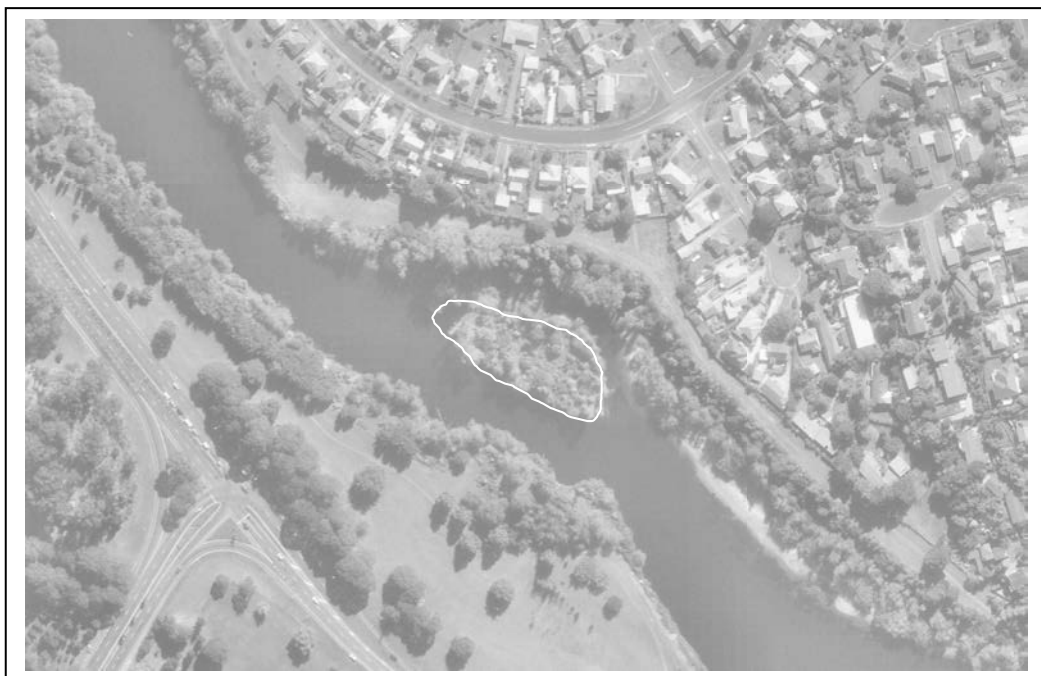


“Nga Tapuwae O Hotumauea”

MAORI LANDMARKS ON RIVERSIDE RESERVES

Management Plan

April 2003



This Management Plan has been prepared by Hamilton City Council in partnership with Nga Mana Toopu O Kirikiriroa Limited (NaMTOK), Resource and Cultural Consultants.



**“Nga Tapuwae O Hotumauea”
Maori Landmarks on Riverside
Reserves Management Plan**

ISBN 0-9582440-0-6

Published by:
Parks and Gardens Unit
Hamilton City Council
Municipal Offices
Garden Place
Private Bag 3010
Hamilton
New Zealand.

Ph 0064 7 8386622

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1.0 Introduction

1.1 Preparation of this Management Plan

Hamilton City Council has prepared this plan in partnership with Nga Mana Toopu O Kirikiriroa. Nga Mana Toopu O Kirikiriroa is a coalition of local hapu representatives formed in 1995. The committee was mandated by local kaumatua (elders) and marae for dealing with Article II issues under the Treaty of Waitangi, and all matters pertaining to the Resource Management Act 1991.

Nga Mana Toopu O Kirikiriroa has the localised knowledge of the land, its history, customary values and precepts. Nga Mana Toopu O Kirikiriroa also has the ability to identify issues effecting local hapu who hold customary rights as Mana Whenua by identifying and providing mitigation solutions. Present day Kaumatua of all of the hapu represented in this plan are trustees of Nga Mana Toopu O Kirikiriroa. They are:

- Mr Hare Puke: Ngati Wairere
- Mr John Haunui: Ngati Mahuta
- Mr Wiremu Tamihana and Mr Anaru Thompson: Ngati Haua
- Mr Wally Clarke: Ngati Koroki
- Mr Frank Puhi: Ngati Tamainupo

1.2 The Purpose of this Plan

This Management Plan has been prepared to assist in the management of traditional Maori landmarks. These sites are situated on reserves along the Waikato River within Hamilton City boundary.

All parks administered under the Reserves Act 1977 require a management plan under Section 41 of the Act. Hamilton's riverside reserves have been included in the Riverside Reserves Management Plan adopted by Council 1997. That management plan suggested that further specificity is required in the management of the culturally and historically significant Maori landmarks.

In 2001 a management plan was prepared under the Reserves Act (1977) for Miropiko Reserve. In the Miropiko Reserve Management Plan the reserve was identified as a national taonga. This reserve has unique management requirements due to the level of preservation and historical significance of the site to local Iwi.

The remaining riverside landmarks have been included in this management plan. The focus of this plan is on the protection and conservation of the archaeological, historical and cultural values of the sites in a manner that promotes public awareness and knowledge, and accessibility to these sites. This plan has been prepared to assist in the day-to-day management of the sites, whilst meeting long-term management objectives consistent with those developed in the Riverside Reserves Management Plan.

1.3 Introducing the Sites

Nga Mana Toopu O Kirikiriroa has identified seventeen significant riverside landmarks within the boundaries of the Hamilton City Council. All of these sites were constructed and occupied by the people of Ngati Wairere or its sub-tribes.

It should be noted that this report only deals with those riverside sites that are located within the Hamilton City boundary and on Hamilton City Council riverside reserves. Some sites may have been on what is now partly reserve and partly private land. However, this plan has no effect on the areas that extend over private land.

The following sites have been identified as traditional Maori Landmarks and have been included in this management plan (listed from north to south going up the Waikato River) [for location details see Appendix 1 — Location Plan]:

1. **Te Totara** (Featherstone Park)
2. **Pukete Pa** (Braithwaite Park)
3. **Te Owango Pa** (Te Hikuwai Reserve)
4. **Matakanohi Pa** (Ann Street Reserve)
5. **Te Tupari Pa** (Fairfield Esplanade)
6. **Waitawhiriwhiri Urupa** (Milne Park)
7. **Kirikiriroa Pa** (Kirikiriroa Reserve)
8. **Opoia Pa** (Jesmond Park)
9. **Urupa** (New Memorial Park)
10. **Te Rapa Pa** (Yendell Park)
11. **Te Kourahi Pa** (Yendell Park)
12. **Te Moutere O Koipikau Pa** (Graham Island)
13. **Te Nihinihi Pa** (Dillicar Park)
14. **Te Parapara Pa** (Hamilton Gardens)
15. **Unnamed Pa** (Hammond Park - below Malcolm Street)
16. **Te Pa O Ruamutu Pa** c
17. **Mangaonua Pa** (Mangaonua Esplanade)

2.0 Legislation and Planning Policy Framework

2.1 Introduction

A hierarchy of legislation and Council strategies and policies provide the framework for this management plan. The preparation of management plans for reserves is a legislative requirement under the Reserves Act 1977. It sets out the management planning process and defines reserves' purposes and functions. This management plan has been prepared consistent with the policies set out in the Riverside Reserves Management Plan.

Other documents have helped shape principles for the protection, use and development of reserves. They include:

- Hamilton's Strategic Plan (Agenda 21 based)
- Resource Management Act 1991
- Historic Places Act 1993

- Hamilton's Proposed District Plan
- Hamilton's Recreation and Leisure Plan (1998-2001)
- Hamilton's Walkway Strategy (under review)
- Cycling in Hamilton 2000 (Cycling Strategy)

2.2 Reserves Act 1977

The Reserves Act 1977 (hereafter 'The Act') requires Council to...

"Prepare a management plan for the reserve(s) under its control, management, or administration. The management plan shall provide for and ensure the use, enjoyment, maintenance, protection, preservation...and development, as appropriate of the reserve, for the purposes for which it is classified" (section 41).

The reserves included in this plan are classified as either Recreation Reserve (under section 17 of the Act), or Local Purpose (esplanade) Reserve (under section 23 of the Act).

The principal purpose of recreation reserves is...

"To provide areas for the recreation and sporting activities and the physical welfare and enjoyment of the public, and for the protection of the natural environment...with an emphasis on the retention of open spaces and on outdoor recreational activities..." (section 17 (1)).

The principal purpose of a local purpose (esplanade) reserve is...

"Providing and retaining areas for such local purpose or purposes as are specified in any classification of the reserve" (section 23(1)). A number of the reserves contained within this plan are local purpose (esplanade) reserves. Though the purpose of esplanade may reflect the means by which the land was acquired, and that it is a reserve beside water body, the purposes of esplanade reserves under the Resource Management Act 1991 apply irrespective of the reserve's classification under the Reserves Act 1977.

(Section 229 of the Resource Management Act 1991): "Purposes of esplanade reserves and esplanade strips

An esplanade reserve or an esplanade strip has one or more of the following purposes:

- (a) *To contribute to the protection of conservation values by, in particular, -*
 - (i) *Maintaining or enhancing the natural functioning of the adjacent sea, river, or lake; or*
 - (ii) *Maintaining or enhancing water quality; or*
 - (iii) *Maintaining or enhancing aquatic habitats; or*
 - (iv) *Protecting the natural values associated with the esplanade reserve or esplanade strip; or*
 - (v) *Mitigating natural hazards; or*
- (b) *To enable public access to or along any sea, river, or lake; or*
- (c) *To enable public recreational use of the esplanade reserve or esplanade strip and adjacent sea, river or lake, where the use is compatible with conservation values."*

These purposes underlie the vision for the management plan and the reserve's subsequent day-to-day management.

2.2.1 Riverside Reserves Management Plan (1997)

The Riverside Reserves Management Plan was adopted by Hamilton City Council as an operative Reserves Act Management Plan in April 1997. The plan includes 30 named parks covering an area of just over 100 hectares. Four riverside parks are excluded because they justify their own Management Plans. Pukete Farm Park and St Andrews Golf Course are excluded except for a 20m esplanade strip. Hamilton Gardens and Miropiko Reserve have their own management plans.

The Riverside Reserves Management Plan is the principal plan for the management of riverside reserves. “Nga Tapuwae O Hotumuea” - Maori Landmarks on Riverside Reserves Management Plan has been prepared to provide further specificity for the management of these highly significant sites.

The Riverside Reserves management plan includes the following Goal (1.2.1) for the River Parkway System:

“To reinforce the role of the Waikato River (and adjacent reserves) as a resource of historic, scenic and recreational interest”.

See Section 3.1 for Objectives and policies from the Riverside Reserves Management Plan that relate specifically to the sites included in this management.

2.3 Resource Management Act 1991 (RMA)

The purpose of the Resource Management Act 1991 is to...

“Promote the sustainable management of natural and physical resources to manage the use, development, and protection of natural and physical resources in a way, or at a rate, which enable people and their communities to provide for their social, economic, and cultural well being and for their health and safety while...”

- (a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the foreseeable needs of future generations; and*
- (b) Safeguarding the life-supporting capacity of air, water, soil and ecosystems; and*
- (c) Avoiding, remedying, or mitigating any adverse effects of activities on the environment (Section 5a).*

For the purposes of reserves management the Resource Management Act 1991 should be seen as complementary to the purpose of the Reserves Act 1977. The specific purposes of esplanade reserves are set out in Section 2.2 above.

The following principles of the RMA apply:

S6) *Matter of national importance*

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 recognise and provide for the following matters of national importance:...

- e) The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.*

s7) *Other matters*

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 have particular regard to–

a) *Kaitiakitanga [(aa) The ethic of stewardship:]*

s8) *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).

2.4 Historic Places Act 1993

The Historic Places Act 1993 over rides all other planning legislation for archaeological sites.

Any disturbance of archaeological sites, regardless of their listing or otherwise in the Proposed District Plan, is not permitted under Section 10 of the Historic Places Act 1993. Consent of the New Zealand Historic Places Trust is required to modify or disturb an archaeological site under Section 11 of the Historic Places Act. An authority is required for such activity whether or not the land on which an archaeological site may be present is designated, a resource or building consent has been granted, or the activity is permitted under the regional or District Plan¹.

Under the Historic Places Act 1993 (section 2) 'archaeological site' means any place in New Zealand that–

- (a) Either–
 - (i) Was associated with human activity that occurred before 1900; or
 - (ii) Is the site of the wreck of any vessel where that wreck occurred before 1900; and
- (b) Is or may be able through investigation by archaeological methods to provide evidence relating to the history of New Zealand.

2.5 Hamilton City Proposed District Plan

The Proposed District Plan has been prepared under the Resource Management Act 1991. The District Plan defines the way in which the city's natural and physical resources will be managed to achieve the principles and purpose of the RMA. The plan provides a framework of resource management policy and implementation methods to manage the effects of the use, development, or protection of land associated with natural and physical resources.

Objective 5.2.2 'Values of Recreation Land' of the District Plan is **"To maintain, enhance and where appropriate acquire recreation land with identified environmental, cultural, and heritage values"**.

Three different Recreation Zonings have been used to zone the riverside reserves included in this management plan. The Zonings are:

- Recreation Environment

¹ Hamilton City Proposed District Plan (November 2001), Rule 2.5-2.

- Recreation General
- Recreation Major

2.5.1 Recreation Environment:

The majority of riverside reserves are zoned Recreation Environment. Within this zone there is an emphasis on the protection of conservation values. The zone provides for activities that are generally informal or passive, and includes public access to the Waikato River and stream system. A large number of parks contained in this zone are subject to an Environmental Protection Overlay, which, in recognition of their fragile nature, provides for limited development only.

Rule 4.8 of the proposed District Plan states the outcome for Recreation Environment: **“Activities and development within the Recreation Environment Zone are undertaken in a manner that is compatible with the environmental values of the zone and ensures any adverse effects on surrounding residential development (in particular) are avoided, remedied, mitigated”.**

2.5.2 Recreation General:

This zone provides for recreation land for informal and organised active recreational use. The zone allows for a range of facilities/buildings, organised team and individual sports as well as more informal recreational pursuits. Some parts of parks zoned Recreational General may also serve an environmental function.

2.5.3 Recreation Major:

The Pa on Hamilton Gardens is the only reserve with a Recreation Major zoning. This zone provides for parks to serve the city wide and regional population. The scale of development permitted on the parks in this zone is greater than in other recreation zones.

2.5.4 Overlays:

In addition to the Recreation Environment zoning most of the riverside reserves are also subject to the Environmental Protection Overlay that recognises the fragile nature of these areas and provides for limited development only. The overlay provides controls over earthworks, vegetation removal, stormwater disposal, and buildings.

Most of these sites also have an Archaeological, Historic and Cultural Site overlay. This overlay seeks to protect these types of features from activities that could destroy, damage or modify them. Resource consent is required for activities on these identified sites.

Section 7.2 ‘ Sites of Archaeological, Historic and Cultural Significance’ of the District Plan identifies the following principal issues regarding sites of archaeological, historical and cultural significance in Hamilton are:

- Many archaeological, historic and cultural sites in Hamilton have been modified or destroyed as development has occurred, while others (especially in greenfield areas) may be under threat.
- Many natural features which hold great historical, spiritual and cultural significance to local hapu have been destroyed by development.

- Many historical sites in the city, where there is no above-ground evidence, may have underground features and artefacts which could be disturbed or damaged through earthworks.
- The relationship of maori with their culture and traditions with their ancestral lands, water, waahi tapu and other taonga may be destroyed or compromised through inappropriate development.

Objective 7.2.1 'Protection of Significant Sites' is **"To protect significant European archaeological sites and tangata whenua historical and cultural sites from damage, destruction and desecration"**.

Policies:

- Ensure that the protection and management of sites of archaeological, historic and cultural significance reflects their significance and overall heritage values.
- Ensure that major development within new growth areas of the city are examined for sites of archaeological, historic and cultural significance before substantial changes take place.
- Notify and consult with tangata whenua and the New Zealand Historic Places Trust where development occurs on scheduled sites.
- Ensure that activities or development, including planting, the removal of vegetation where it effects the stability of the site and the removal, addition, excavation or compaction of soil, rock or other materials do not adversely effect the physical structure and integrity of scheduled sites.
- Ensure that activities, including subdivision and placement of structures, avoid adverse effects on the cultural and spiritual values of any tangata whenua historical and cultural site.
- Encourage the permanent protection of sites where they are an outstanding example of the particular type of site or are highly significant to the community.
- Encourage the recognition and on-site marking of scheduled sites where features have been destroyed or damaged.
- Encourage tangata whenua, Council, developers, property owners, other agencies and the community to work towards the increased awareness and recognition of scheduled sites.

The Proposed District Plan recognises Reserves Act Management Plans as an 'other method' to implement the objectives and policies of the District Plan (Policy 7.2 proposed District Plan):

"Reserve Act Management Plans — will be developed for significant archaeological, historic or cultural sites which are held as Council reserves. The management plans could detail preservation works, landscape treatments, signage and maintenance".

2.6 Hamilton's Strategic Plan 2002-12

Strategic Plans are documents prepared by the community, for the community. Hamilton's first Strategic Plan (Hamilton's Strategic Plan 1997-2017) was developed through an extensive process of community consultation and participation. Hamilton's Strategic Plan 2002-2012 is the second revision of the plan. It contains the same key principles as the original and sets out the

community's vision for the future of Hamilton over the next 10 years, as well as Council's response through key projects and programmes.

Reserves Management Plans are one way of achieving some of the outcomes identified in the Strategic Plan. The following goals are relevant to the preparation of this management plan:

- Goal 8:** Hamilton has a positive internal and external image.
- Goal 10:** Kirikiriroa is established as a centre for traditional and modern arts and culture
- Goal 11:** Cultural and built heritage is widely appreciated and protected.
- Goal 12:** A diverse range of learning and training opportunities is available to meet the needs of the community and business at all levels.
- Goal 13:** Local neighbourhoods address the needs of their residents — socially, physically and emotionally.
- Goal 14:** All people are enabled and encouraged to participate in the development of the city.
- Goal 16:** A full range of land, facilities, and services is available to meet the community's recreation and leisure needs.

The principles of the Strategic Plan also reflect Agenda 21, which is a global plan for sustainable development in the 21st century. Agenda 21 recognises that global issues need to be addressed at the local level, hence the expression "think globally, act locally". The preparation of Reserves Act (1977) management plans is one method through which Agenda 21 principles can be implemented at a local level.

2.7 Hamilton's Recreation and Leisure Plan 2002-2012

The Recreation and Leisure Plan is Council's Action Plan for Recreation and Leisure. Developed by a community advisory panel, the plan identifies issues and options for recreation and leisure in Hamilton, and includes strategies to meet the needs of Hamilton's residents.

The following objectives are relevant to the preparation of this management plan:

Objective 1.2: To work in partnership with other organisations to enhance existing Council recreation and leisure facilities with relevant and complementary amenities.

Outcome 1.2(d): Existing parks and walkways are enhanced in ways that better meet the needs of the community.

Objective 1.3: To work in partnership with other organisations to create new recreation and leisure opportunities to meet the current and future needs of Hamilton's community and visitors.

Outcome 1.3(e): Sufficient open spaces to satisfy the recreation and leisure needs of the people of Hamilton and its visitors are provided.

Outcome 1.3(f): Cycle/walkway linkages between Hamilton's residential and commercial nodes, open spaces and the river corridor are provided.

Objective 2.1: To enable the people of Hamilton to participate in the recreation and leisure planning process so they can achieve their recreation and leisure goals.

Outcome 2.1(a): People in our community have participated in the development of Council recreation and leisure opportunities.

Objective 3.1: To work in partnership with other organisations to keep the people of Hamilton and visitors informed of and encouraged to use our community's recreation and leisure opportunities.

Outcome 3.1(b): Council's recreation and leisure facilities are promoted and well used.

3.1.5 Development and erection of informational signage that explains the Maori cultural/historical significance of Council's recreation and leisure facilities.

2.8 Hamilton's Walkway Strategy

Hamilton's Walkway Strategy is being reviewed concurrently with the preparation of this management plan. The walkway strategy was initially established under the Hamilton City Comprehensive Development Plan 1974. Its review is identified as an outcome of Hamilton's Recreation and Leisure Plan 1998-2001.

Recently the Strategic Plan 1999-2019 and its Long Term Financial Strategy, the Riverside Reserves Management Plan, the Gully Reserves Management Plan, the Manganua Walkway Study, and Landscape Management Plans have provided direction for further development of Hamilton's walkway system.

The review of the walkway system strategy acknowledges the need for a single comprehensive and integrated document for the maintenance and development of existing and proposed walkways. The riverside reserves provide an excellent walkway resource. The acknowledgement of traditional Maori landmarks on these reserves will further enhance the walkway experience.

3.0 Objectives and Policies

3.1 Riverside Reserves Management Plan (1997) Objectives and Policies:

The following Riverside Reserves Management Plan Objectives and policies apply to the sites included in this management plan (the numbering of objectives is consistent with the numbering used in the Riverside Reserves Management Plan):

Natural Character and Historic Features:

Objective 2.2.1(a): "To preserve the natural character and amenity of the riverside reserves".

Objective 2.2.1(d): "To conserve all objects, trees and landforms of historic significance on riverside reserves".

Vegetation Management:

Objective 2.4.1(a): "To protect and enhance the riverbank by encouraging shrub and tree planting, particularly native varieties".

Tangata Whenua:

Objective 3.1.1: "To provide for Maori cultural, spiritual and social values and practices".

Policies:

- (a) Where an unnamed reserve includes any part of an historic pa site, that reserve will be named after that Pa. Both European and Te Reo Maori names will be used in signage and in this management plan.
- (b) Where practical, consideration will be given to extending riverside reserve land to include pa and Urupa (burial sites) and sites with important historical associations, to protect and conserve them.
- (c) Where practical, the principal historic pa sites will be emphasised and enhanced in a variety of ways, and in a manner which avoids any modification or damage. Methods will include on sites interpretation, such as carved interpretation of the history of the site with artistic themes depicting local Maori traditions or recording the tangata whenua associated with the site.
- (d) Park development will be sensitive to wahi tapu and sites where there is physical evidence of Urupa (burial sites). Koiwi (human remains) may be retained on reserves. Where development of sites adjacent to riverside reserves requires the relocation of koiwi, consideration may be given to these being relocated onto the adjacent reserve and appropriately memorialised.
- (e) All significant decisions related to known pa and wahi tapu sites will be made in consultation with representatives nominated by the appropriate tangata whenua.

Promoting Safe Use

Objective 4.1.1(a) "To further promote awareness of Hamilton's riverbank parks"

Riverwalks and Cycleways

Objective 4.3.1(a): "To achieve a continuous public walkway along the riverbanks within the City boundary as part of the City's walkway system".

Natural Riverbank Areas

Objective 6.2.1(a): "To protect sensitive or unstable sections of the riverbanks from inappropriate use or development, and to preserve sites of historic, archaeological, biological or cultural significance".

Riverside Recreation Areas

Objective 6.3.1: "To manage activities and development that will enhance public use and enjoyment of the river parkway system without substantially compromising the natural environment".

3.2 Tikanga Maori - Objectives and Policies:

The objective and policies below have been prepared specifically for the sites included in this management plan. The policies have been prepared to provide further management specificity for the maintenance, management, and development of these archaeologically and culturally significant sites:

Key Objective:

To protect ancient historic sites from degradation by conserving them for future generations based upon Tikanga Maori (maori cultural concepts) protocols.

Policies:

- 1.0 Picnic tables and toilets should not be positioned on Pa sites. Any such existing facilities should be re-located to another part of the reserve.

Explanation: The fundamental principle behind this protocol is that many parts of the Pa were tapu (sacred) to the Ngati Wairere people who lived there and to their present day descendants. The bones of their ancestors, who were slain in battles at the Pa, or simply died there of old age, are also buried in or around the Pa.

- 2.0 The removal of exotic or introduced trees and plants, accompanied by the planting of appropriate native species should be encouraged.

Explanation: Although in ancient times Ngati Wairere was a fierce hapu with many noted warlords, they were also renowned for their horticultural abilities. The people who lived at the riverside Pa/papakainga sustained themselves by growing traditional crops in and around the village, collecting berries and fruits from the native trees that grew along the river bank and snaring the birds that came to feed on these berries. In this way, the native plants and trees that grew in the area were an integral component of the environment and lives of these Pa people.

It is therefore appropriate to commemorate these Pa sites by recreating the environment, which was such an integral part of the Pa and its people.

Nga Mana Toopu O Kirikiriroa will be given the opportunity to use the exotic trees, which are currently on these sites. Those of sufficient dimensions might be used for carving, others may be burned in specially prepared fires.

The ceremonial burning of smaller trees comes from the traditional ritual of Ahi Ka (home fires) whereby a fire was lit and always maintained to demonstrate the occupation of an area by a particular hapu and the status of that hapu as Mana Whenua for that area.

- 3.0 Prior to any activity involving excavation, modification or disturbance of the riverbanks in the vicinity of Pa sites Nga Mana Toopu O Kirikiriroa must be consulted. Signage noting and explaining the prohibition (Rahui) on digging or excavating these areas should be erected.

***Explanation:** It was common practice for ancient Maori to bury the remains of their dead ancestors in naturally occurring, or man made caves in the banks of the river. As discussed later in Section 6.6, many of the Koiwi exhumed from the Urupa that were being destroyed during the early development of Hamilton City were re-interred in caves in the river bank.*

The result of excavating the river bank was clearly demonstrated when the excavations for the foundations of the Fairfield bridge broke into and exposed an ancient burial cave containing the preserved heads of two famous Ngati Wairere Chiefs.

Any works must also comply with Rule 2.5 of the Proposed District Plan and the Historic Places Act 1993.

- 4.0 To ensure the complete protection of all surviving features (ditches etc.) on these sites. The protection of the sites will include the following elements:
- a) The use of bicycles or motorcycles on any surviving earthworks should be prohibited. This could be facilitated by fencing off the actual Pa site, thereby making it difficult for people on bikes or motorbikes to access the site.
 - b) All existing and future pathways and tracks should be diverted away from the ditches and trenches of the Pa, to protect them from any further physical damage.
 - c) All people undertaking maintenance work that uses machinery, such as tractors or mowers, must ensure that no damage is done to the sites from their activities or the wheels of their vehicles.
 - d) Parking of vehicles on the site should be prohibited, other than those required for Council maintenance of the site.
- 5.0 All earthworks must be undertaken under the terms and conditions of protocols developed by Nga Mana Toopu O Kirikiriroa (see Appendix 3). These terms and conditions are to be undertaken in the event that any Taonga or Koiwi (human remains) are unearthed during any earthworks at these sites.

***Explanation:** This protocol is designed to ensure that the correct statutory processes are followed, particularly in the case where human remains are uncovered. It also allows Maori to undertake the exhumation and re-interment of any ancestral Koiwi with the appropriate ceremonies and rituals.*

- 6.0 Sites where there are naturally occurring fresh springs should not be piped or diverted. The spring itself should be maintained free of rubbish and pollution. Easy access to the spring should be developed to allow local Maori to use the spring water in traditional ceremonies and rituals. Where drinking fountains are provided on reserves in the vicinity of pa sites, a water tap should also be provided.

Explanation: This protocol is based upon the traditional belief of Maori in the cleansing and spiritual powers of spring water.

- 7.0 A special area should be designated at each site for the ceremonial burying of placenta (afterbirths) for Maori who have ancestral links to key ancestors associated with the site. Non-Maori people should be prohibited from burying afterbirths or the ashes of their deceased on the Pa sites.

Explanation: This protocol is not designed to be exclusive or racist. Rather it is based on traditional Maori concepts of birth, life, death and the link between the Mauri (life force) of all living things to that of the land.

Whilst the word Whenua is commonly taken to mean land, in reality it is the Maori name for a placenta or afterbirth. In pre-European times, and even in some instances today, it was Maori tradition to bury the afterbirth in a gourd on the land to which the child's ancestors belonged. In this way the new child was linked to its Turangawaewae (standing place) for eternity. This tradition is the basis for this protocol.

In the same context, if other races and people who are not joined by Whakapapa (lineage) to the ancestors of the Pa were to bury their children's placenta on the actual Pa site, this would desecrate the Mauri of the site. Similarly, as Maori did not cremate their dead, but rather held their preserved remains as Taonga, the scattering of ashes of cremated remains over the actual Pa site would also desecrate the Mauri of the site.

These burial sites should not be publicly identified. People wishing to use them should be directed by Hamilton City Council to Nga Mana Toopu O Kirikiriroa (NaMTOK). NaMTOK will assist people in the correct burial of their whenua in the prescribed area.

- 8.0 All Council staff involved in the planting of native plants and trees at these sites must observe a Rahui on site. This will involve a blessing of the area to be planted by the Kaumatua of Nga Mana Toopu O Kirikiriroa before the planting begins. The area to be planted may need to be fenced off before, during and after the planting to protect the young plants and their root systems from damage. The Rahui and fences will remain in place until the Council staff are certain that the newly planted trees are firmly and permanently established.

Explanation: This protocol follows the traditional Maori horticultural practices and is designed to protect newly planted areas until the new plants are firmly established.

- 9.0 Sufficient rubbish bins should be installed at each site, appropriately positioned away from the location of the actual Pa.

- 10.0 Any erosion of the site particularly along the river margin should be reported to Nga Mana Toopu O Kirikiriroa, and Council should install erosion control measures that are compatible with the river environment and landscape.

Explanation: This protocol is intended to not only prevent destruction of the actual Pa site by erosion of the river bank, but also to ensure that any such erosion does not expose any burial caves in the river bank.

4.0 Arrival of Europeans at Kirikiriroa

4.1 Introduction

Maori from the Tainui canoe arrived in the area now known as Hamilton over 400 years ago. They called the area where they built a Pa between London Street and Bryce Street 'Kirikiriroa', which means 'long strip of cultivated land'. Early settlers also called the area surrounding Kirikiriroa Pa, 'Kirikiriroa'. This settlement was renamed Hamilton in 1864.

Europeans arrived at Kirikiriroa approximately 170 years ago. This section looks at the arrival of Europeans to area of Kirikiriroa, the Waikato Land Wars (1863-1865), European settlement in Kirikiriroa and the subsequent development of Hamilton City.

4.2 Kirikiriroa: Maori Settlement

From the early 1830's Europeans slowly started to arrive in the Waikato. Local Maori had been aware of Europeans and their tools and technology well before they appeared in the Waikato. Missionaries had been living in the Bay of Islands for some time before Waikato Maori met their first European man.

Around the 1830's and 1840's pioneer missionaries travelled south from early settlements in the Bay of Islands and started to arrive in to the Waikato. During this period a chapel and raupo dwelling were erected at Kirikiriroa Pa for use by visiting clergy.

During the 1830's traders sailed up river from the Waikato entrance (Port Waikato) and or crossed the bar into Raglan Harbour to barter iron goods, blankets and textiles for flax fibre and timber. The traders visited Kirikiriroa and other Maori settlements in the Waikato.

In 1840 British sovereignty in New Zealand was proclaimed and the capital of the new colony was established in Auckland. It would take several decades however, before British law was effectively established in the Waikato region. Maori continued to control intercultural contact with the growing a number of Europeans interested in visiting the Waikato.

Some time after 1840 tourists began to visit Kirikiriroa. They included hunters and others keen to see the progress of agriculture, European-style education, and missionary endeavour in the Waikato. The missionaries taught Maoris European-style farming and methods of cultivation. Between 1845 and 1855 large areas of wheat were grown, groves of fruit trees yielded in abundance and

potato patches produced good crops. At this time the river was busy as canoes swept downstream toward the landing place near Waiuku, carrying potatoes, kumara, corn, onions, pumpkins, wheat, peaches, apples, figs, pigs, goats, chickens, and ducks from the Waikato.

As many as fifty canoes at a time were beached on the banks of Kirikiriroa as produce was off-loaded and the proceeds spent on blankets, clothing, axes, sugar, rum, and tobacco. Many villages accumulated their trading profits to build flourmills on the river edge to make flour for themselves and the market.

"At this time there were still very few Europeans who had actually settled in the Waikato. This was partly due to the difficulty in getting to the inland region, regardless of its agricultural abundance. In the Waikato, apart from tracks through the manuka swamp or bracken the only highways were the rivers and the streams and the only craft available to use on these were the eminently suitable native canoes. The population remained almost entirely Maori" (Norris, 1956, Pg 3).

Towards 1859 Auckland businessmen recognised the economic potential of the Waikato but deplored its minimal pakeha involvement. The desire of these few Aucklanders to gain control of the river lands was one of the important causes of the subsequent Waikato War. In 1859 Governor Gore Brown wrote: "The Europeans covet these lands and are determined to enter and possess them".

"During the early 1850's the move to create a Maori King began. Meetings throughout the central North Island were held. There were several chiefs of sufficient stature that were worthy of the position of Maori King, but selection finally fell on Potatau Te Wherowhero, not only for his personal qualities, but also out of respect for the Waikato riverlands that he represented. With the declaration of Te Wherowhero as King at Ngaruawahia in 1858, the centre of the King Movement was firmly settled in the Waikato. Te Wherowhero died in 1860, only two years after the declaration. He was succeeded by Tawhiao who, at the age of 35, took on the task of King at a time of increasing tension between Maori and Pakeha. Tawhiao hoped for peaceful co-existence but was also determined that the administration of local affairs should remain in the Maori hands. From the European viewpoint the King Movement was unqualified rebellion and an added inducement for invading the Waikato" (The King Movement — The Waikato River — It's people, transport and trade).

4.3 The Waikato Land Wars (1863-1864)

"In July 1863 the Maori settlements were disrupted by the invasion of Waikato by General Duncan Cameron and his Imperial Troops. The colonial government had become increasingly alarmed by alleged threats of rebellion, opposition to the sale of land, and the election of a Maori King. A separate system of Maori government envisaged by the King Movement was not to be tolerated and the rebellion was put down by military force. By December 1863 the troops had reached Ngaruawahia, which had by then been abandoned by King Tawhiao and his people" (Young, "Visions from the past Info. Kit — Kirikiriroa", 1998).

The war continued on into 1864. One of the famous battles was that of Gate Pa, Tauranga. It was here that the Commander of H.M.S Esk, Captain John Fane Charles Hamilton was killed while leading the Naval Brigade in the attack

on the Pa. Kirikiriroa was re-named 'Hamilton' in honour of Captain J F C Hamilton upon the arrival of the 4th Waikato Regiment to Kirikiriroa in 1864.



Figure 1: Captain John F C Hamilton

The Battle of Orakau Pa, in which the remnant Maori defenders broke out of the south side of the Pa and escaped across the river, saw the end of the Waikato War.

"The New Zealand Settlement Act, passed by the colonial Government in 1863 under Governor Grey's leadership, allowed the Crown to confiscate 1.2 million acres of land in the Waikato. As compensation for the expenses caused by the war, the Government ordered the confiscation of a large portion of the Waikato Lands from the tribes who had taken part in the rebellion" (Stokes, "Visions from the past Info. Kit — Kirikiriroa", 1998).

The process of Raupatu (confiscation) was an attempt to destroy the economic wealth and political strengths of Kingitanga. During this time the rich agricultural resources were removed, control of the Waikato river system overridden, and waahi tapu, burial sites, and sites of religious importance desecrated. The effects of tapu associated with sites of religious importance were removed under the supervision of King Tawhiao during the 1880's. The arbitrary confiscation of a huge area of land, practically the whole of the Waikato, despatched some Waikato tribes from their tribal land.

4.4 Military settlement in Hamilton

Following the confiscation of Waikato land it was decided by the Government that settlement of this land should be done by men who would be able to defend it in case of future hostilities. For this purpose a special regiment of militia was recruited from the Australian centres of Melbourne and Sydney.

A Gazette notice of 3 August 1863 set out the terms under which grants of land were made to settlers: the militiaman had to be "not above 40 years of age, have to be able to produce certificates of good character, good health, and general fitness for service as required".

"The terms of enlistment in the Waikato Regiment were as follows: free grants of land were to be made on the scale of 400 acres for each field officer, 300 acres for each captain, 250 acres for the surgeon, 200 acres for each subaltern, 80 acres for sergeants, 60 acres for corporals, while each private was to be allocated 50 acres. In addition, each man was to be allocated a town section and 1,000 feet of timber to build a house. For the first year, until they received their land, they were to receive rations. It was anticipated that by the end of

the first year they would have cleared and planted enough ground to be able to support themselves" (Morris, "Visions from the past Info. Kit — Kirikiriroa", 1998).

The recruiting officer in Sydney was Lieutenant William Steele and the volunteer group he enlisted became the 4th Waikato Regiment commanded by Lieutenant Colonel William Moule. The 1st, 2nd, and 3rd battalions of the Waikato Regiment were sited at Newcastle (Ngaruawahia), Alexandra (Pirongia), and Cambridge (formerly known as Karapiro). The site chosen for the 4th battalion was the deserted Maori village of Kirikiriroa, situated some 15 miles inside the confiscation line.

The 4th regiment proceeded to Kirikiriroa on August 24, 1864 on the vessel 'Rangiriri' and a group of settlers landed at the abandoned Kirikiriroa Pa. "Military reasons for occupying this location were the significance of occupying an enemy village and the need to protect Newcastle (Ngaruawahia) from possible reoccupation by Maori forces moving down the river. More importantly, there was a convenient landing place for riverboats. The location had several other advantages — the land was relatively flat, much of it had been partially cleared or was covered only by scrub, it was easy to survey out allotments (both urban and rural), and close at hand were large stands of Kahikatea (easily worked for building purposes)" (Thomas, 'An overview of Hamilton', Pg 109).

"Colonel William Moule, the commander of the 4th Regiment, decided that the new town would be called Hamilton, in honour of Captain Hamilton of the Naval Brigade, who died in action at Gate Pa" (Gibbons, 1977, Pg 35). The towns of Hamilton East and West were quickly surveyed. The Government was anxious to have the township of Hamilton surveyed off and lots allocated to the soldiers so that the supply of free rations to the militia by the Government could be stopped. The township of Hamilton East was first surveyed. Mr WA Graham surveyed Hamilton in 1864. Within a year there were huts and stores around the redoubts on both sides of the river. The river was the key to transport, as it had been for the Maori.

A ferry service was established connecting the settlements on opposite banks of the river. It operated between Ferrybank, just north of the present day rowing club on the west side, to a point upstream on the east side at Memorial Park. The Ferrybank was not only the crossing point from east to west but also the loading and unloading area for early commerce. Eventually the railway arrived in Frankton, which saw the formation of an over-land transport link with Auckland.

By 1868 there were 250 people in the two Hamilton settlements on each side of the river. "Clustered around the Ferrybank area and stretching up to the corner of Grantham and Victoria Streets the first Central Business District for Hamilton developed. Everything from general stores to chemists, and butchers were open to the public. At its height of importance an estimated twenty premises and houses were constructed in the vicinity. Most, however, had no secure tenure, as they were temporary buildings on government land. By the mid-1870's they were being re-erected or replaced by new premises on Victoria or Collingwood Streets" (Opus Consultants, 'Central City Riverside Archaeological and Cultural Assessment', Pg 24).

The population reached 666 in 1874 and 1243 in 1878. In 1877 the Borough of Hamilton was formed through the combining of the East and West Hamilton settlements. The Hamilton Township grew very slowly. New Zealand suffered from a long depression in the 1880's and the population of Hamilton did not increase for 20 years. During this period the Central Business District moved north of the Ferrybank area and developed around Victoria Street, turning its back on the river.

The farming industry experienced considerable growth from the 1890s onwards. Dairying expanded in the Waikato - small creameries grew into large dairy factories, and today the Waikato area has one of the largest dairy companies in the world (with its headquarters in Hamilton). Growth in agriculture also led to growth in agricultural research at Ruakura. The agricultural farm was originally used to train soldiers for farming after World War I.

A real burst in the growth of Hamilton's population happened during the post-war years of the late 1940s and 1950s as the Borough extended its boundaries over adjacent farmland. In 1951 Hamilton had a population of 30,000, only 594 of whom were Maori. In 1965 the University of Waikato took its first enrolments. In 1966 Hamilton's population stood at around 63,000. The baby boom had hit Hamilton and by 1971 one third of Hamilton's population was under 14 years of age.

Today, Hamilton is New Zealand's largest inland city with a population of approximately 118,000 people from a diverse range of backgrounds and cultures. Hamilton is the third fastest growing city, and urban area in the country. Hamilton is a major service centre for the fertile agricultural region of the Waikato. New Zealand's dairy industry is centred in Hamilton, with a strong technological-based research and development capability. Research facilities are located in and around the city, including Landcare Research, AgResearch, and Dairying Research Corporation.

Hamilton City has a rich history and contains a substantial number of sites of archaeological, historic and cultural significance. Some of these are associated with European settlement, however many of these sites are especially significant to Waikato Iwi and local hapu.

5.0 Traditional Pa and Villages

5.1 Definition of Pa, Papakainga, Marae, and Urupa

To date, most of the literature about the riverside sites of ancient Maori occupation dealt with in this management plan describes them as "Pa". However some were Pa, but others were Papakainga, Marae, or Urupa. It is therefore important to understand the differences between these types of sites.

A Pa was a fortified village where the Chiefs and warriors lived. Papakainga and Marae were both unfortified villages but with different functions. Papakainga were villages associated with food production and hence the people who cultivated crops and collected food (bird hunters, berry collectors etc.) lived in Papakainga. Marae were villages associated with tradition and religion and hence those people involved with traditional ceremonies and formal welcoming of visitors lived on Marae. An Urupa was a burial ground, which could be inside or outside of a Pa, Papakainga or Marae.

The early European missionaries who came to New Zealand saw fortified Pa as symbols of the ancient Maori pagan religion with its rituals and ceremonies. Hence as part of their conversion to Christianity, the missionaries required converted Maori to abandon their fortified "pagan" Pa and live in unfortified "Christian" villages, which they established, known as Wharekura Pa. Over time these unfortified Christian villages have evolved to be the modern day Marae.

The ancient form of the fortified Pa, Papakainga and Marae are detailed as follows:

5.1.1 Pa

In pre-European times, it was common for Maori tribes to send war parties to invade other areas with the intent of "settling old scores", taking prisoners as slaves, or taking control of an area and its resources for themselves. Whilst early missionary accounts record two hundred people living permanently within large fortified Pa, such as Kirikiriroa Pa, many more lived and worked outside the Pa in Papakainga or Marae.

It was only when invading war parties came to the area that these people would retreat inside the fortifications and thereby defend their position until the invaders were defeated. They would then move out to the surrounding countryside to continue their farming and other work.

In general fortified Pa was constructed by levelling an area of ground. Holes were dug around the perimeter of the site and large, heavy, adzed wooden poles or split logs would be set close together with manuka stakes leaving a sufficient gap to allow spears to be thrust between them.

A ditch, approximately two metres deep and three metres wide, was dug in front of the line of poles. The excavated earth was piled up around the wooden poles to form a two metre high mound with part of each pole protruding out of

the mound. Wooden rails, bound together with vines, were attached to the protruding poles, thereby forming a strong, indestructible fence along the top of the mound.

The interior of the Pa was often constructed as a series of terraces. The uppermost terrace was the most sacred area where rituals were performed and it was often fenced off from the rest of the Pa. The Chief usually lived on this top terrace. Often the entrance to this terrace was through a Waharoa (elaborately carved gateway). It was traditional for warriors to pass through this Waharoa into the top terrace where they took part in the sacred ceremonies, which prepared them for a forthcoming battle.

Sometimes Maori gardens were established on the lower terraces. These were often plant nurseries where plants were established before being distributed to other gardens outside the Pa where the actual crops were grown.

There were several variations in the design of fortified Pa:

- **Pa Whakairo** were usually the residence of the Ariki (paramount Chief) and hence had elaborately carved figures on the main palisade posts and ornately carved structures inside the Pa. The quality and elaborateness of the carvings depicted the Mana of the chief.
- **Pa Tuwhatawhata** were constructed in the same way as Pa Whakairo, fortified with ditches and wooden palisades, but with minimal carving on the palisade posts.
- **Pa Maioro** did not have the wooden palisades on top of the mound. Rather extremely deep ditches and high mounds provided "fortification".

5.1.2 Papakainga

A Papakainga was an unfortified and undefended village or hamlet. In pre-European times Papakainga were associated with food production and storage and inhabited by the people involved in these processes. After the arrival of Europeans another type of unfortified village developed, called Wharekura Pa. Wharekura Pa were unfortified settlements of Maori who had converted to Christianity and who had therefore recently abandoned their traditional Pa.

5.1.3 Marae

Marae is an ancient Polynesian term for a place where ceremonial rituals are carried out. The Marae was sacred ground and people did not live on the Marae. Such Marae still exist in Rarotonga, Tahiti and Aitutaki.

In New Zealand, in pre-European times, Marae Atea were villages where non-combatants (women, children and the elderly) lived and were not disturbed. War parties were not permitted to enter the grounds of Marae Atea. One such Marae Atea, called Te Marae O Hine, was established on the banks of the Waipa River, south of Whatawhata. Rituals and offerings of peace and reconciliation were often made at this Marae.

5.1.4 Urupa

Ancient Maori believed that the Mauri (life force) of a Chief was directly tied to the Mauri of the Pa. Hence, when the Chief died, the Mauri of the Pa also died with him. After the Chiefs death the "living" forms of the Chief's and Pa's life

force took another form, associated with tapu, and the land of the Pa became sacred.

Based on this, it was Maori custom to abandon a Pa upon the death of the main Chief who lived at the Pa. From then on, entry into such abandoned Pa was either strictly forbidden, or prefaced by strict and elaborate ceremonies and rituals. Because of this tapu associated with death, such abandoned Pa often became Urupa (burial grounds) where bodies of hapu members were buried with elaborate ceremonies and rituals. Often the bodies were buried with items of personal adornment or greenstone artefacts.

Generally the bodies were buried upright in a foetal position with their knees up to their chin. The graves were only shallow, no more than two feet below the surface or simply just covered by earth. This facilitated the later recovery of the body when most of the soft parts had decomposed.

Any remaining flesh was scraped from the bones. Sometimes they were painted with ochre, and then the bones were reburied, or placed in a tapu place such as a Pataka.

Commonly, when a Pa was abandoned any wooden palisade fortifications that were in good repair were pulled down and relocated to another Pa. This thereby reduced the amount of labour and resources required to redevelop these fortifications. The broken or rotten posts were left in place as memorials to the Pa and the Mauri of the site.

5.2 Construction of Pa along the River

Pa were not randomly developed at any location. Specific sites were selected for the resources available or the natural defences that a site offered. So it was, Pa were built along the Waikato River.

Fortified Pa such as Kirikiriroa were constructed alongside the river because by having the river and its steep banks on one side minimum construction was required to fortify the other sides. The site was then easily defensible.

Commonly the headlands of gully systems were chosen for the site of a Pa. These offered natural defences of the river on one side the gully on the other, and therefore only required ditches to be excavated on two fronts. The alluvial soils of the riverbank were a bonus, because they were relatively soft and made the digging of the ditches easy. Natural river terraces were often incorporated into the design of the defences of the Pa, and modified to enhance the Pa's natural defensive strength.

Sites were also chosen for the availability of natural resources essential for their construction and maintenance, and the sustenance of the people living in and around the Pa. Important natural resources included:

- Timber for the palisade fortifications, house and ceremonial constructions, canoes, tools, domestic utensils and weapons.
- Vines suitable for lashings for construction of houses, palisading and canoes.

- Fertile soils for cultivation of foods and flaxes for manufacture of ropes, clothing and textiles.
- Fresh water streams or springs for clean drinking water and cleansing during religious ceremonies.
- River and interconnecting stream systems for transportation of people, goods, produce, and for communication.
- Relatively flat topography of the surrounding hinterland for ease of transporting goods and produce overland on foot and development of associated walking tracks.
- The strategic views that the location provided up and down stream to detect any invading war parties that might be entering the area.
- Proximity to natural canoe landing points on the river.
- Fresh water food resources such as fish spawning areas, areas for construction of eel weirs or fresh water shell food beds.

Often smaller Pa were built close to large Pa to cater for the “overflow” of population. The proximity of these smaller Pa to the larger one allowed protection by the larger Pa.



Figure 2: Kaitotehe Pa, in the lower Waikato, lay at the foot of Mount Taupiri, the tapu mountain of the tribes in that region (Source: Orbell & Wood, 1985).

5.3 Disputes between Neighbouring Pa

Reference is made later in this text to wars, battles and disputes which seriously affected the ownership or very existence of various Pa along the river. There were many reasons why neighbouring Pa entered into conflict. A few are noted here:

- Conflicts arising over access to food resources and resources required to maintain the village.
- Breaches of customary traditions imposed by particular Pa such as Rahui set on a place over a particular event that happened at that place.

- Rumours causing degradation of the mana of the Chief who lived at a Pa.
- Breaches of political or social obligations between Pa.
- Technological developments of the art or material culture by the inhabitants of one Pa which were sought after by the inhabitants of another Pa.
- Coveting materials, foods or women from other Pa.
- Ancient grievances, which were unresolved.
- Depletion of the food resources of particular Pa
- Competitiveness between the Mana of the Chiefs who led neighbouring Pa and had claim over the surrounding lands.
- Competition for access to European technologies and trade.

One particular custom led to many disputes. This was the tradition that a Chief would divide off parcels of land from his land estate and give these to his sons and daughters to live on. Each son or daughter had to survive on the resources (trees, water, food, horticultural soils etc.) available on the parcel of land. When each of these sons and daughters established their own families, they would in turn subdivide off parcels from their land portion and give these to their sons and daughters.

Hence, after several generations, these parcels of land became too small with too few resources to sustain the son or daughter to whom they were given. Hence the sons and daughters would go to war with their neighbours to expand their land holding to a size that could provide a sustainable living standard. This tradition and the associated need for expansion led to endless wars between neighbouring hapu.

In many cases these “disputes” were resolved by a marriage between a male and female from two disputing Pa. Alternatively peace could be brought about by the exchange of precious Taonga such as greenstone items, foods, land or food gathering sites.

The process of Muru also settled disputes, particularly where a crime was perpetrated against the people of another Pa. Under Muru, the offender allowed the people offended against to come into their Pa and remove personal items. The items removed had to be proportional to the size of the offence committed. The Chief determined this as he saw fit. In some instances Muru led to whole Pa being ransacked and even large areas of land being taken.

6.0 Tangata Whenua

Whilst the whole of the Waikato region is the traditional lands of Waikato Tainui, each of the individual hapu (tribe) who make up Waikato Tainui have their own traditional land areas within the region. Hamilton City and the surrounding Districts were developed upon the traditional lands of several of Waikato Tainui hapu.

In the descriptions of the history of the Riverside Pa (section 7.0) reference is made to various hapu who lived at these Pa. References are also made to the Nga Iwi people. Nga Iwi are believed to be one of the earliest Polynesians to live in the "Waikato" region prior to the arrival of the Tainui canoe. There were other Polynesian groupings including: Kahupungapunga and Te Rauponga-ehoe (they occupied the lands in the south Waikato-Atiamuri region)².

The sites included in this document were occupied by hapu that are related to, or closely associated with Ngati Wairere. A brief description of Ngati Wairere and its sub-hapu (sub-tribes) is given below. In most cases the hapu are named after a renowned ancestor who started the genealogical line of that hapu.

6.1 Ngati Wairere

The renowned warrior Mahanga was a descendant in direct line from Hoturoa, the captain of the Tainui canoe. Mahanga lived at Purakau Pa, located at the confluence of the Waipa river and Kaniwhaniwha stream, south of what is now Whatawhata. He had two daughters, Waitawake and Tukotuku.

Kokako was a Chief whose origins linked back to another canoe, the Mataatua canoe. It is believed that he was responsible for the drowning of Tuheitia, Mahanga's father. As a result Mahanga and Kokako were continually in dispute. Kokako had several children, the most famous being a son named Tamainupo.

Mahanga's daughter Tukotuku married Kokako's son and they settled at Te Kaurere, a papakainga along the banks of the Waitetuna River that runs near the Raglan deviation.

Tamainupo and Tukotuku had only one son, Wairere. The birth of the son was so significant that Kokako performed the baptism of Wairere and later made peace with Mahanga at Purakau Pa. To mark Wairere's birth the ancient name of the river was changed from Te Awanui Ō Taiehu to Waikato. Waikato means "to pluck water" and refers to the motion of sprinkling water on the child during the Tohi (baptism ritual). Wairere's baptism ritual was performed at Taipouri Island near Huntly.

In later life Wairere had several wives who produced several sons, daughters and numerous descendents. In his old age, Wairere travelled southwards to the Taupo district and married Hikataupo a Chieftainess of the Ngati Tuwharetoa

² 'Nga Iwi Ō Tainui' — (The traditional history of the Tainui people), Jones and Biggs, 1995.

and died there. From Wairere and Hikataupo descend the dynasty of Te Heuheu, the paramount chiefs of Ngati Tuwharetoa of the Lake Taupo Districts.

6.2 Ngati Koura

Paoa a Tainui Chief, lived at Kaitotehe Pa opposite Taupiri mountain with his first wife Tauhakari. They had three children: two sons Toapoto and Toawhane and one daughter, Koura after whom this hapu was named. Through the intermarrying of Koura's descendants with people from Ngati Wairere, Ngati Koura became closely aligned with Ngati Wairere.

Following Koura's birth, Paoa's brother Mahuta visited him at Kaitotehe Pa. As this was a time when food was scarce the people of the Pa could not offer Mahuta a proper feast. Taking this as an insult to his brother, Paoa left Kaitotehe Pa, abandoning his first family, and moved to the Hauraki district. There he took a second wife named Tukutuku and with her had two sons, Tipa and Horowhenua.

In his old age, Paoa returned to the Waikato and searched for his first family, eventually finding them at Te Hoe O Tainui. However, the second family resented Paoa's actions and as a consequence a battle ensued in which Tipa and Horowhenua killed Toawhane and Toapoto (Koura's two older brothers), outside of the Pa where they lived.

Tipa and Horowhenua then challenged any one inside the Pa who was bold enough to come out and fight them. Koura, armed with a Taiaha named Huakatoa, came out to answer the challenge. Because it was a woman who answered their challenge Tipa and Horowhenua realised that they had killed all of the senior male line of Koura's family, but did not realise that Koura was indeed their half sister. As there was no more male line and they would not fight a woman, Tipa and Horowhenua declared peace between the two families.

Koura buried the sacred Taiaha, Huakatoa, on the peak of Mount Hangawera. At the same time she declared that all the lands from Mt Hangawera to the West should be invaded and taken over from the Nga Iwi who lived there. This was achieved by her grandson Hotumaua, the renowned warlord, who thereby established the traditional lands of Ngati Koura.

Koura had several husbands, one of whom was Waenganui, a famous war Chief whose descendants, Ngati Waenganui, live at Parawera.

Ngati Koura became numerous and prosperous and constructed a number of Pa, not only along the Waikato River, within what is now the Hamilton City boundaries, but as far afield as Te Awamutu. The Pa at Te Awamutu, called Otawhao, had a fully carved meeting house, which was sketched by George Angus in 1844. When Koura died her bones were deposited in a burial cave named Katokato near Taupiri. The location of this cave is still known to her descendants.

Ngati Koura has many significant people who were part of, or associated with, the hapu. A trader named Merant was one of the first Europeans to settle in the Hamilton area. He married a Ngati Koura woman, Rangikauwau, and they

lived on the Waipa River, near the Te Ohote Stream which discharges into the Waipa River.

Merant was one of the settlers who introduced European gardening practices to the region. He also often acted as an interpreter during the 1830's.

Te Ao Katoa, the last Tohunga Ahurewa (High priest) of the Io cult (the most sacred traditional Maori religion) was also of Ngati Koura. He was described as having a white beard and incomplete facial moko. He regularly accompanied King Tawhiao and assisted with the exhumations of the ancestors of Ngati Koura from the Urupa in the city and their re-interment at Tauhei and Hukanui. He is particularly remembered as accompanying King Tawhiao during his visit to Hamilton in 1881 to mourn over the sacred Urupa that had been built over by the settlers during the construction of Hamilton City. Te Ao Katoa died in 1889 at Aotearoa Marae, near Te Awamutu and was buried there.

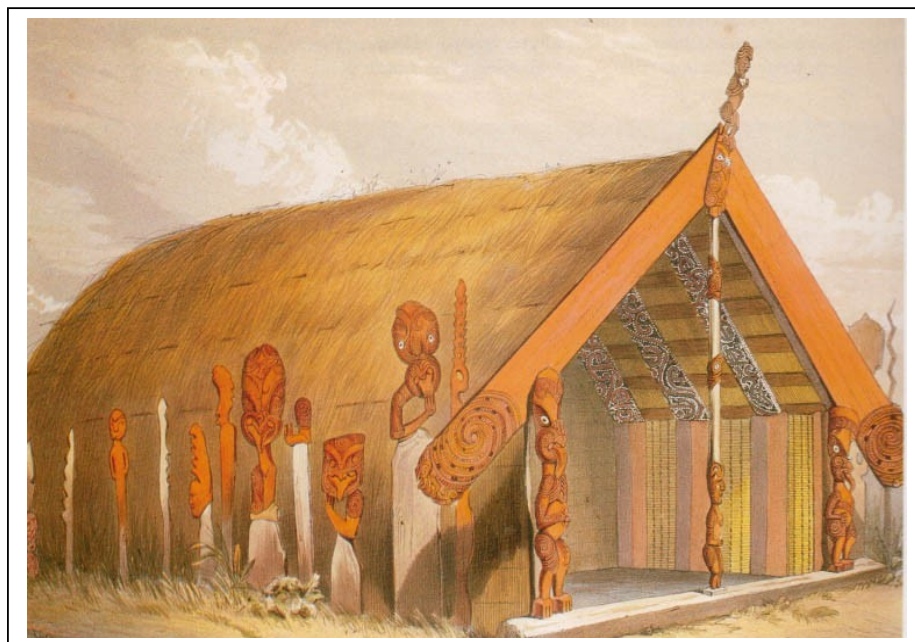


Figure 3: "Maaketu" — Meeting house at Otaawhao Paa, Te Awamutu (Source: Orbell & Wood, 1985).

6.3 Ngati Hanui

Hanui was the third child of Maramatutahi and Paretahuri. Maramatutahi was the son of Wairere's third wife, Tukapua. Paretahuri was the eldest child of Hekemaru and Hekeiterangi and the elder sister of Mahuta and Paoa.

Hanui became one of Ngati Wairere's greatest hand-to-hand combat warriors. It was Hanui and Hotumauea who conquered the Nga Iwi people of this region and claimed large areas of their lands for Ngati Wairere and their sub-tribes. On his death Hanui was buried at Karamu Pa in Gordonton. In the late 1880's his bones, and those of Hotumauea, were exhumed under the supervision of King Tawhiao and Te Puke Waharoa, to protect them from possible degradation during the land wars. They were reburied at Taupiri mountain. The location of these burial sites is still known to a few of their living descendants.

Ngati Hanui constructed a number of Pa throughout their lands, but the remnants of only one, Miropiko Pa on River Road, is still visible today. Hohaia Ngahiwi of Ngati Hanui, a Christian lay preacher under Reverend Morgan at Te Awamutu was a claimant of the Miropiko Pa site in 1865. His claim was short lived and eventually passed to Colonel Moule in 1867.

6.4 Ngati Ngamurikaitaua

This hapu derives its name from an event that occurred sometime during the 1600's. Following an unidentified battle, a number of dead warriors' bodies were placed in a canoe moored on the Waikato River to await their burial. However the canoe broke its mooring and floated down stream, where it was seized by a group of Maori as it floated by. They cooked the decomposing bodies in a specially constructed Umu (oven) and ate them. From then onwards this group were known as Ngamurikaitaua, the name describing the eating of these decomposing bodies.

Ngati Ngamurikaitaua warriors took part in the famous Hingakaka battle, fought near Ohaupo close to the shores of Lake Ngaroto. This was one of the largest pre-European battles. Detailed descriptions of this battle are given in Dr Pei Te Hurinui Jones book "Potatau" and Professor Bruce Biggs' book "Nga Iwi O Tainui".

Apart from being fierce warriors, Ngati Ngamurikaitaua were renowned for making a particular type of rain cape called Pureki, woven from very rough flax fibres. The hapu was also renowned for the special rites and rituals that they performed prior to going into battle. Ngati Ngamurikaitaua built and occupied several Pa in what is now known as Hamilton.

6.5 Ngati Parekirangi

Parekirangi was a direct female descendent of Wairere. Ngati Parekirangi is a small hapu whose traditional lands are now part of Hamilton East.

Pirihi Tomonui was one of Parekirangi's more recent descendants of note. He was a significant member of King Potatau Te Wherowhero's Runanga (parliament) and fought against the British troops at the battle of Rangiriri in 1863. Pirihi Tomonui died at Tauhei in 1891. He was responsible for the dismantling of the large meeting house, named Wairere, which stood at Te Rapa Pa, now Cobham Drive, near the Waikato Hospital. Another famous chief of this hapu was Iraia Papoto, a fully tattooed war chief who fought against Te Ruaparaha in 1816. Iraia Papoto died at an old age from injuries sustained after falling from his horse in 1875. He is buried at Tauhei. It is believed he did not have any direct descendents.

6.6 Ngati Iranui

Iranui was the second son of Wairere from his first wife Hinemoa. He was famous as a cultivator of Kumara on his land at Taupiri. Because of this fame, Ngati Mahuta attacked and drove him away so that they could occupy and cultivate his fertile land. He later occupied Mangaharakeke Pa, located behind the Anchor Dairy factory site at Te Rapa and "farmed" a number of cultivations within what are now the Hamilton City boundaries.

Iranui was not only a renowned farmer but was also a warrior of note. He led a war party to attack a famous warrior — Rangipotiki — at Aotea Harbour on the west coast. Iranui killed Rangipotiki and hung his body up on a Karaka tree for a time, before cutting it up and distributing parts to various people in the war party.

In retaliation, Rangipotiki's hapu from Aotea Harbour raised a war party that came to Mangaharakeke Pa where Iranui lived. At that time they did not know the specific identity of the people who had killed Rangipotiki. As part of the traditional greeting ceremony at the Pa, Iranui served them cooked human flesh, including parts of Rangipotiki. The leaders of the war party recognised some of Rangipotiki's tattoos on the flesh that they had been given to eat and hence realised that Iranui, their host, had killed Rangipotiki.

Iranui managed to escape from the Pa, pursued by the war party from Aotea Harbour, and swam across the Waikato River. As he travelled along one of the walking tracks to Te Papanui, which is now the Five Cross-roads area, he was caught by the Aotea war party and killed. In retaliation for having killed Rangipotiki, they degraded his body and mana by hanging him upside down from the post of a Pataka (carved food house).

6.7 Ngati Waikai

Waikai was the youngest daughter of Maramatutahi, but at present little is now known about her. Her brother was Hanui, the famous warrior described above. From the vast lands that he conquered, Hanui set aside pockets of land for Waikai to settle. This included the present day Puketaha and Chartwell areas.

6.8 Ngati Te Ao

Little is known about the origins of this hapu. They occupied Whatanoa Pa, located close to the Waikato Stadium and Waitawhiriwhiri Pa above Fairfield Bridge. They were attacked by Hanui and Hotumauea who killed their main chief, Taiko. The preserved, tattooed head of Taiko, along with the heads of Mohihotuhotu and another unidentified Ngati Wairere chief were uncovered when an excavator broke into a burial cave in the bank of the Waikato river during the construction of the foundations for the Fairfield Bridge.

6.9 Ngati Paretaua

Paretaua was one of the wives of Hanui. Little is known about her except that a hapu bearing her name lived at Opoia Pa, near the Claudelands Bridge. It is believed that she was buried at Karamu Pa at Hukanui alongside Hanui, her husband.

6.10 Ngati Haumi

Little is presently known about the origins of this hapu. However it came under the leadership of Hakopa Te Waharoa, a senior chieftain of Ngati Wairere in 1850. It is believed that the name Ngati Haumi derives from an upended prow of a canoe which was used for storing human remains. After the 1863-1864 Waikato Land Wars, Hakopa Te Waharoa settled on his ancestral lands at Hukanui (Gordonton). Hakopa Te Waharoa uplifted ancestral remains from burial grounds and caves within Hamilton from 1865. He died in 1877.

7.0 Maori Landmarks on Riverside Reserves

Introduction: The sites included in this management plan are those culturally and archaeologically significant sites that are on Council reserve land. Although, in most cases these sites would also have extended to areas that are now privately owned properties. However, this management plan has no effect over sites on privately owned property (Hamilton's Proposed District Plan has controls over activities on both private and public land).

This section provides the following for each of the seventeen Maori landmarks:

- Maori history of the site,
- Reserve land details (reserve land parcels covered by the site (indicative only), Reserves Act classification details, acquisition details, Proposed District Plan Zoning and Grouping),
- Prioritisation of sites key implementation requirements,
- Aerial photograph/site plan for each site.

Prioritisation of sites: If there were an unlimited amount of resources available, all of the sites included in this management plan would be given the same level of commemoration. However, that is not realistically possible. Therefore it is necessary to find a way of categorising the sites from the most significant to those of lesser importance to Ngati Wairere. While all of these sites are precious, some have greater significance because of the people who lived and died there, or particular historic events that occurred at the location (accessibility to the site has also been taken into consideration).

Key Implementations: The carving of the Pou should be the first stage of implementation for sites where pou are proposed (i.e. prior to the erection of interpretative panels detailing the history of the site), consistent with Tikanga Maori protocols.



Figure 4: An example of a Pou, surrounded by a palisade fence.

7.1 Te Totara

Reserve Name:	Featherstone Park
Reserve Location:	East bank, River Road
Legal Description and Reserves Act (1977) classification:	Lots 2 and 4 DPS 62544 (Recreation Reserve), Lot 3 DPS 62544 Local Purpose (esplanade) Reserve
Proposed District Plan Zoning:	Recreation General and Recreation Environment
District Planning Notes:	A small area of the reserve is subject to an Environmental Protection Overlay. Site is subject to the Rototuna Structure Plan.
District Plan site number:	N/A*
District Plan Grouping:	N/A*
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 3 — site destroyed with minimal evidence remaining, and poor access.

History: Mr Mana Martin, a recently deceased Kaumatua of Ngati Wairere, recalled Te Totara as a Papakainga rather than a Pa. Te Totara Papakainga was occupied by Ngati Wairere until British troops were seen travelling up the Waikato River. His grandparents lived at Te Totara Papakainga.



Figure 5: Mr and Mrs Mana Martin. Mr Mana Martin's (c. 1912-2002) grandparents lived at Te Totara prior to the arrival of British troops to the area.

According to Mr Martin the Papakainga was abandoned when the British troops first came to the area, but was re-occupied by Ngati Wairere for a time during the mid to late 1860's. Te Totara derives its name from a large Totara tree that stood close to the Papakainga in ancient times.

Featherstone Park: The majority of this site was gifted by M M Brinkworth and L I Gardner in 1992 to Hamilton City Council as recreation reserve. The terms of the trust deed call for Council to name the reserve Featherstone Park. The reserve was transferred to Council on 21 January 1993.

Hamilton's Strategic Plan 2002-2012 proposes that the riverside walkway be developed to transverse through Featherstone Park.

* No information is listed in the Proposed District Plan for this site (this site should be included during the review of the District Plan).

Key Implementation:

- An interpretive panel in Te Reo Maori and English naming the site, describing the history and features, and the conservational/management values for the site.
- Erection of a Waka Haumi surrounded by native plantings.
- Plant a grove of Totara trees to represent the Totara that was once a landmark of this site.



7.2 Pukete Pa

Reserve Name:	Braithwaite Park
Reserve Location:	West bank, Pukete Road
Legal Description and Reserves Act (1977) classification:	Lot 1 DPS 55931 (Local Purpose (esplanade) Reserve), Sections 1 and 2 SO 59857 and Section 1 SO 58300 (Recreation Reserve).
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	A30
District Plan Grouping:	Group 3 — Locations of sites now almost entirely destroyed.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 1 — Most significant and in need of maximum protection and commemoration.

History: Pukete was a fortified Pa, believed to have been constructed by Nga Iwi. Ngati Koura conquered the Nga Iwi inhabitants and took over the pa and surrounding lands.

The name Pukete is derived from a type of kit or bag. The kit was typically filled with Hinau berries and submerged in fresh water streams and springs, as part of the preparation of the berries for fermenting and preservation. The area around the Pa was renowned as a centre for the manufacture of such kits and the preparation of the Hinau berries. The area is also known for the preparation of Hinau bark, which was beaten on a slab of stone, or hard wood, and placed in a gourd with water and hot hangi stones. The resultant dark brown slurry was used as a dye for materials and textiles.



Tutumua, the eldest son of the warlord Hotumauea, was one of several famous inhabitants of this Pa. He is remembered for an eel weir (Rauwiri), called Te Raratuna O Tutumua, which he constructed in a small gully to the north of the Pa. Pukete Pa was occupied by Ngati Koura under the leadership of Te Roore Tatangi when they abandoned the Pa prior to the land wars of 1863. However, by this time the wooden palisade fortifications of the Pa had disappeared only the ditch remained.

Figure 6: Te Roore Tatangi (c.1817-1899), Ngati Koura.

Therefore, in its latter days of occupation the Pa served more as a Papakainga (un-fortified village) rather than a fortified Pa.

Ngati Koura also occupied Mangaharakeke Pa, another riverside Pa located to the north, behind the Anchor Dairy factory, but this is outside of the City boundary.



There is no record of the ancient form and fortifications of this Pa. All that can be deduced from the remnant earthworks still showing today is that there was a double ditch structure to the north of the Pa. The eastern edge of the Pa was the sheer drop down to the river. A number of carved wooden artefacts have been found close to this site and these are presently held by the Waikato Museum of Art and History.


Figure 7: Wooden talisman found at Pukete Pa.

Braithwaite Park: This land was previously owned by the Waikato Hospital Board. The Hospital Board then sold this land to developers in 1990, and the park area was then transferred to Hamilton City Council on the 12th June 1990.

Key Implementation:

- Carved Pouwhakarae surrounded with a Manuka fence. All carvings to be in the kawa of Ngati Wairere.
- An interpretive panel in Te Reo Maori and English naming the site, describing the history, features, and the conservational/management values for the site.
- Floodlights to illuminate the Pou.
- Plantings of low growing native shrubs which have traditional medicinal and spiritual significance (e.g. ferns, kawakawa, mahoe, kowhai, hinau, and kahikatea) along the riverside and in front of the ditch of the traditional pa site as a method of protecting this remnant.
- If a drinking fountain is established in the vicinity of this site, a tap should also be provided for purification purposes.
- Path to the site of Pou and interpretative panel.




Scale 1:2000
at A4

Development Proposals for Pukete Pa at Braithwaite Park

7.3 Te Owango Pa

Reserve Name:	Te Hikuwai Reserve
Reserve Location:	East bank, River Road
Legal Description and Reserves Act (1977) classification:	Lot 3 DPS 9044 (Local Purpose (esplanade) Reserve), Part 2 DPS 9044 (Recreation Reserve), Lot 15 DPS 71459 (Recreation Reserve), Lots 22 and 25 DPS 64834 (Recreation Reserve), Lot 24 DPS 64834 (Local Purpose (esplanade) Reserve), Lot 33 and 34 DPS 65265 (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	A25a
District Plan Grouping:	Group 2 — Sites where all surface evidence has been destroyed but subsurface evidence may still be present.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 1 — Most significant and in need of maximum protection and commemoration.

History: Te Owango was a triangular shaped, fortified Pa, positioned on a headland overlooking the river. The Pa was protected on one side by the steep banks of the Waikato River and on another by the Te Hikuwai gully system. The third "landward" side of the triangle was protected by a ditch and palisade construction.

Whilst the greater part of this Pa site is within the Council reserve, a small portion is in private property in River Elm Street.

Te Hikuwai stream that ran through the gully system by the Pa used to carry the out flow water from the Te Hikuwai Lake, near the Flagstaff area, down past the Pa and into the Waikato River. Te Hikuwai Lake no longer exists as it was drained during European development of the area. Te Hikuwai Lake and stream were important resources for the people of the Pa, particularly for the abundant eels which lived in the stream. Rauwiri (eel weirs) were constructed across the stream where it flowed in the gully past the Pa.

The history of the Pa is steeped in accounts of battles for possession of the Pa and its surrounding lands. The Nga Iwi people originally constructed the Pa, but they were dispossessed of the Pa and surrounding lands by Hanui and Hotumauea, the Ngati Wairere warlords.

Because of its position the Pa became a tribal landmark, often referred to in the traditional chants and ancient Maori writings. Later the Pa was attacked and taken over by Ngati Mahuta, a neighbouring hapu, but it was re-occupied by Ngati Wairere when Ngati Mahuta abandoned it.

Te Hikuwai Reserve: The majority of this site was an esplanade reserve vested in the Waikato County Council. In November 1977 the reserve, then situated in the Waikato County, became part of Hamilton City. The majority of the pa site is now a reserve but a small portion of the site is within a private property.

Key Implementation:

- Carved Pouwhakarae configured as main Pou.
- An interpretive panel in Te Reo Maori and English naming the site, describing the history and features, and the conservational/management values for the site.
- Floodlight to illuminate the Pou.
- Plantings of low growing native shrubs which have traditional medicinal and spiritual significance (e.g. ferns, kawakawa).



7.4 Matakanohi Pa

Reserve Name:	Matakanohi Reserve (Ann Street Reserve)
Reserve Location:	West bank, Ann Street
Legal Description and Reserves Act (1977) classification:	Lot 3 DPS 82663 (Local Purpose (esplanade) Reserve), Lot 2 DPS 76908 (Local Purpose (esplanade) Reserve), Lot 4 DPS 74739 (Local Purpose (esplanade) Reserve), Lot 20 DPS 379 (Local Purpose (esplanade) Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	N/A*
District Plan Grouping:	N/A*
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 2 - site destroyed with minimal evidence remaining, but accessible.

History: It is believed that this Pa was also an early Nga Iwi Pa that was taken over by Ngati Te Ao. The name Matakanohi (staring face) refers to this location being a favoured observation point. From this vantage point the river could be scanned for canoes, particularly those carrying war parties, travelling up and down the river. There is also a record of preserved heads being mounted on the palisades of this Pa to taunt or warn off any enemies travelling along the river.

Ann St Reserve: The majority of this site was acquired by Hamilton City Council on 22 June 1951. This land was formerly part of a private subdivision.

Key implementation:

- One Pou (Waka Haumi) carved in the kawa of Ngati Wairere, surrounded by native plantings (flaxes). The Pou should be floodlit.
- An interpretative panel alongside the Pou, and an identification sign at the actual location of the Pa.
- The reserve should be named 'Matakanohi Reserve' after the original name of the Pa.
- A park bench alongside the Waka Haumi.

* No information is listed in the Proposed District Plan for this site (this site should be included during the review of the District Plan).

7.5 Te Tupari Pa

Reserve Name:	Fairfield Esplanade
Reserve Location:	East bank, Braithwaite Avenue
Legal Description and Reserves Act (1977) classification:	Lot 33 DPS 6071 (Recreation Reserve), Lot 8 DPS 10486 (Local purpose (esplanade)), Lot 3 DPS 28101 (Local purpose (esplanade)), Lot 10 DPS 9657 (Local purpose (esplanade))
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	N/A*
District Plan Grouping:	N/A*
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 3 — site destroyed with minimal evidence remaining, or poor access.

History: The name Te Tupari refers to the steep riverside cliff immediately below this Pa. Hanui, the warlord, lived for some time at this Pa.

The Ngati Mahuta Chiefs Te Whare and Tapaue invaded this area, attacking and conquering the nearby Inanga Pa. They then attacked Te Tupari Pa and fought a battle called Kukutaruhe, in the gully system behind the Pa. The attack failed and Te Tupari Pa was not taken.

Te Tupari Pa is recalled in tradition for a number of Pataka (carved food store houses) within its enclosure. In 1977 archaeologists recovered a carved threshold, believed to belong to one of these carved Pataka, from a nearby swamp. This is now held in the Waikato Museum of Art and History.

Fairfield Esplanade: Parts of this reserve were acquired in 1965 and 1980. The majority of the site situated on reserve land was acquired by Council in 1966.

Key Implementation:

- A Pou Hakari should be installed on Fairfield Esplanade to recognise the association of this Pa with cultivation and the famous carved Pataka which existed at this site.
- An interpretive panel in Te Reo Maori and English describing the history and features of the site, the original name of the site, and the conservational/management values shall be installed on site.
- Information sign for Days Park identifying the borrow pits and include information on Maori agricultural practices.

* No information is listed in the Proposed District Plan for this site (this site should be included during the review of the District Plan).

7.6 Waitawhiriwhiri Urupa

Reserve Name:	Milne Park
Reserve Location:	West bank, Victoria Street
Legal Description and Reserves Act (1977) classification:	Allotment 286 Pukete Parish (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Site is probably Urupa not Pa
District Plan site number:	A37
District Plan Grouping:	Group 2 — Sites where all surface evidence has been destroyed but subsurface evidence may still be present.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 3 — site destroyed with minimal evidence remaining, or poor access.

History: There have been a number of mis-identifications and considerable mis-information, which has lead to confusion over the existence, and location of maori features for much of the area around Fairfield Bridge. Some recent documentation referred to an historic Pa situated on Milne Park. This is incorrect.

The correct history can be established from events which took place in the late 1920's and early 1930's when Fairfield Bridge construction began. Following the start of excavation for the Fairfield Bridge foundations, construction workers unearthed a cache of human bones in the bank of the Waikato River, right by the present foundations of the bridge. Upon this discovery the Hamilton Police contacted Mr Waharoa Te Puke, the Paramount Chief of Ngati Wairere, who lived at Gordonton. The Police believed the bones to be Maori and requested Ngati Wairere to remove the bones from the site and investigate whether there were others there.



As it was ancient practice for Ngati Wairere to bury their dead in naturally occurring, or man-made caves in the bank of the river, and his personal knowledge of the area, Mr Te Puke immediately recognised that the excavation had opened one or more of these ancient burial caves. Mr Te Puke and elders soon after performed ancient prayers and rituals as part of the preparation for the removal of the bones. These were then removed from their burial location near Fairfield Bridge and transported to Gordonton. It appears most likely that Milne Park is not the site of a Pa, but rather was a major Maori burial cave (Ana Koiwi). The pa, which Maori records confirm was called Waitawhiriwhiri, was sited in the vicinity of Kotahi Avenue (some 200 metres south of Milne Park).

Figure 8: Waharoa Te Puke (c.1869-1957), was a senior chief of Ngati Wairere. He conducted one of the last traditional exhumations of modern times in 1950. The mantle of Waharoa Te Puke is now held by Mr Hare Puke, as the senior Kaumatua of Ngati Wairere and the City of Hamilton. (See Mr Te Puke's obituary — Appendix 4).

Milne Park: This reserve was originally recreation reserve administered by the Hamilton Domain Board. Council was appointed as Hamilton Domain Board in 1950. This park is named after Councillor Milne who was a Councillor of Hamilton City Council from 1947 to 1956.

Key Implementation:

- A plaque describing the importance of this site.



7.7 Kirikiriroa Pa

Reserve Name:	Kirikiriroa Reserve
Reserve Location:	West bank, between London and Bryce Streets
Legal Description and Reserves Act (1977) classification:	Section 2 SO 61140, Lot 3 DPS 65343, Lot 2 DPS 81452 (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	A39
District Plan Grouping:	Group 2 — Sites where all surface evidence has been destroyed but subsurface evidence may still be present.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 1 — Most significant and in need of maximum protection and commemoration.

History: Kirikiriroa Pa is the most significant Pa within the Hamilton City area. It was a fully fortified Pa Whakairo (Pa with carved palisades). It was an half oval in shape with the riverbank as the flat side and the curved front stretching from London Street to Claudelands Road. The curved front was fortified by a ditch and mound structure with an elaborate wooden palisade atop the mound. Unfortunately, most of the surface features of the Kirikiriroa Pa site were destroyed during the early development of Hamilton City before they were accurately recorded or mapped.



Figure 9: Te Puke Waharoa (c.1834-1895) was a traditional Tohunga skilled in the ancient rituals and rites for the Hahunga (exhumation of ancestral remains from burial grounds). This task was continued by his son, Waharoa Te Puke.

Kirikiriroa Pa was constructed to protect the Ngati Wairere people who cultivated the lands upon which Hamilton City is now constructed from marauding war parties. The location was chosen because by having the river on one side, minimum construction was required to fortify the site and thereby make it defensible. Early missionaries recorded two hundred people living permanently within the fortified Pa, with many more living and working outside the Pa. Kirikiriroa Pa was attacked upon many occasions by invaders who travelled along the walking tracks that linked Kirikiriroa Pa to other Pa in the region, or along the river itself.

The first recorded contacts between Ngati Wairere people at Kirikiriroa Pa and Europeans (mainly missionaries) were around the 1840's. Later Ngati Wairere built a Chapel and associated Raupo dwelling within Kirikiriroa Pa for the missionary Benjamin Yates Ashwell. These facilities were used by other missionaries who passed through the area.

Ngati Wairere people lived in Kirikiriroa Pa until 1864, when Pirihi Tomonui, who fought in the battle at Rangiriri between the British and the followers of Kingitanga, sent word to the Pa that the British troops were coming up river on a gunboat. In response the old men, women and children who were the main occupants of the Pa abandoned it. Some travelled southwards into the King Country, whilst others crossed the river, and travelled across country to re-occupy other traditional Ngati Wairere Pa at Hukanui, now known as Gordonton.

Hence, from 1864, Hukanui and Tauhei were the centres for the Ngati Wairere people still living on their traditional lands. Although he survived the battle at Rangiriri, Pirihi Tomonui later surrendered to the British at the redoubt at Hamilton East. In later life he lived at Tauhei and died there in 1891.

Following Ngati Wairere abandoning the Pa, it was used as a garrison by British troops. Subsequently W A Graham, who surveyed much of the region and who was an early Mayor of Hamilton City, built his residence on top of the main fortified part of the Pa. Several years later, Ngati Wairere exhumed the bones of their ancestors from the Urupa in the city area, to protect them from being destroyed by settlers building houses over the top of these burial grounds. Because Mr Graham's house was built on the sacred land of Kirikiriroa Pa, he allowed Ngati Wairere to lay the bones of their ancestors out on his lawns prior to their re-burial.

The only current commemoration of this important pre-European Pa in the City, is a bronze plaque placed high up on the corner of the AMP building on Victoria Street. However, appropriate commemoration of this site, involving the erection of a carved Pou Whenua is proposed.

*Kirikiriroa Reserve: The majority of this site was formerly Crown grant road which was stopped. This reserve is also the site of a second archaeological site — a lime kiln from European settlement. "The lime kiln is located just above the riverbank (and below the walkway) some 50m or so from the London Street end of the walkway. The date and operator of the structure is currently unknown but it certainly dates from the latter portion of the nineteenth century. This kiln was used to make lime for mortar in the days before cement mortar was introduced"*³.

"The pa site has been the home to several significant Europeans. The first European was known to Ngati Wairere as Kore Hako. He was captured at Aotea Harbour, Kawhia by a party of Ngati Koura from Te Rapa Pa (see section 7.10) whilst they were fishing their traditional fishing grounds within Kawhia harbour. He later lived with Ngati Wairere at Kirikiriroa Pa. The tribe attribute him to the introduction of peach trees that grew around the vicinity of the pa along what is now Victoria Street. In the 1880's, William Graham, known to Ngati Wairere as Wiremu Kareama, built his house on the site of Kirikiriroa Pa.

³ Central City Riverside Archaeological and Cultural Assessment, Pg 35, Opus Consultants.

William, Hamilton's First surveyor, subsequently became Mayor of Hamilton. He was fluent in Maori and had a special affinity with Ngati Wairere, meeting regularly with the chiefs and people, particularly Te Puke, and Hakopa Te Waharoa"⁴.

Key Implementation:

- A Pouwhakarae to be established as a main pou, a Waharoa (gateway) on the London Street entrance into Kirikiriroa Reserve, and a palisade of small pou facing the river.
- New planting will be established behind the palisade fence providing a backdrop to the palisade pou. Plantings should include kowhai, mahoe patete and low growing native shrubs which have traditional medicinal and spiritual significance (ferns, kawakawa). Exotics should be removed from the site where appropriate.
- An interpretive panel in Te Reo Maori and English describing the history and features of the site and the conservational/management values for the site to be established along the walkway, below the palisade pou (mounted to the existing rock retaining wall).
- Floodlight main Pou.
- Steps from the riverside walkway descending down to the old canoe landing site, and the lime kiln.
- Plantings of low growing native shrubs which have traditional medicinal and spiritual significance (ferns, kawakawa).

⁴ Central City Riverside Archaeological and Cultural Assessment, Pg 16, Opus Consultants.



7.8 Opoia Pa

Reserve Name:	Jesmond Park
Reserve Location:	East bank, Opoia Road
Legal Description and Reserves Act (1977) classification:	Lots 1, 2 and 3 DPS 14636 (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	A41
District Plan Grouping:	Group 2 — Sites where all surface evidence has been destroyed but subsurface evidence may still be present.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 1 — Most significant and in need of maximum protection and commemoration.

History: Before his death, Mr Mana Martin recounted that Opoia Pa was settled by Maramatutahi, the eldest son of Wairere from his third wife Tukapua. They had a son who was named Karaka ki Opoia after a sacred Karaka tree that grew at Opoia Pa.

In later generations, a great warrior named Poukawa became the Chief of this Pa. He led Ngati Wairere against Ngati Raukawa in the battle of Hurimoana, near Otorohanga. In this battle he captured and killed a Ngati Wakatere (a sub tribe of Ngati Raukawa) Chief called Te Rerenga and took from him a famous Patu Onewa (Mere) made of basalt. This mere, called Te Waimaori, passed to one of Poukawa's descendants Te Ahipainga, on to Te Ironui and hence to his present day descendants who still hold it today.

There was a flat area of land in front of and below the Pa which was a common meeting place for war parties before they went into battle. This land and the Pa itself were destroyed by the construction of the Claudelands Road and railway bridge. The Pa is now buried beneath the car park at Sonning Esplanade Carpark.



Jesmond Park: "Dr A S Brewis and members of his family have offered to present the Borough of Hamilton for use as a public reserve a piece of land containing 1.314 acres, situated in Opoia Road and bounded by the railway line and the Waikato River. It is already largely used by the neighbourhood as a playground, and many bathe and have canoes at the shore. Some exceptionally fine pines add to the picturesque appearance of a naturally beautiful park" (Waikato Times, Wednesday 9 October 1929).

Figure 10: Hei Tiki found in the vicinity of Opoia Pa.

- Carved Pouwhakarae configured as main Pou, with manuka palisade fence surrounding the pou and low growing plantings planted around the Pou, within the fence.
- Reconstruction of rampart over a small section of the reserve to replicate the topography that would have been prior to the obliteration of the site.
- Planting of kowhai trees — exotics should be removed from the riverside where appropriate (i.e. not to the detriment of bank stability).
- An interpretive panel in Te Reo Maori and English describing the history and features of the site, the original name of the Pa site, and the conservational/management values.
- Floodlight Pou.
- Plantings of low growing native shrubs which have traditional medicinal and spiritual significance (e.g. ferns, kawakawa).



7.9 Urupa (Unnamed)

Reserve Name:	New Memorial Park
Reserve Location:	East bank, river-end of Cook Street
Legal Description and Reserves Act (1977) classification:	Section 2 SO 60256 (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Plan Overlay:	Environmental Protection Overlay
District Planning Notes:	N/A*
District Plan Grouping:	N/A*
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 2 - site destroyed with minimal evidence remaining, but accessible.

History: This site is extremely sacred to Ngati Wairere. Waharoa Te Puke, the last traditional paramount Chief of Ngati Wairere, who died in 1957, identified this location as a traditional Urupa (burial ground) for the high Chiefs of Ngati Wairere. It was common practice within pre-European Maori society for abandoned Pa to be used as Urupa (burial grounds), this Urupa was developed at the site of an ancient triangle shaped Pa, built on a prominent headland overlooking the Waikato River. This headland has since been bulldozed away. The name of the Urupa is presently unknown, but is currently being researched from ancient confidential documentation held by members of Ngati Wairere.



Figure 11: King Tawhiao (the second Maori King).

Hakopa Te Waharoa exhumed the bones of all of the Chiefs who had been buried at this Urupa sometime during the 1870's. This was undertaken to prevent their destruction by the early European settlers who were building on the Urupa. The Koiwi were relocated to another Urupa at Hukanui. Some Maori believe that the two fires, each of which burned down the Royal Hotel that was built upon this Urupa, were caused by the Tapu associated with the Urupa.

During his visit to Hamilton in 1881, King Tawhiao, the second Maori King, visited this Urupa, and lamented over the loss of the lands of his ancestors who were originally buried here.

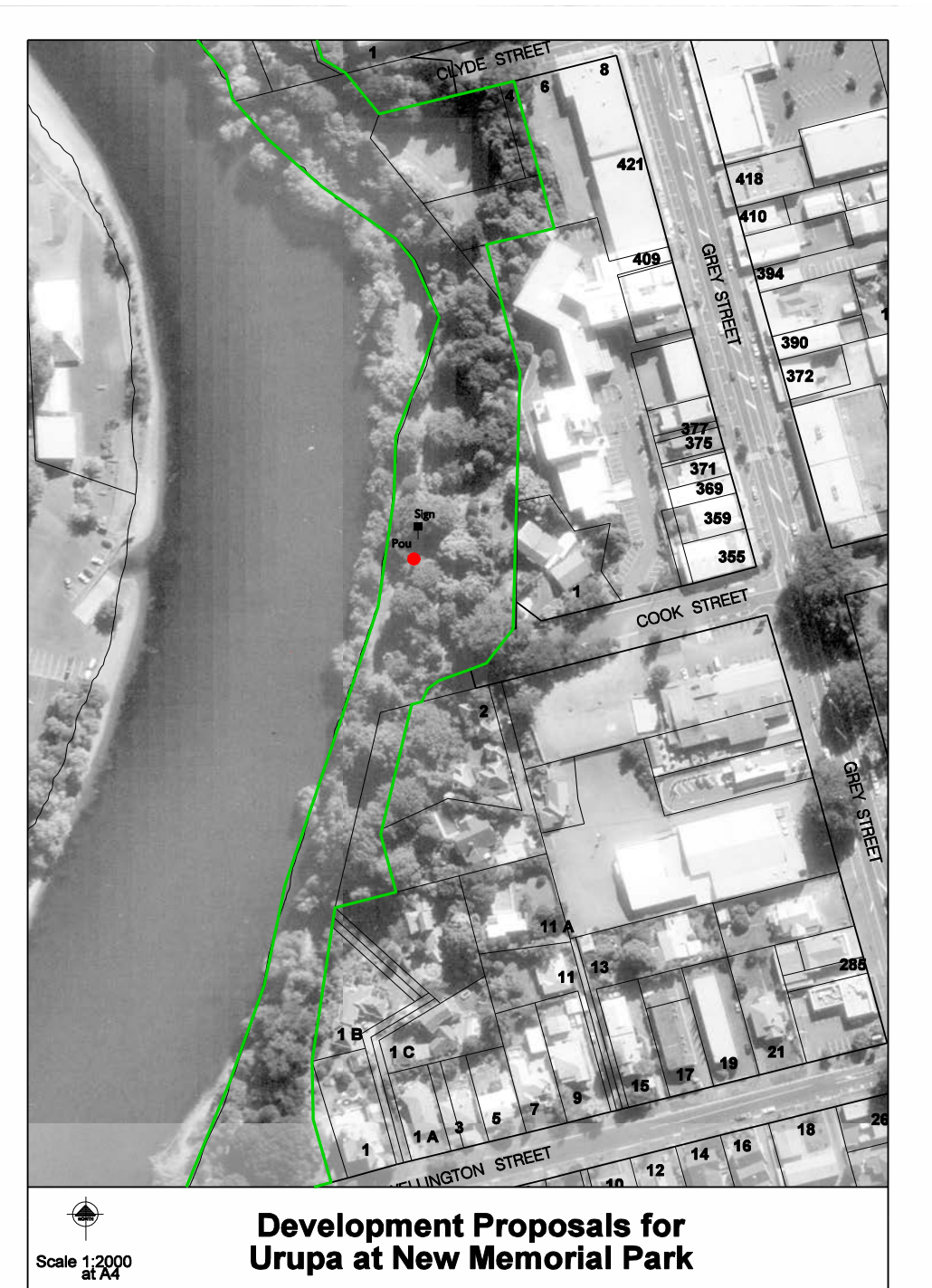
* No information is listed in the Proposed District Plan for this site (this site should be included during the review of the District Plan).

A large greenstone fragment, which appears to be the lower part of the legs of an exceptionally large Hei Tiki, was found at this site. Based upon the size of this fragment, the complete Hei Tiki would be one of the largest known to Maori. This fragment is now held in the Auckland Museum.

New Memorial Park: The site (area where the Urupa is on New Memorial Park) is formerly stopped road declared to be Recreation Reserve in 1997.

Key Implementation:

- One Pou, or Waka Haumi, carved in the kawa of Ngati Wairere, surrounded by native plantings (flaxes) and an interpretive panel.



7.10 Te Rapa Pa

Reserve Name:	Yendell Park
Reserve Location:	West bank, Cobham Drive
Legal Description and Reserves Act (1977) classification:	Part 86 DP 17643 (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	A34
District Plan Grouping:	Group 2 — Sites where all surface evidence has been destroyed but subsurface evidence may still be present.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 1 — Most significant and in need of maximum protection and commemoration.

History: In regard to Te Rapa Pa, a most important feature to note is that it was located close to what is now Hamilton Hospital and not at the northern area of the city now known as Te Rapa. This confusion over the correct location of “Te Rapa” arose because of a mistake made by early European surveyors and map makers in 1870 which was perpetuated from then onwards.

Survey maps produced by William Graham, the first surveyor of the region, clearly show Te Rapa correctly located at what is now Cobham Drive by the Waikato Hospital. However, subsequent surveyors incorrectly transferred the name to the northern boundary of the City which now bears the name Te Rapa. The reason for this mistake is unknown.



Figure 12: Mrs Kath Sunnex (c. 1928-1996). Mrs Sunnex related the story of Hotumauea, as told to her by her grandmother, Kameta Te Puke (c. 1843-1947).

Te Rapa Pa was constructed by Hotumauea, Chief of Ngati Koura and grandson of Koura. Hotumauea was described as being an exceptionally tall and athletic warrior, envied by his in-laws because of his feats of athleticism. He was an exceptionally fast runner and competed in the traditional Maori sports and hand-to-hand combat. Hotumauea led many war parties that attacked other hapu in neighbouring Pa along the river and its hinterland. His fame was widespread and he was known and feared as far afield as Ngati Kinohaku in the King Country.

When the news came that one of Hotumauea's wives had given birth to a son some of his enemies raised a war party to kill Hotumauea and his new son to ensure that his line and mana would not live on. They came looking for his new son and asked Hotumauea's wife the sex of the child she was holding. Thinking quickly, she tucked the baby's penis between his legs and told them it was a girl. Hence, as they had only come to kill a male child, not a girl, Hotumauea's son survived.

Later, whilst Hotumauea was climbing down into a water spring to draw water at Te Korokoro (near what is now the Waikato breweries in Victoria Street) this war party surrounded him and were ready to pounce upon him and kill him. However they approached him with caution because they did not want to bruise or damage his head, as they wanted to preserve it as a trophy. Hotumauea used his exceptional strength and athleticism to leap out of the spring and over the heads of his enemies and escaped. The war party pursued him to the banks of the Waikato River. Here he climbed a large Tawa tree that overhung the river and from its branches he leapt to the other side of the river. It is said that where he landed his footprints became embedded in the bank of the river and they can still be seen there today.

After escaping his enemies Hotumauea raised a war party and pursued those who had pursued him. He caught them, took them to Te Rapa Pa and killed them. Their bodies were hung up and prepared for the traditional Whangai hau (cannibal feast).

From that time onwards the Tawa tree that overhung the river became a Moari (a Maori swing). This refers to the ancient custom where ropes, made of braided flax, were hung from the branches of the tree and his descendants would swing out over the river on these ropes, thereby commemorating Hotumauea's feat in escaping across the river.

During Hotumauea's lifetime, Te Rapa Pa was also attacked by Ngati Mahuta who came stealthily up the Waikato River in their famous war canoe called Te Ruaki Kai Tangata. However, Hotumauea's lookouts recognised the canoe before it reached the Pa and the people in the Pa were therefore prepared for battle. Before the battle began there was a traditional pre-battle exchange of Haka and speech making. During this each side gave their Whakapapa and thereby recognised that they had common lines of descent back to the ancestor Koura. Because of this the battle was averted and from that time onwards Ngati Koura and Ngati Mahuta shared alliances and fought together in many later battles.

When Hotumauea died his body was taken by canoe down the Waikato River to Taupiri, up the Komakorau stream, and was finally buried at Karamu Pa (Gordonton), next to his relative Hanui. One of Hotumauea's descendents Parengaope, was the mother of Potatau Te Wherowhero the first Maori King.

Porokoru was one of the last chiefs to occupy Te Rapa Pa and he is recorded as fully bearded, with a full Rape pattern tattoo on his buttocks, and a full facial moko. He was approximately six feet in height and of solid, muscular build.

He was one of the leading Chiefs who attended the several Hui held to debate the selection of the first Maori King Potatau Te Wherowhero. One of these Hui

was held at Pukawa Pa on the southwestern shores of Lake Taupo. Te Rapa Pa was abandoned around 1862 when the people who occupied it travelled inland to re-establish at Hukanui (Gordonton) and Tauhei. Others travelled to the Te Awamutu and Waipa area.

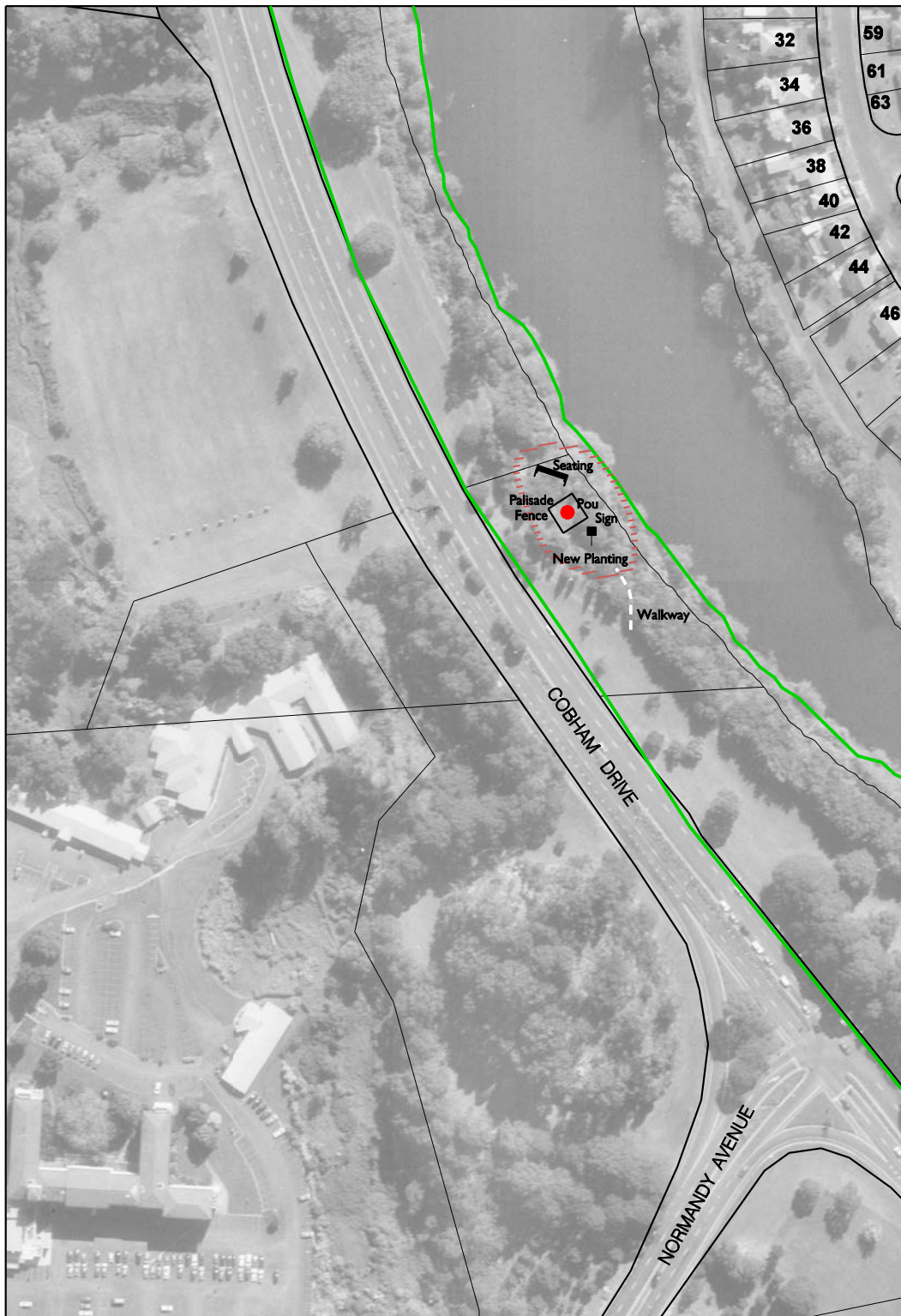
Porokoru was famed as an accomplished builder of traditional thatched houses such as carved Whareroa (Maori meeting house). He was one of the Chiefs responsible for building the meeting house called Wairere at Te Rapa Pa, which was recorded by the European settlers in the 1850's. This was one of several buildings in the Waikato carved by the four famous carvers who lived at Kirikiriroa Pa (Tauhinu, Paewaka, Tumukuru and Tamaiti).


In design, Te Rapa Pa was essentially a terraced square, completely fortified with ditch and palisade structures on all sides. It was a large Pa, occupied by Ngati Koura and next to Kirikiriroa Pa in importance in the traditions of the Ngati Wairere hapu. It has a long history of battles and wars that were fought around the Pa and in this general area. The Pa was still occupied by Ngati Koura when Europeans first arrived in the area.

Yendell Park: This site was added to the Hamilton Domain to be administered by the Hamilton Domain Board in 1925. Hamilton City Council was appointed as the Hamilton Domain Board in 1950. In 1981 the reserve was then classified as Recreation Reserve under the Reserves Act 1977. This park is named after Councillor Yendell who was a Councillor between 1956 and 1962.

Key Implementation:

- Carved Pouwhakarae configured as main Pou and smaller subsidiaries (placed in a group, surrounded with a Manuka fence and encircled with a deep ditch to discourage access to the Pou), or other appropriate structure (indicative of ancient maori occupation). All carvings to be in the kawa of Ngati Wairere, tangata whenua for all of these sites.
- An interpretive panel in Te Reo Maori and English describing the history and features of the site, the original name of the site, and the conservational/management values.
- Floodlights to illuminate the Pou.
- Plantings of low growing native shrubs which have traditional medicinal and spiritual significance (ferns, kawakawa).




 Scale 1:2000
 at A4

Development Proposals for Te Rapa Pa at Yendell Park

7.11 Te Kourahi Pa

Reserve Name:	Yendell Park
Reserve Location:	West bank, Cobham Drive
Legal Description and Reserves Act (1977) classification:	Lot 514 DPS 9477 (Recreation Reserve), Part Allotment 25, Te Rapa Parish (land held for better utilisation by the Crown (Transit New Zealand))
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	A59
District Plan Grouping:	Group 2 — Sites with some surface features preserved. Sites worth preservation at all costs. A) Currently in good state of preservation. B) Historically and scientifically important. C) Traditionally important. D) Suitably located for permanent preservation.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 3 — site destroyed with minimal evidence remaining, or poor access.

History: Te Kourahi Pa was the second smaller Pa located at what is now Yendell Park. The Pa derives its name from the gully system and stream, which travels through the area known as Yendell Park. Te Kourahi Pa was a satellite Pa of Te Rapa. It is believed that most visiting war parties that shared allegiances with Ngati Koura stayed at this Pa rather than at Te Rapa Pa.

Yendell Park: This site was added to the Hamilton Domain to be administered by the Hamilton Domain Board in 1925. Hamilton City Council was appointed as the Hamilton Domain Board in 1950. In 1981 the reserve was then classified as Recreation Reserve under the Reserves Act 1977. This park is named after Councillor Yendell who was a Councillor between 1956 and 1962.

Key implementation:

- A grove of Tawa trees will be planted at Te Kourahi to commemorate the Tawa tree which assisted Hotumauea (Ngati Koura Chief) to jump across the river to escape his enemies. It is believed that the sacred Tawa tree existed near this location.
- An interpretive panel in Te Reo Maori and English describing the history and features of the site, the original name of the site, and the conservational/management values.



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Development Proposals for Te Kourahi Pa at Yendell Park

7.12 Te Moutere O Koipikau Pa

Reserve Name:	Graham Island
Reserve Location:	River Island (Yendell Park to the west, Hayes Paddock to the east).
Legal Description and Reserves Act (1977) classification:	Allotment 449 Town of Hamilton East (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	N/A*
District Plan Grouping:	N/A*
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 3 — site destroyed with minimal evidence remaining, or poor access.

History: Te Moutere O Koipikau Pa was constructed on an island in the middle of the Waikato River. It held a carved Pataka (food house) named Koipikau, which is believed to have been constructed during the time of Hotumauea and Hanui. This Pataka, carved using greenstone adzes, held a variety of items including the flesh of the slain Nga Iwi people. A century or more after the time of Hotumauea and Hanui, Hongi Hika and his northern Nga Puhi warriors armed with muskets, invaded this area. A carved Pataka, also called Koipikau, which stood in the Pa was dismantled and buried to protect it from Hongi Hika. It is not clear whether this was the same Pataka which existed during Hotumauea's time. The precise burial place of this Pataka is unknown.



There is an ancient myth associated with this tapu (sacred) Pataka. According to this one day the island upon which the Pataka stood transformed into a Taniwha (spiritual deity) who carried the Pataka down the river on his back. As with most myths, this one may have a basis in fact and could refer to a flood in the 1600's or 1700's, which carried the Pataka from the island and deposited it further down stream.

Figure 13: Mrs Rangiwhakaewa Skinner (c. 1919-1991). Mrs Skinner was shown the footprints of Hotumauea that run along the banks of the Waikato River.

* No information is listed in the Proposed District Plan for this site (this site should be included during the review of the District Plan).

Graham Island: This is an island in the middle of the Waikato River. It was originally Crown land and vested in Council in January 1974.

Key Implementation:

- The exotic trees on Graham Island should be progressively re-planted with Kowhai trees to commemorate Te Moutere O Koipikau Pa. However, before the trees are removed, an archaeological assessment should be undertaken to establish any remnants of the site of the original Pa.
- A Pouwhakarae.



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**Development Proposals for
Te Moutere O Koipikau Pa
at Graham Island**

7.13 Te Nihinihi Pa

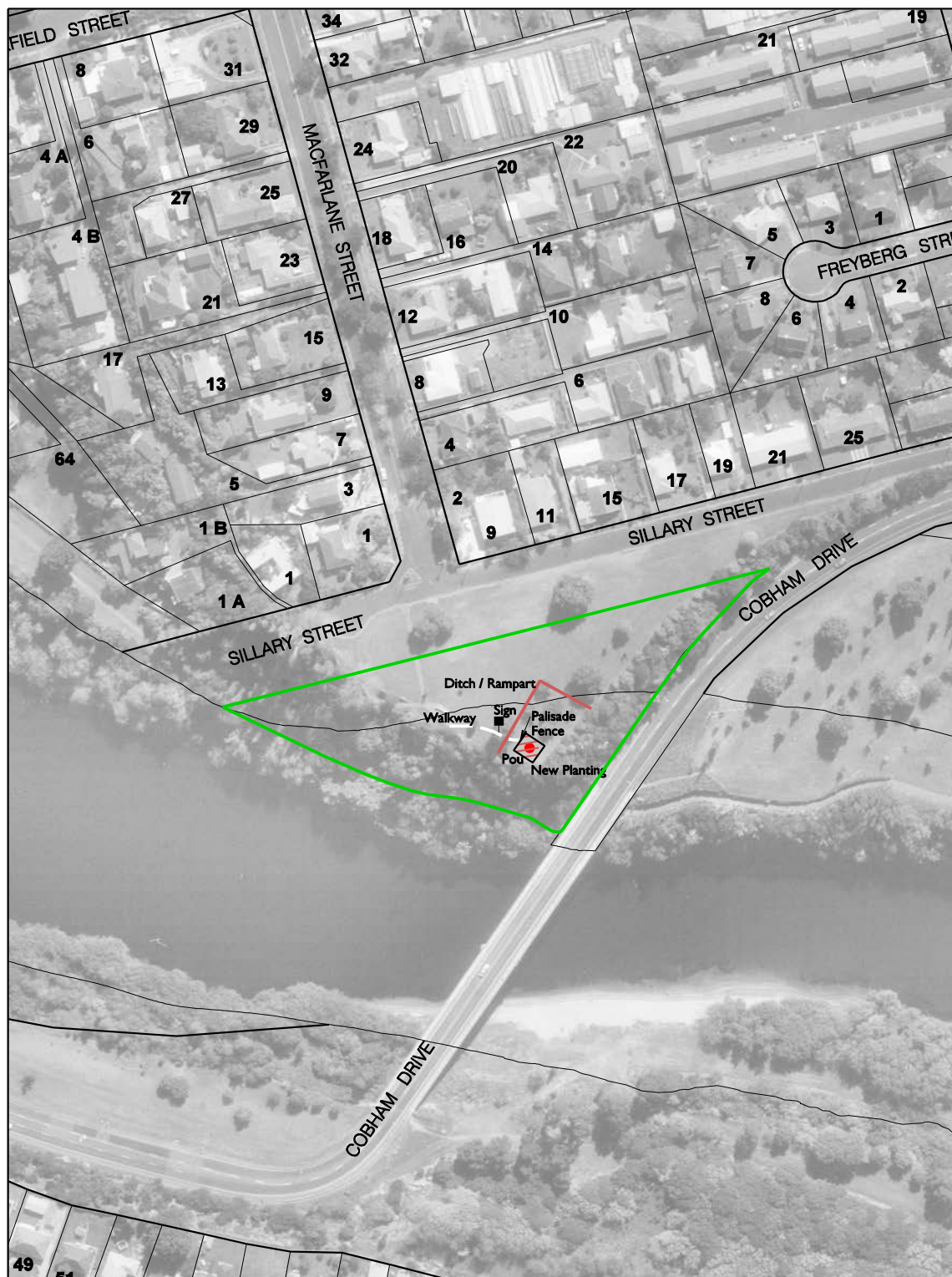
Reserve Name:	Dillicar Park
Reserve Location:	East bank, between Sillary Street and Cobham Drive
Legal Description and Reserves Act (1977) classification:	Part Section 23 Hamilton East Town Belt (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Sections of the park are subject to an Environmental Protection Overlay, and a proposed road stoppage.
District Plan site number:	A66
District Plan Grouping:	Group 3 — Locations of sites now almost entirely destroyed.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 1 - Most significant and in need of maximum protection and commemoration.

History: Little is known about this Pa except that Ngati Koura and Ngati Hanui occupied it at various time during its existence. It is believed that the elongated shape of this Pa resembled and hence commemorated Hotumauea's footprint (referred to in Section 6.10 and 6.11).

Dillicar Park: A portion of this historic Pa site is in private ownership. Part of this site is road vested in Hamilton City Council. This park is named after Councillor Dillicar who was in Council from 1935 until he resigned in 1945.

Key implementation:

- Carved Pouwhakarae configured as main Pou surrounded with a Manuka fence and encircled with a deep ditch.
- Floodlight to illuminate the Pou.
- Plantings of low growing native shrubs which have traditional medicinal and spiritual significance (e.g. ferns, kawakawa).
- An interpretive panel in Te Reo Maori and English describing the history and features of the site, the original name of the site, and the conservational/management values.



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Development Proposals for Te Nihinihi Pa at Dillicar Park

7.14 Te Parapara Pa

Reserve Name:	Hamilton Gardens
Reserve Location:	East bank, Cobham Drive
Legal Description and Reserves Act (1977) classification:	Part Allotment 252A Kirikiriroa Parish (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Major
District Planning Notes:	Sections of the park are subject to an Environmental Protection Overlay.
District Plan site number:	A60
District Plan Grouping:	Group 2 — Sites where all surface evidence has been destroyed but subsurface evidence may still be present.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	This site will be commemorated as part of the development of a Maori theme garden at within Hamilton Gardens.

History: Te Parapara Pa was located in what is now the Hamilton Gardens. It was occupied by Hanui and his Ngati Wairere descendants. The Pa was particularly renowned as a site of sacred rituals associated with harvesting of food crops and the collection of the first berries from forest stands in the area. There was a Tuahu (sacred altar or shrine) called Te Ikamauroa at the Pa.

Hamilton Gardens: This site is included in the Hamilton Gardens grounds. This reserve has its own Reserves Act Management Plan and will be developed and maintained consistent with the Hamilton Gardens (second review) Management Plan.

Key Implementation:

The 'Tainui Garden' is proposed as part of the 'Productive Garden Collection' in Section 2 of Hamilton Gardens (second review) Management Plan. The Productive Garden Collection is a collection of gardens demonstrating forms of productive gardens illustrating the relationship between people and useful plants.

The Tainui Garden will be called 'Te Parapara Pa' and will be prepared as a Pre-European Maori garden showing the significant heritage and tikanga of the locality. The garden is being developed in partnership with Nga Mana Toopu O Kirikiriroa.



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Development Proposals for Te Parapara Pa at Hamilton Gardens

7.15 Unnamed Pa (Hammond Park)

Reserve Name:	Hammond Park
Reserve Location:	East bank, below Malcolm Street
Legal Description and Reserves Act (1977) classification:	Lot 1 DPS 16456 and Lot 48 DPS 13635 (Local Purpose (esplanade) Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Sections of the park are subject to an Environmental Protection Overlay.
District Plan site number:	A77
District Plan Grouping:	Group 1 (a & d) Sites with some surface features preserved. Sites worth preservation at all costs: a) Currently in a good state of preservation, and d) Suitable located for permanent preservation.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 2 - Evidence remaining and accessible.

History: There is little known about this Pa. Research regarding the history of this site is still underway. Evidence of the traditional use of the site is still visible.

Hammond Park: The majority of this reserve was acquired by Hamilton City Council on the 27th November 1972. A small portion was acquired in December 1969.

Key Implementation:

- An interpretive panel in Te Reo Maori and English describing the history and features of the site, the original name of the site, and the conservational/management values shall be installed on site.



Scale 1:2000
at A4

Development Proposals for Un-named Pa at Hammond Park

7.16 Te Pa O Ruamutu

Reserve Name:	Hammond Park
Reserve Location:	East bank, below Balfour Crescent
Legal Description and Reserves Act (1977) classification:	Lot 45 DPS 9899 & Lot 28 DPS 4101 (Local Purpose (esplanade) Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Sections of the park are subject to an Environmental Protection Overlay.
District Plan site number:	A78 (currently over privately owned property only).
District Plan Grouping:	Group 2 — Sites where all surface evidence has been destroyed but subsurface evidence may still be present.
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 2 - site destroyed with minimal evidence remaining, but accessible.

History: This Pa was named after Ruamutu, the Chief of the Nga Iwi people who constructed the Pa and occupied it until Ngati Wairere dispossessed them. Ruamutu was killed in the battle for the Pa. Ngati Wairere occupied the Pa until the arrival of the British. Under Ngati Wairere ownership, this was a large boundary Pa, certainly one of the largest Pa within the Hamilton City area. It was sited close to, and guarding, the boundary between the lands of Ngati Wairere and Ngati Haua.

The Pa was rectangular in shape, built on a headland close to the Waikato River, just upstream from the Mangaonua gully. Balfour Crescent crosses what was the ditch fortification of the Pa, but this ditch is now unrecognisable as it was filled in during the development of Balfour Road. The ridge upon which the houses at the end of Balfour Crescent, closest to the river, are built was the original central raised terrace of the Pa. There are no remnants of any of the original structures remaining today.



Figure 14: 1961 Aerial photograph of Te Pa O Ruamutu.

A number of battles were fought at Te Pa O Ruamutu, and along the riverbank close to the Pa, in the mid 1600's during the wars with Ngati Raukawa. At one time during these wars the warriors of Ngati Raukawa, led by their Chief Nga Tokowaru, came up river by canoe. The canoe was spotted by the people of Te Pa O Ruamutu pa who abandoned the Pa in a ploy to convince the invaders that they were in unopposed control and possession of the area. This ploy worked and the Ngati Raukawa warriors passed by the Pa and continued up the river to Taupiri where they were defeated by the combined forces of Ngati Mahuta, Ngati Makirangi and Ngati Wairere.

Whare Koata, a paramount chief of Ngati Wairere, lived at this Te Pa O Ruamutu pa. He was killed by an invading war party from Hauraki whilst on a bird hunting expedition at Tauhei. Upon the news of his death this Pa was abandoned, and following ancient Maori custom, became an Urua.

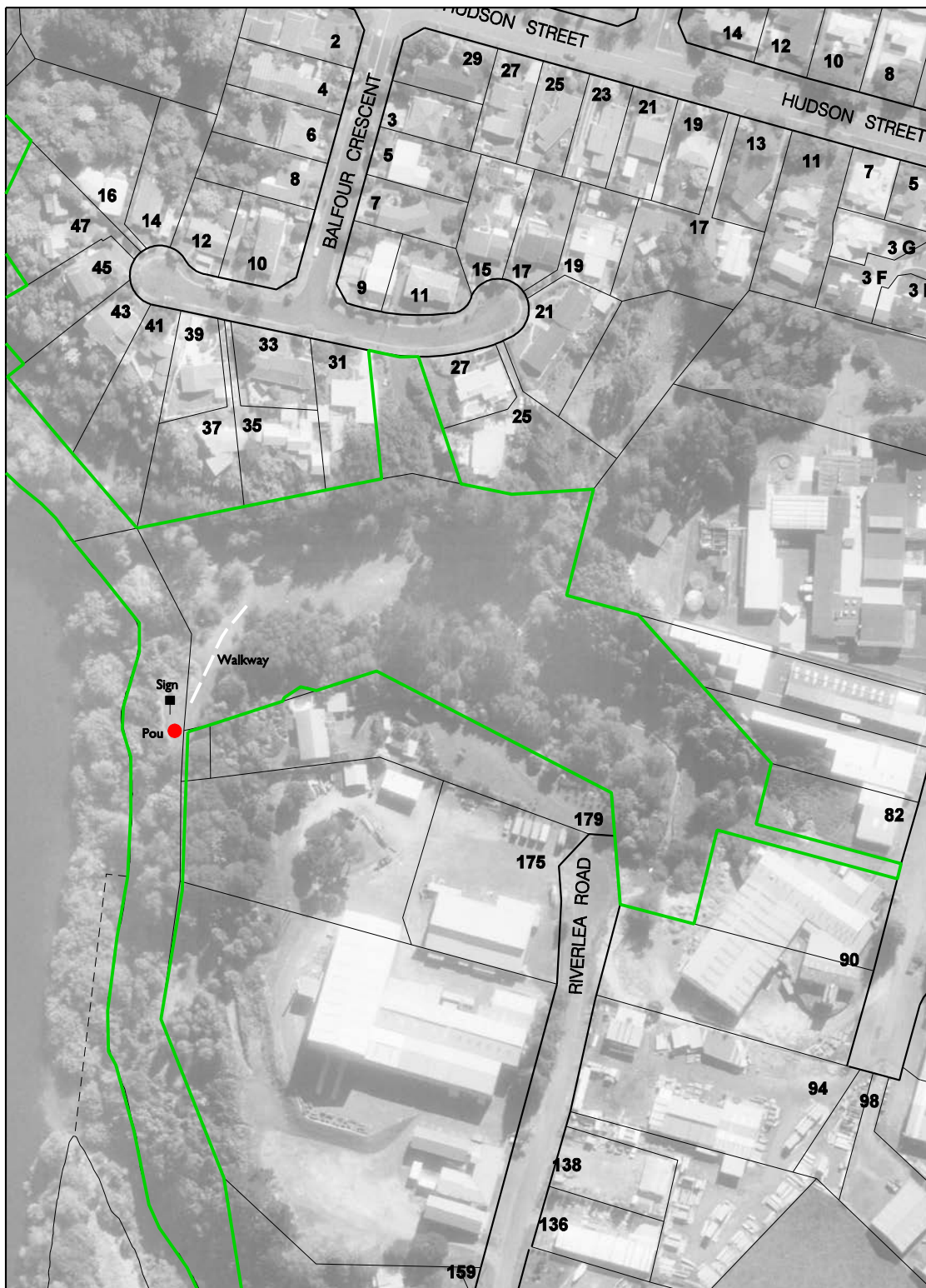
King Tawhiao is reported to have visited this Urua when he travelled through Hamilton in 1881.

Human bones (Koiwi), and numerous green stone artefacts have been found at this site by the bulldozer drivers who constructed Balfour Crescent and subsequently by house owners digging in their gardens.

Hammond Park: The majority of this reserve was acquired by Hamilton City Council on the 27th November 1972. A small portion was acquired in December 1969. This section (see legal description above) of Hammond Park adjoins site A78 notated as Pa in the District Plan. In the District Plan the historic site is over private property only and does not extend over this section of the reserve — a plan change should be made to the District Plan upon review.

Key Implementation:

- One Pou, or Waka Haumi, carved in the kawa of Ngati Wairere, surrounded by native plantings (flaxes) and an interpretive panel.
- An interpretive panel in Te Reo Maori and English describing the history and features of the site, the original name of the site, and the conservational/management values shall be installed on site.



Scale 1:2000
at A4

Development Proposals for Te Pa O Ruamutu at Hammond Park

7.17 Mangaonua Pa

Reserve Name:	Mangaonua Esplanade
Reserve Location:	East bank, below Riverlea Road
Legal Description and Reserves Act (1977) classification:	Lot 17 DPS 988 (Recreation Reserve)
Proposed District Plan Zoning:	Recreation Environment
District Planning Notes:	Environmental Protection Overlay
District Plan site number:	N/A*
District Plan Grouping:	N/A*
Nga Mana Toopu O Kirikiriroa Commemoration Grading:	Priority 3 — site destroyed with minimal evidence remaining, or poor access.

History: Not a great deal is known about Mangaonua Pa. It was a small boundary Pa occupied by the people of Ngati Wairere. The Pa marked and guarded the boundary between the lands of Ngati Haua to the south and Ngati Wairere to the north. Mangaonua Pa is close to Te Pa O Ruamutu and the two Pa were joined by a walking track.

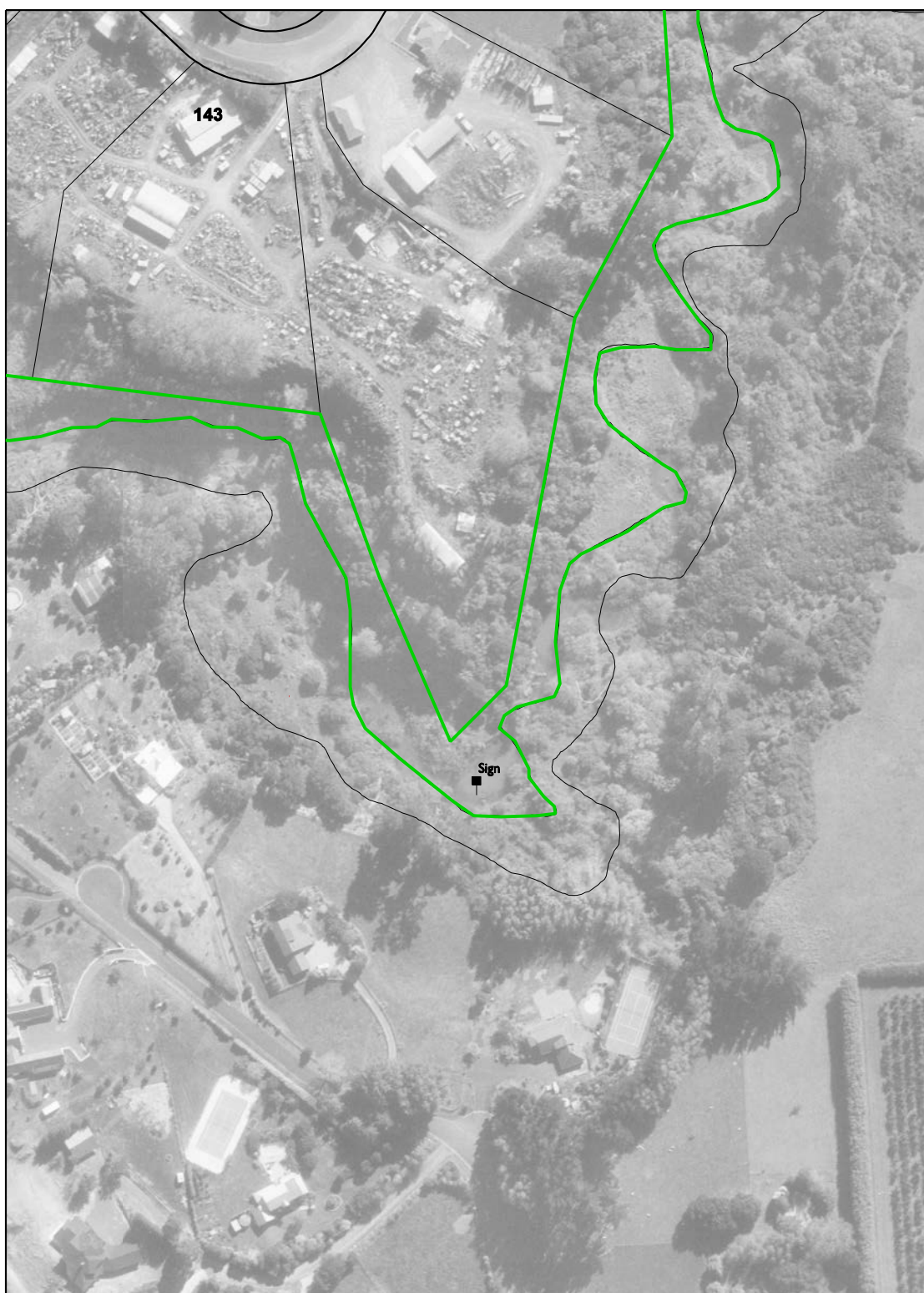
Mangaonua Esplanade: This reserve has been included in the Gully Reserves Management Plan which became operative in 2000. This section of Mangaonua Esplanade adjoins site A79 notated as Pa in the District Plan. In the District Plan the historic site is over private property only and does not extend over this section of the reserve — a plan change should be made to the District Plan upon review.

Key implementations recommended below will not occur until access has been developed. A Mangaonua Walkway Feasibility Study has been undertaken and Hamilton's Walkway/Cycleway Strategy proposes a walkway through Mangaonua Esplanade.

Key implementation:

- An interpretive panel in Te Reo Maori and English naming the site, describing the history and features of the site and the conservational/management values for the site.

* No information is listed in the Proposed District Plan for this site (this site should be included during the review of the District Plan).



Scale 1:2000
at A4

Development Proposals for Mangaonua Pa at Mangaonua Esplanade

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Illustrations/Photos:

- Figure 1: Captain John F C Hamilton — Photograph provided by Waikato Museum of Art and History.
- Figure 2: "Kaitotehe Pa" — The Natural World of the Maori (Orbell & Moon, 1985).
- Figure 3: "Maaketu" — The Natural World of the Maori (Orbell & Moon, 1985).
- Figure 4: "Pou" — Illustration by Wiremu Puke, 2003.
- Figure 5: Mr and Mrs Mana Martin — Private collection of Wiremu Puke, 2003.
- Figure 6: Te Roore Tatangi — Private collection of Wiremu Puke, 2003.
- Figure 7: Talisman found at Pukete Pa, Photo from Waikato Museum of Art and History.
- Figure 8: Waharoa Te Puke — Private collection of Wiremu Puke, 2003.
- Figure 9: Te Puke Waharoa — Private collection of Wiremu Puke, 2003.
- Figure 10: Hei Tiki, Photo from Waikato Museum of Art and History.
- Figure 11: King Tawhiao — Private collection of Wiremu Puke, 2003.
- Figure 12: Mrs Sunnex — Private collection of Wiremu Puke, 2003.
- Figure 13: Mrs Skinner — Private collection of Wiremu Puke, 2003.
- Figure 14: 1961 Aerial Photograph of Te Pa O Ruamutu — Hamilton Central Library Aerial Photograph Collection, 244 series:802.

Appendix

Appendix 1 — Location Plan

Appendix 2 - Structures found inside Pa

A number of structures - living accommodation, religious/ceremonial buildings and shrines — were commonly found particularly within fortified Pa, and sometimes in Papakainga and Marae. These included:

1.0 **Pataka:** elaborately carved, elevated storehouses:

Pataka were especially sacred and venerated by the people of Pa, because they commonly contained Taonga (precious and sacred artefacts) which were highly valued by the Chief, as well as food. These Taonga were items such as:

- Ancestors' bones
- Green stone pendants (e.g. Hei Tiki)
- Items that were Tapu (sacred) to the Chief of the hapu, such as talisman, weapons, feathers and other personal adornments.

Because Pataka held such Tapu items they were regarded as religious shrines and only opened on ceremonial occasions. Their style of construction and the extent and quality of their carvings demonstrated the wealth and Mana of the Chief and the tribe to people visiting the Pa.

2.0 **Elevated Platforms and racks.** Within the Pa there were a number of wooden platforms, elevated on poles, each used for a different purpose. Examples of these elevated platforms are:

2.1 **Atamira** (a platform for dead bodies):

When a tribe member died, there were particular funeral rites that had to be followed. First a Tangi was held immediately after the person died. If the person who died was a highborn member of the tribe, after the Tangi the head was removed and preserved. The body was then laid on an Atamira for several months, exposing it to the elements and thereby accelerating the decomposition of the flesh. Visitors to the Pa would often lament for the deceased person lying on the Atamira.

When most of the flesh had decomposed, the Hahunga was performed over a period of four weeks. In this ceremony any remaining flesh was scraped from the bones using shells of sharpened sticks. The cleaned skeleton was painted with Kokowai (Iron oxide), which coloured the bones red. The bones were displayed on Whariki (ceremonial mats) for a period before being buried in Tomo (Caves) along the riverbank, inside houses within the Pa, in Urupa or in hollow trees.

2.2 **Whatarangi** (a platform for offerings):

Food was placed on Whatarangi as offerings to Maori deities to seek their help in warding off Makutu (curses or witchcraft) placed on the Pa by other tribes or opponents. At other times offerings were made on the Whatarangi during traditional planting and harvesting ceremonies to ensure the bounty of the crop.

2.3 **Whata** (a drying platform):

Locally grown Kumara and eels caught in the Waikato River were laid out to dry, thereby preserving them for future use. Whata were still being used at Aotea and Hukanui up to the mid 1930's.

2.4 **Tuwhara** (Tihi/watchtower):

The Tihi was an elevated platform used as a watchtower or look out post, often constructed close to the entrance of the Pa. Sentinels would keep watch for hostile visitors or invading war parties from atop the Tihi.

2.5 **Raratuna** (drying racks):

Raratuna were wooden frames used for drying and curing eels, gourds, shellfish, fern roots, Kumara and even human flesh and preserved heads.

3.0 **Whangai Hau** (Ceremonial oven):

Pre-European Maori constructed Umu (in ground ovens) for cooking food. The Whangai Hau was a special ceremonial oven, used only for cooking the bodies of slain enemy warriors prior to consuming their flesh. Because of this use, Whangai Hau were often given their own name, which was usually associated with a famous slain Chief whose body was cooked in the oven. In this way Whangai Hau were often remembered in Maori legends.

Several Whangai Hau are recorded in the history and traditions of Ngati Wairere. One famous oven, known as Te Para O Te Rohi, was used to cook the bodies of the chief Te Rohi and his warriors who were slain in a battle with Ngati Wairere.

4.0 **Houses and sheds** - There were a variety of roofed structures in the Pa, which were used for housing people, covering objects, or for ceremonies.

4.1 **Whare Moe** (sleeping quarters):

Whare Moe were houses used as sleeping quarters. They were constructed using Totara for the framing, wood panels for the walls and Raupo (reed and bull rushes) for thatching the roof. The Totara used for the superstructure of the house was traditionally fashioned using hafted stone or greenstone adzes. Following the arrival of European settlers, the stone adzes were replaced by steel adzes and the Totara by pit-sawn timbers.

Mr. Hare Puke, Mr. Honiti Apiti and Mr. Mana Martin all lived in Whare Moe in their youth (1920's) at Hukanui, Tauhei and Hoe O Tainui, and they recall the experience as follows:

"If looked after, the houses had a life expectancy of 70 years. However footings in the ground and the Poupou (wall panels) commonly got wet rot as they got old. Provided these and the Raupo thatching (roof) were replaced every 5 years, the houses would last a lifetime. The size of Whare varied, but most were about 14ft long by 7ft wide, with a sliding wooden door only just wide enough to crawl through.

The houses were used as sleeping quarters for the people living in and around the Pa. They were very warm, with fern spread on the earth floor and Whariki (mats) laid on top of the ferns".

4.2 **Whareroa** (meeting house):

Whareroa (long house) is a dialectic variation used by Ngati Wairere for the word Wharenui (meeting house) more commonly used by other tribes. Whareroa were commonly named after ancestors, usually female ancestors. The Whareroa at Kirikiriroa Pa was called Tohikiterangi.

The Whareroa was the central focus for ceremonial meetings for the people of the Pa. The early European missionaries who converted some Maori to Christianity also converted Tohikiterangi to be the first Christian church in Hamilton.

4.3 **Whare Kopae** (Chief's House):

Whare Kopae is another dialectic term, peculiar to Waikato Tainui. It describes a house, usually the Chief's house, which had a carved side entrance which usually faced the sun. Because this was a house of special and superior quality, and the Chief lived here, the Whare Kopae was tapu. Ancient rituals and ceremonies to greet the rising sun and farewell the ancestral spirits were often performed in the house.



This Wharekopae stood within the ruins of Raroera Pa near Te Awamutu in 1844. It was named 'Te Urutomokia', and was built for Te Wherowhero who later became the first Maori King in 1858 (Source: Early Paintings of the Maori (Angus, G.) 1844).

4.4 **Whare Pora** (manufacturing houses):

Whare Pora were houses specially constructed for the preparation of flax (muka) and the manufacture of textiles and garments from the flax fibres. In the Whare Pora women, and sometimes men, scraped the flesh from the flax leaves to extract the strong flax fibres. These were then woven in the Whare Pora into Korowai (cloaks), other garments, kete (baskets), lashings, cords and ropes. Manufacturing flax into lashings, cords and particularly ropes for sailing ships provided Maori with an important economic base once Europeans arrived in the area

4.5 **Tawharau** (long shed for storing Wakataua (war canoe)):

Tawharau were long, open sided, wooden framed sheds with thatched Raupo roofs. Whilst they were most commonly used for storing war canoes, on occasions they were used as temporary accommodation for warriors from another hapu who had come to assist Ngati Wairere in a battle.

4.6 **Kauta** (shed for storing firewood and hangi stones):

Kauta were thatched sheds, similar in construction to Tawharau, but much shorter. They were used for storing firewood and hangi stones to keep them

dry. Often, in bad weather, the hangi would be constructed and the food cooked under the cover of the Kauta.

5.0 Tuahu (Ceremonial shrines):

Ngati Wairere deities were believed to reside in Tuahu. They had a variety of shapes and construction depending on the origin of the deity which they commemorated.

One form of Tuahu derived from the Ngati Wairere practice of giving a chief who was slain in battle the status of a deity. These chiefly deities were commemorated by construction of a Tuahu which was a fenced off area in which the preserved, tattooed head of the chiefs were displayed, mounted on sticks. One famous tuahu, recorded in Ngati Wairere traditions, was named Te Ikamauroa.

Other Tuahu were simply earthen mounds with talisman stones placed on their surface. Tuahu, and other such ceremonial structures within the Pa, were usually fenced around their perimeter to keep dogs out. The fences also protected the Tuahu from damage by pigs, once they were introduced by European settlers.

6.0 Waka Tupapaku and Waka Haumi (Chief's tombs which became commemorative structures):

Waka Tupapaku were tombs constructed from parts of canoes. Large canoes are constructed from a number of sections lashed together to produce the whole canoe structure. The forepart of a large canoe is known as the Haumi. Often, old canoes, which were no longer sea worthy were dismantled and the Haumi stored. When a chief of the tribe died, two Haumi were planted together vertically in the ground, prows upwards, thereby forming a shell or tomb (Waka Tupapaku) into which the Chief's body was placed. With the same purpose as an Atamira, the Waka Tupapaku provided an environment that hastened the decomposition of the flesh from the skeleton prior to the Uhunga ceremony.

Once the skeleton was removed, the Waka Tupapaku was left standing as a ceremonial marker (Pouwhenua) commemorating the life and Mana of the Chief that it had contained. In some cases only one of the two Haumi was left standing, in which case this structure was known as a Waka Haumi.

7.0 Pou tumu: There were a number of commemorative, ceremonial or memorial wooden posts erected inside or outside of Pa. These had a variety of shapes and designs ranging from 5 meters high, elaborately carved, structures, to short, simple and uncarved posts usually used as strainers for the palisades.

7.1 Pouwhakarae (a carved ceremonial post):

Pouwhakarae were large posts, distinguished by the elaborateness of their carvings. A famous Pouwhakarae named Te Pou O Tahuwawa stood in Kirikiriroa Pa. This post is fabled in Ngati Wairere traditions and Waiata because of its elaborate carvings, produced by Tauhinu, Paewaka, Tamaiti, and Kura, the four master carvers who lived at Kirikiriroa Pa. Modern day examples of Pouwhakarae, produced by Nga Mana Toopu O Kirikiriroa and erected to commemorate the ancient riverside Mangaharakeke Pa, can be seen behind the Anchor Dairy factory at Te Rapa.

7.2 Pouwhakamaharatanga (a carved memorial or commemorative post):

Sometimes the carvings on a Pouwhakamaharatanga portrayed an abstract figure and in other cases they portrayed, and thereby commemorated a dead ancestor. Pouwhakamaharatanga were often erected as a memorial to a Chief whose body had not been recovered because he had been killed in distant lands. Pouwhakamaharatanga were often given names after the ancestor to

keep alive his memory or to keep alive the memory of unsettled “scores” which still had to be settled.

7.3 Pou Taingakawa (a post commemorating the Taingakawa ceremony):

The Pou Taingakawa was a carved post erected inside the Pa commemorating, acknowledging, and reminding the Chief of the Pa of his duty imposed by the Taingakawa ceremony.

In the Taingakawa ceremony supplicants brought the bones and other remains of a slain chief, often wrapped up in bundles or kits (woven flax bags), to the Pa of a Chief who he commanded forces which were superior to those of the supplicants. The remains of the slain Chief were laid out and ceremonially displayed at the foot of the Pou Taingakawa. This thereby laid the responsibility of revenging the death of the slain Chief on the living Chief who was resident at the Pa.

Such a Taingakawa ceremony took place at Maniapoto Pa, at Tamahere, where Te Waharoa (the King Maker’s father) was given the responsibility to avenge the death of a Ngati Haua relative. Te Waharoa’s grandson was named Tupu Taingakawa in memory of this ancient custom.

7.4 Pou Hakari:

A raised triangular platform consisting of three poles with a covered thrashed roof used for storing and displaying food items. Often erected within the gardens and cultivations as part of a hakari (feast).

7.5 Pou Niu (a ritual post):

The Pou Niu was used in religious rituals at which the Tohunga (priest) would recite ritual chants invoking the assistance of ancient ancestral deities. These ranged in size for a typically fairly small and plain post without elaborate carvings, through to cross-beam structures as seen during the late 1860’s.

Appendix 3 —

PROTOCOLS FOR UNDERTAKING EARTHWORKS

NGA MANA TOOPU O KIRIKIROA

PURPOSE

These protocols set out the particular procedures that any developer must follow during any construction works within the rohe of Nga Mana Toopu O Kirikiriroa.

These protocols recognise and provide for the relationship of NaMTOK, as the mandated and recognised representative of Tangata Whenua for the rohe, and their culture and traditions with their ancestral lands, water, sites, Waahi Tapu and other Taonga and to have particular regard to Kaitiakitanga.

DEFINITIONS

In these protocols words will have meanings as follows

“Archaeological materials” means any chattel, carving, object or thing, which relate to the history, art, culture, traditions, or economy of European or any other non-Maori inhabitants of New Zealand.

“Koiwi” means human skeletal remains.

“Kokowai” means a deposit of iron oxide.

“Nga Mana Toopu O Kirikiriroa’s nominated representative” means Mr Wiremu Puke.

“Taonga” means any chattel, carving, object or thing, which relate to the history, art, culture, traditions, or economy of Maori or any other pre-European inhabitants of New Zealand.

“The developer” means any person who is responsible for, or has control over, the carrying out of any earthworks at a site.

“The immediate vicinity” means an area around the discovery site that:

a. The New Zealand Historic Place Trust (NZHPT) or NaMTOK considers has a high probability of containing archaeological material, Koiwi or Taonga similar or those found at the discovery site and that warrants careful consideration.

and/or

b. The Developer determines is necessary as a safety buffer zone separating those investigating or retrieving archaeological material, Koiwi or Taonga, from those carrying out other construction activities, so as to provide an acceptable level of safety to all persons, and to the archaeological material, Koiwi or Taonga. The Developer will fence off the area using stakes and tapes.

“Rohe” means the area defined in the map appended to these Protocols.

GENERAL PROCEDURES FOLLOWING THE DISCOVERY OF ARCHAEOLOGICAL MATERIAL, KOIWI OR TAONGA

If archaeological material, Koiwi or Taonga, are uncovered which pre-date 1900, then the site is an archaeological site in terms of the Historic Places Trust Act and the relevant provisions of the Act will apply. The site, archaeological material, Koiwi and Taonga contained within the site must therefore be treated in accordance with the conditions of any relevant NZHPT authority existing at the time of the discovery. If no such authority exists, one must be obtained before the site is further excavated or modified.

Notwithstanding the terms of Clause 3.1 above, no site at which Koiwi or Taonga which are uncovered shall be in any way disturbed, altered, modified, or destroyed without the approval of NaMTOK.

Immediately following the discovery of archaeological material, Koiwi or Taonga, the developer will cease all excavation in the immediate vicinity of the discovery site.

The developer will then immediately advise the following of the discovery:

NaMTOK’s nominated representative (07) 843 4472

The New Zealand Historic Places Trust (04) 472 4341

The NZ Police — if any Koiwi are uncovered. This is a requirement of the Coroners Act 1988. The Police will report the findings to the nearest Coroner in accordance with Sections 5 (4) of the Coroners Act 1988

The Developer will then secure the discovery area to avoid further disturbance by weather, scavengers, wandering animals or fossickers.

The Developer will arrange for a staff member of representative to be available to meet and guide the New Zealand Historic Places Trust representative, the Police and the NaMTOK representative to the discovery site. The Developer will assist with any reasonable request that any of these people may make.

As public notification of the discovery may result in the desecration of the site and fossicking of archaeological material, Koiwi or Taonga, no information will be released to the media about the discovery except as authorised by NaMTOK.

All construction work in the immediate vicinity of the discovery will remain halted until the NZHPT representative, the Police and NaMTOK have given approval for the work to recommence.

FURTHER PROCEDURES IN THE EVENT THAT KOIWI ARE DISCOVERED

With four (4) hours of the Developer giving notice to the NaMTOK representative that Koiwi have been discovered, the NaMTOK representative will inspect the site and advise the developer whether NaMTOK wish to undertake any cultural ceremonies at the site.

If NaMTOK wish to undertake such ceremonies, the NaMTOK representative will arrange for Kaumatua of NaMTOK to undertake the appropriate cultural ceremonies at the site within twelve (12) hours.

Once these ceremonies are completed, the NZHPT representative in consultation with the Police and NaMTOK representative will inspect the remains.

The Developer will record details of the Koiwi, the site of discovery and any other relevant facts and these records will be made available to the Police and/or NaMTOK.

If the Koiwi are Maori, and the Police and/or Coroner have no suspicion about the Koiwi, the NaMTOK representative and Kaumatua will then gather up the Koiwi and remove them from the site.

In the event that the Police and/or the Coroner have any uncertainty or suspicion about the Koiwi, they are responsible for making any record they require and for any Koiwi that they remove from the site.

If the Koiwi are Maori and the Police and/or Coroner remove only part of the Koiwi, the NaMTOK representative and Kaumatua will remove the remaining Koiwi.

If the Koiwi are non-Maori, the Police and /or the Coroner will be responsible for removing any remaining exposed Koiwi.

Provided there are no conditions in the relevant HPT authority to the contrary, and with the agreement of the NaMTOK representative, the Police and /or Coroner, excavation of the site may then continue.

CUSTODY OF ARCHAEOLOGICAL MATERIAL OR TAONGA EXCLUDING KOIWI

The Developer will have initial control of, and responsibility for, any Archaeological material or Taonga which is uncovered.

No object will be removed from the site until it has been determined, in consultation with the NaMTOK representative and NZHPT representative whether the object is archaeological material or Taonga.

If the object is Archaeological material, the NZHPT representative will record the object and notify the Secretary of Internal Affairs on the prescribed form of the finding of the archaeological material within the requirements of the ANTIQUITIES Act 1975. The NZHPT representative will then hand the material to the local Public Museum.

If the object is a Taonga, the NaMTOK representative will record the object and will notify the Secretary of Internal Affairs on the prescribed form of the finding of a Taonga within the requirements of the Antiquities Act 1975. The NaMTOK representative will then remove the Taonga from the site.

PROCEDURES FOLLOWING A DEATH ON THE WORKSITE

Following a death on the worksite, work in the vicinity of the place of death will cease. The normal statutory procedures relating to the recovery of the deceased persons body and investigation of the death by the Police and Department of Labour (Occupational Safety and Health) will be followed.

Immediately following the death, the Developer will advise the NaMTOK representative that the death has occurred and the NaMTOK representative will advise the Developer whether or not NaMTOK wishes to carry out any cultural ceremony at the site. If required, the ceremonies will be performed following the recovery of the deceased persons body from the site.

If cultural ceremonies are to be performed the Developer will arrange for a staff member or representative to be available and guide NaMTOK Kaumatua to the site. The Developer will assist with any reasonable request that NaMTOK may make associated with the performance of these ceremonies.

Following the completion of :

- a. The statutory investigation of the site of the death, and
- b. NaMTOK having carried out any ceremonies or have advised the Developer that they do not wish to carry out any ceremonies

work on the site may resume.

SAFETY REQUIREMENTS

Prior to any NaMTOK person entering any site, the Developer will inform the NaMTOK representative of the Developers Health and Safety procedures and practices on the site. NaMTOK hereby warrants that all NaMTOK persons will comply with these procedures and practices provided the Developer provides NaMTOK persons with any requisite safety items such as hard hats, for the time during which NaMTOK persons are on the site.

The Developer shall have the right to order any NaMTOK person who fails to comply with these procedures and practices, to leave the site. NaMTOK hereby further warrants that all NaMTOK persons will comply with any such order.

INSTRUCTING THE DEVELOPER

NaMTOK hereby agrees that NaMTOK shall have no authority to issue instructions to the Developer's staff about any physical work on the site. Any request of which NaMTOK may make with regard to NaMTOK persons performing any ceremony or duty on the site pursuant to these Protocols, shall be addressed to the Developer only.

VARIATION OF THESE PROTOCOLS

The terms and conditions of these protocols may be varied at any time by mutual written agreement of the Developer and NaMTOK.

ADDRESS FOR SERVICE

Mr Wiremu Puke
Nga Mana Toopu O Kirikiriroa
PO Box 5216
HAMILTON

Ph (07) 843 4472
Fax (07) 843 4472
e-mail : namtok@paradise.net.nz

Appendix 4 — Obituary of Waharoa Te Puke

Obituary

TE WAHAROA TE PUKE

The death has occurred at Gordonton of one of the last remaining chiefs of the Waikato tribes, Te Waharoa Te Puke, aged 88 years.

A descendant of the two canoes Tainui and Mataatua, the late Mr Te Puke was a well-known figure among the leading Maoris in the Waikato and was known on every marae of the Waikato and Tuwharetoa tribes.

Mr Te Puke was a descendant of the renowned chief Mahanga of the Tainui canoe among whose descendants were Tukotuku and Tamainupo, whose issue was Wairere.

The body of the late chieftain Te Puke is lying in state at Gordonton Pa and will be interred at the ancestral burying ground at Taupiri tomorrow at 2 p.m.

Waikato Times

(Source: Waikato Times, 13 January 1957).