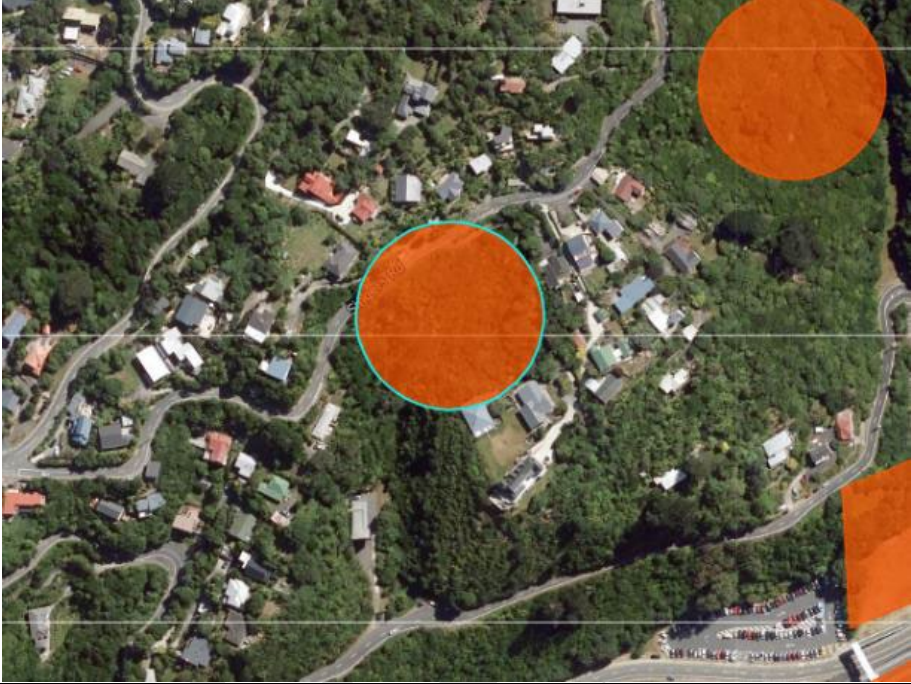
Low archaeological values due to probable position partly within current riverbed and general alteration to the wider area through flood events, stop bank construction and alteration to the river course (15).


The kainga known as Te Ahi Monono was named for an incident on the tiny island of Manono lying between Savaii and Upolu in Samoa.


Category: Wāhi Tupuna

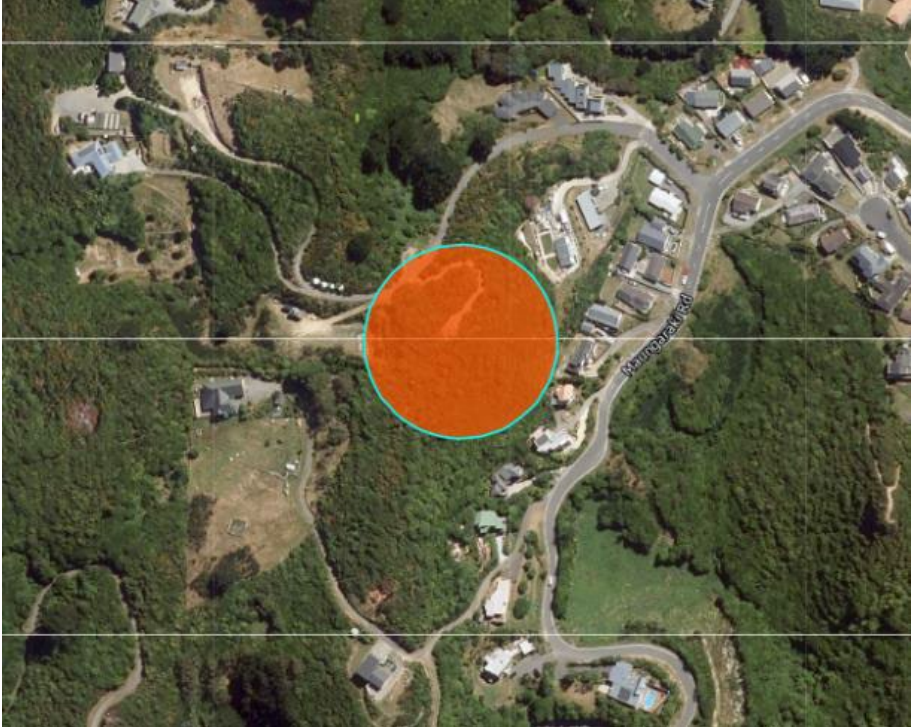
Precinct: Precinct only


#6	Te Tuarā-whati-o-Te Mana Urupā
	
<p>Location: The gorge above Pito-One railway station where a stream winds down to the old Catholic Cemetery (19). <i>Mapped with the legal boundaries of the current allotment with no buffer.</i></p>	
<p>Description: Named after the Ngāti Mutunga 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).</p>	
Category: Wāhi tapu	Precinct: 50m buffer

#7	Te Upoko o te Poaka
	
<p>Location: On or near Singers Rd, a branch of Korokoro Rd (1, 18). Located on the Western Hills north of Petone Railway Station (1, 18). Mapped as a single point based on this description, with a 50m buffer.</p>	
<p>Description: Hilltop site (1, 18). The final part of the name is probably a personal one, thus translating to ‘the head of Te Poaka’ (18).</p>	
Category: Wāhi tupuna	Precinct: 50m buffer

#8	Te Ahi-parera
	
<p>Location: 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). On the northern and western side of the Tuara-whati Gully (19). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#9	Te Raho o Te Kapowai
	
<p>Location: 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). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: Hills (2). The range of great hills rising above the Korokoro Valley (19). Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19). The name infers he was very prolific and had many children (2).</p>	
<p>Category: Wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#10	Puke-tirotiro
	
<p>Location: In the Maungaraki Range, on the west side of Maungaraki Road, above Petone Railway Station (1, 2, 18). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
<p>Category: Wāhi tupuna/wāhi tapu</p>	<p>Precinct: 50m buffer</p>

#11	Pito-one Pā
	
<p>Location:</p> <p>The Esplanade, near Te Puni St (1).</p> <p>The Pā The Pa sat along the pre 1855 shoreline which was somewhat back from the present-day beachfront (2).</p> <p>Pito-one Pā extending from Te Puni Street east to what is now Victoria Street (21).</p> <p>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).</p> <p><i>Mapped as a very large area in the western end of Petone.</i></p>	
<p>Description:</p> <p>Stockaded village (1, 18). Tauranga waka (16). Mahinga kai (16). Tohu ahurea (16). Whenua kai (21).</p> <p>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).</p> <p>The Pā was later occupied predominantly by the Ngati Tawhirikura and Ngati Te Whiti hapū of Te Āti Awa (2, 4, 21).</p> <p>It was also associated with Ngāti Mutunga. (4, 21).</p> <p>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).</p> <p>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).</p>	

Pito-one Pā, alongside other pā in Wellington, declined rapidly in the 19th century as a result of disease (brought from England). (2, 19, 21).

With the establishment of the Native Land Court soon after 1865, Māori 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 and 19 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).

Category: Wāhi tupuna/tapu

Precinct: 100m buffer

#12	Pito-one Pā II
<p>Not mapped</p>	
<p>Location: Around Jackson St at the site of the old Petone West School (now Countdown Supermarket) (2). <i>Not mapped.</i></p>	
<p>Description: Pā. Gardens (11). 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). This was a circular pā with a single perimeter fence (2, 21). 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 sometime 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).</p>	
Category: Wāhi tupuna/tapu	Precinct: Precinct only

#13	Te Puni Urupā
	
<p>Location: 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 Urupā at Te Puni Street, then eastwards along the old beach as well as towards the harbour. (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). <i>Mapped as the current legal boundary of the property.</i></p>	
<p>Description: The urupā of primarily the Te Puni whānau and other whanau of Pito-one Pā and Te Tatau o Te Pō (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).</p>	

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:


- Memorial tombstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18).
- Te Kaeaea/Tarangikuri – Ngāti Tama chief of Motutawa Pā (site unknown) was buried here by Te Atiawa (3, 18)


The urupā is placed approximately beside the site of the original Pitoone Pā (18).

Category: wāhi tapu/tupuna

Precinct: 100m buffer

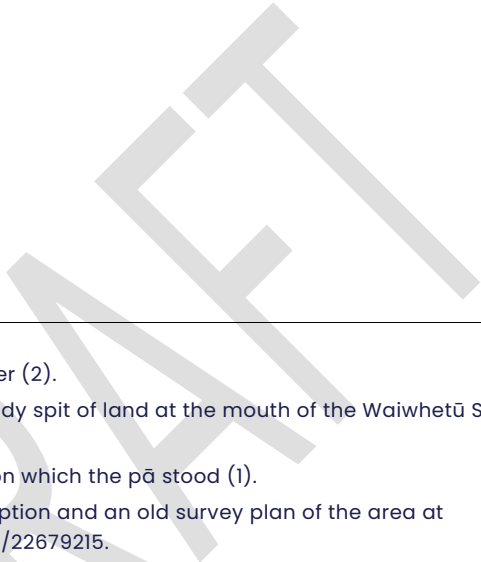
#14	Te Tatau o Te Pō Marae
	
<p>Location: Currently located at 437 Hutt Road (2). <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: The oldest standing Marae in the Hutt Valley and Wellington, built in 1933 (2). It is named for the hill to the west called Puke Ariki (2). Te Tatau o te Pō is the name of the whare wananga (school of learning) from Nga Motu in Taranaki (11). It followed an earlier wharenuī of the same name which was located in the vicinity of the present Te Puni Urupā in Te Puni Street (2, 11). Has close association to the Te Āti Awa hapū of the original Pitoone Pā - Ngāti Tawhirikura and Ngāti Te Whiti (8). This site is a Māori Reservation (2).</p>	
<p>Category: wāhi tapu</p>	<p>Precinct: 50m buffer</p>

#15	Honiana Te Puni Reserve
	
<p>Location: Currently located at 11 The Esplanade. <i>Mapped as current reserve boundary.</i></p>	
<p>Description: Named for Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangi and Rau-Mahora (19). His people settled in Whanganui-a- Tara, and from around 1832, he was fully established at his pā on the beach at Pito-one (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 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).</p>	
<p>Category: wāhi tupuna/wai tapu</p>	
<p>Precinct: precinct</p>	

#16	Pae Tutu Village
	
<p>Location: 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). <i>Mapped as a single point based on this description with a 50m buffer.</i></p>	
<p>Description: Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hikoikoi and Waiwhetū pā (8, 18). Originally built as a fortified Pā on an island 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#17	Hīkoikoi Pā
	
<p>Location: Located near the current Hīkoikoi Reserve on the right bank (western side) of the Hutt River (2, 18). Hīkoikoi and Waiwhetū Pā are located on either side of the river mouth (6). Located around Marine Parade and McEwan Park (7). <i>Mapped as the reserve area extended to the river mouth.</i></p>	
<p>Description: Tauranga waka (16). Mahinga kai (16). Ara waka (16). Hīkoikoi Pā has a strong association with Te Āti Awa hapū of Te Matehou - Ngāti Hamua and others of Te Āti Awa Nui Tonu (4). The population of Hīkoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetū Pā (7). 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).</p>	
<p>Category: wāhi tupuna, wai tapu</p>	<p>Precinct: precinct</p>

#18	Pūhara-keke-tapu
	
<p>Location: Left bank of Waiwhetū Stream, opposite Hutt Park (2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle ground. 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#19	Waiwhetū Pā
<p>Map</p> 	
<p>Location:</p> <p>On the eastern side of the river (2).</p> <p>The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7).</p> <p>A cemetery borders the site on which the pā stood (1).</p> <p>Mapped based on this description and an old survey plan of the area at https://natlib.govt.nz/records/22679215.</p>	
<p>Description:</p> <p>Pā. Mahinga kai – linked to Waiwhetū Stream mouth (7).</p> <p>Waiwhetū Pā area has a strong association with the Te Āti Awa hapū of Te Matehou – Ngāti Hamua and others of Te Āti Awa nui tonu. (4).</p> <p>Ngāti Hamua/Te Matehou (hapū of Te Atiawa) occupied Pipitea Pā along with Hīkoikoi and Waiwhetū Pā after Ngāti Mutunga and Ngāti Tama migrated to Wharekauri in 1835 (6, 7).</p> <p>Settlement pressure around the Thorndon area led many that occupied these pā to move and be with their kin an Waiwhetū Pā (6).</p> <p>The Waiwhetū Pā reserve made by Col William McCleverty in 1848 confirmed the harbour frontage and included parts of the Hutt River (7).</p> <p>The massive 1855 earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change (8).</p> <p>More floods were to follow and river control works started to provide flood protection (8).</p>	

The acquisition of Waiwhetū 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 Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2).

Owhiti Urupā is associated with Waiwhetū Pā (6, 7).

Category: wāhi tapu/tupuna

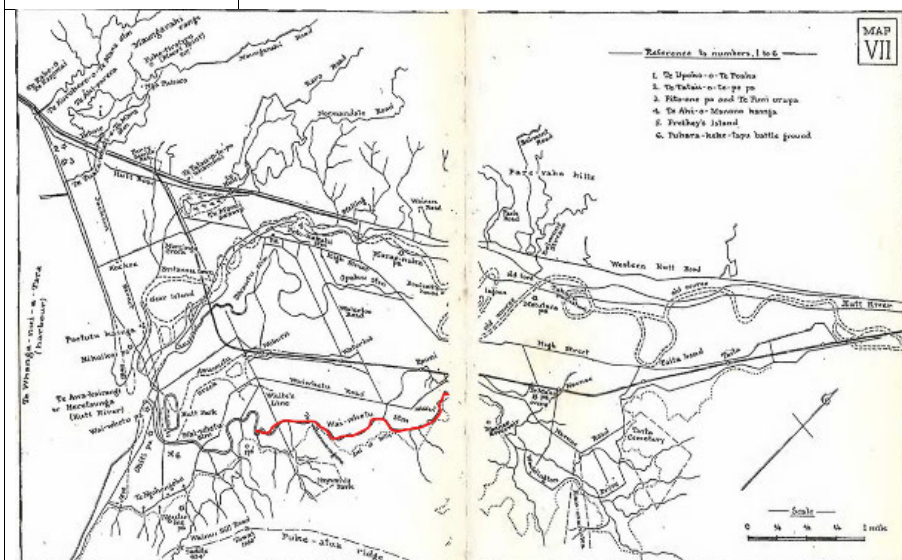
Precinct: 100m buffer

#20	Ōwhiti Urupā
 <p>The image is an aerial photograph of an urban area. A large, irregular orange-shaded buffer zone is overlaid on the map, extending from the top left towards the bottom right. Within this orange zone, a smaller, irregular green-outlined area is visible. The surrounding area includes various buildings, roads, and parking lots. Labels on the map include 'Part R1' in the top left, 'Seaview Rd' running vertically through the center, and 'Golf Rd' at the bottom. The orange buffer zone appears to follow a path or boundary through the urban landscape.</p>	
<p>Location: Located adjacent to the old Waiwhetū Pā (2). Near the mouth of the Waiwhetū Stream (2). Seaview Road. <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: Ōwhiti Urupā is actually associated with the original Waiwhetū and Hīkoikoi Pā (7). Ōwhiti Urupā is all that remains of Te Matehou (hapū of Te Atiawa) lands (9). Still in use today (2).</p>	
<p>Category: wāhi tapu</p>	<p>Precinct: 50m buffer</p>

#21	Waiwhetū Marae
	
<p>Location:</p> <p>Currently located at 21 Puketapu Grove. The block extended west to Waiwhetū Road, south to Whites Line East and through Puketapu Grove to Te Whiti Park which was all once a part of Section 19 (6)</p> <p><i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description:</p> <p>The original Waiwhetū Pā was taken under the Public Works Act for river protection works (Matiu Jennings, personal communications).</p> <p>The Waiwhetū Tribal Committee later sought Council support for a proposal to the Native Minister to build a “model pā” on 30 acres of the site, which would home 25 families, a meeting house, dining room, and other marae facilities. Waiwhetū Marae was opened in 1960. (2).</p> <p>Waiwhetū Marae is located in Hutt Section 19 – the approximately 100 acre block awarded to Waiwhetu Pa in 1847 and then occupied as Waiwhetu Pa near the mouth of the Waiwhetu Stream now flows into the Hutt River. 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. The people of Hutt Section 19 were not only from Waiwhetu Pa but also included their Te Matehou relations from Pipitea Pa which had been overtaken in the colonisation process (6).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: no buffer</p>

#22

Te Whenua Ngaro

**Location:**

Along the Waiwhetū Stream (2, 18).


Not mapped. Location unclear.


Description:


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 1870s Te Whenua Ngaro became the home of Taniōra Mana Love and Josephine Te Amo (sister of Wi Tako Ngatata) (2, 18).

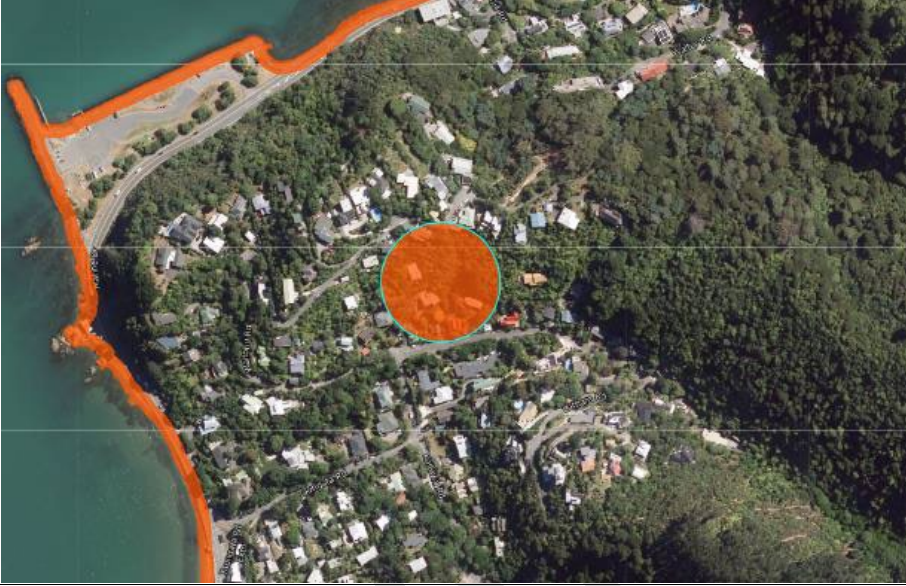
Category: wāhi tupuna

Precinct: 50m buffer


#23	Ngutu-ihe Pā
	
<p>Location: Above the junction of Hutt Park Rd & Gracefield Rd (1, 7, 18). Located on the end of a projecting spur from Pukeatua ridge, and below the existing Wainui-o-mata Road (1, 2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Pā site. Belonging to Ngāti Ira (2, 18). The name means the beak of the garfish (2, 18).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

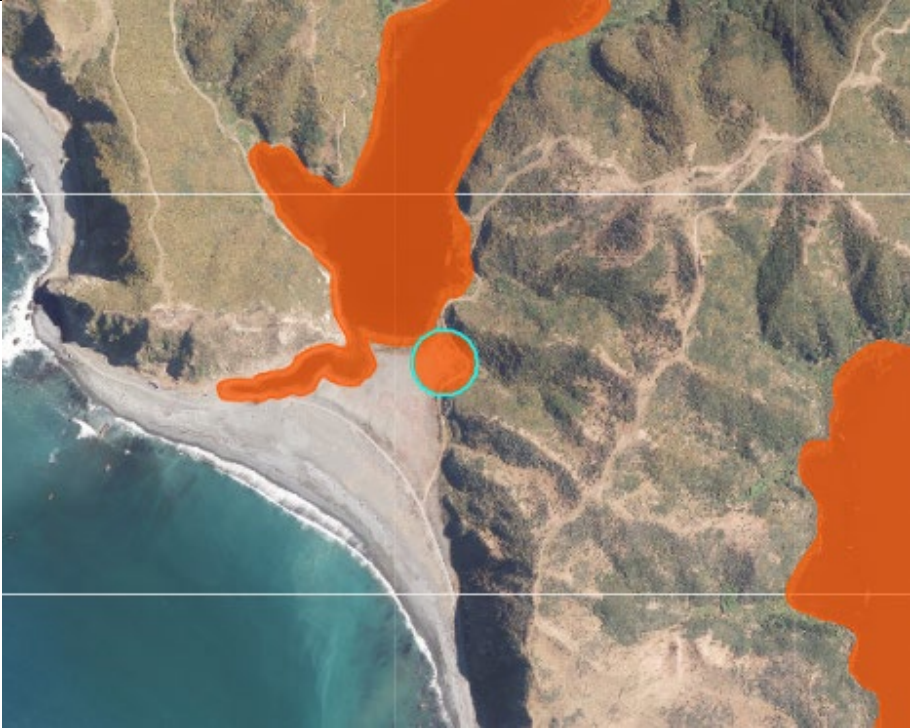
#24	Te Ngohegohe
	
<p>Location: Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2). Eastern side of the Hutt Valley plain, about half a mile from the harbour margin (18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle site 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 Ngāti 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

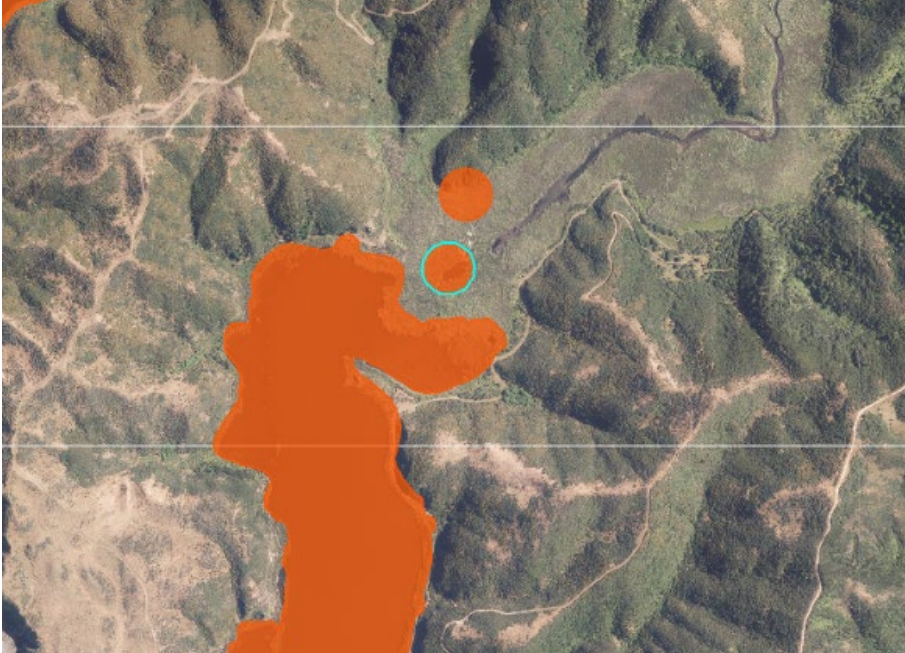
#25	Ngau Matau
	
<p>Location: Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18). <i>Mapped as the seaward most area of Point Howard.</i></p>	
<p>Description: Mahinga kai (2) Important site for fishing and food gathering. This headland now called Point Howard had the traditional name with the meaning of 'bite the fishhook' is still as significant a fishing spot today as it had been for Māori in much earlier times. (2).</p>	
<p>Category: wai tupuna</p>	<p>Precinct: 50m buffer</p>

#26	Whiorau Pā
	
<p>Location: Lowry Bay and York Bay (1). Mapped as the current location in the District Plan with a 50m buffer.</p>	
<p>Description: Settlement (pā) (1, 5). Mahinga kai (1, 5). 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 – Te Atiawa upon their leaving for Wharekauri by Te Mana (chief at Pito-one and kin to Te Matangi) (10).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

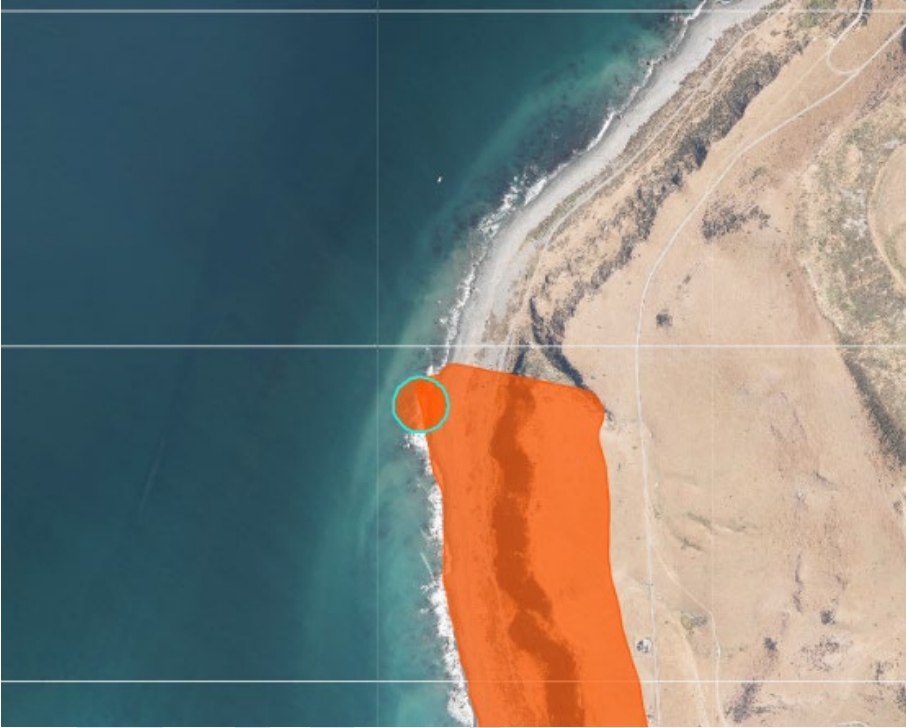
#27	Ōruamātoro Pā
	
<p>Location: Days Bay <i>Mapped as three locations currently mapped in the District Plan, connected together and with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (5). Urupā (2). This was a Ngāti Ira fortified pā however the name can also apply to the bay. Said to have been built by Te Hiha. Possible urupā/burial ground.</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>


#29	Paraoa-nui Kāinga
	
<p>Location: 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). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Kāinga. Mahinga Kai. This was probably a fishing village used from time to time (2). here 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#30	Ngā Hu and Ngā Rerenga
	
<p>Location: 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). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

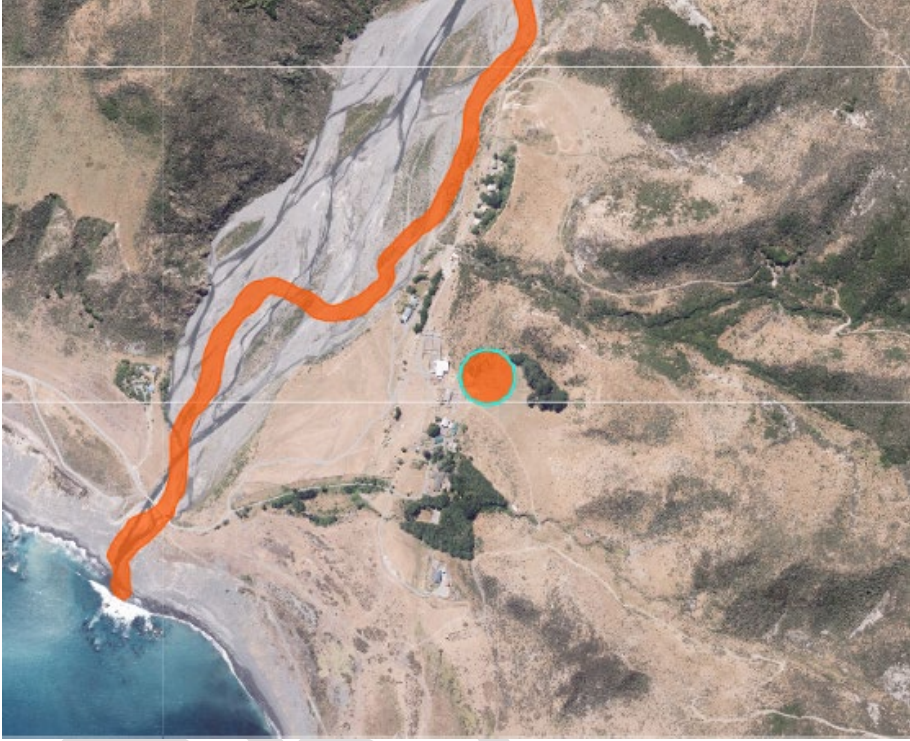
#31	Takapau-rangi
	
<p>Location: Upper end of Kohangatera Lagoon (10). In the Rimutaka foothills, east of Pencarrow Head (10). <i>Mapped as an approximate point at the top of Kohangatera, with a 50m buffer.</i></p>	
<p>Description: A temporary settlement or refuge in case of emergency for the women and children of Parangarahū Pā (10). This site was so remote it could only be accessed on one side by waka (10).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#32	Te Rae Akiaki
	
<p>Location: Pencarrow Head <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Headland Name means 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>


#33	Te Rae o Pāua
	
<p>Location: Fitzroy Bay (2, 18). Located between Pencarrow Head and Baring Head (2, 18). <i>Mapped near a location from the current District Plan (SAR12) but updated to be closer to the headland, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai Minor headland with connection to seafood gathering (2). The name appears to mean 'the promontory or coastal salient of Paua', the last element being a personal name vs the shellfish as this would appear as 'Te Rae-paua.' 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).</p>	
<p>Category: wāhi tupuna/wai tapu Precinct: 50m buffer</p>	


#34	Parangarāhu Pā
	
<p>Location:</p> <p>Pā located at the eastern angle of Fitzroy Bay, over 2 ½ miles east of Pencarrow Head (2).</p> <p>Located on the Baring Head block (10).</p> <p>The Pā was likely to have extended from the northwestern side of the park near the existing road and along the wheat fields and the stone wall to the Okakaho stream (10).</p> <p>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).</p> <p><i>Mapping needs to be checked.</i></p>	
<p>Description:</p> <p>Pā (2). Kāinga (2). Mahinga kai (2). Urupā (10).</p> <p>Parangarāhu was the ancient pā/fortified village of Ngāi Tara who had developed settlements along the South Wellington coast from the earliest period of Māori Settlement (2).</p> <p>Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (10).</p> <p>Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later usage (2).</p>	
<p>Category: wāhi tapu/wāhi tupuna</p>	<p>Precinct: buffer site 100m</p>

DRAFT


#35	Ōrongorongo Pā
	
<p>Location: [NZ Archaeological Association Reference R28/25, R28/24, R28/16]. One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1). Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2). <i>Mapping needs to be checked.</i></p>	
<p>Description: 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). There are a number of archaeological sites. There are a number of sites on the left bank of the Ōrongorongo river mouth including house sites, middens and find of adzes and other signs of Māori occupation of the area over many centuries (2).</p>	
Category: wāhi tupuna	Precinct: buffer 100m

DRAFT

#36	Te Raina Pā
	
<p>Location: Located approximately halfway between the Wainuiomata and Ōrongorongo 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 between Turakirae Head and Baring Head (18). Just east of the Wainuiomata stream (18). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: 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 Pā (2). Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: buffer 50m</p>

#37	Te Wera
<div> <div> R28/8 - Reef</div> <div> <p>Copied from G.L. Adkin "Ethnographic Notebook" 28. Deposited in Alexander Turnbull Library.</p>  </div> </div>	
<p>Location: Best's 1916 map places the site about 1km north of Baring Head (2). Spot in Fitzroy Bay (2).</p>	
<p>Description: Large rocky outcrop. Rock shelter. Midden. R28/15 Baring Head Cave/Rock shelter Te Wera – this site has a very prominent rock with an overhang on the south side with midden material. 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 placename (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).</p>	
Category: wāhi tapu/tupuna	Precinct: buffer 50m

te 28/8 copied from G.L. Adkin 'Ethnographic Notebook 28' held at the Alexander

#38	Ōrua-poua-nui
	
<p>Location:</p> <p>Baring Head 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).</p> <p>NZAA reference R28/43 notes that pit/terrace features are spread over about 300m, along the foot of the cliffs (1).</p> <p>NZAA reference R28/12 identified a scatter of middens and oven stones 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).</p>	
<p>Description:</p> <p>Orua-Pouanui/Baring Head/Parangarahu is a significant Maori cultural landscape for the Te Atiawa/Taranaki Whanui tangata whenua.</p> <p>Mahinga kai (1, 16). Whenua kai (9). Kāinga (16). Tohu ahurea (16). Wāhi tapu (16). Wāhi tūpuna (16).</p> <p>Orua-poua-nui recognises the headland as a significant cultural site (2).</p> <p>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 neighbouring site of Te Rae-Paua) may be one and the same person (2, 18).</p> <p>Believed by Best to be the vernacular name of Baring Head (18).</p> <p>Species collected here include paua, cooks turban, rock cockle and cats eye (1).</p> <p>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).</p>	

Category: wāhi tapu/tupuna	Precinct: buffer 50m
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DRAFT

#39	Tūrakirae
	
<p>Location: Western headland of Palliser Bay (18). <i>Mapped as an approximate point on the headland with a 50m buffer.</i></p>	
<p>Description: Pā (1). Headland and boundary marker between tribes (2). Headland and agreed boundary that served as an important marker between Ngāti Kahungunu 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 (matuawai) of Remutaka comes down (turaki) to sea-level (18). The wetland at this site has outstanding indigenous biodiversity values – representativeness, diversity and rarity (16).</p>	
Category: Wai tupuna	Precinct: 50m buffer

#40

Korokoro Bush

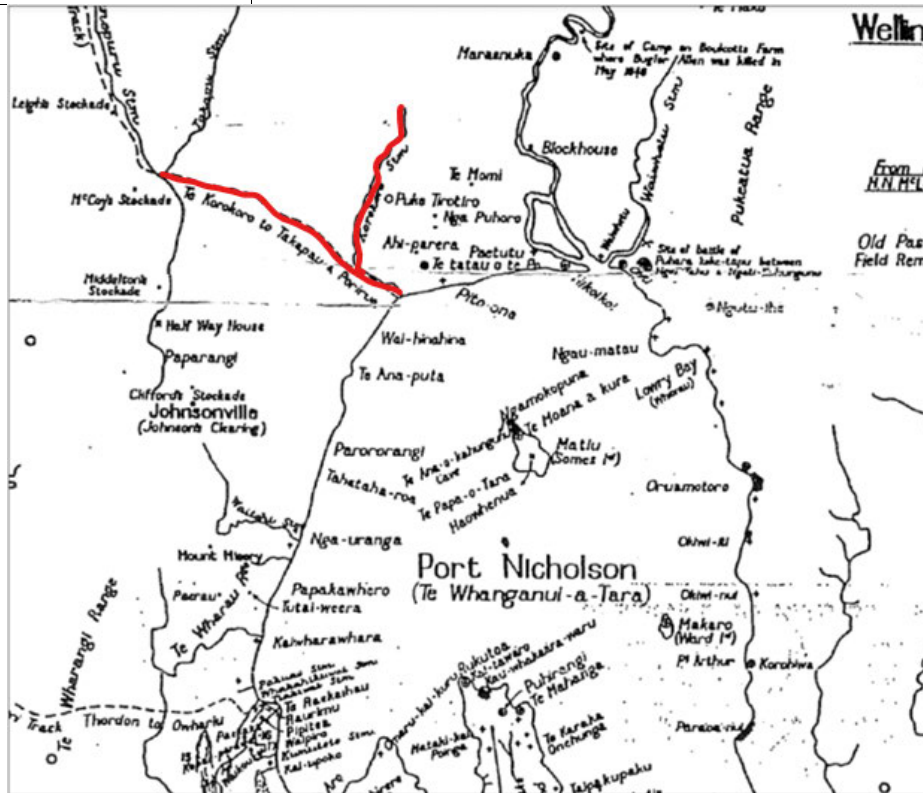


Figure 48: Detail of Best and McLeod's 1925 map of the area between Pukerua and Port Nicholson. Maori place names including Pito-one and Te Tatau-o-te-po.

Location:

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Description:

Lowland forest on hill country. Te Korokoro o Te Mana (The throat or food supply of Te Mana), an area with a long and storied history speaks of its significance to local iwi and hapū as an area of abundance and source of sustenance and in more recent times, an area of great importance to local Te Āti Awa whānau.

One is that Te Mana, a chief of Ngāti Mutunga, named the valley after himself, likening it to his throat (korokoro) in order to taunaha or claim it as a possession for himself and his descendants. Another is that as the Te Āti Awa heke approached Te Whanganui-a-Tara, one of the Ngāti Mutunga chiefs named Te Poki claimed for his

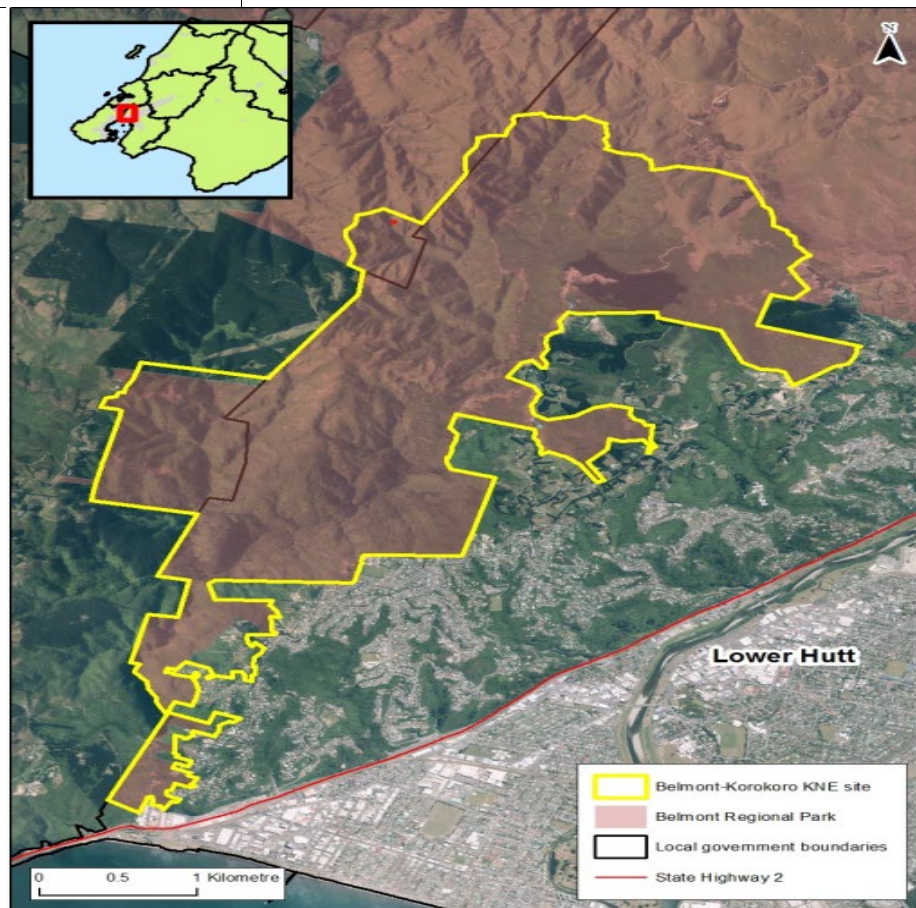
own the gully and delta of the Korokoro by saying: 'Ko te korokoro tenei o tāku tamaiti' (this place is the throat of my child).	
Category: Taonga Taiao	Precinct: precinct

DRAFT

#41	Korokoro Stream Bush
Not mapped	
<p>Location:</p> <p>-</p>	
<p>Description:</p> <p>The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos.</p> <p>The Korokoro Stream winding its way down from the hills, provided a source of sustenance and nourishment for Pito-one pā. The clear, flowing waters supporting the growth of native plants and provided a habitat for abundant food supply with tuna (eel), kōkopu, piharau/korokoro (lamprey) and īnanga (whitebait) being common. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā. An Urupā lies on the lower slopes of Korokoro hill and is where Ngāti Te Whiti rangatira Wī Tako Ngātata lies although many more unmarked graves lie within the wider urupā site. Currently known as the Korokoro Catholic Cemetery, the land for this site was gifted by Hōniana Te Puni to the Hāhi Katorika in 1853 to provide a wāhi tapu to bury their mate. The gorge in which it sits under was known by the name Te Tuarā-whati-o-Te-Mana which translates to Te Mana's Broken backbone.</p>	
Category: Taonga Taiao	Precinct: precinct

#42

Korokoro Recreation Reserve



Location:

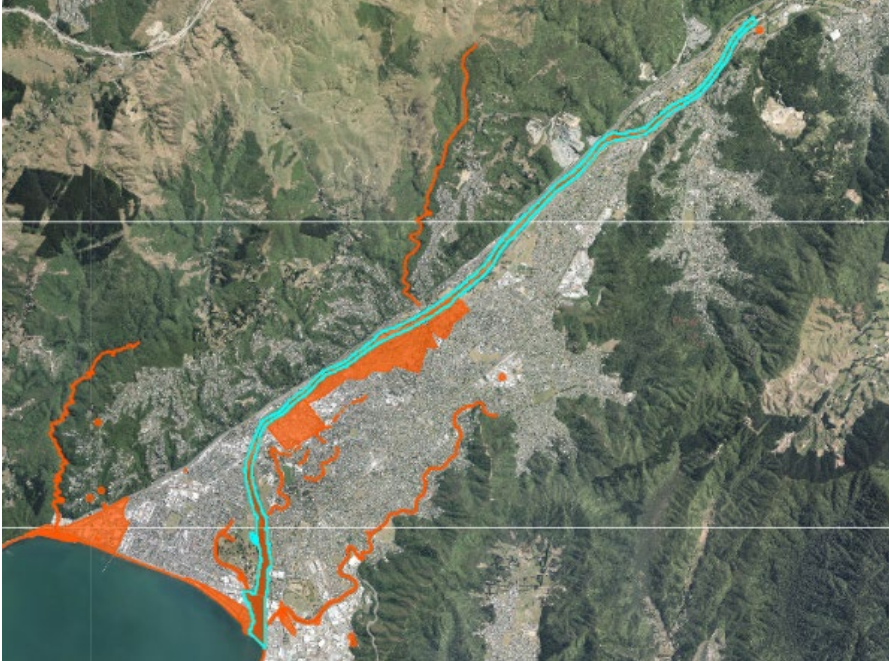
Maungaraki Road, Korokoro

Description:


Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity.

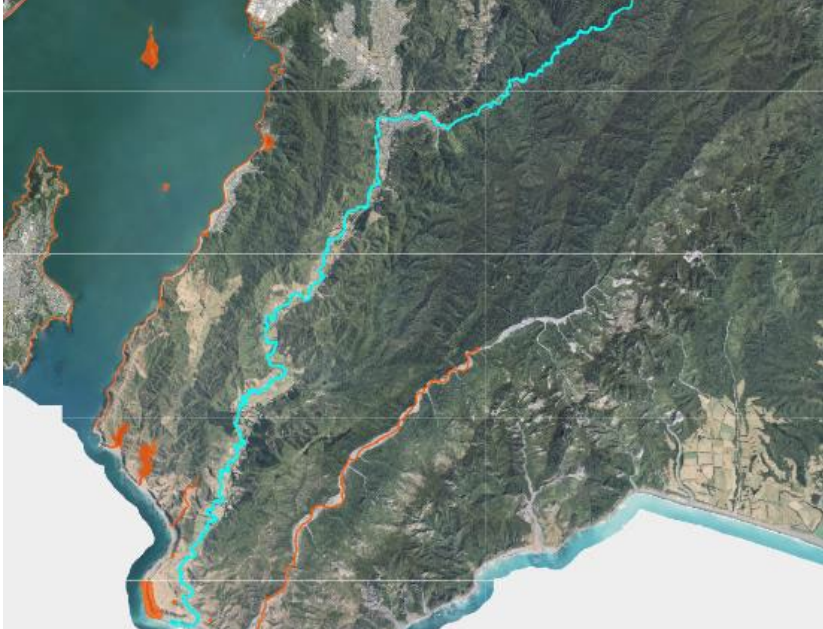
Category: Taonga Taiao

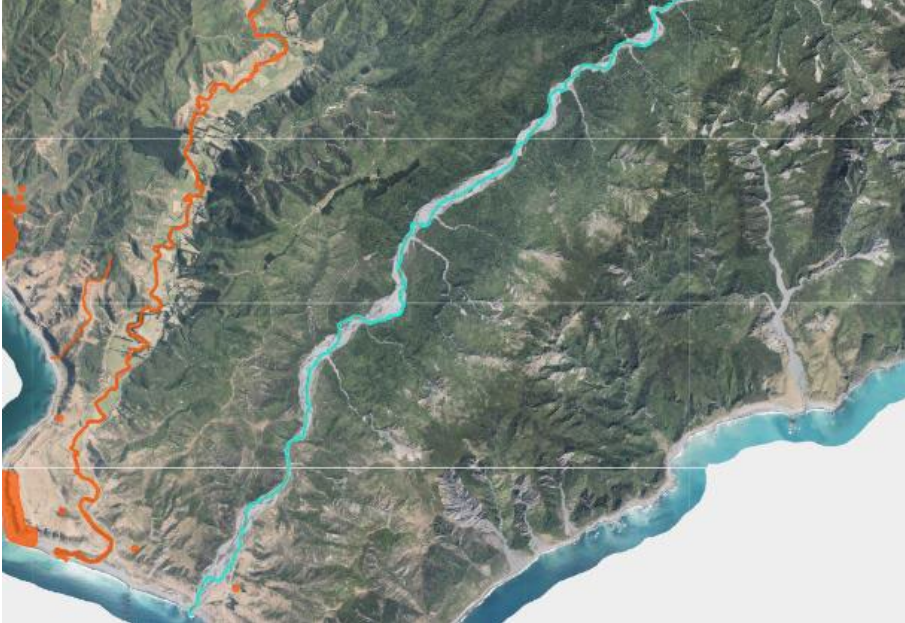
Precinct: Precinct


#43	Te Awa Kairangi
	
<p>Location: <i>Mapped as the full length of Te Awa Kairangi that is in Lower Hutt, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (16). Pā (16). Tauranga waka (16). Taunga ika (16). Ara waka (16). 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). 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 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).</p>	
<p>Category: Wai tapu/Taonga Taiao</p>	<p>Precinct: buffer 10m</p>


DRAFT

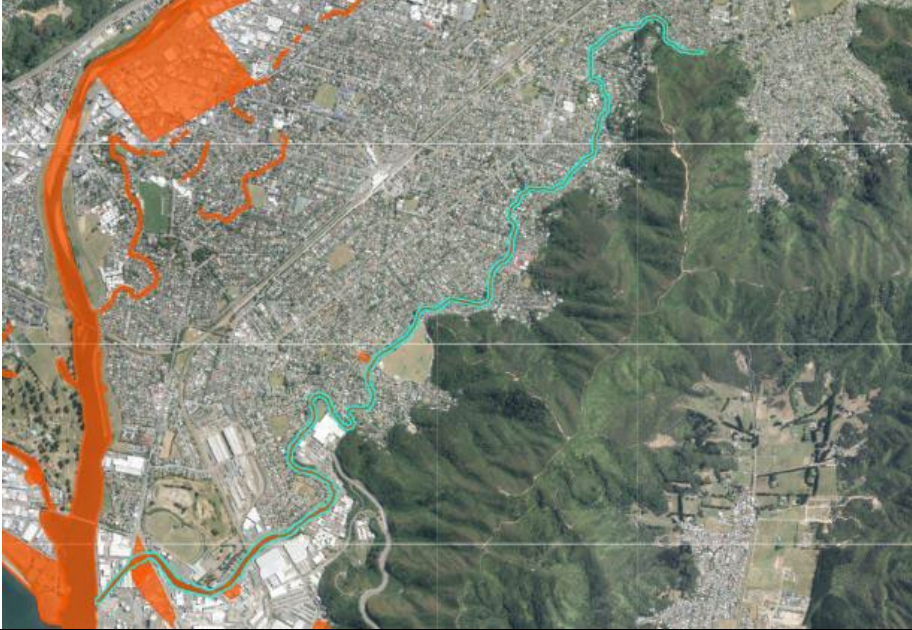
#44	Te Korokoro o Te Mana
	
<p>Location: The site represents the entire Korokoro stream, gully and delta, but should be recognised at the mouth (2, 17, 18). <i>Mapped as the full length of Te Korokoro o Te Mana, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (16, 17). Wāhi tapu (16). Wāhi ahurea (17). Puna Rongoa (16, 17). It was thought that Te Mana was the son Te Poki (2, 18). 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). It was the source of a high-quality drinking water 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).</p>	
Category: Taonga taiao	Precinct: buffer 10m

#45	Wainuiōmata River
	
<p>Location: 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 Wainuiōmata. 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). <i>Mapped as the full length of the River, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (8, 16, 20). Puna Rongoa (17). The Wainuiōmata 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). The small, forested streams of the Wainuiōmata and its tributaries, such as Catchpool Stream, are wai tapu, which are sacred places where rituals and ceremonies were practised by Mana Whenua (17).</p>	
Category: Wai tapu/wāhi tapu	Precinct: 10m buffer

#46	Ōrongorongo River
	
<p>Location: 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). <i>Mapped as most of the length of the River, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (16). Tauranga waka (16). Wāhi tapu (16). Puna Rongoa (17). Wetland (17). 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).</p>	
Category: Wai tupuna	Precinct: 50m buffer

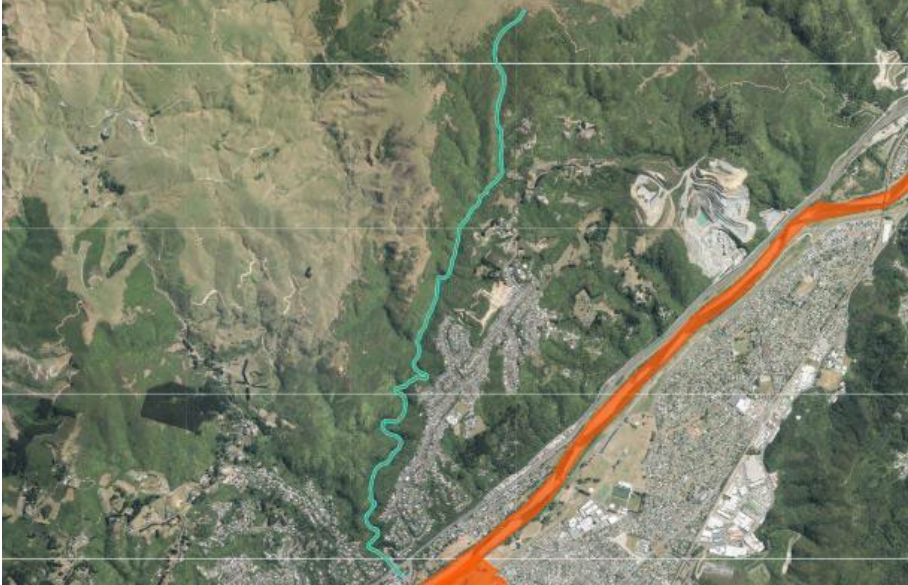
#47	Ōkakaho Stream
	
<p>Location: In Fitzroy Bay, east of Kōhanga-te-rā lagoon (2, 18). <i>Mapped as the full length of the Stream, with a 50m buffer.</i></p>	
<p>Description: Kāinga (2, 16). Māhinga kai (16). Tauranga waka (16). Site of a small Ngāti Awa village (2, 18). The stream enters the sea a 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).</p>	
<p>Category: wai tapu</p>	<p>Precinct: buffer 50m</p>


#48	Ōkautu Awa
	
<p>Location: Parts of this remain today as a landscape feature around the Civic Centre. <i>Mapped as the full length of the Stream, with a 10m buffer (note: some bits are not shown, where the stream has been culveted).</i></p>	
<p>Description: Māhinga kai (4) The verb 'kautu' meaning to wade has this known as the "fording creek" (4). Later it became known as the Opahu or Black Creek (18). The stream was not only a source of water but also of food with tuna/eel and kokopu being relatively abundant (4). Since colonisation many of the stream disappeared in whole or part into drains and culverts (4).</p>	
Category: Wai tapu	Precinct: 10m buffer

#49	Waiwhetū Stream
	
<p>Location: <i>Mapped as the length of the Stream, with a 10m buffer (note: may need to be extended).</i></p>	
<p>Description: Pā (16). Urupā (16). Kāinga (16). Tauranga waka (16). Māhinga kai (16). Wāhi Tapu (battle site) (16). Ara waka (16). The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (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).</p>	
Category: wai tapu/wāhi tupuna	Precinct: 10m buffer

#50	Rotokākahi Stream
Not mapped	
<p>Location: Leading into the Ōkautū was a small stream called the Rotokākahi Stream, later filled during colonisation with its area becoming the Lower Hutt CBD (TW chapter).</p>	
<p>Description: The streams were a source of both water and food with tuna (eels), some species of kōkopu, inanga and piharau (TW chapter).</p>	
Category: wai tapu	Precinct: 10m buffer


#51	Te Awamutu
Not mapped	
<p>Location: Gracefield, Lower Hutt. Newspaper clipping relating to the re-channelling of Te Awamutu Stream from the original point at Elizabeth Street on the eastern side of Hutt Park into the Waiwhetū Stream near the Hutt Park Motor Camp to the new course from Elizabeth Street to the southwestern side past the main entrance of the raceway and into the Waiwhetū Stream (22).</p>	
Description:	
Category: wai tapu	Precinct: 50m buffer

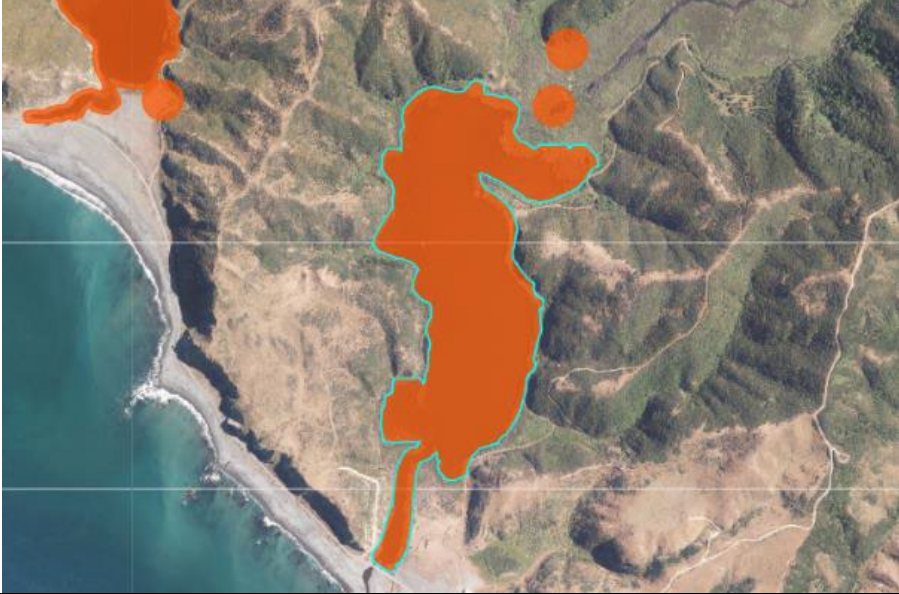
#52	Speedy's Stream
	
<p>Location: Kelson (12). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: Speedy's Stream drains a small, steep, forested catchment on the western side of the suburb of Kelson (23). Approximately 0.5km is maintained by GWRC (12). This stream too would only attract minor works which are likely to have only minor effects (12).</p>	
<p>Category: wai tapu</p>	<p>Precinct: buffer 10m</p>

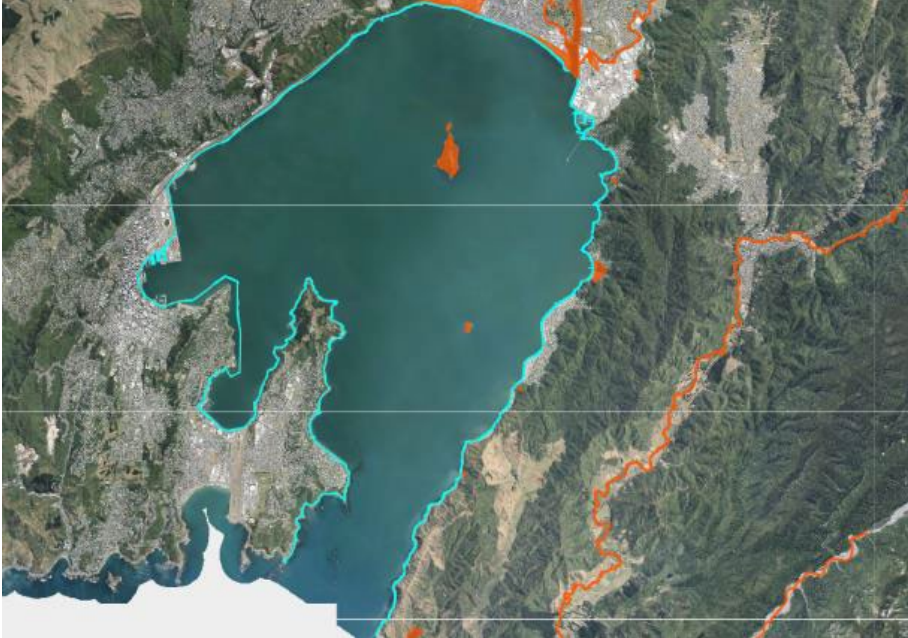
#53	Te Mome Stream
	
<p>Location: Flowed from the Te Mome Swamp, northwest of Alicetown to the western edge of Gear Island, immediately east of the suburb of Ava (8). Today, it joins the Hutt River on its true right bank via a culvert under Waione Street, approximately 100m west of the Estuary Bridge (8). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (8). Te Mome stream and Swamp were considered to be significant mahinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).</p>	
<p>Category: wai tapu</p>	<p>Precinct: 10m buffer</p>


#54	Pokai-mangu-mangu
Not mapped	
<p>Location: Tributary Streams from catchments in the Western Hills known by Māori as Pokai-mangu-mangu (also a peak above Melling) (4).</p>	
<p>Description: Mahinga kai (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).</p>	
Category: wai tupuna	Precinct: 50m buffer

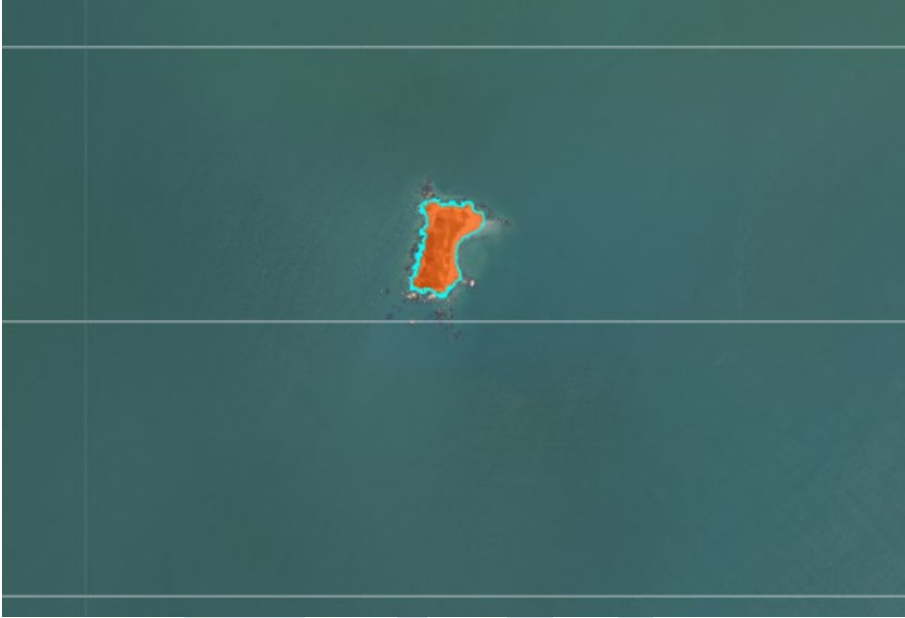
#55	Te Tuarā-whati-o-Te Mana stream
Not mapped	
<p>Location:</p> <p>-</p>	
<p>Description:</p> <p>The Korokoro hill, stream and the valley through which it runs is a place of high spiritual value to Te Āti Awa Taranaki Whānui, still holding the cultural and spiritual significance to mana whenua that it did some 150 years ago with descendants of those aforementioned tūpuna continually inhabiting the whenua and maintaining ahikaa to this day.</p> <p>Te Tuarā-whati-o-Te-Mana which translates to Te Mana's Broken backbone. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā.</p>	
Category: wai tupuna	Precinct:


#56	Kōhanga-piripiri
	
<p>Location: First lagoon east of Pencarrow Head (2, 18). The smaller of two lagoons or lakes at Parangarahu (2). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
<p>Category: wai tapu/wāhi tupuna Precinct: 10m buffer</p>	

#57	Kōhanga-te-rā
	
<p>Location: The larger of two lagoons or lakes at Parangarahu (2). Second lagoon east of Pencarrow Head (2, 18). Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
Category: wai tapu	Precinct: buffer 10m

#58	Te Whanganui a Tara
	
Location: <i>Mapped as the margin of Te Whanganui a Tara, with a 10m buffer.</i>	
Description: <p>Mahinga kai</p> <p>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).</p> <p>The harbour was a very significant fishery both in terms of various finfish and whales as well as shellfish (7).</p> <p>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).</p> <p>Other resources from the harbour included seaweed such as karengo (sea lettuce), the bull kelp (rimurapa) and many others along with shellfish (7).</p> <p>The mouths of the streams held additional resources such as the inanga (whitebait), piharau (lamprey), kahawai and tuna (eel) (7).</p>	
Category: wai tupuna	Precinct: 10m buffer

#59	Matiu Island
	
<p>Location: Largest of the three islands that sit in the Wellington Harbour (18). <i>Mapped as the full extent of the island.</i></p>	
<p>Description: Pā (2, 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). 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).</p>	
Category: wai tupuna	Precinct: precinct

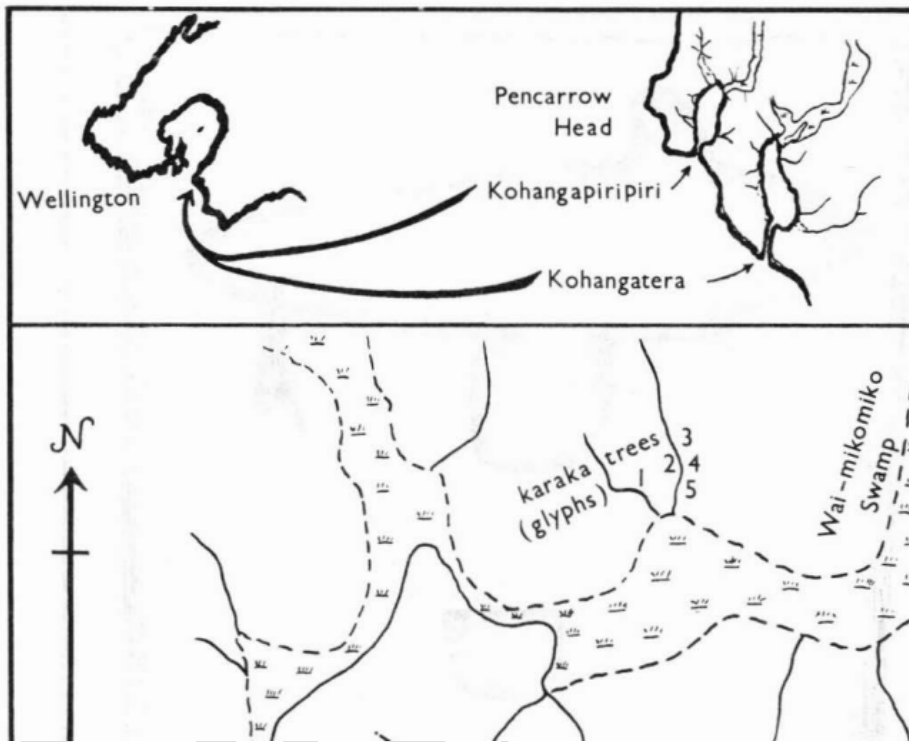
#60	Mākaro Island
	
<p>Location: Mapped as the full extent of the island.</p>	
<p>Description: Named by Kupe at the time of his visit to the harbour at a date reckoned to be 1000 years ago (18). Believed to be named for Kupe's niece, whose name was Mākaro (18). Occupied, but not permanently due to the lack of natural water supply, and the presumed difficulty with storing sufficient rainwater 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 Mātiu did, but there was still at least one if not two pā sites at the flat summit of the island (2).</p>	
Category: wāhi tapu/tupuna	Precinct: precinct

#61	Mokopuna Island
	
Location: <i>Mapped as the full extent of the island.</i>	
Description: Urupā (2). Likely to have been no more than a refuge and later called Leper Island (2). Almost surely has a burial ground upon the island (2).	
Category: wāhi tapu/tupuna	Precinct: precinct

#62

Dendroglyphs

Not mapped



Location:

Northeast of Lake Kōhanga-piripiri

Description:

Dendroglyphs, or simplified motifs incised into the trunks of living trees are an extremely rare form of Maori art in the main Islands of New Zealand. It can be assumed, though, that these trees cannot be older than about 170 years. The discovery of dendroglyphs was first made by Messrs G. Bul I and G. L. Adkin on September 27, 1959 while they were exploring the head of Lake Kohanga-piripiri along the northern side of the swamp-filled north-east arm which follows the lower course of the Wai-mikomiko Stream. A small gully on the north-west side of the swamp contains a solitary karaka tree which bears the main motif, and approximately two chains north-east of this over a small spur several of the karaka trees in a small grove of five

trees carry further markings. All markings resemble fish motifs. The possible significance that the dendroglyphs could have held was that they commemorated the catching or stranding of groups of dolphins or blackfish.

Category: wāhi tapu/tupuna **Precinct:** Precinct with 50m buffer

#63

Puke Ariki

Commented [RP4]: Can the Kāhui offer any further narrative on this puke?

Not mapped

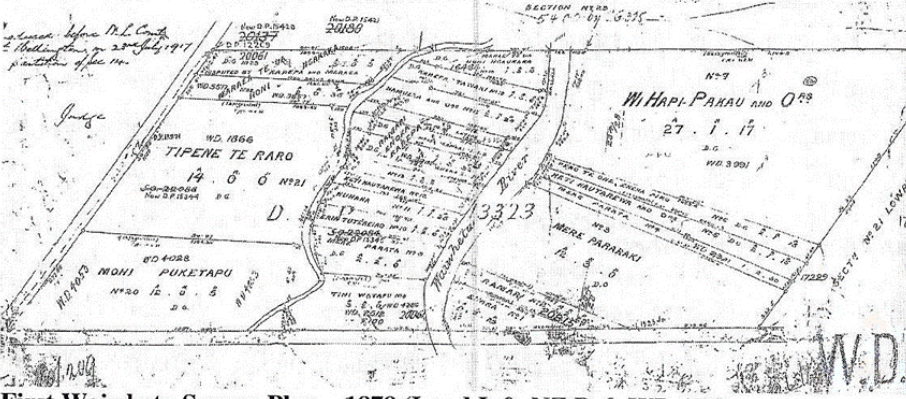
Location:

Location on the Maungaraki ridgeline

Description:

Category: Wāhi tupuna

Precinct: Precinct only

#64	Hutt Section 19
 <p>First Waiwhetu Survey Plan – 1878 (Land Info NZ Ref: WD 176)</p>	
<p>Location:</p>	
<p>Description:</p> <p>Hutt Section 19 (approximately 106 acres) which was Crown Granted through the McCleverty award of 1847.</p> <p>Grey had purchased the section from a settler after recognising that Waiwhetū Māori have not been adequately provided for.</p> <p>They were also to get Hutt section 57 (125 acres) which extended up the hill at what is now Fraser Park extending across Te Awa Kairangi around Hebden Crescent at Taita and part of Section 58 (15 acres) east of Section 58 at Taita.</p> <p>Parts of this land was taken for river works and for railway purposes. These blocks were never occupied by Māori.</p> <p>Requires mapping.</p>	
Category: Wāhi tupuna	Precinct: Precinct

#65	Paitutu Pā
Not mapped	
<p>Location: Eastern Pito One beach</p> <p>Description: A hill, probably the Western Hills near Petone, is visible in the background The title of this work on acquisition, assigned by the seller, was Māori in whare at Pipitea Pa. However, the man depicted bears a strong resemblance to Honiana Te Puni (compare Barraud's lithograph 'Te Puni' published 1877 as plate II in New Zealand Graphic and Descriptive) and the oil paintings held by the Wellington City Council and National Library of Australia. The dogskin cloak being worn, with a lighter patch on the left front opening, is also very like the cloak shown in Barraud's other portraits of Te Puni. If the subject is Te Puni, the whare in which he is seated is more likely to be at Petone Pa than at Pipitea Pa. The sea and hills behind are also positioned as if from a view from of Petone Pa, not those near Pipitea Pa. Other Titles - [Māori in whare at Pipitea Pa. Original title] Epuni Petone Inscriptions: Recto - bottom right - C. D. Barraud N.Z. 1860 [in pencil] Quantity: 1 watercolour(s). Physical Description: Watercolour, 235 x 343 mm (mounted) Requires mapping.</p>	
Category: Wāhi tupuna	Precinct: Precinct

Commented [RP5]: Cristal, I think this is your mahi? Is this an image description? Could the image be added? Thoughts?

Formatted: Highlight

Additional Notes

Sites without current source information

- Te Umu Mamaku
- Korokoro Pā
- Te Puni Pā, Te Puni St (Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details)

Commented [RP6]: Can the Kāhui offer any information on these sites? Or clarity on Te Puni Pā?

References

1. Operative District Plan – Chapter 14E Significant Natural Cultural and Archaeological Resources, Hutt City Council, 2003
2. Review of Hutt City Council Māori Sites of Significance, Raukura Consultants, 2015
3. Sommerset – Boulcott Retirement Village Cultural Impact Report, Raukura Consultants, 2017
4. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #16 Cultural, Morrie Love – Raukura Consulting, 2020
5. Eastern Bays Shared Path Cultural Impact Report, Raukura Consultants, 2018
6. Lower Hutt Urban Cycleways Beltway Cycleway Cultural Impact Report, Raukura Consultants, 2018
7. Seaview Outfall – Temporary Discharges Cultural Impact Report, Raukura Consultants, 2018
8. Te Whaitua Te Whanganui a Tara – Te Awakairangi Wainuiomata River Akatarewa River Hutt River Tributaries West Coast Stream and Harbour Streams Cultural Values Report, Raukura Consultants, nd
9. Avalon Park/Motutawa Pā Cultural Impact Report, Liz Mellish and Neville Gilmore, 2006
10. Orua-Poua-Nui Baring Head Cultural Values Report, Raukura Consultants, 2011
11. Pito-one – Petone-West School Cultural Impact Report, Raukura Consultants, nd
12. Te Awakairangi Hutt River – Wainuiomata River Akatarewa River and other Hutt River Tributaries, Raukura Consultants, nd
13. Te Mako – Walter Mildenhall Park Cultural Impact Report, Raukura Consultants, nd
14. Te Momi ki Maraenuku ki Motutawa – Riverlink and the Melling Interchange Cultural Values Report, Raukura Consultants, 2020

15. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #12 Archaeology and Historic Heritage, Victoria Jane Grouden – Capital Heritage Limited, nd
16. Draft Proposed Natural Resources Plan, Greater Wellington Regional Council, 2019
17. Te Mahere Wai o Te Kāhui Taiao, Greater Wellington Regional Council, 2021
18. The Great Harbour of Tara, Graham Adkins, 1959
19. Te Ara Tupua Ngā Ūranga ki Pito-one path Cultural Impact Assessment, Raukura Consulting, 2020
20. Te Awakairangi Cultural Impact Report, Te Rūnanga o Toa Rangatira, 2013
21. Pito-one (131 The Esplanade Petone) Cultural Impact Report, Raukura Consultants, nd
22. National Library (1964). Te Awamutu Stream, Gracefield, Lower Hutt
23. Te Ara Tupua Ngā Ūranga ki Pito-One Cultural & Environmental Design Framework (CEDF) – NZ EPA

From: [Cristal Bennett](#)
To: [Kaanihi Butler-Hare](#)
Subject: FW: [EXTERNAL] Email 1: Questions for Kāhui / Updated PPT presentation
Date: Monday, 27 May 2024 12:44:43 pm
Attachments: [image001.png](#)
[Kahui - SASM Papakainga topics 3.pptx](#)
[RE EXTERNAL Progress on SASM \(and other\) work programme \(45.1 KB\).msg](#)
[HCC SASMs Info Pack- 2nd DRAFT.docx](#)

Afternoon Kaanihi, is the kahui meeting this week?

These are the slides for the next kahui meeting - when an invite is sent out

Hoping that these questions in the presentation are minuted with the formal responses from our Kahui, due to our time almost running out.

Nga mihi
Cristal

From: Jade Wikaira <jade@wikairaconsulting.co.nz>
Sent: Friday, May 24, 2024 3:43 PM
To: Cristal Bennett <Cristal.Bennett@huttcity.govt.nz>; Rebecca Parke <Rebecca@wikairaconsulting.co.nz>
Subject: [EXTERNAL] Email 1: Questions for Kāhui / Updated PPT presentation

Kia ora Cristal

Thanks for all the emails you've sent us this week. We're trying to respond in a structured way to all of the things you've asked or sought feedback on via email.

First, we just want to acknowledge Tim's response to us that we push on with drafting even though we don't have final and formal responses from mana whenua through the Kāhui. (This is **attached** as an FYI).

Attachment: Draft PPT presentation for Kāhui

Attached is an updated PPT presentation that we have put together that directs questions to the Kāhui for response. We've tried to be as direct as possible in asking for the details / decisions we need to complete relevant chapters / sections.

What we've added to the PPT in seeking direction from Kāhui

- In relation to the SD Chapter: seeking endorsement of completed draft
- In relation to the MW Chapter: require mana whenua updates to be received and added, and endorsement of complete draft.
- In relation to the SASM Chapter: a) feedback and endorsement of site narratives, category structure and site categorisations and b) review and endorsement by mana whenua of draft rules.
- In relation to the MPZ Chapter: confirmation of Zone definition.
- In relation to the PK Chapter: confirmation of papakāinga definition.

Attachment: Updated SASM info pack

The attachment provides updates on the eight sites that needed additional wording or narratives. These relate to: Paihoro Pā; Motutawa Pā; Te Ahi o Manono ; Te Upoko o te Poaka; Waiwhetū marae; Ngau matau; Ōrongorongo Pā and Korokoro bush.

-

[@Rebecca Parke](#) thanks for leading out on this. Appreciate all the hard work team.

[@Cristal Bennett](#) for your review and comment. Choice!

Ngā mihi

Jade

From: Cristal Bennett <Cristal.Bennett@huttcity.govt.nz>

Sent: Friday, May 17, 2024 3:02 PM

To: Jade Wikaira <jade@wikairaconsulting.co.nz>

Cc: Rebecca Parke <Rebecca@wikairaconsulting.co.nz>

Subject: questions for kahui

Kiaora korua, hope you are having a good week!

Do you have any questions to ask the kahui the before the next kahui meeting?

I have done up the power point but I feel we need more than just continuous engagement at this point.

Feel free to add to the power point..

Im finding it hard to find the right questions to ask toward building a framework for them. I think that's where s32 drafts for the te ao maori chapters would help the framework – for example the s32 reports and analysis is usually done first - along with consultation to compare other chapter district plans and why we are going with what method. Has drafting started?

Let me know as Im going by that they are happy to take our recommendations..

Nga mihi

Cristal

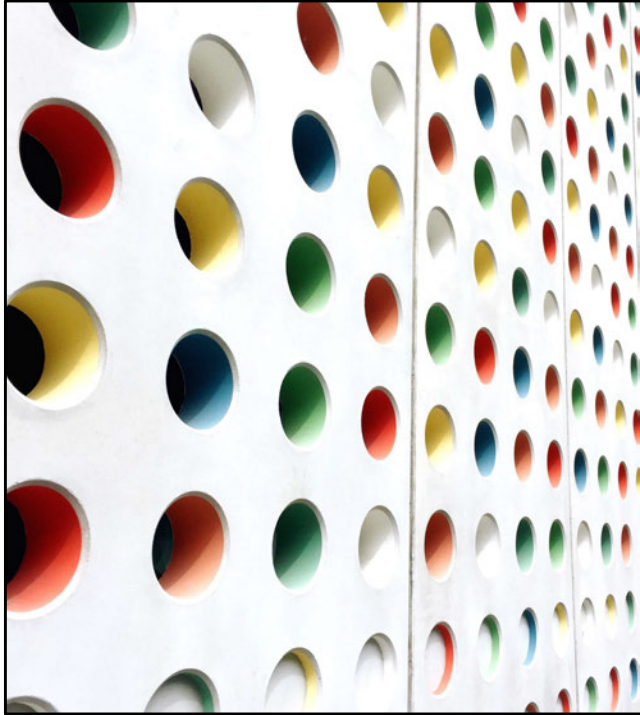
Cristal Bennett

[Pou Whakamahere Kaupapa Here](#)|Senior Tikanga Māori Policy Planner

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Hutt City District Plan Review

-
1. ENDORSEMENT OF STRATEGIC DIRECTIONS DRAFT CHAPTER
 2. MANA WHENUA CHAPTER UPDATE AND ENDORSEMENT
 3. SASM – DISCUSSION AND ENDORSEMENT
 4. MPZ DEFINITION
 5. PAPAĀINGA DISCUSSION
 6. ACCIDENTAL DISCOVERY PROTOCOL
 7. ACTIONS/OUTCOMES

Strategic Directions Chapter Endorsement

Recent updates include:

Urban Form and Development

- Updated objective UFD-O13 – Special Values to include ‘cultural values’ as those aimed to be reflected in Lower Hutt’s built environment.

Natural Environment

- NE-O1 Confirmation of Te Awa Kairangi being given special recognition through its own objective
- Update regarding mana whenua preference for the use of the word enhanced vs restore (NE-O1, NE-O2)
- Update of NE-O2 to include all waterbodies in the area to be protected and enhanced (previously included only the three named).
- NE-O4 Mātīu/Mākaro/Mokopuna Islands - updated to include the well-being of ‘mana whenua’ in the text.

Tangata Whenua

- Name of section and corresponding objectives changed to ‘Mana Whenua’.
- TW-O3 – regarding protection of SASMs, updated to include the word ‘enhanced’ in text.

Mana Whenua Chapter Endorsement

Recent updates include:

- Chapter name changed to 'Mana Whenua' as per Kāhui.
- Section on relationship agreements reviewed and updated as per current documents.
- Removal of service level agreements.

Pending:

- Review of historical account by mana whenua.

SASM – Discussion and Endorsement



CONFIRMATION OF
SASM NARRATIVES



ENDORSEMENT OF
SASM CATEGORIES




INTRODUCTION TO DRAFT
RULES



WRAP UP OF THE
CHAPTER

SASM Narrative Confirmation

1. Paihoro Pā
2. Motutawa Pā
3. Te Ahi o Manono
4. Te upoko o te poaka
5. Waiwhetū Marae
6. Ngau matau
7. Ōrongorongo Pā
8. Korokoro bush

#1	Paihoro Pā
	
<p>Location: 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). Mapped as a single point based on this description, with a 50m buffer.</p>	
<p>Description: This site would have commanded this narrow area where travellers either up or down the valley would pass through (23). The meaning of the name is appropriate to being 'slipping cliffs' (23).</p>	
<p>Category: <u>Wāahi Tuupuna/Wāahi tapu</u></p>	<p>Precinct: 10m buffer around awa</p>

#3

Motutawa Pā



Location:

Located on the eastern bank of Te Awa Kairangi. Present site of Avalon Park with gardens extending southward. Mapped based on this description, with boundary following the boundary of Avalon Park and the centre line of the Hutt River.

Description:

Waahi tapu (battle site) (16). Mahinga kai (16). Value as a site of historic Māori occupation.

One of two transitional pā (with Marae-puku) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm. After this, Ngāti Rangatahi, Ngāti Haug and Ngāti Tama were removed from sections of land classed as pertaining to settlers (3).

Motutawa Pā was recorded as NZAA site R27/733. The specific location of Motutawa Pā has not been definitively determined, however, sources suggest that it was most likely within the current course of the river near or underneath the Kennedy Good Bridge. In this area it is unlikely that any physical evidence of the pā will remain.

Motutawa was occupied by Ngāti Tama hapu of Ngāti Awa. Ngāti Tama left the area in 1846. It is described as having been located on the eastern side of Te Awa Kairangi, directly opposite the site of the former Belmont Railway Station (Adkin, 1957:44). According to a plan dated to 1934 (SO 19490) the Belmont Station building was located at what is now 711 Western Hutt Road (approximate site of the present Belmont Hall (see purple star in Figure 3) before this section of the Wellington-Wairarapa Railway line was decommissioned and redirected through Taitā. This suggests that the pā was close to the northern side of the Kennedy Good Bridge.

Motutawa Pā (R27/733) Historic records indicate that the pā was located just north of the Project Area within the current bed of Te Awa Kairangi.

High regional cultural significance as one of few known sites of Lower Hutt Māori occupation. Low likely archaeological values due to subsequent alteration of the area and probable position in current river bed. No visible remains-likely destroyed.

IMPERIAL SITE NUMBER:

METRIC SITE NUMBER: R27/733



Category: Waahi tupuna

Precinct: Precinct only

#5

Te Ahi a Monono



Location:

- Te Ahi-a-Monono (R27/742).

Large area 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).

Cowan's plan of the area shows the kainga midway between Fort Richmond and Margenuka Pa (15).

Adkin places it on the south side of the original river course - opposite Margaret St and Daly St intersection (15).

Mapped as a large area based on this description.

Description:

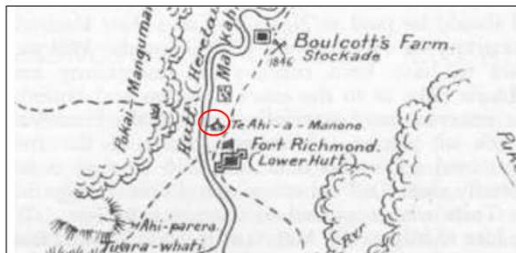


Figure 16 Detail of The Valley of the Hutt, Wellington Showing stockades and scenes of engagements, 1846 (from Cowan, 1922, Volume 1:90).
Approximate location of Te Ahi-a-Monono-Kainga circled in red.

Kainga (4, 8). Mahinga kai (4, 8, 12, 15).

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 riverbed and general alteration to the wider area through flood events, stop bank construction and alteration to the river course (15).

Category: **Waahi Tupuna**

Precinct: **Precinct only**

#7

Te Upoko o te Poaka



Location:

On or near Singers Rd, a branch of Korokoro Rd (1, 18).

Located on the Western Hills north of Petone Railway Station (1, 18).

Mapped as a single point based on this description, with a 50m buffer.

Description:

Hilltop site (1, 18).

The final part of the name is probably a personal one, thus translating to 'the head of Te Poaka' (18).

Category: Waahi tapu

Precinct: 50m buffer

#19	Waiwhetū Pā	
Map		<p>More floods were to follow and river control works started to provide flood protection (8).</p> <p>The acquisition of Waiwhetū 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).</p> <p>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).</p> <p>The pā was eventually partitioned and allocated to owners along Seaview Road (2). Many of the people from Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2).</p> <p>Owhiti Urupā is associated with Waiwhetū Pā (6, 7).</p>
<p>Location:</p> <p>On the eastern side of the river (2).</p> <p>The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7).</p> <p>A cemetery now marks the site on which the pā stood (1).</p> <p>Mapped based on this description and an old survey plan of the area at https://natlib.govt.nz/records/22679215.</p> <p>Description:</p> <p>Pā. Mahinga kai - linked to Waiwhetū Stream mouth (7).</p> <p>Waiwhetū 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).</p> <p>Ngāti Haumia/Te Matehou (hapū of Te Ātiawa) occupied Pipitea Pā along with Hikoiko and Waiwhetū Pā after Ngāti Mutunga and Ngāti Tama migrated to Wharekauri in 1835 (6, 7).</p> <p>Settlement pressure around the Thorndon area led many that occupied these pā to move and be with their kin an Waiwhetū Pā (6).</p> <p>The Waiwhetū Pā reserve made by Col William McCleverty in 1848 confirmed the harbour frontage and included parts of the Hutt River (7).</p> <p>The massive 1855 earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change (8).</p>		<p>Category: waahi tapu/tupuna Precinct: 100m buffer</p>

#25

Ngau Matau



Location:

Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18).
Mapped as the seaward most area of Point Howard.

Description:

Mahinga kai (2)

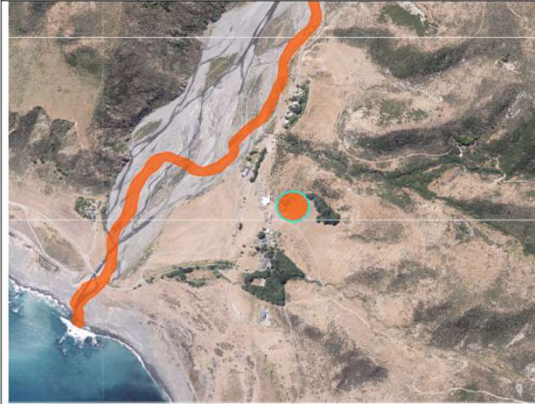
Important site for fishing and food gathering (2).

Category: wai tapu

Precinct: 50m buffer

#35

Ōrongorongo Pā



Location:

One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1). Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2).
Mapping needs to be checked.

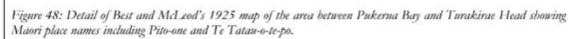
Description:

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).

Category: *waahi tapu*

Precinct: *buffer 100m*

Korokoro Bush



Description:

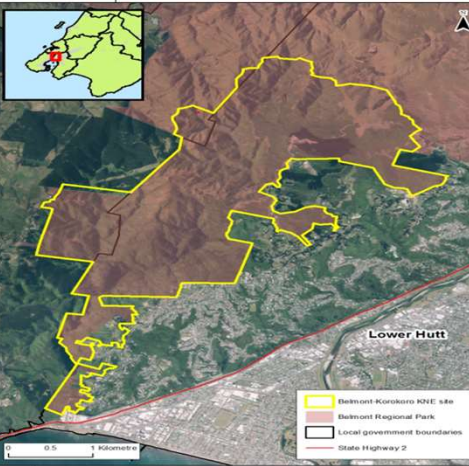
Description:

One is that Te Mana, a chief of Ngāti Mutunga, named the valley after himself, likening it to his throat (korokoro) in order to taunga or claim it as a possession for himself and his descendants. Another is that as the Te Āti Awa haka approached Te Whanganui-a-Tara, one of the Ngāti Mutunga chiefs named Te Pōki claimed for his own the gully and delta of the korokoro by saying: 'Ko te korokoro tēnei o tāku tamaiti' (this place is the throat of my child).

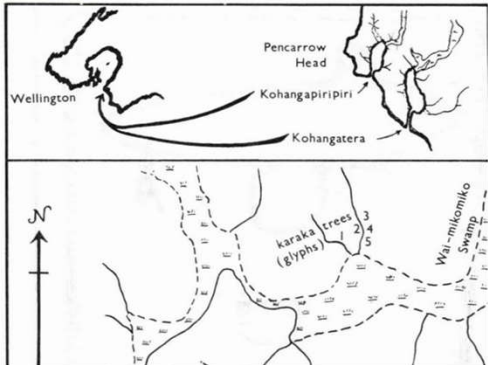
Category: **Taonga Taiao**

Precinct: precinct

#41	Korokoro Stream Bush
Not mapped	
<p>Location:</p> <p>Not mapped</p> <p>Description:</p> <p>The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos.</p> <p>The Korokoro Stream winding its way down from the hills, provided a source of sustenance and nourishment for <u>Pitō-one</u> pā. The clear, flowing waters supporting the growth of native plants and provided a habitat for abundant food supply with tuna (eel), <u>kōkōpū</u>, <u>pihareau/korokoro</u> (lamprey) and <u>īpanga</u> (whitebait) being common. For generations, mana whenua relied on the stream and surrounding area for kai, <u>rangōā</u>, and the spiritual connection it offers to the natural world. It was the source of <u>high quality</u> drinking water and integral to day to day life of the pā. An Urupā lies on the lower slopes of <u>Korokoro</u> hill and is where Ngāti Te Whiti <u>rangatira Wi Tako Ngātata</u> lies although many more unmarked graves lie within the wider urupā site. Currently known as the <u>Korokoro Catholic Cemetery</u>, the land for this site was gifted by <u>Hōniana Te Pahi</u> to the <u>hōhi Kaitiaki</u> in 1853 to provide a wāhi tapu to bury their mate. The gorge in which it sits under was known by the name <u>Te Tuarā-whātī-o-Te-Mana</u> which translates to Te Mana's Broken backbone.</p>	
<p>Category: Taonga Taiao Precinct: precinct</p>	

#42	Korokoro Recreation Reserve
	
<p>Location:</p> <p>Maungaraki Road, Korokoro</p> <p>Description:</p> <p>Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity.</p>	
<p>Category: Taonga Taiao Precinct: Precinct</p>	

#55	Te Tuarā-whati-o-Te Mana stream
Not mapped	
Location: -	
Description: The <u>Korokoro</u> hill, <u>stream</u> and the valley through which it runs is a place of high spiritual value to Te <u>Āti</u> Awa Taranaki <u>Whānui</u> , still holding the cultural and spiritual significance to mana whenua that it did some 150 years ago with descendants of those aforementioned tūpuna continually inhabiting the whenua and maintaining <u>āhikaa</u> to this day. Te <u>Tuarā-whati-o-Te-Mana</u> which translates to Te Mana's Broken backbone. For generations, mana whenua relied on the stream and surrounding area for kai, <u>rongoā</u> , and the spiritual connection it offers to the natural world. It was the source of <u>high quality</u> drinking water and integral to day to day life of the pā.	
Category: <u>wai tapu</u>	Precinct:

#62	Dendroglyphs	<div>DRAFT</div>
Not mapped		
		
Location: Northeast of Lake Kōhanga-piripiri		
Description: <u>Dendroglyphs</u> , or simplified motifs incised into the trunks of living trees are an extremely rare form of Maori art in the main islands of New Zealand. It can be assumed, though, that these trees cannot be older than about 170 years. The discovery of <u>dendroglyphs</u> was first made by Messrs G. Bul I and G. L. Adkin on September 27, 1959 while they were exploring the head of Lake Kohanga-piripiri along the northern side of the swamp-filled north-east arm which follows the lower course of the Wai-mikomiko Stream. A small gully on the north-west side of the swamp contains a solitary <u>karaka</u> tree which bears the main motif, and approximately two chains north-east of this over a small spur several of the karaka trees in a small grove of five		<p>trees carry further markings. All markings resemble fish motifs. The possible significance that the <u>dendroglyphs</u> could have held <u>was</u> that they commemorated the catching or stranding of groups of dolphins or blackfish.</p> <p>Category: waahi tapu/tupuna Precinct: Precinct with 50m buffer</p>

SASM Categorisation Endorsement

Wāhi Tupuna	Wāhi Tapu	Wai Tapu	Taonga Taiao
The term wāhi tūpuna encompasses places where the tupuna travelled, stayed, gathered, and used resources as well as the associated historic and contemporary stories and traditions (including place names, mahinga kai, hikoi) that transcend the generations.	Sacred sites or areas held in reverence according to whakapapa. Wāhi tapu may be associated with creation stories of whenua, particular events, such as battles or ceremonies, sacred locations such as where whenua or placenta is buried, or sites where a particular valued resource is found.	Sacred waters (rivers, streams, and ponds) that were set aside for undertaking a number of rituals including waters of death and water burials. These waters are tapu due to loss or other events. These waters were used for the dedication of children to gods, cleansing of people from tapu, and lifting tapu from warriors returning from battle.	Special places relating to te taiao due to their high natural and environmental intrinsic values and the critical role they have in maintaining a balanced taiao for example ecosystems (e.g. rivers, streams, wetlands, freshwater springs and nesting sites for birds) and/or their capacity to shape and sustain the quality of life and provide for the needs of present and future generations.

- Refer to Handout
- Any changes/updates required?

Either your SASM info pack or the table we've provided that is about 5 pages (with site categorisations)

SASM – Initial draft Rules

Matters of discretion

Matters that must be considered:

- I. Actual and potential effects
- II. Measure to avoid, remedy, mitigate, offset, etc. adverse effects.
- III. Measures to provide for positive effects.
- IV. Whether and to what extent the activity contributes to any relevant outcomes, limits, target, and policies in the plan, and higher order documents
- V. Inconsistency with higher order documents
- VI. Any other relevant matter

Question: At what sites or in what situations/activities do mana whenua want a CIA requirement?

SASM – Rules Framework example

Umbrella Activity	Activity	Wāhi Tupuna		Wāhi Tapu		Wai Tapu	Taonga Taiao
		Rural	Residential/ Business				
Maintenance and repair	Of a SASM	P	P	P			
	Within a SASM - fences			P			
	Within a SASM – tracks/ paths			P		RD	P
	Within a SASM – Water systems			P			
	Within a SASM – natural hazard mitigation works	P	P	P		P	P
Practices and Events	Māori customary practices	P	P	P		P	P
	Temporary events	P					
Land Disturbance/ Earthworks	Burials within existing urupā	P	P	P			
	New urupā						

Part of table only as an example

Suggest handout to Kāhui of this table in its entirety.

SASM – Rules Framework continued

Umbrella Activity	Activity	Wāhi Tupuna		Wāhi Tapu		Wai Tapu	Taonga Taiao
	Installation of tracks	C		P		P	RD
	Installation of fencing	C	P	P			RD
	Installation of water systems	C	P				
	Gardening	P	P	P			
	Indigenous vegetation clearance	P to RD	P to RD	P to RD		P to RD	P to RD
	Cultivation	P	P	RD			
	Planting	P	P	RD		RD	
	Grazing of livestock	P					
	Quarrying						
	Mining						
	Earthworks authorised by an located within an approved area in an existing legal instrument (consent notice or local authority covenant)	P	P	P		P	

Māori Purpose Zones (MPZ)

Possible Zone definition

MPZ are intended to enable:

- *Pā/ marae, papakāinga housing and associated activities on Māori owned land*
- *Māori communities to provide for their unique social, cultural, economic needs within the district.*
- *Tangata whenua to exercise their customary responsibilities as mana whenua and kaitiaki and to undertake activities that reflect Māori customs and values.*

This zone recognises and provides for the relationship of Māori with Māori land as defined in the Te Ture Whenua Māori Act 1993.

Question: Do mana whenua want to enable **ALL** tangata whenua in Māori Purpose Zones?

Papakāinga Definition examples

Organisation	Definition	Comment
Porirua pDP	Means any activity: <ul style="list-style-type: none"> undertaken in the traditional rohe of tangata whenua to sustain themselves, which is on land held under Te Ture Whenua Māori Act 1993, or on land where there is an ancestral connection to the land and the land will remain in Māori ownership in the long term. Papakāinga may include (but not be limited to) residential, social, cultural, economic, conservation and recreation activities, marae, wāhi tapu and urupā.	Land held under ITWMA1993 or ancestral land.
Upper Hutt City DP	Means housing and ancillary activities (including social, cultural, educational, recreation, and commercial activities) for tangata whenua on their ancestral land.	Ancestral land
Te Puni Kōkiri 'A Guide to Papakāinga Housing'	A papakāinga, for the purpose of this guide, refers to a group of houses, of three or more, on whenua Māori as a 'community' which may include broader support and occupant involvement. Whenua Māori in the context of papakāinga can refer to: <ul style="list-style-type: none"> Māori Freehold Land registered in the Māori Land Court as a Māori title, OR Land in General Title where it once was Māori title (pre the compulsory conversion to General Title from 1967 for example), OR Land in the process or intention of being converted back into Māori title OR Land that is considered to be Māori 'customary' land with clear and demonstrated tikanga, history or other matters of significance (for example adjacent to a Marae) meaning it is 'attached' to the ownership and kaitiaki of the whānau/hapū. 	Whenua Māori
Wellington City Papakāinga Design Guide (non-statutory)	Traditionally referred to a cluster of dwellings occupied by a particular kinship/whānau/hapū group and located on their ancestral whenua.	Ancestral whenua

Papakāinga Question:

Do mana whenua want to enable
ALL tangata whenua to develop
papakāinga in their rohe?



Papakāinga Chapter example

PK Anticipated Outcomes

PKAO1 – Maintenance or improvement of the Māori quality of life consistent with cultural values, aspirations and customs in relation to traditional lands, water, sites, wāhi tapu and other taonga
PKAO2 – Maintenance or improvement of the character and amenity of the District where Papakāinga development takes place
PKAO3 – Adverse environmental effects on adjoining activities or land uses will be avoided, remedied or mitigated
PKAO4 – Papakāinga development is undertaken in a sustainable manner
PKAO5 – Development of non-housing activities which accompany and promote the establishment of Papakāinga housing

PK Objectives and Policies

PKO1 – To recognise the desire of Māori to maintain and enhance their traditional relationship with their land

PKP1 – Encourage Hapū, Whānau, and Marae to establish Development Plans as a guide to development on Māori Land in accordance with the provisions of the RMA 1991 and the District Plan
PKP2 – Allow for Papakāinga n General Title where there is a historical ancestral connection to the land and an expectation that the land will remain in Māori ownership in the long term *

PKO2 – To provide for Papakāinga development on Māori land

PKP3 – Provide for Papakāinga development on Māori Land subject to adverse effects being avoided, remedied or mitigated *
PKP4 – Encourage Papakāinga developments to adopt whichever servicing methods are suitable for individual site conditions and, where possible, the use of communal infrastructure
PKP5 – Allow for the establishment and development of cottage industry and commercial activities provided they relate to Papakāinga development, in a manner that complements the principles of tikanga and kaitiakitanga

PKO3 – To allow for Hapū to develop Papakāinga, while ensuring appropriate health, safety and amenity standards are met

PKP6 – Control the impact of Papakāinga developments on adjoining activities, the community and the environment, in a manner that complements the principles of tikanga and kaitiakitanga
PKP7 – Control Papakāinga developments to protect residential amenity within the site, in a manner that complements the principles of tikanga and kaitiakitanga
PKP8 – Ensure that adequate sunlight and daylight is available to Papakāinga developments
PKP9 – Ensure that open space, service areas and access are provided for Papakāinga developments
PKP10 – Ensure that the privacy of residential units is maintained

A busy slide but gives an indication of what could be.

Papakāinga Aspirations

What are your long-term visions for papakāinga development?

What provisions in the district plan restrict the achieving of these aspirations?

What changes are needed to help overcome these challenges?

What services do you want to be able to provide through these developments?

What protections do you want for your current and future papakāinga?

Some example questions – feel free to edit or add.

Accidental Discovery Protocol

Far North District Council example: [Link](#)

Discussion points to be added.

From: [Tim Johnstone](#)
To: [Jade Wikaira](#); [Nathan Geard](#)
Cc: [Cristal Bennett](#); [Rebecca Parke](#)
Subject: RE: [EXTERNAL] Progress on SASM (and other) work programme
Date: Wednesday, 22 May 2024 5:32:10 pm
Attachments: [image001.ipq](#)
[image002.ipq](#)
[image003.ipq](#)
[image004.ipq](#)
[image005.ipq](#)
[image006.ipq](#)
[image007.ipq](#)
[ATT00001.png](#)

Hi Jade

Yes please proceed with drafting of the chapters.

Ngā mihi | Kind regards

Tim Johnstone
[Head Of Planning](#)

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010

P: M: [REDACTED] **W:** www.huttcity.govt.nz



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From: Jade Wikaira <jade@wikairaconsulting.co.nz>
Sent: Wednesday, May 22, 2024 5:12 PM
To: Tim Johnstone <Tim.Johnstone@huttcity.govt.nz>; Nathan Geard <Nathan.Geard@huttcity.govt.nz>
Cc: Cristal Bennett <Cristal.Bennett@huttcity.govt.nz>; Rebecca Parke <Rebecca@wikairaconsulting.co.nz>
Subject: [EXTERNAL] Progress on SASM (and other) work programme

Kia ora Tim,

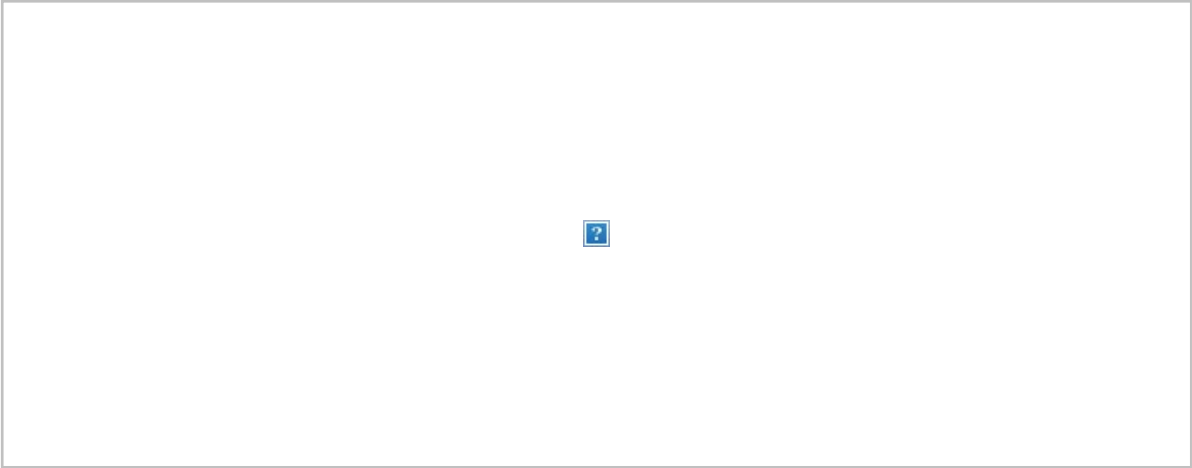
Thanks for taking my phone call just now. I appreciate that our timing for DP review work is starting to get crunched.

I'm keen to get confirmation in writing from you that we proceed with drafting of the chapters we're responsible for noting we haven't fully yet got formal final endorsement from the Kāhui on certain details (like SASMs).

These will be near-final drafts (SASM, MPZ, possibly Papakainga) and we will look to furnish these in the coming weeks.

Happy to discuss if you need.

Ngā mihi
Jade



Jade Wikaira
Tumu Whakarae | Managing Director
Wikaira Consulting Limited

- ☐ [Redacted]
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- 





Sites and Areas of Significance to Māori

Info pack (*Draft – 16 April 2024*)

DRAFT

Introduction

As part of Hutt City Council's review of the Lower Hutt District Plan, Council officers have been meeting with members of Mana Whenua (primarily through the Kāhui Mana Whenua) to discuss which sites and areas should be identified in the District Plan as *Sites and Areas of Significance to Māori*.

This document gives the information for the sites/areas identified.

This identification will not allow enable the Council to manage land use and development that may impact the sites and areas that are identified, but also provide useful information for Council's non-regulatory work, such as the treatment and design of public spaces.


This document presents the following information for each site/area:

- A Title and reference number,
- A map of the site/area,
- A description of the location, including a description of the site/area has been mapped,
- Description of the site/area,
- A Category for the site, and
- The Precinct (if relevant).

Some information is based on a review of reports and cultural impact assessments known to Council staff. Where this is the case references are given, with a list of these references at the end of the document.

Comment on 16 April 2024 Draft

As of 16 April 2024, this document is very much a draft. It is expected that this document will be refined further, particularly with improved mapping and possibly with additional information for categorising sites and describing precincts.

#1	Paihoro Pā
	
<p>Location: 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). Mapped as a single point based on this description, with a 50m buffer.</p>	
<p>Description: This site would have commanded this narrow area where travellers either up or down the valley would pass through (23). The meaning of the name is appropriate to being ‘slipping cliffs’ (23).</p>	
<p>Category: Waahi Tuupuna/Waahi tapu</p>	<p>Precinct: 10m buffer around awa</p>

#2**Marae-nuku Pā.****Location:**

Large area located on the eastern bank of Te Awa Kairangi at the present site of the Lower Hutt Substation, Connolly Street.

Mapped as a large area based on this description.

Description:

Waahi tapu (3, 16). Battle site (16). Mahinga kai (16). Pā and gardens (14).

Low to low/moderate likelihood of physical remains to still be present there (15).

A temporary pa built by Chief Taringa-kuri soon after settlers arrived.

The significance of the site can be attributed to the highly productive land (good for kumara production) and close by river system which provided an additional rich food source. It was also close to a ferry crossing site (9).

One of two transitional pā (with Motutawa) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm.

Category: Waahi Tuupuna**Precinct: Precinct only**

#3**Motutawa Pā****Location:**

Located on the eastern bank of Te Awa Kairangi. Present site of Avalon Park with gardens extending southward.

Mapped based on this description, with boundary following the boundary of Avalon Park and the centre line of the Hutt River.

Description:

Waahi tapu (battle site) (16). Mahinga kai (16). **Value as a site of historic Māori occupation.**

One of two transitional pā (with Marae-nuku) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm. After this, Ngāti Rangatahi, Ngāti Haua and Ngāti Tama were removed from sections of land classed as pertaining to settlers (3).

Motutawa Pā was recorded as NZAA site R27/733. The specific location of Motutawa Pā has not be definitively determined, however, sources suggest that it was most likely within the current course of the river near or underneath the Kennedy Good Bridge. In this area it is unlikely that any physical evidence of the pa will remain.

Motutawa was occupied by Ngati Tama hapu of Ngati Awa. Ngati Tama left the area in 1846. It is described as having been located on the eastern side of Te Awa Kairangi, directly opposite the site of the former Belmont Railway Station (Adkin, 1957:44). According to a plan dated to 1934 (SO 19490) the Belmont Station building was located at what is now 711 Western Hutt Road (approximate site of the present Belmont Hall (see purple star in Figure 3) before this section of the Wellington-Wairarapa Railway line was decommissioned and redirected through Taita. This suggests that the pa was close to the northern side of the Kennedy Good Bridge.

Motutawa Pā (R27/733) Historic records indicate that the pa was located just north of the Project Area within the current bed of Te Awa Kairangi.

High regional cultural significance as one of few known sites of Lower Hutt Māori occupation. Low likely archaeological values due to subsequent alteration of the area and probable position in current river bed. No visible remains-likely destroyed.

IMPERIAL SITE NUMBER:

METRIC SITE NUMBER: R27/733

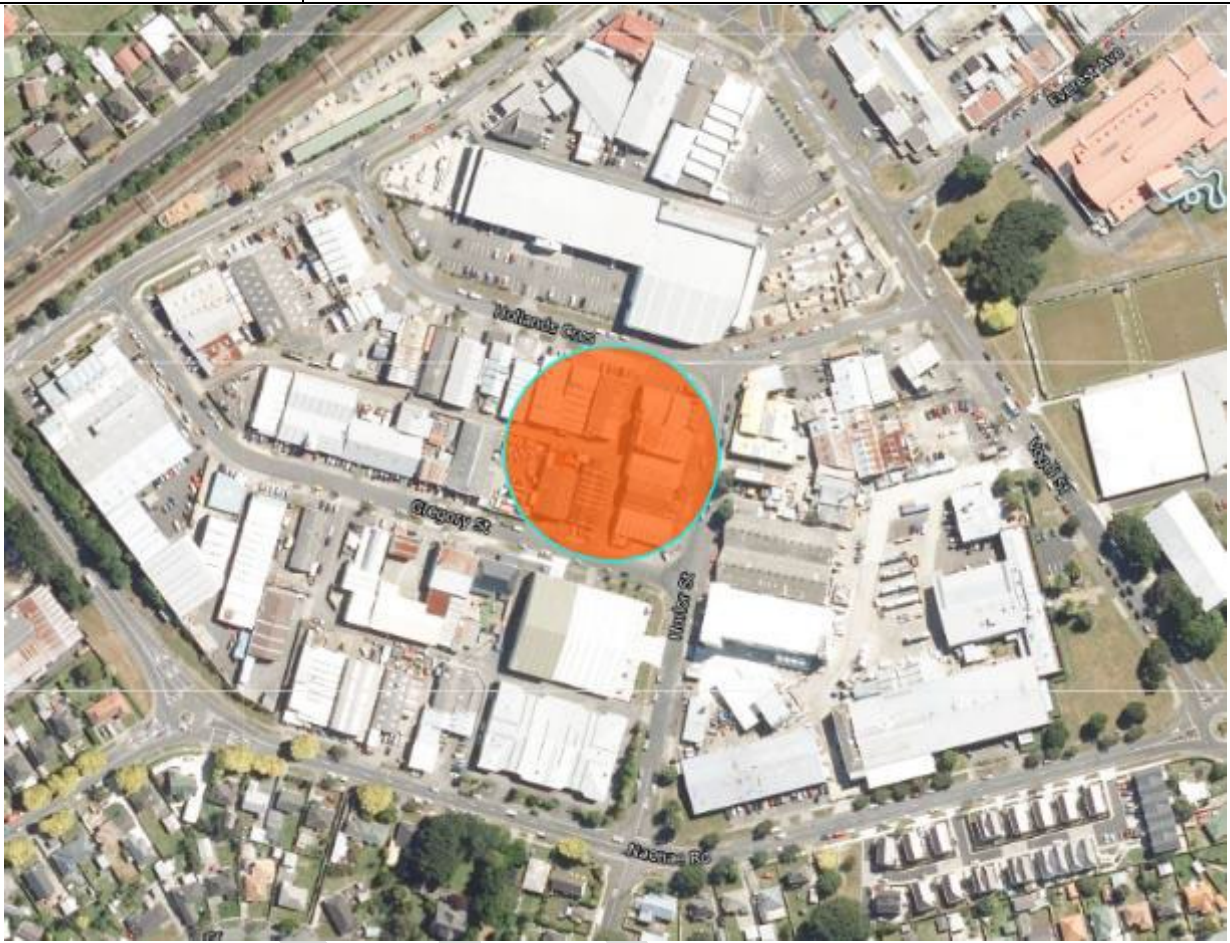


Category: Waahi tupuna

Precinct: Precinct only

#4

Te Mako Pā





Location:

Near Park Avenue in Epsom (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.

Mapped based on this description as a single point with a 50m buffer.

Description:

Pātaka (2, 6, 13).

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).

Category: Waahi tupuna

Precinct: 50 m buffer

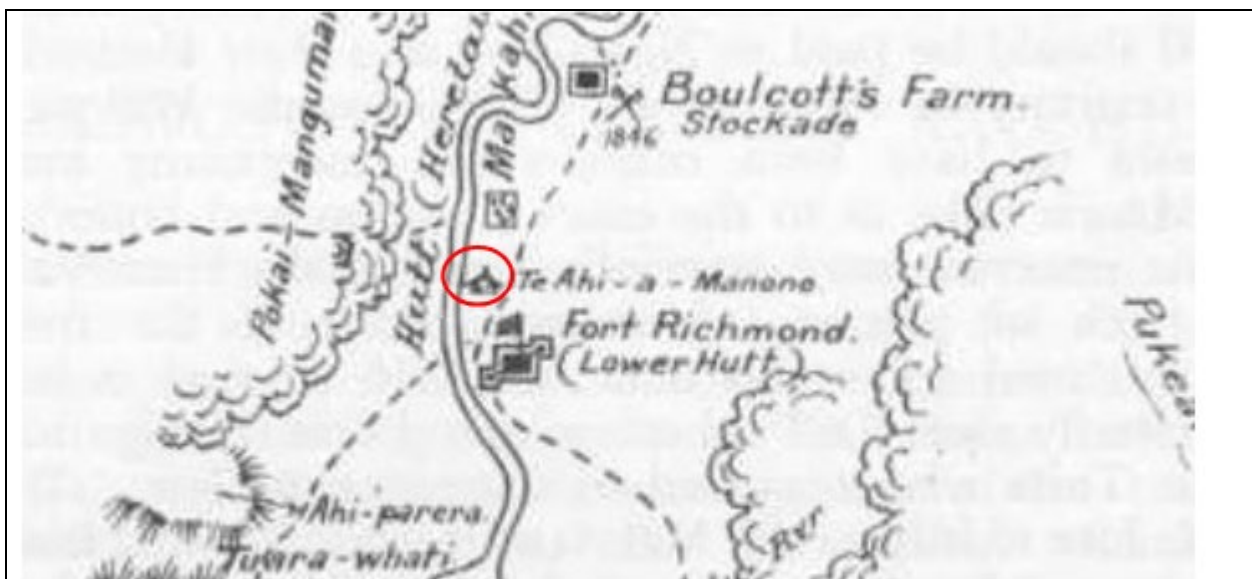


Figure 16 Detail of The Valley of the Hutt, Wellington Showing stockades and scenes of engagements, 1846 (from Cowan, 1922, Volume 1:90). Approximate location of Te Ahi-o-Manono-Kainga circled in red.

Kāinga (4, 8). Mahinga kai (4, 8, 12, 15).

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 riverbed and general alteration to the wider area through flood events, stop bank construction and alteration to the river course (15).

The kainga known as Te Ahi Monono was named for an incident on the tiny island of Manono lying between Savaii and Upolu in Samoa

Category: Waahi Tupuna

Precinct: Precinct only

#6

Te Tuarā-whati-o-Te Mana Urupā



Location:

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

Mapped with the legal boundaries of the current allotment with no buffer.

Description:

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).

Category: **Waahi tupuna**

Precinct: **50m buffer**

#7**Te Upoko o te Poaka****Location:**

On or near Singers Rd, a branch of Korokoro Rd (1, 18).

Located on the Western Hills north of Petone Railway Station (1, 18).

Mapped as a single point based on this description, with a 50m buffer.

Description:

Hilltop site (1, 18).

The final part of the name is probably a personal one, thus translating to 'the head of Te Poaka' (18).

Category: Waahi tapu**Precinct:** 50m buffer

#8

Te Ahi-parera



Location:

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).

On the northern and western side of the Tuara-whatī Gully (19).

Mapped as a single point with a 50m buffer.

Description:

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).

Category: **waahi taapu**

Precinct: **50m buffer**

#9

Te Raho o Te Kapowai



Location:

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).

Mapped as a single point with a 50m buffer.

Description:

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

Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19).

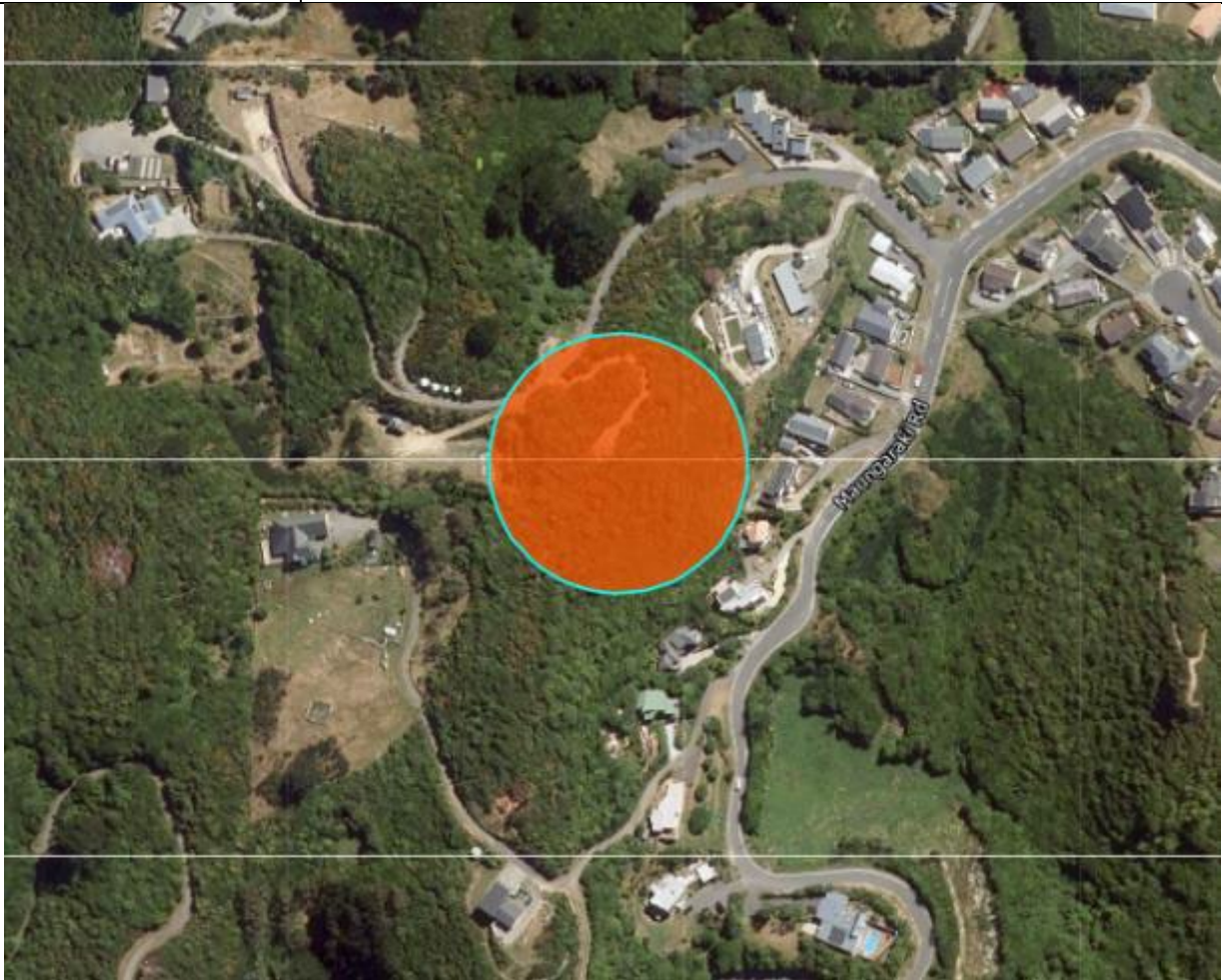
The name infers he was very prolific and had many children (2).

Category: **Waahi tupuna**

Precinct: **50m buffer**

#10

Puke-tirotiro



Location:

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

Mapped as a single point with a 50m buffer.

Description:

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).

Category: **Waahi tupuna/waahi tapu**

Precinct: **50m buffer**

#11

Pito-one Pā



Location:

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).

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).

Mapped as a very large area in the western end of Petone.

Description:

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

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).

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).

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).

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, Māori 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).

Category: Waahi tupuna/tapu

Precinct: 100m buffer

#12	Pito-one Pā II
<p>Not mapped</p>	
<p>Location:</p> <p>At a position on the Te Tuarā-whati-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). <i>Not mapped.</i></p>	
<p>Description:</p> <p>Pā. Gardens (11). 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). This was a circular pā with a single perimeter fence (2, 21). 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 sometime after 1875 (21).</p>	

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).

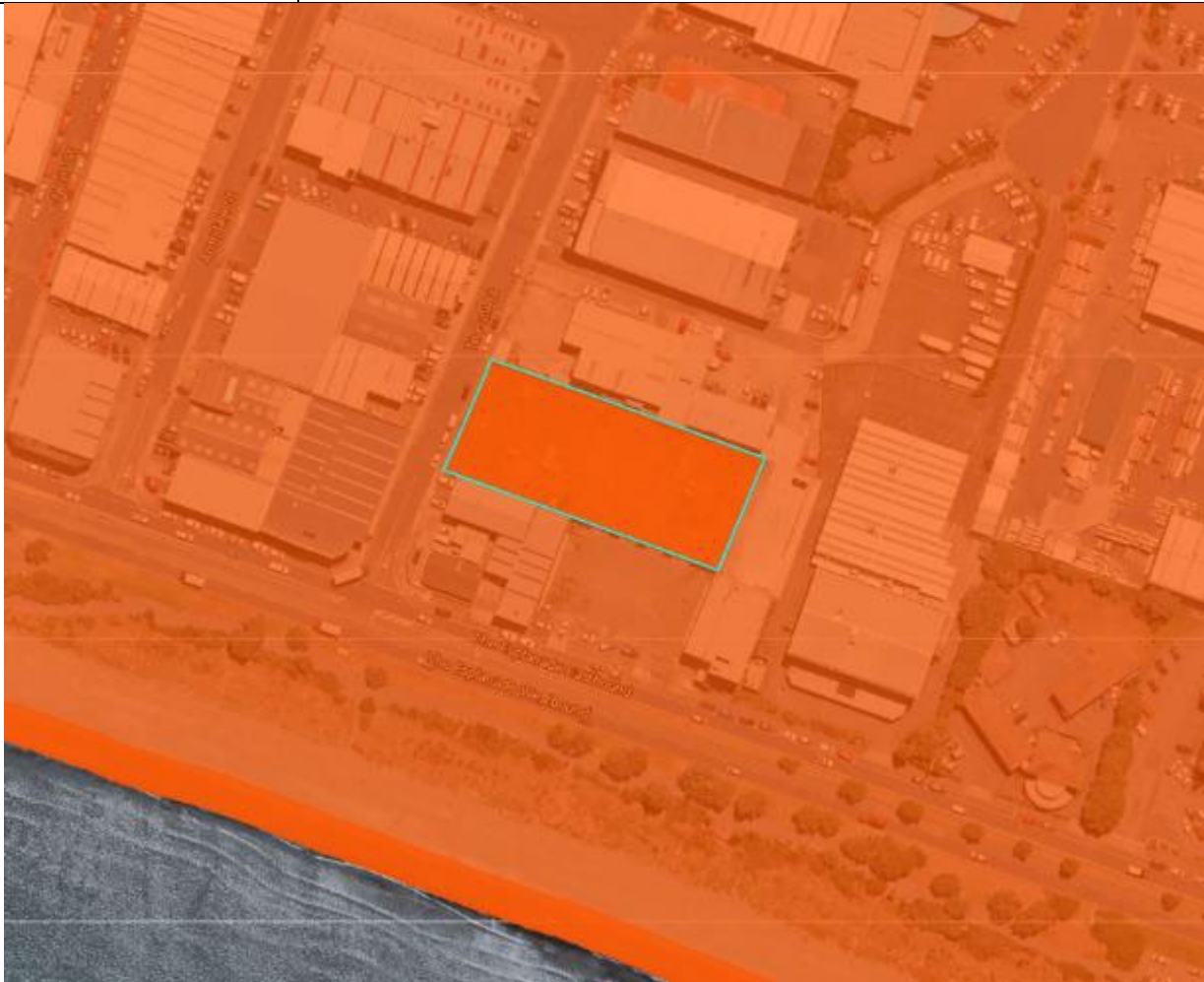
Category:

Precinct:

DRAFT

#13

Te Puni Urupā



Location:

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 Urupā 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).

Mapped as the current legal boundary of the property.

Description:

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 tombstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18).

The urupā is placed approximately on the site of the original Pitoone Pā (18).

Category: **waahi tapu/tupuna**

Precinct: **100m buffer**

DRAFT

#14**Te Tatau o Te Pō Marae****Location:**

Currently located at 437 Hutt Road (2).

Mapped as the current legal boundaries of the property.

Description:

The oldest standing Marae 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 Pō 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 Urupā in Te Puni Street (2, 11).

Has close association to the Te Āti Awa hapū of the original Pitoone Pā - Ngāti Tawhirikura and Ngāti Te Whiti (8).

This site is a Māori Reservation (2).

Category: waahi tapu**Precinct: 50m buffer**

#15**Honiana Te Puni Reserve****Location:**

Currently located at 11 The Esplanade.

Mapped as current reserve boundary.

Description:

Named after Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangi and Rau-Mahora (19).

His people settled in Whanganui-a- Tara, and by about 1832, he was fully established at his pā on the beach at Pito-one (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 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).

Category: waahi tupuna/wai
tapu

Precinct: precinct

DRAFT

#16**Pae Tutu Village****Location:**

Eastern End of Jackson St (1).

Located on west side of Te Awa Kairangi near Waiione 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).

Mapped as a single point based on this description with a 50m buffer.

Description:

Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hīkoikoi and Waiwhetū pā (8, 18).

Originally built as a fortified Pā on an island 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).

Category: **waahi tapu****Precinct:** **50m buffer**

#17**Hikoikoi Pā****Location:**

Located near the current Hikoikoi Reserve on the right bank (western side) of the Hutt River (2, 18).

Hikoikoi and Waiwhetū Pā are located on either side of the river mouth (6).

Located around Marine Parade and McEwan Park (7).

Mapped as the reserve area extended to the river mouth.

Description:

Tauranga waka (16). Mahinga kai (16). Ara waka (16).

Hikoikoi 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).

The population of Hikoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetū Pā (7).

Boat building occurred along these waterways with Hikoikoi Pā fronting the river to enable river access and fishing at the mouth of the river (2, 7).

The Tōyā arrived at a site near Hikoikoi Pā in 1839, bringing with it the New Zealand Company officials (2).

Category: **waahi tupuna, wai tapu**

Precinct: **precinct**

DRAFT

#18

Pūhara-keke-tapu



Location:

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

Mapped as a single approximate point based on this description with a 50m buffer.

Description:

Battle ground.

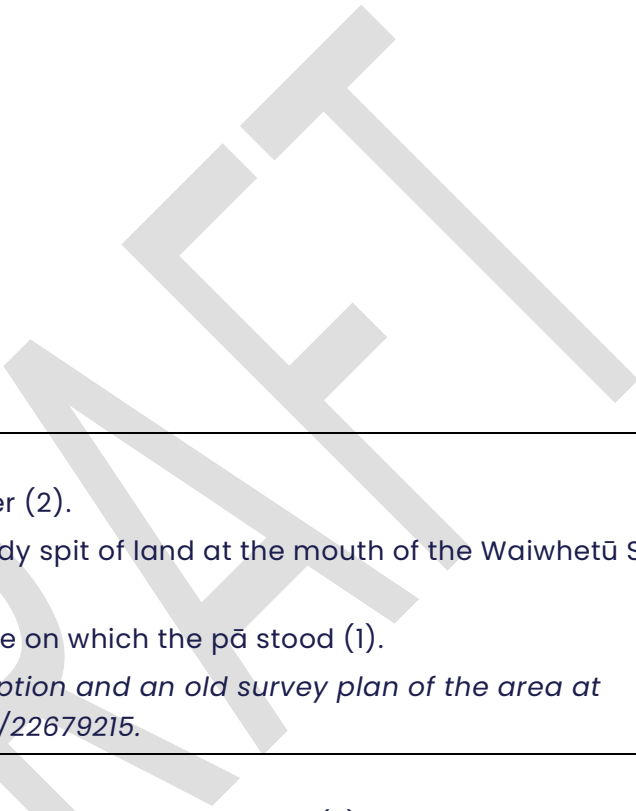
The battle that took place here was between allied tribes Ngāi Tahu and Ngāti Kahungunu (probably Ngāi Tara at the time) prior to Ngāi Tahu migrating to the South Island (2, 18).

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).

Category: **waahi tupuna**

Precinct: **50m buffer**

#19	Waiwhetū Pā
<p>Map</p> 	
<p>Location:</p> <p>On the eastern side of the river (2).</p> <p>The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7).</p> <p>A cemetery now marks the site on which the pā stood (1).</p> <p><i>Mapped based on this description and an old survey plan of the area at https://natlib.govt.nz/records/22679215.</i></p>	
<p>Description:</p> <p>Pā. Mahinga kai – linked to Waiwhetū Stream mouth (7).</p> <p>Waiwhetū 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).</p> <p>Ngāti Haumia/Te Matehou (hapū of Te Atiawa) occupied Pipitea Pā along with Hīkoikoi and Waiwhetū Pā after Ngāti Mutunga and Ngāti Tama migrated to Wharekauri in 1835 (6, 7).</p> <p>Settlement pressure around the Thorndon area led many that occupied these pā to move and be with their kin an Waiwhetū Pā (6).</p> <p>The Waiwhetū Pā reserve made by Col William McCleverty in 1848 confirmed the harbour frontage and included parts of the Hutt River (7).</p> <p>The massive 1855 earthquake was followed by a major flood in 1858, causing the mouths of the river and streams to change (8).</p>	

More floods were to follow and river control works started to provide flood protection (8).

The acquisition of Waiwhetū 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 Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2).

Owhiti Urupā is associated with Waiwhetū Pā (6, 7).

Category: waahi tapu/tupuna

Precinct: 100m buffer

#20

Ōwhiti Urupā



Location:

Located adjacent to the old Waiwhetū Pā (2). Near the mouth of the Waiwhetū Stream (2). Seaview Road.

Mapped as the current legal boundaries of the property.

Description:

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

Category: **waahi tapu**

Precinct: **50m buffer**

#21**Waiwhetū Marae****Location:**

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

Mapped as the current legal boundaries of the property.

Description:

The original Waiwhetū Pā was taken under the Public Works Act for river protection works (Matu Jennings, personal communications).

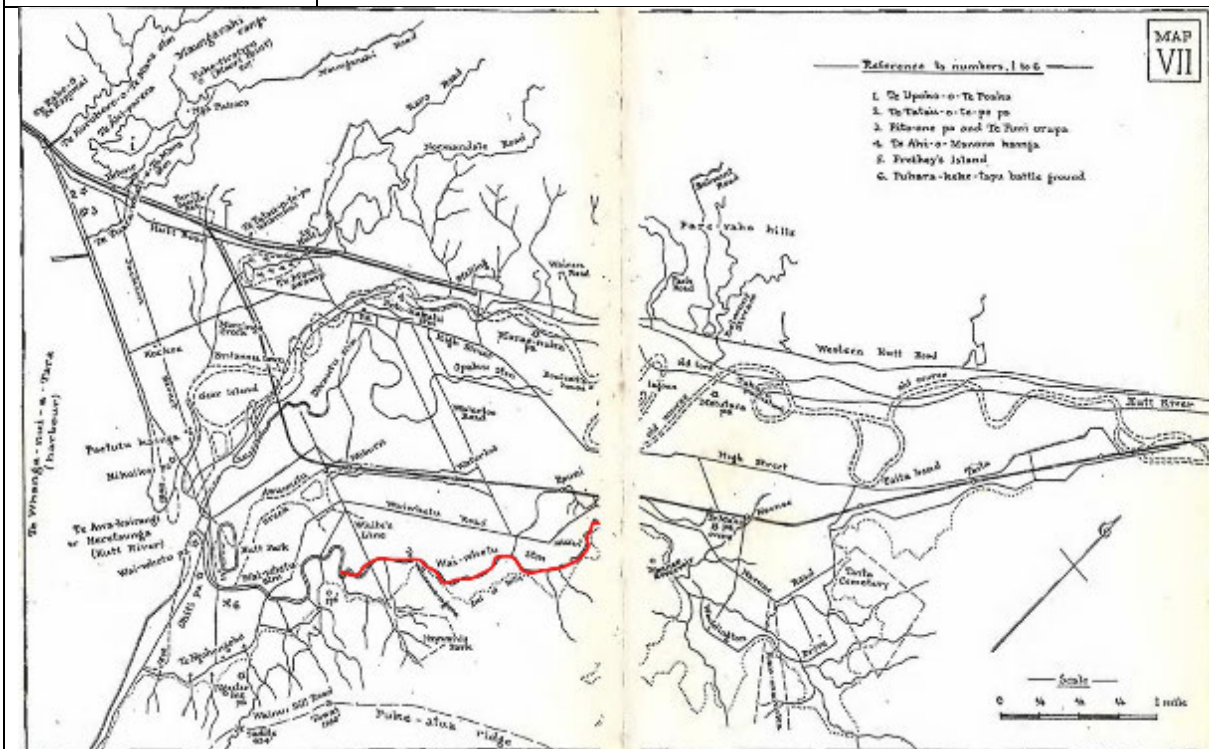
The Waiwhetū Tribal Committee later sought Council support for a proposal to the Native Minister to build a “model pā” on 30 acres of the site, which would home 25 families, a meeting house, dining room, and other marae facilities. Waiwhetū Marae was opened in 1960. (2).

Waiwhetu Marae is located in Hutt Section 19 – the approximately 100 acre block awarded to Waiwhetu Pa in 1847 and then occupied as Waiwhetu Pa near the mouth of the Waiwhetu Stream now flows into the Hutt River. 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. The people of Hutt Section 19 were not only from Waiwhetu Pa but also included their Te Matehou relations from Pipitea Pa which had been overtaken in the colonisation process (6).

Category: waahi tupuna**Precinct: no buffer**

#22

Te Whenua Ngaro

**Location:**

Along the Waiwhetū Stream (2, 18).

Not mapped. Location unclear.

Description:

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 Taniara Mana Love and Josephine Te Amo (sister of Wi Tako Ngatata) (2, 18).

Category: **waahi tupuna**

Precinct: **50m buffer**

#23

Ngutu-ihe Pā



Location:

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

Mapped as a single approximate point based on this description with a 50m buffer.

Description:

Pā site.

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

Category: **waahi tupuna**

Precinct: **50m buffer**

#24**Te Ngohengohe****Location:**

Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2).

Eastern side of the Hutt Valley plain, about half a mile from the harbour margin (18).

Mapped as a single approximate point based on this description with a 50m buffer.

Description:

Battle site

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).

Category: **waahi tupuna****Precinct:** **50m buffer**

#25

Ngau Matau



Location:

Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18).
Mapped as the seaward most area of Point Howard.

Description:

Mahinga kai (2)

Important site for fishing and food gathering. This headland now called Point Howard had the traditional name with the meaning of 'bite the fishhook' is still as significant a fishing spot today as it had been for Maori in much earlier times. (2).

Category: wai tapu

Precinct: 50m buffer

#26**Whiorau Pā****Location:**

Lowry Bay and York Bay (1).

Mapped as the current location in the District Plan with a 50m buffer.

Description:

Settlement (pā) (1, 5). Mahinga kai (1, 5).

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).

Category: **waahi tupuna****Precinct:** **50m buffer**

#27

Ōruamātoro Pā



Location:

Days Bay

Mapped as three locations currently mapped in the District Plan, connected together and with a 50m buffer.

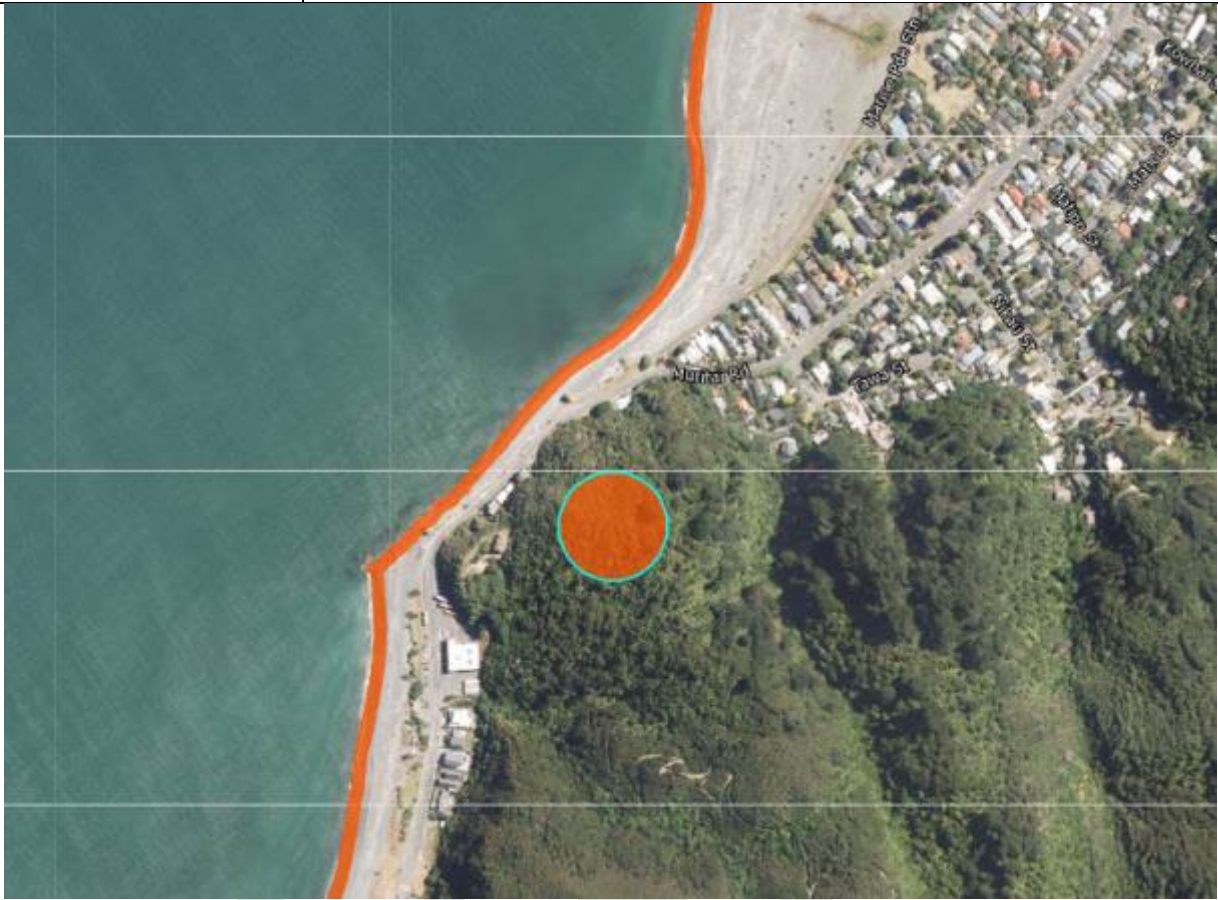
Description:

Mahinga kai (5). Urupā (2).

This was a Ngāti Ira fortified pā however the name can also apply to the bay. Said to have been built by Te Hiha. Possible urupā/burial ground.

Category: **waahi tapu**

Precinct: **50m buffer**

#28**Korohiwa Pā****Location:**

Point Arthur. Located on the eastern mainland shore opposite Mākaro (Ward Island), near the Eastbourne bus terminal (2, 18).

Mapped as the current location in the District Plan with a 50m buffer.

Description:

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

Old settlement site of the people of Ngāti Ira (2).

Category: **waahi tupuna****Precinct:** **50m buffer**

#29**Paraoa-nui Kāinga****Location:**

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).

Mapped as the current location in the District Plan with a 50m buffer.

Description:

Kāinga. Mahinga Kai.

This was probably a fishing village used from time to time (2).

here 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).

Category: waahi tupuna**Precinct: 50m buffer**

#30

Ngā Hu and Ngā Rerenga



Location:

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).

Mapped as the current location in the District Plan with a 50m buffer.

Description:

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).

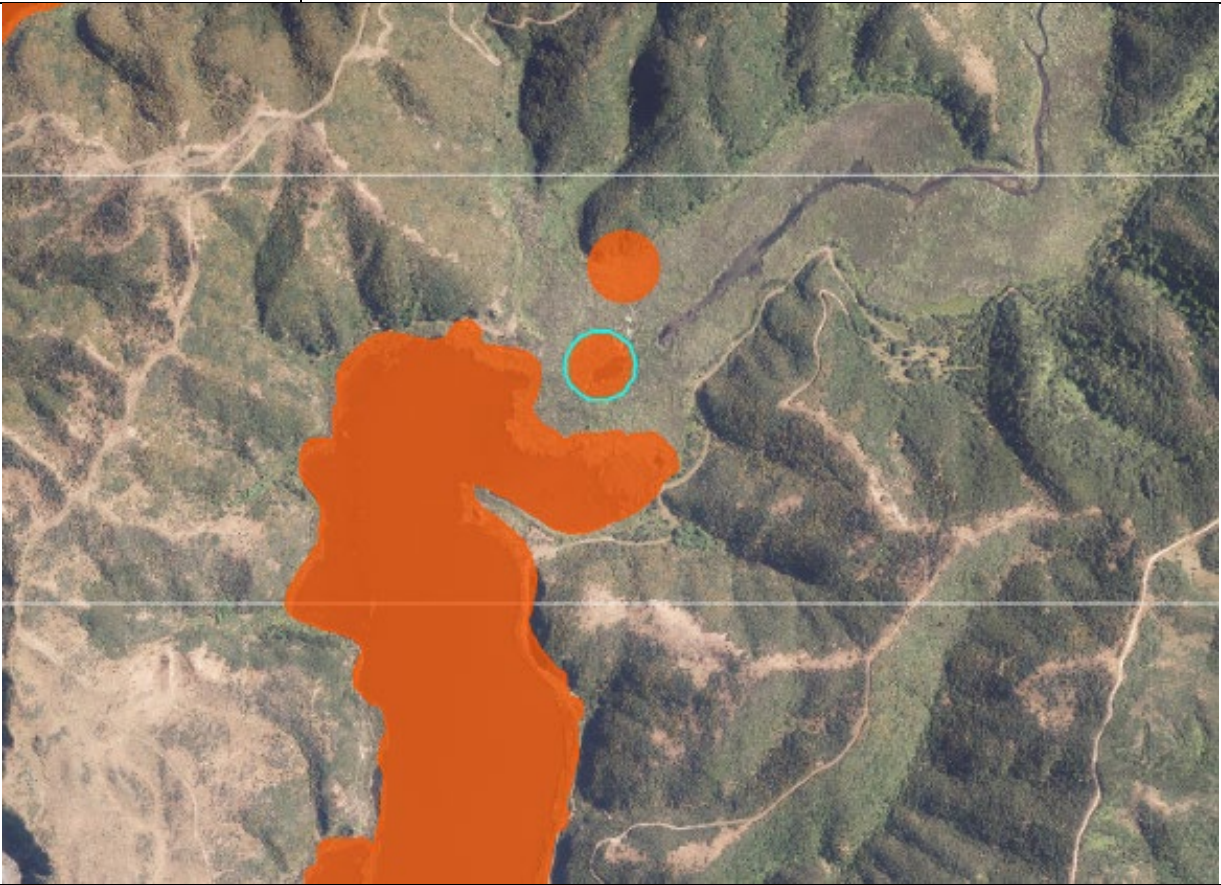
This may coincide with the archaeological site but is a set of cultural sites along this coast (2).

Category: **waahi tupuna**

Precinct: **50m buffer**

#31

Takapau-rangi



Location:

Upper end of Kohangatera Lagoon (10).

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

Mapped as an approximate point at the top of Kohangatera, with a 50m buffer.

Description:

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).

Category: **waahi tupuna**

Precinct: **50m buffer**

#32

Te Rae Akiaki



Location:

Pencarrow Head

Mapped as the current location in the District Plan with a 50m buffer.

Description:

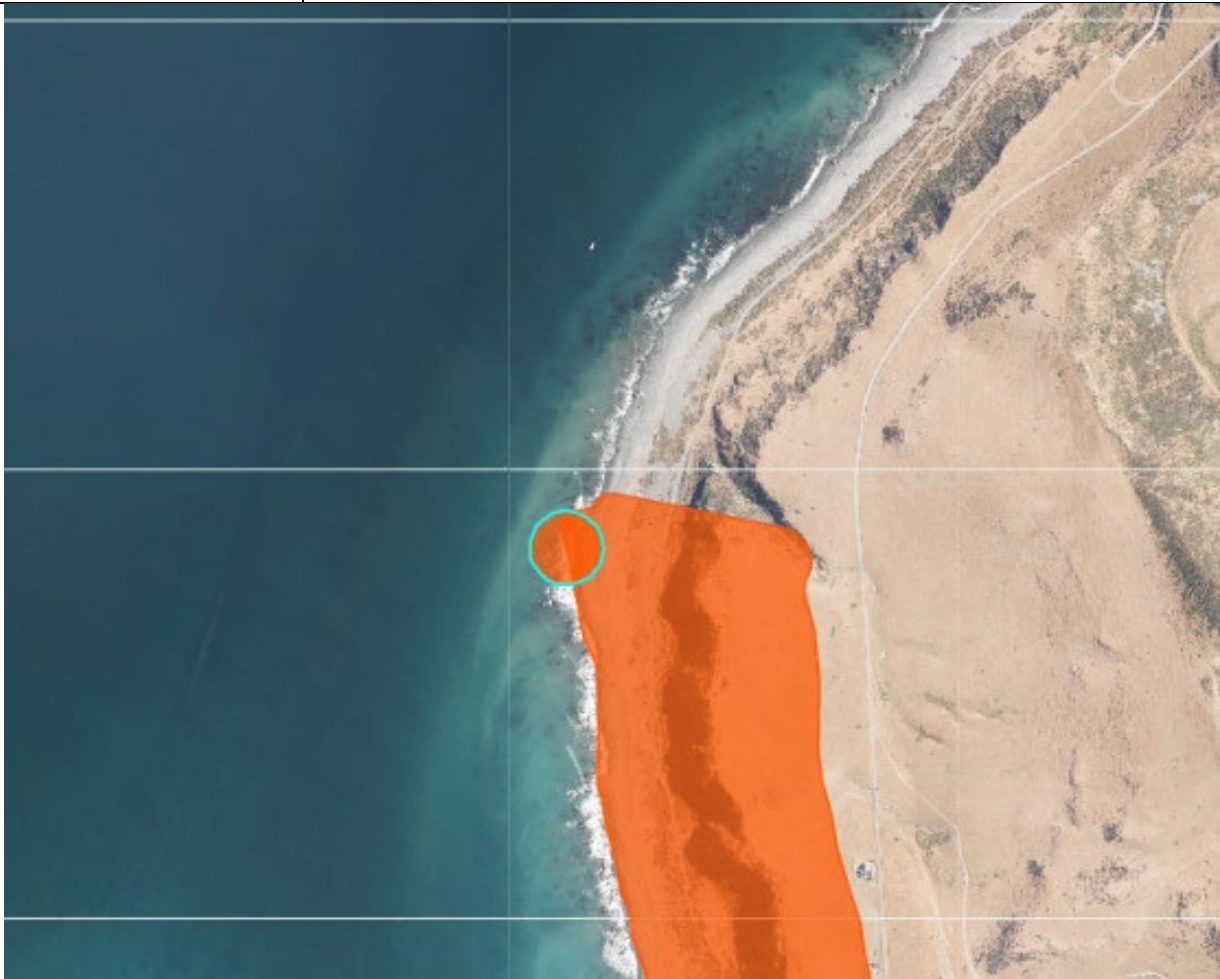
Headland

Name means 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).

Category: **waahi tupuna**

Precinct: **50m buffer**

#33**Te Rae o Pāua****Location:**

Fitzroy Bay (2, 18). Located between Pencarrow Head and Baring Head (2, 18).

Mapped near a location from the current District Plan (SAR12) but updated to be closer to the headland, with a 50m buffer.

Description:

Mahinga kai

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 'Pōua', 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).

Category: **waahi tupuna/wai
tapu**

Precinct: **50m buffer**

DRAFT

#34**Parangarāhu Pā****Location:**

Pā located at the eastern angle of Fitzroy Bay, over 2 ½ miles east of Pencarrow Head (2).

Located on the Baring Head block (10).

The Pā was likely to have extended from the northwestern 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).

Mapping needs to be checked.

Description:

Pā (2). Kāinga (2). Mahinga kai (2). Urupā (10).

Parangarāhu was the ancient pā/fortified village of Ngāi Tara who had developed settlements along the South Wellington coast from the earliest period of Māori Settlement (2).

Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (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).

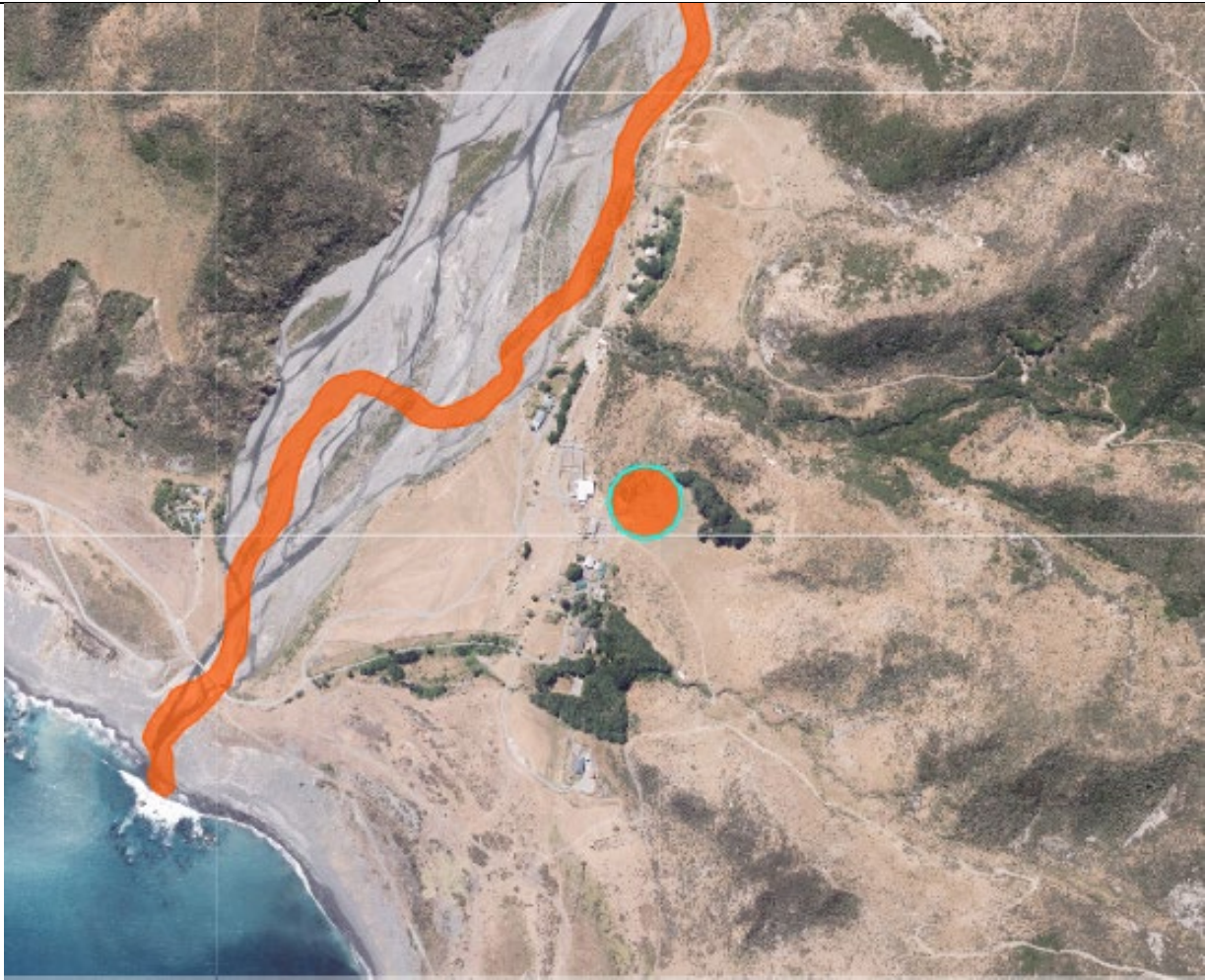
Category: **waahi tapu/waahi
tupuna**

Precinct: **buffer site 100m**

DRAFT

#35

Ōrongorongo Pā



Location:

[NZ Archaeological Association Reference R28/25, R28/24, R28/16].

One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1).

Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2).

Mapping needs to be checked.

Description:

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).

There are a number of archaeological sites. There are a number of sites on the left bank of the Ōrongorongo river mouth including house sites, middens and find of adzes and other signs of Māori occupation of the area over many centuries (2).

Category: **waahi tapu**

Precinct: **buffer 100m**

DRAFT

#36**Te Raina Pā****Location:**

Located approximately halfway between the Wainuiomata and Ōrongorongo 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 between Turakirae Head and Baring Head (18).

Just east of the Wainuiomata stream (18).

Mapped as the current location in the District Plan with a 50m buffer.


Description:

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).

Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).

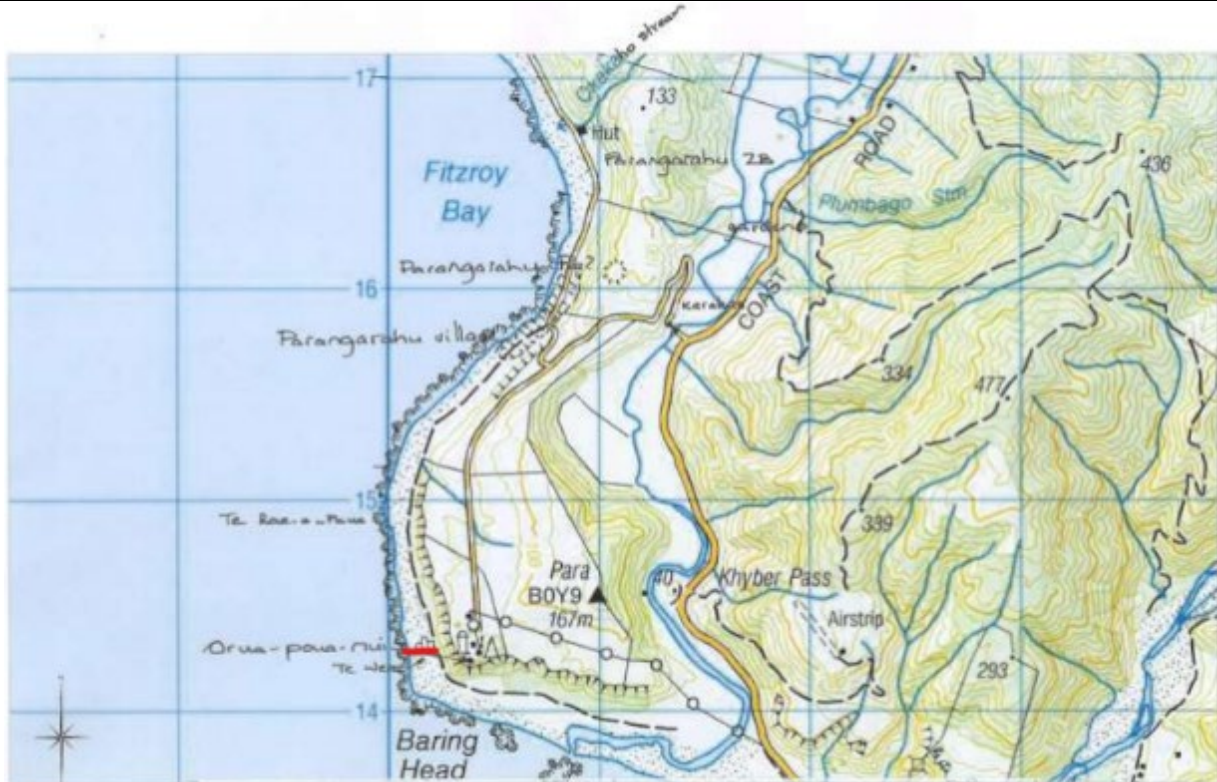
Category: **waahi tupuna****Precinct:** **buffer 50m**

#37	Te Wera
<div data-bbox="188 398 252 488" style="position: absolute; top: 178px; left: 118px; transform: rotate(-90deg);"> R28/8 -R28/9 </div> <div data-bbox="236 526 486 627" style="position: absolute; top: 235px; left: 148px;"> <p><i>Copied from G.L. Atkins 'Ethnographic Notebook' 28, deposited in Alexander Turnbull Library.</i></p> </div> <div data-bbox="566 593 1109 1008" style="position: absolute; top: 265px; left: 355px;">  </div>	
<p>Location: Best's 1916 map places the site about 1km north of Baring Head (2). Spot in Fitzroy Bay (2).</p>	
<p>Description: Large rocky outcrop. Rock shelter. Midden. R28/15 Baring Head Cave/Rock shelter Te Wera – this site has a very prominent rock with an overhang on the south side with midden material. 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 placename (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).</p>	
<p>Category: waahi tapu/tupuna</p>	<p>Precinct: buffer 50m</p>

te 28/8 copied from G L Adkin 'Ethnographic Notebook 28' held at the Alexander

#38

Ōrua-poua-nui



Location:

Baring Head 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 oven stones 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).

Description:

Orua-Pouanui/Baring Head/Parangarahu is a significant Maori cultural landscape for the Te Atiawa/Taranaki Whanui tangata whenua.

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

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 neighbouring site of Te Rae-Paua) may be one and the same person (2, 18).

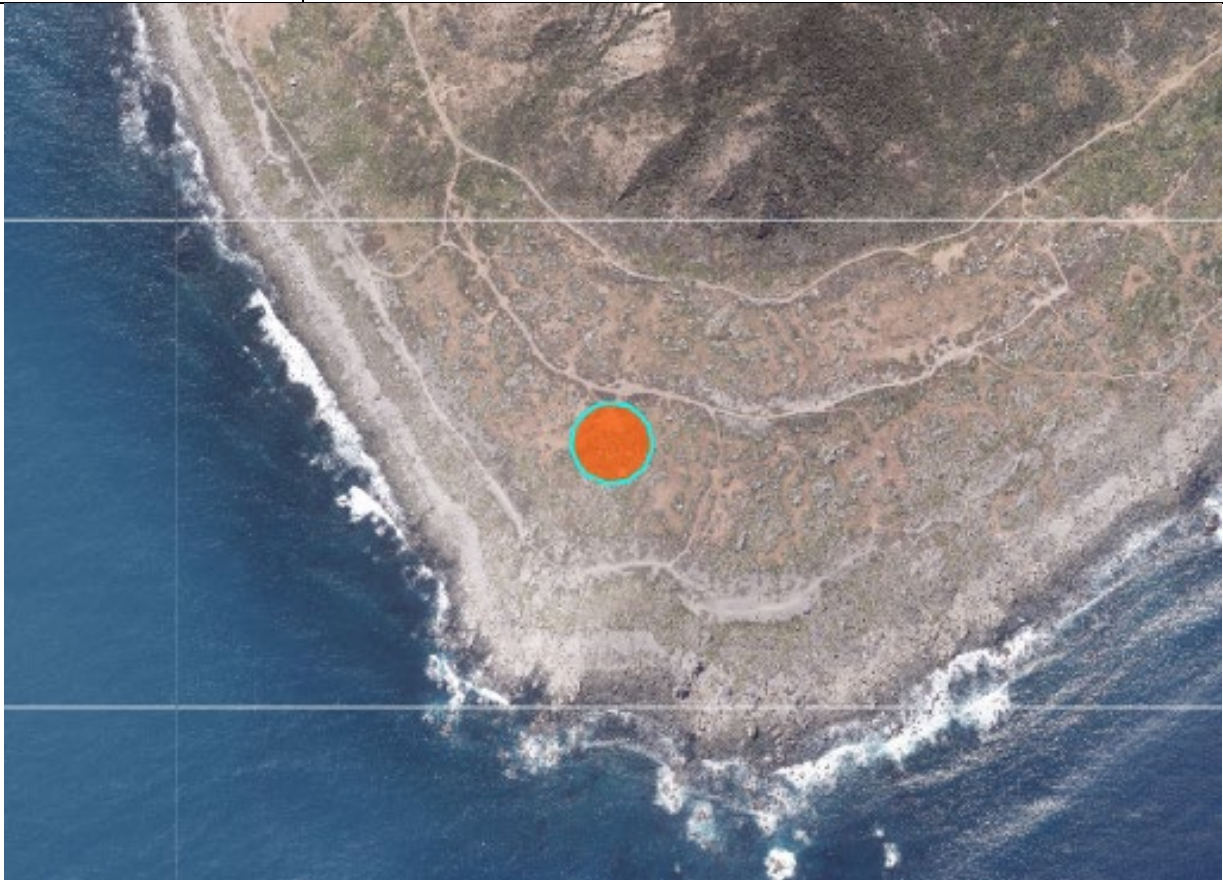
Believed by Best to be the vernacular name of Baring Head (18).

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).

Category: waahi tapu/tupuna	Precinct: buffer 50m
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DRAFT

#39**Tūrakirae****Location:**

Western headland of Palliser Bay (18).

Mapped as an approximate point on the headland with a 50m buffer.

Description:

Pā (1). Headland and boundary marker between tribes (2).

Headland and agreed boundary that served as an important marker between Ngāti Kahungunu 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).

Category: Wai tapu**Precinct: 50m buffer**

#40

Korokoro Bush

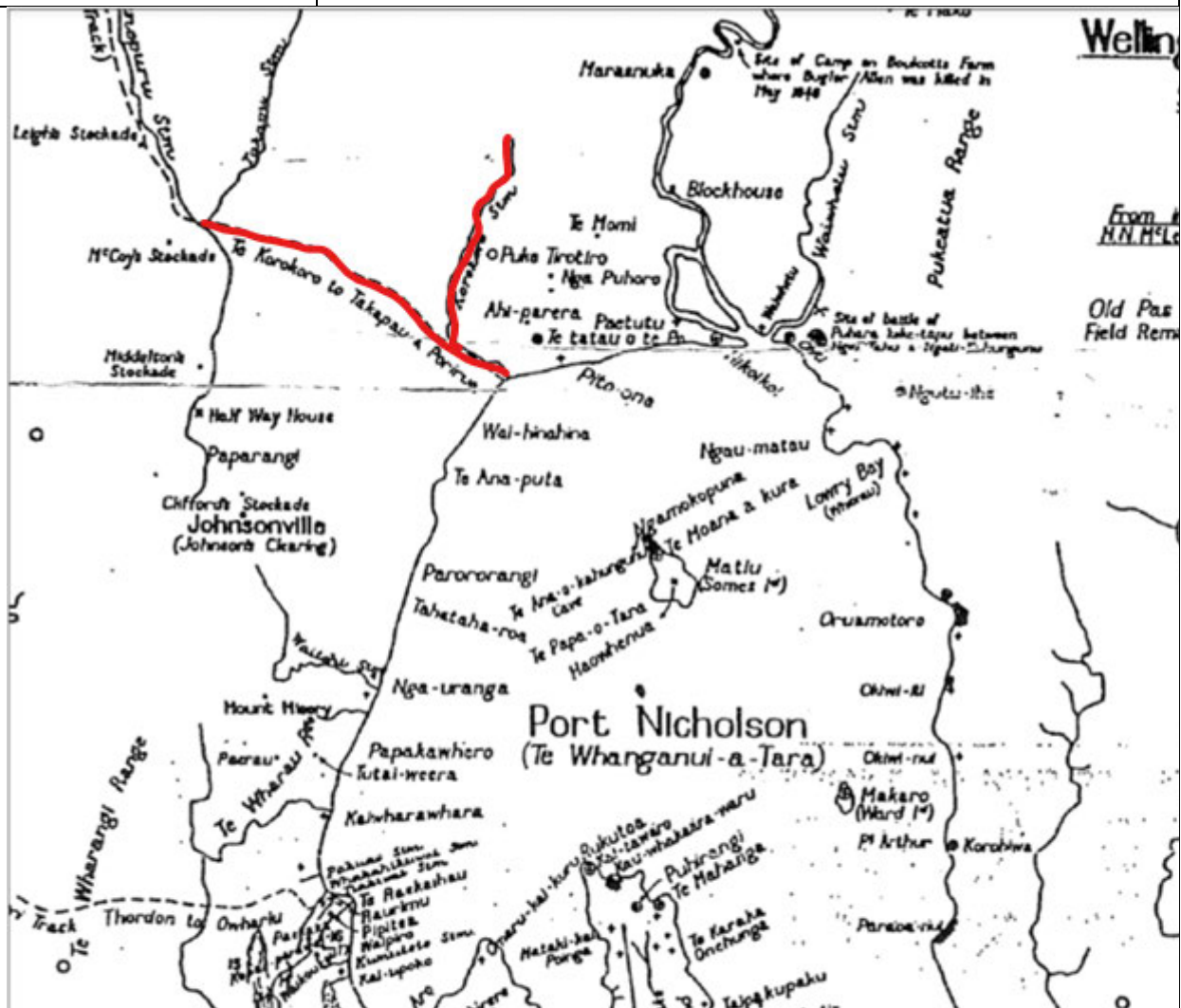


Figure 48: Detail of Best and McLeod's 1925 map of the area between Pukerua and Port Nicholson. The map includes many Maori place names including Pito-one and Te Tatau-o-te-po.

Location:

-

Description:

Lowland forest on hill country. Te Korokoro o Te Mana (The throat or food supply of Te Mana), an area with a long and storied history speaks of its significance to local iwi and hapū as an area of abundance and source of sustenance and in more recent times, an area of great importance to local Te Āti Awa whānau.

One is that Te Mana, a chief of Ngāti Mutunga, named the valley after himself, likening it to his throat (korokoro) in order to taunaha or claim it as a possession for himself and his descendants. Another is that as the Te Āti Awa heke approached Te Whanganui-a-Tara, one of the Ngāti 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).

Category: Taonga Taiao

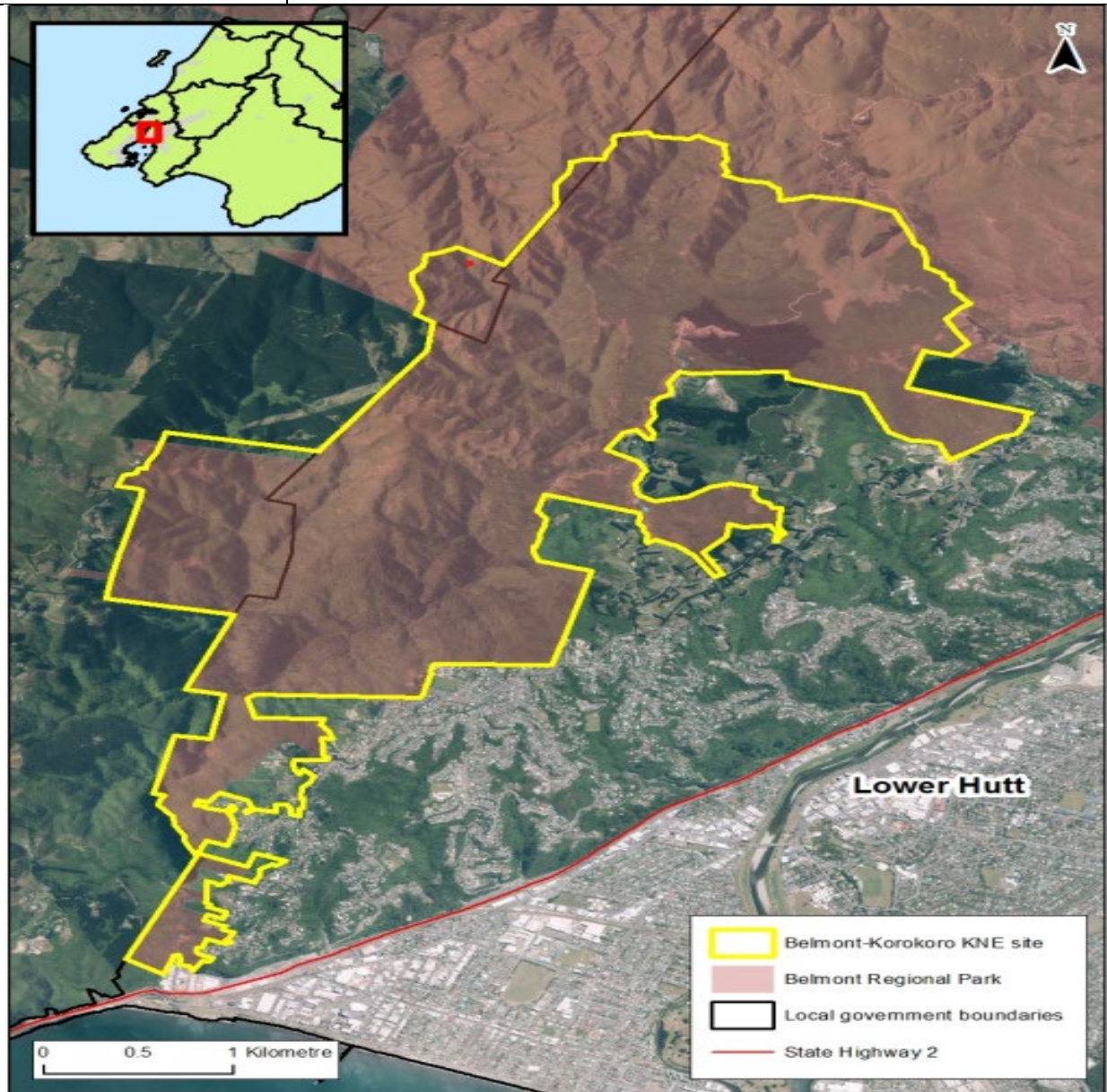
Precinct: precinct

DRAFT

#41	Korokoro Stream Bush
Not mapped	
Location: -	
<p>Description:</p> <p>The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos.</p> <p>The Korokoro Stream winding its way down from the hills, provided a source of sustenance and nourishment for Pito-one pā. The clear, flowing waters supporting the growth of native plants and provided a habitat for abundant food supply with tuna (eel), kōkopu, piharau/korokoro (lamprey) and īnanga (whitebait) being common. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā. An Urupā lies on the lower slopes of Korokoro hill and is where Ngāti Te Whiti rangatira Wī Tako Ngātata lies although many more unmarked graves lie within the wider urupā site. Currently known as the Korokoro Catholic Cemetery, the land for this site was gifted by Hōniana Te Puni to the Hāhi Katorika in 1853 to provide a wāhi tapu to bury their mate. The gorge in which it sits under was known by the name Te Tuarā-whatī-o-Te-Mana which translates to Te Mana's Broken backbone.</p>	
Category: Taonga Taiao	Precinct: precinct

#42

Korokoro Recreation Reserve



Location:

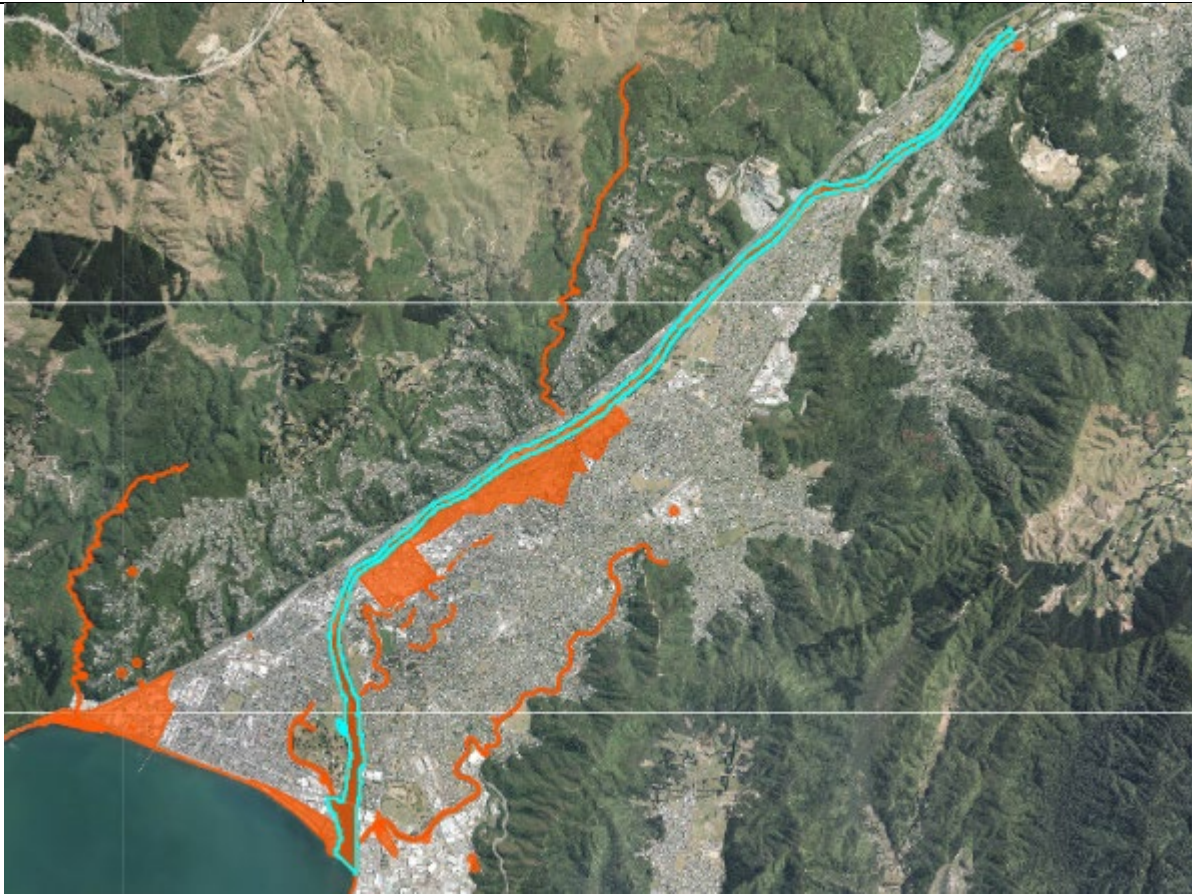
Maungaraki Road, Korokoro

Description:

Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity.

Category: Taonga Taiao

Precinct: Precinct

#43**Te Awa Kairangi****Location:**

Mapped as the full length of Te Awa Kairangi that is in Lower Hutt, with a 10m buffer.

Description:

Mahinga kai (16). Pā (16). Tauranga waka (16). Taunga ika (16). Ara waka (16).

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).

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 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).

Category: **Wai tapu/Taonga**
Taiao

Precinct: **buffer 10m**

DRAFT

#44**Te Korokoro o Te Mana****Location:**

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

Mapped as the full length of Te Korokoro o Te Mana, with a 10m buffer.

Description:

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

It was thought that Te Mana was the son Te Poki (2, 18).

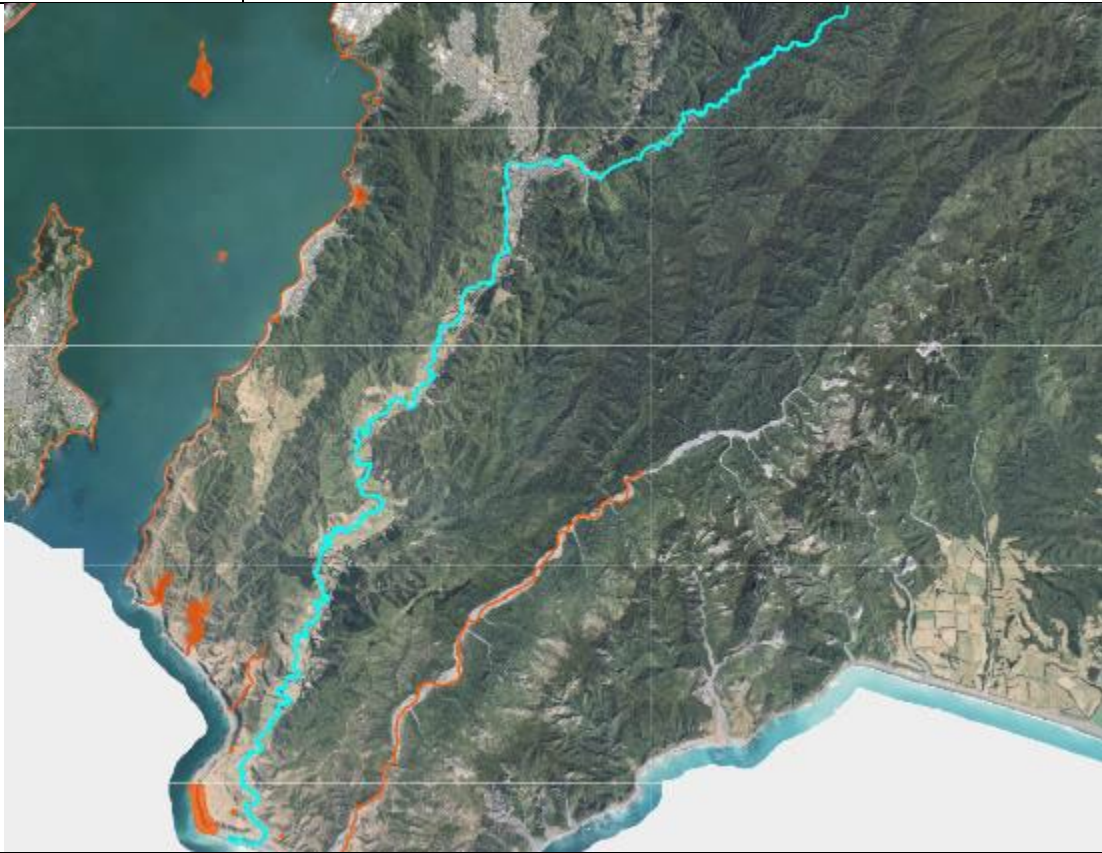
Te Korokoro o te Mana gives reference to the “food basket (throat) of Te Mana” (2, 18).

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).

It was the source of a high-quality drinking water 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).

Category: Taonga taiao**Precinct: buffer 10m**

#45**Wainuiōmata River****Location:**

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).

Mapped as the full length of the River, with a 10m buffer.

Description:

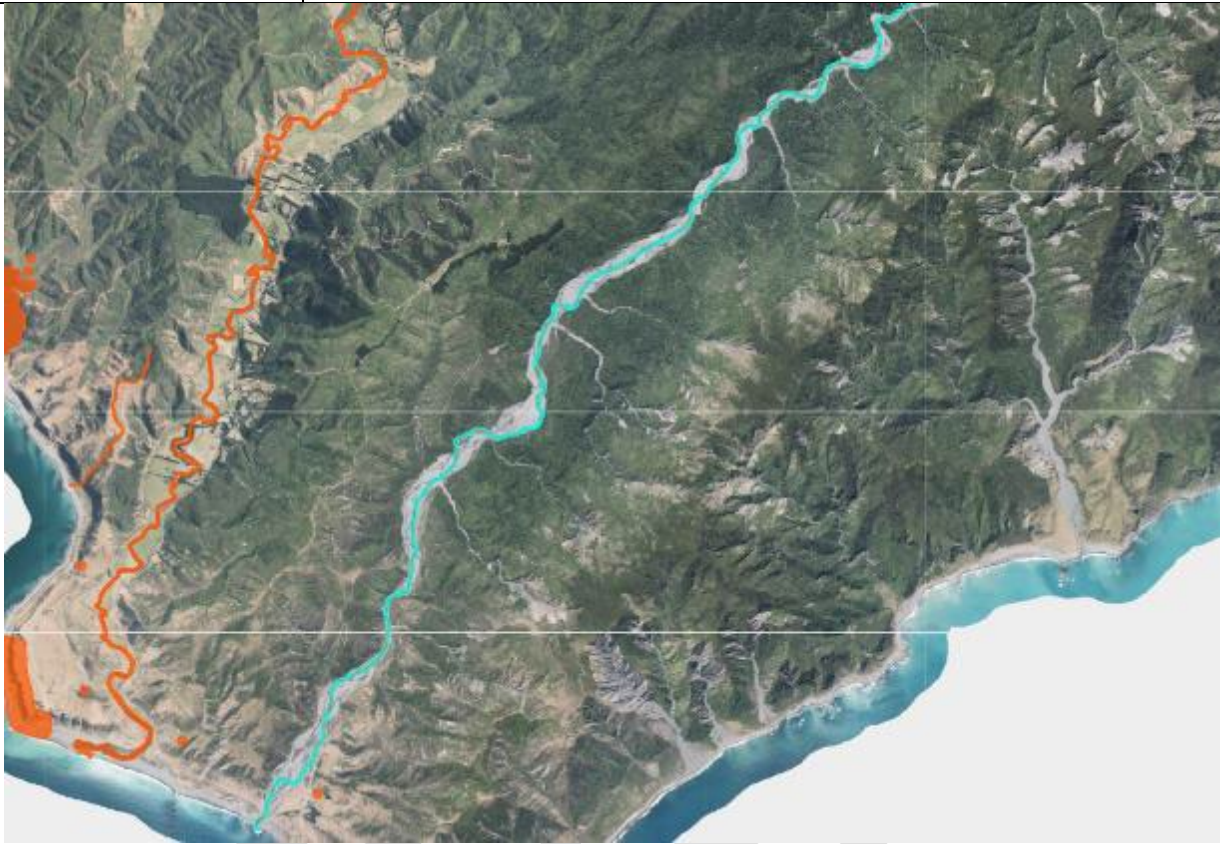
Mahinga kai (8, 16, 20). Puna Rongoa (17).

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).

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).

Category: **Wai tapu/waahi tapu****Precinct:** **10m buffer**

#46**Ōrongorongo River****Location:**

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).

Mapped as most of the length of the River, with a 50m buffer.

Description:

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

The mā tāpuna 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).

Category: Wai tapu**Precinct: 50m buffer**

#47**Ōkakaho Stream****Location:**

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

Mapped as the full length of the Stream, with a 50m buffer.

Description:

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

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).

Category: wai tapu**Precinct:** buffer 50m

#48

Ōkautu Awa



Location:

Parts of this remain today as a landscape feature around the Civic Centre.

Mapped as the full length of the Stream, with a 10m buffer (note: some bits are not shown, where the stream has been culverted).

Description:

Māhinga kai (4)

The verb 'kautu' meaning to wade has this known as the "fording creek" (4).

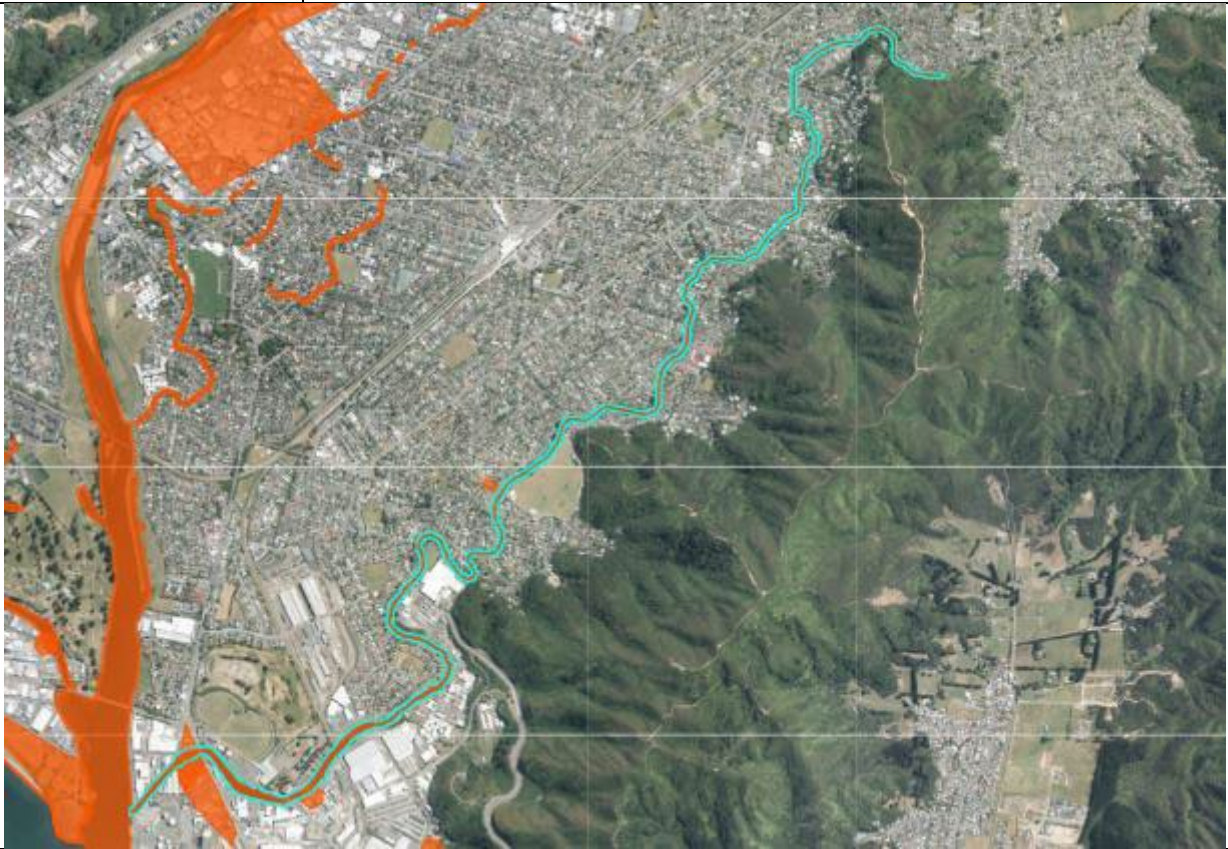
Later it became known as the Opahu or Black Creek (18).

The stream was not only a source of water but also of food with tuna/eel and kokopu being relatively abundant (4).

Since colonisation many of the stream disappeared in whole or part into drains and culverts (4).

Category: **Wai tapu**

Precinct: **10m buffer**

#49**Waiwhetū Stream****Location:**

Mapped as the length of the Stream, with a 10m buffer (note: may need to be extended).

Description:

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

The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (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).

Category: **wai tapu/waahi**
tupuna

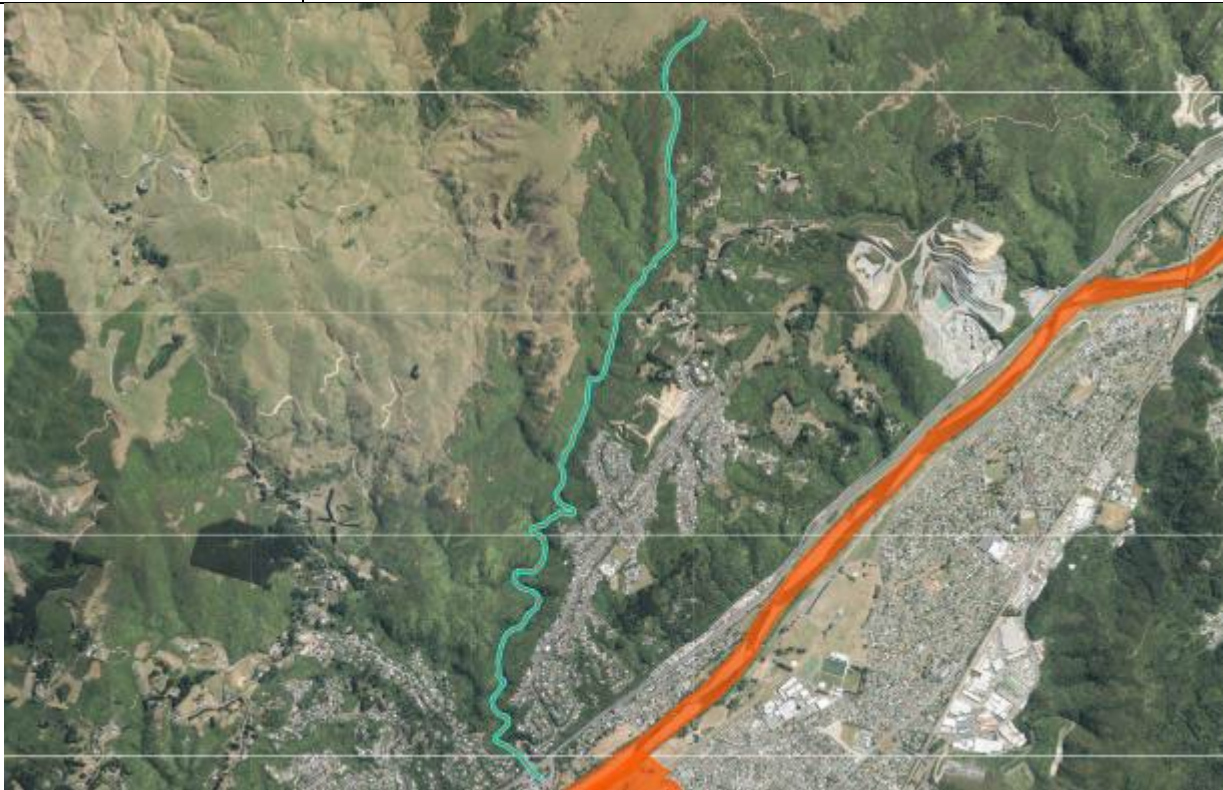
Precinct: **10m buffer**

#50	Rotokākahi Stream
<i>Not mapped</i>	
<p>Location: Leading into the Ōkautū was a small stream called the Rotokākahi Stream, later filled during colonisation with its area becoming the Lower Hutt CBD (TW chapter).</p>	
<p>Description: The streams were a source of both water and food with tuna (eels), some species of kōkopu, inanga and piharau (TW chapter).</p>	
Category: wai tapu	Precinct: 10m buffer

#51	Te Awamutu
<i>Not mapped</i>	
Location: Gracefield, Lower Hutt. Newspaper clipping relating to the re-channelling of Te Awamutu Stream from the original point at Elizabeth Street on the eastern side of Hutt Park into the Waiwhetū Stream near the Hutt Park Motor Camp to the new course from Elizabeth Street to the southwestern side past the main entrance of the raceway and into the Waiwhetū Stream (22).	
Description:	
Category: wai tapu	Precinct: 50m buffer

#52

Speedy's Stream



Location:

Kelson (12).

Mapped as the full length of the Stream, with a 10m buffer.

Description:

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).

Category: wai tapu

Precinct: buffer 10m

#53**Te Mome Stream****Location:**

Flowed from the Te Mome Swamp, northwest 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).

Mapped as the full length of the Stream, with a 10m buffer.

Description:

Mahinga kai (8).

Te Mome stream and Swamp were considered to be significant mahinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).

Category: wai tapu**Precinct:** 10m buffer

#54	Pokai-mangu-mangu
<p>Not mapped</p>	
<p>Location: Tributary Streams from catchments in the Western Hills known by Māori as Pokai-mangu-mangu (also a peak above Melling) (4).</p>	
<p>Description: Mahinga kai (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).</p>	
<p>Category: wai tapu</p>	<p>Precinct: 50m buffer</p>

#55	Te Tuarā-whati-o-Te Mana stream
Not mapped	
Location: -	
Description: <p>The Korokoro hill, stream and the valley through which it runs is a place of high spiritual value to Te Āti Awa Taranaki Whānui, still holding the cultural and spiritual significance to mana whenua that it did some 150 years ago with descendants of those aforementioned tūpuna continually inhabiting the whenua and maintaining ahikaa to this day.</p> <p>Te Tuarā-whati-o-Te-Mana which translates to Te Mana's Broken backbone. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā.</p>	
Category: wai tapu	Precinct:

#56**Kōhanga-piripiri****Location:**

First lagoon east of Pencarrow Head (2, 18). The smaller of two lagoons or lakes at Parangarahu (2).

Mapped as the Lake/Lagoon, with a 10m buffer.

Description:

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

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).

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 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).

Category: wai tapu/wahi tupuna**Precinct: 10m buffer**

#57**Kōhanga-te-rā****Location:**

The larger of two lagoons or lakes at Parangarahu (2). Second lagoon east of Pencarrow Head (2, 18). Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18).

Mapped as the Lake/Lagoon, with a 10m buffer.

Description:

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

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).

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).

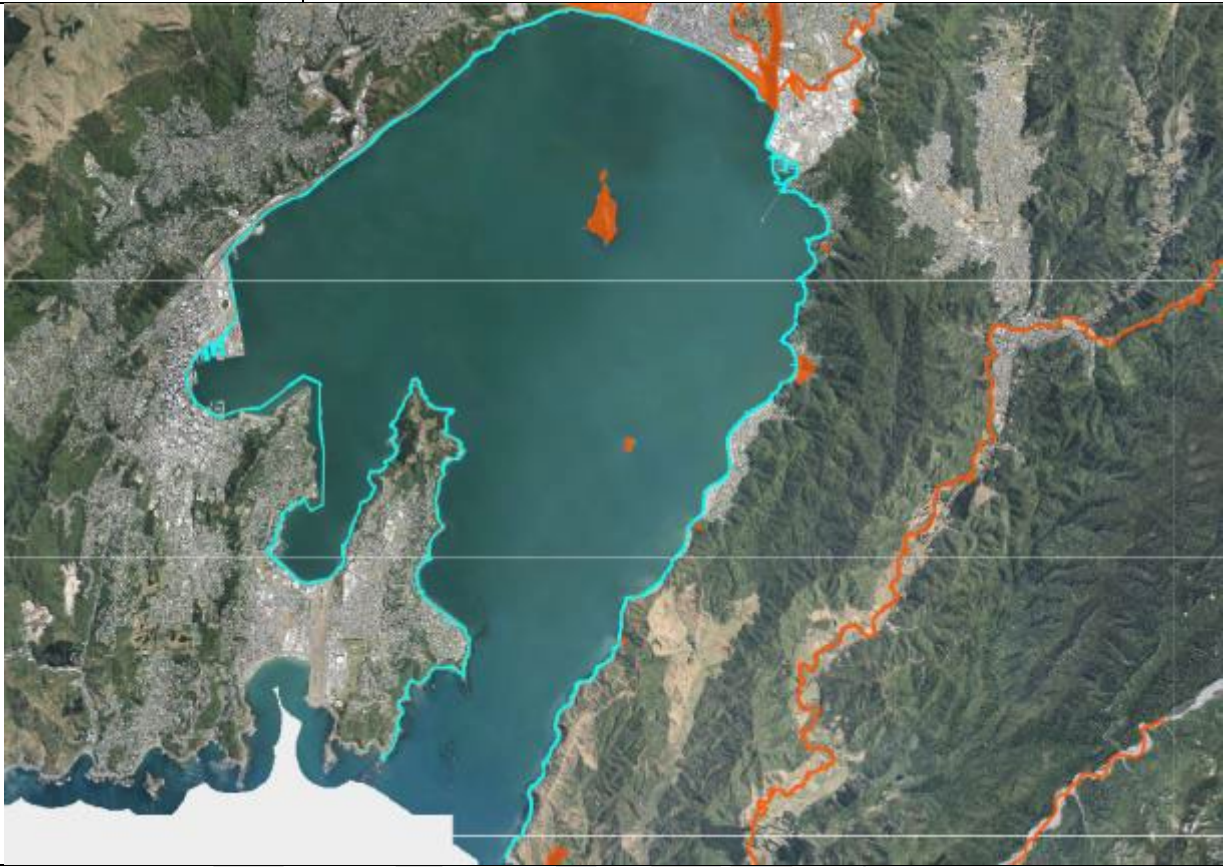
The Parangarāhu Lakes are significant to Te Āti Awa/Taranaki Whānui and this was acknowledged by the Crown through the treaty settlement process (16).

The lakebed is in the ownership of the hapū from Taranaki Whānui, while the surrounding land is managed by Greater Wellington (17).

Category: wai tapu**Precinct:** buffer 10m

#58

Te Whanganui a Tara



Location:

Mapped as the margin of Te Whanganui a Tara, with a 10m buffer.

Description:

Mahinga kai

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).

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).

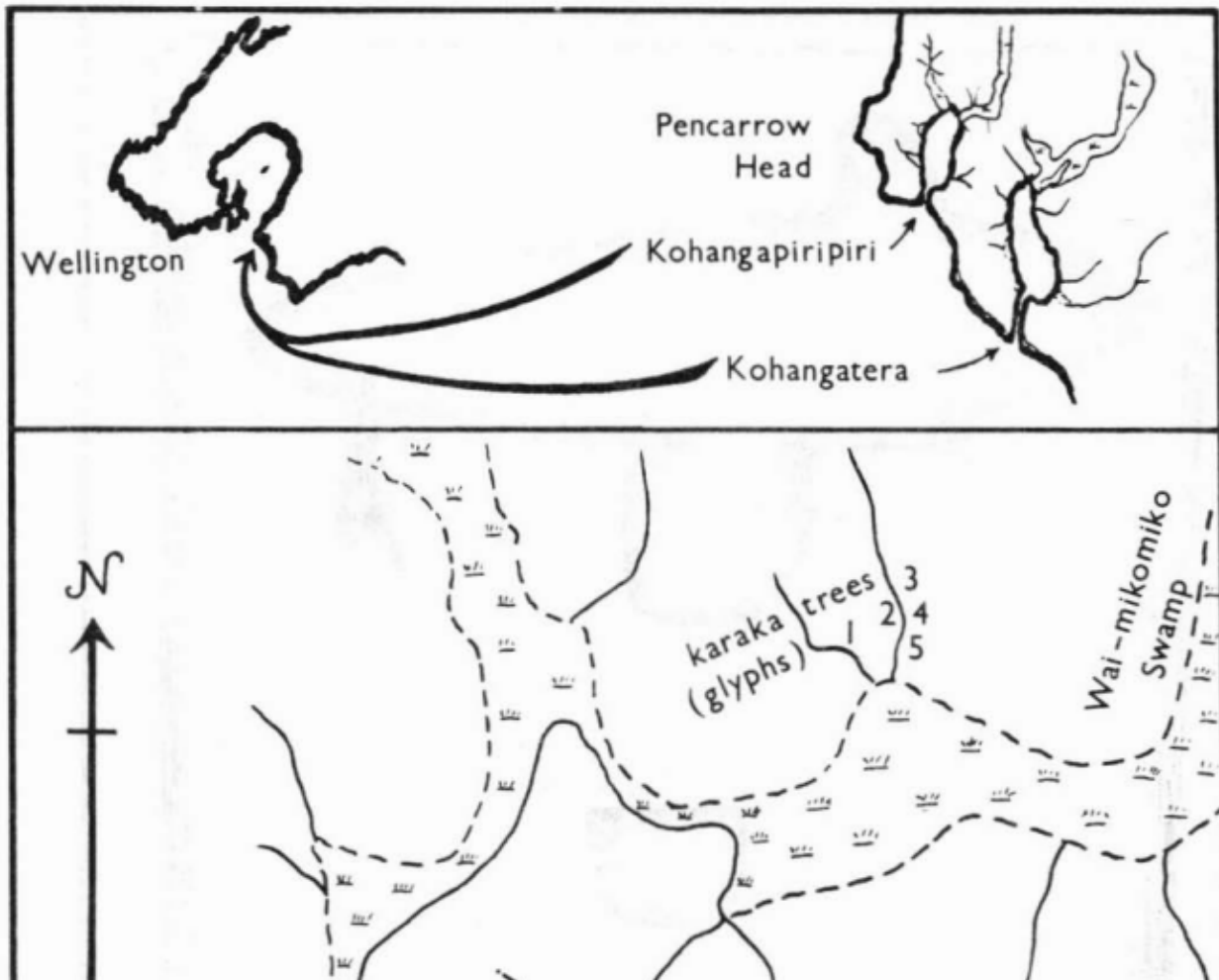
Category: wai tapu

Precinct: 10m buffer

#59	Matiu Island
	
<p>Location: Largest of the three islands that sit in the Wellington Harbour (18). <i>Mapped as the full extent of the island.</i></p>	
<p>Description: Pā (2, 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). 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).</p>	
Category: wai tapu	Precinct: precinct

#60	Mākaro Island
	
<p>Location: <i>Mapped as the full extent of the island.</i></p>	
<p>Description: 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 rainwater 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 Mātiu did, but there was still at least one if not two pā sites at the flat summit of the island (2).</p>	
<p>Category: waahi tapu/tupuna</p>	<p>Precinct: precinct</p>

#61	Mokopuna Island
	
Location: <i>Mapped as the full extent of the island.</i>	
Description: Urupā (2). Likely to have been no more than a refuge and later called Leper Island (2). Almost surely has a burial ground upon the island (2).	
Category: waahi tapu/tupuna	Precinct: precinct

#62**Dendroglyphs****Not mapped****Location:**

Northeast of Lake Kōhanga-piripiri

Description:

Dendroglyphs, or simplified motifs incised into the trunks of living trees are an extremely rare form of Maori art in the main Islands of New Zealand. It can be assumed, though, that these trees cannot be older than about 170 years. The discovery of dendroglyphs was first made by Messrs G. Bul I and G. L. Adkin on September 27, 1959 while they were exploring the head of Lake Kōhangapiripiri along the northern side of the swamp-filled north-east arm which follows the lower course of the Wai-mikomiko Stream. A small gully on the north-west side of the swamp contains a solitary karaka tree which bears the main motif, all approximately two chains north-east of this over a small spur several of the karaka trees in a small grove of five

trees carry further markings. All markings resemble fish motifs. The possible significance that the dendroglyphs could have held was that they commemorated the catching or stranding of groups of dolphins or blackfish.

Category: **waahi tapu/tupuna**

Precinct: **Precinct with 50m buffer**

DRAFT

Additional Notes

Sites without current source information

- Te Umu Mamaku
- Paitutu Pā – eastern Pitoone beach

A hill, probably the Western Hills near Petone, is visible in the background. The title of this work on acquisition, assigned by the seller, was Maori in whare at Pipitea Pa. However the man depicted bears a strong resemblance to Honiana Te Puni (compare Barraud's lithograph 'Te Puni' published 1877 as plate II in New Zealand Graphic and Descriptive) and the oil paintings held by the Wellington City Council and National Library of Australia. The dogskin cloak being worn, with a lighter patch on the left front opening, is also very like the cloak shown in Barraud's other portraits of Te Puni. If the subject is Te Puni, the whare in which he is seated is more likely to be at Petone Pa than at Pipitea Pa. The sea and hills behind are also positioned as if from a view from of Petone Pa, not those near Pipitea Pa. Other Titles - [Maori in whare at Pipitea Pa. Original title] Epuni Petone Inscriptions: Recto - bottom right - C. D. Barraud N.Z. 1860 [in pencil] Quantity: 1 watercolour(s). Physical Description: Watercolour, 235 x 343 mm (mounted)

- Korokoro Pā
- Te Puni Pā, Te Puni St (Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details)

References

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5. Eastern Bays Shared Path Cultural Impact Report, Raukura Consultants, 2018
6. Lower Hutt Urban Cycleways Beltway Cycleway Cultural Impact Report, Raukura Consultants, 2018
7. Seaview Outfall – Temporary Discharges Cultural Impact Report, Raukura Consultants, 2018
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9. Avalon Park/Motutawa Pā Cultural Impact Report, Liz Mellish and Neville Gilmore, 2006

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11. Pito-one – Petone-West School Cultural Impact Report, Raukura Consultants, nd
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15. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #12 Archaeology and Historic Heritage, Victoria Jane Grouden – Capital Heritage Limited, nd
16. Draft Proposed Natural Resources Plan, Greater Wellington Regional Council, 2019
17. Te Mahere Wai o Te Kāhui Taiao, Greater Wellington Regional Council, 2021
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19. Te Ara Tupua Ngā Ūranga ki Pito-one path Cultural Impact Assessment, Raukura Consulting, 2020
20. Te Awakairangi Cultural Impact Report, Te Rūnanga o Toa Rangatira, 2013
21. Pito-one (131 The Esplanade Petone) Cultural Impact Report, Raukura Consultants, nd
22. National Library (1964). Te Awamutu Stream, Gracefield, Lower Hutt
23. Te Ara Tupua Ngā Ūranga ki Pito-One Cultural & Environmental Design Framework (CEDF) – NZ EPA

From: [Cristal Bennett](#)
To: [Jade Wikaira](#); [Rebecca Parke](#)
Subject: FW: [EXTERNAL] HCC - Paihoro Pa
Date: Tuesday, 4 June 2024 1:05:34 pm
Attachments: [RE EXTERNAL HCC - Handover notes \(125 KB\).msg](#)
[Silverstream Spur preliminary archaeological assessment October 2022.pdf](#)

Kiaora Jade & Rebecca, this archaeological assessment may give more insight into Parihoro Pa in 2022, Jessica is from upper hutt city council and she also ccd in Richard.

Nga mihi
Cristal

From: Jessica Langston <jessica.langston@uhcc.govt.nz>
Sent: Tuesday, June 4, 2024 12:26 PM
To: Cristal Bennett <Cristal.Bennett@huttcity.govt.nz>
Cc: Richard Te One <richard@tekau.maori.nz>
Subject: [EXTERNAL] HCC - Paihoro Pa

Kia ora Cristal,

Apologies, I forgot to add the following document to the previous email.

It might be of interest, as the preliminary assessment is close to the site of interest.

For more information, it is best to contact Capital Heritage (Victoria), Richard (WTT) or Morrie Love (Raukura).

Best wishes,

Jess

Jessica Langston
Planner (Policy)



Te Kaunihera o Te Awa Kairangi ki Uta | Upper Hutt City Council

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W: upperhuttcity.com | F: fb.com/UpperHuttCityCouncil

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From: [Cristal Bennett](#)
To: [Jessica Langston](#)
Subject: RE: [EXTERNAL] HCC - Handover notes
Date: Thursday, 18 April 2024 3:37:08 pm
Attachments: [image003.gif](#)
[image004.png](#)
[image005.png](#)
[image006.png](#)
[ATT00001.png](#)
[ATT00002.png](#)

Kia ora Jess, perfect thanks will check! Kapa have a great rest of the week

Nga mihi
Cristal

Cristal Bennett

Pou Whakamahere Kaupapa Here|Senior Tikanga Māori Policy Planner

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010

P: **M:** **W:** www.huttcity.govt.nz



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From: Jessica Langston <jessica.langston@uhcc.govt.nz>
Sent: Thursday, April 18, 2024 3:31 PM
To: Cristal Bennett <Cristal.Bennett@huttcity.govt.nz>
Subject: [EXTERNAL] HCC - Handover notes

Kia ora Cristal,

Otherwise, Jaida or Nathan might have access to the folder?

It has information regarding the following chapters:

- Glossary.
- Tangata Whenua.
- Māori Purpose Zone.
- SASM.
- Treaty Settlement Land.

Hope you have a lovely afternoon.

Best wishes,

Jess

Jessica Langston

Planner (Policy)



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W: upperhuttcity.com | F: fb.com/UpperHuttCityCouncil



From: Cristal Bennett <Cristal.Bennett@huttcity.govt.nz>

Sent: Thursday, April 18, 2024 3:03 PM

To: Jessica Langston <jessica.langston@uhcc.govt.nz>

Subject: RE: [EXTERNAL] HCC - Handover notes

Hi Jess, I'll see if I do have access to Emily's folder thanks for the reply – if I cant, Ill get back to you.

Nga mihi

Cristal

Cristal Bennett

Pou Whakamahere Kaupapa Here | Senior Tikanga Māori Policy Planner

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010

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From: Jessica Langston <jessica.langston@uhcc.govt.nz>

Sent: Thursday, April 18, 2024 12:26 PM

To: Cristal Bennett <Cristal.Bennett@huttcity.govt.nz>

Subject: [EXTERNAL] HCC - Handover notes

Kia ora Cristal,

Hope the week is going well.

I am unable to attached the information – due to the size of the documents.

Do you have access to the handover notes / folder via Emily dated October 2023?

Best wishes,

Jess

Jessica Langston

Planner (Policy)

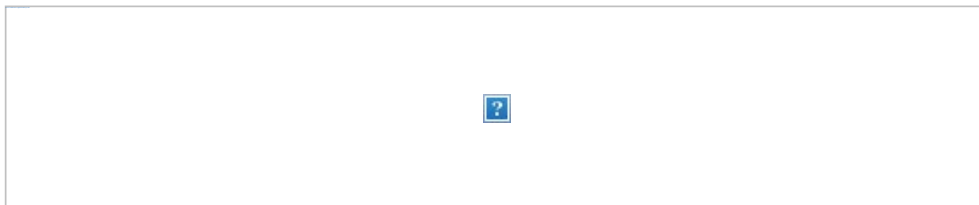


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W: upperhuttcity.com | F: fb.com/UpperHuttCityCouncil



From: Cristal Bennett <Cristal.Bennett@huttcity.govt.nz>

Sent: Wednesday, April 17, 2024 11:32 AM

To: Jessica Langston <jessica.langston@uhcc.govt.nz>

Subject: Paihoro Pa

Kiaora Jessica,

I'm new to hutt city council in the policy team and I got your contact from Nathan.

I'm currently working on the sites of significance chapter and I looked at your district plan as Paihoro Pa seems to be on the border of our districts. I just wanted to see whether you have Paihoro pa as a 'site of significance' and if we could compare and location notes on it?

I'm happy to follow-up with a phone call if you'd prefer?

Nga mihi

Cristal

Cristal Bennett

Pou Whakamahere Kaupapa Here | Senior Tikanga Māori Policy Planner

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010

P: **M:** **W:** www.huttcity.govt.nz



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Capital Heritage Limited

Archaeology and Heritage Consultancy



17th October 2022

Jessica Langton
Te Kaunihera o Te Awa Kairangi ki Uta
Upper Hutt City Council
838 – 842 Fergusson Drive,
Upper Hutt 5140

Tēnā koe Jessica

Further to our previous conversations regarding potential archaeological values of the Silverstream Spur area and our site visit of 12th October 2022. Preliminary report attached.

Ngā mihi

Victoria Grouden

Preliminary Archaeological Assessment- Silverstream Spur, Upper Hutt

This preliminary archaeological assessment has been requested in conjunction with a proposed update to proposed District Plan change 49. This proposal includes rezoning the Silverstream Spur as Natural Open Space, enabling site specific provisions for infrastructure including a transport corridor and to protect identified significant natural areas on the Silverstream Spur from development.

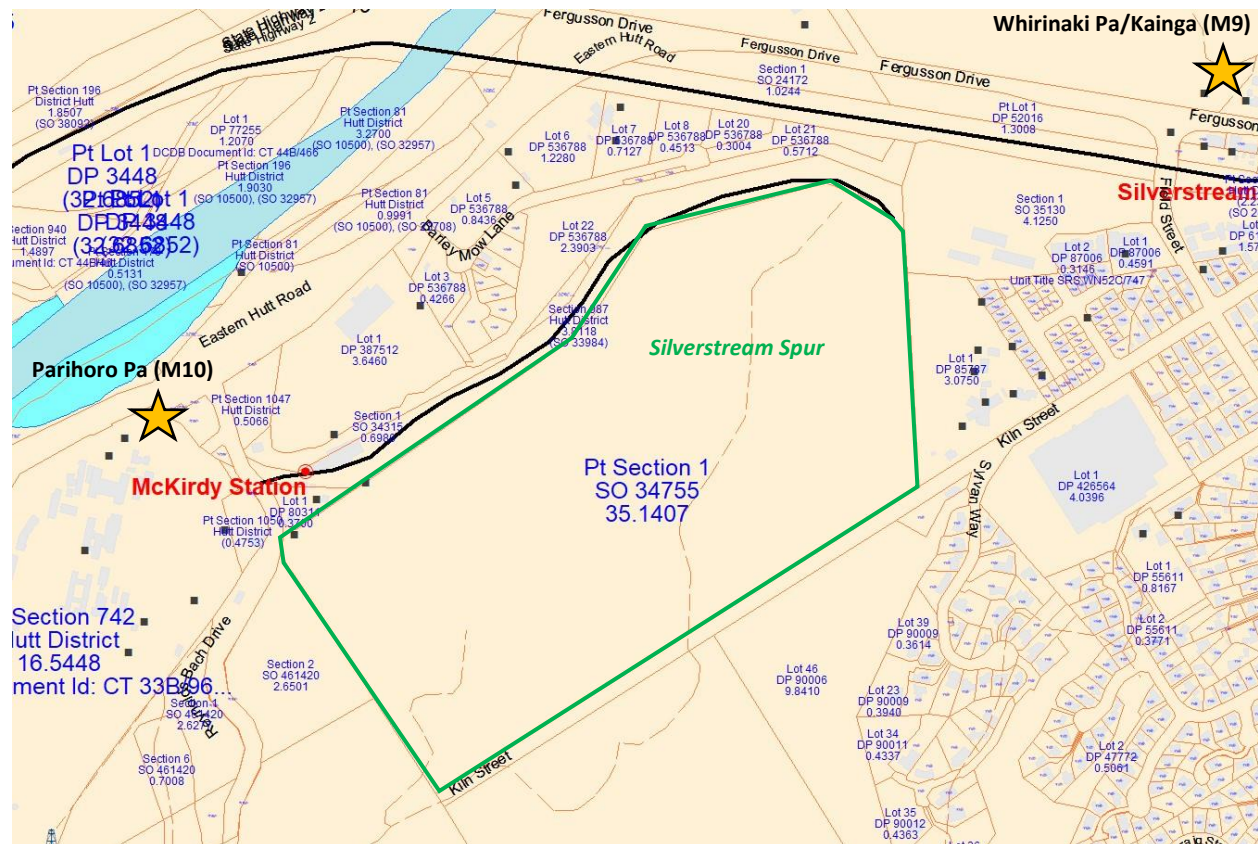


Figure 1 Silverstream Spur extent (outlined in green) showing surrounding area and legal description (from Quickmap). Locations of Sites of Significance as listed in the Upper Hutt City District Plan are indicated with yellow stars.

Preliminary Archaeological Investigation

This Preliminary investigation draws on information from historic sources, such as survey plans, aerial images and published texts and the Upper Hutt City District Plan as well as a preliminary field visit.

Māori Occupation of the Wider Silverstream Area

Occupation of the wider Silverstream area appears to have been centred around two main locations with two sites of significance noted in the UHC District Plan within 500m of Silverstream Spur. These are:

Whirinaki Pa/Kainga (M9): This Pa site is thought to have been located somewhere around the southern corner of St Patrick's College grounds. It was probably not fortified and was most likely more like a kainga (see Figure 1 for probable location).

Parihoru Pa (M10): This Pa site is thought to have been located in the vicinity of the intersection of Eastern Hutt Road and Reynolds Bach Road, near where Silverstream Retreat (formerly Silverstream Hospital) stands. It would most likely have been on the river terraces above Te Awa Kairangi (see Figure 1 for probable location).

No sites of Māori significance are noted within Silverstream Spur itself as shown in Figure 1.

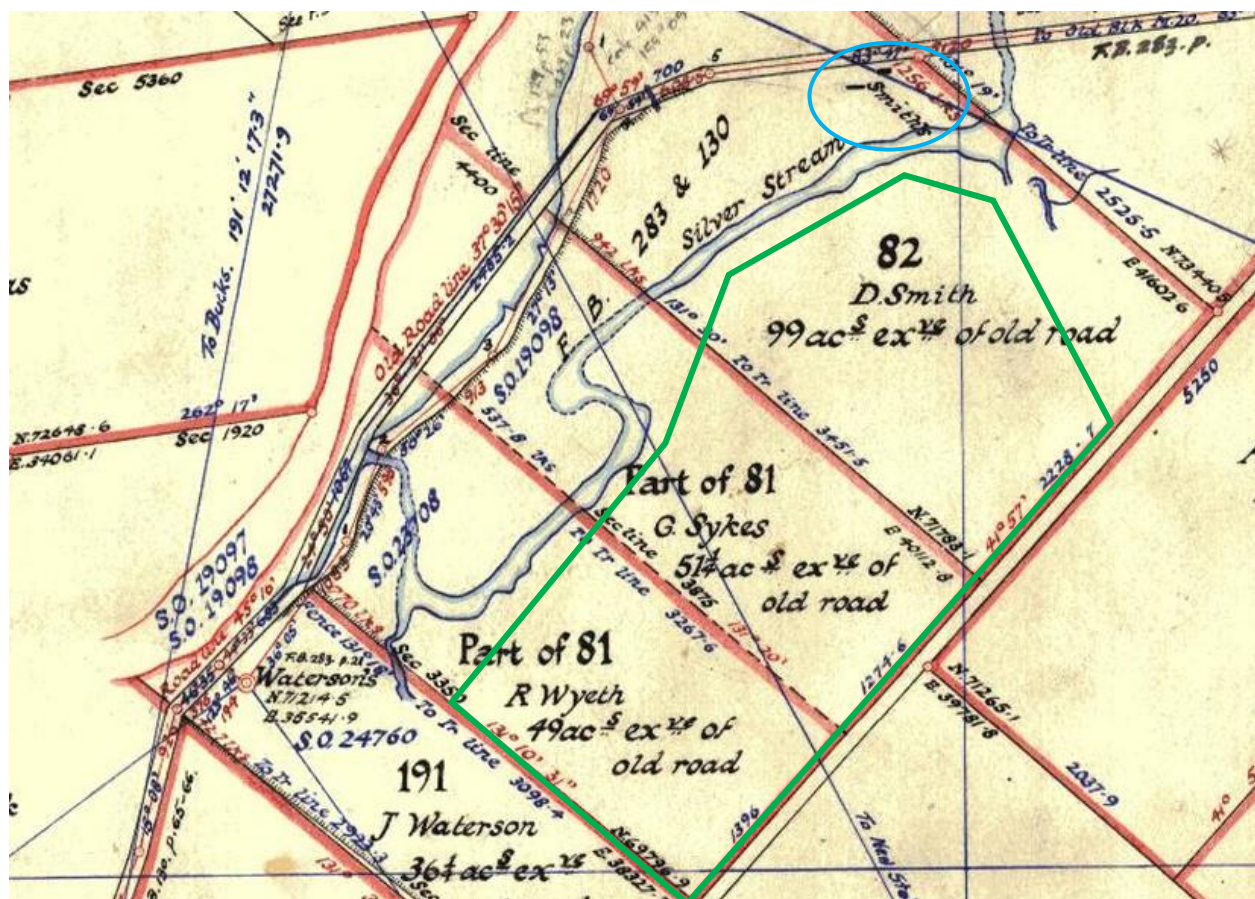


Figure 2 Detail of Copy of SO 10985 (ca 1869) showing approximate area of Silverstream Spur outlined in green. "Smith's" outlined in blue (from Quickmap)

Post 1840 Occupation of the Area

Survey plans dating back to the 1860s (for instance, see detail of SO 10985 in Figure 2) are very broad-based and primarily show land lot and section boundaries, roads, water features and ownership details. The area where Silverstream Spur is located was surveyed out as parts of Sections 81 and 82 Belmont

District. R Wyeth, G Sykes and D. Smith are listed as landowners at that time. There is some indication that D. Smith did actually live within part of Section 82, as two, small possible buildings are noted on the north side of Silver Stream with “Smith’s” written adjacent. These lie outside of the Silverstream Spur area between the bed of Silver Stream and what is now Eastern Hutt Road (see blue circle in Figure 2). It is likely that the Silverstream Spur land was retained as an undeveloped, bushy hinterland during the 19th century, with any settlements were likely located on flatter land between the Silver Stream and Te Awa Kairangi, closer to the main access road between Upper and Lower Hutt (now Eastern Hutt Road). The Silverstream Spur Block is now designated Part Section 1 SO 34755 and was surveyed out in the 1980s (see Figure 1).

Historic Aerial Images- Silverstream Spur Area

The area is covered with a mixture of indigenous and exotic vegetation, with pine planting visible in most areas. Investigation of historic aerial images indicates that the Silverstream Spur block was relatively bare during the 1940s. Details of images dating to 1942 and 1943 show the area to be covered in a low scrubby bush at that time, and give a good picture of the general terrain and contours (see Figure 4 and Figure 5). There are no obvious archaeological features visible on either of these images on lower spurs and ridges, where archaeological sites are most likely to have been located. Later images dating to the 1980s and 1990s show the development of the plantation pine forest and access tracks that remain on the spur today (see for instance Figure 6).

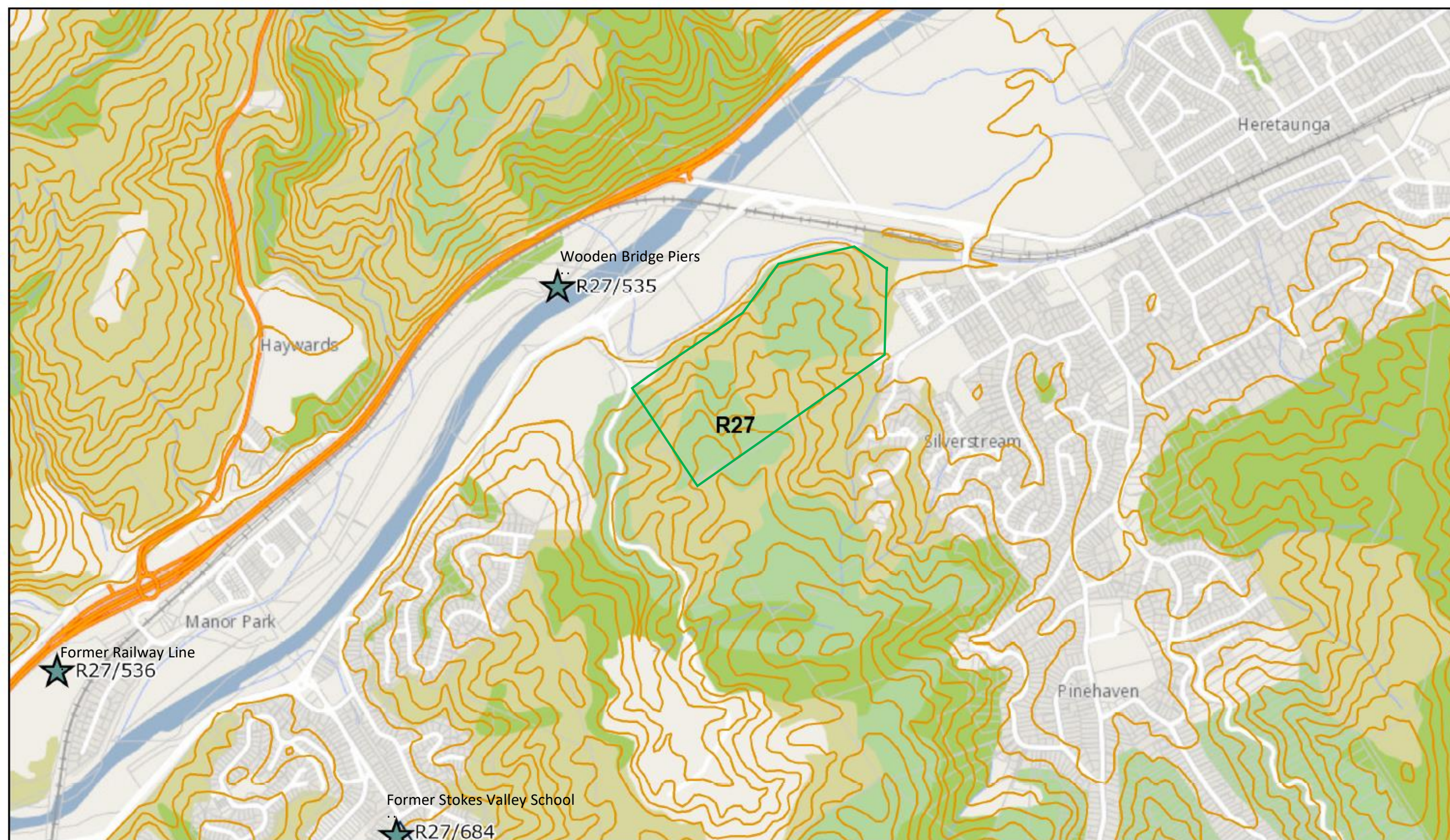
Previous Archaeological Site recording

Little previous archaeological site recording has been carried out in the Silverstream area. A snapshot of the archaeological site distribution of the area can be seen in Figure 3. Recorded sites all relate to 19th century use of the area for educational and transport purposes. No Māori sites have so far been recorded.

Silverstream Spur Site Visit

A preliminary site survey was carried out on 12th October 2022, in conjunction with Mana Whenua representatives (Te Runanga o Ngati Toa Rangatira and Wellington Tenth Trust) as well as Upper Hutt City Council staff. This consisted of a general walk through of accessible areas within the Silverstream Spur block, with small diversions off the main access track to investigate flatter areas and areas most likely to have been inhabited historically (north facing spurs, flattened ridges, clearings). It was determined that the most likely area to have been settled, by Māori in particular, would have been a low spur located above Barley Mow Lane, to the north-west of Kiln Street (see area circled in yellow in Figure 5). This location is north facing, accessible to the river and other water sources, has relatively flat land and good visibility (see also Figure 7 and Figure 8).

No obvious signs of occupation were observed in this area, or anywhere else sighted during the site visit. It should be noted, however that this was a preliminary inspection only, and it did not cover the whole of the Silverstream Spur block.



October 17, 2022

NZAA Site

★ Pending



Approved



Inactive



NZAA Site Area



NZAA Site Accuracy



Map Grids



NZ Mainland Contours (Topo, 1:50k)

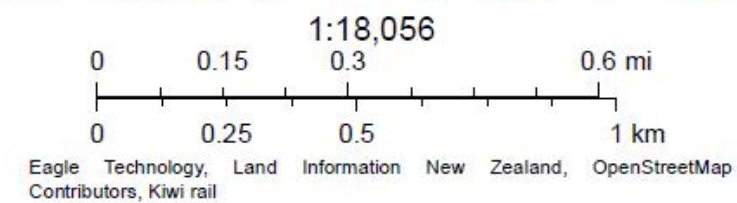


Figure 3 Detail of recorded archaeological site distribution- from Archsite 17th October 2022 (the New Zealand Archaeological Association site database). Silverstream Spur area outlined in green.



Figure 4 Silverstream Spur area, Detail of aerial image, 1942 (SN163-186-6- sourced from Retrolens NZ).

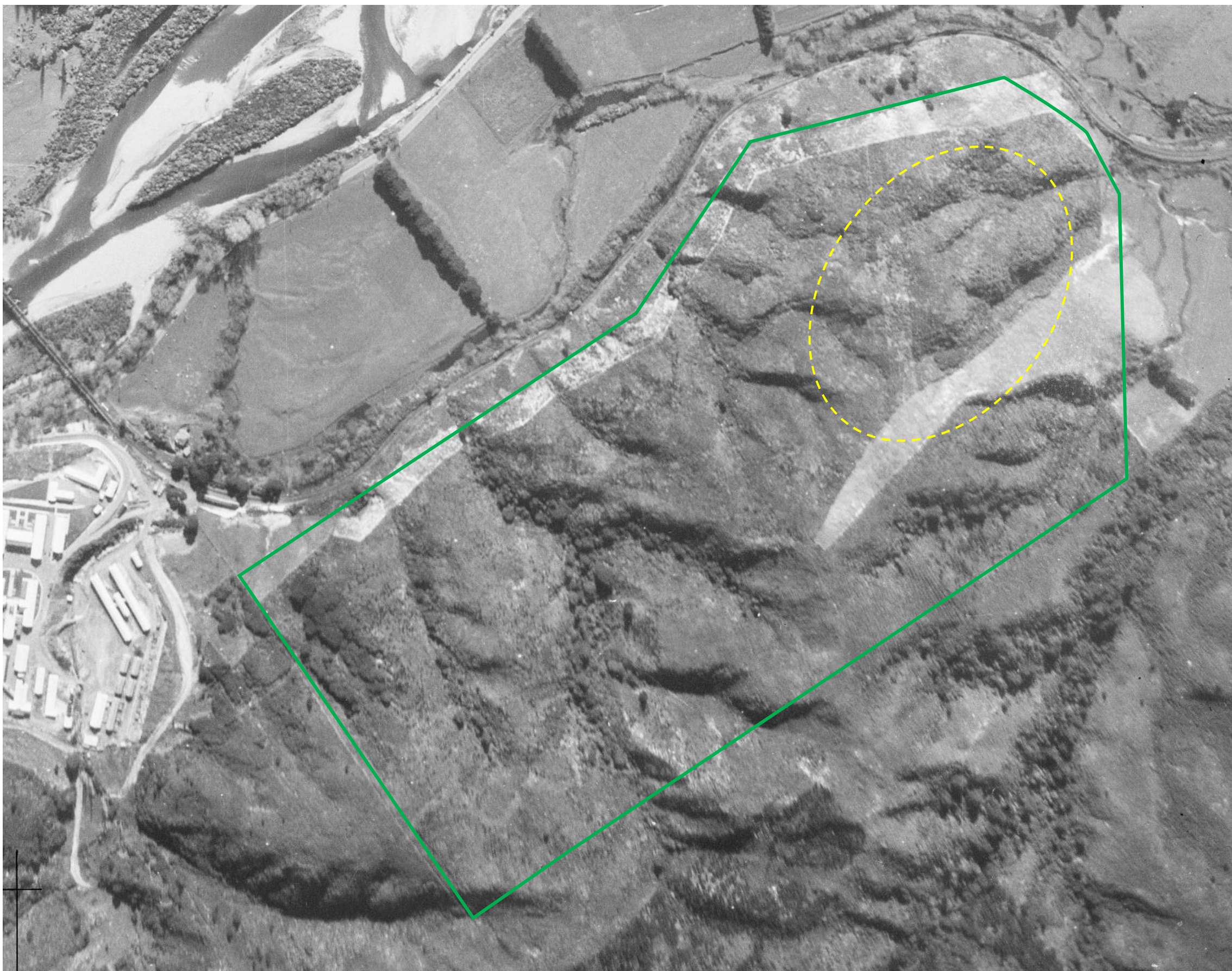


Figure 5 Silverstream Spur area, Detail of aerial image, 1943 (SN163-183-18 sourced from Retrolens NZ).



Figure 6 Silverstream Spur area 1996 (image from Hutt City Council on-line Historic aerial images). Forestry tracks and new pine planting visible in eastern area



Figure 7 relatively level clearing on leading spur above Barley Mow Lane (12th October 2022).



Figure 8 Leading spur above Barley Mow Lane viewed looking north-east from Sylvan Way area (12th October 2).

Conclusions and Recommendations

This preliminary archaeological assessment and site visit suggests that there are unlikely to be archaeological sites located within the Silverstream Spur area, although this possibility cannot be completely ruled out, particularly in the area above Barley Mow Lane on the north-eastern end of the spur.

The main focus of the proposed zoning and change for the spur is to protect it as an area of natural significance for perpetuity. Issues relating to the proposed new designation primarily relate to protection of ecological values. Considerations include provision of a possible, 7m wide road corridor to allow access to adjacent private land (currently tagged for housing development purposes). Any roading development would obviously necessitate major excavation works with the Silverstream Spur.

It is recommended that should any earthworks for a roadway be required within the spur, a more comprehensive archaeological site survey is carried out along the specific, proposed route.

If it seems clear that archaeological sites or features are unlikely to be present within any routes or areas requiring excavation and general earthworks, then an *Accidental Discovery Protocol (ADP)* should be adopted. This means that in the unlikely event that suspected archaeological material or features are encountered, then there is a clear process for protecting this material and taking further culturally appropriate steps in relation to it. A sample ADP is attached for your information, along with sample images of typical archaeological features and materials for clarification.

At this stage there are no requirements to apply to Heritage NZPT for an archaeological authority for this area.

Sample Accidental Discovery Protocol

- i. In the event of an “accidental discovery” of archaeological matter¹ including human remains the following steps shall be taken:
- ii. All work within the vicinity of the site² will cease immediately.
- iii. The site manager will shut down all activity, leave the site area and unearthed archaeological material in-situ and advise the relevant person (eg project manager, consultant, landowner).
- iv. The relevant person will take immediate steps to secure the area of the site to ensure the archaeological matter remains undisturbed. Work may continue outside of the site area.
- v. The relevant person will ensure that the matter is reported to the Regional Archaeologist at Heritage New Zealand Pouhere Taonga and to any required statutory agencies or Mana Whenua authorities, if this has not already occurred³.
- vi. The relevant person will ensure that a qualified archaeologist is appointed to ensure all archaeological matter is dealt with appropriately, and on the advice of the Heritage New Zealand Pouhere Taonga Regional Archaeologist.
- vii. In the event of the material being of Māori origin the relevant person will ensure that Mana Whenua authorities are contacted in order that appropriate cultural processes are implemented to remedy or mitigate any damage to the site.
- viii. Any and all visits to the project site must be cleared by the relevant person. It is advisable that a list of authorised personnel to visit the site is maintained.
- ix. The relevant person will ensure that the necessary people shall be available to meet and guide representatives of Heritage New Zealand Pouhere Taonga and mana Whenua representatives, and any other party with statutory responsibilities, to the site.
- x. Works in the site area shall not recommence until authorised by the relevant person who will consult with Heritage New Zealand Pouhere Taonga staff, mana Whenua authorities the NZ Police (and any other authority with statutory responsibility) to ensure that all statutory and cultural requirements have been met.
- xi. All parties will work towards operations recommencing in the shortest possible timeframes while ensuring that any archaeological sites discovered are protected until a decision regarding their appropriate management is made, and as much information as possible is gained. Appropriate management could include recording or removal of archaeological material.

¹ Including any of but not exclusive to: Shells, Animal bones (not associated with farming), Human bone, Dark or burnt soils and charcoal, Fire-cracked rocks, Artifacts (stone, bone, shell, glass, ceramic, wood), Earthworks (terracing, storage pits, trenching), Buried structures.

² The immediate area or location where the material, artefacts or human remains have been discovered.

³ For example, the New Zealand Police in the event that human remains are found.

Samples of Typical Māori Archaeological Materials and Sites

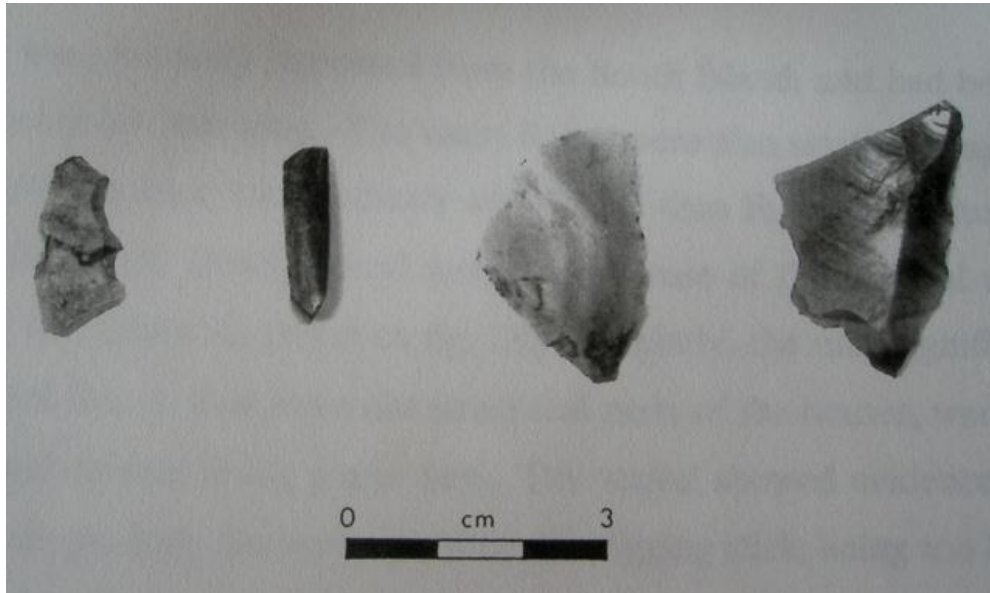


Figure 9 Samples of Māori stone artifacts



Figure 10 Sample of Māori pit-oven-midden feature



Figure 11 detail of Rangitatau Pa, Wellington South Coast ca 1970s (image from Wellington City Archives)



Figure 12 Sample Pit/Terrace site (S28/39) located At Awhea, Wairarapa Coast (from Archsite)

Samples of Typical 19th Century Archaeological Materials and Features



Figure 13 19th century drain (left) wooden house pile (right)



Figure 14 Typical 19th c artifacts

From: [Cristal Bennett](#)
To: [Richard Te One](#); matiu.jennings@atiawa.com; [Hami Love](#); [Te Karanga](#)
Subject: FW: [EXTERNAL] HCC Updated SASM narratives with Morrie Love's edits
Date: Wednesday, 3 July 2024 10:02:33 am
Attachments: [Outlook-Title_pho.png](#)
[Outlook-Title_Ema.png](#)
[Outlook-Title_web.png](#)
[Outlook-Titleo00.png](#)
[HCC SASMs Into Pack- 3rd DRAFT with Morrie Love's edits.docx](#)

Kiaora all,

As requested at the last kahui meeting, please find the latest version of the SASM's list with Morrie's edits from the consultants – Jade/Rebecca.

Attached is the 3rd draft of the SASM info pack with all of Morrie Love's edits included as requested in the last Kahui meeting.

1. *There are 2 new sites added - Puke Ariki #63 and Hutt Section 19 #64 as per Morrie's recommendation. Both of these sites require GIS mapping.*
2. *I have also included Paitutu Pā #65 now that we have some narrative - I believe this was [@Cristal Bennett](#)'s work and appears to be a description of an image? I am wondering if Cristal has access to that image to add? The site will also need mapping.*
3. *Note Morrie's comments on both Maraenuku Pā and Motutawa Pā re the size of the area of land - I have left his comments in the document.*
4. *There remains several sites and streams that still require GIS mapping:*
 - *Pito One Pā II*
 - *Waiwhetū Pā*
 - *Korokoro Stream Bush (this may have been captured in the Recreation Reserve map?)*
 - *Rotokākahi Stream*
 - *Te Awamutu Stream*
 - *Pokai mangu-mangu Stream*
 - *Te Tuara whatū o te Mana Stream*
5. *Can the Kāhui offer any input into:*
 - *The Puke Ariki narrative*
 - *The 3 sites with no narrative:*
 - *Te Umu Mamaku*
 - *Korokoro Pā*
 - *Te Puni Pā - Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details.*

Ngā mihi nui,

Rebecca Parke

Pronouns: she/her

Kaitohu Tumuaiki – Principal Advisor

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Sites and Areas of Significance to Māori

Info pack (*Draft – 16 April 2024*)

▲ The pattern at the top of this page is inspired by the natural landforms, hills, river, and coastline surrounding Lower Hutt. It represents our people, our place, and our home.

Introduction

As part of Hutt City Council's review of the Lower Hutt District Plan, Council officers have been meeting with members of Mana Whenua (primarily through the Kāhui Mana Whenua) to discuss which sites and areas should be identified in the District Plan as *Sites and Areas of Significance to Māori*.

This document gives the information for the sites/areas identified.

This identification will not allow enable the Council to manage land use and development that may impact the sites and areas that are identified, but also provide useful information for Council's non-regulatory work, such as the treatment and design of public spaces.

This document presents the following information for each site/area:

- A Title and reference number,
- A map of the site/area,
- A description of the location, including a description of the site/area has been mapped,
- Description of the site/area,
- A Category for the site, and
- The Precinct (if relevant).

Some information is based on a review of reports and cultural impact assessments known to Council staff. Where this is the case references are given, with a list of these references at the end of the document.

Comment on 5th June 2024 Draft

As of 16 April 2024, this document is very much a draft. It is expected that this document will be refined further, particularly with improved mapping and possibly with additional information for categorising sites and describing precincts.

Wāhi Tupuna	Wāhi Tapu	Wai Tapu	Taonga Taiao
The term wāhi tūpuna encompasses places where the tupuna travelled, stayed, gathered, and used resources as well as the associated historic and contemporary stories and traditions (including place names, mahinga kai, hikoi) that transcend the generations.	Sacred sites or areas held in reverence according to whakapapa. Wāhi Tapu include urupa, tuahu, and pouwhenua. Wāhi tapu may be associated with creation stories of whenua, particular events, such as battles or ceremonies, sacred locations such as where whenua or placenta is buried, or sites where a particular valued resource is found.	Sacred waters (rivers, streams, and ponds) that were set aside for undertaking a number of rituals including waters of death and water burials. These waters are tapu due to loss or other events. These waters were used for the dedication of children to gods, cleansing of people from tapu, and lifting tapu from warriors returning from battle.	Special places relating to te taiao due to their high natural and environmental intrinsic values and the critical role they have in maintaining a balanced taiao for example ecosystems (e.g. rivers, streams, wetlands, freshwater springs and nesting sites for birds) and/or their capacity to shape and sustain the quality of life and provide for the needs of present and future generations.

Commented [RP1]: Suggested categories only, please feel free to change, remove, add.

#1	Parihoru Pā
----	-------------



Location:


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).
 Mapped as a single point based on this description, with a 50m buffer.

Description:

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

Category: Wāhi Tūpuna/Wāhi tapu

Precinct: 10m buffer around awa

#2	Marae-nuku Pā.
	
<p>Location: Area located on the eastern bank of Te Awa Kairangi at the present site of the Lower Hutt Substation, Connolly Street. Mapped as a large area based on this description.</p>	
<p>Description: Waahi tapu (3, 16). Battle site (16). Mahinga kai (16). Pā and gardens (14). Low to low/moderate likelihood of physical remains to still be present there (15). A temporary pa built by Chief Taringa-kuri soon after settlers arrived. The significance of the site can be attributed to the productive land (good for kumara production) and close by river system which provided an additional rich food source. It was also close to a ferry crossing site (9). One of two transitional pā (with Motutawa) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm.</p>	
Category: Wāhi Tūpuna	Precinct: Precinct only

Commented [ML2]: The Pa was fenced and limited however there were cultivations in the area. Not a alrge area

#3	Motutawa Pā
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Location:

Located on the eastern bank of Te Awa Kairangi. Present site of Avalon Park with gardens extending southward.

Mapped based on this description, with boundary following the boundary of Avalon Park and the centre line of the Hutt River.

Description:

Waahi tapu (battle site) (16). Mahinga kai (16). Value as a site of historic Māori occupation.

One of two transitional pā (with Marae-nuku) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm. After this, Ngāti Rangatahi, Ngāti Haua and Ngāti Tama were removed from sections of land classed as pertaining to settlers (3).

Motutawa Pā was recorded as NZAA site R27/733. The specific location of Motutawa Pā has not been definitively determined, however, sources suggest that it was most likely within the current course of the river near or underneath the Kennedy Good Bridge. In this area it is unlikely that any physical evidence of the pa will remain.

Commented [ML3]: Again this was a more limited site

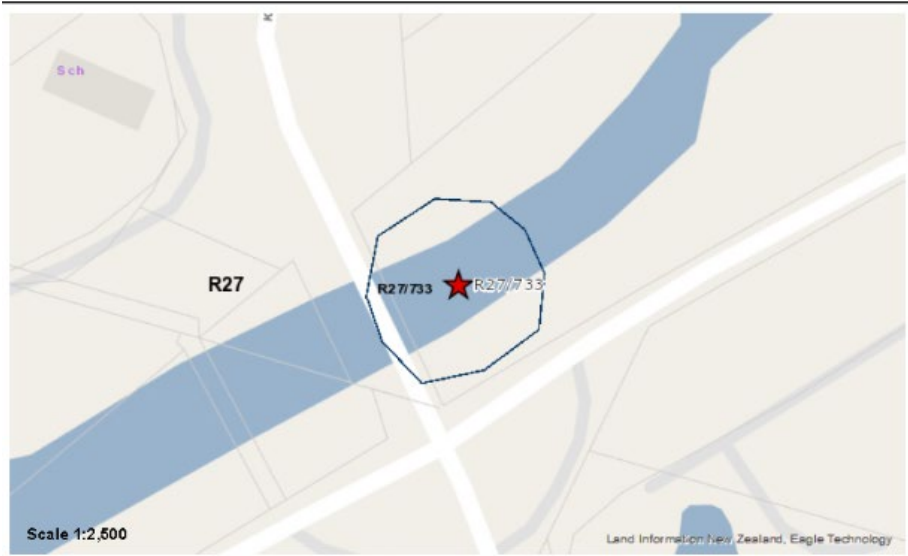
Motutawa was occupied by Ngāti Tama hapu of Ngāti Awa. Ngāti Tama returned to Kaiwharawhara in 1846 prior to the Battle of Boulcott farm. It is described as having been located on the eastern side of Te Awa Kairangi, directly opposite the site of the former Belmont Railway Station (Adkin, 1957:44). According to a plan dated to 1934 (SO 19490) the Belmont Station building was located at what is now 711 Western Hutt Road (approximate site of the present Belmont Hall (see purple star in Figure 3) before this section of the Wellington-Wairarapa Railway line was decommissioned and redirected through Taita. This suggests that the pa was close to the northern side of the Kennedy Good Bridge.

Motutawa Pā (R27/733) Historic records indicate that the pa was located just north of the Project Area within the current bed of Te Awa Kairangi.

High regional cultural significance as one of few known sites of Lower Hutt Māori occupation. Low likely archaeological values due to subsequent alteration of the area and probable position in current river bed. No visible remains-likely destroyed.

IMPERIAL SITE NUMBER:

METRIC SITE NUMBER: R27/733



Category: **Wāhi tupuna**

Precinct: **Precinct only**

#4

Te Mako Pā





Location:

Near Park Avenue in Eponi (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.

Mapped based on this description as a single point with a 50m buffer.

Description:

Pātaka (2, 6, 13).

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).

Category: Wāhi tupuna

Precinct: 50 m buffer

#5	Te Ahi a Monono
	
<p>Location:</p> <ul style="list-style-type: none"> - Te Ahi-o-Manono (R27/742). <p>Located along Te Awa Kairangi, near current Hutt City CBD (4).</p> <p>Probably near where the LH Post Office was located, in an old bend in the river (8).</p> <p>Cowan's plan of the area shows the kainga midway between Fort Richmond and Maraenuka Pa (15).</p> <p>Adkin places it on the south side of the original river course - opposite Margaret St and Daly St intersection (15).</p> <p>The old kainga site of Te Ahi a Manono also on the eastbank of the river was just north of Fort Richmond and has largely been overtaken by the development of the riverside parts of central Hutt City (12).</p> <p>Mapped as a large area based on this description.</p> <p>Description:</p>	



Figure 16 Detail of The Valley of the Hutt, Wellington Showing stockades and scenes of engagements, 1846 (from Cowan, 1922, Volume 1:90). Approximate location of Te Ahi-o-Manono-Kainga circled in red.

Kāinga (4, 8). Mahinga kai (4, 8, 12, 15).


One of the few known sites of Māori occupation, possibly the oldest in the area (15).

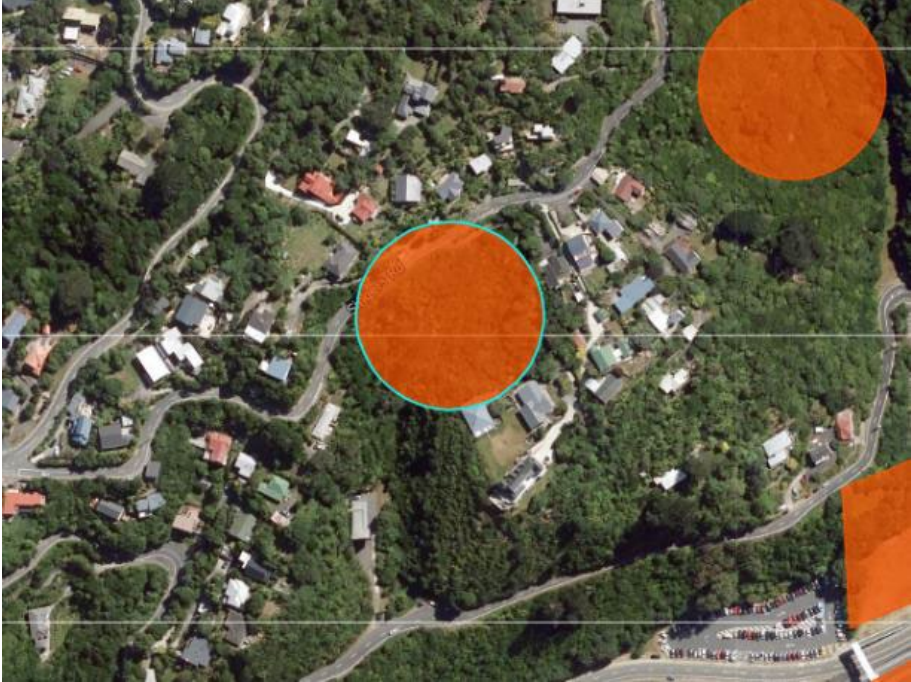
Low archaeological values due to probable position partly within current riverbed and general alteration to the wider area through flood events, stop bank construction and alteration to the river course (15).


The kainga known as Te Ahi Monono was named for an incident on the tiny island of Manono lying between Savaii and Upolu in Samoa.


Category: Wāhi Tupuna

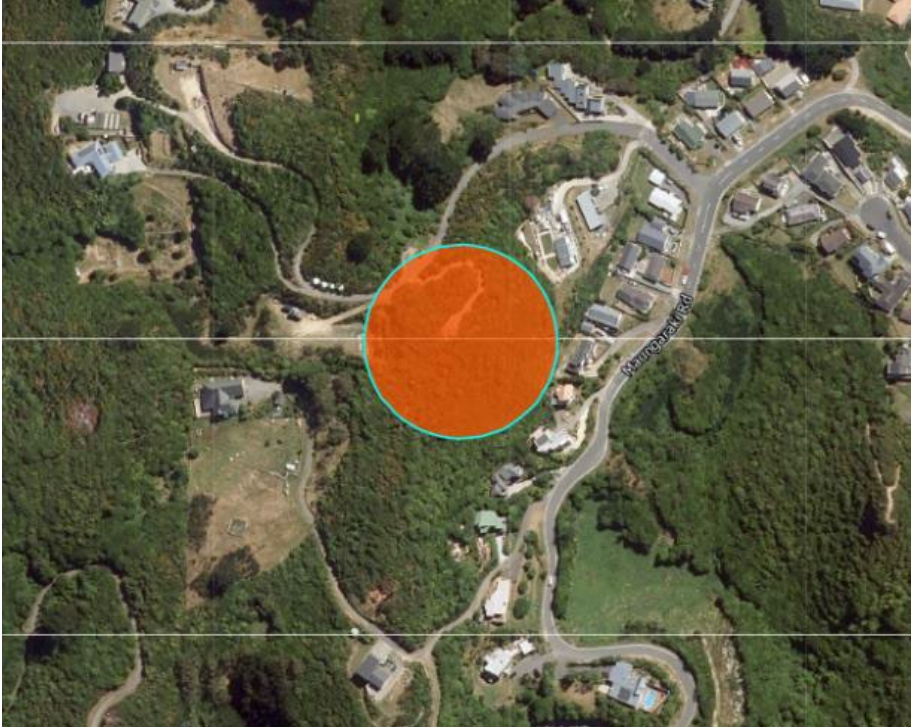
Precinct: Precinct only


#6	Te Tuarā-whati-o-Te Mana Urupā
	
<p>Location: The gorge above Pito-One railway station where a stream winds down to the old Catholic Cemetery (19). <i>Mapped with the legal boundaries of the current allotment with no buffer.</i></p>	
<p>Description: Named after the Ngāti Mutunga 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).</p>	
Category: Wāhi tapu	Precinct: 50m buffer

#7	Te Upoko o te Poaka
	
<p>Location: On or near Singers Rd, a branch of Korokoro Rd (1, 18). Located on the Western Hills north of Petone Railway Station (1, 18). Mapped as a single point based on this description, with a 50m buffer.</p>	
<p>Description: Hilltop site (1, 18). The final part of the name is probably a personal one, thus translating to ‘the head of Te Poaka’ (18).</p>	
<p>Category: Wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#8	Te Ahi-parera
	
<p>Location: 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). On the northern and western side of the Tuara-whati Gully (19). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#9	Te Raho o Te Kapowai
	
<p>Location: 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). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: Hills (2). The range of great hills rising above the Korokoro Valley (19). Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19). The name infers he was very prolific and had many children (2).</p>	
Category: Wāhi tupuna	Precinct: 50m buffer

#10	Puke-tirotiro
	
<p>Location: In the Maungaraki Range, on the west side of Maungaraki Road, above Petone Railway Station (1, 2, 18). <i>Mapped as a single point with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
<p>Category: Wāhi tupuna/wāhi tapu</p>	<p>Precinct: 50m buffer</p>

#11	Pito-one Pā
	
<p>Location:</p> <p>The Esplanade, near Te Puni St (1).</p> <p>The Pā The Pa sat along the pre 1855 shoreline which was somewhat back from the present-day beachfront (2).</p> <p>Pito-one Pā extending from Te Puni Street east to what is now Victoria Street (21).</p> <p>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).</p> <p><i>Mapped as a very large area in the western end of Petone.</i></p>	
<p>Description:</p> <p>Stockaded village (1, 18). Tauranga waka (16). Mahinga kai (16). Tohu ahurea (16). Whenua kai (21).</p> <p>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).</p> <p>The Pā was later occupied predominantly by the Ngati Tawhirikura and Ngati Te Whiti hapū of Te Āti Awa (2, 4, 21).</p> <p>It was also associated with Ngāti Mutunga. (4, 21).</p> <p>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).</p> <p>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).</p>	

Pito-one Pā, alongside other pā in Wellington, declined rapidly in the 19th century as a result of disease (brought from England). (2, 19, 21).

With the establishment of the Native Land Court soon after 1865, Māori 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 and 19 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).

Category: Wāhi tupuna/tapu

Precinct: 100m buffer

#12	Pito-one Pā II
Not mapped	
<p>Location: Around Jackson St at the site of the old Petone West School (now Countdown Supermarket) (2). <i>Not mapped.</i></p>	
<p>Description: Pā. Gardens (11). 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). This was a circular pā with a single perimeter fence (2, 21). 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 sometime 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).</p>	
Category: Wāhi tupuna/tapu	Precinct: Precinct only

#13	Te Puni Urupā
	
<p>Location: 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 Urupā at Te Puni Street, then eastwards along the old beach as well as towards the harbour. (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). <i>Mapped as the current legal boundary of the property.</i></p>	
<p>Description: The urupā of primarily the Te Puni whānau and other whanau of Pito-one Pā and Te Tatau o Te Pō (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).</p>	

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:


- Memorial tombstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18).
- Te Kaeaea/Tarangikuri – Ngāti Tama chief of Motutawa Pā (site unknown) was buried here by Te Atiawa (3, 18)


The urupā is placed approximately beside the site of the original Pitoone Pā (18).

Category: wāhi tapu/tupuna

Precinct: 100m buffer

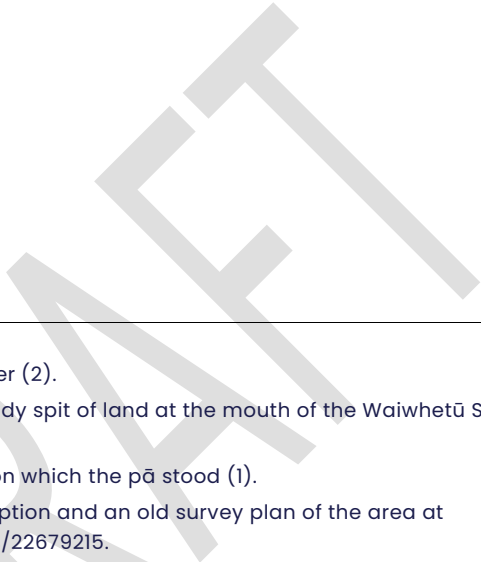
#14	Te Tatau o Te Pō Marae
	
<p>Location: Currently located at 437 Hutt Road (2). <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: The oldest standing Marae in the Hutt Valley and Wellington, built in 1933 (2). It is named for the hill to the west called Puke Ariki (2). Te Tatau o te Pō is the name of the whare wananga (school of learning) from Nga Motu in Taranaki (11). It followed an earlier wharenuī of the same name which was located in the vicinity of the present Te Puni Urupā in Te Puni Street (2, 11). Has close association to the Te Āti Awa hapū of the original Pitoone Pā - Ngāti Tawhirikura and Ngāti Te Whiti (8). This site is a Māori Reservation (2).</p>	
Category: wāhi tapu	Precinct: 50m buffer

#15	Honiana Te Puni Reserve
	
<p>Location: Currently located at 11 The Esplanade. <i>Mapped as current reserve boundary.</i></p>	
<p>Description: Named for Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangi and Rau-Mahora (19). His people settled in Whanganui-a- Tara, and from around 1832, he was fully established at his pā on the beach at Pito-one (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 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).</p>	
<p>Category: wāhi tupuna/wai tapu</p>	
<p>Precinct: precinct</p>	

#16	Pae Tutu Village
	
<p>Location: 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). <i>Mapped as a single point based on this description with a 50m buffer.</i></p>	
<p>Description: Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hikoikoi and Waiwhetū pā (8, 18). Originally built as a fortified Pā on an island 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#17	Hīkoikoi Pā
	
<p>Location: Located near the current Hīkoikoi Reserve on the right bank (western side) of the Hutt River (2, 18). Hīkoikoi and Waiwhetū Pā are located on either side of the river mouth (6). Located around Marine Parade and McEwan Park (7). <i>Mapped as the reserve area extended to the river mouth.</i></p>	
<p>Description: Tauranga waka (16). Mahinga kai (16). Ara waka (16). Hīkoikoi Pā has a strong association with Te Āti Awa hapū of Te Matehou - Ngāti Hamua and others of Te Āti Awa Nui Tonu (4). The population of Hīkoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetū Pā (7). 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).</p>	
<p>Category: wāhi tupuna, wai tapu</p>	<p>Precinct: precinct</p>

#18	Pūhara-keke-tapu
	
<p>Location: Left bank of Waiwhetū Stream, opposite Hutt Park (2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle ground. 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#19	Waiwhetū Pā
Map 	
Location: On the eastern side of the river (2). The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7). A cemetery borders the site on which the pā stood (1). Mapped based on this description and an old survey plan of the area at https://natlib.govt.nz/records/22679215 .	
Description: Pā. Mahinga kai – linked to Waiwhetū Stream mouth (7). Waiwhetū Pā area has a strong association with the Te Āti Awa hapū of Te Matehou – Ngāti Hamua and others of Te Āti Awa nui tonu. (4). Ngāti Hamua/Te Matehou (hapū of Te Atiawa) occupied Pipitea Pā along with Hīkoikoi and Waiwhetū 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 an Waiwhetū Pā (6). The Waiwhetū 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 Waiwhetū 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 Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2).

Owhiti Urupā is associated with Waiwhetū Pā (6, 7).

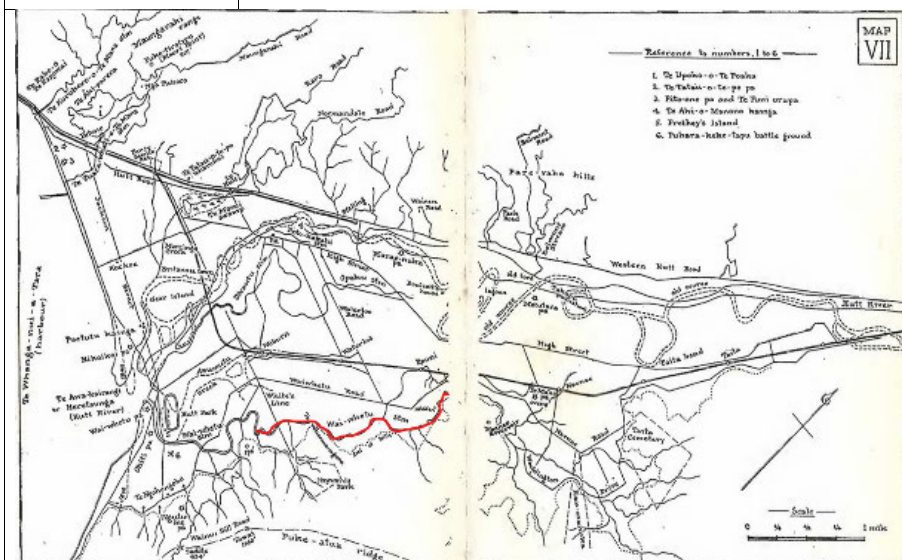
Category: wāhi tapu/tupuna	Precinct: 100m buffer
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#20	Ōwhiti Urupā
 <p>The image is an aerial photograph of an urban area. A large, semi-transparent orange buffer zone is overlaid on the map, following a winding path through the city. Within this orange zone, a smaller, irregularly shaped area is outlined with a solid green line. The surrounding area includes various buildings, parking lots, and roads. Labels on the map include 'Port Rd' in the upper left, 'Seaview Rd' in the center, and 'Golf Rd' in the lower left. The orange buffer zone appears to follow a path that might be a former stream bed or a specific land boundary.</p>	
<p>Location: Located adjacent to the old Waiwhetū Pā (2). Near the mouth of the Waiwhetū Stream (2). Seaview Road. <i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description: Ōwhiti Urupā is actually associated with the original Waiwhetū and Hīkoikoi Pā (7). Ōwhiti Urupā is all that remains of Te Matehou (hapū of Te Atiawa) lands (9). Still in use today (2).</p>	
<p>Category: wāhi tapu</p>	<p>Precinct: 50m buffer</p>

#21	Waiwhetū Marae
	
<p>Location:</p> <p>Currently located at 21 Puketapu Grove. The block extended west to Waiwhetū Road, south to Whites Line East and through Puketapu Grove to Te Whiti Park which was all once a part of Section 19 (6)</p> <p><i>Mapped as the current legal boundaries of the property.</i></p>	
<p>Description:</p> <p>The original Waiwhetū Pā was taken under the Public Works Act for river protection works (Matiu Jennings, personal communications).</p> <p>The Waiwhetū Tribal Committee later sought Council support for a proposal to the Native Minister to build a “model pā” on 30 acres of the site, which would home 25 families, a meeting house, dining room, and other marae facilities. Waiwhetū Marae was opened in 1960. (2).</p> <p>Waiwhetū Marae is located in Hutt Section 19 – the approximately 100 acre block awarded to Waiwhetu Pa in 1847 and then occupied as Waiwhetu Pa near the mouth of the Waiwhetu Stream now flows into the Hutt River. 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. The people of Hutt Section 19 were not only from Waiwhetu Pa but also included their Te Matehou relations from Pipitea Pa which had been overtaken in the colonisation process (6).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: no buffer</p>

#22

Te Whenua Ngaro

**Location:**

Along the Waiwhetū Stream (2, 18).

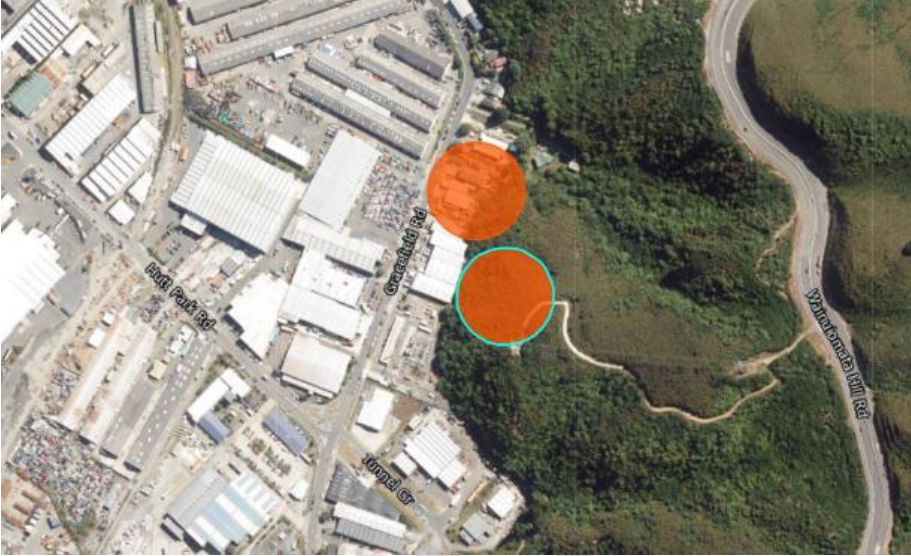
Not mapped. Location unclear.


Description:


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 1870s Te Whenua Ngaro became the home of Taniōra Mana Love and Josephine Te Amo (sister of Wi Tako Ngatata) (2, 18).

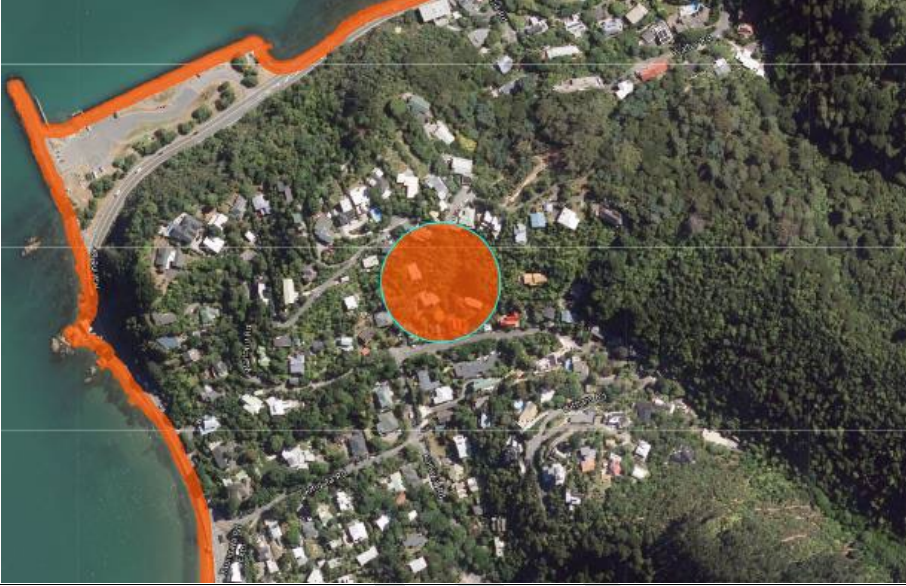
Category: wāhi tupuna

Precinct: 50m buffer


#23	Ngutu-ihe Pā
	
<p>Location: Above the junction of Hutt Park Rd & Gracefield Rd (1, 7, 18). Located on the end of a projecting spur from Pukeatua ridge, and below the existing Wainui-o-mata Road (1, 2, 18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Pā site. Belonging to Ngāti Ira (2, 18). The name means the beak of the garfish (2, 18).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

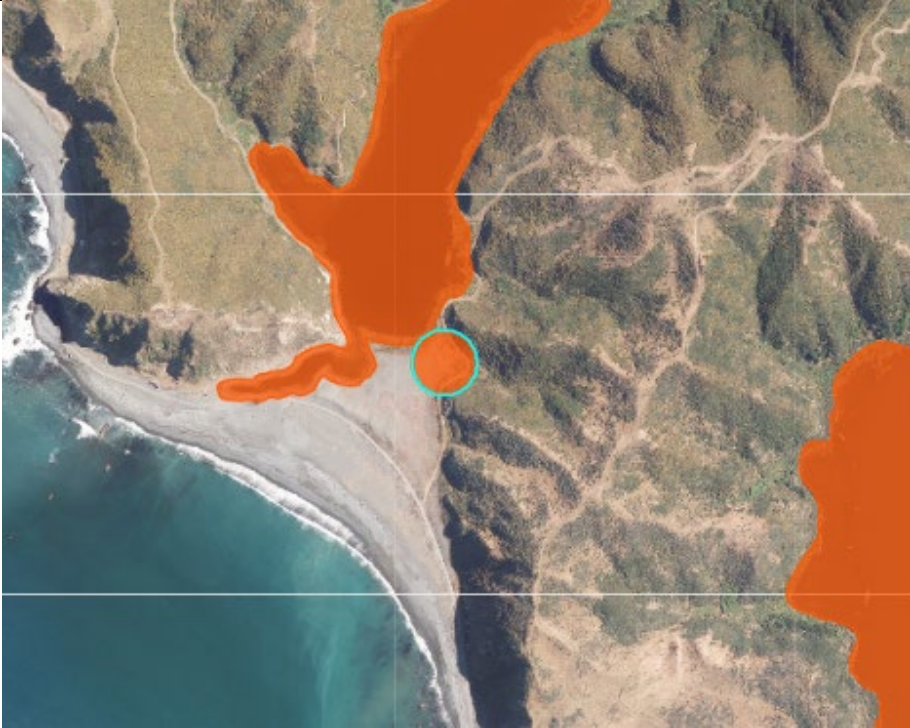
#24	Te Ngohegohe
	
<p>Location: Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2). Eastern side of the Hutt Valley plain, about half a mile from the harbour margin (18). <i>Mapped as a single approximate point based on this description with a 50m buffer.</i></p>	
<p>Description: Battle site 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 Ngāti 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

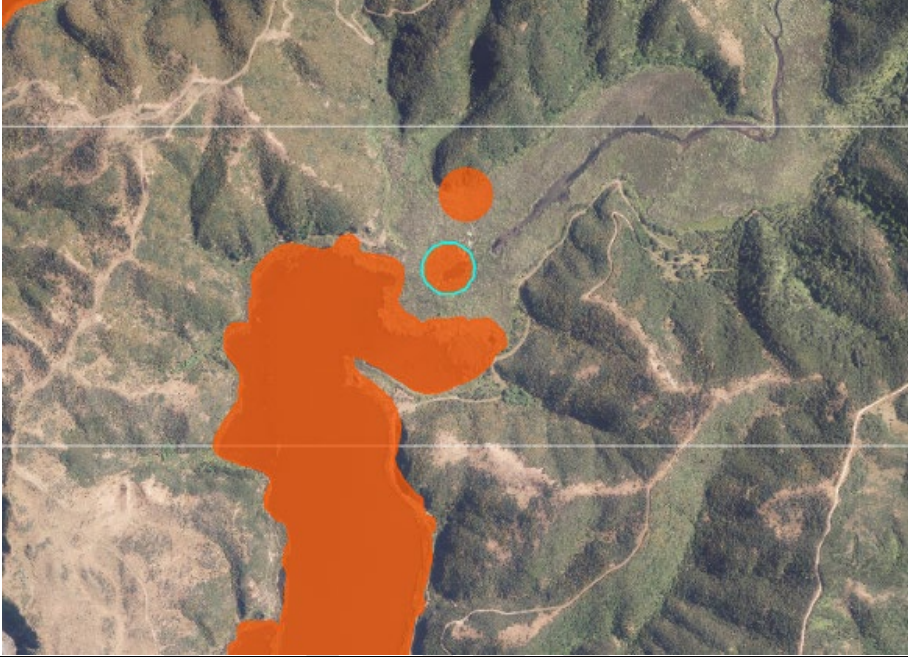
#25	Ngau Matau
	
<p>Location: Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18). <i>Mapped as the seaward most area of Point Howard.</i></p>	
<p>Description: Mahinga kai (2) Important site for fishing and food gathering. This headland now called Point Howard had the traditional name with the meaning of 'bite the fishhook' is still as significant a fishing spot today as it had been for Māori in much earlier times. (2).</p>	
<p>Category: wai tupuna</p>	<p>Precinct: 50m buffer</p>

#26	Whiorau Pā
	
<p>Location: Lowry Bay and York Bay (1). Mapped as the current location in the District Plan with a 50m buffer.</p>	
<p>Description: Settlement (pā) (1, 5). Mahinga kai (1, 5). 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 – Te Atiawa upon their leaving for Wharekauri by Te Mana (chief at Pito-one and kin to Te Matangi) (10).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

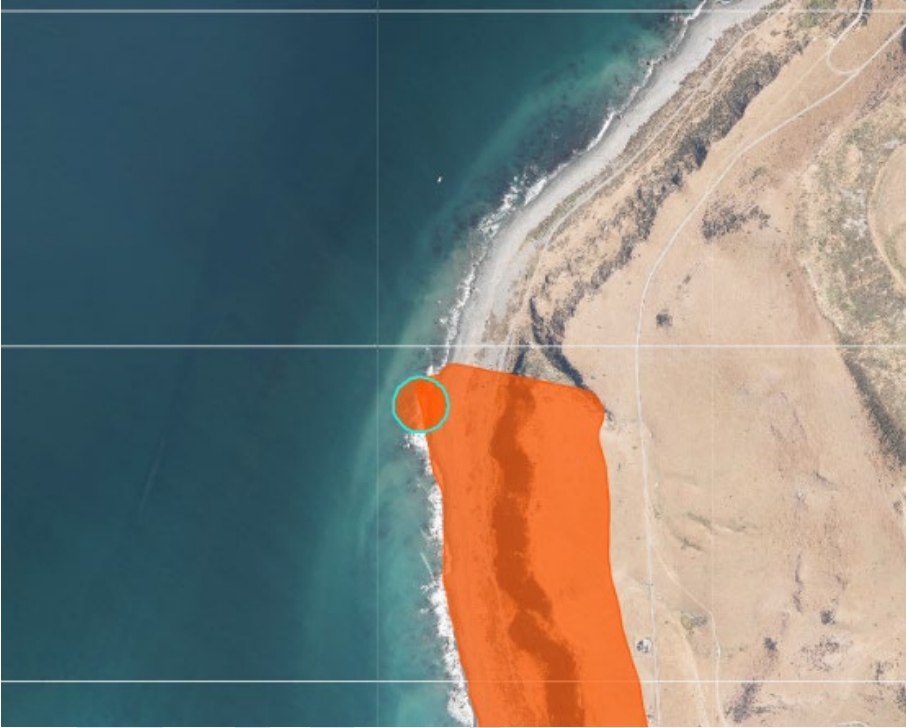
#27	Ōruamātoro Pā
	
<p>Location: Days Bay <i>Mapped as three locations currently mapped in the District Plan, connected together and with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (5). Urupā (2). This was a Ngāti Ira fortified pā however the name can also apply to the bay. Said to have been built by Te Hiha. Possible urupā/burial ground.</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>

#29	Paraoa-nui Kāinga
	
<p>Location: 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). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Kāinga. Mahinga Kai. This was probably a fishing village used from time to time (2). here 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#30	Ngā Hu and Ngā Rerenga
	
<p>Location: 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). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: 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).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

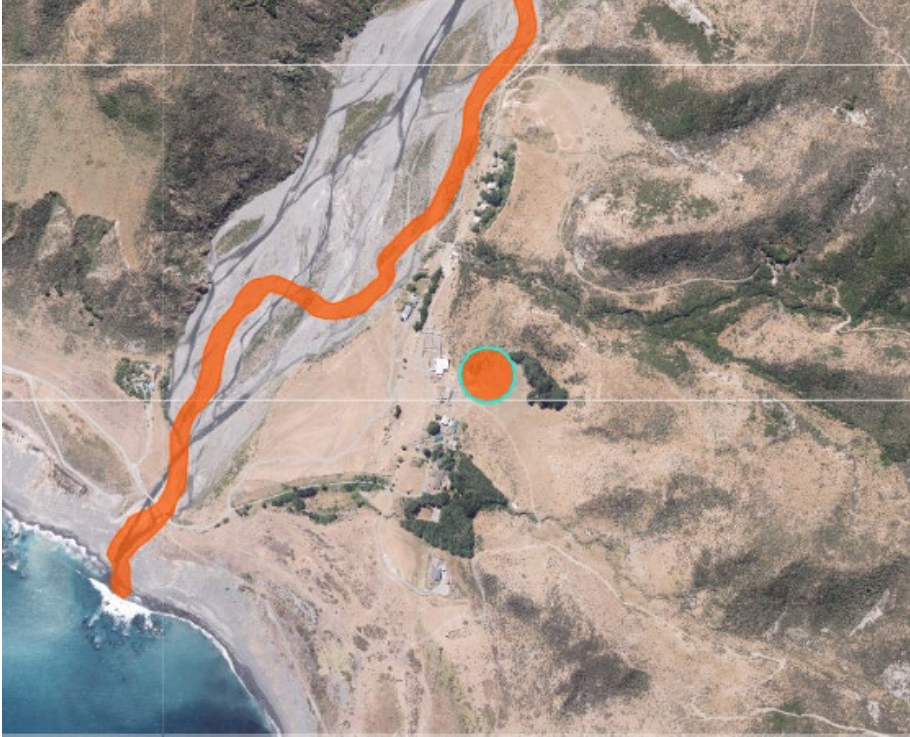
#31	Takapau-rangi
	
<p>Location: Upper end of Kohangatera Lagoon (10). In the Rimutaka foothills, east of Pencarrow Head (10). <i>Mapped as an approximate point at the top of Kohangatera, with a 50m buffer.</i></p>	
<p>Description: A temporary settlement or refuge in case of emergency for the women and children of Parangarahū Pā (10). This site was so remote it could only be accessed on one side by waka (10).</p>	
Category: wāhi tupuna	Precinct: 50m buffer

#32	Te Rae Akiaki
	
<p>Location: Pencarrow Head <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: Headland Name means 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).</p>	
<p>Category: wāhi tupuna</p>	<p>Precinct: 50m buffer</p>


#33	Te Rae o Pāua
	
<p>Location: Fitzroy Bay (2, 18). Located between Pencarrow Head and Baring Head (2, 18). <i>Mapped near a location from the current District Plan (SAR12) but updated to be closer to the headland, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai Minor headland with connection to seafood gathering (2). The name appears to mean 'the promontory or coastal salient of Paua', the last element being a personal name vs the shellfish as this would appear as 'Te Rae-paua.' 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).</p>	
<p>Category: wāhi tupuna/wai tapu Precinct: 50m buffer</p>	

#34	Parangarāhu Pā
	
<p>Location:</p> <p>Pā located at the eastern angle of Fitzroy Bay, over 2 ½ miles east of Pencarrow Head (2).</p> <p>Located on the Baring Head block (10).</p> <p>The Pā was likely to have extended from the northwestern side of the park near the existing road and along the wheat fields and the stone wall to the Okakaho stream (10).</p> <p>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).</p> <p><i>Mapping needs to be checked.</i></p>	
<p>Description:</p> <p>Pā (2). Kāinga (2). Mahinga kai (2). Urupā (10).</p> <p>Parangarāhu was the ancient pā/fortified village of Ngāi Tara who had developed settlements along the South Wellington coast from the earliest period of Māori Settlement (2).</p> <p>Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (10).</p> <p>Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later usage (2).</p>	
<p>Category: wāhi tapu/wāhi tupuna</p>	<p>Precinct: buffer site 100m</p>


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#35	Ōrongorongo Pā
	
<p>Location: [NZ Archaeological Association Reference R28/25, R28/24, R28/16].</p> <p>One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1).</p> <p>Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2).</p> <p><i>Mapping needs to be checked.</i></p>	
<p>Description:</p> <p>The visible complexity of circular pits indicates that a substantial occupation of Māori going back many centuries took place at this site (1).</p> <p>Many archaeological discoveries of house sites, middens, pits, adzes, stonewalls and fishhooks have been made since 1964 (1).</p> <p>There are a number of archaeological sites. There are a number of sites on the left bank of the Ōrongorongo river mouth including house sites, middens and find of adzes and other signs of Māori occupation of the area over many centuries (2).</p>	
Category: wāhi tupuna	Precinct: buffer 100m

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#36	Te Raina Pā
	
<p>Location: Located approximately halfway between the Wainuiomata and Ōrongorongo 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 between Turakirae Head and Baring Head (18). Just east of the Wainuiomata stream (18). <i>Mapped as the current location in the District Plan with a 50m buffer.</i></p>	
<p>Description: 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 Pā (2). Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).</p>	
Category: wāhi tupuna	Precinct: buffer 50m

#37	Te Wera
<div> <div> R28/8 - Reef </div> <div> <p>Copied from G.L. Adkin "Ethnographic Notebook" 28. Deposited in Alexander Turnbull Library.</p> </div> </div> <div>te 28/8 copied from G.L. Adkin 'Ethnographic Notebook 28' held at the Alexander</div>	
<p>Location: Best's 1916 map places the site about 1km north of Baring Head (2). Spot in Fitzroy Bay (2).</p>	
<p>Description: Large rocky outcrop. Rock shelter. Midden. R28/15 Baring Head Cave/Rock shelter Te Wera – this site has a very prominent rock with an overhang on the south side with midden material. 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 placename (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).</p>	
Category: wāhi tapu/tupuna	Precinct: buffer 50m

#38	Ōrua-poua-nui
	
<p>Location:</p> <p>Baring Head 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).</p> <p>NZAA reference R28/43 notes that pit/terrace features are spread over about 300m, along the foot of the cliffs (1).</p> <p>NZAA reference R28/12 identified a scatter of middens and oven stones 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).</p>	
<p>Description:</p> <p>Orua-Pouanui/Baring Head/Parangarahu is a significant Maori cultural landscape for the Te Atiawa/Taranaki Whanui tangata whenua.</p> <p>Mahinga kai (1, 16). Whenua kai (9). Kāinga (16). Tohu ahurea (16). Wāhi tapu (16). Wāhi tūpuna (16).</p> <p>Orua-poua-nui recognises the headland as a significant cultural site (2).</p> <p>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 neighbouring site of Te Rae-Paua) may be one and the same person (2, 18).</p> <p>Believed by Best to be the vernacular name of Baring Head (18).</p> <p>Species collected here include paua, cooks turban, rock cockle and cats eye (1).</p> <p>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).</p>	

Category: wāhi tapu/tupuna	Precinct: buffer 50m
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#39	Tūrakirae
	
<p>Location: Western headland of Palliser Bay (18). <i>Mapped as an approximate point on the headland with a 50m buffer.</i></p>	
<p>Description: Pā (1). Headland and boundary marker between tribes (2). Headland and agreed boundary that served as an important marker between Ngāti Kahungunu 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 (matuāiwi) of Remutaka comes down (turaki) to sea-level (18). The wetland at this site has outstanding indigenous biodiversity values – representativeness, diversity and rarity (16).</p>	
Category: Wai tupuna	Precinct: 50m buffer

#40

Korokoro Bush

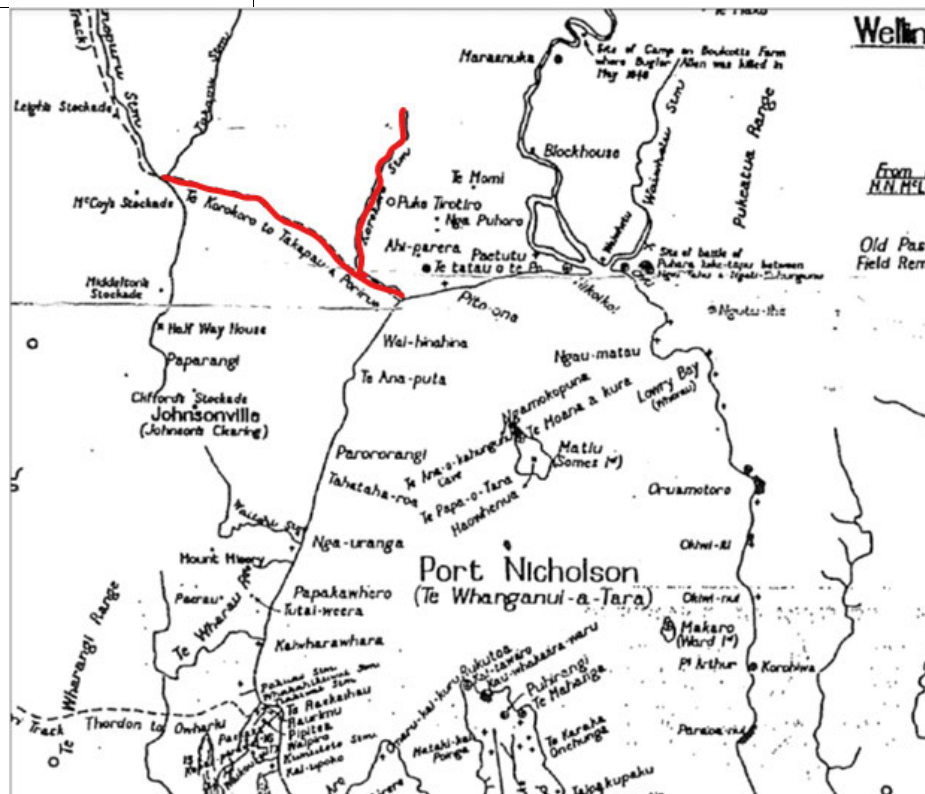


Figure 48: Detail of Best and McLeod's 1925 map of the area between Pukerua and Port Nicholson. Maori place names including Pito-one and Te Tatau-o-te-po.

Location:

-

Description:

Lowland forest on hill country. Te Korokoro o Te Mana (The throat or food supply of Te Mana), an area with a long and storied history speaks of its significance to local iwi and hapū as an area of abundance and source of sustenance and in more recent times, an area of great importance to local Te Āti Awa whānau.

One is that Te Mana, a chief of Ngāti Mutunga, named the valley after himself, likening it to his throat (korokoro) in order to taunaha or claim it as a possession for himself and his descendants. Another is that as the Te Āti Awa heke approached Te Whanganui-a-Tara, one of the Ngāti Mutunga chiefs named Te Poki claimed for his

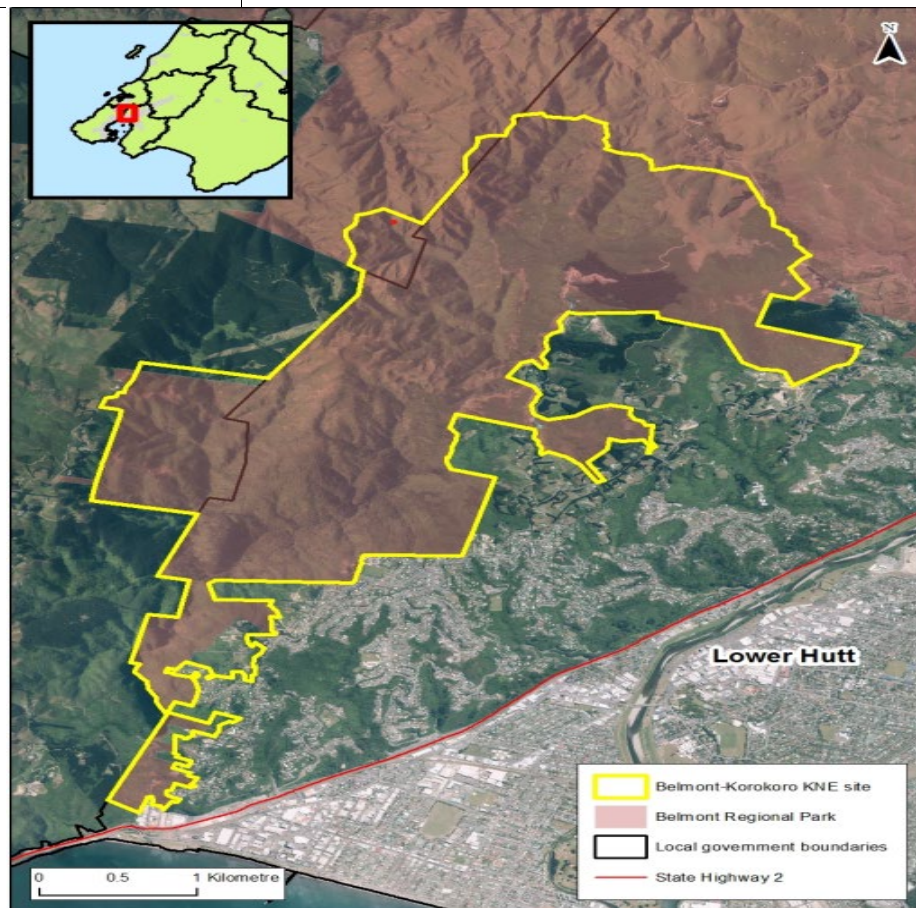
own the gully and delta of the Korokoro by saying: 'Ko te korokoro tenei o tāku tamaiti' (this place is the throat of my child).	
Category: Taonga Taiao	Precinct: precinct

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#41	Korokoro Stream Bush
Not mapped	
Location: -	
<p>Description:</p> <p>The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos.</p> <p>The Korokoro Stream winding its way down from the hills, provided a source of sustenance and nourishment for Pito-one pā. The clear, flowing waters supporting the growth of native plants and provided a habitat for abundant food supply with tuna (eel), kōkopu, piharau/korokoro (lamprey) and īnanga (whitebait) being common. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā. An Urupā lies on the lower slopes of Korokoro hill and is where Ngāti Te Whiti rangatira Wī Tako Ngātata lies although many more unmarked graves lie within the wider urupā site. Currently known as the Korokoro Catholic Cemetery, the land for this site was gifted by Hōniana Te Puni to the Hāhi Katorika in 1853 to provide a wāhi tapu to bury their mate. The gorge in which it sits under was known by the name Te Tuarā-whati-o-Te-Mana which translates to Te Mana's Broken backbone.</p>	
Category: Taonga Taiao	Precinct: precinct

#42

Korokoro Recreation Reserve



Location:

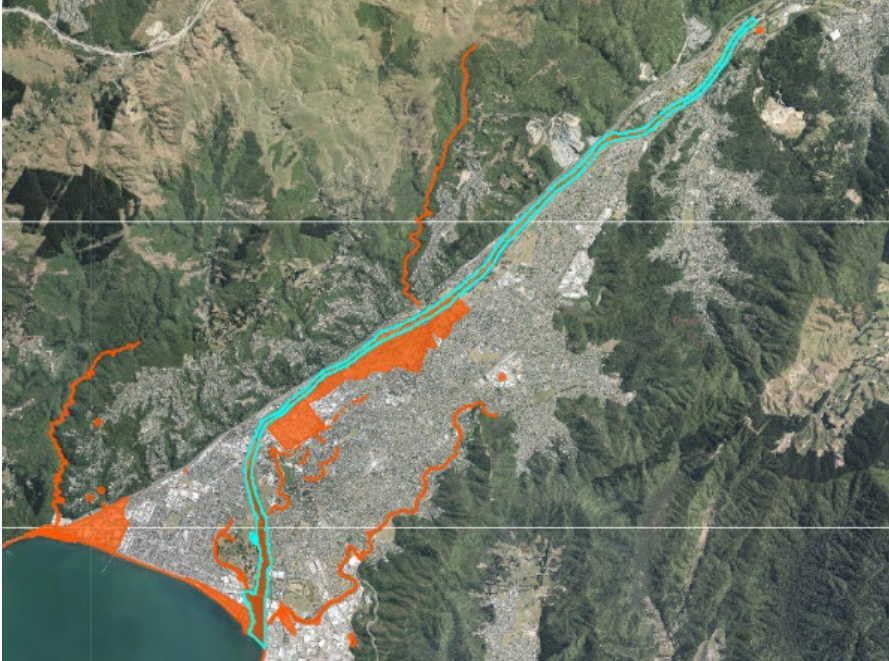
Maungaraki Road, Korokoro

Description:


Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity.

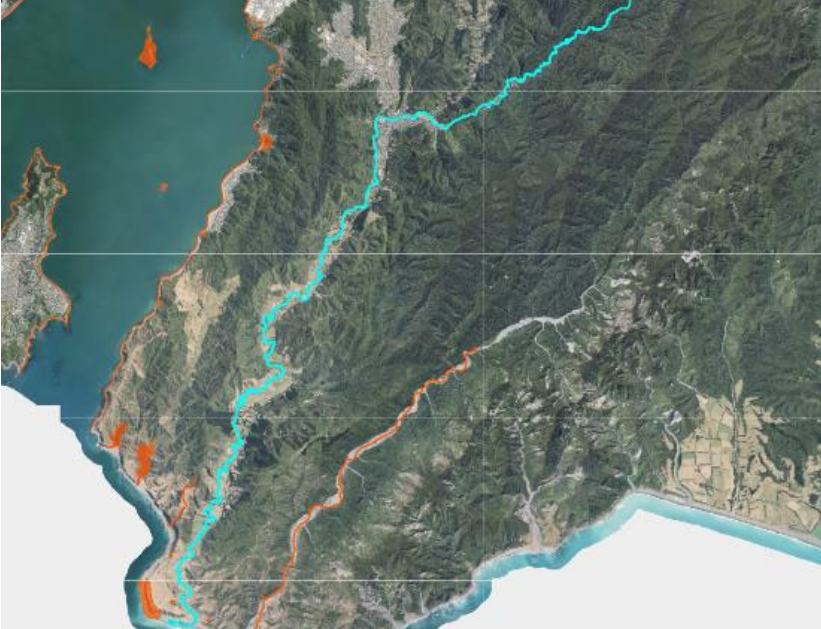
Category: Taonga Taiao

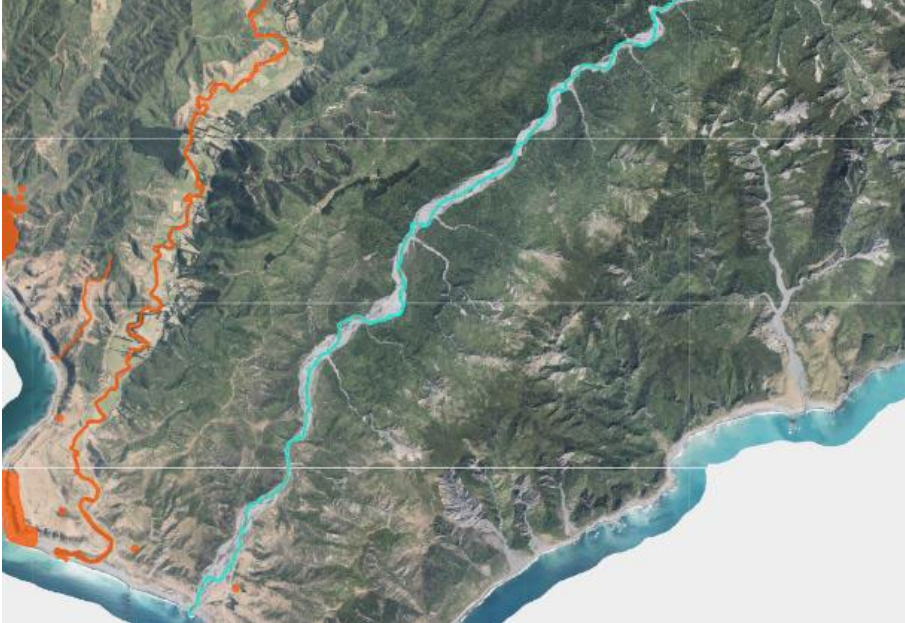
Precinct: Precinct


#43	Te Awa Kairangi
	
Location: <i>Mapped as the full length of Te Awa Kairangi that is in Lower Hutt, with a 10m buffer.</i>	
Description: Mahinga kai (16). Pā (16). Tauranga waka (16). Taunga ika (16). Ara waka (16). 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). 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 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).	
Category: Wai tapu/Taonga Taiao	Precinct: buffer 10m


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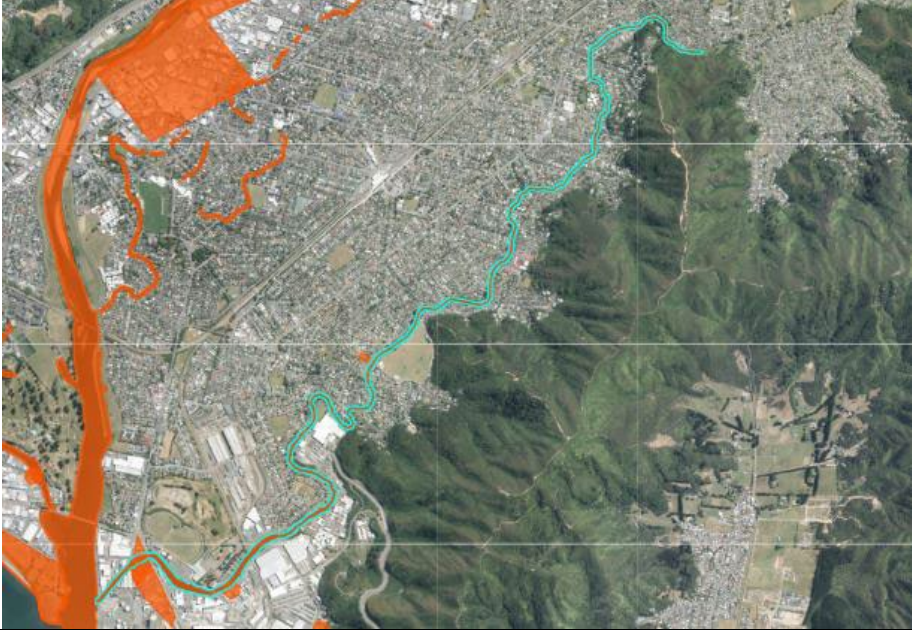
#44	Te Korokoro o Te Mana
	
<p>Location: The site represents the entire Korokoro stream, gully and delta, but should be recognised at the mouth (2, 17, 18). <i>Mapped as the full length of Te Korokoro o Te Mana, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (16, 17). Wāhi tapu (16). Wāhi ahurea (17). Puna Rongoa (16, 17). It was thought that Te Mana was the son Te Poki (2, 18). 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). It was the source of a high-quality drinking water 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).</p>	
Category: Taonga taiao	Precinct: buffer 10m

#45	Wainuiōmata River
	
<p>Location: 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 Wainuiōmata. 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). <i>Mapped as the full length of the River, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (8, 16, 20). Puna Rongoa (17). The Wainuiōmata 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). The small, forested streams of the Wainuiōmata and its tributaries, such as Catchpool Stream, are wai tapu, which are sacred places where rituals and ceremonies were practised by Mana Whenua (17).</p>	
Category: Wai tapu/wāhi tapu	Precinct: 10m buffer

#46	Ōrongorongo River
	
<p>Location: 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). <i>Mapped as most of the length of the River, with a 50m buffer.</i></p>	
<p>Description: Mahinga kai (16). Tauranga waka (16). Wāhi tapu (16). Puna Rongoa (17). Wetland (17). 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).</p>	
Category: Wai tupuna	Precinct: 50m buffer

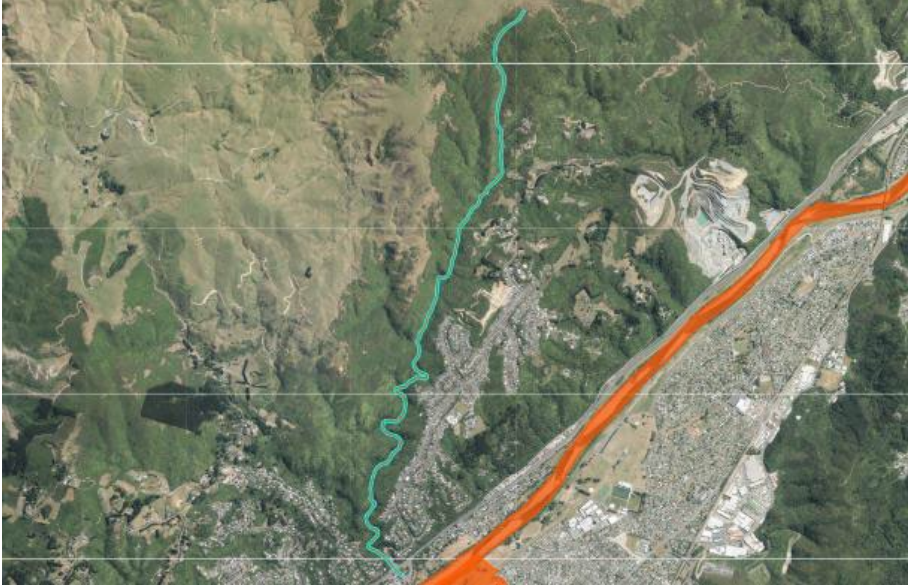
#47	Ōkakaho Stream
	
<p>Location: In Fitzroy Bay, east of Kōhanga-te-rā lagoon (2, 18). <i>Mapped as the full length of the Stream, with a 50m buffer.</i></p>	
<p>Description: Kāinga (2, 16). Māhinga kai (16). Tauranga waka (16). Site of a small Ngāti Awa village (2, 18). The stream enters the sea a 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).</p>	
<p>Category: wai tapu</p>	<p>Precinct: buffer 50m</p>


#48	Ōkautu Awa
	
<p>Location: Parts of this remain today as a landscape feature around the Civic Centre. <i>Mapped as the full length of the Stream, with a 10m buffer (note: some bits are not shown, where the stream has been culveted).</i></p>	
<p>Description: Māhinga kai (4) The verb 'kautu' meaning to wade has this known as the "fording creek" (4). Later it became known as the Opahu or Black Creek (18). The stream was not only a source of water but also of food with tuna/eel and kokopu being relatively abundant (4). Since colonisation many of the stream disappeared in whole or part into drains and culverts (4).</p>	
Category: Wai tapu	Precinct: 10m buffer

#49	Waiwhetū Stream
	
<p>Location: <i>Mapped as the length of the Stream, with a 10m buffer (note: may need to be extended).</i></p>	
<p>Description: Pā (16). Urupā (16). Kāinga (16). Tauranga waka (16). Māhinga kai (16). Wāhi Tapu (battle site) (16). Ara waka (16). The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (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).</p>	
<p>Category: wai tapu/wāhi tupuna Precinct: 10m buffer</p>	

#50	Rotokākahi Stream
Not mapped	
<p>Location: Leading into the Ōkautū was a small stream called the Rotokākahi Stream, later filled during colonisation with its area becoming the Lower Hutt CBD (TW chapter).</p>	
<p>Description: The streams were a source of both water and food with tuna (eels), some species of kōkopu, inanga and piharau (TW chapter).</p>	
Category: wai tapu	Precinct: 10m buffer


#51	Te Awamutu
<p>Not mapped</p>	
<p>Location: Gracefield, Lower Hutt. Newspaper clipping relating to the re-channelling of Te Awamutu Stream from the original point at Elizabeth Street on the eastern side of Hutt Park into the Waiwhetū Stream near the Hutt Park Motor Camp to the new course from Elizabeth Street to the southwestern side past the main entrance of the raceway and into the Waiwhetū Stream (22).</p>	
<p>Description:</p>	
Category: wai tapu	Precinct: 50m buffer

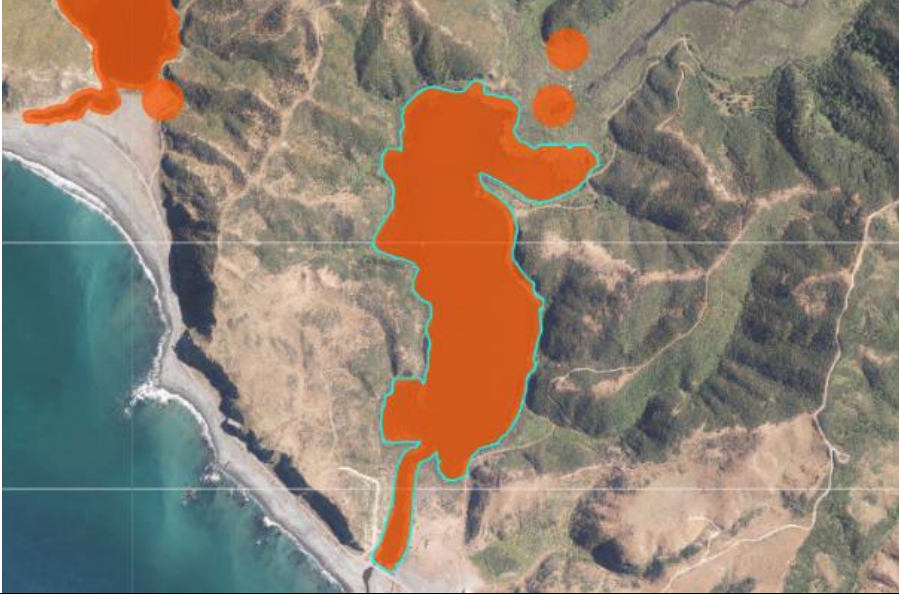
#52	Speedy's Stream
	
<p>Location: Kelson (12). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: Speedy's Stream drains a small, steep, forested catchment on the western side of the suburb of Kelson (23). Approximately 0.5km is maintained by GWRC (12). This stream too would only attract minor works which are likely to have only minor effects (12).</p>	
<p>Category: wai tapu</p>	<p>Precinct: buffer 10m</p>

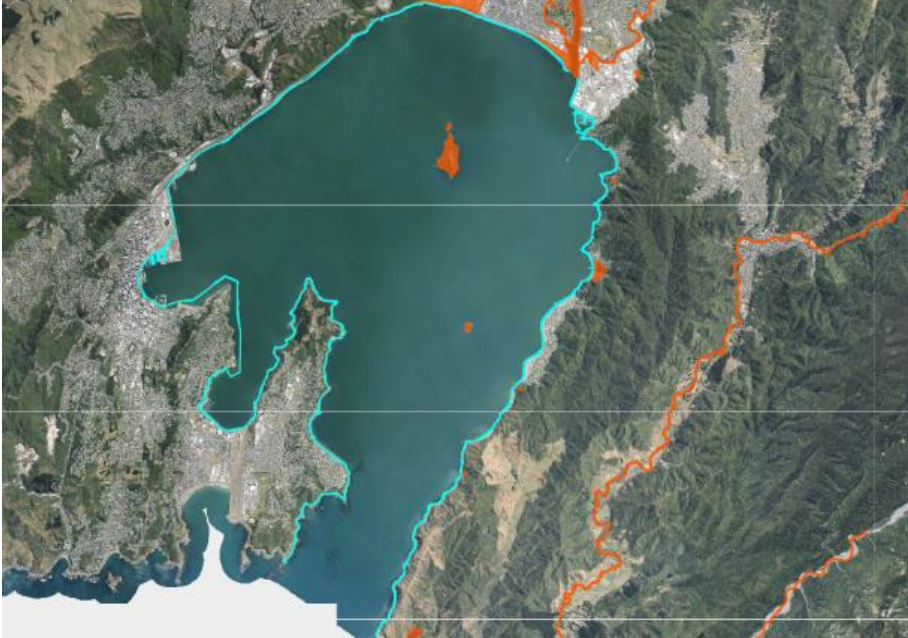
#53	Te Mome Stream
	
<p>Location: Flowed from the Te Mome Swamp, northwest of Alicetown to the western edge of Gear Island, immediately east of the suburb of Ava (8). Today, it joins the Hutt River on its true right bank via a culvert under Waione Street, approximately 100m west of the Estuary Bridge (8). <i>Mapped as the full length of the Stream, with a 10m buffer.</i></p>	
<p>Description: Mahinga kai (8). Te Mome stream and Swamp were considered to be significant mahinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).</p>	
<p>Category: wai tapu</p>	<p>Precinct: 10m buffer</p>

#54	Pokai-mangu-mangu
Not mapped	
<p>Location: Tributary Streams from catchments in the Western Hills known by Māori as Pokai-mangu-mangu (also a peak above Melling) (4).</p>	
<p>Description: Mahinga kai (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).</p>	
Category: wai tupuna	Precinct: 50m buffer

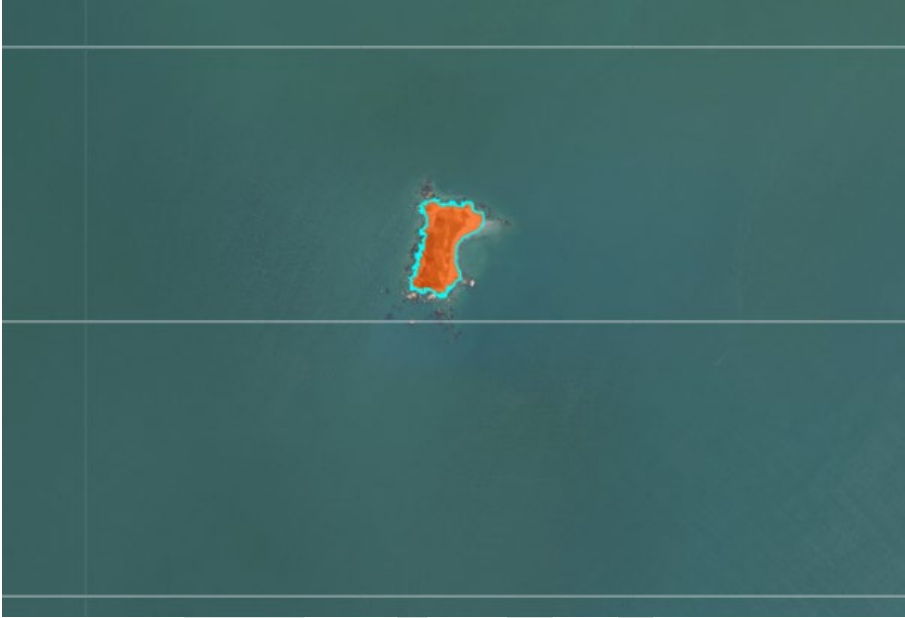
#55	Te Tuarā-whati-o-Te Mana stream
Not mapped	
<p>Location:</p> <p>-</p>	
<p>Description:</p> <p>The Korokoro hill, stream and the valley through which it runs is a place of high spiritual value to Te Āti Awa Taranaki Whānui, still holding the cultural and spiritual significance to mana whenua that it did some 150 years ago with descendants of those aforementioned tūpuna continually inhabiting the whenua and maintaining ahikaa to this day.</p> <p>Te Tuarā-whati-o-Te-Mana which translates to Te Mana's Broken backbone. For generations, mana whenua relied on the stream and surrounding area for kai, rongoā, and the spiritual connection it offers to the natural world. It was the source of high quality drinking water and integral to day to day life of the pā.</p>	
Category: wai tupuna	Precinct:


#56	Kōhanga-piripiri
	
<p>Location: First lagoon east of Pencarrow Head (2, 18). The smaller of two lagoons or lakes at Parangarahu (2). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
<p>Category: wai tapu/wāhi tupuna Precinct: 10m buffer</p>	

#57	Kōhanga-te-rā
	
<p>Location: The larger of two lagoons or lakes at Parangarahu (2). Second lagoon east of Pencarrow Head (2, 18). Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18). <i>Mapped as the Lake/Lagoon, with a 10m buffer.</i></p>	
<p>Description: Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 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). 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 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).</p>	
Category: wai tapu	Precinct: buffer 10m

#58	Te Whanganui a Tara
	
Location: <i>Mapped as the margin of Te Whanganui a Tara, with a 10m buffer.</i>	
Description: <p>Mahinga kai</p> <p>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).</p> <p>The harbour was a very significant fishery both in terms of various finfish and whales as well as shellfish (7).</p> <p>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).</p> <p>Other resources from the harbour included seaweed such as karengo (sea lettuce), the bull kelp (rimurapa) and many others along with shellfish (7).</p> <p>The mouths of the streams held additional resources such as the inanga (whitebait), piharau (lamprey), kahawai and tuna (eel) (7).</p>	
Category: wai tupuna	Precinct: 10m buffer

#59	Matiu Island
	
<p>Location: Largest of the three islands that sit in the Wellington Harbour (18). <i>Mapped as the full extent of the island.</i></p>	
<p>Description: Pā (2, 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). 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).</p>	
Category: wai tupuna	Precinct: precinct

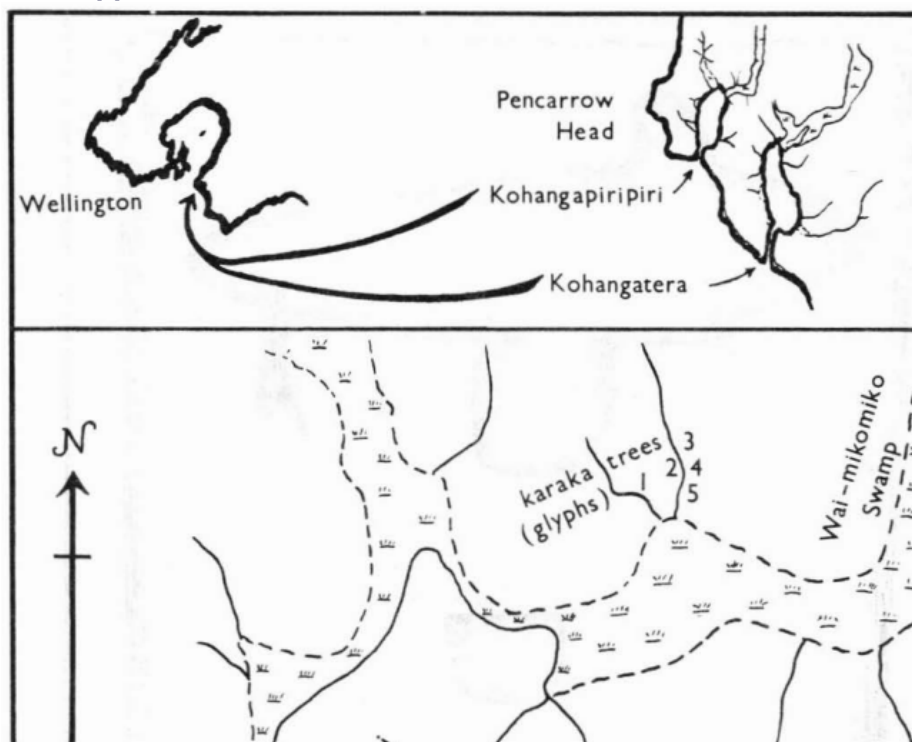
#60	Mākaro Island
	
<p>Location: Mapped as the full extent of the island.</p>	
<p>Description: Named by Kupe at the time of his visit to the harbour at a date reckoned to be 1000 years ago (18). Believed to be named for Kupe's niece, whose name was Mākaro (18). Occupied, but not permanently due to the lack of natural water supply, and the presumed difficulty with storing sufficient rainwater 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 Mātiu did, but there was still at least one if not two pā sites at the flat summit of the island (2).</p>	
Category: wāhi tapu/tupuna	Precinct: precinct

#61	Mokopuna Island
	
Location: <i>Mapped as the full extent of the island.</i>	
Description: Urupā (2). Likely to have been no more than a refuge and later called Leper Island (2). Almost surely has a burial ground upon the island (2).	
Category: wāhi tapu/tupuna	Precinct: precinct

#62

Dendroglyphs

Not mapped



Location:

Northeast of Lake Kōhanga-piripiri

Description:

Dendroglyphs, or simplified motifs incised into the trunks of living trees are an extremely rare form of Maori art in the main Islands of New Zealand. It can be assumed, though, that these trees cannot be older than about 170 years. The discovery of dendroglyphs was first made by Messrs G. Bul I and G. L. Adkin on September 27, 1959 while they were exploring the head of Lake Kohanga-piripiri along the northern side of the swamp-filled north-east arm which follows the lower course of the Wai-mikomiko Stream. A small gully on the north-west side of the swamp contains a solitary karaka tree which bears the main motif, and approximately two chains north-east of this over a small spur several of the karaka trees in a small grove of five

trees carry further markings. All markings resemble fish motifs. The possible significance that the dendroglyphs could have held was that they commemorated the catching or stranding of groups of dolphins or blackfish.

Category: wāhi tapu/tupuna **Precinct:** Precinct with 50m buffer

#63

Puke Ariki

Commented [RP4]: Can the Kāhui offer any further narrative on this puke?

Not mapped

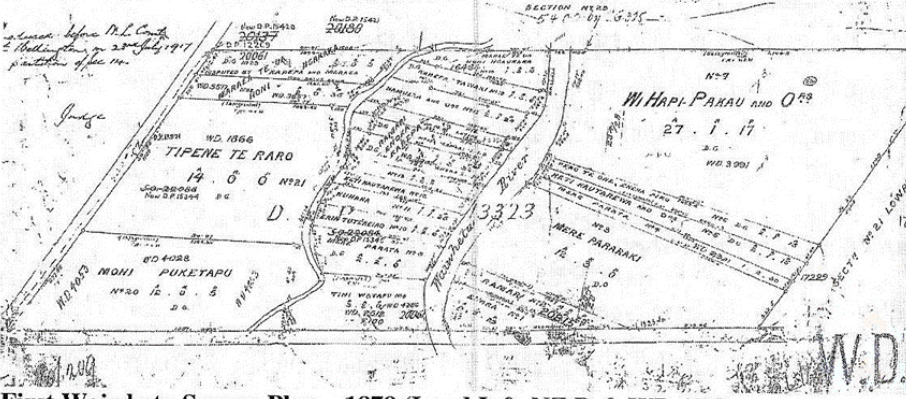
Location:

Location on the Maungaraki ridgeline

Description:

Category: Wāhi tupuna

Precinct: Precinct only

#64	Hutt Section 19
 <p>First Waiwhetu Survey Plan – 1878 (Land Info NZ Ref: WD 176)</p>	
Location:	
<p>Description:</p> <p>Hutt Section 19 (approximately 106 acres) which was Crown Granted through the McCleverty award of 1847.</p> <p>Grey had purchased the section from a settler after recognising that Waiwhetū Māori have not been adequately provided for.</p> <p>They were also to get Hutt section 57 (125 acres) which extended up the hill at what is now Fraser Park extending across Te Awa Kairangi around Hebden Crescent at Taita and part of Section 58 (15 acres) east of Section 58 at Taita.</p> <p>Parts of this land was taken for river works and for railway purposes. These blocks were never occupied by Māori.</p> <p>Requires mapping.</p>	
Category: Wāhi tupuna	Precinct: Precinct

#65	Paitutu Pā
Not mapped	
<p>Location: Eastern Pito One beach</p> <p>Description: A hill, probably the Western Hills near Petone, is visible in the background The title of this work on acquisition, assigned by the seller, was Māori in whare at Pipitea Pa. However, the man depicted bears a strong resemblance to Honiana Te Puni (compare Barraud's lithograph 'Te Puni' published 1877 as plate II in New Zealand Graphic and Descriptive) and the oil paintings held by the Wellington City Council and National Library of Australia. The dogskin cloak being worn, with a lighter patch on the left front opening, is also very like the cloak shown in Barraud's other portraits of Te Puni. If the subject is Te Puni, the whare in which he is seated is more likely to be at Petone Pa than at Pipitea Pa. The sea and hills behind are also positioned as if from a view from of Petone Pa, not those near Pipitea Pa. Other Titles - [Māori in whare at Pipitea Pa. Original title] Epuni Petone Inscriptions: Recto - bottom right - C. D. Barraud N.Z. 1860 [in pencil] Quantity: 1 watercolour(s). Physical Description: Watercolour, 235 x 343 mm (mounted) Requires mapping.</p>	
Category: Wāhi tupuna	Precinct: Precinct

Commented [RP5]: Cristal, I think this is your mahi? Is this an image description? Could the image be added? Thoughts?

Formatted: Highlight

Additional Notes

Sites without current source information

- Te Umu Mamaku
- Korokoro Pā
- Te Puni Pā, Te Puni St (Listed in operative District Plan Appendix 14E, stating Te Puni St as the site and no other details)

Commented [RP6]: Can the Kāhui offer any information on these sites? Or clarity on Te Puni Pā?

References

1. Operative District Plan – Chapter 14E Significant Natural Cultural and Archaeological Resources, Hutt City Council, 2003
2. Review of Hutt City Council Māori Sites of Significance, Raukura Consultants, 2015
3. Sommerset – Boulcott Retirement Village Cultural Impact Report, Raukura Consultants, 2017
4. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #16 Cultural, Morrie Love – Raukura Consulting, 2020
5. Eastern Bays Shared Path Cultural Impact Report, Raukura Consultants, 2018
6. Lower Hutt Urban Cycleways Beltway Cycleway Cultural Impact Report, Raukura Consultants, 2018
7. Seaview Outfall – Temporary Discharges Cultural Impact Report, Raukura Consultants, 2018
8. Te Whaitua Te Whanganui a Tara – Te Awakairangi Wainuiomata River Akatarewa River Hutt River Tributaries West Coast Stream and Harbour Streams Cultural Values Report, Raukura Consultants, nd
9. Avalon Park/Motutawa Pā Cultural Impact Report, Liz Mellish and Neville Gilmore, 2006
10. Orua-Poua-Nui Baring Head Cultural Values Report, Raukura Consultants, 2011
11. Pito-one – Petone-West School Cultural Impact Report, Raukura Consultants, nd
12. Te Awakairangi Hutt River – Wainuiomata River Akatarewa River and other Hutt River Tributaries, Raukura Consultants, nd
13. Te Mako – Walter Mildenhall Park Cultural Impact Report, Raukura Consultants, nd
14. Te Momi ki Maraenuku ki Motutawa – Riverlink and the Melling Interchange Cultural Values Report, Raukura Consultants, 2020

15. Riverlink Notices of Requirement for Designations and Applications for Resource Consent – Volume Four Supporting Technical Reports – Technical Report #12 Archaeology and Historic Heritage, Victoria Jane Grouden – Capital Heritage Limited, nd
16. Draft Proposed Natural Resources Plan, Greater Wellington Regional Council, 2019
17. Te Mahere Wai o Te Kāhui Taiao, Greater Wellington Regional Council, 2021
18. The Great Harbour of Tara, Graham Adkins, 1959
19. Te Ara Tupua Ngā Ūranga ki Pito-one path Cultural Impact Assessment, Raukura Consulting, 2020
20. Te Awakairangi Cultural Impact Report, Te Rūnanga o Toa Rangatira, 2013
21. Pito-one (131 The Esplanade Petone) Cultural Impact Report, Raukura Consultants, nd
22. National Library (1964). Te Awamutu Stream, Gracefield, Lower Hutt
23. Te Ara Tupua Ngā Ūranga ki Pito-One Cultural & Environmental Design Framework (CEDF) – NZ EPA

From: [Te Tira Māori](#)
To: [Richard Te One](#); [Hami Love](#); [Mathew Jennings](#); [Mareikura Te Ahuru](#); [Noel Woods](#)
Cc: [Joshua Ambler](#); [Cristal Bennett](#); [Cam Kapua-Morrell](#); [Holly Houpapa](#)
Subject: Hutt City Council Kāhui Mana Whenua hui - 16 April 2024
Date: Monday, 15 April 2024 1:15:06 pm
Attachments: [Kāhui Mana Whenua Pre-hui information pack.16 April 2024.pdf](#)
[SASMTABLE latest.DOC](#)
[Sites of Significance To Maori \(SASM\) Powerpoint.pptx](#)

Tēnā koutou e aku rangatira,

E maioha ana te manawa mō koutou e kaha hāpai nei i ngā mātauranga tongarewa o te Iwi.

Thanking you all for your patinece, we apologise for the delay in sending this out.

Please find attached pre-hui information along with the presentation to familiarise yourselves with the kaupapa that Cristal will kindly present to us all āpōpō.

Cristal will cover options and expamples for Te Kāhui Mana Whenua to think about how the chapter informs Mātauranga Māori:

- Categorisation – I have based on maori values to inform the public on how the importance of mātauranga māori will feed into the rules in the SASM chapter;
- The categorisation feeds into the rules and examples of what these could look like to protect the SASM's.
- What types of activities warrants consultation or written approval from any development needs to be established by kahui.
- The precincts and buffers would help to limit activities around a SASM. We need to set these appropriately to the SASM itself.
- The SASM proposed profile (on the last page of the slide) is where it links the SASM table with the GIS Mapping work – the GIS mapping around buffers/precinct's needs to be determined (by working through the SASM table and making sure each site is correct as much as possible).

Any issues or pātai, please domnt hesitate to reach out.

Kia hāneanea te noho.



Kāhui Mana Whenua Hui Agenda

Hui #4 – 16 April 2024, 5pm–7pm

Location: Hutt City Council, Laings Road

Timing	Kaupapa	Further Details	Presenter
05:00pm – 05:05pm	Karakia, introductions, reflections, actions, minutes	Minutes and actions documents from previous hui (26/03/2024) attached.	Host
05:05pm – 05:25pm	Spatial Plan <ul style="list-style-type: none">- Project update	Verbal Update	Joshua Ambler, Kaupapa Māori Design Officer
05:25pm – 06:50pm	District Plan <ul style="list-style-type: none">- Categorisation- Proposed SASM profiles	Verbal Update Presentation	Cristal Bennet, Pou Whakamahere Kaupapa Here
06:50pm – 07:00pm	Closing remarks, confirmation of actions, closing karakia	n/a	Host



Kāhui Mana Whenua Meeting – Follow-up Actions

Actions Leading into Hui #2 – 16 April 2024

Applicable Hui	Actions	Status	Additional Notes / Other Dependencies
	<ul style="list-style-type: none">Holly to find out if Research Ethics panel is restricted to council officers only, if so, what other solutions are there to ensuring Mana Whenua input. Also, to query dependencies to allow for cross-council Mana Whenua approach in the region.	In Progress	<ul style="list-style-type: none">
Hui #11 (14 November 2024)	<ul style="list-style-type: none">Josh – to send spatial analysis to Mana Whenua.	In Progress	<ul style="list-style-type: none">
	<ul style="list-style-type: none">Josh – Will change visual of KMW Design process into stages, initiation, procurement & design.	In Progress	<ul style="list-style-type: none">
	<ul style="list-style-type: none">Josh – will bring entrance way design back to Kāhui Mana Whenua hui.	In Progress	<ul style="list-style-type: none">
	<ul style="list-style-type: none">Kaanihi – cultural narrative will be amended to show discussion had in this hui.	In Progress	<ul style="list-style-type: none">
	<ul style="list-style-type: none">Cultural Narratives to be developed based Te Āti awa perspective and what they would like to be seen represented in the built environment.	On-going	<ul style="list-style-type: none">
	<ul style="list-style-type: none">KMW – to have a think about how the regional Iwi narrative might be crafted so its less esoteric.	On-going	<ul style="list-style-type: none">
Hui #1 (13 February 2024)	<ul style="list-style-type: none">TTM – Finesse current Kāhui sharing processes, review feedback and ensure the scope of the KMW is maintained appropriately, including a potential review of the TOR's	In Progress	<ul style="list-style-type: none">
	<ul style="list-style-type: none">TTM– To review meeting options for KMW.	In Progress	<ul style="list-style-type: none">
	<ul style="list-style-type: none">Holly – To collate feedback from the Kāhui Re: Te Herenga Kairangi before the next meeting.	Complete	<ul style="list-style-type: none">
	<ul style="list-style-type: none">Jerrell – Send more information to the Kāhui Mana Whenua through Kaanihi: a breakdown of historic iwi engagements with Matua Lee Hunter (as a representative of Mana Whenua for previous kaupapa) and the projected timeline.	In Progress	<ul style="list-style-type: none">

	<ul style="list-style-type: none"> Jerrell – Contact Mana Whenua for the shortlist development phase including projected volume projections of waste and stormwater projects. 	In Progress	•
	<ul style="list-style-type: none"> Jerrell – to provide any existing risk assessment material to the kāhui. 	In Progress	•
Hui #2 (26 March 2024)	<ul style="list-style-type: none"> Kāhui Mana Whenua: To meet ahead of the plan submission 	In Progress	•
	<ul style="list-style-type: none"> District Plan to be given to Mana Whenua first for consultation prior to its release 	In Progress	•
	<ul style="list-style-type: none"> Potential meeting dates to be sent out to participants to see what works for scheduling 	In Progress	•
	<ul style="list-style-type: none"> Josh to send drawings for Bell Park Te Kāhui Mana Whenua once they are complete 	In Progress	•
	<ul style="list-style-type: none"> Holly to send completed Rautaki to members for review 	Completed	•
	<ul style="list-style-type: none"> Discuss with Holden at WCC their shared issue of wastewater dumping into awa and moana. 	In Progress	•
	<ul style="list-style-type: none"> Matiu requested Kahui Mana Whenua meeting dates with Council header required to present to organisations. 	Completed	•

Kāhui Mana Whenua – Hui Minutes

DATE: 26 March 2024

Attendees:

Attended in-person:

Richard Te One (Hīkoikoi Management, Wellington Tenth Trust, Palmerston North Māori Reserve Trust), Matiu Jennings (Te Rūnanganui o Te Āti Awa and Taranaki Whānui ki Te Upoko o Te Ika a Māui),

Attended via Teams:

Māreikura Te Āhuru (Te Rūnanganui o Te Āti Awa), Hāmi Love (Hīkoikoi Management, Wellington Tenth Trust, Palmerston North Māori Reserve Trust)

Te Tira Māori, Hutt City Council:

Kaanihi Butler-Hare (Chair – Tumuaki Māori), Cam Kapua-Morrell (Pou Reo me Hōna Tikanga), Holly Houpapa (Pou Tohutohu Kaupapa Here Matua-Māori), Joshua Ambler (Pou Hoahoa Māori), Cristal Bennet (Pou Whakamahere Kaupapa Here).

HCC Guest Speakers:

Nathan Geard (Policy Planning Manager)

Apologies:

Noel Woods – Te Rūnanganui o Te Āti Awa

Agenda:

1. District Plan (Nathan Geard)
2. Spatial Plan (Joshua Ambler)
3. Urban Development Projects (Joshua Ambler)
4. Rautaki Māori (Holly Houpapa)

Item 1 – District Plan

Presenting – Nathan Geard

- Nathan – Main piece of recent work are the workshops held in February, identifying areas of significance, and what can be done – information pulled from workshops is being turned into a plan. What needs to be done outside the plan is also being identified. Discussion is continuing around what should be done around Marae Papakaianga. New proposed plan will be ready September/October. Members of this meeting will be approached for feedback and further information on the work.
- Formal district plan submissions will be heard October/November
- Is Kahui able to have time ahead of plan submission to look at what is being delivered as part of the plan?
- Plan will be given to mana whenua first for consultation before release for submission – workshop/presentation should be used for this.

Actions:

- Kāhui Mana WHenua: To meet ahead of the plan submission
- Plan to be given to Mana Whenua first for consultation prior to its release.

[REDACTED]

[REDACTED]

- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]

[REDACTED]

[REDACTED]

- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]

Wikaira Consulting Ltd

Sites and Areas of Significance to Māori – Hutt City Council

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
Significant Cultural Resources								
1	new	Paihoru Pā	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).	This site would have commanded this narrow area where travellers either up or down the valley would pass through (23). The meaning of the name is appropriate to being ‘slipping cliffs’ (23).	Added to SASM list.		Also recorded in UHCC Summary of Sites as the site also sits within their district boundary.	Check with UHCC as to provisions for this site to ensure alignment.
2	1	Marae-nuku Pā. Site categorisation: Waahi tapu (3, 16). Battle site (16). Mahinga kai (16). Pā and gardens (14). Low to low/moderate likelihood of physical remains to still be present there (15)	Large area located on the eastern bank of Te Awa Kairangi at the present site of the Lower Hutt Substation, Connolly Street.	A temporary pa built by Chief Taringa-kuri soon after settlers arrived. 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). One of two transitional pā (with Motutawa) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm.	Spelling corrected. Narrative expanded.	Current ‘open space’.	ArchSite register R27/715990 – Boulcott Farm Stockade (3). NZAA R27/732 – Maraenuku Pā (15).	Need to check earthworks protections.
3	new	Motutawa Pā. Site categorisation: • Waahi tapu (battle site) (16). • Mahinga kai (16).	Located on the eastern bank of Te Awa Kairangi. Present site of Avalon Park with gardens extending southward.	One of two transitional pā (with Maraenenuku) established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi and was destroyed soon after the Battle of Boulcott Farm. After this, Ngāti Rangatahi, Ngāti Haua and Ngāti Tama were removed from sections of land classed as pertaining to settlers (3).	Added to SASM list.	Current ‘open space’.	NZAA R27/733 – Motutawa Pā (15).	Check earthworks protections.
4	new	Te Mako Pā. Site categorisation: • Pātaka (2, 6, 13).	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	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).	Added to SASM list.			

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
			the former eastern extension of Park Avenue (now Gregory Street), and a short distance east of the present main Hutt Railway.					
5	new	Te Ahi a Monono. Site categorisation: <ul style="list-style-type: none"> Kāinga (4, 8). Mahinga kai (4, 8, 12, 15). 	Large area 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). 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).	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).	Added to SASM list.	Mana whenua request for potential precinct area, requiring engagement and consultation with mana whenua on resource consents and development and implementation of design principles.	Recorded as NZAA site R27/742 (15).	Further discussion on precincts.
6	new	Te Tuarā-whatī-o-Te-Mana Urupā	The gorge above Pito-One railway station where a stream winds down to the old Catholic Cemetery (19).	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).	Added to SASM list.			
7	12	Te Upoko o te Poaka Categorisation: <ul style="list-style-type: none"> Hilltop site (1, 18). 	On or near Stingers Rd, a branch of Korokoro Rd (1, 18). Located on the Western Hills north of Petone Railway Station (1, 18).	Hilltop site (1, 18). The final part of the name is probably a personal one, thus translating to 'the head of Te Poaka' (18).	Narrative expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
8	13	Te Ahi-parera Categorisation: <ul style="list-style-type: none"> Possibly an old earthworks pā (1, 18). 	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). On the northern and western side of the Tuara-whatī Gully (19).	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).	Narrative expanded.	Recorded as SASM, mana whenua requesting awareness of site.		

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9	7	Te Raho o Te Kapowai Site categorisation: <ul style="list-style-type: none"> Hills (2). The range of great hills rising above the Korokoro Valley (19). 	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).	Te Kapowai was probably an ancestor of Ngāti Kahungunu (2, 18, 19). The name infers he was very prolific and had many children (2).	Narrative and location expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
10	10	Puke-tiroiro Site categorisation: Lookout point.	In the Maungaraki Range, on the west side of Maungaraki Road, above Petone Railway Station (1, 2, 18).	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).	Narrative expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
11	16	Pito-one Pā Site categorisation: <ul style="list-style-type: none"> Stockaded village (1, 18). Tauranga waka (16). Mahinga kai (16). Tohu ahurea (16). Whenua kai (21). 	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). 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).	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). 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). 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). 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).	Narrative and location expanded.	Very large area. Potential precinct area, requiring engagement and consultation with mana whenua on resource consents and development and implementation of design principles.		Further discussion on precincts.

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12	new	Pito-one Pā II Site categorisation: <ul style="list-style-type: none"> Pā. Gardens (11). 	At a position on the Te Tuarā-whati-o-Te Mana stream (18). East of Hutt Sctions 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).	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). This was a circular pā with a single perimeter fence (2, 21). 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).	Added to SASM list.			
13	15	Te Puni Urupā	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 Urupā 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).	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 tombstone to Honiana Te Puni and some of his descendants – Te Āti Awa chief of Pito-one Pā (18). The urupā is placed approximately on the site of the original Pito-one Pā (18).	Narrative and location expanded.	Mana whenua want protections from adjacent sites.		Check current protections.
14	new	Te Tatau o Te Pō Marae	Currently located at 437 Hutt Road (2).	The oldest standing Marae 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 Pō 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 Urupā 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).	Added to SASM list.	Mana whenua concerned about road design, speed and safety for manuhiri entering the marae.		MPZ hui to be scheduled.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
15	new	Honiana Te Puni Reserve	Currently located at 11 The Esplanade	<p>Named after Honiana Te Puni, a Te Āti Awa chief of high lineage who was descended from Takarangī and Rau-Mahora (19). His people settled in Whanganui-a- Tara, and by about 1832, he was fully established at his pā on the beach at Pito-one (19). He died on 5 December 1870 and was accorded a State funeral with full military honours (19).</p> <p>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).</p> <p>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).</p>	Added to SASM list.	The Reserve is designated as a Local Purpose Reserve under the Reserves Act 1977 and is managed by Hutt City Council.		
16	6	Pae Tutu Village. Site categorisation: Pā, then Kāinga (1).	Eastern End of Jackson St (1). Located on west side of Te Awa Kairangi nean 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).	<p>Has connection to Te Matehou and Ngāti Hamua hapū of Te Āti Awa, and also Hikoikoi and Waiwhetū pā (8, 18). Originally built as a fortified Pā on an island 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).</p>	Narrative and location expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
17	4	Hikoikoi Pā Site categorisation: <ul style="list-style-type: none"> Tauranga waka (16). Mahinga kai (16). Ara waka (16). 	Located near the current Hikoikoi Reserve on the right bank (western side) of the Hutt River (2, 18). Hikoikoi and Waiwhetū Pā are locate on either side of the river mouth (6). Located around Marine Parade and McEwan Park (7).	<p>Hikoikoi 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). The population of Hikoikoi Pā declined prior to the arrival of the New Zealand Company and as people eventually shifted to Waiwhetū Pā (7). Boat building occurred along these waterways with Hikoikoi 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 Hikoikoi Pā in 1839, bringing with it the New Zealand Company officials (2).</p>	Narrative expanded.	Protected as a Reserve. Mana whenua requesting recognition of this site.		
18	new	Pūhara-keke-tapu Site categorisation: <ul style="list-style-type: none"> Battle ground 	Left bank of Waiwhetū Stream, opposite Hutt Park (2, 18).	<p>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).</p>	Added to SASM list.			

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				Recorded to have probably taken place just prior to A.D. 1600 (18).				
19	20	Waiwhetū Pā Site categorisation: <ul style="list-style-type: none"> Pā. Mahinga kai – linked to Waiwhetū Stream mouth (7). 	On the eastern side of the river (2). The pā was situated on a sandy spit of land at the mouth of the Waiwhetū Stream, on the eastern side (1, 7). A cemetery now marks the site on which the pā stood (1).	Waiwhetū 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 Atiawa) occupied Pipitea Pā along with Hikoikoi and Waiwhetū 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 an Waiwhetū Pā (6). The Waiwhetū 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 Waiwhetū 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 Waiwhetū Pā moved inland to live on Hutt Section 19 where the Waiwhetū Marae is now located (2). Owhiti Urupā is associated with Waiwhetū Pā (6, 7).	In current HCDP this site (20) is called Ōwhiti Pā – Morrie Love suggests name change to Waiwhetū Pā (2). Narrative expanded.	Part of potential precinct area.		Further discussion on precincts.
20	11	Ōwhiti Urupā	Located adjacent to the old Waiwhetū Pā (2). Near the mouth of the Waiwhetū Stream (2). Seaview Road.	Ōwhiti Urupa is actually associated with the original Waiwhetū Pā (7). Owhiti Urupā is all that remains of Te Matehou (hapū of Te Atiawa) lands (9). Still in use today (2).	Often called Seaview Urupā. Name corrected as d/w Kāhui.	Mana whenua wanting to be able to accommodate ongoing use.		Further discussion on how this could be allowed for in DP.
21	new	Waiwhetū Marae Site categorisation: <ul style="list-style-type: none"> Marae and papakāinga (2). 	Currently located at 21 Puketapu Grove. The block extended west to Waiwhetū Road, south to Whites Line East and through Puketapu Grove to Te Whiti Park which was all once a part of Section 19 (6)	The original Waiwhetū Pā was taken under the Public Works Act for river protection works (Matiu Jennings, personal communications). The Waiwhetū Tribal Committee later sought Council support for a proposal to the Native Minister to build a “model pā” on 30 acres of the site, which would homes for 25 families, a meeting house, dining room, and other marae facilities. Waiwhetū Marae was opened in 1960. (2).	Added to SASM list.			MPZ hui to be scheduled.
22	new	Te Whenua Ngaro Site categorisation: <ul style="list-style-type: none"> Camping site 	Along the Waiwhetū Steam (2, 18).	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).	Added to SASM list.	Part of potential precinct area.	Hutt Section 19/ WAI 105	Research WAI 105.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				<p>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).</p> <p>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).</p>				Further discussion on precincts.
23	5	<p>Ngutu-ihe Pā</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Pā site 	<p>Above the junction of Hutt Park Rd & Gracefield Rd (1, 7, 18).</p> <p>Located on the end of a projecting spur from Puke-atua ridge, and below the existing Wainui-o-mata Road (1, 2, 18).</p>	<p>Belonging to Ngāti Ira (2, 18).</p> <p>The name means the beak of the garfish (2, 18).</p>	Narrative and location expanded.	Recorded as SASM, mana whenua requesting awareness of site.		
24	new	<p>Te Ngohengohe</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Battle site 	<p>Located near to Ngutu-ihe Pa on the flat land at the foot of Puke-atua (2).</p> <p>Eastern side of the Hutt Valley plain, about half a mile from the harbour margin (18).</p>	<p>Site of a battle between Ngāti Ira and Te Āti Awa (2, 18).</p> <p>Ngutu-ihe Pā was the former pā of Ngāti Ira and was the first site invaded by Te Āti Awa and their allies (2).</p> <p>First honours were with Ngati Ira, but Te Āti-Awa eventually prevailed (18).</p> <p>The survivors of the defeated local inhabitants retreated across Pukeatua ridge to the Wainui-o-mata valley and thence to the Wairarapa (18).</p> <p>This battle was important in signifying the change in Mana Whenua status (2).</p>	Added to SASM list.			
25	new	<p>Ngau Matau.</p> <p>Site categorisation:</p> <p>Mahinga kai (2).</p>	<p>Northern headland of Whiorau (Lowry Bay), now known as Point Howard (2, 3, 18).</p>	<p>Important site for fishing and food gathering (2).</p>	Added to SASM list.	Coastal protections?		Check protections.
26	8	<p>Whiorau Pā.</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Settlement (pā) (1, 5). Mahinga kai (1, 5). 	<p>Lowry Bay and York Bay (1).</p>	<p>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).</p> <p>Whiorau was used by the people of Ngāti Ira (7).</p> <p>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).</p>	Narrative expanded.	Has Earthworks trigger protections and ADP trigger.		Confirm triggers.
27	2 & 3	<p>Ōruamātoro Pā</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Mahinga kai (5). Urupā (2). 	<p>Days Bay</p>	<p>This was a Ngāti Ira fortified pā however the name can also apply to the bay. Said to have been built by Te Hiha. Possible urupā/burial ground.</p>	Narrative expanded.	Has Earthworks trigger protections and ADP trigger.		Confirm triggers.
28	9	<p>Korohiwa Pā.</p> <p>Site categorisation:</p> <ul style="list-style-type: none"> Settlement (fortified pā) (1, 2, 18). 	<p>Point Arthur.</p> <p>Located on the eastern mainland shore opposite Mākaro (Ward Island), near</p>	<p>Old settlement site of the people of Ngāti Ira (2).</p>	Narrative and location expanded.	Has earthworks cover.		Add ADP trigger.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
		<ul style="list-style-type: none"> Mahinga kai (16). Tauranga waka (16). 	the Eastbourne bus terminal (2, 18).			Needs ADP trigger. Mana whenua requesting awareness of site.		
29	22	Paraoa-nui Kāinga Site categorisation: <ul style="list-style-type: none"> Kāinga Mahinga Kai 	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).	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).	Name change as suggested by Morrie Love (2). Narrative and location expanded.	Earthworks trigger protections. ADP trigger.	NZAA reference R27/110 (1).	Confirm or add triggers.
30	23	Ngā Hu and Ngā Rerenga	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)	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).	Name change as suggested by Morrie Love (2). Narrative expanded.	Coastal protection?	Possible connection to NZAA reference R27/64 (1).	Confirm coastal protections.
31	new	Takapau-rangi Site categorisation: <ul style="list-style-type: none"> Refuge settlement 	Upper end of Kohangatera Lagoon (10). In the Rimutaka foothills, east of Pencarrow Head (10).	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).	Added to SASM list.			
32	new	Te Rae Akiaki Site categorisation: <ul style="list-style-type: none"> Headland 	Pencarrow Head	Name means 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).	Added to SASM list.		NZAA Ref R27/65 (1).	Check NZ Heritage and Archaeology.
33	new	Te Rae o Pāua Site categorisation: Mahinga kai	Fitzroy Bay (2, 18). Located between Pencarrow Head and Baring Head (2, 18).	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).	Added to SASM list.			

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
34	new	Parangarāhu Pā – two sites with the kāinga down near the beach and the pā located above. Site categorisation: <ul style="list-style-type: none"> • Pā (2). • Kāinga (2). • Mahinga kai (2). • Urupā (10). 	Pā located at the eastern angle of Fitzroy Bay, over 2 ½ miles east of Pencarrow Head (2). Located on the Baring Head block (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).	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). Some of the archaeological sites confirm burials took place, however, these are unidentifiable. They are likely to be associated with the kāinga site (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).	Added to SASM list.		NZAA references R28/9, R28/8, R28/49 and R28/43 (1).	
35	18	Ōrongorongo Pā	One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills (1). Other discoveries have been made at the left bank of the Ōrongorongo river mouth (2).	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).	14E is 2 sites (2). Name change as suggested by Morrie Love (2). Narrative and location expanded.	Archaeological site. Mana whenua requesting high protection of this area.	NZAA references R28/25, R28/24, R28/16 (1).	
36	18	Te Raina Pā	Located approximately half-way between the Wainuiomata and Ōrongorongo 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).	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). Position near the entrance of the Wainui-o-mata valley was likely for strategic purposes (18).	14E is 2 sites (2). Name change as suggested by Morrie Love (2). Narrative and location expanded.	Archaeological site. Mana whenua requesting high protection of this area.	NZAA reference R28/3 (1).	

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
			Just east of the Wainuiomata stream (18).					
37	new	Te Wera Site categorisation: <ul style="list-style-type: none">Large rocky outcropRock shelterMidden	Best’s 1916 map places the site about 1km north of Baring Head (2). Spot in Fitzroy Bay (2).	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).	Added to SASM list.	Area protected by several mechanisms.	NZAA reference R28/15 (1).	Clarify protections.
38	new	Ōrua-poua-nui Site categorisation: <ul style="list-style-type: none">Mahinga kai (1, 16).Whenua kai (9).Kāinga (16).Tohu ahurea (16).Wāhi tapu (16). Wāhi tūpuna (16).	Baring Head 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)	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).	Added to SASM list.	Archaeological site. Mana whenua requesting high protection of this area.	NZAA references R28/43, R28/12, R28/19 (1).	
39	24	Tūrakirae Site categorisation: <ul style="list-style-type: none">Pā (1)Headland and boundary marker between tribes (2).	Western headland of Palliser Bay (18).	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).	R28/3 refers to a pā site. R28/26 to a midden. Morrie Love’s description (2) is used to expand the narrative as a headland and boundary marker.	HCC state area protected by several mechanisms.	NZAA references R28/3 and R28/26 (1).	Clarify protections.
Significant Natural Resources								

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
40	25	Korokoro Bush		Lowland forest on hill country. May be a Taranaki Whānui vested reserve site - Korokoro Gateway site				
41	26	Korokoro Stream Bush		The only large stand of lowland Rimu-Rata-Tawa-Kohekohe Forest in the southwest Wellington region. Possibly the most southern North Island Kohekohe-Karaka Forest. Rare Giant Kokopu. Only area outside the Hutt Valley flats which contains the rifleman. Forest Geckos. May be a Taranaki Whānui vested reserve site - Korokoro Gateway site				
42	27	Korokoro Recreation Reserve	Maungaraki Road, Korokoro	Regionally representative as one of the few examples of coastal Kohekohe-Karaka Forest. Rich bird, fish, and invertebrate diversity. May be a Taranaki Whānui vested reserve site - Korokoro Gateway site				
43	new	Te Awa Kairangi Categorisation: <ul style="list-style-type: none"> • Mahinga kai (16). • Pā (16). • Tauranga waka (16). • Taunga ika (16). • Ara waka (16). 		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). 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 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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
44	new	Te Korokoro o Te Mana (stream) Categorisation: <ul style="list-style-type: none"> • Mahinga kai (16, 17). • Wāhi tapu (16). • Wāhi ahurea (17). • Puna Rongoa (16, 17). 	The site represents the entire Korokoro stream, gully and delta, but should be recognised at the mouth (2, 17, 18).	It was thought that Te Mana was the son Te Poki (2, 18). 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). 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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
45	new	Wainuiōmata River Categorisation: <ul style="list-style-type: none"> Mahinga kai (8, 16, 20). Puna Rongoa (17). 	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).	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). 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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
46	new	Ōrongorongo River Categorisation: <ul style="list-style-type: none"> Mahinga kai (16). Tauranga waka (16). Wāhi tapu (16). Puna Rongoa (17). Wetland (17). 	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).	The mā tāpuna 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).	Added to SASM list along with all waterbodies as per mana whenua request.	.		Requires mapping.
47	new	Ōkakaho Stream Categorisation: <ul style="list-style-type: none"> Kāinga (2, 16) Māhinga kai (16) Tauranga waka (16). 	In Fitzroy Bay, east of Kōhanga-te-rā lagoon (2, 18).	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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
48	new	Ōkautu Awa Categorisation: <ul style="list-style-type: none"> Māhinga kai (4) 	Parts of this remain today as a landscape feature around the Civic Centre.	The verb 'kautu' meaning to wade has this known as the "fording creek" (4). Later it became known as the Opahu or Black Creek (18). The stream was not only a source of water but also of food with tuna/eel and kokopu being relatively abundant (4). Since colonisation many of the stream disappeared in whole or part into drains and culverts (4).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
49	new	Waiwhetū Stream Categorisation: <ul style="list-style-type: none"> Pā (16). Urupā (16). Kāinga (16). Tauranga waka (16). Māhinga kai (16). Wāhi Tapu (battle site) (16). Ara waka (16). 		The Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of māhinga kai and freshwater for Mana Whenua (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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
50	new	Rotokākahi Stream	Leading into the Ōkautū was a small stream called the Rotokākahi Stream, later filled during colonisation with its area becoming the Lower Hutt CBD (TW chapter).	The streams were a source of both water and food with tuna (eels), some species of kōkopu, inanga and piharau (TW chapter).	Added to SASM list along with all waterbodies as per mana whenua request.			Further research needed on narrative and river path/location.
51	new	Te Awamutu	Gracefield, Lower Hutt. Newspaper clipping relating to the re-channelling of Te Awamutu Stream from the original point at Elizabeth Street on the eastern side of Hutt Park into the Waiwhetū Stream near the Hutt Park Motor Camp to the new course from Elizabeth Street to the south western side past the main entrance of the raceway and into the Waiwhetū Stream (22).		Added to SASM list along with all waterbodies as per mana whenua request.			Further research needed on narrative and river path/location.
52	new	Speedy's Stream	Kelson (12).	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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping. Original name?
53	new	Te Mome Stream Categorisation: • Mahinga kai (8).	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).	Te Mome stream and Swamp were considered to be significant mahinga kai sites for the people of Pito-one Pā and the other pā on the lower west side of the valley (8).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.
54	new	Pokai-mangu-mangu Categorisation: • Mahinga kai (4).	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).	Added to SASM list along with all waterbodies as per mana whenua request.			Requires mapping.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				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).				
55	new	Te Tuarā-whatī-o-Te Mana stream			Mentioned in wānanga with Kāhui.	Mention of awa in Te Ara Tupua Ngā Ūranga ki Pito-One. Cultural & Environmental Design Framework (23)		Further research needed on narrative and river path/location.
56	28	Kōhanga-piripiri Categorisation: <ul style="list-style-type: none"> Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 	First lagoon east of Pencarrow Head (2, 18). The smaller of two lagoons or lakes at Parangarahu (2).	<p>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).</p> <p>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).</p> <p>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).</p>	<p>Narrative expanded and significant sites added.</p> <p>Spelling corrected (2).</p>		GWRC and PNBST jointly manage the Parangārehu Lakes Area through a “rōpū tiaki” which has co-drafted a management plan to support the ecology of the area (17).	
57	29	Kōhanga-te-rā Categorisation: <ul style="list-style-type: none"> Wāhi Tapu (16). Mahinga Kai (2, 16). Puna Raranga (2, 16). Puna Rongoā (2, 16). 	The larger of two lagoons or lakes at Parangarahu (2). Second lagoon east of Pencarrow Head (2, 18). Located three-quarters of a mile beyond Lake Kōhangapiripiri (2, 18).	<p>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).</p> <p>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).</p> <p>The Parangarāhu Lakes are significant to Te Āti Awa/Taranaki Whānui and this was acknowledged by the Crown through the treaty settlement process (16).</p>	<p>Narrative expanded and significant sites added.</p> <p>Spelling corrected (2).</p>		GWRC and PNBST jointly manage the Parangārehu Lakes Area through a “rōpū tiaki” which has co-drafted a management plan to support the ecology of the area (17).	

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				The lakebed is in the ownership of the hapū from Taranaki Whānui, while the surrounding land is managed by Greater Wellington (17).				
58	new	Te Whanganui a Tara Categorisation: <ul style="list-style-type: none"> Mahinga kai 		<p>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).</p> <p>The harbour was a very significant fishery both in terms of various finfish and whales as well as shellfish (7).</p> <p>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).</p> <p>Other resources from the harbour included seaweed such as karengo (sea lettuce), the bull kelp (rimurapa) and many others along with shellfish (7).</p> <p>The mouths of the streams held additional resources such as the inanga (whitebait), piharau (lamprey), kahawai and tuna (eel) (7).</p>	Added to SASM list along with all waterbodies as per mana whenua request.			
59	48	Matiu Island Categorisation: <ul style="list-style-type: none"> Pā (2, 18). 	Largest of the three islands that sit in the Wellington Harbour (18).	<p>Taranaki Whānui vested reserve site (through treaty settlement).</p> <p>Matiu and the other islands were named after nieces of Kupe (sometimes stated as daughters) (18).</p> <p>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).</p> <p>Haowhenua was near the summit of the island (2).</p> <p>Home of Te Moana-a-Kura Pā (1).</p> <p>Parts of Te Moana a Kura Pā are still visible today (2).</p> <p>The pā likely covered what is now the main access path, from the wharf to the building at the top of the island (2).</p> <p>There was at least one other pā on Matiu (2).</p> <p>Best recalls that Te Āti Awa hamlet existed on the island until as late at 1835 (18).</p>	Narrative expanded and significant sites added.	Proposed heritage area.		Hui with Kaitiaki Board to be scheduled.
60	60	Mākaro Island		<p>Taranaki Whānui vested reserve site (through treaty settlement).</p> <p>Named by Kupe at the time of his visit to the harbour at a date reckoned to be 1000 years ago (18).</p> <p>Believed to be named for Kupe's niece, whose name was Mākaro (18).</p> <p>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).</p> <p>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).</p>	<p>Narrative expanded.</p> <p>Spelling corrected.</p>			Hui with Kaitiaki Board to be scheduled.

No.	14E Ref	Site and Significance	Location	Narrative	Actions taken by WCL post wānanga.	Feedback received during wānanga	Additional References	Next steps
				Makaro did not have natural springs that Mātiu did, but there was still at least one if not two pā sites at the flat summit of the island (2).				
61	33	Mokopuna Island Categorisation: • Urupā (2).		Taranaki Whānui vested reserve site (through treaty settlement). Likely to have been no more than a refuge and later called Leper Island (2). Almost surely has a burial ground upon the island (2).	Narrative expanded and significant sites added.			Hui with Kaitiaki Board to be scheduled.
Significant Archaeological Resources								
62		Dendroglyphs	Northeast of Lake Kōhanga-piripiri	Taranaki Whānui vested reservation site (through treaty settlement).			NZAA reference R27/62	
Sites without current source information								
		Te Umu Mamaku						F/u with Kāhui.
		Paitutu Pā – eastern Pito-one beach						F/u with Kāhui.
		Korokoro Pā						F/u with Kāhui.
	14	Te Puni Pā	Te Puni St	List in HCDP appendix 14E. Stating Te Puni St as the site and no other details.				F/u with Kāhui.

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23. [Te Ara Tupua Ngā Ūranga ki Pito-One Cultural & Environmental Design Framework \(CEDF\) - NZ EPA \(readkong.com\)](#)

Sites of Significance to Maori (SASM)

District Plan Review



Agenda

1. **Where are we at?**
2. **Options for categorization?**
 - Categorization example
 - GIS Map example
 - Precinct or buffer zone?
 - Category options
 - Rules to support categorization
3. **Actions to consider..**
 - Individual site profile mock-up



Where are we at?


- SASM's identified
- GIS Mapping identified



Options for Categorisation?

SASM Category	Description
Waahi Tupuna	The term wāhi tūpuna encompasses places where the tupuna travelled, stayed, gathered, and used resources as well as the associated historic and contemporary stories and traditions (including place names, mahinga kai, hikoi) that transcend the generations.
Waahi Tapu	Sacred sites or areas held in reverence according to whakapapa. Wāhi tapu may be associated with creation stories of whenua, particular events, such as battles or ceremonies, sacred locations such as where whenua or placenta is buried, or sites where a particular valued resource is found.
Wai Tapu	Sacred waters (rivers, streams, and ponds) that were set aside for undertaking a number of rituals including waters of death and water burials. These waters are tapu due to loss or other events. These waters were used for the dedication of children to gods, cleansing of people from tapu, and lifting tapu from warriors returning from battle.
Taonga Taiao	Special places relating to te taiao due to their high natural and environmental intrinsic values and the critical role they have in maintaining a balanced taiao for example ecosystems (e.g. rivers, streams, wetlands, freshwater springs and nesting sites for birds) and/or their capacity to shape and sustain the quality of life and provide for the needs of present and future generations.

Example of
Categorisation

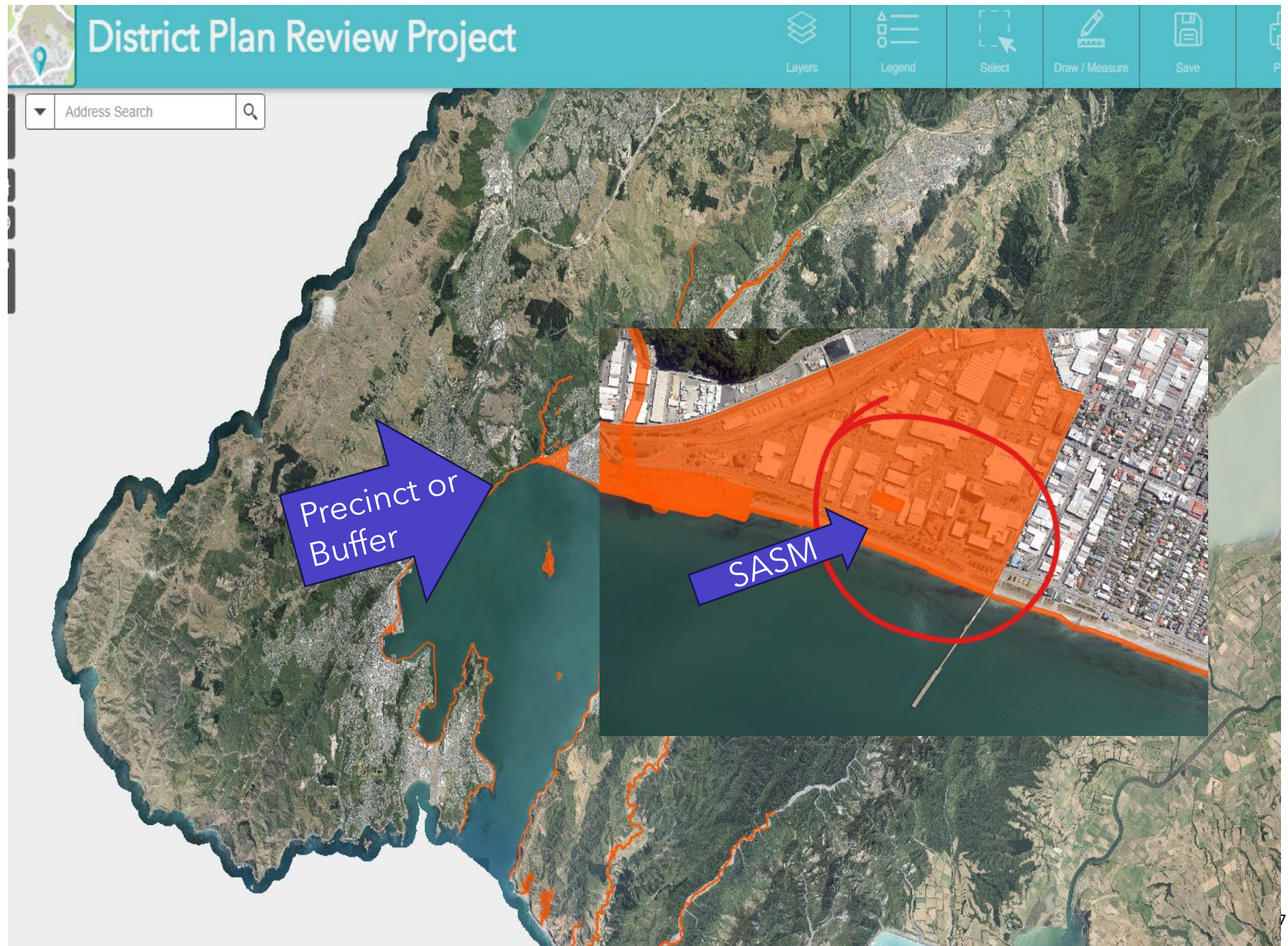
No.	14E Ref	Site & Significance	Location	Narrative	Category	GIS Map
1	NEW	Paihoru Pa	Intersection of Eastern Hutt Road and Reynolds Bach Road (22, 23). Near where Silverstream Retreat (formally Silverstream Hospital) stands (22, 23). It would most likely have been on the brow of the river terraces above Te Awa Kairangi (22, 23).	This site would have commanded this narrow area where travellers either up or down the valley would pass through (23). The meaning of the name is appropriate to being 'slipping cliffs' (23).	<ul style="list-style-type: none">• Waahi Tapu• Waahi Tupuna	
		**is this the correct site?				

- GIS Map corresponding to Paihoro Pa



**Paihoro Pa
Close -up**

**Precinct or Buffer
zone?**



Category options

Waahi Tupuna

- Place names
- Signage
- Urban design
- Educational – future opportunities for school children to visit

Waahi Tapu

- Limit development through creation of a **buffer zone**
- Requires a **CVA/CIA** in discretionary and Non-complying activity status

Wai tapu

- Access to waterways and lakes enables Rūnanga to undertake mahika kai practices in accordance with tikanga.
- Beyond these **permitted maintenance** related situations, a resource consent would be required.
- Protection of waterways and lakes with the inclusion of **setback provisions**
- Limiting buildings, development and land use activities in order to protect **water quality**.

Taiao Taonga

- Water, flora & Fauna sources for example:
- Recreational activities, mahinga kai, buildings, wastewater facilities, landfills, cemeteries, crematorium, quarries are limited in proximity to freshwater sources.
- Buffer zone for nesting birds

Rule Examples to support Categorisation

Example of a Rule:

SSM-R1 Works on Identified SASM Sites

Activity Status: **Permitted**

Where:

1. The works are within a Site of Significance to Māori identified on the GIS Maps and SSM-SCHED1,

if:

a. The activity does not result in any physical disturbance or modification of the site.

b. The works (excluding modification of any part of the site) will protect or enhance the cultural and spiritual values of the site.

Rule example continued..

Restricted Discretionary

Activity Status when compliance not achieved: **Restricted Discretionary**

Matters of discretion:

1. *Effects on Sites of Significance to Māori.*
2. *Where an entire site is identified as a Site of Significance to Māori, **the extent to which individual elements are affected;***
3. ***Measures to protect** the Site of Significance to Māori, having regard to the customs and values of tangata whenua and the advice of **Kaitiaki;***
4. *Measures to restore any Site of Significance to Māori to its former state following completion of the work having regard to tikanga Māori and the advice of **kaitiaki.***

Note:

1. Any destruction, damage or modification of any archaeological site whether recorded or unrecorded requires the consent of Heritage New Zealand Pouhere Taonga under the Heritage New Zealand Pouhere Taonga Act 2014.

Rule example continued..

SSM-R2 Aerial and Aerial Support Structures

- Activity Status: **Permitted**

Where:

1. The aerial or aerial support structure is not within the **buffer zone** of the SASM, or the aerial support structure is **setback its height** from a SASM, whichever is the greater distance.
2. The aerial and aerial support complies with all other relevant permitted activity standards for aerals and aerial support structures for the underlying Zone in /which the site is located.

Rule example continued..

SSM-R2 Aerial and Aerial Support Structures

For the purposes of this rule the following shall apply:

- The **buffer zone** shall mean a line **20 metres** from the Site of Significance to Māori to the closest part of any aerial or aerial support structure.
- The **height of the aerial or aerial support structure** shall be determined by measuring the distance between ground level and the highest point of any aerial or component attached to the aerial support structure, or the highest part of the aerial support structure.

Rule example continued..

SSM-R2 Aerial and Aerial Support Structures

Activity Status when compliance not achieved: **Restricted Discretionary**

Matters of discretion:

- 1. Effects on Sites of Significance to Māori;*
- 2. Where an **entire site is identified** as a Site of Significance to Māori, the extent to which **individual elements** are affected;*
- 3. Measures to protect the Sites of Significance to Māori, **having regard to the customs and values** of tangata whenua and the advice of the Kaitiaki;*
- 4. **Measures to restore** any Site of Significance to Māori to its former state following completion of the work; having regard to **tikanga Māori** and the advice of the **Kaitiaki**.*
- 5. Where the structure is a network utility, the need for the selected site to provide the intended service.*

- Activity Status when compliance not achieved: **Non-complying**.

Actions to consider

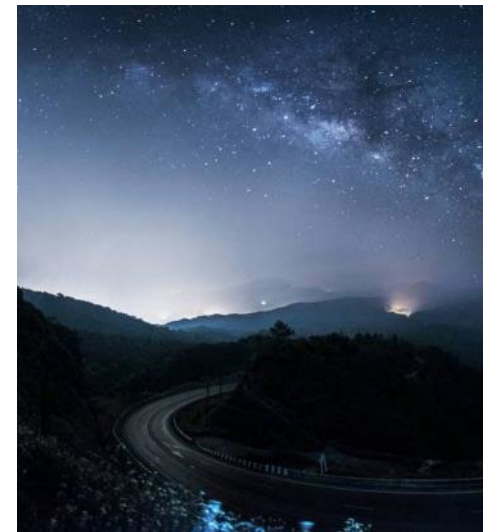
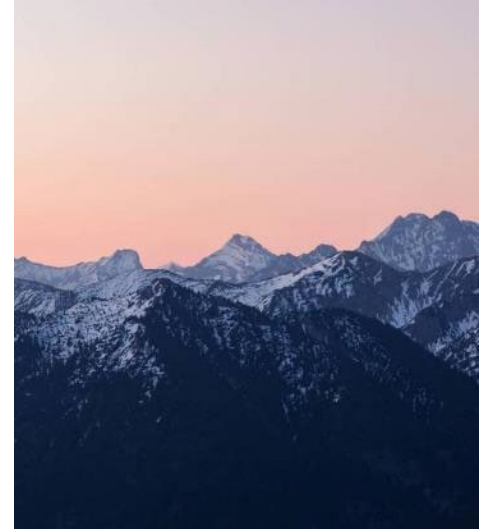
- How do you want to categorise the sites of significance to Maori – ranking or no ranking?
- Schedule design – do we include the narrative or do you want to be approached?

e.g. A schedule in the DP may look like this:

- No. or symbol – -site – -legal description – DP resource map/GIS no./symbol--Category


OR

- It may be all of the above including a 'narrative' in the schedule.
- How much does mana whenua want to be included in the consent process? At what stage of the process do you require consultation?
- How big is the buffer zone for each category? 20, 30 or 50m etc



Site profile

- An example of a mock template for an individual site

#1	Paihorō Pā
	
Location: 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). Mapped as a single point based on this description, with a 50m buffer.	
Description: This site would have commanded this narrow area where travellers either up or down the valley would pass through (23). The meaning of the name is appropriate to being 'slipping cliffs' (23).	
Category: TBD	Precinct: None



**Prepared by
Cristal**

Thank you

From: [Te Tira Māori](#)
To: [Mathew Jennings](#); [Richard Te One](#); [Hami Love](#); [Matiu Jennings](#); MTeAhuru@vital.co.nz; noel@atiawa.com
Cc: [Holly Houpapa](#); [Rachel Houlbrooke](#); [Joshua Ambler](#); [Kashmir Kaur](#); [Cristal Bennett](#); [Jade Wikaira](#); [Kaanihi Butler-Hare](#)
Subject: Hutt City Council Kāhui Mana Whenua Hui - 18 June 2024
Date: Monday, 17 June 2024 4:55:12 pm
Attachments: [Kāhui Mana Whenua - Pre-hui Information Pack - 18 June 24.pdf](#)
[1. Alcohol Related Bylaws.pptx](#)
[2.1 District Plan Update June 2024.pptx](#)
[2.2 UHCC Papakāinga Chapter.pdf](#)

Tēnā koutou katoa e rau rangatira mā

Ko te manako ia, e noho mahana ana koutou i tēnei wā, te huringa o te tau hou Māori!

Firstly, thank you all for your patience with us in collating this information, unfortunately we were unable to send out this information in a timelier manner. We will be actively working to improve this in future Kāhui hui processes so you have more than enough time to undertake any new readings and actions, as you have mentioned before.

Please find attached pre-hui information with accompanying presentations which we will go through tomorrow, noting that Kaupapa 2 in the agenda is a verbal update without accompanying documents to share at this stage.

Kia hāneanea te noho, kia rerehua te ahiahi - hei te 1pm, āpōpō!

Nā Te Tira Māori



Kahui Mana Whenua Hui Agenda

Tuesday 18 June 2024, 1pm–3pm

Location: Hutt City Council, Laings Road

Timing	Kaupapa	Further Details	Presenter
01:00pm – 01:05pm	Karakia, introductions, reflections, actions, minutes	Minutes and actions documents from previous hui (28/05/2024) attached.	Cam Kapua-Morrell, Tumuaiki Māori (Acting)
01:05pm – 01:30pm (25mins)	Kaupapa 1 – Alcohol Policy and Bylaws x2	Presentation attached.	Richard Hardie, Head of Strategy and Policy Rachel Houlbrooke, Policy Lead Angela Gordon, Senior Policy Advisor
01:30pm – 02:10pm (40mins)	Kaupapa 2 – Spatial Plan	Verbal Update	Kashmir Kaur, Spatial Plan Lead Joshua Ambler, Pou Hoahoa Māori
02:10pm – 03:00pm	Kaupapa 3 – District Plan	Verbal Update Presentation attached	Jade Wikaira, Contractor Cristal Bennett, Pou Whakamahere Kaupapa Here
-	Additional Kaupapa Heads-Up (if time available)	Verbal updates	Varies
-	Closing remarks, confirmation of actions, closing karakia	n/a	Cam Kapua-Morrell, Tumuaiki Māori (Acting)

Kāhui Mana Whenua – Hui Minutes

DATE: 28 May 2024

Attendees:

Attended in-person:

Richard Te One (Hīkoikoi Management, Wellington Tenth's Trust, Palmerston North Māori Reserve Trust), Matiu Jennings (Te Rūnanganui o Te Āti Awa and Taranaki Whānui ki Te Upoko o Te Ika a Māui), Jade Wikaira (Wikaira Consulting),

Attended via Teams:

Māreikura Te Āhuru (Te Rūnanganui o Te Āti Awa),

Te Tira Māori, Hutt City Council:

Cristal Bennett (Senior Tikanga Māori Policy Planner), Holly Houpapa (Senior Policy Advisor, from 5:20pm), Hamish (Acting EA to Jo Miller, minute-taker)

Apologies:

Kaanihi Butler-Hare (Chair – Tumuaki Māori),
 Hāmi Love

The Hui began at 5:00pm..

Item 1 – Karakia, introductions, actions, minutes

- Cristal Bennet led the opening karakia

Item 2 – District Plan

Presenting – Cristal Bennet

- Cristal presented on the Hutt City District Plan Review
- Jade noted she attended a hui the previous night with Te Tatau O Te Pō. There was concern at that hui about the title “Māori purpose zone”. Jade noted she met with Morrie Love at the hui who was interested in looking at the Sites and Areas of

Significance to Maori (SASMs). Matiu commented that it would be great to get Morrie Love involved.

- Richard noted he has looked at the SASM sites and believes the narratives need work. Questioned who should look at the narratives.
- Matiu believes he, Richard and Jade could take a look at the narratives in a one or two day workshop. Richard agreed, noted he would prefer if they were all in the same room. Jade thought two days might be required.
- There was a discussion on the Strategic Directions Chapter Endorsement slide.
- Matiu questioned the definition of “cultural values”. He felt they were missing context. Jade noted that this was a scene setting chapter. Matiu believed it should be giving effect to mana whenua values, or perhaps Māori values.
- Jade said she would circulate the entire chapter
- There was a discussion on the Mana Whenua Chapter Endorsement slide
- Cristal questioned if Mana Whenua was the same as Tangata Whenua. Noted tangata whenua have not had input yet and that tangata whenua captures all that don't identify as mana whenua.
- Richard questioned the point about the review of historical accounts by mana whenua. He felt that the review should ensure that Wellington, Lower Hutt and Upper Hutt history was the same, that it should be a standardised account. Jade noted that this was an opportunity to get this right.
- There were discussions on the various SASM narratives.
- On Paihoro Pā, Cristal noted the need to consider the practicality of the 10m buffer as the exact location is a mystery. Richard felt it should be called Parihoro. Matiu said it would be good to expand the buffer zone, but was not sure what that would mean in practice, and that this site does not hold a lot of cultural integrity for mana whenua.
- On Motutawa Pā, Cristal noted she had expanded the description with a bit more narrative. The star on the map is likely where the location is, noted that river routes have changed over time.
- On Te Ahi a Monono, Cristal noted she had added a red circle to the historical map as a reference point.
- On Te Upoko o te Poaka, Cristal noted the 50m buffer zone is quite wide and was not sure what developments were already there. Matiu believed it was most likely a headland and doubted it was named after an ancestor “Poaka”.
- Holly Houppapa arrived 5:20pm.
- On Waiwhetu Pā, Cristal noted there was no map. Richard knows where the map is. Cristal noted that the 100m buffer shows that the pā was connected to the hapu or iwi. Richard asked if there was any reference to the Census of 1842, which would show the number of people, etc.

- On Ngau Matau, Cristal asked if this was a site for certain hapu groups or iwi. Richard believes the entire bay would have been utilised by Waiwhetu.
 - On Orongorongo Pā, Cristal noted she had been unable to connect the site with a particular discovery as the area is so big and steep. She wondered how wide the buffer zone should be without having a precise location. Richard said an archaeologist had been to the site. He questioned where the pits were, and thought if they had been found they would have been registered. Cristal noted she had examined the records and could not find any information.
 - On Korokoro Bush, Cristal noted she had added an historical map for review. Noted that there were several Korokoro sites on the list (Korokoro Stream Bush and Korokoro Recreation Reserve). Matiu noted it was all Korokoro te Mana. Cristal agreed she would link them up.
 - On Dendroglyphs, Cristal noted she had found the map from a New Zealand archives website. Noted that it shows where the trees are. There is a grove of five trees with carvings. She has added some context in the description. Richard said an archaeologist should view the site. Matiu noted there was an issue with the District Plan as to how much information should be included. Jade said it might be worth testing how much information is disclosed. Richard said that if the trees were on a private block there might be a need for tighter restrictions. Matiu questioned if too many restrictions might be too limiting.
-
- There was a discussion on the SASM Categorisation Endorsement slide.
 - Cristal noted the categories put a te ao Māori lens for the public when reading the district plan.
 - Matiu had no issues with the categorisations used, but wanted to ensure the mechanism applied is the same as in Wellington City and Upper Hutt.
 - Jade said it might be useful to see Wellington City's categorisation method.
 - Cristal noted the categories are not ranks, that they are all important in different ways.
 - Matiu asked if there was a sliding scale. Cristal said that there was, for example with Wāhi Tupuna and Wāhi Tapu, there were matters where discretion can be applied.
-
- There was a discussion on the SASM – Initial draft rules slide, particularly with the points around matters of discretion.
 - Cristal noted that the matters of discretion are driven from the Resource Management Act. The bullet point "Any other relevant matter" gave room for a definition. We could choose to require a Cultural Impact Assessment (CIA) or written approval. Cristal also noted that accidental discovery protocol was a matter of discretion.
 - Jade said that we can draft the matters of discretion, but wondered how Mana Whenua would be remunerated for costs associated with reviewing impacts. She

noted that a framework could be formulated to determine which activities are permitted on each site.

- Richard left 6:03pm.
- There was a discussion on the Maori Purpose Zones (MPZ) slide.
- Cristal said the title was not clear and didn't incorporate all the values. Suggested calling them "Marae Purpose Zones" or "Mana Whenua Purpose Zones".
- Jade said some marae, like Wainuiomata, liked the title "Community Iwi Interest Areas" or "Marae Purpose Zones".
- There was discussion on the "Papakāinga Definition examples" slide
- Jade asked if the Papakainga chapter was going to be for Hutt City.
- Cristal noted a need to get the definitions right.
- Jade noted that direction on this will be needed at some point.
- Cristal concluded by noting she was happy to take questions on email.
- Matiu is anxious to work on the SASMs as quickly as possible.

Actions:

- Jade agreed to follow up with Morrie Love
- Jade to circulate Strategic Directions Chapter
- Cristal to link up Korokoro Bush, Korokoro Stream Bush and Korokoro Recreation Reserve sites

Item 3 – Closing remarks, confirmation of actions, closing karakia

- Holly Houpapa led the closing karakia

The hui concluded at 6:20pm.



KAHUI HUI – JUNE 18TH 2024

DISTRICT PLAN PRESENTATION AGENDA:

1. SASM WRAP-UP – WHAT'S OUTSTANDING?
2. PAPA KĀINGA - OUTCOMES TO ACHIEVE TODAY
3. PAPA KĀINGA KŌRERO - WITH UPPER HUTT EXAMPLE

SASM WRAP-UP

- Morrie Love has provided some key input around finalising SASM's in the historic context.
- We still need confirmation on the presincts/buffers and Mapping to be finalised for each SASM
- Plan forward?

PAPAKAINGA - OUTCOMES TO ACHIEVE TODAY:

- Key goals/objectives for papakāinga through looking at Upper Hutt example
- Key issues/barriers to papakāinga (General)
- The DP can help with some of these barriers through appropriate rules applied

PAPAKAINGA

- Upper Hutt Papakainga Chapter walkthrough
 - see chapter attached.
 - are their policies and objectives a direction we could head in?
- General issues/barriers for papakāinga
 - see slide 6
- Papakainga options based on goals example
 - – see slide 7

UPPER HUTT PAPAKAINGA EXAMPLE

- Upper Hut Papakainga 'Definition'

'Papakāinga -

means housing and ancillary activities (including social, cultural, educational, recreational, and commercial activities) for tangata whenua on their ancestral land.'

- A focus on the key 'goals and objectives' - Refer to example Upper Hutt Chapter

- To enable tino rangatiratanga and Tikanga
- To reduce barriers to enable papakāinga
- To provide papakāinga where there is an ancestral connection/link to the whenua

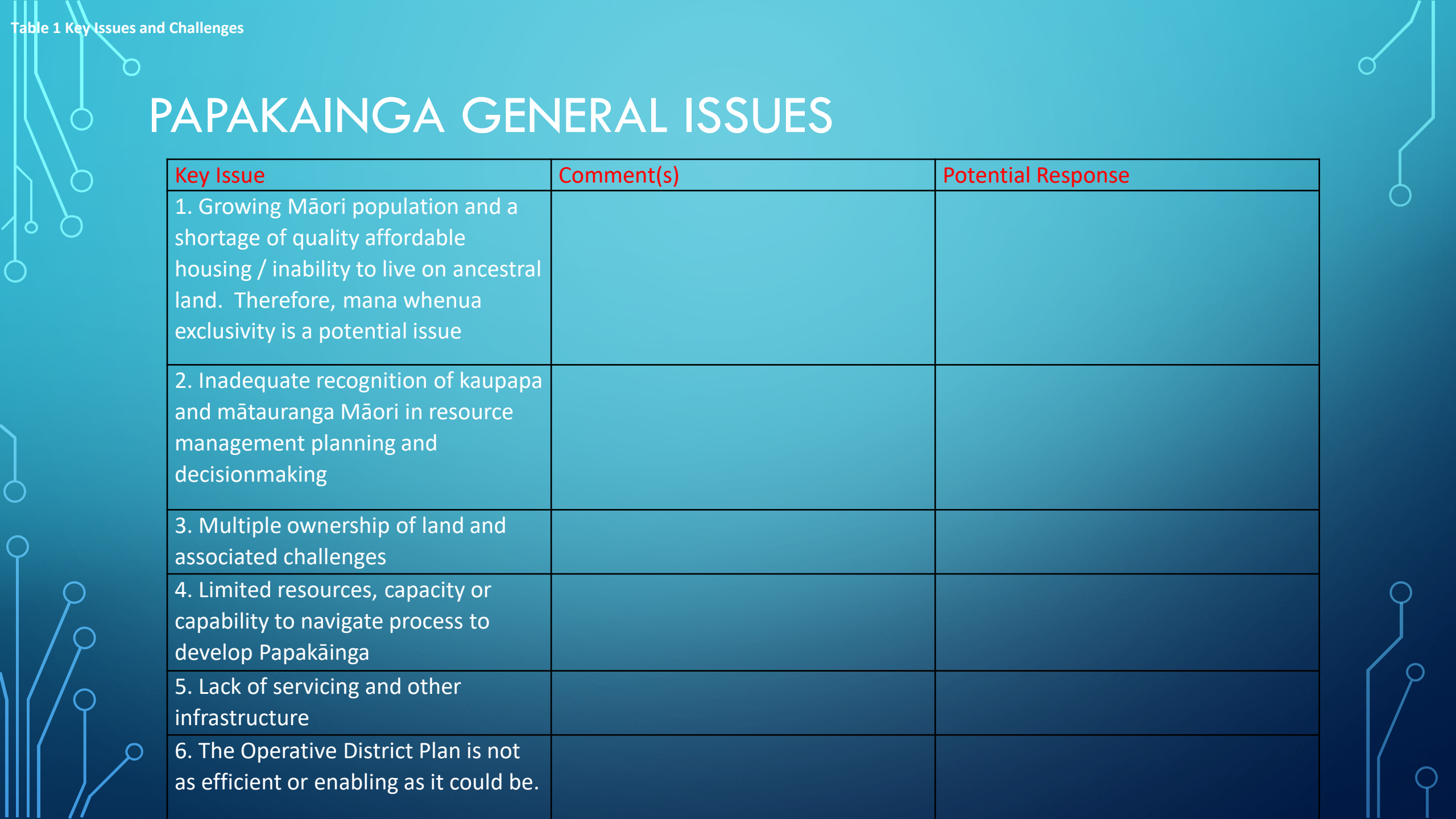


Table 1 Key Issues and Challenges

PAPAKAINGA GENERAL ISSUES

Key Issue	Comment(s)	Potential Response
1. Growing Māori population and a shortage of quality affordable housing / inability to live on ancestral land. Therefore, mana whenua exclusivity is a potential issue		
2. Inadequate recognition of kaupapa and mātauranga Māori in resource management planning and decisionmaking		
3. Multiple ownership of land and associated challenges		
4. Limited resources, capacity or capability to navigate process to develop Papakāinga		
5. Lack of servicing and other infrastructure		
6. The Operative District Plan is not as efficient or enabling as it could be.		

HIGH LEVEL PAKAINGA OPTIONS DISCUSSION - IF NO SPECIAL PURPOSE ZONE

- **Permitted activity** for Papakāinga development on Maori Freehold Land or Maori Customary land, where:
 - a Papakāinga Development Plan is provided - the land can be serviced for the proposed activities in accordance with Council's infrastructure standards (as confirmed by a suitably qualified engineer).
- **Restricted Discretionary activity** for Papakāinga development on General Land owned by Maori provided that:
 - the development would otherwise comply with the permitted activity controls; and - an ancestral link to the land has been identified OR the land is the subject of proceedings before the Maori Land Court to convert the land to Maori freehold land.
- **Discretionary activity** for Papakāinga development on all other land (with potential for NonComplying activity status within the (Conservation) Zones).

PK — Papakāinga

Background

The purpose of the Papakāinga Chapter is to assist **tangata whenua** in the development and use of **papakāinga** on their **ancestral land**. **Ancestral land** is land that belonged to **tipuna/tupuna**. It was a base upon which the **hapū** was nurtured and was handed down in succession through generations by continuous occupation. This is known as **ahi kā** or **ahi kā roa**. In the context of the District Plan, **ancestral Māori land** includes land held under the Te Ture Whenua Māori Act 1993, Māori customary land, Māori freehold land, and general title land owned by Māori.

It is recognised that **tangata whenua** face barriers to developing and using their **land** in the way that fits into the principle of **Tino Rangatiratanga**, and that this is different to **land** held in European title. The emergence of these barriers can be linked to the process of **land alienation**. This process occurred alongside the introduction by the Crown of a system of **land tenure** that individualised title to **land** in a manner that did not provide for the communal approach that underpinned Māori institutions, including Māori decision-making around the traditional use and development of **land**. Over time, this has contributed to the fragmentation and loss of **land** owned by **tangata whenua**, and created barriers to the development of the **land** that does remain in the ownership of **tangata whenua**.

The status of **Māori land** held under Te Ture Whenua Māori Act 1993 creates unique ownership issues, demonstrating the need for **Māori land** to be treated differently to **land** under European title. The costs associated with obtaining approval for **papakāinga** development from **Council** and other organisations are an issue for **tangata whenua**. The provisions in this Chapter seek to reduce the barriers that **tangata whenua** face in the development of **papakāinga** on their **ancestral land**.

Papakāinga developments are developments led by Māori landowners on their **ancestral land**. These developments reconnect Māori to their **land**. **Papakāinga** development provides a pathway to sustain the social, economic and cultural well-being of **tangata whenua**. **Papakāinga** developments include housing and associated activities such as social, cultural, educational, recreational and commercial activities.

This Chapter contains the provisions that provide for the development and use of **papakāinga** by **tangata whenua** on **land** where there is a **whakapapa** or ancestral connection. In addition to providing for **papakāinga** through these provisions, the **Council** is committed to working actively with **tangata whenua** on the development of **papakāinga** through the range of other strategies and plans that it prepares and implements (including the Long Term Plan and Infrastructure Strategy).

The Objectives and Policies, rules and standards contained within this Chapter apply to **papakāinga** throughout the **City**. **Papakāinga** is specifically provided for within the following zones:

1. The General Residential Zone;
2. The High Density Residential Zone
3. The General Rural Zone;
4. The Rural Production Zone;
5. The Rural Lifestyle Zone;
6. The City Centre Zone;
7. Town Centre Zone
8. Local Centre Zone;
9. Neighbourhood Centre Zone; and
10. Mixed Use Zone.

Objectives

PK-01 Papakāinga — Papakāinga are a Taonga

To provide for traditional **papakāinga**, which are a **taonga** that:

1. empower and enable **tangata whenua** to live on their **ancestral land**;
2. provide for **tangata whenua** to maintain and enhance their traditional and cultural relationship with their **ancestral land**; and
3. are developed and used in accordance with **tikanga Māori**, while recognising that **papakāinga** may develop their own **tikanga**.

PK-02 Papakāinga — Kia ora te mauri o te Whānau (Māori living as Māori)

Oranga is central to a thriving **whānau/hapū/iwi**. **Tangata whenua** are supported to ensure they can thrive as a Māori community living on and around their **papakāinga**.

To provide for **papakāinga** development that achieves:

1. a place where **kaupapa** and **Tikanga Māori** are in the ascendant;
2. affordable, warm, dry and safe housing for **tangata whenua**;
3. security of tenure, connection and participation for **tangata whenua** in their community; and
4. access to the services needed by **tangata whenua** to sustain their housing.

PK-03 Papakāinga — Provide for the sustained occupation of ancestral land

To provide for the sustained occupation of **ancestral land** by **tangata whenua**, through **papakāinga** development that provides for the **land** to be held and managed for the benefit of current and future generations

PK-04 Papakāinga — Provide for the development of land owned by Tangata Whenua

To provide for the connection between **tangata whenua** and their **ancestral land** through providing for the development of **papakāinga** on **land** owned by **tangata whenua**.

PK-05 Papakāinga — Working in partnership with Tangata Whenua to exercise their Tino Rangatiratanga

To work in partnership with **tangata whenua** to exercise their **tino rangatiratanga** through the development of **papakāinga**, by providing maximum flexibility for **tangata whenua** to develop and live on their **ancestral land**, within the limitations of the site.

PK-06 Papakāinga — Increasing the visibility of Tangata Whenua through the design of papakāinga

To increase the visibility of **tangata whenua** through **papakāinga** design that is led by **tangata whenua** and guided by **tikanga Māori**.

PK-07 Papakāinga — Implementing Te Ao Māori and demonstrating Kaitiakitanga in papakāinga development

To protect and enhance ecological, cultural and environmental and indigenous values through the design, development and use of **papakāinga**.

Policies

PK-P1 Providing for papakāinga on Māori owned land

Papakāinga will be:

1. provided for on **land** held under Te Ture Whenua Māori Act 1993; and
2. allowed on **general title land** where it can be demonstrated that there is a **whakapapa** or ancestral connection to the **land**, and the **land** will remain in Māori ownership.

PK-P2 Papakāinga development to be led by Tangata Whenua

The design and development of papakāinga will be led by tangata whenua.

PK-P3 Location, extent and design of papakāinga

The location, extent and design of papakāinga, including extensions to existing papakāinga, will be guided by kaupapa Māori in accordance with tikanga Māori.

PK-P4 Maximum scale of papakāinga development

The maximum intensity and scale of papakāinga development will be determined by the limitations of the site, including:

1. adequate provision of access on-site or off-site infrastructure to serve the papakāinga; and
 2. adverse effects on adjoining properties and the environment are avoided, remedied or mitigated;
- while recognising that papakāinga may contain activities of a character, scale, intensity or range that are not provided for in the surrounding area.*

PK-P5 Non-residential aspects of papakāinga

Social, cultural, educational, recreation and commercial activities will be provided for as part of a papakāinga, where they:

1. are consistent with tangata whenua aspirations for the papakāinga; and
2. are of a scale, character and intensity that are consistent with kaupapa, kawa and tikanga Māori.

Note: refer to the commercial and mixed use chapters for objectives and policies on commercial activities outside of commercial and mixed use zones.

PK-P6 Papakāinga Design Guides and Development Plans

The Council will actively partner with tangata whenua to prepare papakāinga design guides that are clearly underpinned by kaupapa Māori. The guidelines should draw on traditional land use and other environmental features distinctive to the takiwā. As an ecosystem it should give expression to the whānau/hapū/iwi traditional papakāinga.

Tangata whenua will be encouraged to prepare development plans for papakāinga that are consistent with these design guides.

Notes:

1. Where these Objectives and Policies are relevant to the consideration of a resource consent application, the Council will seek advice from the relevant iwi authority and will rely on this advice. The matters that Council will seek advice from iwi authorities on include:
 - a. where the papakāinga is on general title land, whether the applicant has demonstrated a whakapapa or ancestral connection to the land;
 - b. any other matter related to tikanga Māori.
2. Subject to the requirements of section 33 of the Resource Management Act 1991, the Council is able to transfer its powers to the relevant iwi authority for the rohe in which the land is located.
3. Provisions in other chapters of the Plan may also be relevant.

Rules

Zone Rules and District-wide matters

Papakāinga shall comply with the rules within the relevant zone chapter for buildings and structures within proximity to high voltage (110kV or greater) electricity transmission lines, and shall comply with all relevant permitted activity standards in the District-wide matters of the Plan as listed below:

District-wide matters
TEMP - Temporary Activities
SIGN - Signs
EW - Earthworks
NATC — Natural Character
DC — Development Contributions
HH - Historical Heritage
TREE - Notable Trees
UTG - Urban Tree Groups
ECO - Ecosystems and Indigenous Biodiversity
NFL - Natural Features and Landscapes
PA — Public Access
ASW - Activities on the Surface of Water
NU — Network Utilities

REG - Renewable Energy
TP — Transport and Parking
NOISE - Noise
NH - Natural Hazards
CL — Contaminated Land
HS - Hazardous Substances
WM — Waste Management
SUB - Subdivision
AIR - Air
LIGHT — Light

Activities Tables

Permitted Activities		Zones
PK-R1	<p>Papakāinga on land held under Te Ture Whenua Māori Act 1993 where:</p> <ol style="list-style-type: none"> Any building must comply with the relevant zone standards for building height, height in relation to boundary, yard setbacks and building coverage where specified in the relevant zone chapter. The gross floor area of all commercial activities must not exceed the lesser of 20% of the area of the subject site, or 500m². 	<p>PER</p> <p>General residential High density residential General Rural Rural production Rural lifestyle Neighbourhood centre Local centre Mixed use Town centre City centre</p>

Restricted Discretionary Activities		Zones
PK-R2	<p>Papakāinga on general title land where:</p> <ol style="list-style-type: none"> The applicant is a member of Ngāti Toa Rangatira, Port Nicholson Block Settlement Trust, Wellington Tenth Trust, or Palmerston North Māori Reserve Trust. <p>Council will restrict its discretion to, and may impose conditions on:</p> <ol style="list-style-type: none"> Whether the applicant has demonstrated their whakapapa or ancestral connection to the land; Evidence of appropriate legal mechanism(s) to ensure that land is maintained in Māori ownership. The matters contained in the Code Civil Engineering Works. The matters contained in the Medium and High Density Design Guide in Appendix 1. <p>Restriction on notification: Public notification of an application for resource consent under this Rule is precluded.</p> <p>Notes:</p> <ol style="list-style-type: none"> For resource consent applications under this rule, the Council will seek advice from the relevant iwi authority and will rely on this advice. The matters that Council will seek advice from iwi authorities on include: <ol style="list-style-type: none"> where the papakāinga is on general title land, whether the applicant has demonstrated a whakapapa or ancestral connection to the land; and any other matter related to tikanga Māori. 	<p>RDIS</p> <p>General residential High density residential General Rural Rural production Rural lifestyle Neighbourhood centre Local centre Mixed use Town centre City centre</p>

Discretionary Activities		Zones
PK-R3	<p>Papakāinga on land held under Te Ture Whenua Māori Act 1993 where compliance is not achieved with one or more of the standards under rule PK-R1.</p> <p>Restriction on notification: Except where compliance with rule PK-R1 standard (2) is not met, public notification of an application for resource consent under this rule is precluded.</p>	<p>DIS</p> <p>General residential High density residential General Rural Rural production Rural lifestyle City centre Town centre Local centre Neighbourhood centre Mixed use</p>
PK-R4	<p>Papakāinga on general title land where compliance is not achieved with one or more of the permitted activity standards set out under Rule PK-R1.</p> <p>Restriction on notification Except where compliance with rule PK-R1 standard (2) is not met, public notification of an application for resource consent under this Rule is precluded.</p> <p>Notes:</p> <ol style="list-style-type: none"> For resource consent applications under this rule, the Council will seek advice from the relevant iwi authority and will rely on this advice. The matters that Council will seek advice from iwi authorities on include: <ol style="list-style-type: none"> where the papakāinga is on general title land, whether the applicant has demonstrated a whakapapa or ancestral connection to the land; and any other matter related to tikanga Māori. 	<p>DIS</p> <p>General residential High density residential General Rural Rural production Rural lifestyle City centre Town centre Local centre Neighbourhood centre Mixed use</p>

From: [Marie-Louise Labuschagne](#)
To: [Tim Johnstone](#)
Subject: RE: [EXTERNAL] Sites or Areas of Significance to Maori
Date: Friday, 7 March 2025 2:53:09 pm
Attachments: [image001.png](#)
[ATT00001.png](#)

Ownership from Rates,

“Current Use Text” (which I used to split the private properties into different types) is from QV.

Marie-Louise Labuschagne
Senior Geospatial Analyst

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010
P: 04 570 6840 **M:** [REDACTED] **W:** www.huttcity.govt.nz



From: Marie-Louise Labuschagne
Sent: Friday, 7 March 2025 2:52 PM
To: Tim Johnstone <Tim.Johnstone@huttcity.govt.nz>
Subject: RE: [EXTERNAL] Sites or Areas of Significance to Maori

Yes.

From: Tim Johnstone <Tim.Johnstone@huttcity.govt.nz>
Sent: Friday, 7 March 2025 2:38 PM
To: Marie-Louise Labuschagne <Marie-Louise.Labuschagne@huttcity.govt.nz>; John Floyd <John.Floyd@huttcity.govt.nz>
Subject: RE: [EXTERNAL] Sites or Areas of Significance to Maori

Thanks Marie-Lou

Am I right the source of this information as based on out rates info?

Tim Johnstone
Head Of Planning

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010
P: M: [REDACTED] **W:** www.huttcity.govt.nz



From: Marie-Louise Labuschagne <Marie-Louise.Labuschagne@huttcity.govt.nz>
Sent: Friday, 7 March 2025 1:45 pm
To: Tim Johnstone <Tim.Johnstone@huttcity.govt.nz>; John Floyd <John.Floyd@huttcity.govt.nz>
Subject: RE: [EXTERNAL] Sites or Areas of Significance to Maori

Hi Tim

Here's a table with the affected properties split out into types. Your team can decide if they want to ignore the car parks and/or the vacant lots, or if they want to group e.g. all the Residential types together.

Attached is the spreadsheet with details of all the properties affected.

Property type	Property Count	Cat1 & Cat2	Cat2	Cat3	Cat2 & Cat3
Public	110	4	79	23	4
Private Residential	607		449	158	
Private Residential (car park)	36		35	1	
Private Residential (vacant)	18	1	5	12	
Private Commercial	140	2	58	80	
Private Commercial (car park)	16		15	1	
Private Commercial (vacant)	6	1	2	3	
Private Industrial	279	2	271	2	4
Private Industrial (vacant)	15		15		
Private Other	60	5	44	10	1
Private Other (parking)	8		2	6	
Total:	1295	15	975	296	9

Public land:

- Department Of Conservation
- Greater Wellington Regional Council
- Her Majesty The Queen
- Hutt City Council
- Housing New Zealand
- New Zealand Transport Agency
- NZ Historic Places Trust
- Roman Catholic Archbishop of Archdiocese Of Wellington
- Transit New Zealand Limited
- Transpower NZ Ltd
- Wellington Regional Council

Cheers

Marie-Lou

Marie-Louise Labuschagne

Senior Geospatial Analyst

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010

P: 04 570 6840 **M:** [REDACTED] **W:** www.huttcity.govt.nz



From: Tim Johnstone <Tim.Johnstone@huttcity.govt.nz>

Sent: Wednesday, 5 March 2025 3:46 PM

To: Marie-Louise Labuschagne <Marie-Louise.Labuschagne@huttcity.govt.nz>; John Floyd <John.Floyd@huttcity.govt.nz>

Subject: FW: [EXTERNAL] Sites or Areas of Significance to Maori

Hi Marie-Louise and John

See info requested by Chris Bishop below.

Are you able to advice on:

- The total number of sites that are subject to the SASM overlay
- A more detailed breakdown of the number of sites in each of the Category 1, 2 and 3 areas
- And what the split is between public and private sites.

Tim Johnstone

Head Of Planning

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010

P: **M:** [REDACTED] **W:** www.huttcity.govt.nz



From: Jo Miller <Jo.Miller@huttcity.govt.nz>

Sent: Tuesday, 4 March 2025 10:09 pm

To: Tim Johnstone <Tim.Johnstone@huttcity.govt.nz>

Cc: Charlotte Parish <Charlotte.Parish@huttcity.govt.nz>

Subject: Fwd: [EXTERNAL] Sites or Areas of Significance to Maori

Hi Tim. Please can you advise ? Thanks Jo

Ngā mihi nui

Jo Miller

Tumu Whakarae
Chief Executive

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010, New Zealand

W: www.huttcity.govt.nz



Begin forwarded message:

From: Chris Bishop <Christopher.Bishop@parliament.govt.nz>
Date: 4 March 2025 at 10:04:54 PM NZDT
To: Campbell Barry <Campbell.Barry@huttcity.govt.nz>, Jo Miller <Jo.Miller@huttcity.govt.nz>
Cc: Office of Chris Bishop MP <Chris.BishopMP@parliament.govt.nz>
Subject: [EXTERNAL] Sites or Areas of Significance to Maori

Dear Campbell (cc Jo)

I am emailing in my Hutt South MP capacity regarding some Council correspondence I have seen from constituents relating to the District Plan Review.

The letter from the Council says that the constituent's land has been identified as a Site or Area of Significance to Maori (SASM) with immediate legal effect, pursuant to the RMA.

The letter then says that areas of SASM will be subject to new rules, objectives and policies to manage the effects of subdivision, land use and development.

The letter then says the constituent can see the proposed plan online as well as the various new rules. However finding those rules is very difficult and confusing.

I have to say I think the letter is grossly inadequate, being vague, unclear and lacking specificity in particular about what the next steps are in the proposed plan. It reminds me of the SNA debate in 2018.

I also have a couple of questions.

First, how many private homes in the Hutt are now subject to SASM requirements? I

see online within that there are three categories within SASM, with controls on the land in varying orders of intensity. A breakdown of sites in Category 1, 2 and 3 would be good, plus how many are privately owned and publicly homed.

Second, how does this compare to the situation now? The website says SASM are protected now, but it seems like this is a large increase – am I right?

Thanks

Chris

From: [Jo Miller](#)
To: [Chris Bishop](#)
Cc: [Office of Chris Bishop MP](#); [Campbell Barry](#); [Tim Johnstone](#)
Subject: RE: [EXTERNAL] Sites or Areas of Significance to Maori
Date: Tuesday, 11 March 2025 2:04:35 pm
Attachments: [image001.png](#)
[ATT00001.png](#)
[SASM Information Sheet.pdf](#)
[Sites of Significance to Maori in the Operative District Plan.pdf](#)
[SASM in the Proposed District Plan.pdf](#)

Kia ora Chris,

Thank you for your comments and questions in your email dated 4 March. I have discussed your enquiry with our Head of Planning Tim Johnstone (copied in) and respond as follows. Please do get in touch if you have further queries.

In response to your comments on the rules being difficult and confusing, and that the letter sent to residents was inadequate and unclear, I respond as follows:

- The attached sheet provides additional information. This is available on our website, in our hubs and can be found here along with more information about the proposed Sites or Areas of Significance to Māori: [Sites and Areas of Significance to Māori | Hutt City Council](#)
- Our Policy Planning team is available by email and phone to respond to any questions people may have about the proposed plan: district.plan@huttcity.govt.nz or via the contact centre on (04) 570 6666.
- On 4 December 2024 Hutt City Council approved the Proposed District Plan for notification in accordance with Schedule 1 of the RMA. This means that changes to the proposed plan can now only be made following the Schedule 1 process, i.e. through the formal submission and hearings process.
- There is still plenty of opportunity for people to have their say on what's in the proposed plan. They can support what's proposed and / or raise any concerns through the submission process: <https://haveyoursay.huttcity.govt.nz/proposed-district-plan>
- As you will be aware, the consultation process for the Proposed District Plan is set by the Resource Management Act, and this requires a comprehensive public consultation process, including a public hearing process where anyone who makes a submission can be heard by an independent hearing panel.
- Council is also providing the services of an independent Friend of Submitter who can be contacted for advice and help on how to prepare a submission and participate in this process. These details can be shared with anyone enquiring - Emily Bayliss Friend of Submitters: 021 0843 5559, fos@baylissconsulting.co.nz.

Here is the information that you have requested in your email:

1 - How many private homes in the Hutt are now subject to SASM requirements? A breakdown of sites in Category 1, 2 and 3 would be good, plus how many are privately owned and publicly homed.

Response:

Property type	Property Count	Cat1 & Cat2	Cat2	Cat3	Cat2 & Cat3
Public	110	4	79	23	4

Private Residential	607		449	158	
Private Residential (vacant)	18	1	5	12	
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Private Industrial	279	2	271	2	4
Private Industrial (vacant)	15		15		
Private Other	60	5	44	10	1
Total:	1235	15	923	288	9

Note 1: the above information is based on the rates information / classification.

Note 2: public land has been defined based on the list provided at this end of the response.

2- How does this compare to the situation now? The website says SASM are protected now, but it seems like this is a large increase.

Response:

- Yes there is an increase in the number of protected SASM from the Operative District Plan to the Proposed District Plan.
- There are 24 sites in the Operative District Plan (see list attached).
- There are 59 sites and areas in the Proposed District Plan (see schedule attached).
- It is noted that the current District Plan became operative in 2004, and this is the first time that the SASMs have been reviewed since then.
- As you will be aware, there is a strong statutory and policy context to identifying and protecting sites and areas of significance to Māori from the RMA and Wellington Regional Policy Statement.
- Below is a table that sets out what has been categorised as public land.

Public land:		
Department Of Conservation		
Greater Wellington Regional Council		
Her Majesty The Queen		
Hutt City Council		
Housing New Zealand		
New Zealand Transport Agency		
NZ Historic Places Trust		
Roman Catholic Archbishop of Archdiocese Of Wellington		
Transit New Zealand Limited		
Transpower NZ Ltd		
Wellington Regional Council		

Thanks again Chris. Please come back to us on this if you have any questions.

Ngā mihi nui

Jo Miller

Tumu Whakarae
Chief Executive

Hutt City Council, 30 Laings Road, Hutt Central, Lower Hutt 5010, New Zealand

W: www.huttcity.govt.nz



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From: Chris Bishop <Christopher.Bishop@parliament.govt.nz>

Sent: Tuesday, 4 March 2025 10:05 pm

To: Campbell Barry <Campbell.Barry@huttcity.govt.nz>; Jo Miller <Jo.Miller@huttcity.govt.nz>

Cc: Office of Chris Bishop MP <Chris.BishopMP@parliament.govt.nz>

Subject: [EXTERNAL] Sites or Areas of Significance to Maori

Importance: High

Dear Campbell (cc Jo)

I am emailing in my Hutt South MP capacity regarding some Council correspondence I have seen from constituents relating to the District Plan Review.

The letter from the Council says that the constituent's land has been identified as a Site or Area of Significance to Maori (SASM) with immediate legal effect, pursuant to the RMA.

The letter then says that areas of SASM will be subject to new rules, objectives and policies to manage the effects of subdivision, land use and development.

The letter then says the constituent can see the proposed plan online as well as the various new rules. However finding those rules is very difficult and confusing.

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I also have a couple of questions.

First, how many private homes in the Hutt are now subject to SASM requirements? I see online within that there are three categories within SASM, with controls on the land in varying orders of intensity. A breakdown of sites in Category 1, 2 and 3 would be good, plus how many are privately owned and publicly homed.

Second, how does this compare to the situation now? The website says SASM are protected now, but it seems like this is a large increase – am I right?

Thanks

Chris

Sites and Areas of Significance to Māori

Information Sheet

The Proposed Lower Hutt District Plan is open for submissions until 5pm on 4 April 2025. You can find out more at:

<https://haveyoursay.huttcity.govt.nz/proposed-district-plan>

The District Plan is the rulebook for land use and development that helps us manage infrastructure constraints and natural hazards, respond to climate change and protect the environment and our historic and cultural taonga. It sets out what is permitted and where, and what needs resource consent.

The Proposed District Plan includes a new chapter on Sites and Areas of Significance to Māori. This information sheet is designed to assist you in understanding more about Sites and Areas of Significance to Māori and how they may relate to your property.

What are Sites and Areas of Significance to Māori?

Sites and Areas of Significance to Māori (or SASMs) are important places that connect significantly to cultural traditions, history or identity for Mana Whenua.

SASMs can include sacred sites and areas, such as burial sites, urupā/cemeteries, battle sites, former kāinga/villages and pā sites, Māori reserves, significant maunga/mountains, nohoanga/campsites and important mahinga kai/food gathering areas, including waterways.

Why are Sites and Areas of Significance to Māori included in the Proposed District Plan?

Recognising and providing for protection of historic heritage a matter of national importance under the Resource Management Act. Many SASMs are significant due to their historic heritage values.

The Resource Management Act and the Wellington Regional Policy Statement require Hutt City Council to identify and protect sites and areas that are culturally important to Mana Whenua.

How were Sites and Areas of Significance to Māori identified?

An extensive amount of work has been undertaken to identify and recognise the important sites and areas in the Proposed District Plan.

Some sites were already listed in the existing District Plan. These were mainly based on known archaeological sites sourced from information provided by Heritage New Zealand Pouhere Taonga and the New Zealand Archaeological Association, or were well known urupā/cemeteries.

New sites and areas have been identified based on knowledge and records held by Council and representatives of Mana Whenua.

Where are Sites and Areas of Significance to Māori located?

Mana Whenua have historical and ongoing cultural connections with land and waterways throughout the region. Consequently, there are sites and areas of significance throughout Lower Hutt.

Some areas of Lower Hutt have been developed on, or near to locations of former pā and kāinga. As a result, there are a number of sites and areas of significance identified in the urban areas of the city.

Sites and areas have also been identified on public conservation land, in coastal locations and rural areas.

While some sites are identified and listed in the existing District Plan, they were not mapped extensively, and many landowners may not have been aware of their locations or existence.

All of the sites and areas of significance identified by Mana Whenua have now been mapped in the Proposed District Plan.

Schedule 6 of the Proposed District Plan lists all SASMs that have been identified and provides information about each of them.

What rules apply to Sites and Areas of Significance to Māori?

The new rules are based on categories of the scheduled sites and areas, as shown in the table below.

Category 1	Pā, kāinga, urupā and other sites or areas which have a high level of certainty and significance.
Category 2	Pā, kāinga, urupā and other sites or areas that are significant, however their location may be less certain or they may not be as significant as those sites and areas listed in Category 1.
Category 3	Sites or areas of significance that are important to acknowledge, but where subdivision, land use, and development is generally appropriate.
Ngā Awa o te Takiwā	Water bodies and their margins.

For Category 1 sites and areas, resource consent will be required for undertaking certain earthworks and land disturbance, for new subdivisions, and for some types of new development. New buildings, and additions and alterations to existing buildings, would be permitted if less than 200m².

The rules for Category 2 sites and areas are similar to the above except that land disturbance is permitted as long as the accidental discovery protocol process is followed.

The resource consent process will involve assessing the effects of the proposal on the values of the sites and areas of significance to Māori.

If resource consent is required, engagement with the relevant iwi authority is encouraged as, on viewing the specific details of your proposal, they may be able to confirm that your proposed activity will not impact the cultural values associated with the site.

For Category 3 sites and areas, there are no specific rules. These SASMs have been identified to inform landowners and the general public of their cultural significance.

In addition to land of significance to Māori, waterways have also been identified as significant to Mana Whenua. The Proposed District Plan includes rules that would manage the potential impacts of land use and development within the margins or waterways, including through resource consent requirements for earthworks, indigenous vegetation removal and new buildings and structures.

Please note that some sites may also trigger rules under the Heritage New Zealand Pouhere Taonga Act 2014. Under this Act it is unlawful for any person to modify or destroy, or cause to be modified or destroyed, the whole or any part of an archaeological site without the prior authority of Heritage New Zealand Pouhere Taonga. You can find more information here: <https://www.heritage.org.nz/archaeology/archaeological-authorities>

Rules having immediate legal effect

Because SASMs are a type of historic heritage, the Resource Management Act states that the rules associated with them have immediate legal effect (i.e. need to be considered) from the time the Proposed District Plan was notified. This does not affect existing activities and buildings which have existing use rights under the Resource Management Act.

Sites of Significance to Maori Culture

LOCATION		CULTURAL SIGNIFICANCE
1.	Connolly Street <i>Located on the eastern bank of the Hutt River at the present site of the Lower Hutt Substation, Connolly Street.</i>	Marae-nuka Pa. A temporary pa built by Chief Taringa-kuri soon after settlers arrived.
2.	Days Bay (Oruamotoro)	Remains of old village sites .
3.	Days Bay (Oruamotoro)	Urupa (burial ground).
4.	Hikoikoi Reserve <i>Located west of the mouth of the Hutt River.</i>	Hikoikoi Pa. A former stockaded village.
5.	Hutt Park Road & Gracefield Road <i>Located on the end of a projecting spur from Puke-atua ridge, and below the existing Wainui-o-mata Road.</i>	Ngutu-ihe Pa.
6.	Jackson Street (eastern end) <i>Located on the west side of the Hutt River near the Waione Street (Pipe) Bridge.</i>	Paetutu kainga (open village). Originally built as a fortified pa on an island surrounded by swamp, later became an open village on firm ground.
7.	Korokoro <i>Located on a ridge west of the mouth of the Korokoro Stream.</i>	Te-Raho-o-te Kapowai (hills).
8.	Lowry Bay (Whio-rau) & York Bay	Old village sites .
9.	Point Arthur <i>Located on the eastern mainland shore opposite Ward Island.</i>	Korohiwa Pa. Remains of a fortified pa.
10.	Puketirotiro Peak <i>Puketirotiro Peak is in the Maungaraki Range, on the west side of Maungaraki Road, above Petone Railway Station. It is now identified by a trig station.</i>	Native lookout point.
11.	Seaview Road	Urupa (burial ground).
12.	Singers Road <i>Located on the Western Hills north of Petone Railway Station, on or near Singers Road.</i>	Te-upoko-o-te Poaka (a hill top site).
13.	Singers Road <i>Located on a spur up the rugged gully of the Korokoro Stream.</i>	Te Ahi-parera. Possibly an old earthworks pa.
14.	Te Puni Street	Te Puni Pa.
15.	Te Puni Street <i>Located on the eastern side of Te Puni Street, Petone, and a short distance north of The Esplanade.</i>	The urupa (burial ground) of the Te Puni family.
16.	The Esplanade <i>Near Te Puni Street.</i>	Pito-one Pa. A former stockaded village.
17.	The Esplanade	Urupa (burial ground).
18.	Wainuiomata & Orongorongo Rivers <i>Located approximately half-way between the Wainui-o-mata and Orongorongo Rivers.</i>	Te-Raina. A former fortified village.
19.	Waiwhetu Stream <i>The pa was situated on a sandy spit of land at the mouth of the Wai-whetu Stream, on the eastern side. A cemetery now marks the site on which the pa stood.</i>	Waiwhetu Pa site (before Waiwhetu Marae moved to Puketapu Grove).
20.	Waiwhetu Stream <i>Near the mouth of the Stream.</i>	Owhiti Pa.
21.	Matiu/Somes Island	Te Moana-a-Kura Pa
22.	Pencarrow Head vicinity	Pa Site from Archaeological Appendix
23.	Pencarrow Head vicinity	Pa Site from Archaeological Appendix
24.	North of Turakirae Head	Pa Site from Archaeological Appendix

SCHED6 - Sites and Areas of Significance to Māori

Pito One Precinct (category 2)

The Pito One precinct is one of the most significant areas for Mana Whenua in the region and it holds considerable cultural importance for Māori, as well as high historical value for the community.

It was on the foreshore at Pito One where the Rangatira Te Puni and Te Wharepouri met William Wakefield and the New Zealand Company settlers when they arrived in the harbour in 1839. They were key figures in the negotiations with Wakefield and the NZ Company in the Port Nicholson Block Purchase and the relationship between Te Puni and Wakefield was instrumental in the establishment of Wellington.

The precinct contains several notable sites and extends over the broader area that once comprised Pito One Pā.

Pito One Pā (category 2)

The pā was the home of the Rangatira Honiana Te Puni Kōkopu and the Te Āti Awa hapu of Ngāti Te Whiti, Ngāti Tawhirikura, Te Matehōu/Ngāti Hamua and some others. The wider environs of the pā extended along the shore from the Korokoro Stream in the west in an area bounded by present-day Victoria Street in the east and Jackson Street in the north.

In 1849 the pā was reported to contain 24 buildings within four palisaded compartments with a further two buildings outside the palisade to the north. In the 1850 census it was noted that the pā had 25 acres of cultivations in wheat, maize, potatoes, kumara and other produce.

Pito-one Pā declined rapidly due to people returning to Taranaki in the 1850s and 1860s and the pressures of colonisation.

Pito One Pā (II) (category 2)

Located on present-day Jackson Street where Woolworths Supermarket is today this pā was smaller than the pā on the foreshore and was short-lived.

Te Puni Urupa (category 1)

Located at the southern end of Te Puni Street just before The Esplanade, the urupā is the last remnant of Pito One Pā. Prior to the development of the area the old section of the urupā extended east along the beach towards Victoria Street.

The urupā is the final resting place of many of the people of Ngāti Te Whiti and Ngāti Tawhirikura including the Rangatira Honiana Te Puni. The Ngāti Tama Rangatira Taringa Kuri (Te Kaeaea) was buried here by Te Āti Awa.

Honiana Te Puni Reserve — Korokoro Gateway (category 2)

Situated at the western end of The Esplanade, the reserve was vested in in the Trustees of the Port Nicholson Block Settlement Trust by section 60 of the Port Nicholson Block (Taranaki Whanui ki te Upoko o te Ika) Claims Settlement Act 2009.

The reserve is reclaimed land formed on the original shoreline that was in front of Pito One Pā.

East Harbour Precinct (category 2)

The southeastern coastline of Wellington Harbour, from Burdan's Gate to Baring Head and extending to the mouth of the Wainuiomata River, is rich in historic sites of significance to Māori. This area was part of the coastal route to the Wairarapa and was frequently travelled by various iwi and hapū as they moved in and out of the region. The last major migration of Māori along this route happened in 1835 when Te Āti Awa returned from Wairarapa to settle permanently around Te Whanganui a Tara.

The precinct features the nationally significant Lake Kohangapiripiri and Lake Kohangatera, their associated wetlands and the culturally significant dendroglyph (tree carvings).

Given the concentration of recognised sites and its historical value, the area has been designated as a precinct, with individual sites marked within it.

Parangarahu Pā (category 2)

Parangarāhu was an ancient pā of Ngāi Tara who had developed settlements along the Wellington coast from the earliest period of Māori Settlement.

Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later

usage.

Ōrua-Poua-Nui (category 1)

Orua-Pouanui/Baring Head is a significant cultural landscape for the Te Āti Awa/Taranaki Whānui tangata whenua. The northern end of Baring Head the area features multiple NZAA-listed historic archaeological sites.

- NZAA reference R28/43 notes pit/terrace features spread over about 300m, along the foot of the cliffs.
- NZAA reference R28/12 identified a scatter of middens and oven stones at the mouth of small stream, north of Baring Head.
- NZAA reference R28/19 locates further pit/terrace features at the ridge parallel to lighthouse access road, just south of the saddle.

Paraoa-Nui-Kainga (category 2)

This village was located just over a kilometre south of Camp Bay. The site is an old one but remained in occasional use by successive iwi probably as a fishing kainga. In the 1830s Te Āti Awa attacked the local people of Ngāti Ira at this site, driving them away to the Wairarapa.

Takapau-Rangi (category 2)

Located near the upper end of Kōhangaterā Lagoon near the Remutaka foothills to the East of Pencarrow Head. This site was a temporary settlement or refuge in case of emergency for the women and children of Parangarahu Pā.

This site was so remote it could only be accessed on one side by waka.

Te Rae Akiaki (category 2)

Located in the vicinity of Pencarrow Head. The name of this site translates to “the headland where the sea pounds”. This was an important headland bordering the entrance to Wellington Harbour (east side) and the channel known as Te Au a Tane.

Te Rae o Pāua (category 2)

Located in Fitzroy Bay between Pencarrow and Baring Head this site was a minor headland with connections to the gathering of kai moana. 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 be a corruption of ‘Poua’, which would link this with the vernacular name of Baring Head. The site consists of rock stacks and a reef projecting seaward. There are traces of human occupation on the landward site.

Te Wera (category 2)

Located about 1km north of Baring Head, Te Wera is a large rocky outcrop, with a possible rock shelter, and middens.

The 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. The name is therefore a personal one that has become a commemorative placename.

The archaeological discovery of a rock shelter (cave) with middens indicating past human habitation suggests the site may be associated with Ngāti Mamoe from Hawkes Bay and Ngāi Tahu ki Wairoa who are said to have coexisted around the harbour with the Ngāti Ira people.

Parangarahu Lakes Area (category 2)

The coastal lakes and the dendroglyphs in this area are recognised in the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009. The Port Nicholson Block Settlement Trust (PNBST) owns the lake beds and the dendroglyph site. Wellington Regional Council has delegated authority for the recreation reserve land surrounding the lakes and manages it as part of the East Harbour Regional Park. A co-management plan is currently in place for this area.

Dendroglyphs (category 1)

Located to the northeast of Lake Kōhangapiripiri, dendroglyphs - simplified motifs incised into the trunks of living trees - are an extremely rare form of Māori art on the main Islands of New Zealand.

In a small gully on the northwest side of the swamp, a solitary karaka tree features the main motif, while a nearby grove of five additional karaka trees situated north-east over a small spur displays similar markings. These markings, which depict fish motifs may have commemorated the catching or stranding of groups of dolphins.

The site is recognised in Section 47 of the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009 and is set apart as a Māori reservation held for the benefit of Taranaki Whānui ki Te Upoko o Te Ika.

Lake Kōhangapiripiri (category 2)

Kōhangapiripiri is the smaller of the two lakes at Parangarahu. It was originally a narrow arm of the sea, but ponding caused by ancient shingle beach-ridges converted the inlet into the lake.

The name 'kōhanga' refers to the hollow containing the lake which is likened to a nest. Piripiri means to cling tightly reflects the area's windy conditions. The full meaning of the name is 'a nest that clings strongly'.

Lake Kōhangaterā (category 2)

The larger of the two lagoons or lakes at Parangarahu. 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).

The lakes were an excellent fishery and used extensively by the hapū of Te Āti Awa/Taranaki Whānui. Karaka groves were planted alongside the lakes as a food source and the tributaries contain watercress. Raupō was harvested from the lakes.

Summer camps were built in the area and whanau stayed in them while gathering food from the lakes and the sea.

Ōrongorongo Precinct (category 2)

The coastal area east of the Wainuiomata River around to Turakirae Head has several sites of significance to Māori. This area was part of the coastal route to the Wairarapa and was frequently travelled by various iwi and hapū as they moved in and out of the region. The last major migration of Māori along this route happened in 1835 when Te Āti Awa returned from Wairarapa to settle permanently around Te Whanganui a Tara.

The coast was an important area for kaimoana. Whanau would travel from Waiwhetū Pa and stay in temporary camps gathering kaimoana. Fishing gear would be left in specific hiding places amongst the boulders so that it didn't have to be carried the long distances back to the pā.

The Orongorongo River valley and forest was also a source of food and materials.

Ōrongorongo Pā (category 2)

Archaeological evidence gathered at this site indicates that Māori occupation goes back over many centuries. There are several sites on the left bank of the Ōrongorongo River close to the river mouth. Discoveries include house sites, middens, pits, adzes, stonewalls and fishhooks.

One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills.

NZ Archaeological Association Reference R28/25, R28/24, R28/16.

Te Raina Pā (category 2)

Situated at the entrance to the Wainuiomata Valley roughly midway between the Wainuiōmata and Ōrongorongo Rivers, this site was a fortified pā, likely built by Ngāti Ira. While some sources suggest the pā was positioned high on the coastal escarpment, other evidence points to its location on the coastal platform at the base of the escarpment.

The site was probably near a grove of karaka trees, which are indicative of habitation along the coast and served as a food source for the pā.

Tūrakirae (category 2)

Tūrakirae is the western headland of Palliser Bay and is the boundary between Te Āti Awa and Ngāti Kahungunu territories. The boundary was set by Te Āti Awa chief Te Wharepouri and Ngāti Kahungunu leaders Nuku-pewapewa and Pehi Tūtepākihirangi as part of a peace treaty following inter-tribal conflicts in Wairarapa. Under this treaty, Te Āti Awa ceded their claims to Wairarapa, which was then returned to Ngāti Kahungunu. The boundaries are still recognised by both iwi groups today.

Individual Sites

Hikoikoi Pā (category 2)

Hikoikoi Pā sat on the peninsula on the western side of the mouth of Te Awa Kairangi and was occupied by the Te Āti Awa hapu of Te Matehou/Ngāti Hamua. In 1847 Colonel McCleverty estimated that it covered an area of over three acres.

Much of the peninsula where the pā was located has been lost to coastal and river erosion. Today the area is recognised as stretching west of Te Awa Kairangi, south of Waione Street extending to the beach, and reaching west to the intersection with Marine Parade and east to the river mouth.

Hikoikoi was closely associated with the neighbouring Waiwhetū Pā on the opposite side of the river and with Paetutu

Kainga and shared common populations.

Paetutu Kainga (category 2)

Paetutu Kainga was a small village located at the eastern end of what is now Jackson Street, beside an old river course of Te Awa Kairangi that once flowed around Gear Island. The 1855 earthquake and the river works carried out post settlement changed the river course into what we know today as Te Mome Stream. It was occupied by the Te Matehou/Ngāti Hamua hapū of Te Āti Awa and was linked with Hikoikoi Pā and Waiwhetū Pā.

Waiwhetū Pā (category 2)

Waiwhetū Pā was situated on the original shoreline at the confluence of Te Awa Kairangi and Waiwhetū Stream on the true left bank of the Waiwhetū Stream. The shore frontage was a traditional fishing area for the Te Matehou/ Ngāti Hamua hapū. Waiwhetū and Owhiti seem to be used interchangeably for the pā although there is some evidence to suggest another pā existed further upstream around the intersection of Parkside Road and Hutt Park Road.

Possibly a Ngāti Ira pā it was later occupied by Ngāti Mutunga before it was gifted by the rangatira Patukawenga to the Te Matehou/Ngāti Hamua hapū for the assistance they gave Ngāti Mutunga in seeking utu or revenge for the death of the rangatira Te Wera.

Owhiti Urupā (category 1)

Situated on the true left bank of the Waiwhetū Stream on Seaview Road just south of the bridge over the stream. The urupā is the last remaining portion of the Waiwhetū/Owhiti Pā and is the final resting place of many of the people of Te Matehou along with their Ngāti Te Whiti and Ngāti Tawhirikura kin. The urupā is still in use.

The western boundary of the urupā is the location of the original shoreline prior to the reclamation of the 1930s. In the 1920s the Hutt River Board began compulsory acquisition of the land around Owhiti that was part of Waiwhetū Pā from the Māori owners. This led to the reclamation of land from the western edge of the urupā to present day Port Road.

The precinct today is bounded by Port Road, the Waiwhetū Stream up to the intersection of Parkside and Hutt Park Roads, and extending to the southern boundary of the wastewater treatment plant.

Te Whiti Park (category 2)

Te Whiti Park, situated off Whites Line East at the base of Pukeatua and across from Waiwhetū Marae, was originally part of Hutt Section 19. This roughly 100-acre area was purchased for Te Matehou/Ngāti Hamua as a 'Native Reserve' by Colonel McCleverty in 1847. The hapū living at Waiwhetū Pa along with many of their relations at Pipitea Pā in Wellington settled on Hutt Section 19.

In the early 1940s the hapū was forced off the land when it was taken under the Public Works Act 1928 for housing purposes. During the Second World War the land that is now Te Whiti Park was used for an American military base.

The park is named in honour of Lieutenant Colonel Eruera Te Whiti o Rongomai Love, the first Māori commander of the Māori Battalion. Love had whanau connections to Hutt Section 19. He was mortally wounded on 12 July 1942 at Ruweisat Ridge near El Alamein and is buried in Egypt at the El Alamein military cemetery.

Maraenuku Pā (category 2)

Maraenuku pā was located on the true left bank of Te Awa Kairangi in the vicinity of what is now the electricity substation on Connolly Street.

One of two pā (with Motutawa) that were built by Ngāti Tama and Ngāti Rangatahi. Maraenuku was established in 1842 at the same time as European settlers started to arrive in the valley.

The pā was destroyed by British troops acting under the orders of Governor Grey in February 1846 and its occupants were forced out of the valley. No trace of the pā remains.

Motutawa Pā (category 2)

Situated on the true left bank of Te Awa Kairangi close to the current location of the Kennedy Good Bridge and Avalon Park, the pā was built by Ngāti Rangatahi and occupied by both Ngāti Tama and Ngāti Rangatahi.

The occupants were forced out of the pā and relocated to Kaiwharawhara before it was subsequently destroyed by settlers and British troops shortly after the battle of Boulcott Farm in 1846.

Motutawa Pā was recorded as NZAA site R27/733 although no traces of it remain.

Pūhara-keke-tapu (category 3)

The site of a historic battle around 1600AD between Ngāi Tahu and Ngāti Kahungunu. The site is on the left bank of the Waiwhetū Stream just east of the intersection of Parkside and Hutt Park Road.

Pā Parihoro (category 3)

A possible pā site in the Eastern Hutt Road/Reynolds Bach Drive area. Little is known about this pā apart from its name and general location.

Historians Jock McEwan and Morrie Love suggest the pā may have been located where the Silverstream Retreat is today, though other locations have been proposed. One is further north on what is now called the Silverstream Spur, over-looking Kiln Street and the Silverstream shops. Two other locations are on the true right bank of the river; one opposite the retreat and the other further north where Keith George Memorial Park is.

A pā on the site where the Silverstream Retreat is today would have been strategically important as travellers up and down the valley would pass close by.

The name is appropriate as pari translates as cliff and horo can mean a landslip. Given the number of recent slips along the stretch of the Eastern Hutt Road south of this site the name seems quite apt.

Te Mako (category 2)

Te Mako is an old pā site just south of Naenae Station around present-day Hollands Crescent and Gregory Street. Little is known of the origins of the historic pā. The importance of the site stems from the move of the Te Āti Awa Rangatira Wi Tako Ngātata to Te Mako in 1855 and the carving of the pātaka Nuku Tewhatewha.

The pātaka was one of seven built as a symbol of the Kingitanga movement and is the only one to survive. In 1861, it was entrusted to the Beetham family, who held stewardship until 1982, when it was transferred to the Dowse Art Museum.

Te Ahi a Manono (category 3)

An historic kainga reported to have been located on the true left bank of Te Awa Kairangi around the intersection of present-day Margaret and Daly Streets. General alteration to the area from flooding, stopbank construction and European settlement has removed any trace of the kainga.

Ngutu-ihe Pā and Te Ngohengohe (category 2)

A Ngāti Ira pa, Ngutu Ihe was in present-day Gracefield on the end of a spur running off Pukeatua below the Wainuiomata Hill Road and north of Tunnel Grove.

Te Ngohengohe was the name of a battle between Ngāti Ira and Te Āti Awa in the early 1830s that took place slightly north of Ngutu Ihe pa along present-day Gracefield Road. The battle was won by Te Āti Awa and resulted in Ngāti Ira being forced out of the Hutt Valley and into Wairarapa.

Ngau Matau (Point Howard) (category 2)

Ngau Matau also known as Point Howard is the northern headland of Whiorau/Lowry Bay. The headland and the shoreline around into Whiorau/Lowry Bay was an important fishing site and kaimoana area particularly for the people of the Waiwhetū Pa.

Whiorau-Lowry Bay (category 2)

Known as a place for harvesting Whio (Blue Duck) the shoreline and bay was also an important fishing site. The area inland also held cultivations associated with Waiwhetū and Hikoikoi Pā.

Ōruamātoro Pā (category 2)

Ōruamātoro was a Ngāti Ira pā said to have been located on the headland between Days Bay and Sunshine Bay at the top of Ferry Road. There were possibly cultivations and urupā associated with the pa in the general Days Bay area.

Korohiwa Pā (category 2)

Said to be a pā located on the spur above Point Arthur and the Eastbourne Bus terminal.

Te Upoko o te Poaka (category 3)

Located in the area between Korokoro and Singers Road in the suburb of Korokoro, little is known about this site. However, the name suggests that it could be related to a person, event, or geographical feature of the area itself. The name translates to "the head of the pig".

Te Ahi-Parera (category 3)

Te Ahi-Parera was probably an old earthworks pā and the name translates to "the fire to cook a wild duck".

Located on a spur up the northern side of the Korokoro Stream and on the hillside above Te Upoko o te Poaka. Today Te Ahi Parera Place is in the general vicinity of the site.

Te Raho o Te Kapowai (category 3)

Located on a ridge west of the mouth of the Korokoro Stream. Te Raho o Te Kapowai was a place on the boundary line

between Hutt Section 1 and 78 which lie west of the Korokoro Stream and South-West of Pito One. The range of hills rising above the Korokoro Valley is named after Te Kapowai, who is thought to be an ancestor of Ngāti Kahungunu. The name of this site infers he was very prolific and had many children.

Puke-Tirotiro (category 3)

Located in Korokoro on the spur between present-day addresses of 125 and 145 Maungaraki Road, Puketiroiro served as a lookout point for the people of Pito One Pā. This site was important for the pā as it offered views over the harbour to the south and up the valley where the cooking fires of invading parties could be seen.

Korokoro Urupa (category 1)

Located on the lower slopes of Korokoro at the intersection of Pito One and Korokoro Road this urupā is the resting place of Wi Tako Ngata, rangatira of the Ngāti Te Whiti hapū of Te Āti Awa. Currently known as the Korokoro Catholic Cemetery, the land for this site was gifted by Hōniana Te Puni to the Hāhi Katorika (Catholic Church) in 1853 to provide a wāhi tapu for burials.

The urupā is at the bottom of a gorge known as Te Tuarā whati o Te Mana (Mana's broken backbone).

Ngā Awa o te Takiwā

For Mana Whenua, the significance of water cannot be understated. The main rivers and their tributaries in the region hold deep cultural and practical importance. These waterways served as crucial transport routes, sites for gathering food, centers for trade, and locations for various other activities.

The locations of these rivers and tributaries and the resources they supplied influenced the placement of pā sites by Mana Whenua.

Te Awa Kairangi

Te Awa Kairangi, the principal river of the region, originates in the Tararua Range and flows through the length of the Hutt Valley. The name Te Awa Kairangi, meaning "the bringer of food from the heavens" or "the highly treasured waters," reflects its importance. The river was also known to different iwi as Heretaunga and Te Wai a Orutu.

Mana Whenua consider Te Awa Kairangi is a taonga and awa tupua (treasured ancestral river). It historically linked settlements, with waka (canoes) being the primary means of travel up and down the valley before the riverbed was uplifted by the 1855 earthquake.

Wainuiōmata River

The Wainuiomata River holds great significance to Māori from the earliest times. Originating in the Remutaka Ranges it passes through the suburb of Wainuiomata then through primarily pastoral land, before entering the ocean on Wellington's south-east coast. The small, forested tributaries, such as Catchpool Stream, are wai tapu, and were sites for rituals and ceremonies practised by Mana Whenua.

Although waka travelled along the river, it was less navigable than Te Awa Kairangi. The river is particularly important to Te Āti Awa as a mahinga kai (food gathering area), especially near its mouth.

Waiwhetū Stream

Originating in the eastern hills close to Naenae the Waiwhetū Stream flows down the eastern side of the valley and is regarded as an important mahinga kai and source of freshwater for Mana Whenua. The original river mouth and tidal areas alongside the Waiwhetū Pā were also important mahinga kai.

It is the stream that gives its name to the suburb of Waiwhetū.

Ōkautu/Okoutu Awa

Flowing through central Lower Hutt, the stream has sections that remain open today such as those behind the Civic Centre and the lower tidal reaches, while other parts are culverted. It was also known as Opahu and Black Creek.

The stream was an important source of tuna/eel and kokopu.

Rotokākahi Stream

This stream was in the area that became the Lower Hutt CBD and was filled in during the early part of the settlement of the valley.

Korokoro o Te Mana (Korokoro Stream)

Originating in the hills in the Belmont Regional Park and entering the harbour the western end of the beach Te Korokoro o Te Mana (The throat or food supply of Te Mana) is an area significant to iwi and hapū as an area of abundance and

source of sustenance. In more recent times it was an area of great importance to Te Āti Awa hapū that occupied Pito One Pā.

The lowland forest on the surrounding hill country is important as one of the last examples of its kind in the Wellington Region.

There are two stories explaining the origin of the name. According to one version, Te Mana, a chief of Ngāti Mutunga, named the valley after himself, comparing it to his throat (korokoro) to assert ownership and claim it for himself and his descendants. Another version recounts that as the Te Āti Awa migration approached Te Whanganui-a-Tara, a Ngāti Mutunga chief named Te Poki declared the gully and delta of Korokoro as his own by saying, “Ko te korokoro tenei o tāku tamaiti” (this place is the throat of my child).

Ōrongorongo River

Originating in the southern Remutaka Ranges the Ōrongorongo River flows for 32 kilometers southwest through the Ōrongorongo Valley before entering the sea two kilometres east of the Wainuiomata River.

The awa is highly valued for its Māori customary and recreational uses.

Pokai-Mangu-Mangu

Pokai-mangu-mangu is the name for the western hills and is also a peak above Melling. It was the name given by Chief Te Wharepouri when he set the boundaries of Te Āti Awa lands to the New Zealand Company.

Numerous streams flow off the Western Hills and many of them fed the Te Mome wetland in Alicetown before the wetland was drained and the streams were put into pipes at the base of the hills at the Western Hutt Road/SH2 before flowing to Te Awa Kairangi.

Speedy's Stream

Situated on the western hills of the Hutt Valley between the suburbs of and Kelson its headwaters are in the Belmont Regional Park. The stream was used as an access point to the valley by Māori travelling to and from the Porirua District. Travelling up the stream from the valley lead to a track across the top of the hills into Porirua.

In 1846 this was the route taken by Ngāti Haua Rangatira Te Mamaku who led the attack on the British outpost at Boulcott Farm. Evidence of a kainga including the remains of huts, cooking stones and a musket barrel probably related to Te Mamaku's party was found along the track.

Te Awamutu

Before the development of Lower Hutt, one branch of the Awamutu Stream ran parallel to the Waiwhetū Stream through what is now Puketapu Grove. This branch eventually joined another branch that passed by the present-day Woburn Station. Today, the stream can be seen on the east side of Woburn Station along Cambridge Terrace, before flowing behind Leighton Avenue and through the suburb of Moera and joining the Waiwhetū Stream at the Hutt Park Bridge.

The area of the stream around where the Woburn Station is today was a known location for tuna/eels.

Te Mome Stream

Originally, Te Mome Stream flowed from Te Mome Swamp, northwest of Alicetown, to the western edge of Gear Island, where it joined Te Awa Kairangi. Today, Te Mome Stream forms part of the old Te Awa Kairangi loop that once encircled Gear Island. Much of the original stream has been culverted, but it reemerges at Petone Memorial Park and continues along the old riverbed to join Te Awa Kairangi via a culvert under Waione Street, approximately 100 meters west of the Estuary Bridge.

Te Mome stream and the wetland were significant mahinga kai sites for the people of the various pā on the Pito-One shoreline.

Te Tuarā-Whati-o-Te Mana Stream

Te Tuarā-whati-o-Te-Mana, meaning Te Mana's Broken backbone, flows down the gully east of Singers Road in the Korokoro Recreation Reserve before disappearing into a pipe at the Korokoro Urupā. The stream and surrounding area were important for kai and rongoā and was the source of high-quality drinking water integral to the daily life of the people of Pito One Pā.