

APPENDIX FIFTEEN

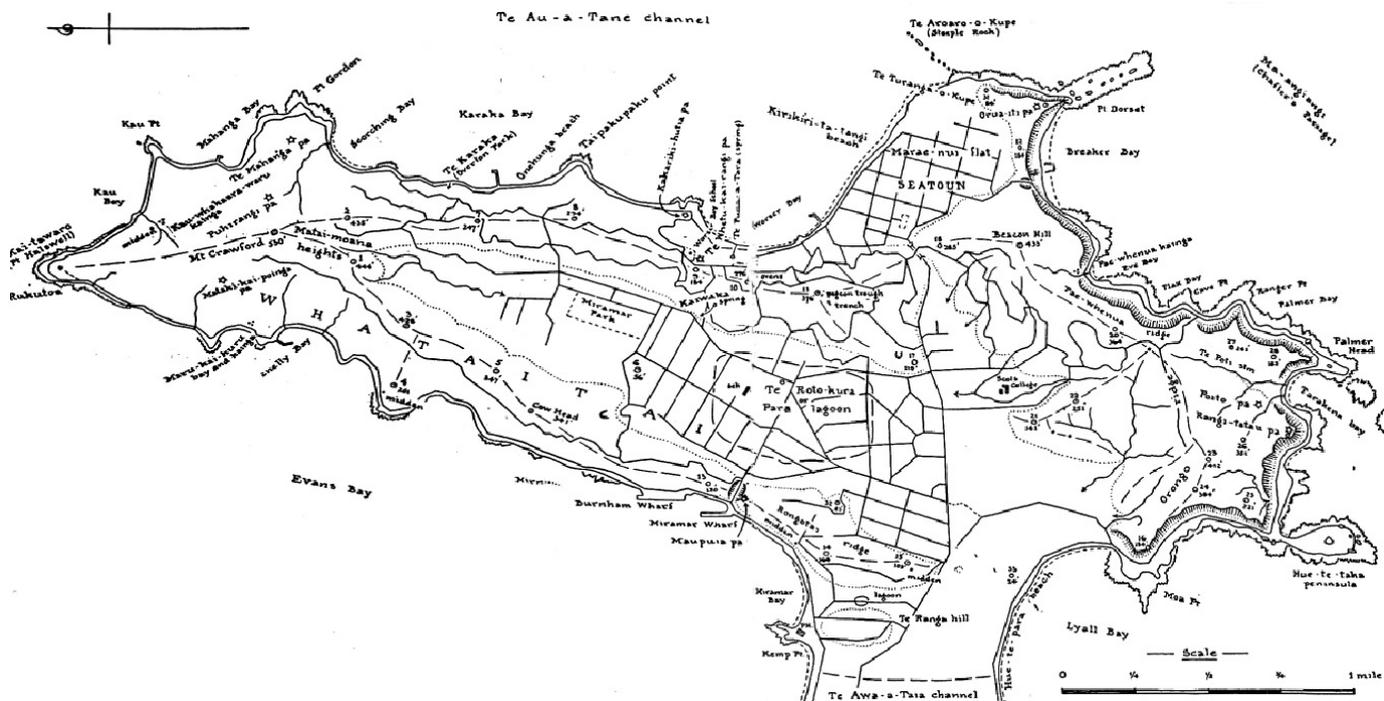
CULTURAL IMPACT ASSESSMENT



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WHĀTAITAI, MARUKAIKURU, SHELLY BAY

Taikuru



Prepared by [REDACTED], [REDACTED] and [REDACTED]

on behalf of Taranaki Whānui Ki Te Upoko o Te Ika and

The Port Nicholson Block Settlement Trust, September 2016

STATUS: FINAL

Executive Summary

This is a Cultural Impact Assessment Report for Shelly Bay/Marukaikuru commissioned by the Wellington Company Limited. It assesses the Māori cultural values of Marukaikuru Bay from the perspective of the tangata whenua, namely the iwi of Taranaki Whānui represented by the PNBST. The main findings of this cultural impact assessment are:

- Marukaikuru Bay has high cultural significance to the iwi of Taranaki whanui
- Taranaki Whānui people actually lived in the Bay until 1835
- We have found no evidence of other iwi connections to Marukaikuru Bay
- Taranaki Whānui mana whenua status in relation to Marukaikuru and the Wellington Harbour is strongly supported in the literature, including the Waitangi Tribunal report (2003)
- The purchase of Shelly Bay by PNBST from the Crown was a highly significant Treaty settlement transaction specifically for the purpose of future development
- Any development of Marukaikuru must adequately take account of and reflect Taranaki Whānui cultural links, history and tangata whenua status in Wellington.
- Taranaki Whānui have kaitiakitanga (guardianship) responsibilities to ensure the protection of the natural, historical and cultural dimensions of Marukaikuru.
- The resource consent application submitted by the Wellington Company Limited is supported by the Port Nicholson Block Settlement Trust.

WHĀTAITAI, MARUKAIKURU, SHELLY BAY

Taikuru

Kapakapa kau ana te manu muramura ki te tai whakarunga
Māwewe tonu ana te motu whāriki o te tai whakararo
Makuru tini e hua ki whakatupua-nuku
Matuatua rahi e hua ki whakatupua-ruheruhe
Pukahu mano e hua ki whakatupua-rangi
Inā te tai hekenga ki runga o Tai Kuru e...
Tihei mouri ora

Introduction

This cultural impact assessment was commissioned by The Wellington Company Limited. The Port Nicholson Block Settlement Trust (PNBST) was established in August 2008 as the post-settlement governance entity to receive and manage the settlement package for Taranaki Whānui ki Te Ūpoko o Te Ika resulting from the WAI 145 Waitangi Tribunal claim. The Port Nicholson Block (Taranaki Whānui ki Te Ūpoko o Te Ika) Claims Settlement Act 2009 came into force on 2 September 2009.

We provide information about Taranaki Whānui history, cultural perspectives and environmental considerations, of which Marukaikuru/Shelly Bay is an integral part. Marukaikuru/Shelly Bay is an important land and marine resource and this cultural impact assessment considers the past and present usage and values associated with this area. It also considers the possible impact that future development of the area may have on Taranaki Whānui.

A proposed development of Marukaikuru/Shelly Bay, for which PNBST has proposed the name 'Taikuru', has triggered this assessment. This assessment should be read alongside the accompanying cultural overlay document.

This document considers and assesses the possible effects of the Taikuru development, in relation to:

- Historical Taranaki Whānui connections to Marukaikuru
- Taranaki Whānui mana whenua status in Wellington and Marukaikuru
- The kaitiaki responsibilities Taranaki Whānui have in relation to the physical environment of Marukaikuru and the protection of waahi tapu.
- The current and future management of Taikuru.

Taikuru

In considering an appropriate name for any development of the site currently known as Shelly Bay, members of Taranaki Whānui discussed at length what was known about the names that had been used before us. We considered the name Whātaimai, which denotes the resting place of the legendary taniwha, but that has already been mistakenly used across the water in the suburb of Hataimai. We considered the Māori name for the ridges around Shelly Bay, Rongotai, but, once again, that name has already been used in a nearby suburb. There are a number of other traditional names relating to Shelly Bay, such as Mataki-kai-poinga and Kauwhakaara-waru, however currently understanding of the meanings of those names is limited.

More is known about one traditional name for the area. According to the literature (Adkin 1959), the name Marukaikuru was used for Shelly Bay in the past. It refers to “Maru, the great breadfruit eater”. Two places in Wellington Harbour share this name, Shelly Bay and Port Jerningham, although in the case of Port Jerningham an ‘O’ was added to the front of it, so it is Omarukaikuru. The reference to breadfruit in the name Marukaikuru is believed to represent something that is in abundance. We know that the harbour was a considerable kaimoana resource, along with other native land species that early Māori relied on for food and trade.

A decision, therefore, was taken to create a new name that both encompasses and acknowledges the history of the area but also creates a new future and association with the land. That name, Taikuru, is composed of:

Tai Channels and passage ways by air, land and sea
Kuru A name for breadfruit, which has come to represent things that are plentiful and abundant.

The remainder of this report explains the significance of the proposed Taikuru development site to the people of Taranaki Whānui.

Intellectual property

This cultural impact assessment remains the property of Taranaki Whānui, as represented by the PNBST. However, the Wellington Company Limited may use the report for the purposes of developing Taikuru. Use of this report in other circumstances (for example, subsequent resource consent applications) will be subject to the following conditions:

- PNBST must be consulted and must provide written approval for any additional uses of this material

- Taranaki Whānui and PNBST must be appropriately acknowledged where the material is used.

Sources of information

This cultural impact assessment was prepared using a variety of sources including a review of books and journal articles, online material and a site visit to the proposed area for development. More specifically, it draws on:

- The Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009
 - Heritage New Zealand, New Zealand Archaeological Association maps
 - Published books about the history of the Wellington region (refer to bibliography)
 - The Resource Management Act 1991 and other relevant statutes and regulations
- Other traditional and oral sources relating to Marukaikuru.

Taranaki Whānui

‘Healing the past, building the future’

Taranaki Whānui are the tangata whenua with mana whenua of the Port Nicholson or greater Wellington area. The iwi that comprise Taranaki Whānui migrated to the Wellington area in the 1820’s and 1830s and have maintained ahi kā (continuous occupation) in Wellington ever since. Our kāinga, our pā, our gardens have now been largely subsumed by urban development. Yet, we remain. Māori urban migration has meant that we are now a minority tribal grouping within our rohe (tribal area). Yet, we are still the mana whenua. Taranaki Whānui are those people who descend from one or more of the recognised tīpuna of Te Ati Awa, Taranaki, Ngāti Ruanui, Ngāti Tama, Ngāti Mutunga and other iwi from the Taranaki area.

As the authorised governance entity of the mana whenua of the capital city of Aotearoa/New Zealand, our vision is to ensure that our members assume their rightful place within the rohe that their tīpuna (ancestors) occupied in 1840. The loss of years and the fragmentation of iwi and whānau over the decades challenges us to restore the rightful place of our people within the Port Nicholson Block rohe. PNBST recognises its purpose of building a future for its people through its moemōea (vision):

Ki te whakahou, whakapakari me te whakanikiniko i te ahurea, papori, rangatiratanga o
Taranaki Whānui ki te Upoko o Te Ika

To restore, revitalise, strengthen and enhance the cultural, social and economic
well-being of Taranaki Whānui ki Te Upoko o Te Ika

The Port Nicholson Block Settlement Trust Board consists of 11 Trustees. The current Chairman is Neville Baker and the Deputy is Toa Pomare. The Board confirms their positions annually. The commercial arm of the Trust is Taranaki Whānui Ltd (TWL). The current Chairman of TWL is Toa Pomare. The Trust Management team is led by the Chief Executive, Jason Fox, who oversees a team of staff that is committed to offering business services, cultural, educational and environmental initiatives for its members.

The takiwā (territory) for Taranaki Whānui was recounted to the New Zealand Company by the rangatira, Te Wharepouri, in 1839 and followed the Māori tradition of marking a takiwā by tracing from headland to headland.

The eastern boundary was established by the kāinga at Mukamuka on the stream of the same name. The takiwā included the catchments of the Ōrongorongo, Wainuiomata, Te Awakairangi (Hutt) Rivers and Makara Stream along with Te Whanganui ā Tara and the three islands in the harbour. The western boundary was established at Pipinui Point and included the pā of Ngutu Kaka on the North Western side.

The rohe covered by the claims of this grouping is shown in the maps below.



The red line in the above map demarcates the area that was the focus of the Port Nicholson Block (Taranaki Whānui ki Te Ūpoko o Te Ika) Claim.

The Great Harbour of Tara stands as perhaps the most well-known popular work on the history and traditional placenames of the harbour; and, more recently, articles by Ballara (1990) and Struthers (1975). Struthers' self-published book focuses specifically on the history of Miramar Peninsula. In addition, there are also several cultural impact assessments and reports commissioned for various organisations, including relevant territorial authorities that include sections on the Māori history of the harbour and the peninsula. However, in its 2003 report on the WAI 145 Port Nicholson claim entitled 'Te Whanganui a Tara me ona Tikanga', the Waitangi Tribunal produced probably the best and most authoritative publication on the Māori history of the Harbour, which synthesised and considered the work of most of the authors above, as well as submissions from iwi and other interested parties. The following brief history is drawn from all the sources mentioned above but a more detailed account can be accessed from the Tribunal report available online.

Natural history

The recent natural history of the Miramar Peninsula, and earthquakes in particular, undoubtedly had a significant impact on its inhabitants, as indeed it must have for the inhabitants of the whole harbour. When people first arrived, the peninsula was in fact not a peninsula at all; it was an island. This is referenced in the name of the peninsula - "Motukairangi", the first part of which, *motu*, is the Māori word for island. According to Adkin (1959:19) the island, as it was then, was separated from what is now the Lyall Bay/Evans Bay isthmus by a channel out to Cook Strait called Te Awa a Taia. The island and the channel are depicted on Adkin's (1959:18) map. He described the island as roughly "horse shoe" shaped with the open part of the shoe facing Cook Strait. The internal part of the island would likely have been submerged in quite shallow water that probably provided, at that time, good estuarine fishing opportunities.

All this changed however following a significant earthquake event in approximately 1460 AD that had the effect of uplifting the island, along with several other parts of the Wellington Harbour. Over several years following this event, according to Adkin (1959:18), at least three gravel bars formed at different times in what had been the estuary, preventing the sea from encroaching further inland. This allowed the centre to dry out as raised land and swamp. The last of the three bars appears to be quite near what is now the Wellington Airport and Lyall Bay. The isthmus between Motukairangi and the mainland, now known as Evans Bay, Kilbirnie and Lyall Bay, would have provided easy accessibility to the peninsula. These dramatic landscape changes were compounded in the 1855 Wellington earthquake that elevated the peninsula even further, possibly by as much as 1.5 meters. It is impossible to know what the impact of these events would have been on the inhabitants of Motukairangi at that time, but is likely that its connection to the

mainland changed the strategic value of the island as a possible refuge due to its easier accessibility.

As well, it is likely that Motukaikura Bay did not exist as a bay in its present form at all prior to the 1460 earthquake event. As an island, the sea likely met the land at the base of the hills now behind the coastal flat in the present bay. Subsequent uplifting in the two earthquakes likely produced the flat that the present buildings are established on today.

One vestige of the earlier submerged environment of Motukairangi prior to the earthquakes was that until 1847 there was a lake in Miramar, quite near the area known today as Miramar Park. It was originally called Rotokura, later named Para by Taranaki Māori. After European settlement in the area it became known as Burnham Water. The lake was over 200 acres in size, with swamps to the north and south. It is said that Māori brought eels from Te Awakairangi ki Heretaunga (the Hutt River at Upper Hutt) and kept them stored in the lake for later use. This also speaks of conservative sustainable practices and the provision of food for the iwi. An early settler, James Crawford, drained the lake. The lakebed formed the base for one of New Zealand's first racecourses, Burnham Water, and would be used in the late 1840s, albeit unsuccessfully due to sand and wind conditions. In the process, Crawford tunnelled through Rongotai Ridge and built what is thought to be New Zealand's first tunnel. The remains of the tunnel can still be seen today, north of the present Miramar cutting. Crawford purported to 'own' much land and renamed places as he saw fit, with no consultation with Māori.

Tribal history

The Māori tribal history of the Wellington harbour and the area in question has connections to the great Māori demigod, Māui Tikitiki-a-Taranga and Te Kāhui Maunga. It begins after Māui hauled his great catch to the surface, later to be named Te Ika a Māui (the North Island of New Zealand), and the completion of the creation of the mountains. After the creation of the mountains, the mountain clan people were summoned to the head of the fish. The mountain clam assembled at the summit of the gods where they were given the appropriate incantations to prise open the mouth of the fish to enable it to breath once again. After the recitation of the incantations, from the very depths of the fresh water lake the water phenomenon came to being tasked with breathing life back into the great catch of Māui. These two phenomena were to become known as Ngake and Whātaimai. Both Ngake and Whātaimai complemented each other, Ngake being the more energetic but impatient one of the two, whilst Whātaimai was more the wiser one of them, taking time to think matters through. After aeons passed, both Ngake and Whātaimai outgrew the fresh water lake that was limiting their movements. Ngake, hearing the breakers from the southern side of the lake, yearned to break free from his water catchment and Whātaimai had similar thoughts. Being restricted within the fresh water lake

confinement, their resentment towards one another rose. Ngake's impatience made him move towards the east side whilst Whātaimai moved to the west side. Not wanting to wait for Whātaimai, Ngake coiled himself up at Whiorau, at the same time churning the land within the vicinity. In doing so, he carved the Hutt River as he thrust himself fiercely at the breakers, smashing his way through. Although injured, Ngake broke free out into the waters of Hinemoana, never to be seen again.

While all this activity was taking place in the east, Whātaimai, on the west, threw himself off, creating Ngauranga in his wake. No sooner did Ngake break free, the fresh water followed in his escape from the catchment into the salt water.

Whātaimai tried to follow the water that was exiting at speed but was unable to keep up. He became stranded on the isthmus. Unable to free himself, he lay under the water for a period of time until a mass land movement lifted him up and out of the water, exposing him to the elements and, thus, ending his life. The spirit of Whātaimai took the form of a spiritual bird. The old people would often say that at night you can hear the bird crying at various parts of the summit. Whātaimai continues to maintain a very strong and prominent presence where it currently stands today.

According to oral tradition and the various written sources mentioned earlier, the first human associated with the Wellington Harbour was the famous Polynesian explorer, Kupe. Although Kupe's arrival is not verifiable in any scientific sense today, it stands to reason that someone had to be the initial discoverer of the harbour and there is no particular reason to doubt the integrity of the Kupe tradition. Kupe's name is memorialised in several parts of the harbour, such as Te Tangihanga a Kupe (Barrett Reef) and Te Aroaro a Kupe (Steeple Rock) and Kupe is also credited with naming several places around the harbour, such as Matiu and Makaro Islands, reputedly named after either his daughters or nieces. It is said that, aeons after Whātaimai's failed escape and after pursuing and killing the great octopus of Muturangi in Raukawa moana, Kupe came into Wellington Harbour and uttered his famous exclamation, "Kua kā kē ngā ahi" (The fires of occupation were already alight). This phrase acknowledges the existence of Te Kāhui Maunga well before the arrival of Kupe to these parts. Taranaki Whānui has strong genealogical connection to Te Kāhui Maunga.

Following Kupe's arrival and departure, Whatonga, another famous tupuna (ancestor) arrived in Wellington and, according to tradition, named the whole of the harbour after his son, Tara. From this, of course, we get the present name Te Whanganui-a-Tara, or the 'Great Harbour of Tara'. Tara is well known in the traditions as the occupier of Te Whetukai-rangi pā located on the eastern side of the Motukairangi peninsula.

According to most of the sources, including the Waitangi Tribunal (2003:18), the dominant tribal groups of the Wellington harbour region were of Kurahaupo waka descent. These included the iwi of Ngāi Tara, Rangitane, Muaūpoko and Ngāti Apa. All of these groups connect with Whatonga as their ancestor and the Tribunal, like others, even went as far as

referring to them generally in its report as the “Whatonga descent peoples” (18). These also include Ngāti Ira, who are generally accepted as the dominant group in the Wellington region until the present configuration of Taranaki Whānui arrived in the 1820s and 1830s. Ngāti Ira had arrived from the east coast of the North Island and, evidently on their way south, married into the whānau of Tara and his brother, Tautoki.

By 1819, the period of warfare generally referred to as the musket wars had started. One of the first events in this period was the arrival of a Ngāpuhi led taua (war party) in the greater Wellington region. On their way south, they had picked up allies in the Waikato including the young Ngāti Toa rangatira, Te Rauparaha and Te Rangihaeata. These raiders fought with Ngāti Ira in Wellington, and while there, Te Rauparaha is reputed to have made a mental note about the flax trade operating through Cook Strait and the suitability of Kapiti Island as a potential future stronghold. Te Rauparaha also organised the marriage of his nephew, Te Rangihaeata, to Te Pikinga of Ngāti Apa, which according to the Waitangi Tribunal ensured a safe later return for Ngāti Toa to the area. The Wellington ‘Whatonga’ people were also rocked by another incursion from the north in the form of Ngāti Whātua in 1821, but apparently Te Rauparaha and Te Rangihaeata did not accompany this taua.

Te Rauparaha was to become a dominant figure in the Wellington region shortly after his return to the Waikato. It followed aggression in Kawhia from Waikato people against Ngāti Toa who, as a consequence, migrated south to be with whanaunga (relatives) at Kaweka in north Taranaki. This movement south by Ngāti Toa was significant enough to be memorialised in the name ‘Te Heke Tahutahuahi’. A characteristic of future migrations to the south was the naming of the significant movements, which no doubt reflected the momentousness for the people concerned. In Taranaki, Te Rauparaha strategised with his whanaunga in Ngāti Mutunga, Ngāti Tama and Te Āti Awa to accompany him in a further move south to the Kapiti Coast and Wellington. This much larger party left Taranaki in 1822 in a migration that was called ‘Tataramoa’. The Tribunal notes that it is difficult to know who actually led the ope (group) south, Te Rauaparaha or the rangatira and people of the numerically stronger Taranaki tribes at that time. For the Taranaki iwi, there is little doubt that this migration was timely, in that Waikato people who had by then acquired muskets were threatening to use them against their Taranaki enemies to the south. The arrival of Te Rauparaha, with a plan to move to the Kapiti Coast and Wellington, afforded the opportunity to escape the northern raiders as well as expand their own tribal empires. The heke (migration) south was escorted by Ngāti Apa, due to the earlier marriage of Te Rangihaeata and Te Pikinga but, unfortunately, this relationship soured after Te Rauparaha attacked Ngāti Apa’s relations in Muaūpoko around Levin, killing at least one highly esteemed woman. Muaūpoko retaliated by ambushing and killing several Ngāti Toa people, including Te Rauparaha’s own children. Te Rauaparaha managed to escape but, according to the Waitangi Tribunal, Muaūpoko and Ngāti Toa remained bitter enemies thereafter. Te Rauaparaha and his people sought refuge from the Whatonga people on Kapiti Island but the antagonism towards Te Rauparaha and his allies continued for some

time afterwards. By 1824, the Whatonga iwi assembled *en masse* in Waikanae with a plan to attack Te Rauparaha and his allies on Kapiti Island. The attack occurred at Waiorua at the northern end of Kapiti but the attackers were soundly defeated in the ensuing battle. The Tribunal notes that it was mainly the Taranaki tribes living at Waiorua at this time as Te Rauparaha was living at the southern end of the island. Te Rauparaha, however, often seems to be credited with the success of winning the battle. Despite their loss, the Whatonga people continued to live in various places in and around Wellington, including Porirua, but according to the Tribunal (2003:22), who accepted Ballara's expertise in this area, they were by then a defeated people.

Shortly after the battle on Kapiti Island another migration out of Taranaki occurred; the 'Nihoputa' migration. It consisted of more people from Ngāti Tama, Ngāti Mutunga and Te Āti Awa. Ngāti Tama settled at Ohariu while Ngāti Mutunga and Te Āti Awa settled at Waikanae. According to the Tribunal, some Ngāti Tama also settled in Thorndon near the bottom of Tinakori Road. Ngāti Mutunga followed them shortly afterwards, settling in the Wellington Harbour area, likely including Motukairangi at that time. With the exception of Ngatata i te Rangi, a Ngāti Te Whiti Te Āti Awa hapū (sub-tribe) rangatira who accompanied Ngāti Mutunga, Te Āti Awa remained in Waikanae for the time being.

Although Taranaki Whānui iwi had now settled parts of the Wellington Harbour, Ngāti Ira remained resident in its eastern and southern shores. The two groups co-existed peacefully for some time. The relationship came to an end in the late 1820s when Ngāti Mutunga, for reasons that are not clear, attacked Ngāti Ira, driving them out of their eastern harbour settlements between Waiwhetu and Turakirae. A part of this involved Tamairangi, a female Ngāti Ira rangatira who escaped and took refuge on Tapu te Ranga Island in Island Bay. She eventually escaped from there as well, and was eventually captured in Ohariu, but was spared due to the intervention of Te Rangihaeata. Along with many other Ngāti Ira people, Tamairangi was later killed in the South Island, an act that was considered to have brought an end to any vestige of Ngāti Ira resistance. The net result of this rather haphazard set of movements was that by the late 1820s, "Ngati Ira and most of the related Whatonga-descent peoples, were no longer in occupation of what became Port Nicholson".

Other groups from Taranaki and elsewhere continued to arrive in the Wellington region, including Ngāti Raukawa from Maungatautari in the Waikato in the late 1820s. They settled in the Levin area north to Bulls and made peace with the Muaūpoko people. In 1832, another large migration from Taranaki, known as 'Tama te Uaua' arrived after on-going conflict with Waikato had resulted in the decimation of many Te Āti Awa people. The migrants comprised several Te Āti Awa hapū, including Ngāti Te Whiti, Ngāti Tawhirikura, Te Matehou and others. These people became known collectively as the Ngāmotu people. Most of the approximately 2000 people in that migration arrived and stayed in Waikanae but some moved into the Wellington Harbour area around what is now known as Petone. Yet another migration occurred after Tama te Uaua. It was called 'Te Heke Paukena' and it

comprised people from Taranaki iwi and Ngāti Ruanui mainly, but also included some Te Āti Awa people, including Te Rangitāke whose father Reretawhangawhanga was acknowledged as the most senior ariki (paramount chief) of the tribe. They settled in Waikanae, although later Te Rangitāke was to become embroiled as a leader in the land conflicts back in Taranaki in 1860.

According to the Waitangi Tribunal report (2003:26), the influence that Te Rauparaha exerted up until the time of the Tama te Uaua migration started to wane as the various iwi settled into their respective newly acquired lands. The alliances they had forged in opposition to the Whatonga people started to dissolve to their pre-migration states. This led, in 1834, to the battle of Haowhenua between Ngāti Raukawa, Rangitane, Ngāti Apa, Muaūpoko, Tuwharetoa, Ngāti Maru and Ngāti Maniapoto against Te Āti Awa, Ngāti Mutunga, the recently arrived Heke Paukena people and the Ngāti Maunu hapū of Ngāti Toa. The battle was inconclusive but resulted in a slight shifting of some groups to other areas. Te Āti Awa pulled out of Porirua, the small groups of Whatonga descent peoples left the Kapiti coast and Ngāti Raukawa retired, albeit temporarily to the Rangitikei. The battle also gave cause to Ngāti Mutunga to reconsider their position as residents in the Wellington region. In 1835 they seized a sailing ship, the *Rodney*, along with its crew and sailed to the Chatham Islands. There were approximately 500 Ngāti Mutunga, Ngāti Tama and Taranaki iwi that left for the Chathams on the first trip. The remaining Ngāti Mutunga people kept the second mate of the *Rodney* hostage on Matiu/Somes Island so as to ensure the return of the boat for a second voyage to the Chathams. While waiting on the island between the first and second voyages, the Ngāmotu Āti Awa people returned from the Wairarapa, having been forced out by the returning Whatonga people from Hawke's Bay. The Te Āti Awa rangatira, Te Wharepouri had heard of the imminent Ngāti Mutunga departure and organised a hui (meeting) on Matiu/Somes Island, at which Ngāti Mutunga formally handed over their land entitlements in Wellington harbour to the Ngāmotu people. Interestingly, Te Rauparaha does not seem to have been involved or even interested, according to the Waitangi Tribunal, in these events. Ngāti Mutunga are said to have burnt their whare and the bones of their dead prior to leaving for the Chathams. The Tribunal interpreted this as intent to leave Wellington permanently.

By 1839, tribal relationships on the Kapiti Coast were deteriorating again and in that year Ngāti Raukawa attacked Te Āti Awa at Waikanae in a battle that has become known as 'Te Kuititanga'. Ngāti Raukawa comprehensively lost the battle, at which Te Rauparaha had arrived late in support of his Ngāti Raukawa relations. The Tribunal (2003:29) reports that, "Te Atiawa saw Te Kuititanga as a victory over Te Rauparaha and as a final severing of their obligations to him". When William Wakefield arrived on behalf of the New Zealand Company in that same year the tribal land holdings in Wellington had been well and truly set. In the Tribunal's words (2003:44):

... at 1840, Maori groups with ahi ka rights within the Port Nicholson block (as extended in 1844 to the south-west coast) were:

- Te Atiawa at Te Whanganui a Tara and parts of the south-west coast.
- Taranaki and Ngāti Ruanui at Te Aro.
- Ngāti Tama at Kaiwharawhara and environs, and parts of the south-west coast. .
- Ngāti Toa at Heretaunga and parts of the south-west coast.

One interesting perceived omission in the Waitangi Tribunal report, compared to some of the other historical sources on the tribal history of Te Whanganui a Tara, concerns Ngāi Tahu and Ngāti Mamoe. Some of the literature mentions the presence of both of these iwi, along with Waitaha in the case of Adkin (1959:8), in Te Whanganui a Tara at the time Ngāti Ira were in residence. They are presumed to have left the region in the sixteenth or seventeenth centuries for the South Island. However, Ballara (1990:12), who is relied on heavily in the Tribunal report, explains that there appears to be some confusion between Ngāi Tahu of Wairoa and Wairarapa and Ngāi Tahu of the South Island. It seems that these two groups, though related distantly through whakapapa, are descended from two different tupuna called Tahu. The Ngāi Tahu of Wellington appear simply to be one of the Whatonga descent groups related to Ngāti Ira and Ngāti Kahungunu. No such explanation is provided for Waitaha and Ngāti Mamoe however.

Archaeology

There are no recorded archaeological sites in the immediate vicinity of Marukaikuru Bay but Adkin's (1959:114) map of the peninsula shows the presence of a 'kāinga' just behind Shelley Bay Road at the southern end of the Bay. The kāinga is not registered on the New Zealand Archaeological Association's 'Archsite' register, however. This likely means that whatever might have remained of the kāinga, if anything, has been destroyed by development activity. Adkin (1959:38) claims that the kāinga was occupied by Ngāti Mutunga people, who presumably abandoned the site in 1835 when Ngāti Mutunga sailed to the Chatham Islands.

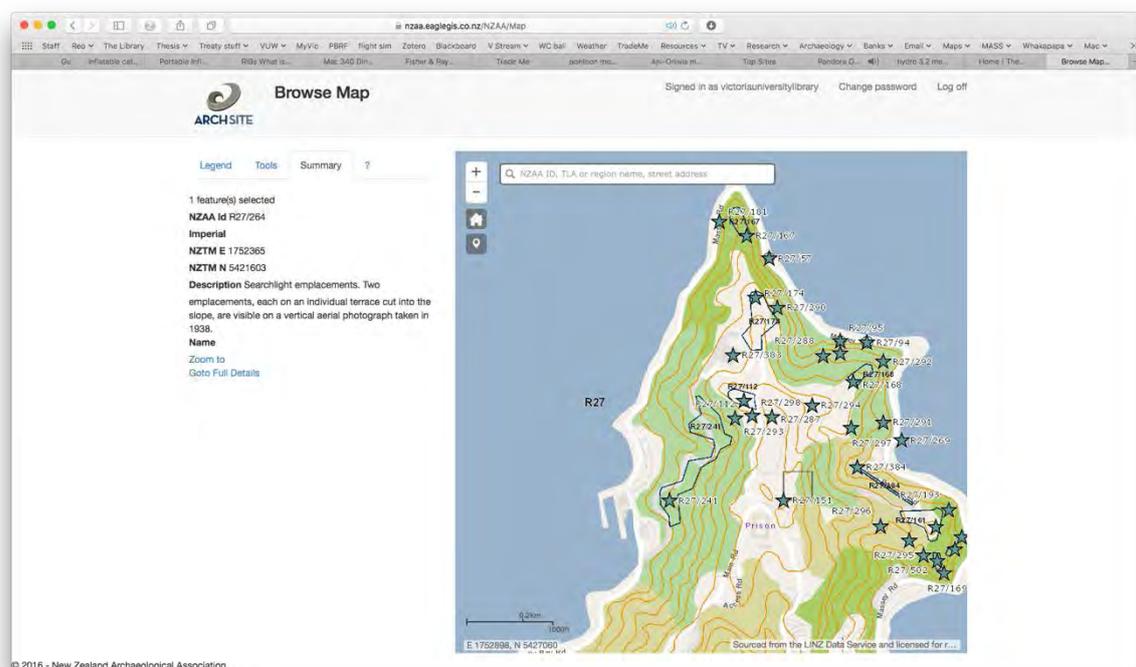
The closest recorded archaeological site to the Bay is a World War II magazine located on the hill directly behind the Bay. Strictly speaking though, this site does not meet the legal requirements for the definition of an archaeological site in the Heritage New Zealand Pouhere Taonga Act 2014, which is:

... any place in New Zealand, including any building or structure (or part of a building or structure), that—

(i) was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel where the wreck occurred before 1900; and

(ii) provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand.

There is however a small cluster of five legitimate archaeological sites on top of the hill at the north end of the Bay. They include a terrace (R27/293), a stone wall (R27/298), a single cluster of nine small terraces (R27/287), a terrace and possible small pit (R27/294), and most significantly Matakai-kai-poinga pā (R27/112). With the exception of the 150m long European stone wall, it is likely that the terraces and pits are associated with Matakai-kai-poinga pā, although this could only be positively determined through archaeological excavation. Little, if anything, is known about the history of Matakai-kai-poinga pā except to say that it is one of several pā recorded archaeologically on the peninsula and possibly even relates to the period when the peninsula was an island that afforded better protection from hostile neighbours. Other pā on the peninsula include Whetukairangi, (R27/574) mentioned earlier, for which no visible remains can be found today but is located on the southern edge of Worser Bay School and Rangitatau pā (R27/55) at the southern end of the peninsula above Moa Point. Rangitatau is well known traditionally as the pā of the Ngāi Tara rangatira, Tuteremoana who married Moeteao of Ngāti Ira. The archaeological features of Rangitatau are well preserved and easily seen as surface features on the ground today.



This map is taken from New Zealand Archaeological Association Archsite database. It shows the location of the archaeological sites at the north end of the peninsula above Marukaikuru Bay.

Recent History

Marukaikuru Bay was 'sold' as part of the Wellington purchase to the New Zealand Company in 1839. It was part of the Port Nicholson block 'purchased' from the rangatira of Te Whanganui a Tara, most of whom were relatively recent migrants from Taranaki who had acquired the Wellington Harbour through a process of raupatu (conquest).

The bulk of Motukairangi later became the private property of one Mr James Coutts Crawford (Adkin 1959:41). It was his sister, who had arrived from England for a visit, who named the Crawford homestead as 'Miramar', a name that was later applied to the whole of the peninsula. Crawford's name, of course, was later applied to the prison at Mt Crawford.

In 1885, Marukaikuru Bay was selected by the Government as a site for an anti-submarine mining base because of a perceived fear that New Zealand might be attacked by the Russian navy. A depot for these purposes was built in 1887. By 1898, other submarine facilities were being constructed in the Bay and according to a report in the Star Newspaper in that year Māori prisoners from Taranaki, presumably from Parihaka, were used in the construction of the new slipway that still stands in the Bay today. In 1907, the submarine mining base became the property of the New Zealand navy and it remained in their custodianship until 1946. In that year the property transferred to the New Zealand Air Force, who used it primarily as a holiday retreat facility.

The most recent development is its purchase by the Port Nicholson Block Settlement Trust as part of the settlement package in 2009. The PNBST paid some \$13.7m for the buildings and the land beneath them.

Waahi tapu and archaeological sites on the peninsula

The following list is of places of cultural significance in or around Taikuru.

Kaitawaro

Kai Tawaro was located on the headland/ridgeline leading down to Point Halswell (Rukutoa). This is probably around where the Massey Memorial is now located. These places were associated with the kainga in Kau Bay.

Mahanga pā

Mahanga pā above Mahanga Bay.

Rukutoa

Rukutoa was a fishing ground and shellfish gathering area off Point Halswell (Kai Tawharo on Watts Peninsula). The whole Peninsula has many sites of importance to Māori. Many of these were associated with fishing and shellfish gathering.

Marukaikuru bay

Located on the eastern side of Evans Bay, three quarters of a mile south of Kai-tawaro (Point Halswall), the Ngāti Mutunga section of Te Āti Awa had a kāinga at Maro-kai-kura (also spelt Marukaikuru). The site, as indicated by Smith, is a likely position for a former village.

Kauwhakaara pa

This site in Kau Bay is beside the small stream flowing into Kau Bay near Kau Point. This is on the southeast side of Point Halswell but further east than the archaeological site.

Mataki-kai poinga kainga

This is an ancient site that is said to be connected to Ngāti Kaitangata of Ngāti Ira. The site is likely to be where the Point Halswell Women's Reformatory was located. This was also near the route of the military road.

Mahanga Pa

Little is known about Te Mahanga pā, although it commanded a strategic place on the peninsula with visual contact with Orua-iti pā. Mahanga Bay, as it is known today, is an important fishing area. The proximity to Fort Ballance is understandable as both would have served a similar military purpose. It is likely that later military work would have removed any archaeological material.

Mataimoana

A name, Mataimoana, means "view of the ocean". It refers to an old Māori lookout place on the ridge top at Mt Crawford, Miramar peninsula. Mt Crawford, at the northern end of Miramar peninsula, rises 530ft and is its highest point. The view from there is extensive and the older name very appropriate.

Maupuia Pa

This site is located by the Miramar cutting. The pā was said to be located on the narrow part of the Rongotai Ridge, immediately south of the Miramar cutting. It was built and occupied by the Ngāti Hinepari hapu of Ngāi Tara.

Environmental Overview

Flora

There is much written about Te Motu Kairangi and its abundance of trees for building whare (houses) and fertile soil for plants, rongoa (traditional medicine), flax for weaving and food gardens.

In 1872, botanist John Buchanan (1872) researched and published a list of the plants of the Miramar peninsula, including the following. Note with interest that Buchanan claimed the karaka does not naturally occur in the Wellington ecological district.

BOTANICAL NAME	MĀORI NAME	COMMON NAME
# <i>Corynocarpus laevigatus</i>	karaka	karaka
<i>Discaria toumatou</i>	tūmatakuru	matagouri
<i>Dysoxylum spectabile</i>	kohekohe	kohekohe
<i>Elaeocarpus dentatus</i> agg.	hīnau	hīnau
<i>Fuchsia excorticata</i>	kōtukutuku	tree fuchsia
<i>Gaultheria antipoda</i>	tāwiniwini	bush snowberry
<i>Knightia excelsa</i>	rewarewa	rewarewa
<i>Kunzea robusta</i> .	kānuka	kānuka
<i>Leptecophylla juniperina</i>	mingimingi	prickly mingimingi
<i>Leptospermum scoparium</i> agg.	mānuka	mānuka
<i>Lophomyrtus bullata</i>	ramarama	ramarama

In contrast to the situation today, Buchanan (1872) also noted that, “No pines are present, they having been cut down for building purposes, as the stumps of tōtara piles may still be seen in what have been the defence works of Maupui (sic) Pā, and it is unlikely the timber was brought from a distance”.

Buchanan (1872) also recorded a number of trailing plants, ferns and herbaceous plants. They included:

BOTANICAL NAME	MĀORI NAME	COMMON NAME
<i>Calystegia sepium</i>	pōhue	NZ bindweed
<i>Clematis forsteri</i>	pikiarero	small white clematis
<i>Clematis paniculata</i>	puawānanga	white clematis
<i>Disphyma australe</i>	horokaka	NZ ice plant
<i>Metrosideros fulgens</i>	akakura	scarlet rātā
<i>Cyathea dealbata</i>	ponga	silver fern
<i>Cyathea medullaris</i>	mamaku	mamaku
<i>Hymenophyllum sanguinolentum</i>	piripiri	a filmy fern

Lastreopsis hispida	pongaweka	hairy fern
Phormium cookianum		
subsp. cookianum	wharariki	coastal flax
Phormium tenax	harakeke	swamp flax
Potamogeton suboblongus	rērēwai	pondweed

Buchanan’s work, not unexpectedly, showed there are hundreds of species on the peninsula, many of which remain today. It is the recommendation of Taranaki Whānui that the indigenous species be returned to the area and that the pine and Pohutukawa trees are more managed than they currently are.

Ecological assessment

There is on-going study and research on the ecological health of the Wellington harbour. The PNBST expects that as, part of any Marukaikuru development project, a full ecological assessment will be undertaken and a monitoring regime implemented to ensure the health and wellbeing of the Marukaikuru area of the harbour. An evaluation of the habitat in and around the wharves will be required to understand the ecosystems that have developed and survived. Assessment and monitoring is also needed to ascertain whether any environmental or health hazards have occurred within the environs of the wharves. It is also considered important that baseline information will be established and built on annually through a robust monitoring program.

Environmental considerations

Taranaki Whānui believe that best practice environmental methods should be used in the Taikuru development that can lead the way to sustainable land and waste management practices, including community recycling initiatives and alternative energy and storm water reallocation. Water should ideally be treated for food based gardens and discharge to the sea. State of the environment monitoring will set baselines and visible incentives for change.

Cultural landscapes

The cultural landscape in Wellington as a whole is rich in features and history. The future development of Taikuru will contribute significantly to Wellington's identity and enhance the elements that add value to Wellington's key characteristics and attributes. This cultural impact assessment proposes the following to enhance the Taikuru development:

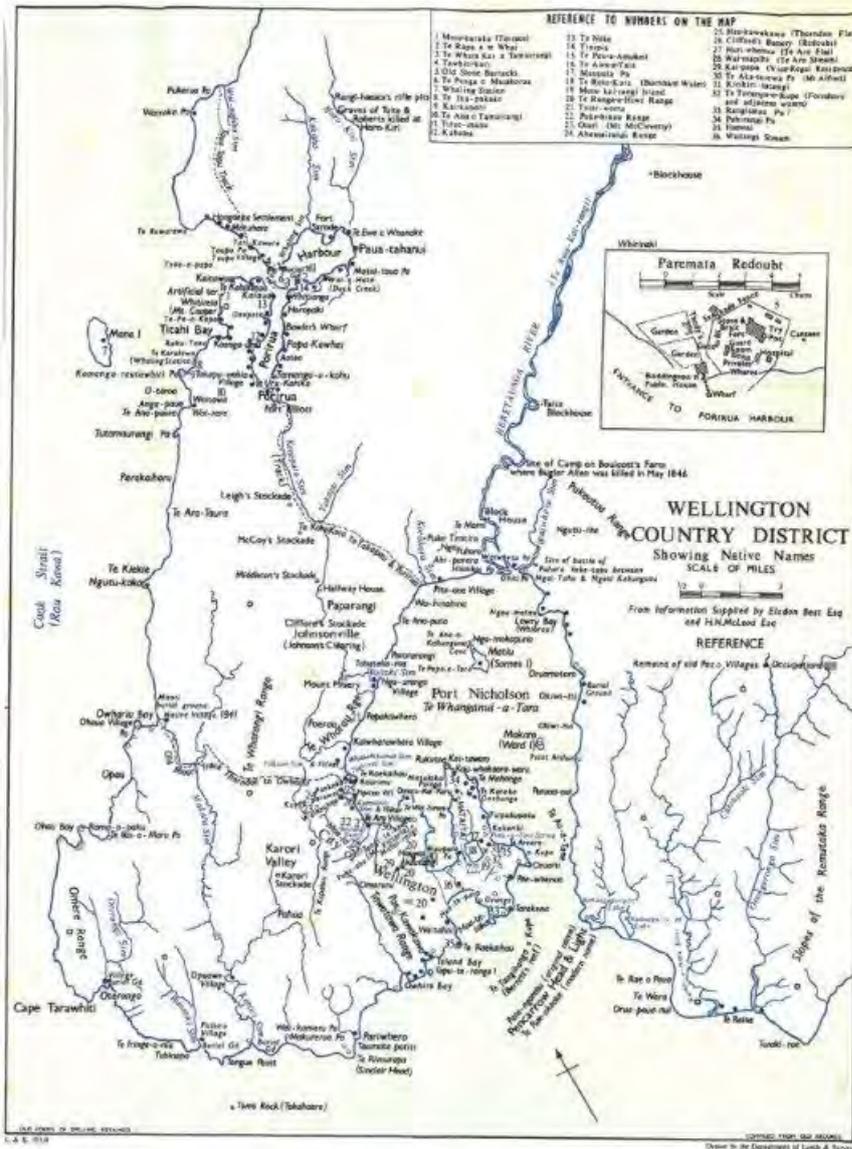
- The design of buildings that incorporate Taranaki Whānui in meaningful ways to reflect their mana whenua and partner status
- The advice and assistance of mana whenua is sought for planting to enhance the cultural landscape
- Parks and play areas are included in the development
- Building and street names will be based on original names from the area, in consultation with Taranaki Whānui.

Appendices



Traditional Settlements – Pā, Kainga

- i. Kainga – Kauwhakaarawaru
- ii. Pā – Matakikaipoinga, Te Mahanga, Te Whetukairangi, Kakarikihutia
- iii. Ngā Kotihitihi (Peaks, Summits) - Mataimoana, Whātaïtai
- iv. Ngā Hiwi (Ridges) – Rongotai



b. Cultivation Areas – Rukutoa, Kaitawharo, Te Karaka

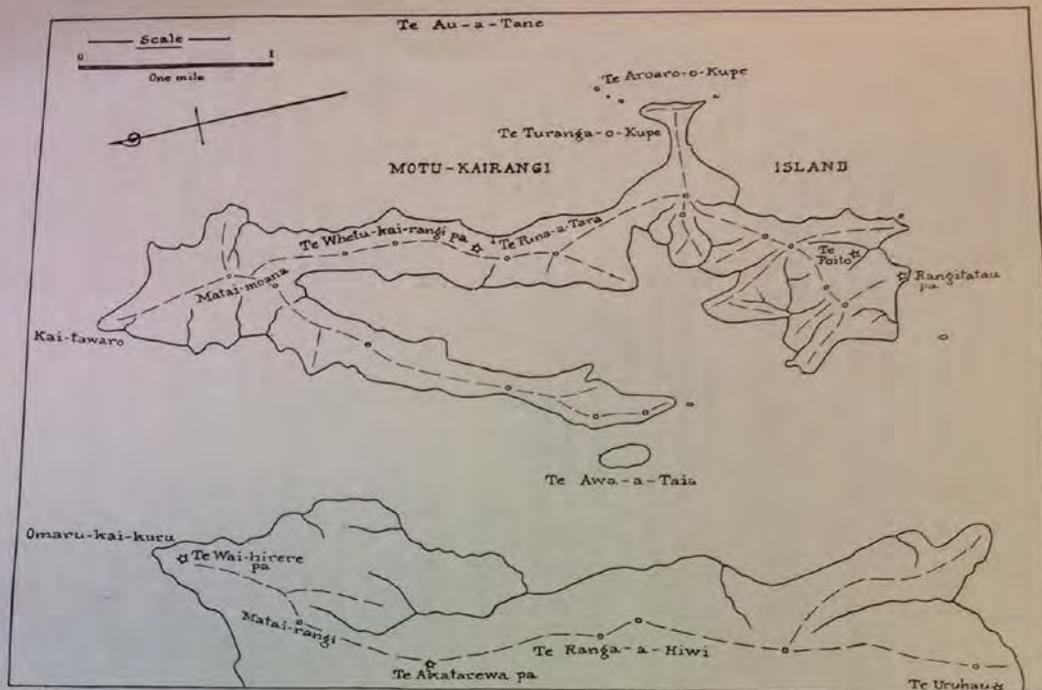


FIG. 1. Motu-kairangi (restored form), the geographical predecessor of Whataitai or Miramar peninsula.

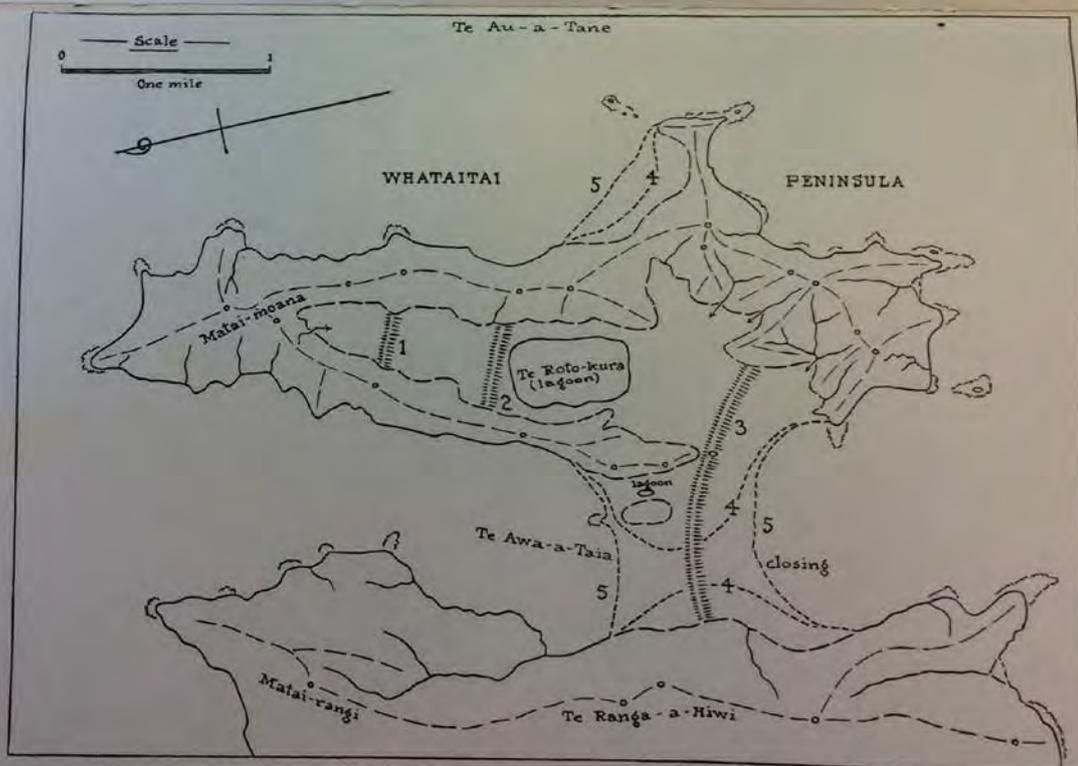


FIG. 2. Stages in the evolution of Whataitai or Miramar peninsula within the period of human occupation by the process of island-tying: 1, 2, and 3, formation of successive gravel bars; 4,4,4, formation of sand spits, (incipient tombolo) at Kilbirnie and (bay-head sand flat) at Seatoun; 5, 5, 5, final shoreline of Kilbirnie isthmus and of Seatoun flat after uplift of c. A.D. 1460, but prior to uplift of A.D. 1855 and eventual development of the shore-platforms.

Adkin (1959)

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