

Super Sites for Conservation Education - Otatara Pa Historic Reserve

Resource Kit for Teachers

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1 Using this Resource

1.1 USING THIS RESOURCE

This Teacher Resource Kit is designed to give you a hand to plan exciting and educational conservation learning experiences outside the classroom. It focuses on a selection of parks and reserves administered by the Department of Conservation (DOC) in your region.

There are thirteen Teachers Resource Kits for sites in the East Coast Hawke's Bay Conservancy that are ideal for learning about marine reserves, mainland islands, forests, endangered species and historic reserves. By visiting these sites students can consolidate work already done and gain additional first-hand experiences and information to complete their studies.

1.2 CROSS-CURRICULAR OR SPECIALISED

In planning your programme we suggest using the *Guidelines for Environmental Education in New Zealand Schools*. The guidelines provide advice on environmental topics and how to plan these into curriculum studies and programmes with a bicultural focus.

Sites can be used to meet goals from specific curriculum areas, or different curriculum areas simultaneously. This is an approach that mirrors the interconnectedness of the environment.

1.3 ACTIVITIES

Activities in these kits can be adapted to the age/level of your students, allowing you to choose the achievement objectives at the appropriate level. Activities are designed to support the key dimensions of environmental education – in, about and for the environment.

The activities offer students the opportunity of working across a range of related subject areas – in much the same way as the project teams work together to manage a mainland island or marine reserve, for the benefit of all. Teachers are encouraged to undertake further extension activities such as:

- Use of media such as the Internet, books, videos, maps and tapes.
- Taking part in a Ministry of Education LEOTC (Learning Experiences Outside the Classroom) programme.
- Visits to zoos, aquaria, botanic gardens, museums, marine education centres, libraries and other facilities offering environmental and historic education programmes and resources.
- Guided trips and recreational activities led by accredited outdoor education providers.

1.3.1 Pre and Post Visit Activities

To get the best value from a field trip teachers should plan good lead-in and follow-up activities. If students have some formative ideas about what they might find, they will observe in a more focused way and therefore develop their concepts more fully. The suggested activities given below are designed to encompass learning ‘**about**’ and ‘**for**’ the environment. You will find specific site-based activities for Otatara Pa Historic Reserve (learning ‘**in**’ the environment) from page 13 onwards.

1.3.1.1 Pre-Visit Activities

- Brainstorm the ideas that students already have about Otatara Pa Historic Reserve, for example, what is a historic reserve? What is a Pa?, What is archaeology? Why is history important? What would you expect to find at a historic reserve? What is cultural heritage? Visit UNESCO’s World Heritage website: www.unesco.org/whc/ Can you think of any historic places you have visited? (**about**)
- Design and carry out an opinion poll. What different attitudes do people have about historic sites and their protection? Is there a range of views? What are the implications of your findings? (**for**)
- Have a class debate on why Otatara Pa Historic Reserve should be protected and saved. Explore concepts such as attitudes and values. (**for**)
- Examine the meanings of the words ‘heritage’, ‘culture’, ‘traditional’, ‘landscape’, ‘significant’, ‘values’, ‘identity’. Think about what might be found at Otatara Pa Historic Reserve and where it may fit into the above categories. (**about**)
- Consider the impact of quarrying and farming. What has been the effect on the historic values? (**about and for**)
- Consider the impact of subdivision and development pressure. Why is their management necessary? Design a campaign to raise awareness about subdivision and development and their impact on historic and archaeological values. (**for**)
- Find out what the students know about DOC. Why does DOC exist? Is there a DOC office in your area? What sort of things does a DOC ranger do? Check out the DOC website, www.doc.govt.nz (**about and for**)
- Look at what your class can do to help historic places - while visiting Otatara Pa Historic Reserve and back at school. Why is this important? How can your school’s local community get involved in protecting historic areas? (**for**)
- Find out about the New Zealand Historic Places Trust. What is their role in preserving New Zealand’s historic heritage? Check out their website www.historic.org.nz
- Explore New Zealand’s responsibilities under global conventions such as UNESCO’s World Heritage Convention and ICOMOS. Use the website to find out about the New Zealand Charter for the Conservation of Places of Cultural Heritage Value. This Charter guides the Department of Conservation’s management of historic places in its care. Why is this Charter necessary? How do the goals and actions in the Charter relate to Otatara Pa Historic Reserve? (**about and for**)
- Find out about the New Zealand Archaeological Society. Why was it established? When and why was it started? Search the web to discover more about the New Zealand Archaeological Association and what it does. (**about and for**)

- Find out who the local hapu are for Otatara Pa Historic Reserve. Where is their marae? Who are the kaumatua? What stories can they tell you about Otatara Pa? Do all the hapu have the same stories about Otatara Pa? Why are these places important to tangata whenua? What events does this site commemorate? Design ways of distributing information, such as interpretation panels, brochures, web pages and radio interviews. What will your message be? Why? (*for*)
- Visiting outdoor areas usually requires special gear and there are safety issues to take into account. Have students list the clothing and other gear they think they will need on the trip and create new designs. (*about*)
- Design an outdoor safety code. Appoint class members to help apply it on the day. Why is this important? (*about*)

1.3.1.2 Post-Visit Activities

- Make a display along a wall of your classroom with teams working on life in the pa. Add information and pictures about canoes, gardening, hunting, fishing, trading, warfare and the arts: carving, weaving, waiata, whakapapa. (*about*) Why is it important to protect and save these places? What can you do to protect an historic place? (*for*)
- Discuss what was life like for Maori when Otatara was built? (*about*)
- Choose a picture of an archaeological site, e.g. a pa, and identify its special features - terraces, pits, ditches, banks. Add labels for these (features) and say what each indicates. Why were pa fortified? Examine the position of the site - where is it in the landscape? Is it the only site or is it part of a complex settlement? Why are many of our archaeological sites vulnerable to development pressures? What can we do to help protect them? (*about* and *for*)
- Make a poster for Otatara Pa Historic Reserve. Describe the importance of the site and why people should visit it. (*for*)
- Find out about the different styles of tools: adzes, fish-hooks, clubs. Check books in the library. (*about*)
- Do a mock excavation.

Get your school involved:

- Adopt a local reserve.
- Join a community historic group.
- Raise funds for a threatened place.
- Get involved with the museum.

For more information on how your school can get involved in caring for historic heritage contact your local DOC office.

2 Organisation and Facilities

2.1 ORGANISATION OF OUTDOOR SAFETY

When planning a visit to Otatara Pa Historic Reserve follow school policy to make sure the correct procedures are being followed. For example you will need to do a risk analysis and management plan for your visit.

Points to Remember:

- Be sure to brief students on outdoor safety before the visit, and remind them again, on arrival, to take care. Students are to stay together at all times and under no circumstances are they to wander off by themselves.
- Have parents/helpers well briefed on their responsibilities - the main one is to know exactly where their charges are at all times.

For further in-depth information on outdoor safety refer to:

- *Education Outside the Classroom Guidelines for Good Practice*. Ministry of Education, 1995.
- *Managing Risks in Outdoor Activities*. Mountain Safety Manual 27, 1993.
- *Outdoor Safety Management Systems*. EONZ, 1998.
- *Outdoor Pursuits Guidelines for Educators*. Hillary Commission, 1996.
- *Water Safety Across the Curriculum*. Water Safety New Zealand, 2000.

These publications are available in school or from your local EONZ branch.

2.2 OTATARA PA HISTORIC RESERVE FACILITIES

- Otatara Pa Historic Reserve is situated on the Redcliffe hills on the left bank of the Tutaekuri River with access off Springfield Road and also Churchill Drive. The Reserve is adjacent to the Eastern Institute of Technology at Taradale, Napier, Hawke's Bay.
- There is a toilet in the carpark at the Springfield Road entrance.
- This area may be used as a picnic area. Please do not take food onto the site: it is wahi tapu.
- There is no drinkable water on the walk.
- The track is suitable for all levels of fitness, although there is some hill climbing required.
- Wear good, comfortable walking shoes.
- A pre-trip visit to the site by the trip leader is recommended to enable the best organisation for the class/es on the day.
- The Department of Conservation in Hawke's Bay, can be contacted at 59 Marine Parade

PO Box 644

NAPIER

Telephone: (06) 834 3111

Fax: (06) 867 8015

- Waiohiki Marae can be contacted at:

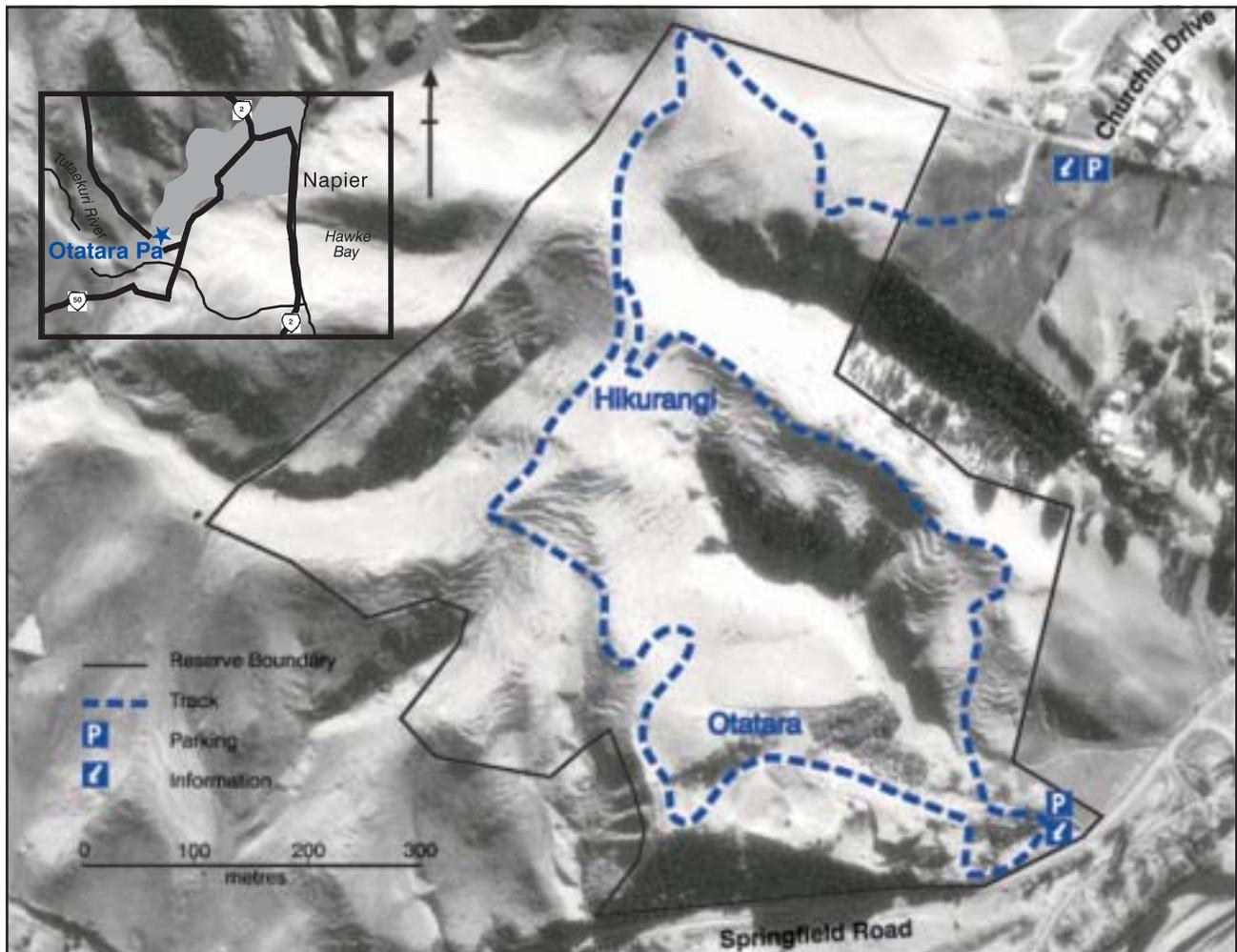
Waiohiki Road

PO Box 839

Taradale

NAPIER

Telephone: 025 519 959



3 Otatara Pa Historic Reserve

3.1 HISTORY

For the history of Otatara Pa Historic Reserve refer to the *Assessment of Significance: Otatara Pa Historic Reserve, 1997*, (ASOPHR). This history is divided into two distinct parts: the traditional Maori history and the history of the land since it came into European ownership in 1851.

The traditional history is complex and it is impossible to determine the actual course of events at Otatara but that does not diminish the significance of those events. The crucial event is that Taraia arrived in Heretaunga bringing with him the people who later became known as Ngati Kahungunu. His arrival has variously been described as a bloodless conquest, a truce, or a conquest of Otatara; and he is said to have established his mana over Heretaunga by peaceful means, judicious political marriages, and/or by fighting and pushing out the original inhabitants.

The modern history is divided into three sections: the modern history of the tangata whenua; the European history – which includes the farming, quarrying and management history; and the history of the archaeological interpretation; but the divisions inevitably overlap.

Otatara and Hikurangi Pa are of considerable significance to the Ngati Kahungunu people because it is the place that commemorates Taraia's arrival in Heretaunga. From here they spread out under the mana of Taraia to become the dominant iwi in Hawke's Bay and the Wairarapa. The stories relate how everyone is linked to Otatara through occupation, conquest, marriage and mana – and the whakapapa binds them all together. In addition the stories reveal the different perspectives of all the groups associated with Otatara and its importance to all the people of Heretaunga because everyone has connections to it through whakapapa. It is a monument to both the original inhabitants and the newcomers.

Otatara is also of national significance – it is linked to people and places throughout New Zealand – from the Hokianga to Invercargill. It is an archaeological site, an historic reserve, a registered wahi tapu and a registered historic place.

3.2 ESTABLISHMENT OF THE RESERVE

The Maori community and particularly Ngati Paarau have always had a deep interest in Otatara Pa. But in 1969 the Napier City Council, the Hawke's Bay County Council and the National Historic Places Trust became interested in preserving the site for posterity and thus a move was made to purchase it and retain it, in perpetuity, for the people of Hawke's Bay. The motion had been put by the Right Reverend Maui Bennett and passed at a meeting held in the Napier Civic Chambers in December 1969.

In June 1971 the owners of Redcliffe Station offered 27 ha to the Crown on very favourable purchase terms, much less than the full market value. The Crown provided half the purchase cost and the local bodies the rest. The land was gazetted as a reserve for historic purposes under the Reserves and Domains Act 1953 on 18 September 1973 to be known as Otatara Pa Historic Reserve.

Additional areas of land owned by the local Councils were added to the Reserve in 1975. The Reserve was reclassified under the Reserves Act 1977 in 17 January 1979. The following June the block comprising the original quarry was transferred to the Crown for purposes as a historic reserve. From then until 1986 the quarrying continued and at least 8,711 cubic metres of material was removed from the site - the original Otatara Pa.

The Department of Conservation manages the Reserve in association with Ngati Paarau of Waiohiki Marae who are the active kaitiaki of Otatara because they sit in its shadow.

Firearms are prohibited.

No camping, lighting of fires or dogs allowed on the reserve.

3.3 USES OF OTATARA PA HISTORIC RESERVE

- Education
- Recreation
- Historic conservation

3.4 CONSERVATION AND CURRENT ISSUES

New Zealand, like every other country, has its own unique historic and cultural heritage. Historic places teach us about the culture and the lifestyle of people who lived here before us and they link us with those people and the land. By preserving and interpreting these places we maintain an important link between the past and the present which helps contribute to a sense of community identity and wellbeing.

The Department of Conservation manages 125 of New Zealand's 213 historic reserves. It also manages 140 historic places that have been registered by the Historic Places Trust. Other sites are managed by the New Zealand Historic Places Trust, Iwi and local authorities or are in private hands.

The Minister for Culture and Heritage has the principal responsibilities for historic policy and legislation through the Ministry of Culture and Heritage.

3.5 THREATS

- Historic places are being destroyed at an alarming rate through the pressures of development as well as natural processes.
- Historic sites cannot be renewed.
- Unlike threats to our natural heritage this tide of destruction cannot be turned but can only be stopped or slowed.
- This makes it especially important that we manage the threats to historic places to ensure their survival.

3.6 MANAGEMENT OF OTATARA PA HISTORIC RESERVE

- A conservation management plan has been prepared for Otatara Pa Historic Reserve. This guides the management of the site according to ICOMOS standards of best practice.

3.7 MANAGEMENT OBJECTIVES OF THE DEPARTMENT OF CONSERVATION

- To encourage best practice in the protection and management of historic heritage. The Department of Conservation is a corporate member of ICOMOS, which exists to encourage best practice.
- To manage historic places in its care by the guidelines in the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value.
- To encourage and facilitate recreational use and appreciation of the historic and natural resources of the area.



Protect plants and animals

Remove rubbish

Bury toilet waste

Keep streams and lakes clean

Take care with fire

Camp carefully

Keep to the track

Consider others

Respect our cultural heritage

Enjoy your visit

*Toitu te whenua
(Leave the land
undisturbed)*

4 Teachers' Background Information

4.1 OTATARA PA HISTORIC RESERVE

4.1.1 Heritage Management

The New Zealand Historic Places Trust

The New Zealand Historic Places Trust Pouhere Taonga (“the Trust”) is the leading agency for the protection of sites and buildings in New Zealand that are of historic and cultural significance to its people. The Trust has the statutory responsibility for administering the Historic Places Act 1993. This Act requires any person wishing to damage destroy or modify an archaeological site to apply to the Trust for an authority to do so.

Website: www.historic.org.nz

Archaeological Site Legislation

The Historic Places Act 1993 defines an archaeological site as any place in New Zealand that either:

- (a) (i) was associated with human activity before 1900; or
 - (ii) is the site of the wreck of any vessel where the wreck occurred before 1900; and
- (b) is or may be able through investigation by archaeological methods to provide evidence relating to the history of New Zealand.

If anyone wishes to damage, destroy or modify an archaeological site he/she must first obtain an authority from the New Zealand Historic Places Trust in Wellington.

The Antiquities Act 1975

The Ministry for Culture and Heritage administers the Antiquity Act 1975. This Act is concerned with (among other things) Maori artefacts found after 1975. They all belong to the Crown and the Ministry decides who shall keep them and where they will be cared for – only certain museums and registered collectors may look after these taonga.

The New Zealand Archaeological Association

The New Zealand Archaeological Association (NZAA) was formed in 1954-5 to promote and foster archaeological research into the prehistory of New Zealand and related areas in the Pacific.

Its aims are:

- To increase knowledge of New Zealand’s prehistoric and historic past through the study of archaeology

- To work for the conservation and preservation of New Zealand's archaeological resources.
- To encourage and strengthen communication between all those interested in the study of New Zealand archaeology, both amateur and professional.
- To promote awareness and knowledge of New Zealand's archaeological resources and research among the wider public.
- To encourage high standards in archaeological site surveying and excavation fieldwork.
- To maintain a site record file in which the basic archaeological resources in New Zealand may be recorded.
- To facilitate publication of reports on archaeological work.

Website: www.nzarchaeology.co.nz

The Reserves Act 1977

Historic Reserves

The Reserves Act provides for the protection and preservation in perpetuity of such places, objects, and natural features, and such things thereon or therein contained as are of historic, archaeological, cultural, educational and other special interest.

4.2 HISTORY OF OTATARA PA

The traditional history of Otatara Pa Historic Reserve is complex and may be confusing. There are many different stories about Otatara and many of these conflict. This is the nature of Maori oral tradition, which is structured around kin: the exploits of the ancestors are the source of the whanau's [family's] mana so the history is told in these terms, e.g. both sides claim to have won a certain battle.

It must be remembered that ALL history is a reflection of the priorities of the narrators and their perceptions of the world. Students will find the history of Otatara is an excellent example of the ways people remember their history, how many different viewpoints there can be of an event and the different uses of history.

4.2.1 Who lived at Otatara?

Four versions are given here. Two are from the records of the Maori Land Court and two are from European historians.

Wiramina Ngahuka has been described as a 'formidable' historian told the Maori Land Court in 1889 this first story. She was telling the Court how she had a claim to the land being discussed (the Omahu block).

Turauwha married Kuratawhiti who was a descendant of Whatumamoa. Ngati Mahu were the only people living here in Turauwha's time. Turauwha and Ngati Turauwha were here when Taraia came. Ngati Mahu and Ngati Turauwha were one and the same people. They were the only people living within Turauwha's boundaries which extended to the Ngaruroro. On the other side were Ngati Awa and Rangitane.

After Turauwha laid down his boundary the people of Whatumamoa went to the other side of the river, which was not Turauwha's land. Ngati Awa had a right to the other side of the Ngaruroro prior to the Otatara fight. Otatara was a fighting pa.

Before the coming of Taraia, Ngati Awa and Rangitane lived in that pa, which is to the north of the Ngaruroro and within Turauwha's boundaries.

Raniera Te Ahiko was highly regarded as a historian and was the principal witness in the Omahu case. In the judgement he was described as "a clear-headed witness, well acquainted with the history of this land."

He said that Taraia's conquest was over Awa and Koaupari. The land was Te Orotu's and Turauwha's and Heipipi was their pa. Otatara Pa was Koaupari's. Orotu was Whatumamoa's father and Heipipi was his pa. Koaupari was an immigrant from Whakatane and Ohiwia who arrived shortly before Taraia. Both Taraia and Koaupari were driven from their homes. Koaupari squatted on Turauwha's land, which is why his people were slaughtered by Taraia. Raniera did not think Koaupari had killed any of Whatumamoa's descendents, but he did take possession of the land and have pa all over it although Whatumamoa still had his mana because he occupied Heipipi, but only Heipipi, which was never taken because Whatumamoa's god was too powerful for that to occur. When Koaupari was defeated Taraia and Turauwha again lived on the land.

Patrick Parsons is a modern authority on Maori traditional history. He says that there were two big pa in Heretaunga at the same time: Heipipi at Bay View which is associated with the tangata whenua Ngati Whatumamoa; and Otatara at Taradale which is generally associated with Ngati Awa who were descendants of Toi Kairakau from Whakatane. His descendants Maruiwi and Koaupari fell out with their own people and went off looking for a new place to live. Maruiwi's people were nearly all killed when they fell into Poroporo ravine at Te Pohue, but his son Pakaumoana escaped the tragedy and went to Heipipi Pa where Pakaumoana married Hinetu the chief Tunui-a-rangi's sister. He probably then went to join his uncle Koaupari at Otatara. Koaupari was fighting chief but he was not able to establish himself anywhere until he reached Otatara. All the old people say he built Otatara even though he was not tangata whenua but was a squatter. When Koaupari arrived with his people he found the Ngati Whatumamoa who were descendants of Mahutapoanui, occupying the land north of the old Ngaruroro River. The Rangitane, descended from Toi and Whatonga lived south of the Ngaruroro. Koaupari established himself through fighting and kinship with Ngati Whatumamoa. When his nephew Pakaumoana married Hinetu it was a union of Heipipi and Otatara. Their son Paretararoa became chief of Otatara. The whakapapa Patrick Parsons gives shows six generations between Koaupari and Turauwha. He is not sure how Ngati Awa fit into the picture of the inhabitants of Heretaunga at the time of Taraia's invasion. He says it seems that they were a small colony who had intermarried with Whatumamoa and were hanging on grimly. Turauwha's mother was Whatumamoa and his father was Maruiwi or Ngati Awa. That is how he gained his rank.

W.T. Prentice wrote the Maori history section for J.G. Wilson's History of Hawke's Bay, which was published in 1939. He records that the people who built Otatara (and Heipipi) were a large section of the tribe (the Ngati Awa from Hokianga and Whakatane) known as Mamoe or Whatumamoa who came to Hawke's Bay led by the chief Koaupari. The Otatara Pa covered about 80-100 acres. It was of the village type and consisted of two pas the upper one called Hikurangi and the lower one called Otatara. The Otatara chief when Heipipi was at its zenith under Tunui-a-rangi, was Paritararoa.

4.2.2 What happened at Otatara?

Wiramina Ngahuka said Taraia came to Heretaunga from Turanga (Gisborne) because he was driven away by Rakaipaka on account of the death of his brother Tupurupuru. His children were here and had intermarried with Turauwha's descendants. Taraia wanted to possess the mouth of Ngaruroro since he had heard that it was a place where sweet food was grown. He attacked Heipipi then he joined Turauwha and attacked Otatara and defeated Ngati Awa and Rangitane.

Meihana Takihi said Otatara was the only pa captured when Taraia took Heretaunga. Otatara Pa was not mentioned in the waiata that he recited, as its capture was well known. Koaopari's pa during the Otatara fight was Heipipi, which was not attacked as Taraia, made peace with Tunui. Meihana Takihi said that Raniera Te Ahiko was wrong to assert that Koaopari was killed at Otatara. Ngati Awa under Turauwha and Whatumamoā were killed there. Otatara Pa was taken when Taraia made his conquest and the chiefs Paretararoa, Pakaumoana and others were killed. Turauwha was made prisoner. He explained that in a battle only a few people would be killed, but in a pa there would be great slaughter of men, women and children. Meihana did not hear of any people escaping from Otatara but heard that those who were not killed were drowned.

J.D.H. Buchanan said that Taraia had his first set back at Heipipi. He realised that he was not strong enough to take Heipipi so he resorted to stratagem. He made a number of men cover themselves with dark cloaks and at first light lie on the beach or wallow in the shallow water. The people of Heipipi took them for a shoal of stranded black fish and came streaming down the beach to fill their storehouses. They fell an easy prey to Taraia's warriors and the massacre was in full swing when Tunui, the ariki and tohunga of Heipipi, cast a spell on the invaders. One story says that their arms hung powerless at their sides, another that tongues of fire leaped and burnt them. The historical fact behind these stories is that probably a stalemate was reached, an armistice agreed to, and Ngati Kahungunu allowed to proceed unmolested.

The greatest pa of the district, the enormous extent of which can still be seen on the slopes of the Redcliffe hills, was Otatara. Above it was a smaller hill top pa, Hikurangi. After an initial success in the capture of Hikurangi, Taraia again failed to reduce the enemy pa; and again it is obvious that the two opposing parties came to some mutually satisfactory arrangement.

W.T. Prentice said that when Taraia arrived at Otatara he camped before it and a fishing party brought him seventy kits of the mutton fish [paua] for which he longed. It is stated that they were consumed in one meal. Taraia then made a frontal attack on the pa. After fierce and continuous fighting all day Taraia found that by evening he had made no impression. He had noticed that when the lower pa was attacked the people from the higher pa of Hikurangi came down to its defence and when the higher pa was attacked the people from the lower pa went up to its defence. In the evening Taraia called his warriors together and explained and explained to them his fresh plans of attack. The main body was to make a frontal attack again and when the defenders came down to assist their friends, he, with a few picked warriors, would go around and attack the upper pa. In the night this plan was carried out and Hikurangi fell. A few of the defenders escaped and eventually made their way to their friends at Taranaki. During the night the people of the lower pa dug a large ditch between the two pas and this greatly added in its defence. Though Taraia attacked Otatara again and again he found he could not take the pa, so he ended up making peace with the invaders. An inmate of the pa, though a child at the time, was a noted chief named Turauwha.

4.2.3 Why is Otatara Important?

Ngati Kahungunu consolidated their position in Heretaunga by skilful use of conquest, intermarriage, occupation of the land and mana. The whakapapa of the individual Maori historians determines which of these methods used to establish Ngati Kahungunu's power is emphasised. It is impossible to determine the actual course of events at Otatara, but the significance of those events is not destroyed by this difficulty. The crucial event is that Taraia arrived in Heretaunga and Otatara is the place that commemorates that arrival. The stories relate how everyone is linked to Otatara through occupation, conquest, marriage and mana – and the whakapapa binds them all together. The stories tell of the movement of groups between different areas, the changing balance of power during the time Otatara was inhabited and the importance of the ancestors to the people. Otatara is a monument to all the people of Heretaunga, both the original inhabitants and the newcomers.

Ngati Kahungunu originated in Turanganui-a-Kiwa (Gisborne) and groups migrated to Wairoa, Mahia and Heretaunga. Intermarriage with other descent groups and other migrant groups led to Kahungunu gradually establishing kin links over a wide territory. But they fitted themselves into an existing fragmented society, which managed social relations and exploitation of the environment through a system of independent social groups. Ngati Kahungunu did not dominate Hawke's Bay and the Wairarapa until the nineteenth century.

This may be interpreted as meaning the early history was reinterpreted, after the event, (during the nineteenth century) to identify a Ngati Kahungunu thread through the traditional stories and that Ngati Kahungunu did not "spread out" and dominate the region as a paramount tribe before the arrival of the Europeans.

4.3 ARCHAEOLOGY

Archaeology is a science dealing with the tangible history of people. Archaeology investigates the way the people who lived a long time ago made their daily living. It explores the way they built their houses, the way they got their food, where they traded, religious beliefs, where and how they lived and how their societies changed through time.

4.3.1 How do archaeologists find sites?

They survey the areas where people are most likely to have lived – along the coasts and rivers, around lakes and near forests. These are the places where people can most easily get food and water and where they can travel to other places. Archaeologists look for signs of human occupation: changes in the land such as earth banks and ditches, rectangular pits, terraces on the hillsides and artefacts and middens. The types of sites that are found in New Zealand are:

Maori Pa – fortified places with banks and ditches. Often found on cliffs, headlands and ridges,

Pits - rectangular/square or subterranean - for food storage,

Terraces – artificially levelled areas,

Cultivation areas and gardens, including lines of rock walls and modified soils,



Otatara Pa palisade fence

Photo: Cathryn Barr

Middens - rubbish dumps that contain shells, bones, artefacts, charcoal and oven stones.

Rock Art - paintings, drawings, carvings or engravings.

Shipwrecks

Historic sites include evidence of whaling, trading, mining, farming, mission stations, hotels, military redoubts, buildings and other structures.

4.3.2 Excavation

Archaeologists must excavate a site to find out about it. However before an archaeologist begins an excavation in New Zealand he or she must first apply to the New Zealand Historic Places Trust for an authority to damage, destroy or modify an archaeological site. The application will include a description of the site; the views of the tangata whenua and a research proposal.

If an authority is granted the archaeologist will begin by dividing the site into small areas where the excavation will take place. This **grid** looks like a checkerboard because it is divided into yet smaller squares or **units**. The units help the archaeologist keep track of where artefacts and features are found on the site, both horizontally (across it) and vertically (down within it).

Archaeologists dig each layer (**stratum**, pl. **strata**) of soil very carefully with special tools and brushes. The different strata form the site's **stratigraphy**. The different layers can be dated: the artefacts found in the bottom layer are older than the ones closer to the top. The society that used the artefacts can be dated which helps archaeologists understand what happened over time. This is called **chronology**. The soil that is excavated is sieved to recover small artefacts or midden which may have been missed while digging. After a unit has been excavated the walls which have been left in place are mapped or drawn in **profile**. This profile shows the layers of strata as they have been exposed in the excavation.

When the excavation is complete all the artefacts and midden material are analysed at a laboratory. Specialists such as botanists, zoologists, geologists, other scientists and historians help the archaeologist with the identification of the material. Then the archaeologist writes a report so that everyone knows what has been found and another part of the jigsaw of our past is better understood.

It is important to remember that excavation destroys our past forever. It can never be replaced, so it must be looked after carefully.

5 Statements about Curriculum Links and the Kits

Because this kit is site-based and most kit users will visit the site, the main curriculum objectives will be based around an **environmental theme**.

The strongest links will probably be with the **science, mathematics, social studies** and **health and physical education** documents, although aspects of the **technology** and the **art** curricula are important in getting the best value from a visit.

Of course the **English** document is always the basis of any study as the other documents continually feed in material that develops students' learning in oral, written and visual language. Similarly, good opportunities exist at all sites to explore many ideas in all of the mathematics strands.

The best summary of links for the seven curriculum areas can be found in: **Ministry of Education, 1999. *Guidelines for Environmental Education in New Zealand Schools*. Ministry of Education, Wellington, New Zealand.**

5.1 SOCIAL STUDIES

Social Studies Education aims to enable students to participate in a changing society as informed, confident and responsible students. The key environmental education concepts of interdependence, sustainability and personal and social responsibility for action as well as a number of Maori concepts, including whenua, mauri, rangatiratanga, taonga, hauora, rahui tapu and kaitiakitanga can be developed through social studies. Some of these and other important concepts in social studies are identified on p.14 of *Social Studies in the New Zealand Curriculum*.

Otatara Pa Historic Reserve visits and projects offer opportunities for students, at appropriate levels, to develop concepts in each of the five strands. Examples for each of the five strands are listed below:

5.1.1 Social Organisation

- how people organise themselves to visit the reserve
- what type of groups of people they are
- how groups organise themselves to respond to historic reserve management issues

5.1.2 Culture and Heritage

- Aspects of Maori history and tradition associated with the Reserve, e.g. use of songs, dances, written, oral and visual records..
- The importance of visiting the Reserve with the guidance of tangata whenua.
- The use of the Reserve by family, community and educational groups,

- Otatara Pa Historic Reserve as a significant landmark for people of Hawke's Bay, the East Coast and New Zealand.

5.1.3 Place and Environment

- why the historic reserve is a significant environment for people
- how peoples' activities influence the historic reserve environment,
- how and why people have recorded the important features of the reserve, maps, photographs, stories.
- how and why peoples' perceptions of the historic reserve are reinforced or changed by information or experience,
- how and why the Department of Conservation manages the reserve in association with tangata whenua.
- how and why people seek to resolve differences over how places and environments should be used
- how people express a sense of belonging to the reserve,
- the importance of the place and environment for recreation.

5.1.4 Time, Continuity and Change

- how past events changed aspects of the lives of the people of Waiohiki.
- how the ideas and actions of people in the past changed the lives of others, e.g. the impact of Taraia's arrival in Heretaunga,
- how beliefs and ideas in society change and how this has impacted on the reserve
- how the process of change over time is used as a tool for reserve management,
- how and why people's past experiences are reinterpreted and how records of past events are revised, e.g. the Treaty of Waitangi settlements process, Maori historical methodology.
- how Maori use of the reserve has changed over the centuries.

5.1.5 Resources and Economic Activities:

- how Maori used the area as a resource in the past
- the European use of the land in the past and the consequences of this activity.

5.2 SCIENCE

Learning in science is fundamental to understanding the world in which we live and work. It helps people clarify ideas, to ask questions, to test explanations through measurement and observation and to use their findings to establish the worth of an idea. (*Science in the New Zealand Curriculum*, p. 7.)

Of the four contextual strands: the living world, the physical world, the material world and planet earth and beyond, Otatara Pa Historic Reserve studies will particularly

enhance development of knowledge, understanding, skills and attitudes in the **material world** and **planet earth** strands.

5.2.1 Material world

Development of concepts in all of the four achievement aims (*Science Curriculum*, p. 52) could be attained during a Otatara Pa Historic Reserve project with the first three aims culminating in an enhanced understanding of the all important Aim Four. This can be achieved through appropriate activities at any level from one to eight.

5.2.2 Planet Earth:

Achievements in Aims One and Two (*Science Curriculum*, p. 106) lead to achievement of Aim Four: investigate how people's decisions and activities change the physical environment and develop a responsibility for the guardianship of the planet and its resources. Any achievement in this aim through studies at Otatara Pa Historic Reserve is probably the most important of the entire New Zealand Curriculum Framework.

Research **Historic Heritage** to develop an understanding of why New Zealand's cultural and historic heritage is unique.

Interpretation of the extensive views of the surrounding landscape, however elementary, from the vantage points can help to cement important '**our land, our place, our guardianship**' values and attitudes in students of all ages.

Investigations of the aims and objectives of the management plan for Otatara Pa Historic Reserve will give important insights into the historic heritage guardianship role given to the Department of Conservation by government policy.

5.3 TECHNOLOGY

Learning in technology implies becoming confident in using a variety of means to address needs and opportunities and solve practical problems within society.

Technology education explores choice and the factors which influence choice, including culture and society, costs and benefits, aesthetics and fitness for purpose.

It seeks to empower students to make informed choices in the use of technology and in their response to technological change. (*Technology in the New Zealand Curriculum*, p. 8.)

A wide range of opportunities exist through a visit to Otatara Pa Historic Reserve within the context of three strands:

1. Technological Knowledge and Understanding.
2. Technological Capability.
3. Technology and Society.

Examples would include the technologies involved in:

- The development of facilities for visitors such as:
 - signage

- Aspects of the school trip to Otatara Pa Historic Reserve such as choices of:
 - clothing
 - food
 - drink
 - personal accessories
 - protection – hat, sunblock
- Learn to weave a mat or kete using flax
- Construct a two-piece fish hook
- Flake a tool

5.4 MATHEMATICS

The aims of the mathematics curriculum include helping to develop in students the skills, concepts understandings and attitudes that will help them cope confidently with the mathematics of daily life.

A visit to Otatara Pa Historic Reserve will enable students of all ages to develop confidence in the strands and achievement objectives

5.4.1 Number

- Develop an understanding of numbers, the way they are represented and the quantities for which they stand
- Develop accuracy, efficiency and confidence in calculating – mentally, on paper and with a calculator
- Develop the ability to estimate and to make approximations and to be alert to the reasonableness of results and measurements.

5.4.2 Measurement

- Develop confidence and competence in using instruments and measuring devices

5.4.3 Geometry

- Gain a knowledge of geometrical relations in two and three dimensions, and recognise and appreciate their occurrence in the environment.
- Develop spatial awareness and the ability to recognise and make use of geometrical properties and the symmetries of everyday objects.
- Develop the ability to use geometrical models as aids to solving practical problems in time and space.

5.4.4 Algebra

- Develop the ability to think abstractly and to use symbols, notation and graphs and diagrams to represent and communicate mathematical relationships, concepts and generalisations.

5.4.5 Statistics

- Recognise appropriate statistical data for collection and to develop the skills of collecting, organising and analysing data and presenting reports and summaries.
- Develop the ability to estimate probabilities and to use probabilities for prediction.

5.5 HEALTH AND PHYSICAL EDUCATION

The visit to Otatara Pa Historic Reserve and projects about it offer opportunities for students, at appropriate levels, to develop concepts in each of the four strands. For example:

5.5.1 Personal Health and Physical Development

- Identify and use safe practices and risk management in the reserve environment.
- Share ideas and beliefs about how the use of the reserve environment enhances a person's health.

5.5.2 Movement Concepts and Motor Skills

- All achievement objectives in this strand could be met through the development of concepts relating to safe and efficient motor skills in a group situation.

5.5.3 Relationships with other People

- Development of skills relating to planning safe and enjoyable experiences at Otatara Pa Historic Reserve with class or family groups.
- Develop skills in relating to other group members while at Otatara Pa Historic Reserve - to maximise enjoyment and positive learning experience outcomes.

5.5.4 Healthy Communities and Environments

- Share ideas to identify factors that relate to reserve use and community mental and physical health.

6 Teacher Study Sheets

6.1 SOCIAL STUDIES

Debating

During discussions about the place that the Department of Conservation has in preserving our natural and historic heritage students will realise that people hold different opinions on that role.

Encourage them to talk to their families, parents, friends etc. to find out what they consider should be done.

Use the media - for example TV, the newspaper (the free local edition, or the Education page in newspapers) magazines (if your school subscribes).

Use Web pages for information or write to organisations that are involved in historic issues, such as the New Zealand Historic Places Trust.

Find out about Archaeological Authorities, Resource Consents.

Find out about New Zealand Historic Places Trust legislation.

What is the Antiquities Act?

These findings can then be used to form debates on issues such as :

- Should more Historic Reserves be created?
- How should people be controlled?
- Should people pay to use the reserve?
- Who should make decisions about management of the reserve?

Role playing **could cover the same issues.**

Surveys

The issues raised in the debating topics could be used to develop surveys to find out other peoples' views.

Surveys could be developed using criteria such as:

- Age,
- Gender,
- Culture.

Collate information as graphs, percentages, etc.

Results could be presented:

- in the school newspaper,
- at assembly,
- on the local newspaper, or
- shared with other schools.

Build a sand tray excavation

- Make several archaeological sites create any kind of site you want (kitchen, school room, contents of a purse) and any number of strata – although one cultural layer and one sterile layer are usually all you will have time for.
- Use kitty litter/potting mix /bark chips/soil/gravel to make layers they do not need to be level. Wetting the layers with a hose will help them compact.
- Tools: - trowels, brushes, tape measures, graph paper

6.2 MATHEMATICS

An archaeological project can be used for developing a number of student activities in the mathematics curriculum.

- Set out a grid in the school grounds – using geometry, number and measurement.
- Draw stratigraphy - a cutting in the school grounds, or from the sand tray excavation.

6.3 AUDIO AND VISUAL ARTS

This worksheet is designed to give you ideas you can develop with students of any age group. The suggestions may be developed individually or could become a major, integrated unit of work, linking many curriculum areas.

Back at school

Music

- Discuss Maori musical instruments – nose flutes, conch shells? Can you make one? What sort of sounds do they produce?
- Learn a waiata.

Plays

- Historic sites provide wonderful opportunities for children to reconstruct historic events and develop their imaginations.

Back at school

- Collate this information into a play for presentation e.g. at school assembly.
- portray the characters using costumes, masks etc.

Art

Back at school

- Develop the above points individually using a variety of media and discuss the need to look and record them individually.
- When developing form use pencil/charcoal sketching as a starting point.

- Combine the three elements of colour, form and texture to produce a picture. This can be developed with multimedia and as a group activity.

Explore Maori art and craft. (This may also be part of the Technology curriculum)

- Carving
 - try to make a maihi using metal tools
 - lino cuts
 - tattooing - moko
- Painting
 - kowhaiwhai designs - what colours - what were the colours made from?
- Weaving
 - taaniko
 - mats
 - kete
- Sculpture

6.4 EARTH SCIENCE

In conjunction with the visit to Otatara Pa Historic Reserve the children will be able to discover the natural processes and forces involved in forming the landscape. A variety of projects can be developed depending on the site visited, but much can be done pre and post-visit

- Discuss and record the processes involved in forming the Hawke's Bay landscape.
- Estimate the geological age of Hawke's Bay.
- Predict the forces that are at work forming the coastline.
- Refer to the topographical map V21 Napier. Find Otatara Pa Historic Reserve, Heipipi Pa Historic Reserve, the Tutaekuri River, the Tukituki River, the Ngaruroro River, the Ahuriri Lagoon (Te Whanganui a Orotu) Cape Kidnappers, Napier Hill (Mataruahou) Identify cliffs, gorges and fault lines in the area. In what direction is the land uplifting and sloping?
- Compare an early map of Hawke's Bay (Rochfort 1875, and/or Topographical map N134 - 1939) with V21. Napier. How has the landscape altered? Why?
- How did the landscape influence where people lived, what they did, how they travelled?

6.5 FIELD TRIP

Otatara Pa Historic Reserve

- Examine the view from the top of the Reserve. This high area is the pa Hikurangi. Interpretation of the extensive views of the surrounding landscape, however elementary, from the vantage points can help to cement important **'our land, our place, our guardianship'** values and attitudes in students of all ages.

- Look at the formation of the land. Develop ideas about why the two pa were built here. Can you see any other strategic places?
- The landscape of Otatara Pa Historic Reserve has changed a great deal since Maori inhabited it. It is now a pastoral landscape. What do you think the vegetation was like? How has the environment changed since people lived here?
- Can you find a midden? Can you find a defensive bank? Why must we take care of these archaeological features?
- Measure and draw a terrace and a pit. What has happened to the pit over time? Can you estimate how many tubers – kumara and fernroot – could be stored in a pit?
- The great Otatara Pa itself has been quarried almost completely away for road metal.

A photograph of the Otatara Pa, which was taken at the end of the nineteenth century, shows the pa before it was quarried away. The famous defensive ditch and bank may be seen. (See the story about the fight at Otatara as recounted by W.T. Prentice.)



Photograph of Otatara by
Hamilton

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8 Super Sites for Education Resource Kit Evaluation Form

This “Super Sites” education resource is designed to help you plan exciting learning experiences using parks and reserves administered by DOC in your area. Is it useful? How can we improve it? Please let us know!

How did you find out about this Super Sites resource? Comment:										
Was there enough information for you to get an overall understanding of the site? If NO, what else would you like included?										YES/NO
What was the level of the class that used the resources? (Circle the answer)										
Year	1	2	3	4	5	6	7	8	9	10
Did the resources help you to meet your curriculum objectives? If NO, how could we improve them?										YES/NO
Were the activities enjoyable?										YES/NO
Did they meet the learning needs and interests of your students?										YES/NO
Do you have any suggestions for improving them?										
Were the suggested activities manageable at this site?										YES/NO
Were there any safety concerns arising from these activities, or the site? Comment:										YES/NO

Has using this resource helped raise your awareness of an environmental issue in your region? If so, what?									
Is your class or group taking on an environmental project as a result of the visit?	YES/NO								
Comment:									
Are you aware of any change in your students' attitudes or behaviour towards the environment/environmental issues since using this resource?									
Comment:									
Was this your first visit with a class to a Department of Conservation Super Site?	YES/NO								
Are you planning any more visits to this or other conservation sites this year?	YES/NO								
Comment:									
How would you like future Super Sites resources and programmes to be developed? (Circle the answer):									
New themes	Web access	More sites	Other						
Comments:									
On a scale of 1-10, how would you rate this resource? (1 = excellent, 10 = poor)									
1	2	3	4	5	6	7	8	9	10
Would you use a 'Super Sites' education resource again?				YES/NO					
Have you any other comments about how we could improve this resource?									

Please post the completed form to: Community Relations Officer (Education), Department of Conservation, PO Box 668, GISBORNE.

Thank you!