

Kāpiti Coast District Council Proposed District Plan

Historic Heritage (Wāhi Tapu)

Prepared by Des Kahotea

- 1.0 I was commissioned by Kāpiti Coast District Council in December 2014 to provide independent advice and evidence in relation to Wāhi Tapu throughout the Proposed District Plan ('PDP') review and hearings/appeal programme.
- 2.0 I was supported by Te Whakaminenga o Kāpiti because of my archaeology background as a Maori Heritage specialist.
- 3.0 The work for the Council entailed the following:
 - Meeting iwi representatives of Te Whakaminenga o Kāpiti
 - Review identified submissions to the PDP – these were submissions which relate to specific wāhi tapu
 - Review the Wāhi Tapu reports of Pataka Moore
 - Provide advice on stages and undertake further background research on a list of wāhi tapu
 - Consultation with kaumatua and Iwi
 - Site Visits
- 4.0 Reports I produced for the Council was a review of Pataka's Moore's 2012 report and his individual site reports for the five Wāhi tapu¹. I also produced individual site reports for the five wāhi tapu:
 - Kaiwarehou (WTS0206)
 - Makahuri (WTS0137)
 - Taumānuka (WTS0127B)
 - Taewapirau (WTS0318)
 - Pukehou 4C6 Urupa (WTS0183A)
- 5.0 At first I did in-house reports for Council, this was to identify issues relating to the submissions to the wāhi tapu and review of the wāhi tapu and suggest to Council the work that needed to be conducted. I also had extensive communication with Pataka Moore to help gauge the level of research that needed to be undertaken.

¹ Kahotea, D. 2015. Review Of The 'Wāhi Tapu And Kāpiti Coast Research Report'. October 2015

- 6.0 Because of the number of wāhi tapu, some required more time than others depending on accessibility and availability of information, Pataka Moore had to ensure adequate detail was produced for each wāhi tapu. This is why I conducted further research on each wāhi tapu to add more detail where I felt there was a need.
- 7.0 The use of wāhi tapu to signify cultural heritage has been an approach by Ngāti Toa, Te Atiawa and Ngāti Raukawa through Te Whakaminenga o Kāpiti. Pātaka Moore, endorsed by the three iwi, was commissioned to produce a site report on each individual wāhi tapu identified by each iwi of Te Whakaminenga o Kāpiti, producing traditional, historic, cultural and mapping detail.
- 8.0 The term 'wāhi tapu' is also to emphasise the cultural and spiritual aspects of their heritage places and areas and it incorporates places and areas of significance. This is articulated by values such as rangātiratanga, kaitiakitanga, tikanga, mauri, tapu, noa and rāhui that define wāhi tapu.
- 9.0 The heritage that is emphasised by Te Whakaminenga o Kāpiti is the sites and places associated with the establishment of their mana and occupation since the 1820s, of pā, kāinga, mahinga kai, wāhi tapu, burial grounds, tauranga waka, tauranga ika and other sites and places.
- 10.0 Pataka Moore had conducted extensive historical research, interviews and consultation with kaumatua of Te Atiawa and Ngāti Raukawa. The support and mandate given to Pataka Moore by Ngāti Toa, Te Atiawa ki Whakarongotai and Ngāti Raukawa and the acceptance by these kaumatua of these three iwi, demonstrates the level of acceptance of the iwi. I accepted the reference to the wāhi tapu that were identified as pā.
- 11.0 I undertook field surveys of all sites except Taewapirau as Maypole Environmental Limited would not give Council access to their property. This however did not affect my assessment of pa in the sand dunes.
- 12.0 At Taumānuka, Ngāti Raukawa kaumatua took me to the remaining Maori land on the former pa of Rangiuuru. From this I was able to utilise observations and research I conducted on this pa to provide some understanding of pā built on a sand dune.
- 13.0 Although Rangiuuru pa was closer to the foredunes on the coast, the irregular surface features typical of sand dunes were similar to Taewapirau, a high sand dune ridge. Where Makahuri differed to Rangiuuru, it was a high dune ridge with more definable surface features of terraces and pits.

- 14.0 Taumānuka (WTS0127B) was resolved by the re-alignment of the land surveys of Rangiuuru stream with the land blocks, the changes that had occurred over the years.
- 15.0 The Makahuri (WTS0137), and Taewapirau (WTS0127B) issues have been raised relating to the question of what constitutes a pa on the Kāpiti Coast. Kāpiti Coast is a narrow coastal plain with extensive sand dune systems and pā are built on the sand dunes at the river mouths, along streams and inland. The usual distinguishing features of pa such as trenches, walls and terraces and platforms are not seen in a pa built on a dune.
- 16.0 There have been few pā (7) recorded by archaeologists for NZAA along the Kāpiti Coast. Residential development along the coast has destroyed many pā that were known during the historic period and recognisable surface pā features cannot be distinguished in the sand dunes. The few pā that has been recorded for NZAA have been identified from oral accounts and dated to just before and after European contact, and from observations and early historical accounts such as the missionaries.
- 17.0 In this context of pā built on sand dunes I have accepted the use of the word pā by tangata whenua. Any questioning of the use of the word pa is a matter of cultural vs archaeological definition.
- 18.0 Kaiwarehou (WTS0206) is complex because it is a pa or settlement and for the PDP this was based on the first survey of Kaiwarehou (ML1936) to represent the wāhi tapu. When Kaiwarehou was first surveyed it was based on a cultivation although it incorporates both river flat and low ridge. Although there has been buildings and other structures built on the ridge within this former survey boundary, there still remains some physical and cultural (archaeological) integrity to these features of the PDP wāhi tapu.

Des Kahotea 28th September 2016