

# Appendix 4: Cultural Values Report



Raukura Consultants

**Orua-Poua-Nui  
Baring Head**



**Cultural Values Report  
February 2011**

# Orua-Poua-Nui - Baring Head Cultural Values Report

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## Executive Summary

1. This report is endorsed by the Port Nicholson Block Settlement Trust (PNBST) and the Wellington Tenth Trust [the Trusts]. The PNBST was mandated to settle all Treaty of Waitangi claims of Te Atiawa/Taranaki Whanui in the Port Nicholson Block. PNBST is the iwi authority for Wellington, Lower Hutt and Upper Hutt Cities. Wellington Tenth Trust is a land owning Trust and has previously maintained the iwi authority role in Wellington. Te Tatau o te Po Marae as the successor of Pito-one Pā which was awarded the Parangarahu Block in 1847. Some of the families of Pito –one Pā remain as adjacent land-owners of what are commonly termed the Takarangi Blocks.
2. Orua-Pouanui/Baring Head/Parangarahu is a significant Maori cultural landscape for the Te Atiawa/Taranaki Whanui tangata whenua. Parangarahu Pā, which was located on the Baring Head Block, was established many centuries ago probably by Tautoki, son of Whatonga and half brother of Tara-ika. It was home to successive tangata whenua including Ngati Ira and then by Te Atiawa who held manawhenua at the time of the arrival of the New Zealand Company and its settlers in 1840. The management of Baring Head/Parangarahu area should have the recognition and maintenance of this cultural landscape as a key objective.
3. Within the overall East Harbour Regional Park the Baring Head block could be termed Parangarahu. Within the Baring Head block was not only the ancient Parangarahu Pā, but also the more recent Parangarahu village which together constitutes a very significant Maori cultural landscape. The Baring Head area includes many archaeological sites along with places that are yet to be fully defined.
4. Within the site there are many cultural sites ranging from shell middens, rock shelters, Pā and village sites as well as burials. Of these some sites are well known and described especially where they are archaeological sites described in the site register. There are however Maori cultural sites which are known through oral traditions, however the details of the sites may be lacking. Parangarahu Pā itself is probably one of these sites. How these sites are managed will need to be worked through carefully.
5. Traditional Maori horticulture was influenced by colonisation and places associated with both pre and post colonial Maori horticulture are an important cultural feature for the Baring Head area and should be recognised in interpretation.

6. Karaka trees are an important part of the overall landscape of Fitzroy Bay, Wainuiomata river basin and Wellington's South Coast generally. Although today there are not many Karaka within the Baring Head area those that remain are important and the Trusts believe in future plantings of karaka would be appropriate in certain parts of the landscape.
7. The vehicle access to the Park particularly from the Wainuiomata valley and then via a Wainuiomata River mouth crossing by 4WD vehicles, will need to be managed for cultural and other reasons. Vehicle access from the west, although restricted at both Burdan's gate and through the Takarangi Block should be examined carefully so as not to further enable a 'loop road'. Cycle and walking access is a lesser issue and should be enhanced, but managed. Fisheries matters, particularly illegal fishing, are usually closely connected to the vehicle access issue.
8. Adjacent land owning particularly with the Takarangi Block gives rise to issues relating to fencing to maintain stock control on either side of the common boundary. While this is largely an issue between neighbours the imposition of significant new costs by the Baring Head block will need to be carefully worked through.
9. The management of the occasional find of cultural property is covered by law, however with the increased numbers of walkers traversing the area, finds of Maori cultural material are possible. Policies around those finding events, so that the location of a find is recorded along with the description material found. It is of course a different matter for human skeletal which if discovered should be reported and left untouched so that appropriate cultural ceremony can take place in a similar way to those used in accidental discovery protocol usually associated with developments around cultural sites.
10. The primary contact for Greater Wellington Regional Council on tangata whenua matters is with the iwi authority for the area, Port Nicholson Block Settlement Trust and the relationship would be essentially the same as for the whole East Harbour Regional Park even though this part of the Park does not include particular areas of cultural redress in the Treaty claim settlement.
11. Contact with Tupoki Takarangi Trust 1996 is through the Trust representatives on all matters as one of the adjacent land owners to the Block and a group that will be significantly affected by some management decisions in the Baring Head block.

## **Background to the Report**

12. As part of a consortium, Greater Wellington purchased a 284.6 hectare property near the Baring Head lighthouse in June 2010. The purchase was made with financial contributions from the Nature Heritage Fund, Department of Conservation, Hutt City Council and a private benefactor. The purchase brings a significant landscape into the ownership of the public and provides greater access to the coast and lighthouse area.
13. The land will be designated as a scenic reserve. This requires a management plan for the reserve approved by the Minister of Conservation. To assist developing the management plan Greater Wellington has commissioned a number of reports to inform future planning for this park including reports on tourism and recreation opportunities; history and archaeology, environment and ecology along with this report identifying historical uses and occupation of the area by the various tangata whenua since the earliest occupation of the area by Maori.
14. This report will identify the interests and values of the current tangata whenua including the protection of the various Maori sites of significance along with potential future development opportunities.

## **Introduction to Cultural Issues and Values**

15. Orua-poua-nui/Baring Head is an area with a very long Maori history associated with the many tangata whenua who have lived in this area from the very early times of Kupe and other early Polynesian explorers. The richness of its resources from the Te Moana o Raukawa/Cook Strait, nga awa/rivers, Wainuiomata and Orongorongo and nga roto/lakes Kōhanga-piripiri and Kōhanga-te-ra along with those of the ngahere/forests of the hinterland.
16. This report includes a brief traditional Maori history of the interests of the tangata whenua from the first settlement of Te Whanganui-a-Tara to the present time in the area from Te Rae-akiaki/Pencarrow to Turakirae Head. Also discussed are which tangata whenua groups had and still have interests in the area and how those interests came about, and how they are reflected today. There are many unique Māori sites and features that are worthy of recognition, recording, interpretation and maintenance.
17. Fitzroy Bay and this part of Wellington's Coast has been a rich area supporting the many tangata whenua groups of the area over the centuries. This remains the case for the current tangata whenua, Te Atiawa and the hapū of Ngāti Tawhirikura, Ngāti Te Whiti,

Ngāti Hamua/Te Matehou along with their other Taranaki kin of Ngāti Mutunga. In modern times this means the mandated iwi organisation of Port Nicholson Block (Taranaki Whanui ki te Upoko o te Ika a Maui) Settlement Trust along with the Wellington Tenth's Trust and as the iwi authority for this area. There is also an interest in the coastal marine area from the mandated iwi fisheries organisation (MIO), Te Atiawa ki te Upoko o te Ika a Maui Potiki Trust.

18. There are also interest from the adjacent Maori landowners being the Tupoki Takarangi Trust 1996 who own Parangarahu 2B1 and 2C being Maori land residual of the initial Crown grant of the Parangarahu<sup>1</sup> block to the 'natives of Pito-one Pa'.
19. The Port Nicholson Block (Taranaki Whanui ki te Upoko o te Ika a Maui) Settlement Trust and the Wellington Tenth's Trust see the establishment of this new part of the East Harbour Regional Park, as an opportunity not only to identify and interpret what are ancient Pā sites, rock shelters, pits, middens and garden areas, that connect people today with Aotearoa/ New Zealand's earliest settlements.
20. Care will need to be taken in identifying and interpreting Maori sites of significance. There are a number of midden sites spread around the Park. These are vulnerable to interference from people wanting to either take remains away or simply trampling a site and accidentally damaging that site.
21. The overall management of the Park through; stock management, fencing and weed and pest control are all potentially able to be used to protect Maori/archaeological sites particularly where they are known and defined on the ground. Heavy stock such as cattle can destroy sites as a result of trampling the sites. Weed growth such as gorse and other plants can also effectively destroy sites such as pits and banks and even stone walls.
22. There are likely to be unidentified burials around the Park and sometime bones and other objects have been found on the site<sup>2</sup>. The most likely sites for burials are probably around the Parangarahu village site which is spread along a stretch of the upper coastal platform in the north west of the site.

## **Early Māori History**

23. The Māori history of Te Upoko o te Ika a Māui, or the Wellington Region, is complex with many changes over the last 1000 years. The earliest Māori people said to be living in the region were called kāhui tipu or maruiwi. Kahui tipua is a term used for early people –

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<sup>1</sup> Parangarahu is the spelling used in this report however it is noted that the area and pa is sometimes; Parangarehu, even Parangarau and sometimes is the Pa and others times as a land block.

<sup>2</sup> See Archaeological site R28/38 (old system N164/424107)

perhaps people who were pre-tribal Māori more in the ilk of the hunter gatherers known by some as the Moa hunters. The term kahui tipua or *kahui tupua* is said to mean ‘a band of terrestrial monsters’ – kā – hui – a gathering, flock or herd and tipua or tupua were goblins or from tupu – to grow or perhaps a creature which came from the earth.<sup>3</sup>

24. The first person said to visit and name places in Wellington was the Polynesian explorer Kupe. Kupe left a heritage of names which are still in use today. These include the islands in the harbour named for his nieces Mātiu and Mākarō (later called Somes and Ward). Kupe and his wider whanau (family) spent time around Te Upoko o te Ika along with trips to Te Wai Pounamu particularly around the Marlborough Sounds. Kupe named many places including many around the Fitzroy Bay area and into Palliser Bay: Te Tangihanga a Kupe (Barrett’s Reef), Te Aroaro o Kupe (Steeple Rock), Te Ure o Kupe, and Te Turangānui o Kupe (Worser Bay). In the South Island there was: Tapuae o Uenuku in the Kaikoura Range; Arapāoa in the Marlborough Sounds visible from the Miramar Peninsular; along with Matakītaki a Kupe and Te Rā a Kupe (Kupe’s Sail) in the Wairarapa.
25. Many iwi today claim descent from Kupe. One of those was Whātonga who lived at Mahia in the Hawke’s Bay. Whātonga had two sons to two different wives, Tara and Tautoki. Tara had a close association with Wellington with the harbour called Te Whangānui a Tara (the great harbour of Tara). The Ngāi Tara people occupied areas around the South coast of Wellington for many generations with a major Pa called Te Whetu Kairangi which was situated above Seatoun.
26. Tautoki and his people however occupied part of the Upper Hutt Valley and from Fitzroy Bay and around into Palliser Bay and the Wairarapa. Tautoki built the Pa Parangarahu in what is now Fitzroy Bay. Tautoki was the son of Whātonga and Reretua. With his wife Te Waipuna their son was Rangitane, the eponymous ancestor of Ngāi Rangitane, the tribal name by which the descendants of Tautoki are known.
27. Ngāti Ira were to replace Rangitane and Ngāi Tara around Wellington with relationships confirmed by marriage rather than replacing the earlier people by conquest in war. Ngāti Ira were the descendants of Ira-turoto from Hawkes Bay and intermarried with Ngāi Tara, Rangitane and Ngāti Kahungunu. They moved south to the Wairarapa and into the Upper Hutt Valley and around the harbour of Te Whanganui a Tara. Ngāti Ira were scattered around the harbour in 1819 when the first taua or war party led by the Northern Nga Puhī and Ngāti Whatua chiefs armed with muskets. The taua sacked many

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<sup>3</sup> James W Stack, remarks on Mackenzie Cameron’s theory respecting the Kahui Tipua, Trans N Z Inst. Vol XI, p 154

of the Pa around the harbour, however Parangarahu was probably not sacked and may have been a significant refuge at the time.

## **The turbulent 19<sup>th</sup> Century**

28. The arrival of the musket significantly changed the balance of power in Aotearoa. Tribes with muskets were able not only to settle old scores with rivals, but also to explore new places with impunity. Changes in who were the tangāta whenua around Wellington Harbour were accelerated as a result of the taua or war parties which rampaged through Aotearoa in 1819-20 lead by the Ngā Puhī Chiefs of Tamati Waka Nene and Patuone. One such taua came as far south as Makara. That was followed by the Amiowhenua taua of 1821-22. The Amiowhenua originated with Ngāti Whātua and other Kaipara, Tamaki and Hauraki peoples. The Amiowhenua taua proceeded first through Hawke's Bay and Wairarapa then north again to Waitara where it was joined by Ngāti Toa and Ngāti Awa<sup>4</sup>. After significant altercations the Amiowhenua travelled through to the Wellington area.
29. These taua were followed by several waves of migration to the West coast around Waikanae and Kapiti of Ngāti Toa, their kin from Ngāti Koata and Ngāti Rārua from Kāwhia along with the Ngāti Awa iwi/hapu of Ngāti Tama, Ngāti Mutunga and Te Atiawa from Northern Taranaki. Of these eventually Ngāti Tama and Ngāti Mutunga came into Te Whangānui a Tara and settled around the harbour between 1820 and 1830. A few years later the fighting Chiefs of Te Atiawa from Ngā Motu (now New Plymouth) having migrated south following their defeat of the Waikato raiders at Otaka Pā went through to live in the Wairarapa. They returned from the Wairarapa when Ngāti Tama and Ngāti Mutunga left for the Chatham Islands/Wharekauri/Rekohu in 1835. Te Atiawa took over places such as Waiwhetu, Ngāurangā, Pipitea, and others around the harbour. People from Ngāti Tupaia a hapu of Ngāti Ruanui and Ngāti Haumia from the Taranaki tribe occupied the vacated Te Aro Pā. Te Atiawa people also occupied sites around the Miramar Peninsular after Ngāti Mutunga left. Eventually the Taranaki people, Te Atiawa, occupied all of the Hutt Valley shortly before European settlers arrived. These Te Atiawa iwi descendants have therefore maintained ahi kā until the present time. From around 1840 some of Ngāti Tama returned to Wellington from the Chatham Islands and sought to take up land in the Hutt Valley.

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<sup>4</sup> Ngāti Awa was the earlier generic term for what are now the iwi of Te Atiawa, Ngāti Tama, Ngāti Mutunga and Ngāti Maru of Taranaki.

30. Pikau te Rangi of Ngāti Mutunga gave evidence in the Native Land Court in 1890 and he, like many other witnesses refer to Ngātiawa as being the name of the ‘bigger tribe’ and encompassing all the northern Taranaki tribes or hapu as they are sometimes referred to. Pikau te Rangi was about 12 years old when Ngātiawa escorted the Kawhia tribes from Taranaki to the Kapiti Coast in approximately 1822.<sup>5</sup> The name Ngātiawa was replaced in Wellington by Te Atiawa probably after the time of Te Whiti o Rongomai at Parihaka. Often in referring collectively to those from Taranaki area generally, the name Ngātiawa was used.
31. For the Ngātiawa people the period of migration started in 1819 and was largely completed by 1835. There was a later period of back migration largely returning to Taranaki in periods from 1850 to 1870. The trigger, as it were, for the migrations came from a combination of pressure, on both the Kawhia tribes of Ngāti Toa, Ngāti Koata and Ngāti Rarua, from their aggressive Waikato kin. Muskets had changed the balance between tribes and chiefs sought to settle old scores on the back of the new technology. When the fighting chiefs of Ngā Puhī and Ngāti Whatua, under Patuone, and Tamati Waka Nene, inspired by the exploits of Hongi Hika, decided to move south with their muskets, they were joined by Te Rauparaha, Te Pehi, Pokaitara, Tungia, Nohorua and Puaha of Ngāti Toa along with Ngātata, Te Karu and Tumokemoke of Ngāti Mutunga and Manukonga and Takaratai of Ngātiawa. This taua or war party was heavily armed and moved quickly killing as they went, but not necessarily conquering and retaining land. Some saw this as an exploratory expedition for Ngāti Toa and the Ngātiawa who both looked to migrate away from the marauding Waikato.
32. The drive for migration grew stronger for the Kawhia tribes and a significant blow came for the Ngātiawa at their defeat of Waikato at Motunui in 1822. This defeat only ensured that Waikato would return to seek retribution. This started the series of migrations that were to continue until 1835 and see people from Ngātiawa move as far south (and east) as Wharekauri (the Chatham Islands).

### **Heke – the migrations of the 19<sup>th</sup> Century**

33. The first of the migrations included Ngāti Toa who were already taking refuge in northern Taranaki in the heke ‘Mairaro’ in their move south. The Kawhia tribes stayed some time in Taranaki to build their strength and resources, however when they decided they could stay no longer they were joined by some of Ngāti Tama, Ngāti Mutunga and

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<sup>5</sup> *Otaki Minute Book 10*, 21 February 1890, pp 294 – 299. Evidence of Pikau te Rangi. See also p 300. ‘Was Puaho a Ngatiawa and Ngatitama chief – yes – He came down after Werarua was fought ...’

Te Atiawa who also saw themselves at risk from Waikato. The impact of the battle at Motunui around 1820/21 would provide a basis for the second step of the migration to the south of this mixed party to the Kapiti coast. The heke was called “tataramoa” meaning the ‘bramble bush migration’.

34. The second major migration known as Nihoputa included a large party of Ngāti Mutunga and Ngāti Tama being the northern most Taranaki tribe and most at risk from the northern tribes. This migration was around 1824. Their chiefs were Te Poki, Te Arahu and others, and a young chief Pomare (later known as Wi Piti Pomare). They were accompanied by Ngātata-i-te-rangi of Ngāti Te Whiti hapu of Te Atiawa. Ngāti Mutunga settled at Waikanae and Ngāti Tama at Ohariu. Later with Te Rauparaha’s encouragement Ngāti Tama ventured to and settled at Tiakiwai, near the northern end of present day Tinakore Road<sup>6</sup>. Ngāti Mutunga followed, to settle at various points on the Western shores of the harbour from Te Aro to Kaiwharawhara.<sup>7</sup> This was the first migration of Ngātiawa people into the harbour, however many of these people were to migrate again.
35. In response to the cultural imperative to seek utu for the losses at Motunui in 1822, Waikato and Maniapoto forces invaded, taking the Pā at Pukerangiora in December 1831. The siege of Pukerangiora had a devastating impact on Ngātiawa with many killed in the most horrible manner imaginable. Waikato and Maniapoto carried on to Ngā Motu (Otaka Pā – on the foreshore of New Plymouth) in early 1832 with the intent of continuing their retribution.<sup>8</sup> This time however, at Otaka Pā, Waikato were not as successful. The people of the Pā aided by the Europeans, John Love, William Keenan, and Dicky Barrett who had become part of the local community repelled the Waikato invaders. This was to be the last battle for the Waikato tribes in Taranaki. This attack however provided the impetus for the Ngā Motu, Ngātiawa to follow their northern relations to Te Upoko o Te Ika (Wellington region).
36. The heke Tamateuaua in 1832 was driven by the events at Pukerangiora and Ngā Motu earlier that year. The Ngā Motu people moved south in numbers, and they were joined by Ngāti Mutunga under their chiefs Rangiwahia, Hautohoro; Onemihi and Te Ito from Waitara; Te Puponga (William Keenan) from New Plymouth; Ngāti Tawhirikura led by Tautara, Ruaukitua; Te Puni, Ngātata, Te Wharepouri and Henare Te Keha. There were

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<sup>6</sup> Wellington M.B. 2 p11 ev. Of Himi of Ngati Rongonui hapu of Ngati Tama.

<sup>7</sup> Smith, S. Percy, *JPS*, v 18, 1909 pp 169-170.

<sup>8</sup> Smith, *History and Traditions of the Maoris of the West Coast, North Island of New Zealand Prior to 1840*, MPS Vol 1, 1910, pp 469 - 471

also some Ngāti Tama under their Chiefs Te Tu-o-te-rangi, Te Rangikatau, Kaeaea (Taringākuri) and Te Rangitamarau. Not everyone left, with some preferring to remain on their ancestral lands and risk the return of Waikato.

37. Soon after the arrival of Ngā Motu at Waikanae, Te Mana of Ngāti Mutunga invited Te Matangi and his son Te Manihera te Toru, cousins Te Puni and Te Wharepouri, to settle with them at Pito-one (Petone), since they were close kin.<sup>9</sup>
38. When Wi Tako Ngātata and a Te Atiawa war party were returning south, they made their way to Heretaungā (Hutt valley) and attacked the Ngāti Kahukura-awhitia settlement called Puniunuku. Their 'take' was to avenge the death of the Ngāti Mutunga chief, Te Momi. In gratitude Patukawengā of Ngāti Mutunga made tapu for Ngāmotu the area east of the Heretaungā (Hutt) River mouth, Waiwhetu calling it 'te iwi tuara o Tipi'. Tipi was a female cousin of Patukawengā given in marriage to a Ngāmotu chief. Te Mana, kin to Te Matangi and chief at Pito-one, then made tapu for Ngāmotu (it was promised or reserved for the Ngāmotu Maori), along with Whiourau (Lowry Bay).
39. Te Puni and Te Wharepouri took a war party to the Wairarapa seeking utu (revenge), but arrived to find the land empty. They decided to take the bulk of their people to southern Wairarapa leaving the older ones at Waiwhetu. While Ngāmotu were in the Wairarapa things along the Kapiti Coast had deteriorated due to pressures on land allotments and old rivalries. The long running and inconclusive battle of Haowhenua saw another Taranaki heke, Paukena, arrive from Waitara under Te Rangitake known as Wiremu Kingi.
40. In 1835 Ngāti Mutunga and parts of Ngāti Tama, feeling insecure about the arrival of Ngāti Raukawa on the Kapiti Coast and the breakdown of relationships with Ngāti Toa after the battle Haowhenua, sought a way to escape the growing pressures. They were aware of the abundances of the Chatham Islands and formulated a plan to seize a ship the *Rodney* to take them in two voyages to the Chathams from Matiu in Wellington Harbour. Prior to the final voyage in November 1835 at a meeting on Matiu, Ngāti Mutunga transferred its rights to land around the harbour to Te Atiawa and Taranaki chiefs.<sup>10</sup>
41. The battle called Kuititangā in October 1839 was the last major battles fought just as the New Zealand Company settlers were about to arrive at Port Nicholson. Ngāti Raukawa with the blessing of, but not in the presence of Te Rauparaha, attacked Ngātiawa at

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<sup>9</sup> Reel 15B, Wellington M.B. 1C, p 86 evidence of Te Manihera te Toru *re* Ngauranga

<sup>10</sup> Angela Ballara, *Te Whanganui A Tara: Phases of Maori Occupation of Wellington Harbour, c1800-1840* in *The Making of Wellington, 1800-1914*, 1990, p 28

Waikanae, ostensibly over the treatment by Ngāti Tama of Waitohi, Te Rauparaha's sister. She was to die just prior to the battle. The real reason for the fighting was likely to have been the competing interests for land and resources. Ngāti Raukawa expected a swift victory but found themselves losing significantly more in casualties than Te Atiawa.<sup>11</sup> Although this battle may appear to have no clear victory for either side, it did settle the issue of land particularly on the Kapiti coast.



Wainuiomata River near the mouth looking towards Para Hill

42. The Maori sites of significance are largely located adjacent to the foreshore with sites including an old cave perhaps used for habitation, springs, hamlets often used as seasonal sites used for the harvest and preservation of kaimoana. The coastal village sites were usually located on a water supply although these areas were difficult to conceal and defend from attack. This would mean other sites not adjacent to the beach. This was an area with reasonably high occupancy at time of harvest of kaimoana.

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<sup>11</sup> *Supplementary Information, relative to new Zealand: Despatches and Journals of the Company's Officers of the first expedition, and the first Report of the Directors*, John W Parker, London, Wakefield, 1839, pp 115-116



**Photo of Baring Head – courtesy GNS – Lloyd Homer**

### **Tangata whenua of the area**

43. The Parangarahu area has a very long history associated with a number of tangata whenua groups. Prior to the arrival of the Taranaki iwi (Taranaki whānui), Ngāti Ira held the manawhenua and before them the descendants of Tautoki including Rangitāne. A number of the ancestral sites date back to the time of Ngāti Ira's occupation and to even earlier groups. Responsibility for or kaitiakitanga over these sites transferred with the transfer of the manawhenua status to the Te Atiawa and Ngāti Tama.
44. Whatonga lived at Wairoa and was the father of Tautoki, the founder of the Rangitāne tribe, and Tara eponymous ancestor of the Ngāi Tara. Tautoki's tribe occupied the Wairarapa with their boundary up the Harataunga River (Hutt River) and along the Tararua range. Ngāi Tara occupied the area to the west and southern coast with one of their Pā, Parangarahu. Although Ngāi Tara were attacked and defeated by a mixed group of Muaupoko, Ngāti Ruānui and others they were not replaced and continued around this area until Ngāti Ira arrived from Hawkes Bay and intermarried. They were in occupation when the migrations from Taranaki arrived around Te Whanganui a Tara/Wellington Harbour in the early 19<sup>th</sup> century.

45. Although Ngāti Ira were considered to be subsumed into Ngāti Kahungunu, even with the arrival of the last of the Taranaki tribes in 1832, people of Ngāti Ira were resident in this area. Ngāti Ira were finally driven from this area just prior to the arrival of the settlers. They followed their relations who had already returned to the Wairarapa and Eastern coastlines.
46. A commemorative stone cairn and plaque known as Te Wharepouri's mark on the coast about three kilometres north of Castlepoint, today indicates the place where the original stone marker was erected to honour the agreement between, Te Atiawa Rangatira (Chief Te Wharepouri and Peehi Tu-te-pakihi-rangi of Ngati Kahungunu, on pledging the peace between Ngāti Kahungunu and Te Atiawa iwi on the 23<sup>rd</sup> of September 1839 – just four days before the sale of Wellington to William Wakefield's New Zealand Company.
47. Just prior to 1840, the history was more turbulent as the Taranaki tribes had really only held substantial sway over the area since 1832. Various Taranaki peoples, such as Ngāti Mutunga and Ngāti Tama, however had occupied the area since around the 1820s. During the years 1819 to 1836, Te Whanganui a Tara (Wellington Harbour) was invaded by potentially hostile forces at least six times. It changed hands twice in that time. The last occasion occurred in November 1835, when the Ngāti Mutunga people left for the Chatham Islands.
48. From around 1820 to the present time the area has been the under the manawhenua of the broad grouping of Te Atiawa nui tonu associated with the Tokomaru waka. These people came from Northern Taranaki to the area, initially around 1820, either displacing the people who were previously in the district but more often occupying areas that had been vacant for some time. The various hapū including Ngāti Mutunga, Ngāti Tama and Te Atiawa had predominated, with Ngāti Mutunga and to some extent leaving its interests in Wellington to their Te Atiawa kin largely when they left for the Chatham Islands in 1835. Ngāti Tama partially left the area for the Chathams, and then later on-migrations included to Whakapuaka near Nelson as well as migrating back to Taranaki. By and large those who maintained the ahi kā<sup>12</sup> were Te Atiawa.
49. The years of coexistence of Māori and European settlers had started with the turbulent times in the 1840s, when rapid colonisation surprised the tangata whenua. The transfer of the colony from the Hutt delta to the flood-free regions on the opposite side of the harbour (in what is now Wellington), had postponed these impacts on the Hutt Valley.

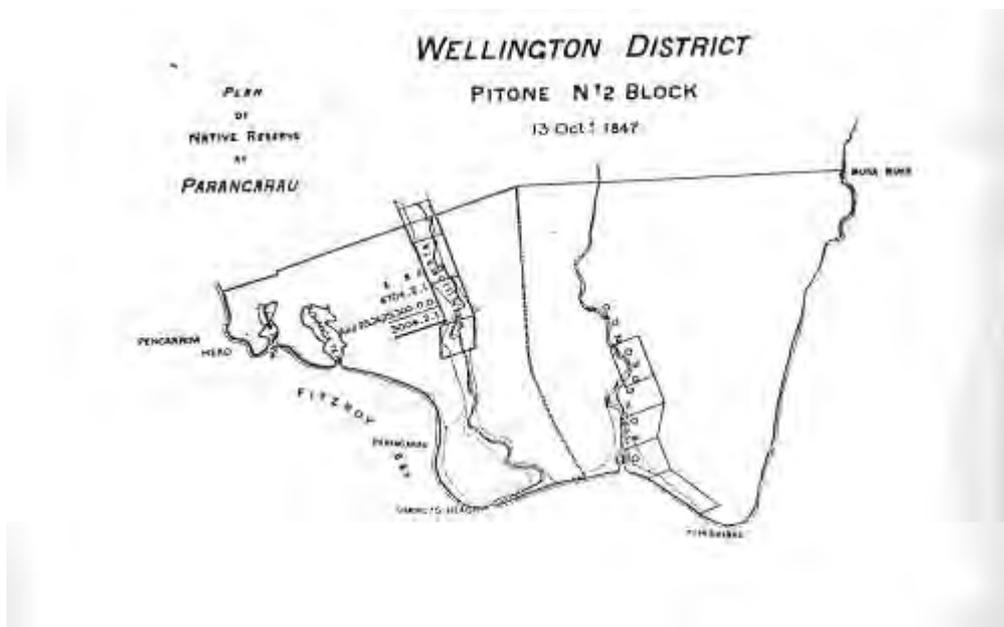
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<sup>12</sup> "Ahi kā" refers to "... those areas which a group resided on or cultivated, or where it enjoyed the continuing use of the surrounding resources, provided such occupation or use was not successfully challenged by other Māori groups." . Waitangi Tribunal, *Te Whanganui a Tara me ōna Takiwā – Report on the Wellington District*, 2003, pp 16 - 17

Māori were active participants in rural industry and had supplied the new colony with primary produce for a period of time.

### Land granted to Māori in the 1840s

50. Of the total area of land granted to Māori as a result of the McCleverty awards nearly 20,000 acres – the largest portion came from the outlying unsurveyed lands or lands that were not part of the granting to the New Zealand Company, however the Crown claimed these land as ‘wasteland’. The four largest outlying blocks, which contained some 14,340 acres, were Orongorongo,(6990 acres), Korokoro (1214 acres), Parangarau (Wainuiomata) (4704 acres), and Opau (Ohariu) (1431 acres)”The Native Reserve at Parangarau was listed as Pitone No 2 Block extended from a point just north of Pencarrow Head running eastward to a place called Mukamuka in Palliser Bay and Southward around the coast through Turakirae, Orongorongo River mouth, Wainuiomata River mouth, Baring Head and Fitzroy Bay. This reserve was made up of ‘unsurveyed land’ with the surveyed land along the Wainuiomata and Orongorongo Rivers. The reserve included the ‘eel lagoons’ of Kohangapiripiri and Kohanga tera. This block was originally 4704 acres.



‘Turttons Deeds’ Official Documents relative to Native Affairs in North Island New Zealand, 1883 p 104

## The Tangata Whenua today – the Organisations

### Port Nicholson Block (Taranaki Whānui ki te Upoko o te Ika a Maui) Settlement Trust (PNBST)

51. Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009
52. The Taranaki Whānui ki Te Upoko o Te Ika Settlement is the final settlement of all Taranaki Whānui ki Te Upoko o Te Ika historical claims resulting from acts or omissions by the Crown prior to 21 September 1992 and is made up of a package that includes:
  - An agreed historical account and Crown acknowledgements, which form the basis for a Crown Apology to Taranaki Whānui ki Te Upoko o Te Ika, as well as a Statement of Forgiveness from Taranaki Whānui ki Te Upoko o Te Ika to the Crown;
  - Cultural redress; and
  - Financial and commercial redress.
53. Taranaki Whānui ki Te Upoko o Te Ika is a collective that comprises people of Te Atiawa, Taranaki, Ngāti Ruanui, Ngāti Tama and others including Ngāti Mutunga from a number of Taranaki iwi whose ancestors migrated to Wellington in the 1820s and 30s and who signed the Port Nicholson Block Deed of Purchase in 1839. The Port Nicholson Block runs from the Rimutaka Summit to the South Coast at Pipinui Point (Boomrock) around the coastline to Turakirae in the east and up the Rimutaka ridgeline to the summit. Taranaki Whānui ki Te Upoko o Te Ika, represented by the Port Nicholson Block Claims Team, has over 17,000 registered beneficiaries.
54. The history of the interaction between Taranaki Whānui ki Te Upoko o Te Ika and the Crown has been outlined in The Waitangi Tribunal's *Te Whanganui a Tara Me ōna Takivā report on the Wellington District Inquiry*, published in 2003. The claims of Taranaki Whānui ki Te Upoko o Te Ika relate to breaches by the Crown of its obligations under the Treaty of Waitangi, particularly the Crown's dealings over, and eventual acquisition of, the Port Nicholson Block, long delays in ensuring there was appropriate administration of the lands reserved for Taranaki Whānui ki Te Upoko o Te Ika in the Port Nicholson Block, and the Crown's compulsory acquisition and endowment of Taranaki Whānui ki Te Upoko o Te Ika lands for public purposes.

55. An account of the historical background agreed between the Crown and Taranaki Whānui ki Te Upoko o Te Ika is included in the Deed of Settlement, along with acknowledgments of Crown breaches of the Treaty of Waitangi, a Crown Apology for those breaches, and a statement of forgiveness by Taranaki Whānui ki Te Upoko o Te Ika.
56. On 28 January 2004, the Crown recognised the mandate of the Port Nicholson Block Claims Team to negotiate the settlement of the historical claims of Taranaki Whānui ki Te Upoko o Te Ika. Negotiations on the settlement package commenced with the signing of Terms of Negotiation on 27 July 2004. On 13 December 2007 the Crown and Taranaki Whānui ki Te Upoko o Te Ika signed an Agreement in Principle. A Deed of Settlement based on this agreement was initialled on 26 June 2008.
57. The Deed was then ratified by members of Taranaki Whānui ki Te Upoko o Te Ika and signed on 19 August 2008. The Deed of Settlement will be implemented following the passage of legislation which was completed on 4 August 2009.
58. There are no particular requirements from the Port Nicholson Block (Taranaki Whānui ki te Upoko o Te Ika) Claims Settlement Act 2009 pertaining to this area.

### **Wellington Tenth's Trust (Ngā Tekau o Poneke)**

59. The Wellington Tenth's Trust was established to administer Māori Reserve Lands, largely in urban Wellington. The Wellington Tenth's Reserve has a set of beneficial owners descended from Te Atiawa, Ngāti Tupaia (of Ngāti Ruanui), Ngāti Haumia (of Taranaki iwi) and Ngāti Tama tūpuna who were resident around Te Whanganui a Tara (Wellington Harbour) in 1840. The Wellington Tenth's Trust remains an iwi authority, however the role is largely integrated into that role with the PNBST.
60. This whole area south of a line from around Inconstant Point across to Fisherman's Rock/Mukamukaiti on the Wairarapa Coast, was awarded to the natives of Pito-one Pā by Colonel McCleverty in 1848, with the exception of the flatter lands in the Orongorongo valley<sup>13</sup>. Although over time most of the land through one way or another was alienated, it became a target for consideration under the claim process however, most of the land is beyond the settlement process aside from some areas around Baring Head. The settlement process generated interest in the area including the Pencarrow Lakes and foreshore, and Fitzroy Bay both in terms of the coast and the seabed.

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<sup>13</sup> See Map at Page 20

61. The **Tupoki Takarangi Trust 1996** administers the blocks, Parangarahu 2B1 & 2C which neighbour the Baring Head area on the north western side from Fitzroy Bay to the Wainuiomata Coast Road. The Administrators are :George Okeroa, Lee Hunter, Manu Cross, Myra Paeone Hunter and Wiremu Ruakere. These Blocks also extend across the Coast Road.
62. The land is Maori land and is the residue of the Parangarahu Block which originally included Baring Head. The Block awarded under the McCleverty Deeds of 1847 and included some 4704 acres [1904 hectares]. The block was described as being used as a fishing station and Maori had eel-ponds, vegetable production and extensive cultivation, however McCleverty stated that there was little land available for cultivation as the terrain was very hilly. In 1912 the block went before the Native Land Court for determination of title and CTs were issued for subdivisions in 1913.
63. The land was initially used by Maori as a sheep run, later leased to settlers who used it for the same purpose. The Crown purchased 69 acres of the block for a lighthouse in 1931. A further 27 acres was taken by proclamation for lighthouse purposes. After CTs were issued, a number of subdivisions were sold.

#### **Te Tatau o te Po Marae**

64. The Parangarahu Block was awarded to Petone [Pito-one Pa] Maori in McCleverty's deed. The block was divided into 9 subdivisions of unequal size by the Maori owners.<sup>14</sup> It appears that the whole of the Parangarahu Block less a small amount sold to the Crown for a Lighthouse was leased around 1880 by Henare te Puni and Ngapaki Te Puni for a term of 21 years to William Alfred Blundell.
65. The descendants of Pito-one Pa affiliate today to Te Tatau o te Po Marae based at 437 Hutt Road. These include the owners of the Takarangi Blocks.

#### **Treaty of Waitangi Settlement Issues**

66. The Deed of Settlement and the consequent Settlement Act established cultural redress and economic within the settlement area. The only specific cultural redress within the nominal regional park would be the name change from Baring Head to Orua-Poua-nui. If the Crown was to dispose of Crown land it would have to go through a right of first refusal process with the PNBST being offered the land.

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<sup>14</sup> Quinn, Steve, *Report on the McCleverty Arrangements and McCleverty Reserves*, Wai 145 #I8, November 1997, p162-164

## Maori Archaeological Sites around the Baring Head Area

Site <sup>15</sup> number	General location	Site description	Cultural significance and location
R28/4	Western side of Wainuiomata River	Three karaka groves just west of the Wainuiomata bridge and access road	This is an area where Maori cultivation was extensive with the shift from fern root and kumara to potatoes, melons, then corn. The remain karaka on the hill slope with the cultivations on the flood flats
R28/8	Fitzroy Bay	Pit/terraces	On coastal platform just west of where the road turns sharply uphill
R28/9	Fitzroy Bay at foot of cliff	Maori horticulture and stone wall	The stone wall and four shallow pits adjacent to these. Midden also present. This is an important historical site connecting early colonial exploration and Maori occupation
R28/12	Baring Head	Midden/Ovens	At mouth of small stream, north of Baring Head. This was also likely to be part of the occupation of the area with ovenstones scattered about.
R28/15	Baring Head	Cave/Rock shelter	Te Wera – this site has a very prominent rock with an overhang on the south side with midden material
R28/17	Fitzroy Bay	Terraces	
R28/18	Fitzroy Bay	Karaka trees	
R28/19	Baring Head	Pits/terraces	Four or five terraces, also pit on ridge. On ridge parallel top lighthouse access road just south of the saddle.
R28/20	South of Lake Kōhangaterā	Terraces	
R28/21	Baring Head/Para trig	Pit/terraces	Summit of Para – may not be from Maori occupation?
R28/27	Near end of Coast Road	Midden	
R28/36	Burial/cemetery	Burial	Reportedly a female buried with adzes? (more information required)
R28/37	Baring Head	Cave with middens	
R28/43	Baring Head	Pit/terrace	Features spread over about 300m along the foot of the cliffs. Northern end lies just beyond the swampy ground south of the road, which comes down onto the coastal platform. This may also be part of the village of Parangarahu
R28/49	Baring Head	Midden/oven	Evidence of midden and oven exposed in erosion scar of east side of fence

<sup>15</sup> NEW ZEALAND ARCHAEOLOGICAL ASSOCIATION- archaeological site recording scheme

## Sites from Orongorongo through Orua-poua-nui (Baring Head) to Kohanga-te-ra

### Orua-poua-nui<sup>16</sup>

67. Best fixes this as the vernacular name of Baring Head, on Cook Strait (8, Pt5, p165).
68. In a reconnaissance of the old native sites at Fitzroy Bay, of which Baring Head forms the eastern limit, J B Palmer<sup>17</sup> found an old habitation cave at Baring Head. This may give the clue to the significance of the vernacular name, if divided thus: O-rua-Pouanui, and translated ‘the place of the den or retreat of Pouanui’. On this assumption, Pouanui and Paua (or? Poua) of the neighboring site of Te Rae-Paua (or?Poua) (q.v.) may be one and the same person – a tentative suggestion that has the support of Mr Palmer.

### Te Wera<sup>18</sup>

69. ‘A place on the coast] just west of Baring Head’ (Best, 8, Pt 5, p165) and shown on Best’s 1916 map about 50 chains north of Baring Head.
70. According to Fitzgerald (33, p4), Te Wera is a spot in Fitzroy Bay, marked by a small well, that bears the name of a warrior of Ngāti-Mutungā, slain there by Te Retimana, a war prisoner from the Wairarapa (citing Best, 8, pt4, p110). The name is therefore a personal one that has become a commemorative place-name (as frequently happened in former times for persons of note), and is not in any way descriptive of local features or conditions.

### Te Rae-o-Paua<sup>19</sup>

71. This site, recently more precisely fixed by J.B. Palmer during an ethnological examination of Fitzroy Bay (between Pencarrow and Baring Head), consists of rock stacks and a reef projecting seaward, with traces of human occupation on the landward side. Best was unable to locate it more definitely than ‘a place in Fitzroy Bay’ (8, Pt 5, p165), and on his 1916 map places it at what is now known to be the true position of Tautoki’s Para-ngarehu *pā*. The amended position is 50 chains north-west of Baring Head.

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<sup>16</sup> Adkin, G. Leslie. 1959: *The Great Harbour of Tara*, Whitcombe and Tombs Ltd p55

<sup>17</sup> Palmer, J B,

<sup>18</sup> Ibid p 99

<sup>19</sup> Adkin, G. Leslie. 1959: *The Great Harbour of Tara*, Whitcombe and Tombs Ltd pp 71-72



Ti Kouka (cabbage trees) and Karaka trees slightly west of Te Rae-o-Paua

72. The name appears to mean ‘the promontory or coastal salient of Paua’, the last element being a personal name, but this, as Mr Palmer has agreed, may be a corruption of ‘Poua’, which would link this with the vernacular name of Baring Head (O-rua-Pouanui, *q.v.*). In ‘Te Rae-o-paua’, the reference is unlikely to be to the edible shellfish, *pāua* (*Haliotis iris*), as in that case the name would be written ‘Te Rae-paua’.



Te Rae-o-Paua in the distance

## Parangarehu Pā<sup>20</sup> / Parangarahū

73. This extract from the: *Wellington Archaeological Society 1988: Fitzroy Bay: a further archaeological survey*. *Archaeology in New Zealand* 31(3): 159-168

### Nineteenth Century Maori Settlement

“A village called Parangarehu in Fitzroy Bay was visited by Colenso on a number of occasions between 1845 and 1848 (Bagnall and Peterson 1948). On 7 March 1846 he found 40 people there, and wheat was being threshed. The village was recorded on Admiralty Chart 1432 by the HMS Acheron survey of 1849 (Palmer 1963:132) and an early survey plan (RP 372) of 1859. In Kemp’s census of 1850, Parangarehu, along with two other small settlements (Mukamuka and Orongorongo) are described as ‘small fishing villages’ belonging to the people usually resident at pa on the shores of Wellington Harbour. The best fishing grounds were outside the harbour limits. Kemp also noted that land around Parangarehu was let as ‘cattle and sheep runs of Europeans.’ In 1853 just north of Parangarahū, CR Carter noted a dry stone wall about 300 feet long, 3 feet 6 inches high and 2 feet thick, enclosing a plot of cultivated ground. A short distance south of the wall he reports about a dozen huts, inside which were utensils, some fishing gear, and some provisions. Nobody was about, and Carter decided that it was, in all probability, a fishing village.

A stone wall, presumably built in the course of clearing the ground stones. Noted by Carter in 1853 and often assumed to have been associated with wheat growing. Palmer argues that the wall ran from the vicinity of Okakaho Stream south along the back of the coastal platform. Recent inspections indicates that this feature is probably the old shoreline. Only at the southern end have stones been placed to form a dry stone wall with vertical side. The wall is in poor condition with only a few metres remaining reasonably intact. Adjacent to the wall are four pits, and some midden has been seen behind the wall in the past.”

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<sup>20</sup> Ibid p62



74. This was given by Best as the older name of Pencarrow Head and the site of the *pā* of Tautoki, younger brother of Tara. The modern name of the headland is Te Rae-akiaki (8, Pt 5, p166). But as recently shown by Bagnall and Petersen (4, footnote p 219, and see map, p 218) the true position of Para-ngarehu (a *pā*, not a headland) was at the eastern angle of Fitzroy Bay. There, traces of the place were seen by C.R. Carter in May 1852, when on his journey on foot to the Wairarapa Valley (17, vol 2, p85). He recorded that a stone wall 300 ft in length was one of the surviving features of the place

75. The Admiralty Chart of Port Nicholson (issued about 1905) confirmed this location of the site with the name 'Pa rangi rau', which is a corrupted form of Para-ngarehu. A recent examination of the locality by J.B. Palmer has disclosed a former large settlement at the place indicated, and gives further confirmation of its correct position, which is over 2 ½ miles east of Pencarrow Head.
76. This coastal zone gives recognition to the traditional seasonal occupation of this area by tangata whenua for fishing.<sup>21</sup>



Parangarehu with the 'wheat field' and stone wall in the centre of the picture

### **Okakaho Stream<sup>22</sup>**

77. '...in Fitzroy Bay, east of Kohanga-te-ra lagoon. A small Ngāti-Awa village was situated there' (Best, 8, Pt5, p165), with the name spelt 'Okakao', but the more exact spelling is given on modern maps.

This stream enters the sea a mile east of Kohanga-te-ra, and its name means 'place of the flower culms (stalks) of the *toetoe* (*Arundo conspicua*)'; the valley bottom was presumably marshy and showed a prominent growth of this plant.

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<sup>21</sup> Raukura Consultants, 1993: *Port of Wellington – Cultural and Environmental Effects Assessment in Relation to a Proposed Dredging Project for Wellington Harbour*

<sup>22</sup> Adkin, G. Leslie. 1959: *The Great Harbour of Tara*, Whitcombe and Tombes Ltd p51



### **Paiaka Stream**<sup>23</sup>

78. A small stream flowing into Fitzroy Bay about a mile and three-quarters west of Pencarrow. The name is shown on modern maps as Paiaka or Paraka.

### **Te Koromiko**<sup>24</sup>

79. A place at Fitzroy Bay. The name is recorded by Christie (22, p202), but no information is given concerning it. It was, however, located on the coast. Not mapped.

### **Kōhanga-te-rā Lagoon**<sup>25</sup>

80. ‘The second lagoon east of Pencarrow Head’ (8, Pt 5, p165), about three-quarters of a mile beyond Kōhanga-piripiri.’ These two lagoons are of identical origin but Kōhanga-te-rā is the larger sheet of water; there Gollans Stream is a ponded watercourse.

81. In supposed contrast to the basin of Kōhanga-piripiri, the hollow occupied by Kōhanga-te-rā is taken to be a sheltered place, again linked to a ‘nest’, but one basking in the sun (*te rā*), and the literal meaning is given as ‘nest basking in the sun’ (pers.comm. J.B. Palmer) (cf., Kōhanga-piripiri).

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<sup>23</sup> Adkin, G. Leslie. 1959: *The Great Harbour of Tara*, Whitcombe and Tombs p 59

<sup>24</sup> Ibid 33

<sup>25</sup> Ibid pp 31-31



Kōhanga-te-rā at Pencarrow Station from Curtis Road

### **Takapau-rangi refuge<sup>26</sup>**

82. This seems to have been the name of a remote inland temporary settlement site located at the upper end of Kohanga-te-ra lagoon in the Rimutaka foothills east of Pencarrow Head.... The most notable point about it is its remoteness and inaccessibility except for approach on one side only – by canoe. Best states it was ‘ a refuge hamlet’ and was prepared as a dwelling place in case of emergency for the women and children of Parangarehu *pa*.

### **Te Rae-akiaki<sup>27</sup>**

Pencarrow Head (see Best, 8, Pt 5, p166), at the entrance, east side, of the Wellington Harbour. The meaning is given as ‘ the headland where [the sea] dashes up or pounds]’.

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<sup>26</sup> Ibid pp79-80

<sup>27</sup> Adkin, G. Leslie. 1959: *The Great Harbour of Tara*, Whitcombe and Tombs Ltd p71

## Management issues for Maori Sites of Significance

83. The most significant site is probably the combination of Parangarahu Pā and the kainga/village of the same name. The Pā was likely to have extended from the north western side of the Park near the existing road and along the 'wheat fields' and the stone wall to the Okakaho stream. The ancient Pa was probably further up the hill slope on the plateau above the coastal escarpment. Parangarahu village may well have been at the base of the escarpment. All of these features are significant both from an archaeological and cultural perspective. The area could be described as a cultural landscape with many features within that landscape. That the whole cultural landscape extends beyond the boundary of the Baring Head block, should not detract from its description and the way that it is interpreted and managed.
84. The stone wall is a most distinctive feature within the Park. It frames the cultural landscape which included the Parangarahu village as seen by Carter in 1853 and visited by Colenso in 1845 – 1848. The fortified Pā was more likely to be on the plateau above the wheat field however its précis location is no known.
85. The 'wheat field' site is likely to have extended to the fence and the road that has been formed for some time. It is presumed that the road and fence would stay however the fence may be hand cleared rather than using machinery to clear the fence line to maintain it. The pits at this site are probably reducing in size with erosion and farming activities. Keeping the area in grass and having it lightly grazed is probably the best way to maintain the various archaeological sites.



Plateau on which the ancient Parangarahu Pā may have been located in the centre of the picture

86. The sites along coastal platform at the lower beach as shown in the photograph below has a number of archaeological pits and midden sites along its length. These are often close to the formed road and are often partially obscured by shrubs. This vegetation is probably not a major problem and it is presumed that traffic on the roads will be restricted and off road driving prohibited.



87. Vehicle access along the coastal platform and throughout the whole park will need to be carefully managed. Sites such as the pits and middens are easily damaged by vehicle traffic. The usual farm fencing if used along roads however could detract from the natural and cultural landscape.
88. The common boundary with the Takarangi Trust extends along the entire length from Fitzroy Bay to the Wainuiomata River. Maintenance of the fencing along that boundary is vital to the effective running of the Park particularly to control stock from both side of the fence however, cost will be an issue in this coastal site where fencing wires particularly have a short life in the harsh environment.



View from the Takarangi Block to Baring Head near the Okakaho Stream.

## **Fisheries**

89. Although the Park does not include the area below mean high water the whole coastal marine area is a vital component of what happens on the land. This was the case from the earliest occupation by Maori where the sea fisheries were extremely important in the food supply. The sea fishery is fed from the rich cool waters from deep in the Nicholson Trench in Te Moana o Raukawa/Cook Strait. The fishery adjacent to the Park is rich with various fin fish including hoki in the deeper water and in deep holes are the hapuku/groper. John Dory tarakihi, blue cod, snapper, trevally, kingfish, warehou, and various sharks are commonly found and fished. In the inshore are the culturally important species of paua/abalone, kina and koura/rock lobster along with seaweeds and shellfish. The coastline is highly active and described as high energy. Gravels from the Orongorongo and Wainuiomata Rivers, carried down by floods, are transported around the coastline and eventually can be found into Te Au a Tane/the entrance to Wellington Harbour.

## **Access issues**

90. This rich fishery attracts many recreational and cultural fishers often driving 4WD vehicle through the Wainuomata River and around the coast. They often dive for paua, rock lobster and kina from the shore beside the Baring Head land. Unfortunately a small proportion of these visitors are involved in illegal fishing activity. The Ministry of Fisheries (MFish) has access to the area to control illegal activity and to manage recreational activity. The Mandated Iwi Organisation (MIO), Te Atiawa ki te Upoko o te Ika a Maui Potiki Trust also has a role to manage the customary fisheries regime including the issuing of customary permits for the taking of fish for hui and tangihanga. The MIO assists MFish where required in monitoring the fisheries.
91. Limitation of vehicle access to the area can be justified to limit access to illegal fishers and to control potential damage to archaeological and cultural sites in and around the Park. How this control of vehicle is achieved will be one of the key questions for the immediate future of the park.

## **Indigenous Freshwater Fisheries**

92. The Streams in the Park are largely small coastal streams with small steep catchments. The Wainuomata River is a separate matter not covered in this report. Along the coast there are the larger Paiaka and Okakaho Streams and the two lakes of Kohangatera and Kohangapiripiri which have the Waimikomiko/Cameron and Gollans streams feeding them. All of those water bodies have indigenous fisheries varying from tuna/long and short finned eels, giant and short jawed kokopu and various bullies and other fish. Within the site the stream from Para Peak (Parangarahu Stream?) is probably the largest but it is not known if it supports an indigenous fishery.
93. Excluding heavy stock from the streams is a priority and then excluding all stock should be the next consideration. This may mean improving the farm water supply to ensure stock do not seek out creek water.

## **Pests and Weeds**

94. Pest and weed control throughout the Park will be an on-going part of the management of the block. Previous farming ventures have probably kept weeds and pest under control, however feral goats and other pests around common in neighbouring properties.

## Conclusions and Recommendations

95. Orua-Pouanui/Baring Head/Parangarahu is a significant Maori cultural landscape for the Te Atiawa/Taranaki Whanui tangata whenua. The Greater Wellington Parks Network Plan should have the recognition and maintenance of the Maori cultural landscape in the Baring Head area as a key objective.
96. Within the broader Baring Head area there is a part that could be labelled Parangarahu which would include the ancient Parangarahu Pā and the more recent Parangarahu village is probably the most significant cultural landscape. This includes many archaeological sites along with places that are yet to be fully defined. Parangarahu would have its own set of objectives.
97. Traditional Maori horticultural was influenced by colonisation and places associated with both pre and post colonial Maori horticulture are an important cultural feature for the Park and should be recognised in interpretation.
98. Karaka trees are an important part of the overall landscape of Fitzroy Bay and Wellington's South Coast generally, although today there are not many within the Park area those that remain are important and in future plantings of karaka could be appropriate in certain parts of the landscape.
99. The vehicle access to the Baring Head area, particularly from the Wainuiomata valley and then via a Wainuiomata River mouth crossing by 4WDs, will need to be managed for cultural and other reasons. Vehicle access from the west, although restricted at both Burdan's gate and through the Takarangi Block should be examined carefully so as not to further enable a 'loop road'. Cycle and walking access is a lesser issue and should be enhanced but managed. Fisheries matters particularly illegal fishing are usually closely connected to the vehicle access issue.
100. Adjacent land owning particularly with the Takarangi Block gives rise to issues relating to fencing to maintain stock control on either side of the common boundary. While this is largely an issue between neighbours the imposition of significant new costs by the Park will need to be carefully worked through.

101. The management of the occasional find of cultural property is covered by law, however with the increased numbers of walkers traversing the Park, finds of Maori cultural material are possible. Policies around those finding events, so that the location of a find is recorded along with the description material found. It is of course a different matter for human skeletal which if discovered should be reported and left untouched so that appropriate cultural ceremony can take place in a similar way to those used in accidental discovery protocol usually associated with developments around cultural sites.