



Raukura Consultants

**CULTURAL IMPACT REPORT**

**MASSEY UNIVERSITY WELLINGTON**

PUKE AHU



**IN ASSOCIATION WITH WELLINGTON TENTHS TRUST & PORT NICHOLSON  
BLOCK SETTLEMENT TRUST**

# CULTURAL IMPACT REPORT

## MASSEY UNIVERSITY WELLINGTON

### PUKE AHU

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## LOCATION

1. This report relates to the entire Massey University Campus at Mount Cook in Wellington City. This site is zoned as an institutional precinct for education purposes. The Campus site and the precinct is bounded by Buckle, Taranaki and Tasman Streets along to Finlay Terrace to the south. This block was set aside as a Government Reserve from the earliest times of the establishment of the colony and the Town of Wellington.

## INTRODUCTION TO THE CAMPUS SITE HISTORY

2. The campus was essentially a combination of the old Wellington Polytechnic with the addition of the refurbished old Dominion Museum and Art Gallery (now called Tokomaru<sup>1</sup>). It is adjacent to Wellington High School and the suburb of Mount Cook. The site generally has a long a varied history from Maori times where much was occupied by gardens/ngakinga for the ancient Te Akatarewa Pa built by Ngai Tara located on the hillside above what is now Wellington College. The area now the Basin Reserve was known as Hauwai which was swamp land and a mahinga kai or food gathering area. There is little doubt the current campus site was used for settlement in ancient times, however there is no oral history of specific Pa on the site.<sup>2</sup>
3. In Colonial times the local brick works (now the Wellington High School playing field) made bricks to produce, among other buildings, the dominating Victorian edifice, the Mount Cook Gaol, later to be converted to Alexandra Barracks. The site has had an association with the military from 1840 when Barracks were first built on top of Mount Cook which was levelled for that

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<sup>1</sup> Tokomaru from the Tokomaru waka in which the people of northern Taranaki migrated from Hawaiki was captained by Manaia with Rakeiora as the navigator. It finally landed at Tongaporutu in northern Taranaki.

<sup>2</sup> See Appendix V at page 30 for oral history including this site.

purpose. Even today there are remnants of that association with the Defence Department buildings on the corner of Buckle and Taranaki Streets (HMNZS Olphert). There was also a World War II 'underground bunker' behind the old Museum Building and tunnels to be used as air raid shelters. The two storey bunker is still currently in use for storage.



View of Alexandra Barracks, Mount Cook, Wellington Reference No: EP-3276-1/2-G  
Alexander Turnbull Library.

4. As a result of the altercations at Parihaka in Taranaki in the 1870s and 1880s Taranaki prisoners were brought to Wellington for incarceration at the Terrace Gaol (located where the Mount Cook School now stands) and taken trial at the Wellington Courts. The Taranaki prisoners went to labour at the Mount Cook brickworks each day. The bricks were used for the construction of the Mount Cook Gaol and the old Mount Cook Police Station which still stands on the corner of Buckle and Tasman Streets. The Gaol was later to become the military Barracks. It is of note that the Gaol dominated the

landscape and was universally loathed. It was later demolished although not fully until the Dominion Museum was constructed.



Mount Cook Police Station with the Carillon in the rear right

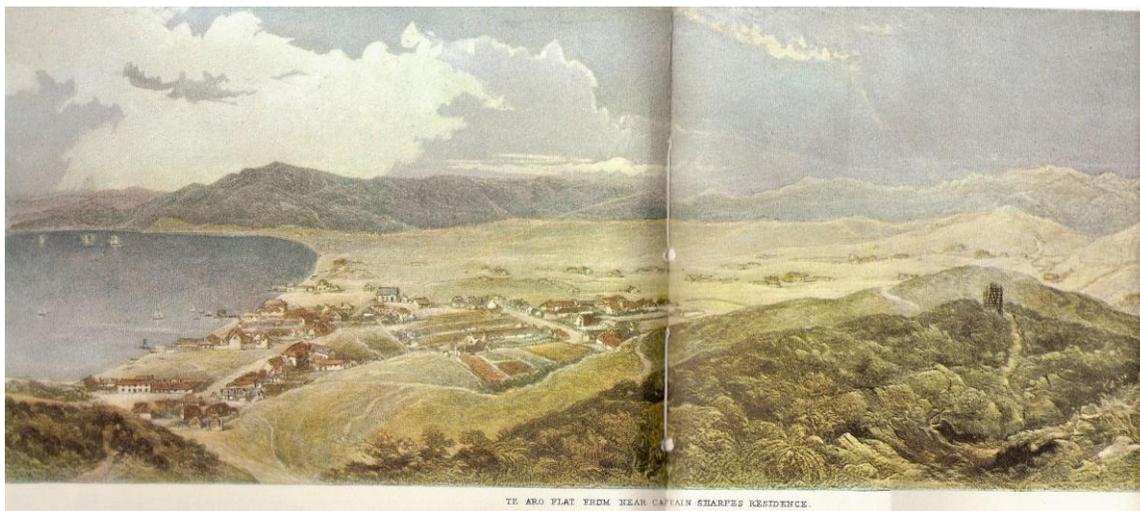
5. The overall Massey University site today varies from the elegance of the old Dominion Museum Building with its generous formal entrance including the War Memorial Carillon and the Tomb of the Unknown Soldier though to the more modern and utilitarian buildings of the old Wellington Polytechnic. The Museum building also has a mature set of trees surrounding it that creates a mellow atmosphere around the buildings. There are far fewer trees in the southern part of the campus which is dominated by buildings.
6. Wellington Tenth's Trust entered into negotiations to purchase the old Dominion Museum when Te Papa was built on the Wellington waterfront. In part this purchase was driven by traditional connection with the site and in part with the view to maintain and restore the historic building.
7. An important part of the site from the tangata whenua perspective is the Marae facility, Te Kuratini. This was originally established on the northern side of Buckle Street (where a memorial park is now planned) in 1977 and

was relocated to the present site in the main campus in 1990. This report will comment on the role and significance of the marae.

## TRADITIONAL LANDSCAPE

8. Puke Ahu or Mount Cook is a low rise between the more dominant ridgeline known by Maori as Te Ranga o Hiwi which extended from Point Jerningham (Orua-kai-kuru) up to Te Matairangi (Mt Victoria) and along through Mt Alfred near Te Akatarewa Pa and on to the old Pa Te Uruhau above Island Bay and the other dominant ridgeline from Ahumairangi/Thorndon Hill through to Te Kopahou (extending out to Rimurapa/Sinclair Head, along with the Tawatawa Ridge between Island Bay and Owhiro Bay .
9. The many paths from the harbour ran through this area to the south coast at Island Bay. The area was once wooded with tall trees such as Pukatea, Totara, Rata, Rimu, Kohekohe, Tawa, Hinau, Manuka and many other species in the area. Maori from the earliest settlements would have cleared much of this area for gardens with much land being needed. Maori gardens used the process of fallowing the land. This requires leaving around 90% fallow with 10% in active use. This means a specific piece of cleared land would be left fallow for 9 years before being used. These garden clearings extended into the Aro valley and were in active use when the New Zealand Company surveyors arrived in 1839 to divide the area up for 'town acres' under the New Zealand Company Deed of Purchase signed in September 1839.
10. Charles Heaphy speaking in 1879 to the Wellington Philosophical Society, recalled that forty years earlier when he had arrived, Tinakori Hill was 'densely timbered .... the rata being conspicuous'. Wellington Terrace was

timbered with 'high manuka some 40ft high.'<sup>3</sup> Te Aro, one of the Maori occupation areas, was covered in high fern and tutu, and beyond the Maori villages was an impassable swamp which the new settlers plan to turn into a boat harbour [Basin Reserve].



Pictorial Illustrations of New Zealand, S C Brees, Principal Engineer to the New Zealand Company, London 1847 showing Puke Ahu/Mount Cook in background right

## PROPOSED BUILDING DEVELOPMENTS

11. The University has planned to re-develop part of the Campus based on an integrated 20 year plan. One of the early elements in the plan is the development of the College of Creative Arts to be located on the site of the old (Wellington High School) gymnasium. This large complex will overlook the Kuratini Marae with its Wharenuui and Wharekai. There are further proposals which include a Library and Health Research Centres on the Campus.<sup>4</sup>

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<sup>3</sup> Heaphy , C. 1880 Notes on Port Nicholson and the Natives in 1839. Transactions and Proceedings of the New Zealand Institute XII.

<sup>4</sup> See plan at Appendix I

## THIS REPORT

12. This report will not only address the potential cultural impacts of the development of the site generally, but will also look more specifically at particular elements of the Development Plan where these are known. It will also look at the overall Maori cultural environment including Te Aro Pa its modern significance and cultural sites in the area. This context is set to some extent by the complex cultural history of Te Whanganui a Tara and its environs.
13. Comment will be made on the broader cultural aspirations of the Te Atiawa/Taranaki Whanui mana whenua through their various organisations and the relationship with this campus. This report will show the relationship between the Wellington Tenth Trust as the Maori land holding Trust with its origins in the deal done with the New Zealand Land Company in 1839 with a beneficial ownership relating back to the original Te Atiawa/Taranaki Whanui people resident around Te Whanganui a Tara in 1840 and Port Nicholson Block Settlement Trust established to settle the historical grievances Taranaki Whanui had with the Crown dating back to 1840.
14. What is proposed here is how the Wellington Tenth Trust and the Port Nicholson Block Trusts sees their relationship with the University and the Campus. This relationship is not simply one of Wellington Tenth Trust being a joint venture partner, but that they are also the mana whenua of Wellington.
15. The cultural history and geography of the area will show the historical significance not only of the campus itself but the wider environs from the Maori perspective and from the earliest occupations through to modern times.
16. The colonial history, as is similar throughout Aotearoa/New Zealand is characterised by the establishment of the City of Wellington on top of the

already existing infrastructure of Pa, ngakinga, urupa of the Te Atiawa/Taranaki Whanui people and the eventual effective removal of Maori from the City. Also by the machinations of the New Zealand Company and the attempts of the infant Government administration to come to grips with a colony which had started prior to the signing of the Treaty of Waitangi.

## THE CAMPUS DEVELOPMENT PLAN

17. A master plan for the campus is in development. It will set out design principles along with the other key parameters for the development of the whole site. The Trusts propose that behind the design principles is an understanding of the traditional Maori history of the site and how the campus fits into the context of the area including Te Aro Pa and its environs.
18. The proposed re-development includes the area known as the 'Campus Heart' which in its periphery includes the Kuratini Marae. This report does not look in detail at the re-development of that area although it is noted that the Campus Heart will be further defined by the development of the College of Creative Arts. Every attempt should be made to soften the hard building forms with large trees where possible. Although this Campus does have a number of significant trees particularly on the northern/Buckle Street end and some of these are reminiscent of the early (probably pre-Maori) forest, the southern end has far fewer large trees. The Trusts would appreciate a project which looks to restore some areas of the campus with indigenous trees from the area including totara, pukatea, rata, karaka and so on. It is noted that there are few of these trees on the campus and there is an opportunity where older trees are removed to replace these with trees from the region.
19. The new College of Creative Arts (CoCA) will be built on the site of the former Wellington High School gym adjacent to the marae complex and the nearby buildings. The gymnasium has been demolished. It is noted that it is not

- expected that in digging foundations for this building that any Maori cultural material will be encountered.
20. The proposed library extension will extend into the 'courtyard' carparking and further define the campus heart. It is noted however that despite a very tight site Te Herenga Waka Marae at Victoria University Kelburn is able to function. Its entrance is not ideal but once on the marae atea, cultural traditions can be maintained and embraced for the manuhiri and the hau kainga.
21. In our view the Marae with its prefab-like buildings will be easily dominated and dwarfed by the new building in particular and there should be some attempt to establish a higher significance for these buildings and any associated space. The marae should be seen as a significant teaching space as well as performing many of the traditional functions. The marae should be a key entry point for visitors where they would be able to be welcomed in the unique Aotearoa/New Zealand manner. The current site for the Marae with a re-developed 'campus heart' may be appropriate if the orientation of the wharenuī is better able to 'invite' visitors with the wharekai similarly oriented to support the functions of the wharenuī. This will also require the re-developed campus heart to be done in sympathy with the need of the marae. The Trusts would favour the involvement of an experienced Maori Architect in the development of the Marae and any atea space associated with it.
22. The marae should ideally have a marae atea and some way to delineate to visitors that they are entering a special place. Having some sort of gate structure or a waharoa to enter through. The marae atea may have to be paved and if the current marae site is re-developed a compromise may be

that the orientation of the wharenuī<sup>5</sup> is towards the courtyard (more a southerly direction) as this is the main direction of entrance. This orientation has a disadvantage both culturally and in inclement weather however good design may relieve some of these disadvantages. Marae should also be designed with the local climate in mind. In Taranaki powhiri are often conducted entirely inside the Wharenuī, a tikanga I suspect recognising that west coast weather is not always conducive to protocol outdoors.

## BACKGROUND TO CULTURAL IMPACT ISSUES

23. There are few if any waahi tapu directly on the site and today it is unlikely if there are any remains of Maori cultural activity as a result of serious modification to the site dating back to 1840. There are no known burial sites anywhere on the campus grounds. However the elevation of Puke Ahu/Mt Cook and the proximity to Te Akatarewa Pa should not rule out the possibility that burials were conducted somewhere on the site. Colonial and post colonial activity for the Gaol and Barracks for instance would have involved excavating the ground to some depth and so any such places are likely to have long since been removed. It is noted that as early as 1840 the top of Mount Cook was removed to build barracks. There is little of the landscape that has not been heavily modified over the last 170 years leaving little of the pre-colonial Maori landscape.

24. Cultivation in this area was less formal than in some regions where gardens had stone walls and feature stone or wooden mauri<sup>6</sup>. These gardens may

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<sup>5</sup> Wharenuī variously face to the east or the north, however many are oriented to the environment such that visitors can address the house by a direct approach.

<sup>6</sup> Stone walls and stone mauri were common in the volcanic gardens of Puketutu Island for instance in the Manukau Harbour as well as garden in Taranaki.

have had mauri stones associated with them but any of these would have long since been removed. There may a way that the traditional cultivation practices are remembered on the site either symbolically or by the actual establishment of food gardens somewhere on the site.

25. Another important cultural issue in Wellington City generally has been the significance of the many streams that drained the area many of which have since been piped and drain through culverts to the sea. As elevated land the stream were on either side of the site with the Waitangi Stream draining the Basin Reserve area now exiting at Waitangi Park as a feature of that Park. The Waimapihi Stream came through the Aro Valley and across the Te Aro flat to discharge into the Harbour. On this site the elevation was such that there were only ephemeral streams draining the site.

26. The greatest Maori cultural issue is how the recognition of Maori and their culture and traditions are reflected in the overall campus development. It is noted that from the earliest time of colonisation every attempt was made to obliterate any residue of Maori occupation of the area. This was not difficult with the building of the massive and ugly Victorian building, the Mount Cook Gaol. Maori culture and traditions should not just be reflected in the Campus marae.

#### MANAWHENUA VISION FOR PUKE AHU AND MASSEY UNIVERSITY

27. Te Atiawa/Taranaki Whanui ki Poneke have a long standing and continuing relationship with this area from the earliest times in Maori history through connections with Toi, Awanui-a-rangi and Kupe to present day joint venture ownership interests in the Buckle Street part of the Campus in the re-developed old Dominion Museum building precinct. This relationship should be reflected in both the design of developments on the campus and the use of the facilities.

28. Much in the design of buildings gives recognition to European design with the dominance of the old Dominion Museum Building. The old Wellington Polytechnic is dominated by modern and utilitarian design with little to indicate any indigenous connection. The exception is the Marae, however even that building does not outwardly reveal its function or its cultural origin. The Trusts believe the building should externally show their function by being carved.
29. The manawhenua vision is that throughout the campus there is acknowledgement to the tangata whenua from the early explorers such as Kupe through those who first established settlements in the way of Pa and kainga such as Ngai Tara (note Tara-ika was the name of Ngai Tara's eponymous ancestor and the name of the Wellington High School Marae!). The more recent events such as those of the turbulent 19<sup>th</sup> century including the connection with Parihaka in Taranaki are already recognised in a small way with a stone cairn by the front of the Tokomaru Building.
30. As design is a major subject for Massey University, Wellington then buildings such as the Marae should be a tribute to Maori design both past and present. This seems to be an opportunity that could establish the Marae not only as a formal place to welcome important visitors to the campus, but also as a showcase to celebrate the growth of indigenous design from Aotearoa and the Pacific. The role of the marae is a complex issue, however the 2003 paper of Professor Mason Durie<sup>7</sup> on Marae is helpful.

Kura Tini was used extensively as the learning site for Maori language classes, student orientation, Polytechnic ceremonial events and wider community activities. With the merger with Massey University marae usage focussed less on teaching and learning but continued with a greater emphasis on student

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<sup>7</sup> Professor Mason Durie, *Marae at Massey University, A Briefing Paper for the Vice-Chancellor, August 2003*

orientation, University ceremonial events, wider Maori community activities and programmes delivered by College staff Te Atiawa (the local Wellington tribe who are also linked to the University through the Wellington Tenth's Trust).

31. In a 2007 report, the Trust supported a long term vision of a purpose built marae. That report proposed a number of possible site re-locations for a marae. The current location was seen as undesirable for the following reasons:

- Restricted site
- Site lacked prestige
- Wharenui and wharekai inappropriately oriented
- Wharenui too small

32. The Trusts note that analysis and would support a relocated set of Marae buildings, however the site is important to ensure the marae functions effectively. The prospect of a joint Marae with Wellington High School seems to make sense, however it is likely that a shared facility will not be able to meet the demands for the facility from both organisations. The Trusts would like to be involved in discussions about the location of the marae and how it may be re-developed. It should be noted however that the overall design of the site is important and building and functions of building should not be considered in isolation. What happens around the CoCA and the Library extension all affect how the marae functions.



Te Marae o te Kuratini

33. Puke Ahu is the generally accepted name for the rise to Mount Cook. The meaning of Puke Ahu is likely to relate to the garden functions as a hill of cultivated soil or perhaps as a sacred mound. For Te Atiawa/Taranaki Whanui the name could be related in this way, Pukeatua the hill between Waiwhetu and Wainuiomata, to Pukeariki, the hill behind Te Tatau o Te Po and the old Pito-one Pa, Petone and across the harbour to Puke Ahu above Te Aro Pa.

#### KAUMATUA INVOLVEMENT

34. There has been a long term involvement of Te Atiawa/Taranaki Whanui kaumatua in the Marae and other parts of the Campus. It is expected that this would continue provided there are sufficient resources to perform these functions. It is not expected that this would involve the day to day running of the marae but would be concentrated on significant events during the year.



Te Taraika – Wellington High School Marae to the rear of Tokomaru

## MĀORI CULTURAL SITES OF SIGNIFICANCE

35. There are few Māori sites of significance within the campus block for Massey University in Wellington however there are many more in the vicinity which although largely unaffected by any proposed development have had an influence on the area.

- **Hauwai** cultivation area was situated on the edge of what is now Basin Reserve up to the entrance to Wellington College. The cultivation area bordered the swamp/wetland area that is now the Basin Reserve. The cultivation area is connected to Ngati Hinewai hapu of Ngai Tara who occupied Te Akatarewa.
- **Te Akatarewa Pa** was located on the slopes of Mt Alfred above the Mt Victoria Tunnel and Wellington College. This was a major Pa for the Ngati Hinewai hapu of Ngai Tara and had resources surrounding the Pa with garden sites as Hauwai, Puke Ahu, Nga Kumikumi all of which

were also to be utilised by the Te Atiawa/Taranaki Whanui people from Te Aro Pa centuries later.

- **Huriwhenua** Flat included the Te Aro Flat and extended southwards back to the base of Tawatawa Ridge so included Newtown.
- **Nga Kumikumi** clearing was an old cultivation area in the bush around what is now lower Nairn Street. Kumikumi is the 'beards' of the mamaku tree fern.
- **Kaipapa** is the name for the area of Government House and the ridge on which it sits leading down to what was the Waitangi Stream running from around Wellington Hospital.
- **Te Aro** was the Pa on the waterfront which was dissected by Taranaki Street to give access to the Taranaki Wharf. The people of Te Aro that followed Ngati Mutunga were of the hapu of Ngati Tupaia of Ngati Ruanui and Ngati Haumia. The people of Te Aro used Puke Ahu as one of their garden areas along with the Aro valley and Nga Kumikumi

#### HISTORY OF THE TANGATA WHENUA OF THE AREA

36. According to Best<sup>8</sup> and others the first people of this area could be called Maruiwi who were said to have originally landed in Taranaki and then moved to other places. Other used the term kahui tipua or kahui maunga for these early people. These early people were less tribally organized and sometimes are referred to as moa hunters.

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<sup>8</sup> Best, Elsdon, Journal of the Polynesian Society, *The Land of Tara and they who settled it*, Vol 26 & 27, 1917 - 1919

37. The first of the tribal groups to settle this area was probably the Ngāi Tara peoples from the eponymous ancestor Tara (Tara-ika), son of Whātonga. Around this area was the Ngati Hinewai hapu of Ngai Tara who had the major Pa of Te Akatarewa.
38. These people were replaced over time with a related group of Ngati Rangi who in turn were displaced by Ngāti Ira – the descendants of Ira-kai-putahi who resided in this area and in some place around Te Whanganui a Tara (Wellington Harbour).
39. Ngāti Ira were in turn displaced by the Taranaki iwi of Te Atiawa Nui Tonu firstly by Ngati Mutunga and then those of the hapū of Ngāti Tupaia and Ngati Haumia. This particular area was probably vacant at the time of the arrival of the Taranaki iwi. The move into the area of the Taranaki people was prompted by the forays of a taua led by the musket tribes of Ngāti Whātua and Ngā Puhī along with Ngāti Toa and Taranaki warriors. These fast moving taua moved through the area in 1818/1819 and 1820/21 leaving many areas almost vacant in their wake. This was followed by waves of migrations coming first to the Waikanae area and then dispersing around the region with Te Whanganui a Tara and this region being one of the later areas settled.
40. Te Aro Pa on Wellington's waterfront was first occupied by Ngati Mutunga but vacated by them in 1835 as they left to settle in the Chatham Islands leaving their interests to Te Atiawa/Taranaki Whanui. At Te Aro the settlement was occupied by Ngati Tupaia hapu of Ngati Ruanui along with Ngati Haumia of the Taranaki tribe along with their Te Atiawa kin.
41. Te Atiawa hapū occupied much of Te Whanganui a Tara with coastal settlements at Paekawakawa (Island Bay), Owhiro, Waiariki, and Oterongo, on Wellington's south and west coasts. They also were located at Kumutoto, Pipitea, Kaiwharawhara, Ngauranga, Pito-one, Hikoikoi/Waiwhetu and around the Pencarrow Coast.



TE WHANGANUI A TARA ME ONA TAKIWA, WELLINGTON DISTRICT REPORT OF THE  
WAITANGI TRIBUNAL 2003

43. The Waitangi Tribunal put the matter this way in terms of all those who have an interest in the Port Nicholson Block, however the detail of their inquiry was limited in this particular area:

... the Tribunal gave detailed consideration of which Maori groups had customary rights as at 1840 to the lands within the Port Nicholson block (as extended to the south-west coast in 1844). At section 2.6.7, we concluded that those with take raupatu were the independent groups who were members of a collective which conquered Te Whanganui a Tara and its environs. The take raupatu, which covered all lands within the Port Nicholson block which were not covered by ahi kaa rights at 1840, gave them the potential to further develop ahi kaa rights within the block.

44. Those with ahi kā rights within the Port Nicholson block (as extended in 1844 to the south-west coast) were:

“Te Atiawa at Te Whanganui a Tara<sup>9</sup> and part of the south-west coast;  
Taranaki and Ngāti Ruanui at Te Aro;  
Ngāti Tama at Kaiwharawhara and environs, and part of the south-west coast;  
Ngāti Toa at Heretaunga and parts of the south-west coast”

45. In addition to this, these groups held ‘take raupatu’<sup>10</sup> over the remainder of lands not secured by ahi kā and with the potential to further develop ahi kā rights within the block.<sup>11</sup>

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<sup>9</sup> Te Whanganui a Tara as used in the Waitangi Tribunal report meant – Wellington Harbour or Port Nicholson including Heretaunga (Hutt Valley) and is now the site of Wellington City. p 44

<sup>10</sup> Take raupatu – a right based on conquest, where tribes were displaced by invading groups.

46. There were two 'town sections' located on parts of the original sections 89 and 90 which were part of the New Zealand Company Native Reserve made up of some 110 'town acres' of which a remaining 36 acres constitutes the present Wellington Tenth's Reserve owned by the Te Atiawa/Taranaki whanui beneficial owners and administered by the Wellington Tenth's Trust. These sections were located on the corner of Buckle Street and Taranaki Street. They are adjacent to the campus and section 89 is again in the ownership of Wellington Tenth's Trust. Section 90 being endowed by Sir George Grey for military purposes.
47. "..... The military also gained more lasting tenure of town acres 89 and 90, two tenths reserves in Mount Cook beside what later became the Buckle Street site of the Museum of New Zealand. These sections, along with the adjacent Government Reserve, were requested for a major military post in 1848, and in this case Eyre approved the application for the land to be Crown-granted to the military. However, this grant was not made immediately, and when the request was repeated in 1850, Eyre asked Attorney-General Daniel Wakefield about the legality of issuing such a grant. Wakefield replied that such reserves 'cannot be granted without the consent of the natives beneficially interested therein'. As a result, Eyre granted only the Government Reserve, informing the military that the Government would also convey the native reserves 'as soon they have power to do it'. The military continued to occupy these two reserves, apparently paying no rent, and eventually in 1874, the sections were bought from Maori, as describes at section 13.2.6.<sup>12</sup>

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<sup>11</sup> Waitangi Tribunal, *Te Whanganui a Tara me ōna Takiwā – Report on the Wellington District*, 2003, p 254

<sup>12</sup> Waitangi Tribunal, *Te Whanganui a Tara me ōna Takiwā – Report on the Wellington District*, 2003, p 319

## TREATY OF WAITANGI SETTLEMENT

48. The Deed of Settlement between the Crown and Taranaki Whanui ki te Upoko o te Ika has been completed and signed off by both parties in 2008. The final step was the passage of the Port Nicholson Block (Taranaki Whanui ki te Upoko o te Ika) Claims Settlement Act 2009. It passed into law on 4 August 2009.
49. The settlement relates to the Port Nicholson Block which includes most of Wellington, Hutt and Upper Hutt Cities and settles all the historical claims of Taranaki Whanui ki te Upoko o te Ika. It establishes a Settlement Trust.
50. There were no specific parts of the Settlement relating to this site. The instrument for a right of first refusal on surplus government properties may see the Settlement Trust having a further interest in any such Mount Cook properties.

## OWNERSHIP BY WELLINGTON TENTHS TRUST AND CAPITAL HILL LIMITED

51. Wellington Tenths Trust purchased the Old Dominion Museum Building in 1997 under the name of Capital Hill Limited, a wholly owned company of the Trust. The relationship between the joint venture partners managing this property is beyond this report. The ownership is simply a reinforcement of the basis for the relationship between the Trusts and the University if any was reinforcement was necessary.

## CONCLUSIONS AND RECOMMENDATIONS

1. The Wellington Tenth Trust and Port Nicholson Block Settlement Trust (the Trusts) do not consider an archaeological site examination is required for the site prior to construction work commencing.
2. The Trusts recommend that as a condition of consent an accidental discovery protocol is adopted to manage any discovery of Māori cultural material and archaeological material on the site (draft attached at Appendix III).
3. The Trusts propose the formulation of a continuing relationship with Massey University in Wellington on the overall re-design of the campus. In particular the Trusts would also appreciate involvement in any redevelopment or re-location/re-design of the marae facility.
4. The relationship between the Trusts could be summarised as follows:
  - a. The overall relationship is with both the Wellington Tenth Trust and Port Nicholson Block Settlement Trust however many of the two Trusts resources are common to them. This includes the kaumatua.
  - b. Tikanga relationship including advice on te kawa o te marae, traditional Māori history of Te Whanganui a Tara, and on who to deal with on Maori matters.
  - c. Maori cultural input into the design of the Campus.
  - d. Commercial relationship with Tokomaru, is with the directors of Capital Hill Limited in the first instance and with the Wellington Tenth Trust.
5. The Trusts would support the involvement of an experienced Maori Architect in the redesign of the Marae, the marae atea and perhaps a Waharoa.

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Wellington Tenth's Trust, *GIS Map Book 2004*, Neville Gilmore, Ritihia Hailwood and Liz Mellish, November 2004.

# APPENDIX I



Existing Site Plan – Nov 2009



Proposed Site Plan – Athfield Architects

# APPENDIX II



Thomas Ward Plan from January 1891 showing part of the Mt Cook Gaol

### APPENDIX III- ACCIDENTAL DISCOVERY PROTOCOL

If any archaeological site(s) are uncovered during physical works, the Project Manager will require the contractor to adopt the following protocol.

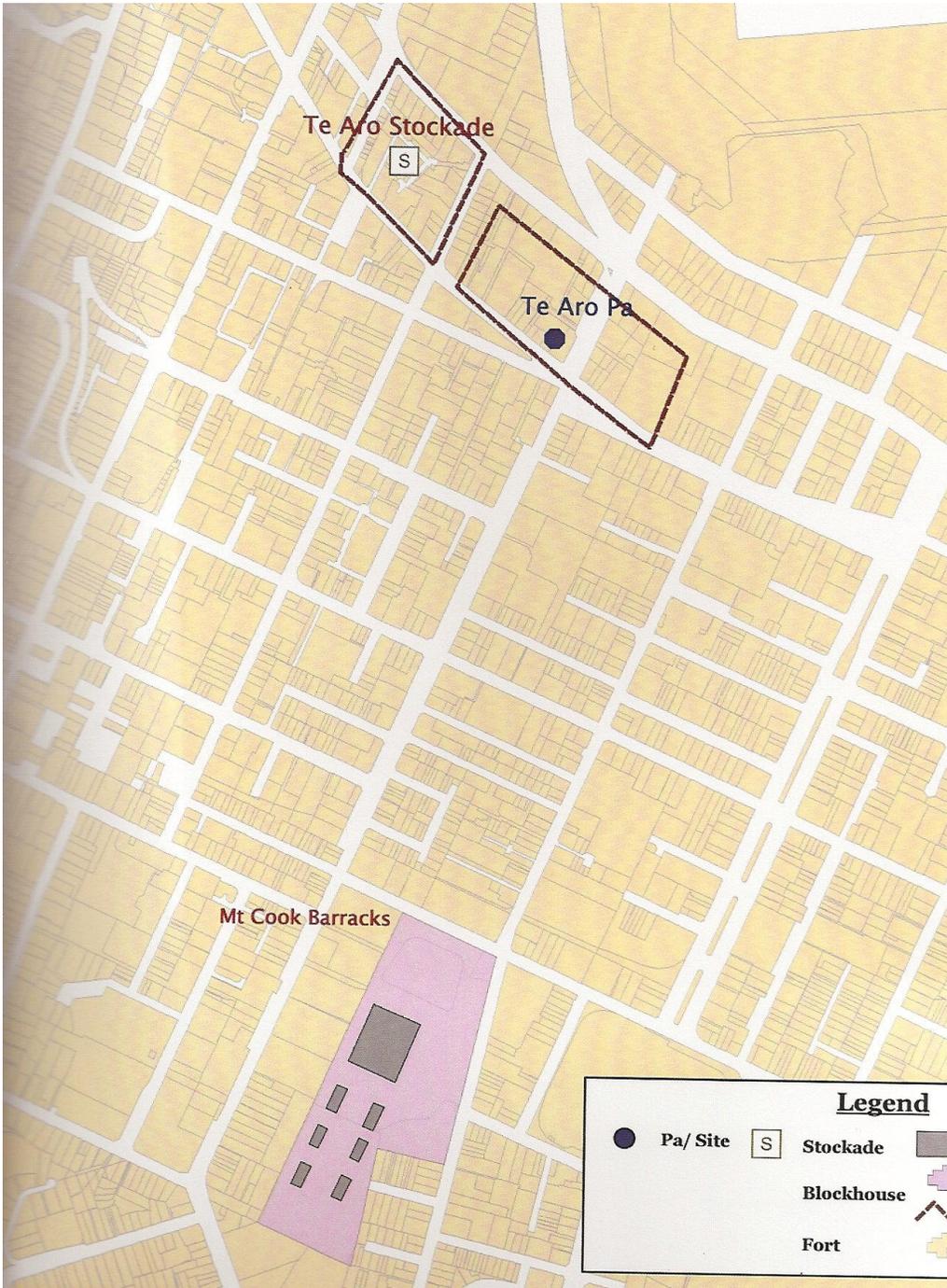
Evidence of archaeological sites can include oven stones, charcoal, shell middens, ditches, banks, pits, and old building foundations, artefacts of Maori and European origin or human burials.

1. Work shall cease immediately at that place.
2. The Project Manager shall advise representatives of Wellington Tenth Trust, Port Nicholson Block Settlement Trust, Wellington City Council, and the New Zealand Historic Places Trust (see below for contact details).
3. Wellington Tenth Trust, Port Nicholson Block Settlement Trust or their representatives will contact other iwi groups (where necessary) and will organise a site inspection by the appropriate tangata whenua advisors.
4. If as a result of any Maori cultural discovery there is a need for an appropriate ceremony the Iwi Authority representatives will arrange for that process at the consent holder's expense.
5. Materials discovered will be removed by the Iwi responsible for the tikanga appropriate to their removal and preservation, or re-interment.

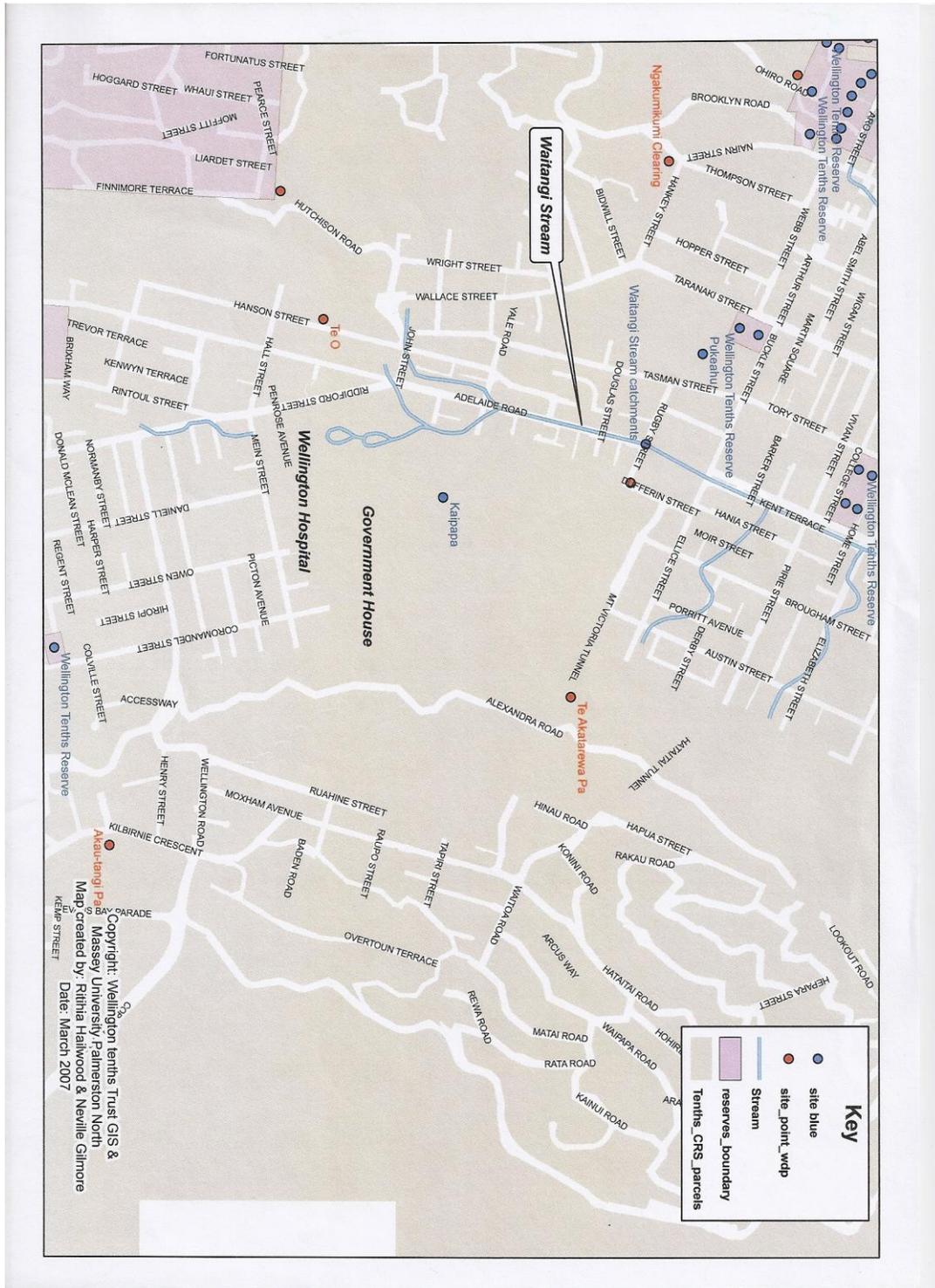
**Contact details are:**

<u>Wellington Tenth Trust</u> P O Box 536 Wellington, contact: Liz Mellish Phone: 04 473 2502 Cell: 027 4403989	Port Nicholson Block Settlement Trust P O Box 12164, Wellington Contact: Aroha Thorpe Phone: 04 4723872 Cell: 027 4572001

# APPENDIX IV – MT COOK BARRACKS



# APPENDIX IV – SITES AROUND THE PUKE AHU SITE



APPENDIX V - THE LAND OF TARA AND THEY WHO SETTLED IT, BY ELSDON BEST  
(1919)

**Settlement of the Wellington District.**

**Mua-Upoko attack Te Whetu-kairangi. Fall of the Uruhau fort at Island Bay.**

Raiders occupy Miramar island, but are finally driven across Te Awa-a-taia. (pp. 22-27)

The raid of Ngati-Rangi clan against the Mua-upoko tribe of the Otaki district resulted in Te Kopara, chief of Mua-upoko, going to Patea to raise a force of the Nga-Rauru and Ngati-Ruanui tribes to avenge the defeat of Mua-upoko at Pukehou, where the chief of the fort was slain. Even so came Tamatea-kopiri and Kakataia, who were the chiefs of that armed force raised by Te Kopara. This force did not advance by way of the vale of Heretaunga, (Hutt Valley) against Te Hau-karetu, Pa-whakataka and Pari-horo, the places (forts) occupied by Ngati-Rangi, but struck off to Hataitai, Uruhau, Te Aka-tarewa and Te Wai-hirere, so that, these places having fallen, they might be able to attack Te Whetu-kai-rangi, the high-class fortress of the island of Motu-kairangi.

It was Hine-kiri who gave this name to the island (Miramar Island). Tara had remarked to Umu-roimata: -"What shall be a name for our island on which we are dwelling ?"

Te Umu-roimata said :-"Is Te Whetu-kairangi such an insignificant name? "

"Oh," said Tara, "That name already applies to the pa." "Whereupon Hine-kiri called out: -"Let Motu-kairangi be a name for it."

It was agreed to by the elders and people that Motu-kairangi should be its name. The reason why that name was agreed upon was the fact that there was never a level place, or flat, or plain to serve as a strolling place for the people. Looking forth at night one saw nought but the stars and moon; in daytime, only the sun, and the clouds drifting across the heavens, with the sea on either side. Hence was that island named Motu-kairangi, the fortress being Whetu-kairangi. On the western side (of the island) is a swampy lagoon where eels were kept, having been brought thither from up Te Awa-kairangi, that is the Heretaunga river (Hutt river).

As to this name of Heretaunga: When Rangi-nui and his party arrived here on a visit to Tara and his younger brother Tautoki, while staying here, seeing nothing but hills on either side, and forest, he said :-" Alas ! How dreadful! Is Heretaunga truly your home, that you should bury yourselves in this place?"

Tautoki remarked:—" O man ! What is the open basket compared to the closed one wherein the mind is at peace ?"

Those remarks of Rangi-nui referred to the fine aspect of Heretaunga (Napier district), its open nature, where an approaching party is seen afar off and cannot be undetected. Whereas Te Whanga-nui-a-Tara is but a poor place, hills and forests alone are seen, and where the sudden appearance of travellers from afar startles one. Now the remark made by Tautoki implied that Te Whanga-nui-a-Tara was a superior place to Heretaunga, where people were safe from the attacks of enemies, and derived sustenance from the ocean, where also cultivated foods were abundant, where abounded food supplies of the ocean, and birds of the forest - for such was, the meaning of the ' closed basket.'

So then Rangi-nui exclaimed:—" O son! Let the river Awa-kairangi be Heretaunga in memory of our discourse." And such was the origin of the name of the Heretaunga river.

Now let our discourse return to the war-party of Te Kopara, of Mua-upoko. The real cause of the consenting by Nga-Rauru and Ngati-Ruanui to that enlisting of their forces to avenge Pukehou was a desire to obtain *huia* plumes, native garments, and shark-tooth ear pendants. So they came; but this part of the story I did not thoroughly acquire, nevertheless, I heard that that party came by canoe, in four vessels, all war canoes, and landed at Porirua. They encamped at Papa-kowhai (between the Gear homestead and Bowler's wharf), at the eastern side of Porirua, and there awaited the arrival of Mua-upoko.

Mua-upoko arrived at the time the *kowhai* (*Sophora tetraptera*) was in bloom. When the force arrived at the summit of Te Wharau (the range above Kaiwharawhara village, north side), the members thereof saw fires burning at Te Wai-hirere, Te Aka-tarewa, Uruhau, Te Whetu-kairangi, Pae-kawakawa, Motu-haku, Makure-rua, and Wai-komaru, the last two being the fortified villages of Tu-kapua of the Ngati-Mamoe tribe. These two places, were in the vicinity of Te Rimurapa (Sinclair Head).

Tamatea-kopiri enquired :-" To which one of the fires we see burning shall we direct our way ? "

And it was said :-" Let us keep to the clear way of the far spread region," that is the part where the people dwelt in scattered communities. To this the party agreed.

Now, during the night of quite a different clan, Kauhika, who was an aunt of Te Rangi-kai-kore, and a dreamer of dreams, had a vision. In a dream she saw Te Wharau ridge occupied by men:- "The fire kindled there cast its glow here to Urahanu and I was alarmed and awoke."

Te Rangi-kai-kore said: - "Let a person go to Te Wharau, and there stay on the eastern side of the main ridge, where the crest of the spur of Te Wharau breaks down suddenly, there to lurk aside from the path, to see if we cannot light upon a solution of the dream of the old woman."

So Mohuia and Kaipara were sent, and on arriving at the place advised by Te Rangi-kai-kore, remained there. When the sun became suspended over the bounds of night, the invaders were seen advancing along the Wharau ridge. The scouts returned, and reported :- "There is a hostile force at Te Wharau examining the appearance of the burning of the fires." Te Rangi at once commanded:- "Go to Te Aka-tarewa and Uruhau in order that the women and children may be sent to Te Whetu-kairangi. Send a person to Para-ngarehu (fortified village at Pencarrow Head) to advise them of the hostile force at Te Wharau that is examining the country."

Even so Mohuia went to Te Whetu-kairangi, and Kaipara went to Te Aka-tarewa and as far as Uruhau. The canoes of the local people were taken across to Motu-kairangi (Miramar Island), while certain persons went to watch the main ridge extending from Te Wharau by way of the spur extending towards the south. A man was despatched to Puke-ahu (Mt. Cook), above Hauwai (Basin Reserve), for it is said to have been a moonlight night. The enemy was now seen advancing along the beach at Kumu-toto (Woodward Street). The scouts of Puke-ahu returned and reported the rear of the force as passing Waititi (foot of Charlotte Street) while the head was at Kumu-toto. The men are ranked as close together as trees in a forest grove. The scouts then remained at Kaipapa (site of Vice-regal residence), on the eastern side of Hauwai, there to await developments, and to note which fort the enemy made for. It was then seen that the force was moving directly on Uruhau to deliver an attack.

When, the stars of the morning were high up, the people of Te-Wai-hirere (at Point Jerningham) marched out and joined the people of Te Aka-tarewa. Then the people of Uruhau began to move out. One division of the invading force made for the sea beach below the Uruhau fortress, while the other division occupied the ridge ; thus they invested the fort. Pakau, the chief of Uruhau, was now convinced that the enemy would be defeated by him, and he also knew that the men of Te Wai-hirere and Te Aka-tarewa were outside the fort waiting for him to sally forth. There also were Tara and Tautoki, who had ascended the ridge at Orongo (ridge extending from signal station to eastern head of Lyall Bay), a name given by Tamatea-ariki on his arrival at Te Whetu-kairangi. He ascended that ridge to obtain a view of the Great Harbour of Tara, also of the other island. "Takitumu" (his vessel) was below, at Te Awa-a-Taia, being relashed as to her top-stakes, and having gum of the *houhou* (*Nothopanax arboreum*) worked into the lashing holes, and, when this was done, 'Takitumu' went Te-Arapawa, that is to Te Wai-pouanu

(the South Island). It was Kupe who gave this name to that island; and by him also was the first greenstone found at Ara-hura, on the west side of that island.

However, Tara and Tautoki ascended that ridge at Orongo, there to await the attack of the enemy on Uruhau. As the light of morn came the enemy force was seen on the beach below the fort of Uruhau, and the men of the land had moved out of Uruhau, as was denoted by the voice of Pakau being heard shouting out, " Charge ! Charge ! " Some of the local braves had diverged by the track to the beach, where fighting had commenced, while those of Te Wai-hirere and Te Aka-tarewa joined the Uruhau men. Te Rangi-kai-kore cried out:—" O Pakau ! Attack ! Join in ! " On hearing this the enemy fled to the forest to the west of Uruhau. Then fighting was carried on at the seaward side, and Te Toko, one of the chiefs of the enemy force, was slain in a fight at Waitaha, on the beach at the promontory on the western side of Te Awa-a-Taia.

When night fell, the people of this part, the clan Ngati-Hinewai, bethought them that the enemy might turn to and dig up their seed *kumara*, which had been planted and were sprouting, so they pulled them up during the night. This act was the cause of the name Ngati-hutihuti-po (The Night pullers) being assigned to the clan Ngati-Hinewai.

This task completed, all crossed over the channel and entered Te Whetu-kairangi. When Te Rangi-kai-kore, Pakau and Te Piki-kotuku, the chiefs of the forts of the mainland arrived, the women, children and old men had crossed over to Para-ngarehu, where they were then staying. Dwelling within Te Whetu-kairangi nought remained save weapon-wielding braves; the fort was well manned, for Ngai-Tara numbered six (? hundred) twice told at that time, while the enemy force of Ngati-Ruanui and Mua-upoko was four hundred once told.

That night the bodies of Te Toko and Whakatau (two slain chiefs of the invaders) were burned with fire in Hoewai (Houghton Bay), west of Te Rae-kaihau (western headland of Lyall Bay) on the coast.

Next morning the invaders burned the forts of Uruhau, Te Aka-tarewa and Te Wai-hirere, the huts in all the cultivation grounds at Pae-kawakawa and all other cultivations of the mainland. The raiders then betook themselves to the making of rafts, whereby to cross over to Motu-kairangi. Having all assembled on Motu-kairangi, they then invested the Whetu-kairangi fort. One hundred were stationed at Takapuna, one hundred at Kirikiri-tatangi (Seatoun), one hundred at Te Mirimiri, and one hundred at the side toward Kaiwaka, the lagoon on the western side of Te Whetu-kairangi, thus was Te Whetu-kairangi invested. Fern was obtained from the mainland wherewith to set fire to the stockade defences of the fortress, to be kindled when wind sprang up. A contention

ensued in the rolling of bundles of fern against the defences, which did not reach them, so energetic were the men in the fort in casting whip-spears from the fighting stages of the fort. Seven men were slain by the garrison by means of these spears slung with a whip from the elevated platforms. This weapon was of this form : one end was brought to a point and deeply notched behind the point; when this notched end pierced a person, it broke off in his body. (It is said that some of these rough spears had two such notches, and, when a man was pierced with one, and a person endeavoured to pull it out, then it broke at the second notch, the one nearest the point, which end piece was left in the wound, and would assuredly cause death.)

It is said that the investing force camped out in the open, and on a certain night came on a southerly storm accompanied by rain, whereupon the invaders were greatly distressed by the rain and cold, even to the next day. Also they suffered for want of food, for they had consumed all the *kumara* sets they had dug up in the cultivation grounds. The food supplies of the ocean, and *paua* (*Haliotis*), *Kuku* (*Mytilus*), and *pipi* (*Chione*) of Te Awa-a-Taia were unprocurable on account of the storm.

Then Tara said to his warriors ; - "To-morrow, in broad daylight, let us issue forth, and let three men challenge the company, while those behind press on and cover them. Grant them no rest; ere the fight has raged long, they will be wearied on account of their hunger and exposure to the storm."

All the people within Te Whetu-kairangi agreed to this action. In the dead of night they prepared food; as they were eating it day came. Then Te Whetu-kairangi poured forth its braves. On account of the heavy fall of snow of the previous night continuing until the sortie was made by the warriors, when the enemy realised their action the whole six hundred once told had issued forth from the fort.

The invaders fled to the western side of Te Awa-a-Taia; some reached it in safety, others, owing to the flood tide, perished in the waters, while yet others were slain by the local folk. Tamatea-kopiri and Marohia were the only chiefs killed; one of the chiefs perished in the waters and his body was cast on shore. The story is that many escaped, that is they crossed the channel of Te Awa-a-Taia, floated across it, and when the pursuers arrived at the shore of Te Awa-a-Taia, the majority had already crossed. This was known by the number of dead, which amounted to one hundred odd. It is said that most of the dead were of Mua-upoko. Here ended this fight.

At this period the folk occupying the three *pas* on the Ranga-a-Hiwi ridge were known as Ngati-Hinewai.

- In the " Journal of the Polynesian Society," Vol. IX., p. 229, is given a genealogy from Turi, showing one Tamatea-kopiri as his grandson. The latter flourished twenty-three generations ago. This, however, may not be the same chief.