

Tangata Whenua values assessment of Kapiti Coast District Landscapes

Notes:

1. Master spreadsheet n_290735
 2. Ngati Toa (emailed from Jennie 2012.07.16) n_324115
 3. Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
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Sites identified by consultants

Num-ber	Name	Tangata Whenua values description	SAL/ ONL	Comments/descriptors
1	Waiorongomai Dunes	Associated with coastal transportation routes and wetland food gathering sites along the coast. Ongoing links indicated by named waterways at the edges of the dune sequence and continued land ownership around Waiorongomai-the most significant in the District.	ONL	Description from Isthmus consultant report (7/11/2011)
2	Otaki River Mouth	The area is the context for a substantive sequence of historical pa sites at the river mouth; Otaki, Waro-te-Rehunga and Katihiku on southern banks and Pakutuku and Rangiruru on the northern banks. Historic lagoons (Whakapawaewae) were important mahinga kai with eel weirs connected to Te Rauparaha. Use as a sea and freshwater fishery continue, although degraded by intensive land use and the modification of waterways. Otaki River, including the river mouth, is also important a defining awa; associated with whakapapa and hapu boundaries. Ongoing association indicated by continued land ownership along the southern banks of the river.	ONL	Description from Isthmus consultant report (7/11/2011)
3	Otaki River Gorge	An important transport route historically; gateway to the Tararua southern crossing and forest resources used by lowland settlements. Defining awa; important in terms of whakapapa and hapu boundaries and fresh water values.	ONL	Description from Isthmus consultant report (7/11/2011)

4	Tararua Ranges	<p>There are different versions of the origin of the name Tararua. The Kahungungu version stems from an ancestor, Rangikaikore, who broke his spear tip (tara) into two (rua) while hunting. The Muaupoko and Rangitane tradition is that the name refers to the two wives of their ancestor explorer, Whatonga. Popular folklore has ascribed the name to two specific topographic features; the dramatic steep double peak on the main range, the Tararua Peaks (officially named Tunui and Tuiti) and the double peak of Mitre, so-called by Europeans because its shape resembled that of a bishop's mitre. Most of the peaks and the main waterways of the Tararua's have Maori names indicating long held associations that have particular significance to particular iwi and hapu. Early transportation routes were negotiated through to the Wairarapa across the ranges as evidenced by archaeological records, including adzes, obsidian flakes and umu. Foothills areas and waterways also formed an important historical food and forest resource gathering sites.</p> <p>Source: Description from Isthmus consultant report (7/11/2011)</p>	ONL	<p>Ngati Toa (emailed from Jennie 2012.07.16) n_324115: Wainui Stream - A small stream on the northern side of Paekākāriki settlement, A small stream that has its source in the Tararua ranges. It flows westward toward the ocean and exits at the southern end of QE Park.</p>
5	Kapiti Islands	<p>Kapiti means 'joining' or boundary between Ngati Tara and Rangitane. Kapiti Island was an early place of settlement for Maori and the stronghold of Te Rauparaha. Several pa sites were located on the main island historically and more than 1000 Ngati Toa are thought to have lived there during Te Rauparaha's time. The Island is the context for the Waiorua Battle in 1824 between Ngati Toa and Rangitane supporters and the legend of Te Rauoterangi (a descendent of Toa Rangatira) who swam from Kapiti across to the mainland to warn others of an impending attack; hence the name of the channel between the mainland and the island. Kapiti's Tuteremoana peak, is named after the Rangitane chief who lived and died on the island. Kapiti Island is also a place of continued settlement, with descendents of Te Rauparaha living on the north eastern corner of the island who act as kaitiaki and have an active role in the management of the reserve hosting organised tours and overnight visitors to the island.</p> <p>Source: Description from Isthmus consultant report (7/11/2011)</p> <p>1. Ngati Toa (emailed from Jennie 2012.07.16) n_324115: The cultural, spiritual, political and economic importance of Kapiti Island to Ngati Toa Rangatira cannot be underestimated. Kapiti Island was the epicentre of Ngati Toa's Cook Strait empire and remains the spiritual and</p>	ONL	<p>2. (continued from previous column) Ngati Toa (emailed from Jennie 2012.07.16) n_324115:</p> <p>The place that answered the desires of the country That your children should be sacrificed. A symbol for the coming generations Of the majestic authority of ancient times, Of the power and awe of Io-nui, We salute you Kapiti</p> <p>The centre of learning devoted to the current of the great, O the awesome, of the warrior, Created for the unity of te Ati Awa,</p>

cultural heart of Ngati Toa today. It was Ngati Toa's victory at the battle of Waiorua (or Te Umupakaroa), fought at the northern end of Kapiti Island, that marked the definitive establishment of Ngati Toa's mana in the Cook Strait and set the stage for expansion along the south coast of Wellington and into Te Tau Ihu (the northern South Island).

Kapiti Island was an ideal base because its higher points provided a view of imminent threat, and the sheer cliffs on the western side of the island meant there were limited landing sites, and, access points could be easily monitored. Kapiti Island was fundamental to what has been termed the Ngati Toa Rangatira 'maritime empire'. Its location at the northern entrance to Cook Strait was a significant strategic asset which allowed us to cement our position in the region..

In terms of resources and economic opportunities, Kapiti Island was an invaluable asset. Streams and natural springs provided a plentiful water supply, and the coastline abounded in seafood and a thriving population of birds inhabited the forests. In addition, kumara, potato and later corn crops were grown in the fertile soil near Rangatira and Waiorua Point. Kapiti Island was also located in an advantageous position for whalers, being one of the best anchorage points in the area. At least five whaling stations were located on Kapiti Island, located at Kahu o te Rangi, Rangatira, Taepiro, Wharekohu, and Waiorua, as well as on the offshore islands of Motungarara and Tohoramaurea. The whaling stations were of great economic benefit to Ngati Toa Rangatira, providing them with a continuous source of trade-goods; Te Rauparaha particularly encouraged their occupation.

Many of the whalers built up close relationships with Ngati Toa Rangatira and married into the iwi. Three relevant marriages in particular are important, and all have produced many descendents within Ngati Toa Rangatira. These were: the marriage of Joseph Thoms to Te Ua Torikiriki, daughter of Tohunga chief Te Watarauhi Nohorua, the older brother of Te Rauparaha; the marriage of George Stubbs to Metapere Waipunahau, daughter of the chief Te Rangihiroa; and the marriage of John Nicols to Kahe Te Rau o te Rangi, daughter of the chief Te Matoha. The latter two marriages produced the noted politician Te Kakakura Wi Parata, and the first Maori doctor and politician Sir Maui Pomare respectively.

Ngati Toa Rangatira and Ngati Raukawa,
 Those who migrated from Kawhia
 with a legacy
 Nourishing and giving life to those
 generations to come.

Stand there Kapiti, the homeland
 Of the awesome, of the warrior, of
 the sure and confident.
 We salute you Kapiti,
 The home of evil, of vengeance, of
 cannibalism,
 According to the accusations of the
 many,

We salute Rangatira,
 That which is likened to the
 gathering place of the great chiefs
 At Kaiweka, a famous plaza
 Known in the north, the south, at all
 points.
 We salute you Kapiti,

Gaze upon the youth that gather
 here.
 Who shall say who will take hold of
 the authority
 vested in you?
 Bestow the blessings of those
 ancestors who have passed on,
 As an empowering life-force for the
 minds and imaginations
 Of the children gathered here.

The focus of Ngati Toa Rangatira settlement began to shift in the 1840s as the political focus of the iwi underwent a significant change. The arrival of the Crown and European settlement put pressure on Ngāti Toa landholdings on the mainland. It was also vital to ensure ongoing access to trade, by extending their relationship from whalers to settlers and providing them with livestock and other provisions. Kapiti Island therefore became less desirable and other settlements with better access to Wellington were favoured. This saw the establishment of Takapuwhia in Porirua and a refocus of the Ngati Toa Rangatira tribal area; by 1850, Takapuwhia was a reasonably substantial village. The lack of Christian missions on the island and the devastating effects of European disease also meant that the population of Ngati Toa Rangatira residing on Kapiti Island was reduced.

However, all of this did not change Ngati Toa Rangatira's perception of Kapiti Island. It was still seen as Ngati Toa Rangatira land although it was not inhabited to the same extent after 1850. During the latter half of the nineteenth century there were numerous attempts to purchase Kapiti Island, yet Ngati Toa Rangatira still retained ownership. However, after numerous Native Land Court investigations, Kapiti Island was increasingly subdivided into non-viable blocks. Almost all of those admitted by the Native Land Court as owners of the Kapiti blocks were members of Ngati Toa Rangatira.

In 1897 legislation was enacted which meant that it was illegal for land owners on Kapiti to lease or sell their land to anyone other than the Crown. Due to economic circumstances, the majority of private land on Kapiti was sold by 1901.

Some descendants of the Ngati Toa Rangatira chief Te Rangihiroa, younger brother of the hereditary chief Te Pehi Kupe, still have homes on Kapiti, however Ngati Toa Rangatira as an iwi have not been in occupation of the island for over a century. Yet its natural resources, wahi tapu, and historical sites continue to be of great significance. Te Rauparaha's decision to re-establish the iwi was the first step in the creation of a new Ngati Toa Rangatira identity; Kapiti Island, the springboard from which Ngati Toa Rangatira were able to expand, was fundamental to this and continues to be

central to the cultural identity of Ngati Toa Rangatira.

The following waiata expresses the significance of Kapiti Island to Ngati Toa Rangatira:

Tau mai e kapiti

te kainga o te hunga kua wehe kit e iwi nui I te po.

Te marae i Wai-o-rua tenei te mihia,

te wahi i tanuku ait e whakaaro o te motu,

kia patua o tamariki I kopaina e koe.

Hei tohu ki nga uri whakaheke mai

i te mana i tuawhakarere iho

i te mana i te wehi o lo nui... i

Tau mai e Kapiti

Te Whare Wananga o ia, o te nui, o te wehi, o te Toa.

Whakakaupapa I te nohotahi, a Awa, a Toa, a Raukawa.

I heke mai i Kawhia ki te kawē tikanga

hei oramo nga uri o muri nei

Tau mai e Kapiti te kainga tupu

o te wehi, o te toa, o te whakamanawanui....i

Tau mai e Kapiti

Te kainga te kino, o tem au-a-hara, o te kaitangata

e air a hoki ki nga kupu whakapae o nga iwi maha o te motu nei

Ko Rangatira te marae tenei te mihia

Tona rite he marae paenga whakairo,

ki roto o Kaiweka, he marae rongonui

ki runga ki raro tawhio noa....a

Tau mai e Kapiti

Whakataretare mai kit e rangatahi e hao nei.

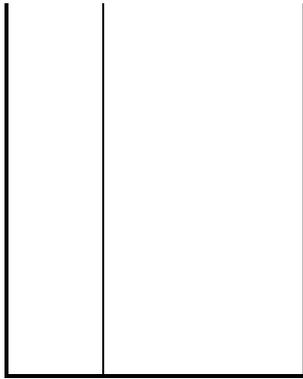
Waikahua, Waikatohu, e mau ki nga mana i nga mana i ngakia e koe.

Uhia mai ra te manaakitanga a nga tupuna kua wehe kit e po

hei mauri whakakaha i te hinengaro

o Tama, o Hine e pae nei.

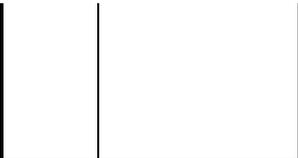
6	Ngarara Dunes	Linked with known pa sites along the Waimeha and Kukutauaki Streams with the wetland system historically important as a mahinga kai including eel weirs used by Muaupoko. Historic transport routes are thought to have existed along the waterways, and where the Waimea flowed behind the dunes and into the Waikanae River prior to European excavation. Land at Ngarara was also previously owned by Wi Parata, one of the first Maori MP's.	ONL	Description from Isthmus consultant report (7/11/2011)
7	Hemi Matenga Escarpment	The reserve land was originally owned by Hemi Matenga, brother of Wiremu Parata, both members of a distinguished Ngati Toa family. Maori land ownership is continued on the eastern slopes behind the escarpment.	ONL	Description from Isthmus consultant report (7/11/2011)
8	Waikanae Estuary	The estuary was a place of early Maori settlement, with known pa at Kena Kena (in line with Mazonberg Road-and possible location of the river mouth in pre European times), Arapawiti and Waimea. The area was an important fresh and sea water mahinga kai, historically, including highly valued eel weirs. There were also transport routes along the waterways. The Waimea River once flowed behind the dunes and into the Waikanae River prior to the European excavation of a new river mouth out through the dunes. Use as a sea and freshwater fishery is continued, although it is degraded by run off and the modification of waterways. The area has important context for the Kuititanga Battle (near Waimeha Pa) between Ati Awa and Raukawa. It constitutes a defining awa; in relation to whakapapa and hapu boundaries.	ONL	Description from Isthmus consultant report (7/11/2011)
9	Whareroa Dune Lands	The area is associated with a significant sequence of archaeological sites within the foredunes, including waahi tapu and known pa sites.	ONL	Description from Isthmus consultant report (7/11/2011)
10	Akatawara Corridor	Area valued historically for forest resources and accessible along the Maungakotukutuku Stream. Maori names for most of the peaks and waterways indicate long held associations with significance to particular iwi and hapu.	ONL	Description from Isthmus consultant report (7/11/2011)
11	Paekakariki Escarpment	There are pit sites along the escarpment ridge which are associated with early patterns of settlement. Karaka along the base of the cliff also thought to have been planted by iwi pre Ngati Toa. Early transportation routes along the base and ridge of the escarpment through to Porirua Harbour and Pauatahanui inlet were used for defense, trade and to connect (Ngati Toa) hapu. Source: Description from Isthmus consultant report (7/11/2011)	ONL	Ngati Toa (emailed from Jennie 2012.07.16) n_324115: (Name of a group of mussel rocks below Fisherman's table, Paekakariki.) (An old cultivation ground east of the main highway of Paekakariki.)(The name of a place settled by the Ngati Toa hapu Ngati



Haumia.)(A small fortified pa occupied by a section of the Manukorihi people of Ati Awa. Situated on the rocky slopes about a half a mile south of Fisherman's Table, Paekakariki.)(Name of a steep hill at Paekakariki.)(Te Puka - Name of a place at Paekakariki on the southern side of the main highway about a half a mile north of the railway line. There is also a stream there by this name.)

12	Waitawa-Wairongomai Dune Lakes	Linked to the island pa site at Waitawa Lake and temporary food gathering sites, with shell middens located in the fore dunes. The network of lakes, lagoons and wetland areas, with Maori names, indicate established associations. Established karaka groves suggest deliberate cultivation as an 'orchard' species.	SAL	Description from Isthmus consultant report (7/11/2011)
13	Northern Beaches	Associated with coastal pa sites and important food gathering areas and transportation routes. These are supported by midden and oven archaeological records beyond the foredunes (particularly at Ngarara and Te Hapua).	SAL	Description from Isthmus consultant report (7/11/2011)
14	Waitohu Stream Mouth	Papakainga in the vicinity would have used the area as a food gathering site, and there are continued links to the whitebait fishery.	SAL	Description from Isthmus consultant report (7/11/2011)
15	Pukehou	The hill is known as "Ihaia's Leap" or, as the name suggests "The Hill of Dedication". It was so named by Te Harakeke in honour of his son who made his legendary leap off Pukehou to avoid capture by Ngati Raukawa.	SAL	Description from Isthmus consultant report (7/11/2011)
16	Rangiatea and Pukekaraka	The area is associated with Maori led initiatives to introduce Christianity into the District and involvement in the construction of the churches in the area. Kainga established around Pukekaraka is now the site of the Tainui marae and urupa. The meeting house at Pukekaraka and the Rangiatea Church include elements of Maori architecture; central pillars, painted rafters, carved elements and large tukutuku panels with the latter initiated by Te Rauparaha (the infamous Ngati Toa chief). The area is a site of early English education for Maori, with mission schools set up and continued through the establishment of St Mary's Primary school and the kura kaupapa and wananga near Rangiatea.	SAL	Description from Isthmus consultant report (7/11/2011)
17	Lower Otaki River	Historic pa sites were located along the lower portions of the Otaki River, including Waopukatea and Wairarapa (Muaupoko, Ngati Toa and Raukawa) with the river valued as an important food source and a transport route; to the inland forest resources and as a gateway to routes that crossed the Tararuas. The river is also valued as a defining awa; important in terms of whakapapa and hapu boundaries.	SAL	Description from Isthmus consultant report (7/11/2011)
18	Hautere Totara Grove	Not applicable to this feature.	SAL	Description from Isthmus consultant report (7/11/2011)
19	Otaki Gorge Foothills	Valued as an important inland food/resource gathering area and as part of the inland transportation route; to the inland forest resources and as a gateway to routes that crossed the Tararuas. The river is also valued as a	SAL	Description from Isthmus consultant report (7/11/2011)

		defining awa; important in terms of whakapapa and hapu boundaries.		
20	Te Hapuua Sea Cliff	Not applicable to this feature.	SAL	Description from Isthmus consultant report (7/11/2011)
21	Te Hapua Dunes	Historic lagoons along the coast (kowhai and ngawhakngutu) were important mahinga kai and places of settlement for Maori (Carkeek) and waterways in this area linked to 'legends' of inland transportation routes. Land adjacent to Te Hapua Road was once owned by Te Rauparaha.	SAL	Description from Isthmus consultant report (7/11/2011)
22	Lower Waikanae River	Cultivation grounds and other sites of cultural significance are recorded along the banks of the river (in flood management documentation), including Pekapeka, Pukekawa, Te Rere and Taewhapharahara. It was an important mahinga kai and historically a transport route linking to the Hutt Valley. It is a defining awa; important in terms of whakapapa and hapu boundaries and the context for the existing Ati Awa marae, Whakarongotai.	SAL	Description from Isthmus consultant report (7/11/2011)
23	Reikorangi Village	Significant as part of an important transport route/gateway to forest food and resources and a link to the Hutt Valley.	SAL	Description from Isthmus consultant report (7/11/2011)
24	Otaihanga Foothills + Nikau Escarpment	Associated with access to forest resources inland via the Muaupoko stream. <u>Source:</u> Description from Isthmus consultant report (7/11/2011)	SAL	Pataka emailed re: Nikau Reserve Friday 14 September 2012 NIKAU RESERVE: The Nikau Reserve is a gem set in a surrounding dross of pine trees. It has significance that goes well beyond the fact that its has survived the urban pressures and adjacent rural exotic plantings. It warrants raising to an ONL designation for its example of its historical diversity and to ensure that its future continued biodiversity is ensured. The ability of the reserve to produce new generations of nikau is almost unique in this region. Its outstanding quality is when the beholder looks at this small segment of landscape



Tangata Whenua values assessment of Kapiti Coast District Landscapes

effects of development on the southern beaches which heightens the value of these beaches today from a cultural perspective and the need to protect them into the future.

Otaki West

Number	Name	Tangata Whenua values description	SAL/ONL	Comments/descriptors
30	North Wairongomai	The dunes north of Wairongomai form part of the hapu boundary between Ngati Wehiwehi in the north and Ngati Maiotaki to the south. The specific dune is named Puke-hinau which has a lagoon of the same name slightly north of where the Kahuwera lagoon once lay. The dunes are a significant example of largely unmodified parabolic dunes which interact with wetlands and ephemeral wetlands.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
31	South Wairongomai	A series of dunes that are expanding in an easterly direction with numerous wetlands such as Waitawa lagoon and Huruhuru-o-taikawa. The later named after the type of flax grown in the area.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
32	G-bury	A large bend in the lower Waitohu Stream downstream from the former entrance of the Waikato stream. It was a favoured place for fishing which is subject to a strong tidal influence.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
33	Rangiuru Wetland	This area is known as Paremata and was a place of excellent water and fishing. It is where water flows freely from the ground hence the place names such as Te Puna (the spring), Wai-ariki (chiefly water) and Maringi-a-wai (to spill over). These tributaries feed the Rangiuru Stream and were in close proximity to Rangiuru Pa and Pakakutu Pa both of which relied on these wetlands to nourish the people there. The spring fed streams in this area once sustained extensive wetlands between the coastal dune belt and the Otaki alluvial plain. Numerous wetland resources were procured from the Rangiuru stream(s) and surrounding wetlands.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
34	Rangiuru	The lowland terrace left from the old course of the Otaki River. This close to where Rangiuru Pa was located and where a battle known as Te Roto whakahoki riri between Ngati Raukawa and Te Ati Awa took place. The likely place would have been toward the end of the Old Coach Road where there was a ford across the Wai-ariki stream(and the Otaki River).The stream is well known for the powerful spring located to the west of Temuera Street. It is a place for fresh popping watercress and koura. A number of banded and giant kokopu are known to reside in this stream.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851

35	Mutikitika Dune	This is an isolated dune located to the west of Rangiatea Church and north of Te Wananga-o-Raukawa. It was an elevated site used as a position to look out across the alluvial plains. It is now used in part as the urupa for Rangiatea Church with numerous people buried on the south east section of the dune. At the base of the dunes there is a series of small wetlands which provide good bird and wetland plant habitat.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
36	Pukeatua	A sacred dune where 'supernatural events' have known to occur. Within the rohe of Ngati Kapu, it is a place that maintains a strong spiritual force. It is a natural high point and a significant landmark when navigating through the Otaki area.	SAL?	Location needs checking? Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
37a	Haruatai Bush & Wetlands (added)	NOT SURE ABOUT THIS ONE. This area is the connecting wetland 'drain' between the remnent bush and the Waitohu Stream. The area include Tararua Pa site and Tararua urupa. This area was a walking route between Tararua Pa, Te Pou o Tanui and Raukawa Marae.	SAL?	Previously on Map 2 (Otaki East) - added as an extension to 37 Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
37b	Haruatai Bush & Wetlands	This area includes the existing Haru-a-tai bsuh remnent and the wetlands which extend into the area known as Te Pare-o-Matangi. These wetland areas are very significant and represented a change in the nature of the stream that ran through the area. The stream fromerly known as Te Awa Hohonu flowed into a large wetland area, now known as Haruatai Park, and upon leaving the wetland was named the Haru-a-tai stream.The area was a good place to gather Rongoa (traditional medicines and a favoured place to collect huruhuru the large native bush worm used to 'bob' for eel.	SAL?	Goes over page to Map 2 (Otaki East) Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
38	Rahui Escarpment	Known as Te Rere this escarpment was probably created through the wandering of the Otaki River hundreds of years ago. Its steep face seeps water and it is the originating source of the Mangapouri Stream. It is generally wellforested and a local place to dig for bush worms used in eel bobbing.The forested escarpment was a place to snare birds.	SAL?	Previously on Map 2 (Otaki East) Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
39	Otaki (River mouth?)	The Otaki River is the defining feature within the Otaki landscape. On the southern bank of the Otaki River mouth there were and still are a number of	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13)

	occupational sites. These occupational sites vary from Kainga, Marae and urupa, through to a Hotel and small whanau bachs. In addition to these places it was also the location of significant eel weirs and the course of the old coach road. Being so close to the Otaki River this area is a staging point from where people would make their way to the river to fish and harvest food.	n_323851
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edocs 290735 -
Twok1

Otaki West

Otaki (North/East)

Number	Name	Tangata Whenua values description	SAL/ONL	Comments/descriptors
40	North Otaki Dunes	This is not a dune area. It is soil on the hill areas and peat mud in the lowland areas. Consider removing from the layer of SAL	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
41	Rahui Escarpment	Known as Te Rere this escarpment was probably created through the wandering of the Otaki River hundreds of years ago. Its steep face seeps water and it is the originating source of the Mangapouri Stream. It is generally wellforested and a local place to dig for bush worms used in eel bobbing. The forested escarpment was a place to snare birds.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
42	Otaki River Terrace	This landscape is known as Waihoanga with the Apiti or Gorge opening to the south east of the area. It was a well known place to snare birds as they moved down from the Tararua ranges. A stream in this area is testament to this, named Waimanu after the birds caught around the numerous waterways in this area. The Ringawhati and Waihoanga trig stations mark the entry into the area which is then concluded by the confining of the hills to the Otaki Gorge (Apiti). IN this way the area was the route travelled into the gorge when traversing the ranges and heading to the eastern coast.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851

edocs 290735 -
Twok2

Otaki (North/East)

Peka Peka / Te Horo

Number	Name	Tangata Whenua values description	SAL/ONL	Comments/descriptors
50	Te Horo Dunes	The Te Horo dune field is a significant landscape feature which seperated	SAL?	Ngati Raukawa

		the coastal swamps and wetlands known as Reremanuka from the lowland forests of Pahiko. Within the dune field there are known urupa such as Hinetua and other distinguishing features such as the dune hill Taranaki. The dunes provided a reasonably easy navigatable route when travelling in the north south direction and avoided entry into the extensive wetlands.		(emailed from Caleb 2012.09.13) n_323851
51	Te Waka Terrace	The Te Waka road terrace is known as Kurukohatuin reference to the rocky land that was cultivated on this terrace. The terrace is a defining feature which separates the lowland forest, dunes, and wetland environs from the Hautere terraces which are significantly higher and composed of different soil types.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
52	Pa site and Marycrest Bush	An old Pa site where there is/was extensive terracing for the siting of whare and buildings. Like Makahuri this is bordering on the eastern extent of the coastal dune network which provided a strategic position to access both the coastal resources but still be close to productive soils for cultivation sites, and wetland resources.	SAL?	Pa site? Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
53	Pa site and Marycrest Bush	This is the eastern extent of the parabolic dunes in this area and is defined by high dunes which were used as urupa, and lowland wetlands and bush. Across the road from this site the soil composition changes to sandy loams and is suitable for market gardening. Known locally as Makahuri it is a recognised urupa and was a disputed cultivation site between Ngati Pare and Ngati Huia.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
54	Wallace Bush	This bush remnant is perched on the terrace above the sea level reached from previous global warming periods. The area was once owned and farmed by the Wallace family who had a connection to Te Rauparaha (Ngati Raukawa and Ngati Toa Rangatira). The terrace area is an outstanding natural landscape feature as it defines the natural features created through successive warming and glacial periods.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
55	Kowhai Stream	The Kowhai stream is a significant landscape feature as it lies slightly north of the boundary between the Te Ati Awa ki Whakarongotai and Ngati Raukawa. It this way it helps define the area and forewarn people as they approach the actual boundary. In this way the stream is significant as a maori landscape feature.	SAL?	Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851
56	Octavous Bush	This piece of native bush sits effectively on the boundary between Atiawa and Ngati Raukawa. Carkeek shows the boundary running in a west-northwest direction to the coast from this bush remnant.	SAL?	Previously on Map 4 (Waikanae/Paraparaumu) Correct spelling of

		<p>"Octavious"? Ngati Raukawa (emailed from Caleb 2012.09.13) n_323851 Pataka emailed Friday 14 September 2012: The Octavious spelling should be Octavius (Hadfield)</p>
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Peka Peka / Te Horo

Waikanae / Paraparaumu

Num -ber	Name	Tangata Whenua values description	SAL/ONL	Comments/descriptors
60	Remove	The adjacent area is recognised by Ātiawa as a major native fish spawning ground, drained by the Ngarara and Kukutuaki streams. The area also included the extensive eel weirs of Wi Parata. These sewage treatment ponds were an artificial construction that compromised for a time their natural features and contaminated part of their neighbourhood. However, they are seen by iwi as part of the wider traditional area, and as they have been no longer in use for some time there is the hope that these water bodies will soon be fully rehabilitated. For this reason Atiawa consider the ponds should not be excluded. The wetland was a postdune lake trapping sediment and water that gravitated from the Hemi Matenga slopes. It is also the natural margin within which freshwater springs emerge.	SAL	sewage ponds? Pataka emailed Friday 14 September 2012 The wider wetland area warrants its SAL designation ĀTI AWA
61	Queenies's Ngāpara Swamp	A natural wetland depression that was used as a refuge for the location of pā - Pā were strategically located and constructed within these coastal swamps; Medicinal resources were gathered from within these flora & fauna-rich margins; Today the coast has been drained and these significant locations that remain wet, either year-round or seasonally have become increasingly valuable to tangata whenua and others. The area has significance for its potential rehabilitation which would improve its landscape values.	SAL	Pataka emailed Friday 14 September 2012: What was your reference for the cannon in the comment on Queenie's? I wonder if it should not be identified as Kuini's? Whose cannon? I've been to trace the origin of the cannon that was traded by Ngati Tama as part

				of the price paid for the Rodney voyages to the Chathams in 1835 from Matiu Somes. ĀTI AWA
62	Waikanae North Bush Remnant	Like many other bush remnant sites, the significance of this landscape lies in its potential for rehabilitation. Recognition of the present significance is needed because it may be affected by nearby development.	SAL	Pataka emailed Friday 14 September 2012 ĀTI AWA
63	Waimeha River Mouth	The Waimeha Stream mouth is culturally significant to Ātiawa as this is the point at which the former lakes and wetlands to the north, namely Totara, Kawakahia and other small ephemeral wetlands met and drained to the ocean. To the immediate east of the stream mouth and along the Waimeha Stream (often spelt Waimea due to a dilectical difference between iwi) is Ūpokotekaia Pā, Taewapirau Pā and Te Maumaupurapura Pā. Locals recall also that a pā stood near the stream mouth for obvious reasons of defence, access and transport, proximity to fresh water and food. It has significance also for the iwi settlement that was here prior to the incursion of the Taranaki iwi. It should be recognised as having a high degree of significance, not quite outstanding.	SAL	Pataka emailed Friday 14 September 2012 see Carkeek 2004, pg.204 & pg.230 (map 3). ĀTI AWA
64	Waikanae Golf Club	An area within a natural parabolic dune system that was the location for a number of pā and cultivation grounds, including: Taewapirau Pā, Upoko Te Kaia Pā, Te Maumaupura, and other pā, kāinga, urupā, māra kai, etc. Extensive wetlands and waterways of significance to tangata whenua also existed within this area prior to and during the incursion by Taranaki iwi.	SAL	Pataka emailed Friday 14 September 2012 These areas are clearly marked with Carkeek's The Kāpiti Coast (1964) and Ngaia's MacKay's to Pekapeka Cultural Impact Assessment (2011) ĀTI AWA
65	Wetland - Takamore	An outstanding large wetland bordering the Waikanae river that had on its perimeter: māra kai (food cultivation sites), watering springs, bathing springs, birthing springs, kohanga reo (sites where new mothers were left to acclimatise) urupā, trails and accessways, and other 'service sites for pā and kāinga'. This natural landscape provided a natural haven away from the elements that allowed for very 'tapu' activities. Many would suggest that without this basin, that this site would not have been chosen for such activities. The wider area has deep historical significance that combines both cultural and physical resources. It warrants raising	ONL	Pataka emailed Friday 14 September 2012 ĀTI AWA

		its classification from SAL to ONL		
66	Kohekohe Bush	This is one of the last remnants of dense Kohekohe bush in this vicinity. This links Awamutu and Kaiwaru and Karākau area. It was originally much more extensive, providing prolific birding areas and medicine (rongoa) gathering areas. Urbanisation has caused obvious fragmentation. However, tangata whenua values remain within this resource-rich locale. Extensive cultivation grounds were also created on the outskirts of this kohekohe bush that have now been lost to development. It has a high degree of significance, while not outstanding.	SAL?	Pataka emailed Friday 14 September 2012 ĀTI AWA
67	Kotuku Pond	Now isolated by adjacent housing development, the pond system is the last remnant of a larger wetland that existed behind the coastal dune and drained into the Waikanae river. It would have had significance as a native fish spawning area. Its significance is obvious when one looks at the nearby dune remnant which may have had burials in earlier times and the artificial stormwater drainage ponding among the nearby houses. The Kotuku pond and dune remnant will have had Maori associations stretching back many centuries.	SAL	Pataka emailed Friday 14 September 2012 It is noted in Carkeek's Map 4 Pg 231 (2004) ĀTI AWA
68a	Otaihanga Dunes	These dunes were the dry lands that faced northwards to the sun at a time the river and its wetlands extended widely, and may have provided food storage facilities (rua) for crops grown on part of the nearby terraces. They are old dunes whose significance would have been greatest before the forests were cleared. They should be seen in a traditional sense as complementary to the river and Takamore wetlands in a much larger landscape.	SAL	Pataka emailed Friday 14 September 2012 ĀTI AWA
68b	Waikanae River Terrace	The Waikanae River Terrace embraces the traditional site: Waimahoe. Before the dense forest was cleared this area would have provided birding, as well as a dry refuge in times of conflict. It was not cleared until the early 20th Century. The terraces are notable in that they have a sand overlay above glacial gravels, interglacial soils and a deposit of Waimahoe lignite.	SAL	Pataka emailed Friday 14 September 2012 see Takamore Trust Cultural Impact Assessment, pg.28. see also TUATARA: VOLUME 19, ISSUE 2, MAY 1972. see also Te Ara biography for Norman Lascelles Elder ĀTI AWA
69	Muaupoko	A reserve areaknown as the Paraparaumu Scenic Reserve (DoC) of significance to Muaupoko prior to their battles at Kapiti Island and Kukutuaki with Ngati Toa. It was a wetland that would have had fresh springs rising from the nearby hills. However, it traditionally formed part of the much larger hill country area to the east	SAL	Correct spelling? Mauaupoko? Pataka emailed Friday 14 September 2012

	<p>that is more generally known as the Muaupoko Block. Of some note to this landscape feature is the highest point of the escarpment directly to the east, which is possibly the location of Tanginui, described by Carkeek (p 143) as the place to which Atiawa people climbed to glimpse Mount Taranaki and to grieve at its distance from them.</p>	<p>Muaupoko iwi advise that this is the preferred spelling ĀTI AWA</p>
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Waikanae / Paraparaumu

Raumati / Paekakariki

Num-ber	Name	Tangata Whenua values description	SAL/ ONL	Comments/descriptors
70	Entire coastal margin	<p>It is widely accepted that on the Kāpiti Coast a significant proportion of Māori have lived in close proximity to the ocean for many centuries. Much of Maori perspective of landscape is from the sea to the land, or from the beach towards the ampitheatre of forest and mountains. In earlier times when the area was peopled by hunter/gatherer iwi, their settlements were made at the interface of streams and coast. Many major pā, kāinga, cultivation grounds, urupā and other service centres were located within the coastal margin following the incursion of the Taranaki iwi. These major pā/kāinga included: Kenakena Pā, Pikeho Pā, Te Uruhi Pā, Wharemauku Pā, Whareroa Pā, Whareroa Kāinga, Wainui Pā, Wainui Kāinga. These cultural hubs were strategically positioned within landscapes that lent themselves well for defence, access/transport, proximity to fresh and salt water resources. Māori also recognised the value of the once dynamic dune system as a place to not only provide refuge i.e. kāinga and pā, but also to gather resources and bury their dead (within the rolling dunes up and down the coast). Through a Māori worldview, the land that makes up the coastal margin is the interface between Tangaroa (god of the sea and its inhabitants) and Tane Mahuta who controls much of the land. Hence the Ātiawa opinion that the coastal margin is one of their major outstanding natural landscapes (ONL). The QEII dunes and beach are the last remnant of unmodified coastal dunes on this coast, although the advent of marram grass has caused a steepening of the dune front and a loss of the more gentle slope associated with the previous pingao sand vegetation and shellfish beds. Marram grass has also encouraged in places some turbulent wind blows of sand inland. However, the coastal margin has outstanding visual values, as well as its traditional and cultural history to Maori in the pre-1800, 1800 to 1850 and post-1850</p>	ONL	<p>Pataka emailed Friday 14 September 2012 see C&J Maclean in Waikanae, Past and Present. ĀTI AWA</p>

		<p>phases. The beach provided access and communication, the ocean provided food and the dunes themselves were a shelter and, finally for many, a resting place. Where the streams penetrated the dunes there were the logical and rewarding sites for seasonal encampment and more permanent papakainga. Notable among these was Whareroa where the stream was diverted to provide partial defences for the papakainga as well as the establishment of eel weirs. The nearby sand hill was a fortified lookout.</p>		
71	Whareroa	<p>The Whareroa hinterland east of the main highway has been a culturally significant area throughout history. In a time when the Whareroa lowland area was almost entirely swamp, this area provided dry high ground and was used extensively as cultivation grounds called Whareroa and Te Ramaroa, Ngā Paiparua. These cultivations grounds covered acres. It also provided for urupā (burial grounds) and sites such as Rongo O Te Wera and various other cultivation grounds. Some also say that Te Tuaranui o Te Rangihaeata could have been formed around these terraces, rather than along the actual mountain tops. Culturally significant. It should also be seen in the context of its relationship to the coast and the continuous ecological corridor from the sea at Whareroa pa site to Wainui, including Queen Elizabeth Parkland. That corridor, and others along the coastline, provide safe transit for many bird species moving each day to and from Kapiti Island. It will become a gateway to the Wellington region when the Transmission Gully motorway is built.</p>	SAL	<p>Pataka emailed Friday 14 September 2012 see Carkeek 2004, pg.235 (map 8) and pg.213. ĀTI AWA</p>

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 Twok5 Raumati / Paekakariki

Notes from Pataka:

1. NIKAU RESERVE: The Nikau Reserve is a gem set in a surrounding dross of pine trees. It has significance that goes well beyond the fact that its has survived the urban pressures and adjacent rural exotic plantings. It warrants raising to an ONL designation for its example of its historical diversity and to ensure that its future continued biodiversity is ensured. The ability of the reserve to produce new generations of nikau is almost unique in this region. Its outstanding quality is when the beholder looks at this small segment of landscape and thinks what might have been if the full escarpment had been preserved.
2. Pataka: The Octavious spelling should be Octavius (Hadfield)

3. What was your reference for the cannon in the comment on Queenie's? I wonder if it should not be identified as Kuini's? Whose cannon? I've been to trace the origin of the cannon that was traded by Ngati Tama as part of the price paid for the Rodney voyages to the Chathams in 1835 from Matiu Somes.

Landscape “discussion”

Landscape is not a word that translates easily into Maori. The Maori perspective is more inclusive and the viewer forms part of the whole. Land formations give boundaries of rohe, give identity to the individual with that rohe, and provide the essential sense of belonging, as well as awakening historical traditions and associations. Those associations will be with past events, people and resources.

Atiawa ki Whakarongotai is the iwi comprising every person who is descended from a primary ancestor of Te Atiawa, Ngati Tama, Ngati Mutunga and Ngati Maru Wharanui, being those who remained living in Waikanae after [the return to Taranaki in] 1848, and who identify with the land from Kukutauaki to Whareroa [seaward] inland to Pukemore and to Maunganui northward to Kapakapanui and Pukeatua to Ngawhakangutu then westward to Kukutauaki.¹

By comparison, the European perspective of landscape will be largely of the present --- what is seen today, usually from a vantage point or through a constrained vista.

The Maori perspective of landscape will always be conditioned by knowledge of what was there before --- the forests and wetlands --- and the traditional pathways of ocean, beach and stream, In many cases the Maori perspective will tend to be from the sea.

But there are examples of what can be considered a Maori perspective of the European concept of landscape. The name of Kenakena for the projection of the Kapiti beach line towards the island, as Carkeek² says, takes its name and is drawn from the similarity with the Adam's Apple of the human neck. The viewing points from where this is most apparent are the Paekakariki escarpment and by sea from Mana Island approaching the Kapiti coast.

Another is the whakatauki that gives Waikanae its name, and comes from the evening view at the estuary against the light reflecting from the schools of kanae (mullet) that teemed in those peaceful waters. Again, it is the perspective from within, rather than that of the onlooker.

Mahuru ai te pō kei runga o Kapakapanui

¹ Atiawa ki Whakarongotai Charitable Trust Deed definition 2006

² Carkeek, W C, *The Kapiti Coast*, A H and A W Reed 1996

Tae kōtuku ai te awe nui a Hau
Etia nei he manu noho awa
Wai pakiaka ki te kauika e rere ai
Tini whetū o runga, ka ngahae ngā pī kei raro
Te waikanaetanga o kāhui kāhika

Clear and undisturbed is the night above Kapakapanui
As the long plumed white heron of Hau takes rest
Like a bird which resides amongst the tributaries
Gazing in astonishment at the myriad of mullet
Like the numerous stars gleaming above, I stare in amazement below
For this is the humility stemming from the old people³

Our Kapiti region continues to feature the background of a natural amphitheatre of hills facing and focusing on the iconic island that reflects back on to the beaches and sand dunes, and the outlets of the streams where the home places of the first people were located. That first phase of the hunter gatherers was followed by the incursion of the northern iwi who brought land clearing and intensive agriculture to support their increased numbers. Then in the third phase of colonisation the loss of the forests and the draining of the wetlands brought a further great change in the streams and rivers we recognise to our cost today.

Our perspective takes those changes into account.

To stand on the beach at Paraparaumu is to recognise the historical associations with Kapiti Island in each of those three phases; to recall the highway that the area between high and low tide represented over the centuries; to appreciate the food resources the ocean and the shore provided for the pa sites of Wainui, Whareroa, Wharemauku, Te Uruhi and Kenakena and their associated streams; to respect the memory of those whose bones may lie in the sand dunes, and; to look back on the once-forested hills and escarpments that embrace the coast and recall their protection and resources.

³ Ngaia, Ben, a combination of two whakatauki. The first “Ka ngahae nga pi” is from the ancestor Haunui-a Nanaia, who named the Waikanae river, and the second “Toku waikanaetanga” that has come over time from our ancestors.