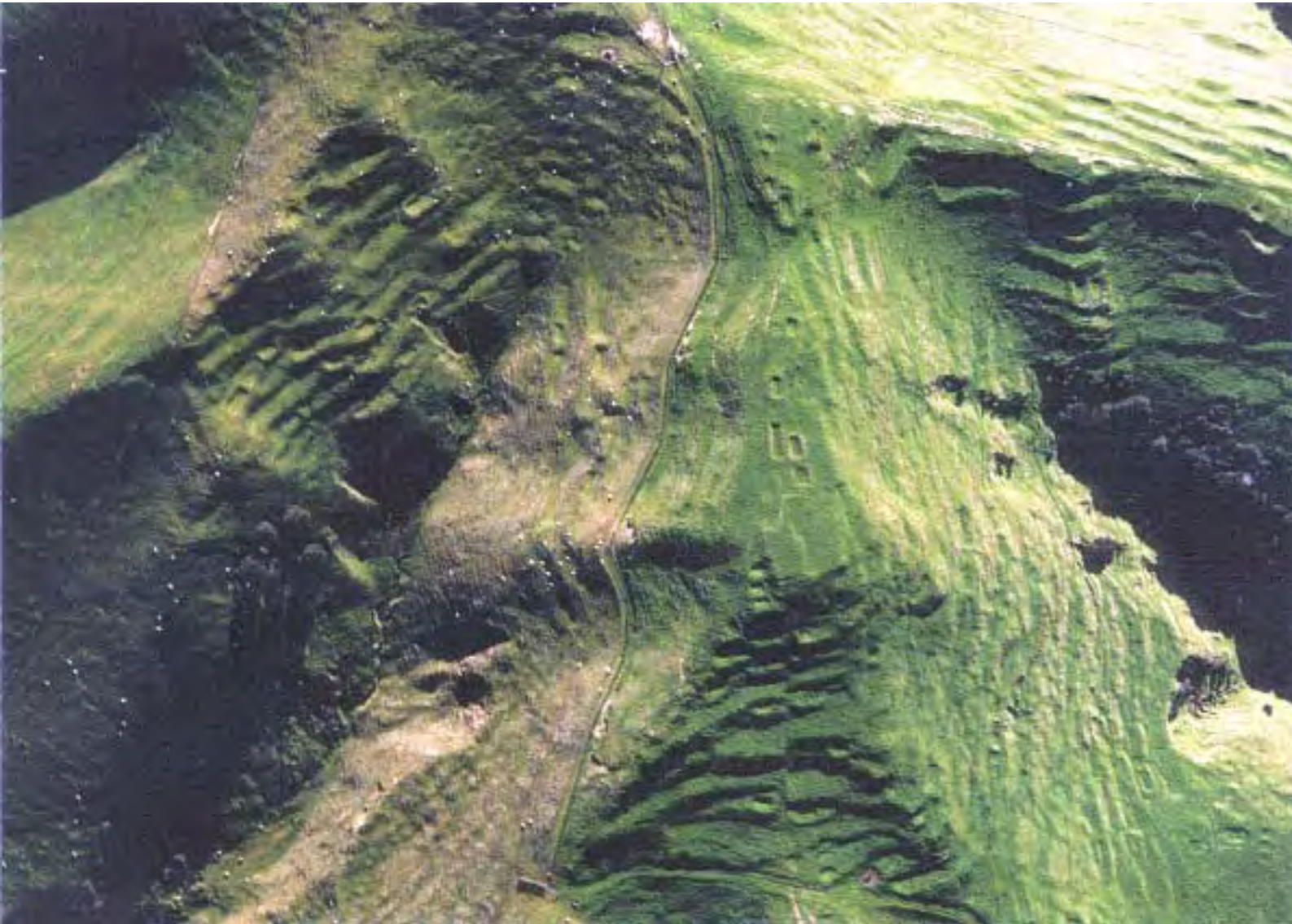




# ASSESSMENT OF HERITAGE SIGNIFICANCE

OTATARA PA HISTORIC RESERVE

JUNE 1997

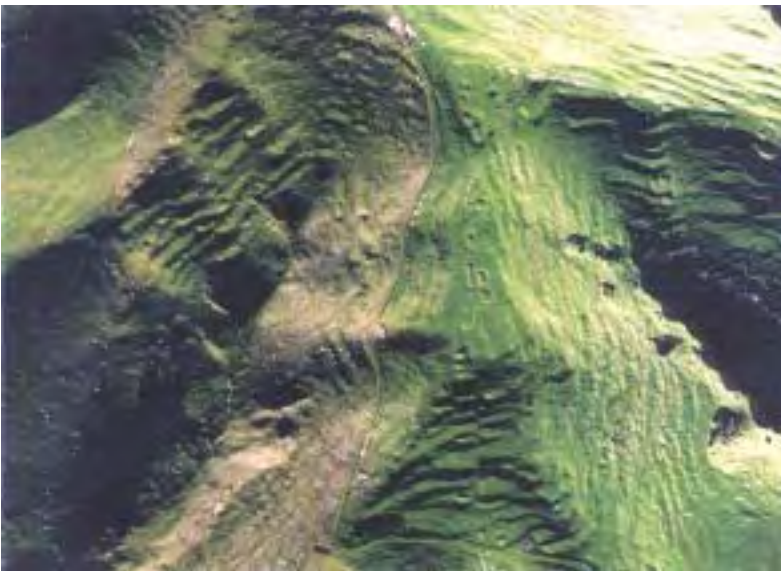


Department of Conservation  
*Te Papa Atawhai*

# ASSESSMENT OF HERITAGE SIGNIFICANCE

## OTATARA PA HISTORIC RESERVE

Prepared by Elizabeth Pishief, Department of Conservation in association with Waiohiki Marae and Kevin Jones, Department of Conservation.



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Appendix 1: Extract from Register of Actively Managed Historic Places -  
Hawke's Bay Conservancy

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Appendix 2: New Zealand Historic Places Trust - Authority 1997/19

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Appendix 3: Otatara Pa (V21/168) - Rescue Excavation

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Appendix 4: Photogrammetric Plot - Otatara Pa

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# 1.0 Introduction

## 1.1 PURPOSE

This report is an assessment of the historic significance of Otatara Pa Historic Reserve. The purpose is to establish its significance as a prerequisite to completing a management plan which will prescribe how to care for this historic place. The plan will ensure that its meaning and importance are conserved and interpreted for present and future generations.

## 1.2 EXECUTIVE SUMMARY

Otatara Pa Historic Reserve is situated on the Redcliffe hills on the left bank of the Tutaekuri river with access off Springfield Road and is adjacent to the Eastern Institute of Technology at Taradale, Napier, in Hawke's Bay. Compared with other sites in New Zealand the site is remarkable for its size. The Otatara Pa complex covers about 40 hectares, not all of which are included in the Reserve, and consists of numerous pits and terraces with two pa, a lower one Otatara, and an upper one, Hikurangi.

Otatara and Hikurangi Pa are of considerable significance to the Ngati Kahungunu people. From here they spread out, under the mana of Taraia, to become the dominant iwi in Hawkes Bay and the Wairarapa. Everyone has whakapapa links with Otatara. Otatara is of national significance - it is linked to people and places throughout New Zealand - from the Hokianga to Invercargill. It is a historic reserve, a registered wahi tapu and an archaeological site.

The Reserve is mainly in pasture with scrub growing in the gullies although Otatara Pa proper, which has been almost totally quarried away, is covered with rank grass, noxious weeds and some scrub. The major threats are poor pasture management leading to erosion; animals particularly rabbits and cattle, and the impact of visitors.

## 1.3 MANAGEMENT STATUS

Otatara Pa Historic Reserve is managed by the Department of Conservation, East Coast / Hawke's Bay Conservancy, in consultation with Waiohiki Marae. It is located within the Ahuriri Field Centre area which is responsible for managing remedial work as well as regular maintenance.

This place is a historic place as defined by S.2 of the Historic Places Act 1993, by virtue of its being both an archaeological site and a wahi tapu as defined in the Act. It has the following statutory management status:

- Historic Reserve (Reserves Act 1977). It was transferred to the Crown on 1 September 1972 as a public reserve for historic purposes subject to the Reserves and Domains Act 1953. Its acquisition was notified in the New Zealand Gazette, 1973, p.1883 and it was named Otatara Pa Historic Reserve.

- Registered Wahi Tapu (Historic Places Act 1993)..
- Archaeological site: (New Zealand Archaeological Association Site Nos. V21/41 & V21/168) (Historic Places Act 1993) Registered with the New Zealand Historic Places Trust : No. 6418.
- Hawkes Bay Conservation Management Strategy listing: Inventory No. 80089. (Conservation Act 1987)
- Napier City Council: Designated site in Western Hills sub district of City of Napier District Plan: J2/02. Historic reserves (Otatarā Pa) Minister of Conservation (Resource Management Act 1991)

This historic place is scheduled in the *Conservancy Register of Actively Managed Historic Places*. “Actively managed” status means it is eligible for the specific allocation of funding for historic conservation work and the provision of visitor services. This particular register is maintained by the Conservancy and a copy of the register entry for this place is Appendix 1. It contains an official summary of the management intentions for this place.

#### 1.4 ASSESSING HISTORIC VALUES

The Historic Places Trust has a role under its 1993 Act to assess historic significance and to compile a register and this makes it the statutory authority in this matter. The Department of Conservation follows the Trust’s system of registration and applies to the Trust when registration is sought, instead of setting up its own assessment system. The current Trust assessment criteria are presented in S.23 of the Act. These criteria are: *aesthetic, archaeological, architectural, cultural, historical, scientific, social, spiritual, technological, or traditional significance or value*.

#### 1.5 DEVELOPING THIS REPORT

This report was commissioned by the Hawkes Bay Conservancy. This assessment of significance would not have been possible without the active co-operation and enthusiasm of the tangata whenua particularly Nigel Hadfield and Tipu Tareha of Waiohiki marae who have taken on the role of active kaitiaki for Otatarā because Waiohiki sits in Otatarā’s shadow. Tipu Tareha assisted with the recording of oral history from kaumatua and other knowledgeable people. Patrick Parsons gave invaluable assistance in locating material in the Maori Land Court and helped to elucidate the intricacies of Maori traditional history. Kevin Jones made a major contribution with the preparation of the archaeological description and assessment, photographs and draft maps. People consulted were: Labour Hawaikirangi, Heitia Hiha, Peggy Nelson, John Hohepa, Joe Northover, Tama Tomoana, from Hawkes Bay. People contacted were George Te Au of Murihiku marae, Invercargill, Kei Merito of Whakatane, the Ngai Tahu Trust Board.



# 2.0 Heritage Description

## OTATARA PA HISTORIC RESERVE HISTORY.

This history of Otatara Pa Historic Reserve is divided into two distinct parts: the traditional Maori history and the history of the land since it came into European ownership in 1851.

### 2.1 THE TRADITIONAL HISTORY

#### 2.1.1 Introduction

*“There is no story that is not true... The world has no end and what is good among one people is an abomination with others”.* Chinua Achebe  
*Things Fall Apart*<sup>1</sup>

<sup>1</sup>Judith Binney “Maori Oral Narratives, Pakeha Written Texts: Two Forms of Telling History”, in *The New Zealand Journal of History* Vol. 21, No. 2 April 1987, p.28, (London 1984,p.99).

This history of Otatara Pa Historic Reserve cannot be presented without acknowledging the historiographic and ethical difficulties associated with the collation and interpretation of orally transmitted traditional stories by a person from another cultural perspective. These stories have also been altered by being transcribed and translated from Maori into English by the Maori Land Court interpreters in order to provide official documentation for the courts. History is the shaping of the past by those who live in the present and all histories derive from a particular time, a particular place and a particular cultural heritage. It is not easy to incorporate Maori oral history into written history. “‘The telling of history’, whether it be oral or written, is not and never has been neutral. It is always a reflection of the priorities of the narrators and their perceptions of the world.”<sup>2</sup>

<sup>2</sup>ibid, p16.

It has been customary for pakeha writers to try and produce a simple chronological history of Otatara Pa so that their cultural need for ‘ordered’ history is satisfied.<sup>3</sup> As Marshall Sahlins says:

<sup>3</sup> See Smith, JPS 13: 153; Best, JPS 27: 48-54; Mitchell, 1948; Buchanan, 1973; Fox 1978; Parsons, n.d; Allen, 1994.

*common sense bourgeois realism... when taken as a historiographic conceit, is a kind of symbolic violence done to other times and other customs. I want to suggest that one cannot do good history, not even contemporary history, without regard for the ideas, actions and ontologies that are not and never were our own. Different cultures, different rationalities.*<sup>4</sup>

<sup>4</sup> Marshall Sahlins *How Natives Think - about Captain Cook for example*, 1995, p.13.

The integrity of oral histories has to be retained when they are transmitted in a written form. They are focused quite differently from the linear history or diachronic order of the European academic historical tradition.

Maori oral history is not another source of information, nor even of perception. The purposes of the oral narrative tradition are to establish meaning for events and to give a validation for the family’s and the group’s particular claims to mana and to knowledge. In the oral form of telling history the narrative belongs to the narrator what is termed the ‘kinship I’ was a common form in the Maori Land Court cases in the nineteenth century. The individual relates the story as if s/he

were present at the event even though s/he may not have been born. To be Maori is to share the world with the tipuna and the whanau and so history is told in these terms.<sup>5</sup>

<sup>5</sup> Binney, op.cit. p.25

Oral history is transmitted by narrative (nga kororerero), by song (waiata), by proverb (whakatauki) and by genealogy (whakapapa). Oral history continually changes and is changed just as surely as written history. It is subjective even though it conveys a new objectivity which enables people to see the past and the present afresh. "In the korero on the marae there is a constant dialectic between the past and the present as the past is reordered and the present reinterpreted."<sup>6</sup>

<sup>6</sup> ibid pp. 16-17

Maori history is structured around kin; - whanau and hapu are the basic concerns of Maori history. It is the whanau which gives identity to the individual and to the tipuna. The exploits of the ancestors are the source of the whanau's mana. History is told in these terms. It is concerned with the holding and transference of mana by successive generations. Genealogy is the background of all Maori history so key narratives may be rearranged in both time and place around the appropriate leaders. Maori oral narrative is concerned with its own leaders, that is, the leaders of the hapu or whanau which is relating the story. There will be conflicts between narratives as whakapapa and kin order their priorities and their truths. Maori history is agonistic and old conflicts will be refought in words as anyone who listens to whaikorero on the marae will know.<sup>7</sup> "It is known that certain battles fought and claimed by the tribes in this district as victories, were by the other side claimed as defeats [of the tribes in this district]."<sup>8</sup>

<sup>7</sup> ibid, p.21

<sup>8</sup> W. J. Prentice in J. G. Wilson (ed),  
*The History of Hawke's Bay*, 1939,  
p.17.

It is important to remember that a significant reason why these stories were collected was to establish the ownership of various blocks of land which were before the Maori Land Court. Some traditions have been given more credibility because the informants were considered by the judges of the Maori Land Court to be particularly reliable witnesses as their evidence was consistent from case to case.<sup>9</sup> Whether this is truly acceptable in Maori terms is questionable. Two points need to be noted. First, those historians whose information was presented in the most European way are considered to be the most correct: the colonisers were imposing their historiographical methods onto Maori traditional history. Secondly the reason for establishing the ownership of the land was to structure Maori land ownership into European style ownership (individual title) so that the colonisers could acquire the land for themselves and the Maori could sell it.

<sup>9</sup> Patrick Parsons, (pers. comm.)

The Maori had an intense regard for the land. I.H. Kawharu quotes Judge Maning's comment that "*The value of land, therefore, not only for its produce, but also for the dignity and rank that was attached to its ownership, was very great, and its possession was coveted beyond all other things.*"<sup>10</sup> Land was acquired by discovery, conquest, gift and inheritance. But however the land was acquired if a person wished to maintain title to it he was still bound by the customary rules of residence or habitual use.<sup>11</sup>

<sup>10</sup> Maning in *Opinions*, 1890, p.18 in  
I.H.Kawharu, 1977, *Maori Land  
Tenure*, p.46.

<sup>11</sup> Kawharu, 1977, p.56.

According to Kawharu settlement evolution followed a pattern. He says that once adequate subsistence was assured individual families began to move away from the main settlement to the fertile surroundings. This act of independence involved forfeiture of rights in the land of the parent tribe, but the independent

group continued to acknowledge the superior status of the parent tribe and its principal chief. They “... held to the theory... that the whole lands of the tribe belonged to all of the tribe and acknowledged themselves bound to join the other sections in defending all or any part of the tribal estate from encroachments by strangers.”<sup>12</sup>

<sup>12</sup> Kawharu, 1977, p.46.

Several of the writers of the secondary sources have commented on the difficulties associated with Maori traditional history. As W. T. Prentice says:

*It has been difficult to sift some of the matters to obtain the correct version because some of the old men when approached years later tell a different story ... Though I believe the events recorded are in the main correct I fully realise that there may be other versions which some may prefer to accept.*<sup>13</sup>

<sup>13</sup> Prentice, op.cit. p.17.

J.H. Mitchell comments:

*The Maori people differed so widely in versions of their history that it was found useless to call them together for discussion. Many times these meetings ended in uproar. It was found that only by encouragement could the Maori be prevailed upon to make a contribution and even then he had to tell history in his own way and without interruption. Under these circumstances I was forced to adopt the course of taking down different versions and deciding on their relative merits.*<sup>14</sup>

<sup>14</sup> J.H.Mitchell, *Takitimu*, 1944 p.8.

The traditional history of Otatara Pa is made up of many versions of each story. The stories have been divided into sections so that the different points of view can be assimilated more readily. Even though as many different viewpoints are being given and as nonjudgementally as possible it is understood that this too is a history fashioned at a “particular time, at a particular place and from a particular cultural perspective.” However it is hoped that the method used will illuminate the richness and diversity of the Maori oral tradition and that the voices of the ancestors will be heard a little more clearly. Unfortunately some of the stories lack vitality because they are transcriptions which have been translated by the Native Land Court Interpreters and in the process have lost some of the richness and charm which the original storytellers would have given them. When the stories are being quoted directly from the sources anglicisations e.g. “pas”, “whares”, have been retained, but noted.

### **2.1.2 *The Original Inhabitants of Heretaunga and the Builders of Otatara.***

The first five stories about Otatara have been taken from the traditional history recorded by the kaumatua during the hearing of the Omaha Case in Hastings in 1889. The stories are recorded in the order in which the witnesses addressed the court. The stories of these witnesses are followed by the versions of modern historians. These modern interpreters of the traditions are followed by published and unpublished secondary sources which have been collected from a variety of sources including the Maori Land Court Minute Books and independently collected stories from kaumatua.

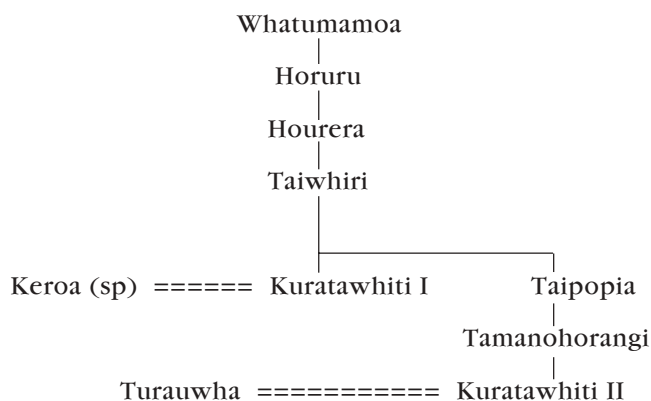
## The Maori Land Court Witnesses

The first claimant, Wiramina Ngahuka, was Ngati Hinepare and Ngati Mahu and a formidable historian.<sup>15</sup> Her evidence was interpreted by Mr A.L.D. Fraser.

<sup>15</sup> Patrick Parsons, (pers. comm.)

She said that:

*Turauwha is the only ancestor through whom I have a claim to this land. Turauwha got part of his right from Toi... Turauwha got his mana from Toi who was the ancestor as regards the whole of this island. Whatumamoa was not a descendant of Toi. Whatumamoa got his mana from his ancestors as regards this land. Prior to Turauwha's marrying Kuratawhiti who was a descendant (grand daughter) of Whatumamoa; he (Turauwha) had rights on the land.*



*The descendants of Toi and Whatumamoa were divided into tribes and did not live together. Ngati Mahu Tapoanui lived in this district. Mahu Tapoanui was the very beginning of our people - a taniwha or god. Ngati Mahu were the only people living here in Turauwha's time. It was before Taraia I came that Turauwha laid down the boundaries I have given of the whole of the land before the Court. Turauwha was here and Ngai Turauwha when Taraia came. They were the only people living within Turauwha's boundaries. Ngati Mahu and Ngai Turauwha were one and the same people. Turauwha's southern boundary extended to Ngaruroro. On the other side of the river were Ngati Awa and Rangitane. Ngati Awa migrated here from the east. Ngati Mahu were on the land.<sup>16</sup>*

<sup>16</sup> Maori Land Court, Napier Minute Book, (NMB), No.18, pp. 314-5.

Awanuiarangi was father of Maruiwi and they were Ngati Awa. After Turauwha laid down his boundary the people of Whatumamoa went to the other side of Ngaruroro. The land there did not belong to Turauwha. The mouth of the river belonged to Turauwha. Ngati Awa had a right to the other side of Ngaruroro prior to Otatara fight. Otatara was a fighting pa. It was situated near Taradale on the banks of the Tutaekuri (Redcliffe). Before the coming of Taraia I, Ngati Awa and Rangitane lived in that pa. That pa is to the north of Ngaruroro and it is within the boundaries of Turauwha.<sup>17</sup>

<sup>17</sup> *ibid*, p.316.

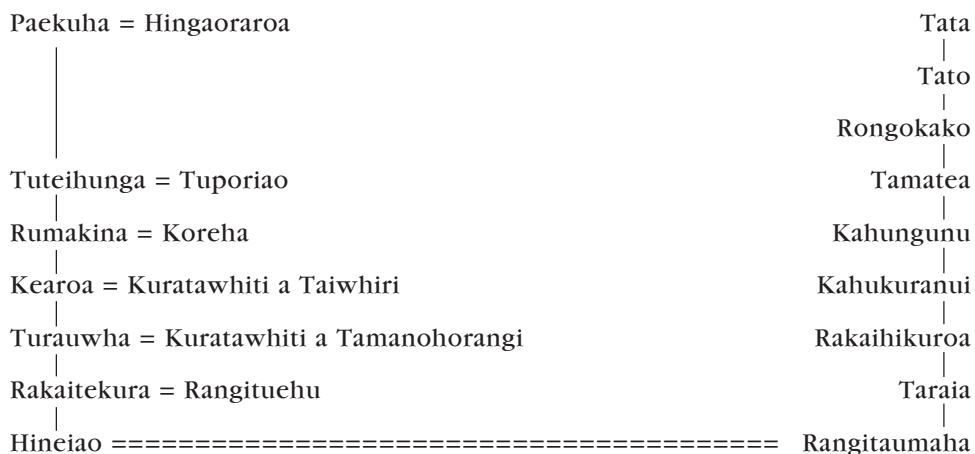
The second kaumatua was Hohaia Te Hoata, who was Ngati Hinepare. He was not raised in this area but learnt the history as an adult.<sup>18</sup> He was born in the Hokianga where his mother was a prisoner of the Ngapuhi. He went to Turanga and spent four years there, his father was Ngati Porou. After the Pakiaka fight

<sup>18</sup> Patrick Parsons, (pers.comm.)

(situated between Napier and Hastings) in 1857, he decided to come to Heretaunga. When he arrived he was told the history by the old people at Omarunui and given their mana.<sup>19</sup> His evidence was translated by Hamiora Mangakohia.<sup>20</sup>

<sup>19</sup> NMB 18, p.410, p.413.

<sup>20</sup> NMB 18, Omaha case, 30/7/1889, p.413.



He said that Turauwha and Taraia both came from Awanuiarangi and he had not heard the name of Awanuiarangi being given to either Turauwha or Taraia.

He:

*...had never heard of a hapu in Heretaunga being called by that name. Turauwha's hapu was Mabutapunui, called at present Ngati Mabu. Ngati Kahungunu was Taraia's hapu and his descendants are called by that name. The proper ancestor for this land [the Omaha block] is Turauwha who had pa on this land and on those outside of it ... if Ngati Awa had not been conquered by Taraia, Turauwha, and others they would have remained possessors of the land.*

Hohaia Hoata did not know how long Ngati Awa and Rangitane were disputing with Turauwha before they came to blows. He said that Turauwha was the first to live on this land having been born here, either at Mataotao or at Tuhirangi, as both pa belonged to his father, Kearoa, who had come here from Turanga and married Kuratawhiti I.<sup>21</sup>

<sup>21</sup> NMB 18, p.414.

Hohaia Hoata did not know who came with Kearoa from Turanga. Neither did he know who had built Otatara Pa. All he knew about it was that it had been occupied by Ngati Awa and Rangitane and it was attacked by Taraia and Turauwha. He described it as being a large pa on a large range and that the earthworks could still be seen. Ngati Awa and Rangitane were the first to occupy it. The land first belonged to Turauwha, and the Ngati Awa and Rangitane came and lived on it, so Turauwha fought them. Taraia came while Turauwha was besieging Otatara. Tini o Haere Te Kura who had come from the north in search of land came within Turauwha's boundaries and built pa so that Turauwha thought they were about to take his land. Even though they were a numerous people who had seven pa they were the first who were expelled from this land by Turauwha alone. The remnants of Tini o Haere Te Kura exist in the country between Whanganui and Taranaki. Turauwha did not have all the mana

of Heretaunga. His mana did not cross the Ngaruroro river. When Kearoa, Turauwha's father, arrived the Rangitane and Ngati Awa were living on that side of the river and they had the mana on that side. Hohaia Hoata did not know how long they had been living there.<sup>22</sup>

<sup>22</sup> NMB 18, p.415.

He said that the name Ngati Awa is not known in Heretaunga and there is no such hapu in Hawke's Bay. They are all living in Taranaki, the descendants of the remnants of people who were defeated by Turauwha and Taraia. Hohaia Hoata explained that Totara was the son of Koaupari and he had heard that Totara went from Heipipi to Turanga where he married Te Aomatarahi's daughter, Raumatani. Te Aomatarahi was a contemporary of Taraia's and came to Heretaunga with him. There are five or six generations between Koaupari and Turauwha according to the whakapapa.<sup>23</sup> Hohaia Hoata said Ngati Mahu and Ngai Turauwha lived together and that he could separate their land, although he did not know of any separating boundary.<sup>24</sup>

<sup>23</sup> See page 16 of this report.

<sup>24</sup> NMB 18, p.415.

Meihana Takihi was Ngati Hawea and Ngati Hori. He was born c.1812 and died in 1890, being buried at Pakowhai Pa where he had lived. After the battle at Pakake Pa (c.1824) he was taken to Waikato with his mother, Winipere Rotohenga, a daughter of Hawea's. His father, Tini Kirunga, was the younger brother of Karaitiana Takamoana. Meihana Takihi was one of William Colenso's native missionaries and a very religious, well trusted and intelligent man who was an authority on tribal history around Heretaunga. His ancestors did not live in the shadow of Otatara but at Te Hauke.<sup>25</sup> He said that Heretaunga was first possessed by Ngati Awa and Rangitane.<sup>26</sup> He added later that Ngati Koaupari also lived on the land then.<sup>27</sup> Hamiora Rangikohia conducted the case when Meihana Takihi gave the following evidence:

<sup>25</sup> Patrick Parsons. (Pers. comm.)

<sup>26</sup> NMB 19, p.77.

<sup>27</sup> NMB 19, p.147.

*Pakaumoana, Paretararoa and Turauwha were the chiefs of Otatara Pa. I heard it from my elders - Tabu a te Rangi was a tobunga and he handed down this story to his descendants. Taraia killed those chiefs and took their land. None escaped from Otatara Pa. Turauwha was captured. Can't say how old he was then.*<sup>28</sup>

<sup>28</sup> NMB 19, p.147.

The fourth witness Raniera Te Ahiko was highly regarded as a historian. He was born in the late eighteenth or early nineteenth century at Taumata-o-he pa which belonged to Te Uamairangi, principal chief of Ngati Te Upokoiri. His parents, Te Kere of Ngati Mahuika hapu of Ngati Kahungunu and Pungarehu of Ngati Uranga were living there under Te Uamairangi's mana. Raniera's life was shaped by his upbringing among the warlike Ngati Te Upokoiri. His intelligence and command of tribal history earned him respect and he lived among Ngati Te Upokoiri as their historian. In the 1860s he entered a highly productive and valuable period as an expert witness in the Native Land Court and with each succeeding case his reputation as a historian grew. Between 1884 and 1893 he was a witness for Ngati Te Upokoiri and related hapu in most of the Inland Patea hearings. Raniera was the principal witness in the Omahu case and in the judgement he was described as "a clear-headed witness, well acquainted with the history of this land". Anaru Te Wanikau said "Raniera had the best knowledge, his evidence was correct."<sup>29</sup>

<sup>29</sup> *The Dictionary of New Zealand Biography*, Vol II, pp. 513-4

Raniera Te Ahiko said:

*Taraia's conquest was over Awa and Koaupari. The land was Te Orotu's and Turauwha's. Heipipi was their pa. Otatara Pa was Koaupari's. Te*

*Orotu was Whatumamoa's father and Heipipi was his pa. Koaupari was an immigrant from Whakatane and Ohiwa. He arrived shortly before Taraia. Taraia and Koaupari were both driven from their homes. Koaupari squatted on Turauwha's land and that is why his people were slaughtered by Taraia.*

*I have not heard that descendants of Whatumamoa were killed by Koaupari. Last named took possession of the whole of the land and had pas all over it, but did not hear that Whatumamoa's mana ceased. He occupied Heipipi pa and that alone. After Koaupari was defeated Whatumamoa again took the land. Whatumamoa's pa at Heipipi was never taken as his god was too powerful for that to be done. When Koaupari was defeated Taraia and Turauwha lived again on this land..... When Taraia made his external boundary Turauwha's pa was Tubirangi within that boundary as given by me.<sup>30</sup>*

<sup>30</sup> NMB 19, pp 218-9.

Paora Kaiwhata (?b.-1892), (Ngati Hinepare and Ngati Mahu) was captured with his father when the Waikato tribes attacked Te Pakake pa at Ahuriri (Napier) in about 1824. They spent about 18 months in Waikato before being released. But instead of joining most of the Ngati Kahungunu at Nukutaurua, Mahia, they returned to their ancestral lands by Lake Oingo during 1824-5 thus keeping their 'fires of occupation alight'. Paora Kaiwhata learnt the history and customs of his people from his father. After the fighting at Te Pakiaka in 1857 when Te Hapuku was driven off the Heretaunga Plains Paora Kaiwhata worked in close co-operation with Tareha and Renata Kawepo. It was this unity which enabled them to keep some of their land intact during their lifetimes. Paora Kaiwhata played an important role in keeping Ngati Kahungunu on the side of the government, opposed the King Movement and fought against Te Kooti, but he did not serve the government blindly. He supported the Repudiation movement in 1873 and considered the influence of the Native Land Court to have been 'nothing but evil.'<sup>31</sup>

<sup>31</sup> *Dictionary of New Zealand Biography*, Vol.II, pp. 252-3.

He said that when Otatara was attacked Paretararoa was in the lower pa and Ngati Awa were in Hikurangi the upper pa although he did not know who was the chief of that pa.<sup>32</sup>

<sup>32</sup> NMB 19, p.408.

### **Modern Sources of Information about the Original Inhabitants.**

Patrick Parsons, a modern authority on Maori traditional history, says that he has established from the kaumatua in the Maori Land Court records that there were two big pa in Heretaunga at the same time: Heipipi, at Bay View, which was associated with the tangata whenua, Ngati Whatumamoa, and Otatara, at Taradale, which is generally associated with Ngati Awa. He understands the Ngati Awa to have been descendants of Toi Kairakau who had the pa, Kapu Te Rangi, at Ohiwa, Whakatane.<sup>33</sup> Toi's great (or great great) grandsons, Maruiwi and Koaupari 'fell out' with the people at Ohiwa and went off exploring and looking for somewhere else to live. Maruiwi's people were nearly all killed when they fell into Pokopoko ravine near Te Pohue as they were being pursued by the Tuwharetoa. But Maruiwi's son Pakaumoana, and a few warriors who had split off from the main party, 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.

<sup>33</sup> The archaeology of Kapu te Rangi is discussed in a later section.

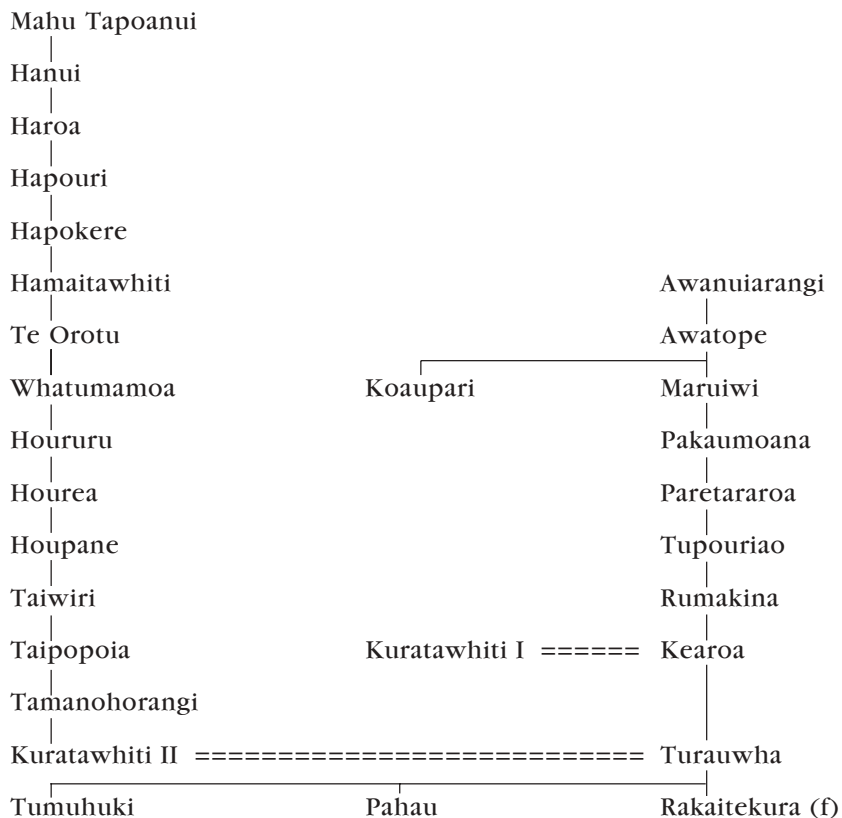
Koaupari was a fighting chief and the grandson of Awanuiarangi, but he was not able to establish himself anywhere until he reached Otatara. All the old people say he was the builder of the original Otatara Pa. The old people call him a squatter. He was not really a tangata whenua.<sup>34</sup> When Koaupari arrived with his people he found the Ngati Whatumamoā people occupying the land north of the old Ngaruroro river. They were descendants of Mahutapoanui, a great chief who lived at Waikaremoana. South of the Ngaruroro river were the Rangitane tribes who were descended from Toi and Whatonga. Through kinship with Ngati Whatumamoā, combined with strength of arms, Koaupari established himself at Otatara. When Pakaumoana, his nephew, married Hinetu, it was a union of Heipipi and Otatara. Their son Paretararoa became chief of Otatara. In his day, the pa site was located where the Redcliffe road metal quarry is. There was no mention of the upper pa Hikurangi at this time, which suggests it was built later.<sup>35</sup>

<sup>34</sup> Patrick Parsons - oral interview with Tipu Tareha.

<sup>35</sup> Patrick Parsons, *Taradale - the Maori History*, n.d. Typescript, p.1.

Patrick Parsons continues:

*There are several problems to do with the people who were present at Otatara when Taraia came down (from Turanga). In the Minute Books when the old people are talking about the fights they often say "When Taraia attacked Otatara he attacked Koaupari, he attacked Totara, he attacked Paretararoa." It seems the old people were simply naming the people they were taught were associated with Otatara, and that they were not necessarily all contemporary. Further generations - Rumakina and Kearoa - are not mentioned as being at Otatara when it was sacked. It is odd that the generations before are named and then two generations are missed out. It is possible when the old people say "Taraia attacked Koaupari", they are meaning he attacked Koaupari's descendants, because there are five or six generations between Koaupari and Turauwha.*





<sup>36</sup> Patrick Parsons, (Pers. comm.)

*Whatumamoa had the mana of these lands until Taraia's invasion. The Rangitane were here too, but it appears the Ngaruroro river was a boundary which separated the two groups, and as long as the two peoples stayed on their own sides of the river no quarrelling took place.*<sup>36</sup>

Patrick Parsons is not sure where Ngati Awa fit into the picture of the inhabitants of Heretaunga at the time of Taraia's invasion. He says:

<sup>37</sup> Patrick Parsons, (Pers. comm.)

*It seems to me that they were a small colony who were hanging in there grimly and who had intermarried with Whatumamoa. This is where Turauwha's rank came from. His mother was Whatumamoa and his father was Maruiwi, that is, Ngati Awa.*<sup>37</sup>

The history related by Nigel Hadfield, who is the chairman of the Waiohiki Marae, and belongs to the Ngati Parau and Ngati Tahuahi hapu, was obtained from his grandmother Ani Kanara Hadfield (Kawhe) who referred him to Patrick Parsons for additional information. Nigel also asked other kaumatua and read history books to add to his knowledge.

Ani Kanara said that Otatara and Hikurangi pa were built by a group of either Ngati Awa or Te Tini o Awa who came here because there was fighting with the Nga Puhī people in the Hokianga district. They were led by Te Koaupari. When they came here they discovered they already had some relatives living at Heipipi pa. Those people were the Whatumamoa. Also living in the area were the Rangitane and the Ngati Ira and other smaller tribes. The Ngati Awa and Whatumamoa joined together and pushed the Rangitane south of the old Ngaruroro river and the Rangitane built the pa Tanenuiarangi (at Clive, where Tucker's Wool Scour is).<sup>38</sup>

<sup>38</sup> Nigel Hadfield: Oral Interview by Tipu Tareha.

According to T.M.R. (Boy) Tomoana, a Waipatu elder who was interviewed in 1971, the original inhabitants of the Otatara area were the Ngati Hotu and Ngati Apa tribes. The former tribe is now non-existent and the Ngati Apa is reduced to a very small number.<sup>39</sup>

<sup>39</sup> Hawke's Bay Herald Tribune 14/7/71.

## **Published and Secondary Sources which Record the Original Inhabitants**

J.D.H. Buchanan collected a mass of information and several volumes of references to Maori place names in Hawke's Bay over a period of sixteen years. Unfortunately his early death in 1961 prevented him from completing his regional study, but the material was edited by David Simmons and it was published in 1973. J.D.H. Buchanan had gathered his information from the elders of the district, family genealogies, the Maori Land Court records, early survey maps and so on. He claimed that when the Kurahaupo people arrived:

*the main tribal groups... were: south of the Tukituki - the Ngai Tara; in Central Hawke's Bay and the Heretaunga plains - the Rangitane; and north of the Tukituki (sic) - Ngati Awa and Ngati Orotu. Ngati Awa were the people who built the great hill forts of Heipipi, at the mouth of the Esk, and Otatara, on the Redcliffe hills above the Waiohiki bridge. ... The Maruiwi (not to be confused with the Moriori of the Chatham Islands), were a tribe which grew up here, an offshoot of the Ngati Awa. They left the district under pressure from Ngati Kabungunu and appear to have gone north instead of south and after an unhappy generation or two, to*

<sup>40</sup> J.D.H. Buchanan, D.R. Simmons, (ed.) "The Maori History and Place Names of Hawke's Bay" 1973. p.3.

*have returned to meet annihilation near Te Pobue. Just before Ngati Kabungunu came south from Te Wairoa, another branch of the Takitimu peoples, the Ngati Ira, came to this part of the country.* <sup>40</sup>

*The hill above Redcliffe bridge on the north, now being quarried for road metal, was the site of one of the biggest pa in the country, and one which was one of the earliest constructed in Hawke's Bay. This was the famous Otatara, the stronghold of a vigorous branch of the pre-Kabungunu people, Te Tini o Awa.* <sup>41</sup>

<sup>41</sup> Buchanan, 1973 p.81.

Later in his history J.D.H. Buchanan says that when the Ngati Kahungunu established themselves in Hawke's Bay the people in possession at that time were the Ngati Awa, who occupied the enormous pa Otatara on the hills above the Waiohiki bridge, and the Rangitane who occupied the plains. <sup>42</sup>

<sup>42</sup> Buchanan, 1973, p.61.

J.M. McEwen was born in Rangitane territory in 1915. He had a distinguished career as a public servant and was Secretary of the Department of Maori and Island Affairs from 1963 to 1975. He has been a President of the Polynesian Society and has published various anthropological papers and a *Dictionary of the Niue Language*. He has been collecting Rangitane traditions since childhood and published *Rangitane: a Tribal History* in 1986. He writes from a Rangitane perspective.

He says there were several tribes making up the existing population when Taraia came. The Whatumamoia and Ngati Awa tribes were in the area of Petane and Ahuriri (Napier). In the Waiohiki (Taradale) area, there were apparently elements of Ngati Awa, Whatumamoia, and the Ngati Hotuwaipara branch of the Ngai Tara. The Rangitane occupied the Heretaunga plains, and inland towards Waipukurau and Takapau. He says that Otatara was in two sections - the upper part being known as Hikurangi. The occupants were again mixed elements of Ngati Awa and Whatumamoia as well as the Ngati Hotuwaipara hapu of Ngai Tara. The chiefs were Hikanui, Whatupounamu, Paretararoa and others.

W.T. Prentice who wrote the Maori history for J.G.Wilson's *History of Hawke's Bay* which was published in 1939 says:

*A writer in these days who attempts to write Maori history requires a good deal of courage, for he has a very difficult task ... The sources of first-hand information are almost extinct ... No continuous history of this district has yet been written ... I have not hesitated to use the writings of such well known men as Elsdon Best, Sir (sic) Percy Smith, J.A.Wilson, Harry Stowell and others and also have had access to the old Native Land Court records of the late Captain Blake, kept by Mr J.T.Blake of Hastings. As a quarter cast and a licensed interpreter I have had a close intercourse with the Maori people for 60 years and also some 40 years experience in Native Land Court work.* <sup>43</sup>

<sup>43</sup> Prentice in Wilson, 1976 p.20.

W.T.Prentice 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 Whatumamoia [who] came through to Hawke's Bay led by Chief Koau Pari (the cliff sbag) ... The Otatara pa covered about 80 - 100 acres. It was of the village type and consisted of two pas (sic) the upper one called Hikurangi and the lower one called Otatara. Heipipi reached its zenith when Tunui-a-Rangi was its*

*paramount chief. He was a very high tohunga as well as a great chief ...*  
The Otatara chief at that time was Paritararoa.<sup>44</sup>

<sup>44</sup> *ibid*, p.41.

He said that an inmate of Otatara when Taraia came to Heretaunga was a noted chief, Turauwha, although he was a child at the time.<sup>45</sup>

<sup>45</sup> *ibid*, p.43.

### **2.1.3 Two stories about Otatara prior to the arrival of the Ngati Kabungunu.**

These stories are collected from diverse sources and the arrangement does not follow the pattern established in the previous section. Different versions are juxtaposed to show the complexity and richness of the traditions and the difficulties involved in attempting to ascertain the 'true' story.

#### **The Story of Tupouriao and Tuteihonga.**

This story has several versions, and although only one is associated with Otatara, the people involved are linked with Otatara. The generations do not all correspond, the place where the events occurred is different from story to story and consequently it is difficult to establish the facts. It is possible that the people of the same name, but different generations and, or hapu are confused. The whakapapa on page 16 is relevant to this traditional story, as well as those given within this section.

William Colenso, when recording the traditions of the Maori says:

*Tawhera dwelt at large towns (pas) (sic) of his own called Matikotai and Porangabau. Porangabau is not the present Porangabau, but a place of the same name north of Table Cape.*<sup>46</sup>

<sup>46</sup> William Colenso, "Traditions of the Maori" *Transactions and Proceedings of the New Zealand Institute*, Vol. XIV, 1881, p.7.

<sup>47</sup> NMB 18. p.418.

Hohaia Te Hoata said that he did not know which people Tupouriao or Paretararoa belonged to. All that he knew was that Tupouriao was killed at Turanga by Porangahau.<sup>47</sup>

Henare Matua who lived at Porangahau and belonged to Ngati Kere, told the story of Tupouriao when he was giving evidence in the Waipawa case in April 1886.

*When Te Porangabau killed Tu Pouriau, his widow and people lamented his death, principally because there was no avenger of it. Tu Pouriau was killed at a pa called Rangihoua. They sent to Keroa (sic) and Kabukurunui to let them know of the death. They came to where his widow and people were mourning. After a description of the death Kabukuranui demanded Tuteibunga to be given to him as wife. She was the widow. She said, "after you have avenged the death we shall speak of our union as man and wife". They then attacked Te Porangabau's pa, killed him, and took his daughter, Tewe, (sic) prisoner. Rongouruao was Te Porangabau's right name. He took the other so as to conceal his identity with the person who killed Tu Pouriau. Kabukuranui then took Tuteibunga and returned to Turanga.*<sup>48</sup>

<sup>48</sup> Henare Matua in NMB 11, p. 200.

Patrick Parson's version of the story of Tupouriao is that Paretararoa's son Tupouriao married a noted beauty Tuteihonga and they had a son, Rumakina. When Tupouriao was killed by Porangahau Tuteihonga said she would only marry the man who avenged her husband's death. The Ngati Kahungunu chief,

Kahukuranui, from Mahia took up the challenge and Porangahau was killed. Rumakina went to Mahia with Tuteihonga and Kahukuranui, but kept in touch with his father's people at Otatara. His son, Kearoa, returned to Heretaunga and married Kuratawhiti, the principal chieftainess of Ngati Whatumamoa, so their son Turauwha was the offspring of the senior branch of Ngati Awa and Ngati Whatumamoa and had rank second to none. During Turauwha's time Otatara reached its zenith: he was overlord from the coast to the Kawekas; from the Ngaruroro to beyond the Esk river. He married his cousin, Kuratawhiti II of Ngati Whatumamoa, and they had two sons, Tumahuki and Pahau, and a daughter, Rakai te kura.<sup>49</sup>

<sup>49</sup> Patrick Parsons "Taradale - the Maori History" n.d. pp.1-2.

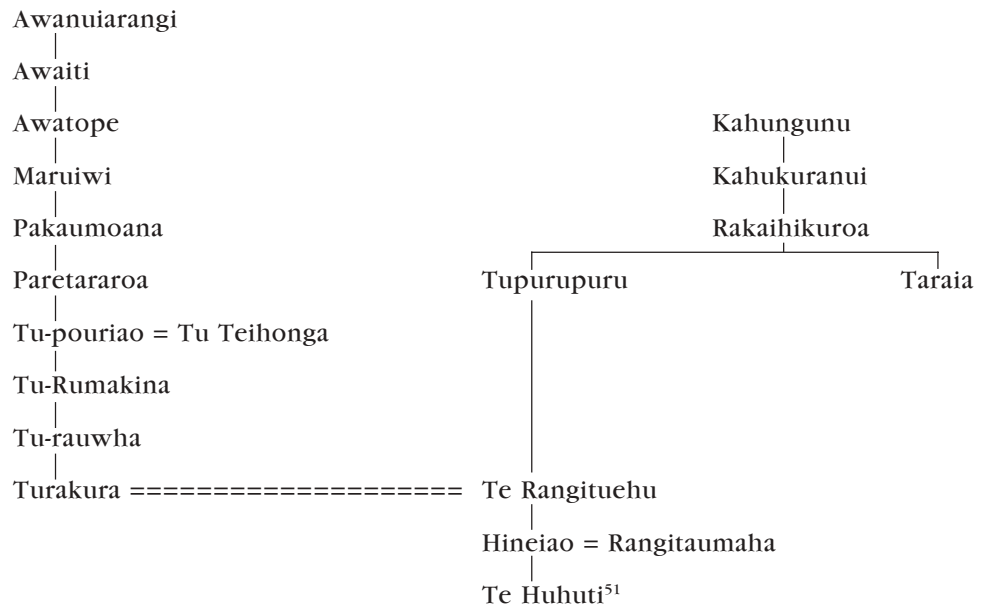
J.H.Mitchell, or Tiaki Hikawera Mitira, (1873-1945) wrote *Takitimu* which was published in 1944. The objective of the book was to preserve, for the benefit of future generations, the story of the migration from Hawaiiki, and the history of the New Zealand-born ancestors of the same tribe. It was written from the traditions and facts already recorded and from material gathered personally by the author and recorded for the first time in *Takitimu*. In his Introduction he comments:

*The Maori people differed so widely in versions of their history that it was found useless to call them together for discussion. Many times these meetings ended in uproar. It was found that only by encouragement could the Maori be prevailed upon to make a contribution and even then he had to tell history in his own way and without interruption. Under these circumstances I was forced to adopt the course of taking down different versions and deciding on their relative merits.*<sup>50</sup>

<sup>50</sup> Mitchell, 1944, p.8.

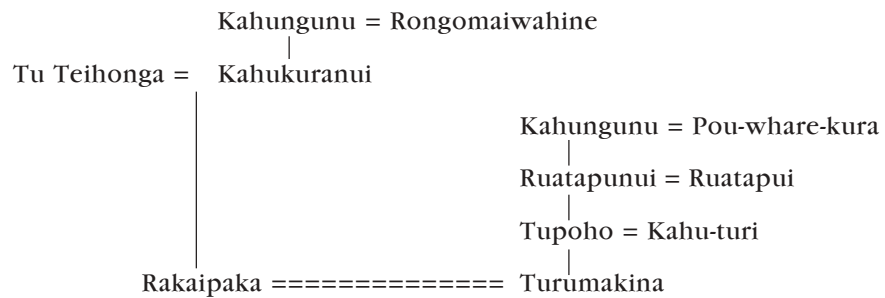
He gives a very different version of the story about Tuteihunga saying:

*Tu-pouriao, chief of the people and pa of O-tatara, near Taradale, was killed when he and his people fought against chief Te Porangabau and his warriors, of the district of the same name. On hearing of the death of Tu-pouriao, Kabukuranui resolved to make the long journey "if haply the beauteous but bereaved widow might consider him as a husband." Tu Teihonga was in the house of mourning and would remain there until the death of her former husband was avenged. Kabukuranui promised to lead his own, and the men of O-tatara against Te Porangabau - his taua (war party) was 250 strong. Porangabau was taken prisoner and returned to O-tatara where Tu Teihonga herself put him to death. She then married Kabukuranui. At that time Tu Teihonga had a daughter named Tu Rumakina by her first husband Tu-pouriao. This daughter became the mother of Tu Rauwha who was the chief of O-tatara pa when Taraia and his warriors captured it.*



<sup>51</sup> Mitchell, 1944, Whakapapa p.xi

Another whakapapa given by J.H. Mitchell includes a Tu-rumakina as being married to Tu Teihonga's son by Kahukuranui, Rakaipaka.



John White whose *History of the Maori* was published in 1889 amalgamates several different stories. He appears to have confused people from different generations because his version of this tradition is:

*Kabu-kura-nui (father of Rakai-te-biku-roa) after he had returned from Motu-o (Motubo) took Tu teihonga, who was a widow and woman of high rank, to wife. Taraia and Porangabau had avenged the death of her former husband who had been killed by the people of the Here-taonga district and the Kahungunu people were amalgamated with the Whatumama-moa in the second generation after the arrival of Takitumu from Hawaiiiki.*<sup>52</sup>

<sup>52</sup> John White, 1889, *The Ancient History of the Maori and Mythology and Traditions*, vol III, p. 122.

## Nga Whakatatara and Otatara.

The following tradition related by J.D.H. Buchanan needs to be discussed.

*The Whatumamao, or Ngati Mamoe people, who were in this part of the world well before Ngati Kahungunu, had two pa on Fernhill, Puketapu and Pukehou. Ngati Ira, under Te Whakumu, were then in possession of Otatara. Tara, from Cape Kidnappers, invited Ngati Mamoe to join in an attack on Otatara. Te Whakuma learnt of their intentions and was prepared for the attack. He divided his forces into two. The fire was to burn in two heaps, as he put it. He built an underground passage so that men could come and go from the pa unobserved by the enemy and so that*

*he was able to keep his two detachments in contact. After besieging the pa for several days, Ngati Mamoe had to bring up food supplies. Ngati Ira ambushed the carrying party and diverted the enemy stores to their own use. Shortage of food compelled Ngati Mamoe to withdraw to Puketapu where they were besieged in their turn by Te Whakuma. Two warriors, Tamanubiri from Pukehou and Koura from Puketapu sallied forth offering single combat. Tamanubiri soon found he had taken on more than he could cope with and called Koura to withdraw with him. Koura preferred to fight to the death and both warriors were killed. Te Whakuma offered to spare Ngati Mamoe on condition that they left Heretaunga and did not return.*<sup>53</sup>

<sup>53</sup> Buchanan, 1973, p.87.

<sup>54</sup> Elsdon Best, "The Land of Tara" in *Journal of the Polynesian Society*, vol 27, pp.48-54

There is a similar story in "The Land of Tara,"<sup>54</sup> but Best says:

*So the party of Te-Whakumu came away to Heretaunga and constructed Nga Whakatatara, a pa situated just across the river from the Pa-whakairo (near Taradale). In the year 1853 the fosses of that pa (fortified village) were still extant.<sup>55</sup> ...The pa of Nga Whakatatara is known as Otatara locally.*<sup>56</sup>

<sup>55</sup> *ibid*, p.48

<sup>56</sup> *ibid*, p.53

In *The Pa Maori* Best revised this statement and said: "It seems improbable that Otatara was the same as Nga Whakatatara, the place mentioned in the following tradition:" He then recounts the story as told by Buchanan.

J. M. McEwen says that:

*Te Whakumu settled near Hastings, where he and his people built a large pa called Ngawhakatatara on the left bank of the Tukituki about eight kilometres below Patangata. Best "Land of Tara" has assumed that this pa was the same as Otatara, near Waiobiki, which was attacked by Taraia and Te Aomatarahi, but it is quite a different pa, some distance away from Otatara.*<sup>57</sup>

<sup>57</sup> J.M. McEwen, *Rangitane: a Tribal History*, 1986, pp. 70-1.

J.H.McEwen says there were three migrations from Hawke's Bay to the Wairarapa within a short space of time, those of Te Rangitawhanga, Mahanga and Te Whakumu, and it is evident that the incidents which occurred during the migrations have been confused, and that Best assumed that Te Whakumu's heke was later than Te Rangitawhanga's, which does not seem to be correct.<sup>58</sup>

<sup>58</sup> *ibid*.

It appears that Elsdon Best's "Land of Tara" may be of dubious use when attempting to establish the traditional history of Otatara, but unfortunately his misconceptions have been repeated in other works.<sup>59</sup>

## **2.1.4 The Arrival of Ngati Kabungunu in Heretaunga**

### **Ngati Kahungunu leave Turanga**

In her evidence to the Maori Land Court Wiramina Ngahuka said:

*Taraia I came from Turanga. [Gisborne] He left that place on account of the death of Tupurupuru, his younger brother. He was driven away by Rakaipaka. His children were here and had intermarried with Turauwha's descendants. Those are all the reasons that I know of. He had laid claim to the mouth of Ngaruroro before he left Turanga. That was another reason. When Totara went from here (Heipipi) to Nukutaurua*

<sup>59</sup> cf. Mark Allen "Warfare and Economic Power in Simple Chiefdoms: the Development of Fortified Villages and Polities in Mid-Hawke's Bay, New Zealand" - a dissertation ... for the Degree Doctor of Philosophy in Anthropology, 1994, UCLA, p.125.

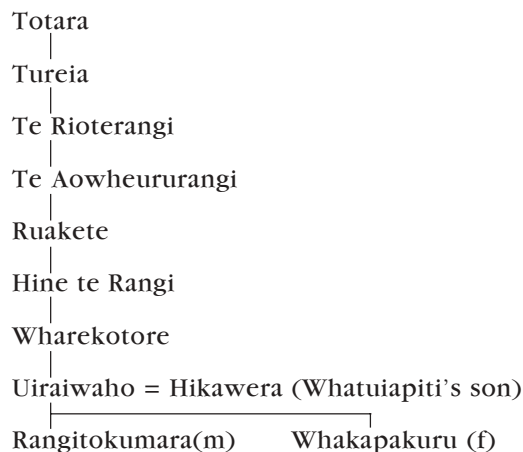
*(Mabia) and had arrived there, Rakaibikuroa and his children asked him what sort of place Heretaunga was. Totara said there was no place like it for abundance of food. Places where sweet food are grown are Wanganui a Roto and Ngaruroro, he said. Taraia I, a son of Rakaibikuroa, then said he would become possessed of Ngaruroro as his food vessel. Taraia I then came to this district. He fought on his way at Waikoao. The Heipipi people went out against him and he captured some. I heard Taraia attacked Heipipi at the other end of Waiobinganga stream near Tangoio - on this side of it. He next attacked Otatara and fought Ngati Awa and Rangitane. Ngati Awa were defeated. Taraia joined Turauwha in fighting them. Turauwha's people were not Ngati Awa, nor were Rangitane.<sup>60</sup>*

<sup>60</sup> NMB 18, p.316

Hohaia Hoata said :

*Taraia I had his permanent residence at Turanga. I heard when he lived there that he had a fight and Tupurupuru was killed. He was Taraia's younger brother. Rakaipaka killed him ... After that Rakaibikuroa went to Nukutaurua with Taraia and all their people. They were there a long time. I know a man named Totara. His pa was Heipipi, the place from which he went to Turanga, as a chief, and not as a prisoner. He went on a visit.<sup>61</sup>*

<sup>61</sup> NMB 18, p.405



*Taraia and Totara lived together at Nukutaurua and fought with the people there, Kahuparoro and others ... The fight was about the bones of Tupurupuru which had been brought to that place by Kahuparoro from Turanga.<sup>62</sup>*

<sup>62</sup> NMB 18, p.406

### **The Story of the Twins Tarakiuta and Tarakitai**

John White says the reason Ngati Kahungunu left Turanga was because Rakai-te-hiku-roa murdered the twins of his sister Rongo-mai-tara and her husband Kahu-tapere. Rakai-te-hiku-roa was annoyed that the twins were being given delicacies which he thought his son, Tu-purupuru, should be given. A battle resulted, and Tupurupuru was killed, as well as many others. Later his bones were made into fish-hooks, so war was declared to avenge the insult. Rakai-te-hiku-roa and his people moved south, fighting with the people of Wairoa and killing many then they moved on again to Arapaoanui where another battle took place.<sup>63</sup>

<sup>63</sup> John White, 1889, p.122.

Leo Fowler tells the story of the twins Tarakiuta and Tarakitai who were murdered by Rakaikuroa.

*Rakaikuroa considered himself to be a very important chief and he was very jealous of his mana. He occupied a pa near Patutahi. It was part of a complex of four pa, the other three being occupied by his sons. They were:*

*Pukepoto occupied by Rakaikuroa*

*Kakarikitaui occupied by Tupurupuru*

*Pakakariki occupied by Rewa*

*Upokokakariki occupied by Taraia.*

*There are several versions of this story but the common pattern remains the same. Rakaikuroa considered the mana of that area belonged to him and would pass, in due course, to his eldest son, Tupurupuru. Mana had its perquisites as well as its less tangible flow of gifts from lesser persons within the orbit of that mana. These took the form of baskets of food, occasionally greenstone or other semi-valuable artifacts, toys and so on. Much to Rakaikuroa's disgust and indignation there came a time when the flow of gifts towards him and his son Tupurupuru slackened and to make matters worse it came to his notice that an increasing flow was going to his nephews the twin sons of a chief named Kabutapere, who was Rakaikuroa's cousin. Rakai visited his cousin and suggested he take steps to restore the staus quo.*

*Kabutapere however saw nothing wrong with the growing popularity of his twin sons [which arose from] their fame as top spinners....*

*Rakaikuroa ... visited Kabutapere's pa and saw the twins practising with their tops. Awaiting a suitable opportunity he deflected the course of a top with his foot so that it spun into a kumara pit. When the twins followed it to retrieve it Rakaikuroa slew them and pulled the roof of the pit in on top of them.*

*...when the twins were found to be missing Kabutapere called in his tobunga [who] sent up a kite with suitable incantations. It flew across the valley and there remained motionless over a house in Pukepoto Pa. Kabutapere and his associates were satisfied that this was incontrovertible evidence that Rakaikuroa was the perpetrator of the murder and they set out with a war party to obtain revenge.*

*On their way to invest the pa the avenging forces encountered Tupurupuru, Rakaikuroa's eldest son. He was killed out of hand. Outside the palisades of Rakaikuroa's pa the beseigers set up a tall and springy kabikatea pole; from it was suspended the luckless Tupurupuru with a kite tied across his sboulders and he was swung backward and forward against the palisades by the vengeful Kabutapere. Rakaikuroa endeavoured to catch hold of the swinging corpse to recover the body of his son, but each time he tried the body was hauled away by Kabutapere.*

*There is a Wairoa story that his body was made into a fish-hook by one Kabuparoro and this led to the slaughter of that fisherman and his people by Rakaikuroa.*



*Rakaibikuroa's deed had results exactly opposite to those he intended. Instead of consolidating the mana of his son Tupurupuru it brought disaster to all his family and caused the second great emigration of the Ngati Kabungunu people the first having been that of Rakaipaka. Rakaipaka was driven out of the district. He went first to Mahia where he had many troubles, including his battle with Kabuparoro. From Mahia he went to Wairoa and had more disputes, thence to Aburiri and settled finally at Heretaunga.*<sup>64</sup>

<sup>64</sup> Leo Fowler *Te Mana o Turanga* 1974, pp.18-19.

## **Taraia's First Appearance in Heretaunga**

Hohaia Hoata said that:

*When Taraia and others left Nukutaurua they went and lived at Wairoa. Taraia killed no one there. He went there and the major part of his people remained there. When Taraia came to Arapaonui with some of his people he had a fight there. Taraia's party then went to Heipipi. Taraia had been informed by Totara that a very powerful chief named Tunui was there, and Taraia thought that he would try conclusions with him. They saw some people come out of the pa, but they were protected by the mana of Tunui from being seized, (from the spell of their chief being over them), and so none were taken. Ngati Whatumamoia held that pa and Tunui was their chief. Taraia's people then went to Otatara. Turauwha and his people were besieging it. His relations were Rangituehu, and Rangitaumaha, with him. When Taraia saw these children of his, his heart was glad. He came from Nukutaurua because he knew these children of his were here. He joined the attacking party and Otatara was taken by the united forces of Turauwha and Taraia. Ngati Awa and Rangitane were defeated. I heard that there were two pas (sic) at Otatara - one above and one below. Otatara was the name of the lower one and Hikurangi the name of the upper. Ngati Awa after the defeat went to the other side of Ngaruroro and so did Rangitane.*<sup>65</sup>

<sup>65</sup> NMB 18, p.407.

*Rangitaumaha and Rangituehu, I have said, were with Turauwha besieging Otatara Pa, before Taraia's arrival in Heretaunga. They came from Turanga after the death of Tupurupuru. Their companions I was not informed of... Rangituehu was angry because of an insult from his father Taraia (sic) and he came away. Rangitaumaha followed him. One came to Heretaunga. He (Rangituehu) married Rakaitekura at Mataotao pa at Tubirangi. They were looking out for wives as news had reached them of Turauwha's daughter. Don't know how long it was before Rangitaumaha followed Rangituehu. Former married the daughter of the latter.*<sup>66</sup>

<sup>66</sup> NMB 18, p.418.

Meihana Takihi asserted that:

*The people of Wairoa killed and ate Tupurupuru and Taraia arrived there when they were feasting on him. Don't know who brought his remains, but heard it was some of the people of Wairoa, from Turanga. Otatara was the only pa captured when Heretaunga was taken by Taraia. Otatara pa was not mentioned in the waiata I gave, as its capture was well known. Rakaiweriweri was introduced because he turned on Taraia as a traitor. When Otatara pa was captured and the people killed Taraia laid down his boundary ... Taraia's mana remained within these boundaries.*<sup>67</sup>

<sup>67</sup> NMB 19, pp.149-150.

<sup>68</sup> NMB 19, p.149.

*Koaopari's pa during the Otatara fight, was Heipipi. It was not attacked as Taraia made peace with Tunui. The right of Koaopari to Heipipi did not cease because of the peace made. Taraia took the mana of the land. He took Totara the son of Koaopari to Wairoa and that is how he got the mana I refer to. He did not go as a prisoner, but as a chief. If Raniera Te Abiko said Koaopari was killed, defeated, at Otatara, I say he was wrong. Ngati Awa was defeated at Otatara. They were under Turauwha and Whatumamoa.*<sup>68</sup>

Meihana Takihi described Taraia's conquest as a slaughter :

<sup>69</sup> NMB 19, pp. 79-80.

*Otatara Pa was taken when Taraia made his conquest. Paretararoa, Pakaumoana, and others, were the chiefs who were killed. Turauwha was made prisoner. In a battle, a few would be killed, but in a pa there would be great slaughter of men, women and children. Did not hear that there was any escape from that pa. I heard those who were not killed were drowned. ...*<sup>69</sup>

Paora Kaiwhata said in the Omahu case that he had heard the story of Taraia given in the court and some parts of it were correct and some wrong.

*What is wrong is the statement that Rangitaumaha and Rangituehu came at different times: they came together with Taraia and Rakaibikuroa - Tawhao and Rua-tekuri also came with them. When Taraia came from Nukutaurua he arrived at Wairoa where the two migrations joined. Ngai Tamawahine joined them (Taraia's people). They asked the inhabitants for canoes but were refused. The strangers decoyed them by means of a naked woman, Hinekura, and killed them ... Rakaibikuroa stayed at Wairoa with the main body. Ngai Tamawahine came with Taraia.*

<sup>70</sup> NMB 19, p.408.

*The people of Arapaoanui went out to fight Taraia .. and Rakaumoari was killed, his people defeated. After that Taraia came to Te Uku. Hinekatorangi, the daughter of Tunui, who was washing clothes there, was killed, and the party went on to Heipipi on this side of Petane. At night it was arranged that all the people who had black mats should go to the beach and look like a whale, while the rest lay in ambush. In the morning the people of the place, seeing the black object in the water went out of their pa and approaching the ambush, were captured. Tunui was seen by Taraia in a karaka grove - he asked him if it was he and asked him to approach and peace was made.*<sup>70</sup>

*Taraia asked Tunui if there were any pawa (muttonfish) at his place but was answered in the negative. He was told however that they could be found at the Kidnappers. Taraia wanted some then as he was hungry. He and his war-party went to the mouth of the river at Keteketerau, near Petane, but a former entrance of the harbour. Taraia arriving there Tunui went for his taniwha (Ruamano) and got the muttonfish. Taraia and his party went to Otatara where a party came with 140 kits of the fish and being the people of Tunui. (sic). They were consumed at one meal and Puaro a Taraia was then the name of that place. Otatara was then attacked in which were Ngati Awa (in Hikurangi the upper pa) and Paretararoa was in the lower pa. Don't know who was the chief of the upper pa. The people of that part came down to those in the lower to assist*

<sup>71</sup> NMB 19, p.409.

*them against Taraia. During the night an ambushade was set against the upper part and it was taken the next day. The survivors fled to Taranaki. The lower pa of Paretararoa was not taken but peace was made with it and the occupants were saved. Te Aomatarahi then took Totara prisoner. Taraia then returned to Wairoa taking the prisoner with him.*<sup>71</sup>

J.D.H. Buchanan says that Taraia's party had its first setback at Heipipi, the Maruiwi pa on the hills at the mouth of the Esk river.

*Taraia realised that he was not strong enough to take the pa by storm and resorted to stratagem. He made a number of men cover themselves with dark cloaks and at first light in the morning lie on the beach or wallow in the shallows. The people of Heipipi took them for a stranded shoal of black fish and came streaming down to 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 tobunga 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, probably, that a stalemate was reached, an armistice agreed to, and Ngati Kabungunu allowed to proceed unmolested.*

<sup>72</sup> Buchanan, 1973, pp.9-11.

*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.*<sup>72</sup>

The story which W.T.Prentice gives in the *History of Hawkes Bay* is that after Taraia had made peace with Tunui at Heipipi, he and his party proceeded on their way to attack the huge pa at Otatara.

*When he arrived there he camped before the pa and a fishing party brought him seventy kits of the mutton fish for which he longed. It is stated they were consumed in one meal. Taraia now 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 to them his fresh plans of attack. The main body was to make a frontal attack again, and when the defenders of the upper pa 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 aided 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 defenders. An inmate of the pa, though a child at the time, was a noted chief named Turauwha.*<sup>73</sup>

<sup>73</sup> Prentice, in Wilson, 1976, p.43.

John White said:

*Rakai-te-biku-roa and his followers went on again to the pas (sic) Whakaari, Tauranga and Heipipi near Ta-ngoio, the commanders of which were Tau-tu and Tunui. While they were there a man called Totara arrived from Here-taonga(sic) and boasted of the abundance of food procured in his district. A chief called Ta-wao (sic) remarked "Te Whanganui o rotu so celebrated for its shell fish shall be the mara (garden) of Ta-wao." Taraia remarked "Ngaruroro celebrated for its fish, kabawai, shall be the ipu (calabash or bowl) of Taraia." Rakai-te-biku-roa and party went to the mouth of the Ngaruroro stream and drove Hatupuna, Awa-nui-a-rangi and Whatumamoa, and their people off the land and captured their principal pa called O-tatara, (Redcliffe near Taradale).<sup>74</sup>*

<sup>74</sup> John White, 1889, Vol.III. p.122.

S. Percy Smith adds some more details which further complicate the story. He supplies a whakapapa given to him by Judge McKay to authenticate his version. He says his informant, Henare Pohio, the descendant of Tunui-a-rangi had told him that :

*...the people of Heipipi were watching the men who went down to the beach to collect the 'seals' lying in the breakers when they saw Taraia's warriors rise up and start killing their friends and relatives. They gave a great shout and a messenger was despatched to their chief and tobunga, Tunui-a-rangi who was gifted with wonderful powers of makutu or sorcery. He was lying in a little cave ... but came forth and called his atua which caused flames to start up in front of the pursuers and blast them, thus stopping the pursuit and by which many of them were burnt up. Whatever may have been the real cause of Taraia's defeat the fact remains that he abandoned the attempt to take Heipipi and travelled southward until he came to the Tutaekuri a few miles up which river he found Te-Tini-o-Awa and the Maru-iwi tribes living in immense pas (sic) the remains of which are still to be seen at Otarata (sic) and other places. Taraia and his friends attacked the upper pa and took it and then made peace with those living in the lower pa.<sup>75</sup>*

<sup>75</sup> S Percy Smith "The Occupation of the Wairarapa" in *JPS* XII p.155.

S. Percy Smith says that:

*It is not easy to fix the date of Taraia's and Rakaihikuroa's invasion of Heretaunga as the genealogical tables exhibit great discrepancies through (I think) the deeds of one Taraia having been confounded with those of another man of the same name. But it was probably about 16 or 17 generations ago, say about the years 1500 to 1525.<sup>76</sup>*

<sup>76</sup> *ibid*, pp.153-7.

The following Whakapapa was supplied to S. Percy Smith by Judge McKay

Tangata whenua lines

Ngati Kahungunu lines

<sup>77</sup> Smith notes "Orotu is the ancestor who gave his (or her?) name to Te Whanganui o Orotu."

<sup>78</sup> Smith notes "This is Tunuiorangi priest and chief of Heipipi."

<sup>79</sup> Smith notes "It was in the days of Paretararoa that Taraia attacked TeTini o Awa at Heipipi etc."

<sup>80</sup> Smith notes "It is said that in the times of this Taraia Heretaunga was conquered which cannot possibly be reconciled with the facts stated in 55& 56."

<sup>81</sup> Both these chiefs died at Heretaunga, at the end of the 19th century, at a considerable age.



This is an example of the difficulties involved with using whakapapa. For some reason S. Percy Smith has not given Taraia's descent from Kahungunu, but an inferior line as being the Ngati Kahungunu line. Taraia, who is crucial in the history of Ngati Kahungunu, is ancestor-less. This appears to indicate that S. Percy Smith's informants did not credit Taraia with quite the mana that the informants from Heretaunga have given him.

**2.1.5 The Consolidation of Ngati Kahungunu's mana in Heretaunga**

**Conquest**

The 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. The proverb "The land is Turauwha's but the mana is Taraia's" which was extensively quoted in the nineteenth century demonstrates the complexity of the political situation in Heretaunga from the time of the arrival of Taraia and his people.

As Patrick Parsons says:

*Taraia's second bloodless attack on Otatara Pa displaced the high chief Turauwha and his two hapu: Ngati Awa and Ngati Whatumamoa. He assumed the mana of the territories owned by these two sub-tribes. Various of Taraia's generals, who were also his relatives, were allotted certain territories where it was their task to subdue the tangata whenua. These places became the areas of settlement under Taraia's mana. Certain lands Taraia reserved for himself. Te Aomatarabi drove the Rangitane from the land on the coastal side of the Tukituki rivers and was rewarded with the lands he had conquered as far south as Akitio. Taraia settled the issue of his father's first marriage Te Hika a Papauma between the Tukituki and the old Ngaruroro rivers and his own hapu Te Hika a Ruaraubanga on the land north of the Ngaruroro as far as Te Waiobinganga (Esk) which included Te Whanganui a Orotu.<sup>82</sup>*

<sup>82</sup> Patrick Parsons "WAI 119 Historical Report for the Waitangi Tribunal: the Mohaka Purchase and the Lower Mohaka River", July 1991, p.2.

*S Percy Smith said that after the Otatara fight Ngati Kabungunu had secured a footing in the rich district of Here-taunga and they sent back to Wairoa for the women and children and the warriors who had been left behind. They came in several canoes and after a fight with the tangata whenua at Arapaoanui they proceeded up the Tutaekuri river as far as the pa of Te Tini o Awa. This latter people on seeing the numbers in his canoes imagined that Taraia had returned with a stronger force for the purposes of exterminating them. The Maru-iwi people fled northward eventually reaching Poverty Bay from whence they moved over the mountains to Opotiki thence to Te Wai-mana river, where they settled for a time but were eventually driven out by Ngati Awa and migrated up the Tangi-taiki Valley, down the Waipunga and finally disappeared as a tribe near the place called Te Pohue, on the Napier-Taupo road, disappearing as the old song says down a deep chasm as they fled in the dark.<sup>83</sup>*

<sup>83</sup> JPS, Vol. XII, p.155.

[Patrick Parsons' comment is that the Maruiwi perished at Te Pohue generations before Taraia was born.]<sup>84</sup>

<sup>84</sup> Patrick Parsons, (pers. comm.)

S. Percy Smith continued that the other group at Otatara, Te Tini o Awa, were equally alarmed at Taraia's approach and they abandoned their pa and fled for safety to the impenetrable forests of Tamaki, where they settled for a time with Te Tini-o-Ruatamore who then occupied the numerous pa east of Dannevirke. They were found dwelling there later by the Rangitane and were driven south towards Wairarapa.<sup>85</sup>

<sup>85</sup> JPS, Vol.XII, pp.155-6.

Paora Kaiwhata said that after peace was made with Otatara, Taraia returned to Wairoa taking the prisoner Totara with him.

*From Wairoa he came here with the main body of his people. They came by sea to Whakaari. Totara went in the morning up a hill to view Heretaunga his own place. On his return he saw an oven full of dogs had been eaten. A foot only was left for his share and he cried. That made him leave his captor. He got into the canoe in which Taraia was and lay at the bottom. On arrival at Hukarere he said to Taraia "go straight for Matariki" and the rest of the canoes followed. When before the mouth of the Ngaruroro Taraia turned in there but the rest went on to Tukituki thinking it was Ngaruroro. Taraia who had entered Ngaruroro, found the people had made a mistake. Taraia asked Totara "what forest is that" and*

*was told it was Raukawa. Taraia said that that would be his drinking vessel, (Te Ipo a Taraia). On landing he called the place, also, by the same name. By the time the other canoes came up he had ... taken possession of the land and the rest of the party remained on the other side south of Ngaruroro towards Tukituki. Thus Taraia got the mana of the land at Ngaruroro. No one was at Otatara Pa this time for the people had fled on seeing him, including Turauwha. They fled to Puketitiri. Taraia took possession of the land from Tangoio to Petane and on to Te Ibo o te Rei, Te Whanga, Otatara, Tutaekuri and Ngaruroro. From Tangoio to Whareponga was occupied by Te Hika a Hineterangi. From there to Te Wairoaiti, Maraetara, Tamuretahi and Waikokopu was occupied by Te Hika te Oruarauwhanga. From Kobuturoa to Obingaora, Poraiti, Oburau, Kirikiri o Tamaki and Te Puninga was occupied by the children of Rakaibikuroa (Aitanga Rakaibikuroa). From there to Te Umuroimata, Otatara, Tutaekuri and across to Upokobina was occupied by Hika a Papauma and other hapus.(sic) The people descended from Kabungunu and Tamatea are occupying all these lands now as far as Wairarapa.<sup>86</sup>*

<sup>86</sup> NMB19, p.410.

*After Taraia had been living at the mouth of the Ngaruroro for some time he went to Wairoa and brought with him the people he had previously left there and took them to live at the mouth of the Ngaruroro. He went to his own residence. Taraia and Te Aomatarahi then fought Ngati Awa and Rangitane, and Taraia stopped slaughtering them at Ruahine. Te Aomatarahi stopped doing so at Akitio ... Taraia then built Te Kaubanga pa on the south side of Ngaruroro, and lived there. The pa called Tabunamoa was built by Rangitawhiao. Taraia lived in that pa also. Raupare was the name of Taraia's daughter at that time.<sup>87</sup>*

<sup>87</sup> NMB 18, p.407.

W.T. Prentice said:

*Taraia now left his party and returned to the main body at Wairoa. He had been accompanied on this expedition by the chiefs Ruatekuri, Te Aomatarahi, Rangitawhiao and Rangitaumaha. The man, Totara, who had visited them at Whakaari, was taken prisoner to Wairoa by Te Aomatarahi. Taraia now prepared his main party for a move to Heretaunga. With Totara acting as guide, they went to the opening of the Ngaruroro river.... Later, Taraia and his party proceeded further up the river and landed at Pakowhai.<sup>88</sup>*

<sup>88</sup> McEwan, 1986, p.42.

Buchanan said that Taraia allied himself with Ngati Awa rather than with Rangitane. He established himself first towards the mouth of the Ngaruroro which then flowed into the Ahuriri lagoon. Later on, when Rangitane had been pushed south, he occupied their pa, Tanenuiarangi, at Whakatu.<sup>89</sup>

<sup>89</sup> Buchanan, 1973, p.10.

### *The Capture of Rangikoea*

Meihana Takahi said:

*After Otatara, Taraia went to Wairoa and came back by canoe to Ngaruroro. He came with Te Aomatarahi, Rongomaipureiora, Rakaibikuroa and others. When he came the second time, he lived at the mouth of Ngaruroro. They caught plenty of kahawai and some people went to cut stakes to build fish-drying stages. The Rangitane caught and killed some of them and took others, including Rangikoea, Taraia's son,*

<sup>90</sup> NMB 19, pp.78-80.

*as prisoners. Taraia went after the Rangitane to Waitabora. They heard Rangikobeia repeating an incantation and so they charged the Rangitane and killed them right into the bush. ...The fugitives ran on and went over to Kapiti and to Whakatu (Nelson).<sup>90</sup>*

<sup>91</sup> NMB 19, p.81.

*The whole of the land from the time of the Otatara fight to that of Waitabora, became Taraia's, Te Aomatarabi's and Tumapubia's. Ngaruroro was the boundary of Taraia. The other side of Ngaruroro on to Tukituki and beyond it belonged to Hikapapauma. His possession extended to Raukawa. South of Tukituki became Te Aomatarabi's and Tumapubia's from Tukituki to Waimarama. ... Rangitaumaha was present at these fights. I mean at Otatara and Waitabora fights. He was on Taraia's side. After these fights he and his father lived at Tabunamoa near Waiohiki on this side of Otatara. They built these pas after their arrival.<sup>91</sup>*

Henare Matua's version of the story of the capture of Rangikoheia is:

<sup>92</sup> Buchanan, 1973 p.102 from Raukautatahi Case, NMB 14, p.14.

*The fugitives (of Rangitane) from Otatara fled to Waitabora and were followed up. Taraia's party was defeated and Rangikobeia, the son of Taraia, was taken prisoner. The Rangitane were followed to Poukawa and Rangikobeia was released.<sup>92</sup>*

Hohaia Hoata said :

*Taraia crossed the Ngaruroro and lived at Tarabanga. While there Ngati Awa and Rangitane attacked him and he was defeated - his son Rangikobeia being taken captive. Taraia then followed the captors ... and in the morning attacked them and defeating the enemy followed them up and killed Awanui, Pakipaki, and Omoho certain chiefs. Taraia stopped and returned to the north of Ngaruroro and lived there. His son was recovered from the enemy.*

### *Rangituehu and Rakaitekura*

Paora Kaiwhata said that the pa:

<sup>93</sup> NMB 19, pp.410 -11.

*Taraia had in Heretaunga were Tabunamoa and ... Takutatoterangi, they were just outside Tareha's pa Waiohiki. Taraia built a house in Tabunamoa pa. Turauwha's people fled with him to Puketitiri, I said. They had fires in winter only and had birds, but in summer were in a state of starvation. This made them determine to return to where they had fled from. They came to Poraiti and found it occupied by Taraia's people. Turauwha was with them. They lived in a state of hunger. Taraia seeing their state took Rangituehu his son (sic) to Turauwha and said take this child and bring him up to be a chief over you. .... After the gift of Rangituehu to Turauwha he was banded to Rakaitekura (Turauwha's daughter) to take charge of. They were married and Hineiao was their child (daughter). Hineiao married Rangitaumaha, son of Taraia I.<sup>93</sup>*

The version that Meihana Takihi gives is that when Turauwha was captured 'and tied' ,

*Taraia gave Rangituehu to Turauwha to bring up. He married the young man to his daughter. That is how I know that Turauwha had children.*



*Rakaitekura was his daughter. Turauwha was the only man saved as far as I heard.*<sup>94</sup>

<sup>94</sup> NMB 19, p.147.

Hohaia said that at the time Rakaitekura, the daughter of Turauwha, married Rangituehu there was no trouble, nor in Hineiao's time down to Hikawera. From Turauwha to Hineiao there was no trouble no one was killed. People were killed in the time of Tuturu and Rangikamungu. Taraia's conquest was over and Rakaitekura married Rangituehu the son of Tupurupuru.<sup>95</sup> Rangituehu took part in the Otatara fight. If Ngati Awa had not been conquered by Taraia and others they would have remained possessors of the land. Rangituehu had no right of his own to the land through conquest, but only through his marriage with Rakaitekura, (who was Turauwha's daughter).<sup>96</sup>

<sup>95</sup> NMB 19, pp.217-9.

<sup>96</sup> NMB 18, p.410.

J.H. Mitchell says that for fourteen generations after the conquest of Otatara the years tell of:

*tragedy and feast but never a tinge of alien blood to break the purity that flowed from the fountain head of the unfoiled victor of the plains, Taraia.*

*It came to pass that Te Rangi-tuehu, the son of Tupurupuru, nephew of Taraia, took to wife Ta-Rakura (sic) the daughter of Turauwha, who begat Hine-i-ao. Hine-i-ao married Te Rangi-taumaha, son of Taraia, who begat Te Hubuti. Te Hubuti married Te Whati-a-piti (sic), the origin of the principal tribal name of Heretaunga, (Ngai Te whati-a-piti).*<sup>97</sup>

<sup>97</sup> Mitchell, 1944, p.114.

The reason why peace came so quickly and amicably and without further bloodshed was because of the marriage of Kahukuranui and Tu-Teihonga. Kahukuranui was the grandfather of Taraia, while Tu Rauwha was the grandson of Tu-Teihonga. The whakapapa is as follows:

Rautapu-wahine=Kahukuranui=Tu-Teihonga=Tu-Pouriao



*The result of this union was that the Ngati-Kabungunu became firmly established in the Heretaunga district and spread over the island, through the Wairarapa, Otaki, Rotorua and Waikato districts, ultimately to become the most numerous, influential and wealthy tribe in the whole of New Zealand.*<sup>98</sup>

<sup>98</sup> Mitchell, 1944, pp.113-4.

J.H. Mitchell said he had been greatly aided in this chapter by the "facile pens of both the late Mr A.L.D. Fraser (who had closely associated himself with Maori land claims, making him the greatest authority on native history in Hawke's Bay) and Mr T. Lambert, the author of *Old Wairoa*."<sup>99</sup>

<sup>99</sup> *ibid*, p.114.

### *The Fate of Otatara*

W.T. Prentice said Taraia built a large pa at Pakowhai which was one of great importance right down to the arrival of the first missionaries. W.T. Prentice does not seem to attribute the final conquest of Otatara to Taraia, but appears to consider that Taraia and the inhabitants of Otatara lived peaceably together.

*Leaving these people at their settled home, we will follow out the fate of the great pa at Otatara. This pa being situated high on the hill had a*

*commanding view of the district and plains below it. The Pakowhai Pa came within its view. In after years Pakowhai owed a great deal to Otatara. It happened there lived at Otatara for some years a splendid ventriloquist. He could throw his voice into the air. It could be heard far and wide. Whenever a raiding party appeared it could be seen from Otatara afar off. This ventriloquist would then throw his warning into the air "Kia tupato he taua " (be on your guard an enemy approaches). The people at Pakowhai would thus receive timely warning and were able to repel any attack.<sup>100</sup>*

<sup>100</sup> Prentice in Wilson, 1976, p.44.

He does not say who the people were who finally conquered Otatara but it was after this period of peaceful coexistence with Taraia's people.

*Later another war party came and laid siege to Otatara. They could not take it so resorted to strategy. They knew that the besieged would run short of food and that they would venture out to get supplies if the course were clear. The raiders withdrew, leaving one section in concealment near the pa, while another large group hid themselves in the bush near the fern-root ground, (somewhere near the present Catholic Station).<sup>101</sup> The besieged became wary; when it appeared that the raiders had retired, they sent two of their men out to the fern-root hill and watched them go. They lost sight of them while they went through the bush at the bottom of the hill. Presently they saw two men emerge from the bush on to the fern-root hill and saw them start digging. The watchers felt relieved to see their men safe, they little knew that their two men were ambushed and killed and that the raiders had put two other men in their place. Presently the besieged men sent two more of their people on the same errand and the raiders treated them in the same way. Eventually when two more men joined the diggers on the fern-root hill they felt pleased and repeated the same thing three or four more times with the same result. The besieged men now thought that everything was safe. Their fern-root diggers were not molested so they came to the conclusion that the raiding party had gone. They threw caution to the wind and opened up the pa and many of them went to the fern-root ground. They were not molested and they mounted the hill to join the fern-root diggers. After they left the pa the party in hiding suddenly appeared and sacked the pa and set fire to it. Now the fernroot party, when they approached the other diggers soon found that something was wrong. They became alarmed and looking around they saw their pa in flames and became panic-stricken. The enemy came at them from out of the bush on all sides and the ambushed kept turning round and round looking for a way to escape and finding none. It was not long before they were overpowered and killed. That fight was known as the Aroarotaburihuri (the turning about faces) fight.<sup>102</sup> Otatara fell, those that escaped fled and joined their friends, and the Whatumamoa of Otatara and Heipipi, left the district.<sup>103</sup> This tribe went back over the same route their fathers had used years before, but wherever they went the country was occupied, and they found no place to live. The line of their retreat was in the form of a horseshoe. Coming back around a great arch they stopped and later disappeared and the people of the district did not know where they had gone.<sup>104</sup>*

<sup>101</sup> This is the Mission Vineyards on Church Road, Greenmeadows.

<sup>102</sup> Prentice in Wilson, 1976, pp.44-5.

<sup>103</sup> *ibid*, p.45.

<sup>104</sup> *ibid*, p.45.

Mark Allen claims the Te Aro Aro Tahurihuri fight in which many fern-root gatherers were killed was several generations after Taraia. Ngati Rakiapaka, a particular branch of Te Ika a Ruarahanga tried to kill or capture Te Whatuiapiti through a treacherous ambush at Lake Oingo near Otatara but only succeeded in killing thirty of his women. Te Whatuiapiti responded to this attack with the Te Aro Aro Tahurihuri episode and another called Te Roropiri. Ngati Rakiapaka then moved north.<sup>105</sup>

<sup>105</sup> Mark Allen "Warfare and Economic Power in Simple Chiefdoms," 1994, p.131.

However W.T. Prentice continues:

*Now to return to Taraia and his raiders, these people had to establish themselves in the land. This district had become peopled by the Ngai Tara and the Rangitane tribes and the Ngati Kabungunu, in their process of establishing themselves, proceeded to fight and expel the local people from the district.*

*The conquering of the district was gradual. The raiders divided themselves into three groups. One of the parties was led by Taraia's captain Te Aomatarahi. He conquered the district from the Tukituki south to Dannevirke and Wairarapa. Another party under Taraia took possession of the district between Tukituki and Ngaruroro rivers, while a third party, under Kabutapere took the land from Whanganui a Rotu (Inner Harbour) up to the Mohaka river.*

In these fights with the invaders the people of Tara and Rangitane suffered severely. They were gradually killed or driven south, out of Hawkes Bay into the South Island. Some, of course, were left behind and these were absorbed by marriage with the Ngati Kahungunu. Thus this now numerous tribe became established on the land and now occupy the country between Mahia in the north and Wellington in the south.<sup>106</sup>

<sup>106</sup> Prentice in Wilson, 1976, pp.44-7.

## **Occupation, Marriage and Mana**

Raniera Te Ahiko said in his evidence that:

*when Hikawera lived at Ngawhakaparari (sic) he had a right to this block through the conquest of Taraia his ancestor at Otatara. His mana extended over both land and people. The mana extended to Arapaoanui to which place that of Taraia extended. It extended to Maungaharuru and Mohaka.<sup>107</sup>*

<sup>107</sup> NMB 19, pp.217-9.

Buchanan says that in the Land Court cases heard in the 1870s and 1880s claims to ownership of the Hawke's Bay blocks were almost always based on conquest by Taraia.

*Taraia undoubtedly acquired the mana over all Heretaunga before many years had passed but it was the result of his diplomacy rather than of his military prowess. He was not as good a soldier as his half-brother Tuwhakawhiurangi, who was an undersized man, but a great leader and warrior. Taraia's policy seems to have been to bring about a coalition of the two peoples of Awa and Kabungunu, by intermarriage. Consequently we must accept very cautiously the accounts of the slaughter of the Ngati Awa people and of their flight from Heretaunga to the forests up the Tutaekuri. Turauwha was one of the chiefs of Otatara. A Maori saying of last century was "The land is Turauwha's but the mana is Taraia's".<sup>108</sup>*

<sup>108</sup> Buchanan, 1973, pp. 9-10.

Hohaia Hoata said that he named Rangitaumaha and Rangituehu as ancestors because they married people of the land.

*It is an old custom and holds good to this day. Rangituehu and Rangitaumaha had no right to the land of their own. I can trace myself from Turauwha.*

Turauwha  
|  
Rakaitekura (f)  
|  
Hineiao (f)  
|  
Hikateko  
|  
Ruruarau  
|  
Tuku  
|  
Hunapo  
|  
Manahau  
|  
Taumata  
|  
Mata Pute  
|  
Hohaia Te Hoata (self)<sup>109</sup>

<sup>109</sup> NMB 18, p.418.

*Occupation is one of my claims to this block from the time of Turauwha whose pas (sic) are on this land. His bones and those of his successors to Hikateko are in Taboka cave outside this block, on the other side of Tutaekuri opposite Tubirangi block. It was not customary to bury chiefs near pas (sic) or katngas(sic) as it made them tapu.*

*Mana is one of my grounds of claim. Don't know how long Ngati Awa and Rangitane were disputing with Turauwha before they came to blows. Turauwha was the first to live on this land. He was born here but his father came here. He was born at Mataotao or at Tubirangi as both pas(sic) belonged to his father who came from Turanga. Kearoa (his father) came from Turanga and married Kuratawhiti.<sup>110</sup>*

<sup>110</sup> NMB 18, p.414.

Wiramina Ngahuka denied that Taraia took all the lands in this district by conquering Ngati Awa. She said he got no land within the boundaries of Turauwha through the conquest of Otatara. She vehemently denied it "He got no land I say again within Turauwha's boundary."<sup>111</sup> But she conceded that Taraia did get land on the other side of Ngaruroro extending to Raukawa.

<sup>111</sup> NMB 18, p.316.

She said the mana of all this land was Turauwha's. From him it came to Hikateko and Hinehore. From Hinehore it went to her. Wiramina claimed that Hikawera lived at Otatara when Ruruarau and Whakapakare were married, as well as Otakutae o te Rangi, Tahunamoia and Ngawhakapakare.<sup>112</sup> She insisted that Turauwha was the only ancestor through whom she had a claim to the land. And he got his mana from Toi who was the ancestor as regards the whole of this island.

<sup>112</sup> NMB 18, pp.310.

### *The Story of Te Raupare*

J.D.H. Buchanan's version of the incident regarding Te Raupare which provoked considerable fighting between two factions of the Ngati Kahungunu is

that when Taraia built a pa called Tahunamoa at Herepu, (somewhere in the Twyford district), a great house, called Te Raroakiaki, was to be built in it. This house was of such importance that Taraia decided that his youngest daughter, Te Raupare, should be buried at the foot of the main post, “as a sacrifice to the gods”.<sup>113</sup> However she was saved by her uncle, Tuwhakawhiurangi, and kept hidden for a long time. Finally her parents were told that she was alive. They were very glad to have her back and affianced her to Tuwhakawhiurangi, but she ran away with a man named Te Ariariiterangi. A few months later, when expecting a child, she returned stealthily one night to collect some belongings and accidentally stumbled over her mother Hinepare who woke up and caught her. The pa was soon in an uproar.<sup>114</sup>

<sup>113</sup> Buchanan, op.cit., p.10.

<sup>114</sup> ibid

Augustus Hamilton in *Maori Art* says:

*The following lines from an old song allude to the custom of sacrificing a slave or member of the tribe. (On the East Coast the victim whatu was buried at the left-hand back corner of the house at the base of the poupou in that corner). This song is part of an oriori composed by some member of the Ngati Kabungunu tribe.*

*Ka whaihanga Taraia i tona whare,  
Ka makaia taua potiki  
Hei whatu mo te pou-tua-rongo,  
O tona whare, o Te Raro-akiaki.*

*Then Taraia built his house,  
Placing his youngest child  
As a whatu for rearmost pillar  
Of his house, of Te Raro-akiaki.*

*Taraia was a very noted ancestor of the Ngati Kabungunu tribe and the house whose name is given above was erected at Herepu, near Karamu, Hawke's Bay.*<sup>115</sup>

<sup>115</sup> Augustus Hamilton, *Maori Art*, 1896-1900, p. 88.

According to Meihana Takihi :

*Taraia's object in sacrificing the child was in token of his taking possession of all the land round about here. The land that Taraia wanted to regard as taken possession of by him was North of Ngaruroro, on to Waiohinga, Titiokura and Mohaka. The land conquered to that extent. I refer to the old Ngaruroro river.*<sup>116</sup>

<sup>116</sup> NMB 19, p.86.

## **2.1.6 The Mana of Ngati Kabungunu**

### **The Division of Ngati Kahungunu**

Even then Ngati Kahungunu were divided into factions. Taraia and Tuwhakawhiurangi belonged to Te Hika a Ruarauhanga and Te Ariariiterangi belonged to Te Hika a Papauma (these were the children of Rakaihikuroa from two different wives). As a result of the Te Raupare incident these two hapu,

with their adherents, began a series of raids and counter raids culminating in a pitched battle on the hills above Pakipaki. This feud, begun because of Te Raupare, lasted many generations. Taraia himself was killed by a war party seeking vengeance for an earlier defeat. He was an old man by that time and he and Hinepare were caught almost alone in a pa by a raiding war party.<sup>117</sup>

<sup>117</sup> Buchanan, pp. 10 -11.

Mark Allen says the oral histories do not mention any serious rifts within the Ngati Kahungunu of Mid-Hawke's Bay until Taraia reached old age. Then the incident with Te Raupare initiated a series of battles in the Heretaunga and Raukawa vicinity. The fighting continued for a number of years until Huhuti, Taraia's grand daughter, married Te Whatuiapiti. This significant political marriage effectively ended the rift which had begun during Taraia's time, by merging Te Ika a Ruarahanga and Te Ika a Papauma.<sup>118</sup>

<sup>118</sup> Mark Allen, 1994, pp.131-2.

## The Political Position of Ngati Kahungunu

Angela Ballara whose thesis is an attempt to discover the origins of the modern tribe Ngati Kahungunu argues that :

*...the descent group, Ngati Kabungunu originated in Turanganui-a-Kiwa (Poverty Bay) some seventeen generations before 1865. Splinter groups migrated to Wairoa, Te Mabia and Heretaunga (central Hawke's Bay) three to four generations later. Inter-marriage with other descent groups already living in the region, or with other migrants, gradually established Kabungunu kin links over a wider territory. But Ngati Kabungunu fitted themselves into an existing fragmented society, which, both before and during the contact period, managed social relations and exploitation of the environment through a system of independent social groups. Ngati Kabungunu as a tribe, meaning a large social group with corporate functions, did not dominate Hawke's Bay and Wairarapa until the nineteenth century. Its eventual ascendancy resulted from a combination of centripetal forces, some of which arose out of contact with Europeans.*<sup>119</sup>

<sup>119</sup> Heather Angela Ballara "The Origins of Ngati Kahungunu", V.U.W. 1991. p.ii.

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

Patrick Parsons confirms this by saying there was no paramount chief in Hawke's Bay after Turauwha. The ancient proverb:

*"Heretaunga haukunui, Heretaunga ararau."*

*"Heretaunga land of many deus, Heretaunga of many pathways."*

figuratively means the people of Heretaunga did not all go under one principal chief, because they all had enough fertile land to be independent of each other.<sup>120</sup>

<sup>120</sup> Patrick Parsons, (pers. comm.)

Mark Allen's interpretation of the political history of Hawke's Bay prior to the arrival of the Europeans is that Ngati Kahungunu were dominant but divided into separate polities.

*In the period from A.D. 1500 to 1550, Mid-Hawke's Bay was occupied by a number of separate and though closely related, apparently unallied*

*groups. The lack of a collective defense of the region in answer to the incursion of Ngati Kabungunu around 1550 points to the absence of regional integration. The invaders of Mid Hawke's Bay apparently faced only unco-ordinated and 'piece-meal' opposition from separate groups.*

*Two strong polities were centered at opposite ends of the Inner Harbour at Otatara and Heipipi. The two sites were inhabited by members of the same iwi but still did not act in mutual defense upon Taria's(sic) invasion.<sup>121</sup>*

<sup>121</sup> Mark Allen, 1994, p.133.

The Ngati Kahungunu were unable to storm the immense fortifications of Otatara and Heipipi yet from the period 1550 to 1625 Taraia established himself in the vicinity of Otatara through a combination of alliances and military force. Other branches of Ngati Kahungunu established themselves in other regions such as the freshwater lakes of Poukawa and Roto a Tara, Waimarama and the north side of the Inner Harbour. Despite Taraia's efforts to integrate the region two rival Ngati Kahungunu factions formed (Te Ika a Ruarahanga and Te Ika a Papauma) which caused unrest for a number of years. Te Ika a Ruarahanga was associated with important pa such as Otatara and Oueroa and thus was associated with the area of greatest mana prior to 1550 - the Inner Harbour and Tutaekuri River areas. The marriage of Te Whatuiapiti and Huhuti reunified the two factions thereby reducing the potential conflict between the people of the Otatara vicinity and those of the inland lakes. The two groups shared leadership from the descendants of Te Whatuiapiti and Huhuti. They probably continued to be separate polities but were closely related and strongly allied in the face of outside threats. The personal power of Te Whatuiapiti seems to have led to a perception of the region south of Heretaunga around the inland lakes being associated with as much if not more mana than the Otatara area.<sup>122</sup>

<sup>122</sup> Mark Allen, 1994. pp.134-7.

## **Conclusion**

This history indicates how complex and interesting Maori traditional history is. 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 which 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. Taraia's arrival has been variously described as a bloodless conquest, a truce, 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 stories reveal the different perspectives of all the groups associated with Otatara and the importance of Otatara to all the people of Heretaunga because everyone has connections to it through whakapapa. It is a monument to all the people of Heretaunga, both the original inhabitants and the newcomers.

## 2.2 THE MODERN HISTORY

### 2.2.1 *Introduction*

This modern history of Otatara Pa Historic Reserve is divided into three sections: the Tangata Whenua, the Europeans, and the Archaeological History although the divisions inevitably overlap.

### 2.2.2 *The Tangata Whenua*

The tangata whenua and the people of Waiohiki who have lived under the shadow of Otatara have their own personal histories of Otatara. They recall the time when there were no stories about Otatara because the land had been sold and nobody talked about it. The Waitangi Tribunal Claims have been of tremendous social and historical importance to the people because through them they have rediscovered the old stories and connections and interest in their history has been stimulated.

The people recall playing at the bottom of the maunga, sliding on sleds and playing in the Tutaekuri river during the 1940s.<sup>123</sup> Later children remember being shot at with salt in a shot gun by the farmer and being chased off the site by the quarry manager.<sup>124</sup>

Boy Tomoana, when interviewed in 1971, said the Maoris in Hawke's Bay approached the Historic Places Trust in the early 1950s about the site, and more recently protested about the quarrying in the vicinity of the site. "But we couldn't do anything about it because it was on private land." He said the Otatara site is as important to many local Maoris as Kahuranaki peak behind Havelock North.<sup>125</sup>

In 1985 the Whakatu freezing Works was closed and many people were made redundant. An unemployment hui at Waiohiki was organised to discuss problems and issues arising from the closure of the Works. During this meeting a bulldozer was seen damaging the archaeological features. The people were so disgusted that about 100 of them marched across the bridge to the Polytechnic and demanded that the Director have the bulldozing stopped. Then the marae got together with the New Zealand Archaeological Association, and started a weed control programme using some of the young unemployed people of Waiohiki. The programme did not continue but it raised awareness in the Waiohiki community who discovered that they are the modern-day descendants of the people who built Otatara. So they began to seek some form of management control.<sup>126</sup>

In 1987 there were cattle on the pa during a fortnight of incessant rain but in spite of advice that damage was being caused, it was two weeks before they were removed from the site.<sup>127</sup>

A pilot Conservation Corps project started recent developments on Otatara. This project involved consultation with the kaumatua who told the Corps and leaders about the Maori processes which included a multid denominational church service: Ratana, Ringatu, Anglican and Catholic. Maori prayers were used on occasions which inexplicable events occurred, for example, there was one area where several lawn mowers would not go (broke down). After karakia they started again.<sup>128</sup>

<sup>123</sup> Labour Hawaikirangi, (pers. comm.)

<sup>124</sup> Nigel Hadfield, (pers. comm.)  
(from Transcript of Tape recorded  
by Tipu Tareha. 10/6/96).

<sup>125</sup> *Hawke's Bay Herald Tribune*,  
14/7/71.

<sup>126</sup> Nigel Hadfield, (pers. comm.)

<sup>127</sup> *ibid*

<sup>128</sup> *ibid*



Two young people, Jason Griggs and Ian Pohatu found an argillite adze when they were removing the fence. The fence was about where the transverse ditch would have been - half way between Otatara and Hikurangi. Nigel Hadfield said:

*We were pulling out a fence post. All the other fence posts pulled out without any problems - we used the hydraulics on the tractor. There was one post that just wouldn't come out, so we disconnected it from the tractor and dug it out. When that happened they pulled the post out and the bank caved in revealing the adze. The young people then said a prayer and brought it down to me because I was working somewhere else on the site. I said another prayer and at lunch time I took it across to my mother who was the kuia awbina at Waiohiki Marae - her name is Millie Hadfield, and she said a karakia over it and she began to cry. I asked her why she was crying, she was full of emotion, she said that her interpretation of us finding the tuki was that the tuki was a gift from the ancestors on the pa for the work that we were putting in there. It was a reward for the love that we were putting back into the pa site. The reason that we were doing the work was to reclaim the mana whenua of the pa and to try and enhance the mana of the site which had been - the mana had been affected by the quarrying - you know Otatara is a very special place to us.<sup>129</sup>*

<sup>129</sup> *ibid.*

The present day people of Waiohiki have their own modern stories and connections with the place of their ancestors which add to the richness of the history of Otatara Pa Historic Reserve.

### **2.2.3 The European history**

The Otatara Pa Historic Reserve was part of the Ahuriri Block which Donald McLean purchased on behalf of the Crown, in November 1851, for £1500.<sup>130</sup> The main part of the reserve is on Block 55, Puketapu Crown Grant District which was originally granted by the Crown to James Anderson of Napier, settler, on 30 July 1861.<sup>131</sup> Further portions were on Blocks 20 and 52, Puketapu Crown Grant District and were granted to William Colenso of Napier, Provincial Treasurer from 22 September 1859. Another area of 953 acres, being Blocks 7 and 52 of the Puketapu Crown Grant District, was granted to him as from 6 August 1863.<sup>132</sup> William Colenso (1811-1899) was the first missionary in this part of Hawkes Bay having arrived in December 1844. He had come to New Zealand in 1834 to be the first printer for the Church Missionary Society in the Bay of Islands. After he left the Church he was Inspector of Schools, and secretary/treasurer for the Hawke's Bay Provincial Government. He was a notable botanist who wrote voluminously on scientific subjects and he was the first New Zealander to be elected a Fellow of the Royal Society. He died in Napier in February 1899.<sup>133</sup>

<sup>130</sup> Turton's Maori Deeds, Province of Hawkes Bay, DOSLI, October 1993, pp. 488-492.

<sup>131</sup> Crown Grant (14/7c/113.)

<sup>132</sup> C.G. 1138 (14/7D/132).

<sup>133</sup> *Dictionary of NZ Biography*, Vol. 1, pp.87-9.

### **The Dolbels: Springfield and Redcliffe Stations**

Otatara Pa was owned by members of the Dolbel family for over a century. Philip Dolbel was the founder of the family in Hawke's Bay, although he remained a bachelor all his life. He was born in Jersey in the Channel Islands in 1827 and, after following a seafaring life, he came to New Zealand in 1855. About a year later he moved to Clive in Hawke's Bay where he was "engaged in various pursuits in that district" until 1869. He was a member of the Provincial Council for 16 years and a member of the Hawke's Bay County Council and the Napier Harbour Board.

<sup>134</sup> Wilson, 1976, p. 232.

<sup>135</sup> *Cyclopedia of New Zealand* Vol. 6, Christchurch, 1908, p. 401.

<sup>136</sup> Patrick Parsons, (pers. comm.)

<sup>137</sup> Lands & Deeds, Napier : Transfer No. 191472.

<sup>138</sup> Patrick Parsons, (pers. comm.)

<sup>139</sup> *Daily Telegraph*, 19/10/71.  
*Dominion* 23/10/71.

In about 1865 Philip Dolbel purchased 900 acres which was to be part of his estate at Springfield. In 1872 there were 2,430 sheep on Springfield.<sup>134</sup> He died at Springfield on 28 September 1901.<sup>135</sup> Redcliffe Station was originally part of Springfield - the homestead is on the flats by the river near the electricity substation.<sup>136</sup> Philip Dolbel's brother, Richard, farmed with him. When Philip died he left his half-share of the jointly owned properties Springfield Station, Redcliffe Station, and the Mission and Greenmeadows paddocks in trust for his brother Richard, and on his death, in trust for 21 years for the benefit of Richard's children. At the end of that time, the property was to be sold and divided equally amongst the people entitled to it. In 1906 Richard Dolbel brought an action in the Supreme Court for partition of the properties and a decree was issued in 1907.<sup>137</sup>

In 1908 when Richard died, one of his sons inherited Springfield and the other (also Philip) inherited Redcliffe. Springfield is still owned by members of the Dolbel family.<sup>138</sup> Redcliffe was owned in a trust for Philip, and subsequently, his five children. It was subdivided and sold at auction in 1971.<sup>139</sup>

### **The Purchase of Otatara Pa Historic Reserve.**

In 1969 the Napier City Council, the Hawke's Bay County Council, members of the Maori community, and the National Historic Places Trust became interested in preserving the site for posterity.

A move was made to purchase the pa site and to retain it in perpetuity for the people of Hawke's Bay. The motion had been put by the Bishop of Aotearoa, the Right Reverend Maui Bennett, and passed at a meeting held in the Napier Civic Chambers in December 1969. Sir Turi Carroll also spoke at the meeting and urged his fellow Maori to forget the past and join together and build for the future. He called it a colossal opportunity, "For God's sake don't let us miss this chance. Let us build together and provide somewhere where Maori and Pakeha can meet together."<sup>140</sup>

<sup>140</sup> *Herald Tribune*, 18/2/89 quoting a report of this meeting in the *Herald Tribune*, Dec. 1969.

It was proposed that Napier should establish a Maori village as a tourist attraction, but this idea met a mixed response from the 20 Maori people at the meeting. In question, was the conflict which might occur between members of the different tribes, as many thought the pa might serve tribes alien to the district and there were suggestions that it would be better on neutral ground.

The meeting was told that the owners of the property were extremely interested in the project and would be prepared to consider a proposal that an area of up to 12 hectares be acquired.<sup>141</sup>

<sup>141</sup> *Herald Tribune*, 18/2/89.

In June 1971 the owners of Otatara Pa which was part of Redcliffe Station offered 68 acres to the Lands and Survey Department for purchase as an Historic Reserve on very favourable terms - much less than the full market value.<sup>142</sup> Lands and Survey recommended that the Crown provide half the purchase cost and local bodies the rest. An item on television indicated that local bodies would be prepared to meet this cost.<sup>143</sup>

<sup>142</sup> *Daily Telegraph*, 23/6/71. H.B.M. library Scrapbook.

<sup>143</sup> Item: Letter J.R. McKinlay to Peter Bellwood, N.Z.H.P.T. File. Vol.1. 29002-014. Also *Daily Telegraph* 20/7/71 "Otatara Pa site's purchase favoured."

The area of 27.6 hectares, which included most of the earthworks which were undamaged with an access leg to Springfield Road, was purchased for \$10,000 by the Crown, the Napier City Council and the Hawke's Bay County Council for the purpose of an historic reserve.

## Otatara Homestead

<sup>144</sup> C.T. 203/75

Part of the eastern ridge of the pa and some earthworks are included in land now owned by the Eastern Institute of Technology.<sup>144</sup> This land formerly belonged to Mrs H.M. Hetley. It had been previously owned by George Prior Donnelly and his wife Airini who owned vast areas of land which G.P. Donnelly managed personally. They had married in 6 December 1877 and were a formidable combination in the successful acquisition of land in Hawke's Bay and elsewhere. G P Donnelly had come from Ireland in 1863. He died on 9 August 1917.<sup>145</sup>

<sup>145</sup> Napier Museum Library  
Biographical Index.

Airini Donnelly (1854/5 - 1909) was a Ngati Kahungunu woman of mana. Her father was Karauria and her mother was Haromi Te Ata. She was related to several Hawke's Bay chiefs: Tiakitai, Kurupo Te Moananui, Tareha, and Renata Kawepo and had connections with Ngati Te Whatuiapiti and Ngati Te Upokoiri being an important link between these two warring tribes. She was learned in Maori traditions and fluent in English and Maori, and from her late teens she came into prominence as an advocate for her people in the Native Land Court. She was determined, intelligent and generous and has claims to be the most outstanding woman in the history of Hawke's Bay. She was the wealthiest woman in Hawke's Bay during this time. She died at Otatara on 7 June 1909.<sup>146</sup>

<sup>146</sup> Sydney Grant in *Dictionary of New Zealand Biography*, Vol. 2, p.121.

Donnelly bought the land and house which was then called *Asbridge* from Henry Williams about 1901. Williams had arrived in New Zealand in 1862 and came to Napier where he established a hardware business specialising in tinsmithing and plumbing. The business was very successful and he opened branches in Hastings and Dunville[?]. The Vulcan Foundry was another part of his business. The house and grounds at *Asbridge* were described as "among the finest in the district."<sup>147</sup>

<sup>147</sup> *Cyclopedia of New Zealand: Taranaki and Hawkes Bay*, 1900, p.119.

When the Donnellys bought *Asbridge* they changed its name to *Otatara*. On 8 July 1914 *Otatara* homestead was burnt down and some very valuable paintings and Maori carvings of historic interest were also destroyed.<sup>148</sup> It was replaced by a brick and concrete house which collapsed in the earthquake of 3 February 1931, killing one of the grand-daughters of Maude Perry (Airini and G.P. Donnelly's daughter). Maude Perry never lived there again but built a house on the outskirts of Taradale.<sup>149</sup> Another house was built on the site which is near the Stables Art Centre, part of the Eastern Institute of Technology.

<sup>148</sup> *Auckland Weekly News*, 16 July 1914, p.40.

<sup>149</sup> Phyllis Fern, (pers. comm.), (now deceased) sister of the victim.

FIGURE 1: 1936 AERIAL PHOTOGRAPH, RNZAF - SN18



### The Quarry

Quarrying had begun by 1936 when the first aerial photograph was taken. According to Ray Withers, who owned the quarry prior to its being included in the Historic Reserve:

*after the earthquake there was a lot of rain and a big slip occurred and a lot of the pa fell away revealing the 'red metal' suitable for road making. The road used to be by the river - the road is built up on material which fell down from the pa.*<sup>150</sup>

<sup>150</sup> Ray Withers, (pers. comm.)

This slip is visible on the 1936 aerial photograph (Figure.1). The land during the 1930s was owned, in equal shares, by Philip Richard Dolbel of Taradale, farmer, and his four sisters as part of the 948 acres of Redcliffe station.<sup>151</sup> The quarry was marked on the Certificate of Title issued in 1937.

<sup>151</sup> C.T. 99/34 dated 2 June 1937.

In 1937 part of the quarry was sold to the Taradale Town Board who sold it to the Hawke's Bay County in 1955. It was transferred to the Crown for purposes of a Historic Reserve in 1975 and gazetted as Reserve in 1979.<sup>152</sup> In 1949 part of the quarry was vested in the Napier City Council who employed subcontractors to excavate the metal for their roads. Proclamation 2179 took part of Lot 1 D.P. 325 containing 2 acres, 2 roods for a quarry, and vested the same in the Borough of Napier in 1949.<sup>153</sup> Ray Withers bought the land for \$450 an acre at

<sup>152</sup> C.T. 99/33.

<sup>153</sup> N.Z. Gazette, 1949. p.2830, C.T. 102/159 (PROC. 2179) S.O. 2399.

<sup>154</sup> *Daily Telegraph* 19/10/71.

<sup>155</sup> C.T. E1/1224.

the auction sale in October. The piece he bought was Lot.11, 8 acres 3 roods.<sup>154</sup> In 1979 this land was transferred to the Crown for historic purposes.<sup>155</sup>

<sup>156</sup> C.T.44/8.

In June 1937 Lot 1 DP 6448, which was one rood, twenty-eight and six-tenths perches, was transferred from the Dolbel family to the Taradale Town Board for the purposes of a quarry, and in May 1955 this land was transferred to the County of Hawke's Bay for the same purpose.<sup>156</sup> In February 1975 this part of the quarry was transferred to the Crown to be included in the Otatara Pa Historic Reserve.<sup>157</sup>

<sup>157</sup> C.T.99/33.

In March 1939 Lot 1, D.P. 6687, of one acre and thirty two perches, was transferred from the Dolbel family to the Hawke's Bay County Council. This piece of land was included in the reserve in February 1975.<sup>158</sup>

<sup>158</sup> C.T.102/158.

It is not possible to search the title of the original quarry because it has a restricted title. An interim title for this land was issued in June 1962 registering Alexander Loudoun and Henry de Denne as proprietors as trustees of the estate of Richard Dolbel who had died in October 1908. They remained trustees throughout the lifetime of Richard's son Philip Dolbel, who died in February 1935, and after Philip's death for all of his children. Alexander Loudoun died in 1950, but it was not until 1963 that Henry de Denne was registered as the surviving proprietor of the land.<sup>159</sup> In December 1964 the quarry land was transferred to Philip Dolbel's four daughters upon payment of £16/10/5d to their brother Philip Richard Dolbel's trustees. Philip Richard Dolbel had died ten years previously, in December 1954.<sup>160</sup> This land was then included with another 5 acres in a new title issued in 1972 when the Redcliffe estate was subdivided and sold.

<sup>159</sup> Transmission 178604, particulars registered in Vol. A1 Folio 1203, 14 May 1963 Land Registry, Hawke's Bay.

<sup>160</sup> Transfer 191472 of A1/1203 Land & Deeds Hawkes Bay, 11 December 1964.

It is apparent from an examination of the Certificates of Title that this particular piece of land was being quarried by 1937 because it is marked as "quarry reserve."<sup>161</sup> However it is possible that the quarry was operating by 1925, when this 3 acres is delineated on C.T.44/8, although it is not described as a quarry, nor does it have a separate title but is part of the whole block of the Redcliffe estate which was transferred from Loudoun and de Denne to the five Dolbel children in June 1935. It remained in the control of the trustees for almost thirty more years and then acquired its own title.

<sup>161</sup> C.T.102/158, 102/159 and 99/34.

The land was transferred to Ray Withers Contractors Limited in February 1973. It had been bought at the auction sale of the Redcliffe estate in October 1971.<sup>162</sup> According to Ray Withers he had bought the quarry from a company called Dragline and Earth Workers Ltd., but this is incorrect.<sup>163</sup> However these may have been the contractors for the Dolbel family and possibly the Napier City Council and the Hawke's Bay County Council.

<sup>162</sup> *Daily Telegraph* 19/10/71 Lot 11, 9 acres \$450 to Ray Rex Withers of Hastings & Dominion 23/10/71, "The metal quarry of about 10 acres was sold at \$440 an acre."

<sup>163</sup> He said the partners were Jim Lindsay, Greg Hill (his brother-in-law), Bill Harvey of Harvey Fulton and Long, Real Estate Agents, and ? Sorrenson who farmed at Mangatahi.

<sup>164</sup> E1/1224.

<sup>165</sup> L&S File: RES 7/3/1, Vol. 6, Item 49. Letter to Ray Withers.

The quarry was transferred to the Crown for purposes of an historic reserve in May 1979.<sup>164</sup> An agreement made when the land was purchased, enabled Ray Withers to continue his quarrying operations until 30 September 1986 and during this period he removed at least another 8,711 cubic metres of material from the site.<sup>165</sup>

## Management

The Otatara Pa Historic Reserve Board was appointed by notice in the New Zealand Gazette, 1973, p.1833, to control the Reserve. The members were the

Commissioner of Crown Lands for the Land District of Hawke's Bay, the chairman of the Napier City Council Reserves Committee, the member for the Hawke's Bay County Council representing the Puketapu Riding, the New Zealand Archaeological Association nominee, the Hawke's Bay Regional Committee of the New Zealand Historic Places Trust nominee, a Maori member, the secretary, the reserves ranger and the co-ordinating planner.<sup>166</sup> Meetings were held three monthly. The last meeting of the Otatara Pa Historic Reserve Board was held on 26 March 1981.<sup>167</sup> The Minister of Lands revoked the appointment of the boards which became effective from 1 April 1981.<sup>168</sup> The Department of Lands and Survey then took over full responsibility for the management of the Reserve with unfortunate consequences for the preservation of the site.

<sup>166</sup> Management Plan Otatara Pa Historic Reserve Hawke's Bay, n.d. (c.1977) Front page.

<sup>167</sup> L&S File 7/3/1, Item 114.

<sup>168</sup> *New Zealand Gazette*, 1981, No.29, p.710.

In October 1986 the Waiohiki Marae Committee wrote to the Commissioner of Crown Lands applying for responsibility and control of the old quarry site on which Otatara Pa once stood. They wanted to set in motion a project which would both preserve and enhance the old Pa site. They envisaged following the existing development plan for the site and planting native trees. A meeting was arranged between the Department of Lands & Survey, the New Zealand Historic Places Trust and the Marae Committee. This is the beginning of the official involvement between Waiohiki Marae and the Department over the management of Otatara Pa Historic Reserve. In January 1987 the newly formed Department of Conservation took over the management of the Reserve from the old Department of Lands & Survey.

#### **2.2.4 *The History of the Archaeology of Otatara***

The archaeological history of Otatara Pa Historic Reserve reveals some of the historical developments in New Zealand archaeology as well as reinterpretations of the site.

The sheer size and complexity of Otatara has captivated the imaginations of Europeans interested in archaeology since the time of William Colenso in the middle of the nineteenth century. According to Prentice:

*Colenso some ninety-eight years ago, describes it as a strong defensive work of great extent requiring a great number of men to defend it, and repel an attacking force. It was only one of the many visible spurs above the river bed which were fortified. It had a precipitous descent to the river bed and was in the immediate vicinity of good eel swamps and sea and river fishing.*<sup>169</sup>

<sup>169</sup> Prentice in Wilson, 1939, (1976), p.41. This description of Colenso's has not been located yet.

#### **Augustus Hamilton**

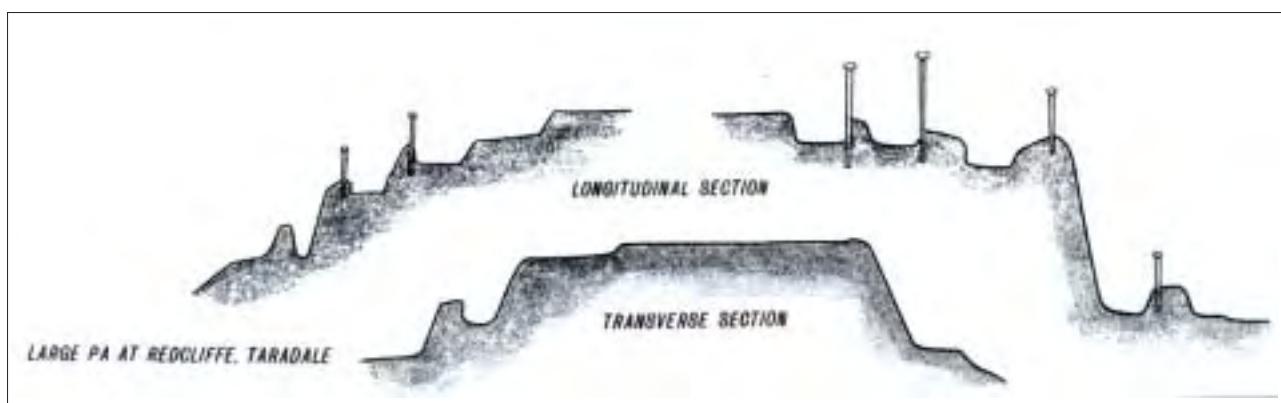
Augustus Hamilton took the first photographs of Otatara during the late 1890s and drew the profiles of the now destroyed pa.<sup>170</sup> He was a school teacher at Petane, Bay View and the first curator of the Hawke's Bay Museum. In 1890 he became the Registrar of Otago University and in 1903 he was appointed the second Director of the Colonial Museum in Wellington, (now the Museum of New Zealand, Te Papa Tongarewa) with instructions from the government to make a national collection of Maori art and antiquities. He was a noted authority on Maori material culture.

<sup>170</sup> There are three photographs known to exist and these are included in the report, with comparisons taken in May 1996.

FIGURE 2: OTATARA PA 1890S



FIGURE 3: PROFILES OF OTATARA PA IN HAMILTON'S MAORI ART



Profiles of Otatara Pa in Hamilton's *Maori Art* are included in the book and Hamilton says:

*Fig. 1. Section of a large pa at Taradale, Hawke's Bay. The sketch section of the ditches and banks (matoro) show the strength of the defensive works; such was the extent of the pa that a very large number of men must have been required to repel a large attacking force. This pa is only one of many visible from this place. It is situated on a high spur above the river, and covers several acres.<sup>171</sup>*

<sup>171</sup> Hamilton, 1896 - 1900, p.126.

It appears that Augustus Hamilton was discussing Otatara Pa proper when he wrote this description because he has drawn the defensive ditch which has subsequently been quarried away, although it is apparent on the 1936 aerial photograph. He also says the pa 'covers several acres' which is far smaller than the whole complex of over 100 acres.

### Elsdon Best

The next archaeological description is given by Elsdon Best, an ethnologist who had done extensive fieldwork among the Tuhoe people in the Ureweras and who later, while working in the Dominion Museum, wrote a number of important monographs about all aspects of Maori life. Elsdon Best includes one of Hamilton's photograph in his book *The Pa Maori* and gives the first extensive description of Otatara which must have been written before 1917 when G. P. Donnelly died.<sup>172</sup>

<sup>172</sup> Elsdon Best, *The Pa Maori*, 1927, p. 297 (unacknowledged). The man is thought to be Hamilton's friend Henry Hill the Inspector of Schools for Hawkes Bay, an amateur geologist and Hamilton's companion on many collecting expeditions. (pers. comm. Ross O'Rourke, MONZ) This pit has been destroyed by the quarrying at Otatara. The photograph is held by MONZ (see Photograph collection.)

*This old time pa is situated on a hill on the left bank of the Tutaekuri river near Redcliffe, Napier district. The site comprises several spurs, where the end of the ridge abutting on the river breaks down into several short and somewhat steep spurs. For half a mile along the southern and eastern slope, extending to the summit of the ridge, are seen innumerable small terracings betokening former occupation, for all these little terraces were the sites of either dwelling butts or storage places. The latter are all of the semi-subterranean type known as matabubu, rectangular oblong pits over which an A shaped roof was built. No sign was seen of any rua kopiba or well-like, wholly subterranean storage places. Of the rectangular pits a great number are seen varying in size, the largest noted was 30ft long. See Fig. 75, p.297.<sup>173</sup>*

<sup>173</sup> *ibid.*

FIGURE 4: KUMARA PIT INSIDE OTATARA PA



Photographer:  
Augustus Hamilton.  
MONZ, B21205.

FIGURE 5: COMPARISON OF HAMILTON'S PHOTOGRAPH



Photographer:  
Kevin Jones, S & R, DoC,  
11 May 1996



*Opposite the Redcliffe bridge is what was probably the principal entrance to the pa, situated on a secondary or interior spur of easy grade and a broad face, flanked on either side by high, narrow topped and prominent spurs presenting steep faces. Across the face of the gently sloping intermediate spur runs a defensive earthwork, which extends up the spur to the south. About the middle of it is an opening that probably represents the old entrance. The earthwork wall is a light one and would look absurdly so by the side of the great ramparts of such a pa as Manu-Koribi. (Waitara, Taranaki.) A short line of similar light earthwork was noted on top of the spur west of the above and these are the only defensive earthworks seen on Otatara. There is no sign of any system of circumvallation, of outer or inner ramparts, trenches or scarps. It is therefore clear that if Otatara was a fortified position its defences must have consisted of stockading. The soil is an easily worked one, and at Taranaki, the Bay of Plenty and many other places, such a place would have been scarped, trenched and walled into a very strong position.*

*The Otatara pa or settlement covered in all about 90 or 100 acres and over this area are innumerable small irregular terracings of the hill slopes on which the huts of the inhabitants were situated, as also their pits for the preservation of their kumara (sweet potatoes) and other food supplies. No terraces of any considerable length or width are seen here. This feature, as also the lack of earthwork defences, is also seen at the Heipipi pa at Petane, and forms an interesting item for comparison. In the great pa areas of Taranaki and the Bay of Plenty this type may be looked for in vain. Small specimens may be noted in the Wellington district, where however the formation does not lend itself to the construction of earthworks or the excavation of fosses.*

The following paragraphs have little archaeological merit but are included as an example of unsubstantiated opinions quoted as facts.

*The southern slopes of Otatara show these signs of close occupation for about half a mile, and the place must have had a huge population when inhabited. The multitudinous lincbets hewn out of the slopes would accommodate thousands of people. The vast number of such dwelling places, together with the many store pits tend to prove that the folk who occupied Otatara must have been diligent cultivators, and that their principal food supply consisted of the kumara. The rich flats of alluvium lying at the base of the hills provided them with the very best ground for cultivation purposes. On all three of the radiating spurs are seen pits where such supplies were stored, many of which pits could accommodate a very large quantity of food products.*

*With regard to the water supply at Otatara, it is clear that water was obtainable at several places in the gullies within the occupied area.*

*The finest and best preserved residential sites and store pits are seen on the spur near Mr Donnelly's residence. Here as elsewhere, it is seen that the upper parts of the ridge were closely occupied, so numerous are the lincbets, while the lower slopes, though often presenting a much easier gradient, show few such tokens of occupation, or absolutely none at all.*

*When occupied there was probably a stockade enclosing the whole occupied area, as also lighter palisadings round each little residential site.*

*Owing to the lack of earthwork defences and large terraces Otatara does not lend itself to illustration by means of photography, plan or cross sections.*

This is a peculiar statement because Elsdon Best includes a photograph of a pit and terracing on Otatara in his book, [Fig.4] although he does not acknowledge his source, which is the Hamilton photograph collection in the Museum of New Zealand. Elsdon Best should also have been aware of the cross-sections figured in *Maori Art*, but since he had developed an antagonism towards Augustus Hamilton while working under him at the Dominion Museum he may have been unwilling to give any credit to him. The next paragraph indicates that he did not recognise the defensive features of Otatara Pa which Augustus Hamilton drew and which were still visible on the 1936 aerial photograph [Fig.1] and neither does he note the pronounced scarping on Hikurangi pa, which was probably defensive.<sup>174</sup>

<sup>174</sup> See Archaeological description, pp.53-59

*It is possible that such a numerous people as the residents of this place must have been in no great danger of being attacked, or that it was inhabited in comparatively peaceful times. Again there is some evidence to show that these old time tribes and correlative clans of the eastern side of the North Island were not such constant fort-dwellers as those of many other districts. Cook found the natives of some places on the east coast dwelling in unfortified villages.*<sup>175</sup>

<sup>175</sup> Best, 1975, pp. 295-6. This is the East Coast proper, not Hawke's Bay.

## **Jack Golson**

J. Golson played an important role in the 1950s when there was a re-evaluation of New Zealand archaeology. He stressed the importance of field studies of pa, instead of the earlier 'museum-oriented' approach to archaeology in which excavation and analysis, or the collecting of artefacts, was pre-eminent.<sup>176</sup> His paper on "Field Archaeology in New Zealand" praises Elsdon Best's work because he was the first to produce a detailed monograph on field archaeology. He says:

<sup>176</sup> Groube, 1993

*The Pa Maori, despite the often wayward organisation of the material, discloses Best as a field worker of uncommon perception. He describes fully every feature of his sites, gives measurements and provides plans and cross-sections. He is conscious of the importance of variations in the form of the monuments of the same general class and notes regional differences in this respect.*<sup>177</sup>

<sup>177</sup> J. Golson, *The Field Archaeology of New Zealand*. 1957, p.68..

## **L.M. Groube.**

In 1971 a Napier- born professional archaeologist at the Australian National University, L.M. Groube, wrote to the *Herald Tribune* saying it would be a permanent condemnation of the citizens of Hawke's Bay if apathy were to allow the Otatara pa site to be destroyed.

He said that:

*Otatara Pa is of outstanding prehistoric significance, not only because of its size, which, before the Redcliffe quarry carved some of it away, was over 120 acres in extent, but because of the unique form of the site.*

*Unlike One Tree Hill, Otatara has no true earthwork defences. There is no defensive ditch isolating it from the ridges which connect with it, although until the quarry removed it, there had been a much later, much smaller, fully ditch-defended pa on the bluff above the bridge.*

*It is to this smaller, more typical pa that the name and a few vague Maori traditions refer. The larger, sprawling site, with hundreds of small, but finely chiselled terraces cut into the hard sub-stratum (is) much nearer a true village than a fort.*

*As 120 acre villages are extremely rare in pre-history the international significance of the site is obvious. The site was probably in use when the Heretaunga Plains were very much different from today. The old Inner Lagoon stretching from Petane to beyond Pakowhai would have lapped along the base of the hills behind Taradale immediately below the site. Canoes would have been up on beaches now buried below tons of alluvial silts.*

*In December last year I collected a charcoal sample from one of the artificial terraces on Otatara. The Carbon 14 date A.D. 1360 is incredibly early in New Zealand terms and confirms the speculation of early scholars such as Elsdon Best that this site, preserved because of the extremely hard material into which it was carved, is one of those few surviving witnesses of an earlier more peaceful, but extremely prosperous phase of Maori occupation.*

*My final appeal is to the Maori people particularly the Ngati Kabungunu who will lose more than any if this site is to disappear.*

*Otatara Pa is a symbol of the vitality and resourcefulness of the earliest agricultural settlers of Hawke's Bay, the ancestors of Ngati Kabungunu. It must not be allowed to disappear beneath the blades of a bulldozer.<sup>178</sup>*

<sup>178</sup> L.M. Groube in *Herald Tribune* 18/2/89 H.B.M. Scrapbook ("HB Marae") From *Herald Tribune* 13/7/71 in NZHPT File Vol 1.

### **Lady Aileen Fox**

Lady Fox describes the main features of Otatara Pa Historic Reserve and discusses the details of the traditional story which relates how the people of the lower pa dug a large ditch between the two pa thus preventing Taraia from taking Otatara. She says:

*Otatara (N134/1) is the largest and most impressive of the many prehistoric Maori pa in Hawke's Bay, comparable in sheer bulk and extent of the settlement with One Tree Hill in Auckland. The visible remains consist of a multitude of artificial terraces levelled into the hillsides and numerous rectangular pits, some over a metre deep. The pits are often arranged in an orderly fashion in rows or blocks, and most are surrounded by a 'raised rim' of earth to divert storm water, as was the general practice on the east coast. It is probable that some living terraces were abandoned from time to time and were replaced by houses and pits*

*built elsewhere in the pa. Archaeologists have long puzzled over the absence of large scale earthwork defences at Otatara, commensurate with the extent of the pa and the population that the pits and terraces imply.*<sup>179</sup>

Lady Fox then describes the three lines of defence,

*The lower is a composite construction some 80 m long, aligned across the lower slopes of a spur which provides a relatively easy ascent to the main ridge from the river... It consists of a bank and ditch facing east 1m high and 5m wide overall, up to the 2.5m entrance gap as noted by Best. It continues northwards as a scarp backed by a terraced flat, ending in a semi-circular projection 7.5m x 4m at the edge of the steep slopes.*

*The upper line marks the north-west limit of the settled area of the pa... The line was well chosen, starting in a dip at the head of a steep-sided valley which provided natural defence along the northern side of the pa. It crosses the 120m high ridge at one of the narrowest points and then fades out on the western slopes. The earthwork is inconspicuous, consisting of a low bank with a forward scarp 1m high; like the lower line it was probably the foundation for a palisade.*

*There was a third line ... which is only known from an air-photo [Fig.1] .. (which) shows a double line of transverse defences across the Redcliffe spur... The markings indicate a ditch between two banks, approximately 30-40m long. It is evident that the ditch was cut across the terracing and therefore was constructed at a later date. With the 30m high gravel cliffs on the river side the gully on the north and this transverse earthwork, the spur became a defensible unit, a separate pa in effect.*

Lady Fox while giving a more scientific description of the features of the Reserve still attempts to interpret the use of the features without adequate archaeological information. She says "The earthwork is best interpreted as the foundation for a palisade on either side of a central gateway, with possibly a fighting stage on the projection at the northern end" and "The present appearance suggests a place for marshalling the defenders or for a ceremonial reception of visitors."<sup>180</sup> These interpretations while perhaps plausible are nevertheless conjecture, but unfortunately become enshrined as facts.

<sup>180</sup> Lady Fox, 1980, p. 236.

## Ray Withers

The recollections of Ray Withers reveal a little more about the history of the archaeology of Otatara Pa proper (the Quarry). He said that by the time the Historic Places became involved with the pa (in the early 1970s) most of the things of interest had gone.

*But we did get into a section which looked like a cooking area because we found lots of shells and black ashes. It was up towards the boundary fence - the area closest to the hill. Lands and Survey made us push it around and shape it because it was too dangerous for people going up there. So it was shaped and covered up - on the hill side.*<sup>181</sup>

<sup>181</sup> Ray Withers. (pers. comm.)

### 2.2.5 *Archaeological Excavation*

A permit to excavate an archaeological site was issued to Nigel Hadfield in 1989 as part of the work of the Otatara Conservation Corps. It was proposed to investigate two food storage pits at Otatara Pa in order to restore them for educational and cultural reasons. Mary Jeal, New Zealand Archaeological Association (N.Z.A.A.) Filekeeper, was the general supervisor. The excavation took place in January 1990 when one of the two remaining terraces on the north-facing slope of Otatara Pa proper was excavated. The excavators included apprentices from the Conservation Corps project, Hawke's Bay members of N.Z.A.A., and Mark Allen, a graduate student from the University of California, Los Angeles, (U.C.L.A.).

A raised-rim pit on the terrace was excavated which revealed a stone rimmed 'jandal' shaped pit, 180cm by 50cm and 55cm deep. The pit appeared to have been burnt prior to being plugged with a multiple layered deposit. A depression/pit was also excavated. Both pits were excavated to a depth of approximately 1m below the level of the rims. They both showed the construction of fireplaces.<sup>182</sup> A radiocarbon date was obtained from a charcoal sample = NZ 1351 AD 1430-1640 (95%).<sup>183</sup>

<sup>182</sup> Terrace excavation, Item 18, in DoC File HIS 113

<sup>183</sup> DSIR Report, Item 20 in DoC File HIS 113.

Pam Bain applied for two authorities to modify the site as part of the development plan for the public use and interpretation of the reserve. The first, Authority No. 1991/12 was for the purpose of the provision of a walk track, fencing, interpretation boards and markers. Two radiocarbon dates were obtained from the damage which occurred as part of the development plan. They are included in the Table below. The second Authority No. 1995/47 was in order to erect a waratah standard fence and stiles.

An excavation was undertaken in March 1997, (Authority No.1997/19) [Appendix 2] by Kevin Jones and others, to investigate a midden on top of an eroding bank. The bank needed to be stabilised in the interests of public safety and a condition of the stabilisation was that the midden be thoroughly investigated. The Report is appended. [Appendix 3].

## 2.3 DESCRIPTION OF FEATURES<sup>184</sup>

### 2.3.1 *Referring to the site*

<sup>184</sup> This description was written by Kevin Jones, Science and Research, Department of Conservation, Wellington.

Otatara is the now destroyed pa on the south-east corner of the reserve.

FIGURE 6: RESERVE BOUNDARIES SUPERIMPOSED ON AERIAL PHOTOGRAPH



Hikurangi the main pa surviving in the reserve has complex ridge topography

FIGURE 7: OTATARA PA POSTER (NEW ZEALAND HISTORIC PLACES TRUST)



The different parts of the site are referred to as follows [Fig.8. Names of Features and Ridges.]

Institute/Airini's Ridge (the broad ridge running down to the north-east)

north ridge

north-west platform

central platform

south platform

west ridge north (running west from the north-west platform)

west ridge south (running west and south-west from the south platform)

south ridge

south-west ridge

south-east ridge

lower south-east ridge

Best Face (south and south-east of the south platform)

Hamilton slope (the easy slope running up from the car park)

Otatara lower terraces.

In addition there are numerous faces which can be referred to as the "west face below the south platform" etc.

Fox's description of the ditches and banks are retained:

No. 1 (now destroyed) on the western approach to Otatara.

No. 2 (across the Hamilton slope)

No. 3 (across the east flank of the north ridge)

### **2.3.2 Otatara Pa - description**

Otatara is the smaller pa now destroyed by quarrying, on the south-east corner of the reserve. This description is based on the R.N.Z.A.F. aerial photographs S.N. 18: J.10 & 11, 3 February 1936 [Fig.1]

From the north, the pa is approached by a shallow, featureless, saddle via 70m of ridge to a transverse double bank with interior ditch (Fox's ditch and bank No.1), 18m wide and 9m from outer scarp to the top of the inner bank. The general rise in the slope shows that the defences were against attack from the saddle to the north. The ridge from the saddle is featureless on its south-western side but there are several pits on its crest. On the north-east face towards the saddle is a wedge-plan terrace opening out into a broad saddle. Below that again is a long, lateral scarp and terrace (about 3m wide) apparently of defensive intent, which continues through a rise, and a similar second scarp and terrace, slightly wider and terminates at the north-eastern end of the ditches and banks.

Within the defences the ridge rises abruptly about 5m in height to the central platform which is about 33m long and 22m wide. The platform has a house terrace to the north-east and falls away to the south-west above a former slope. Any features which may have been on this slope have been destroyed by the earthquake-induced slump. There are also pits or house floors on the eastern end of the platform which define that end of the platform. The northern side of the platform is a shallow terrace and further north again, the platform drops away by a steep, high scarp to a lateral terrace which runs the full length of the platform and is about 4.5m wide.

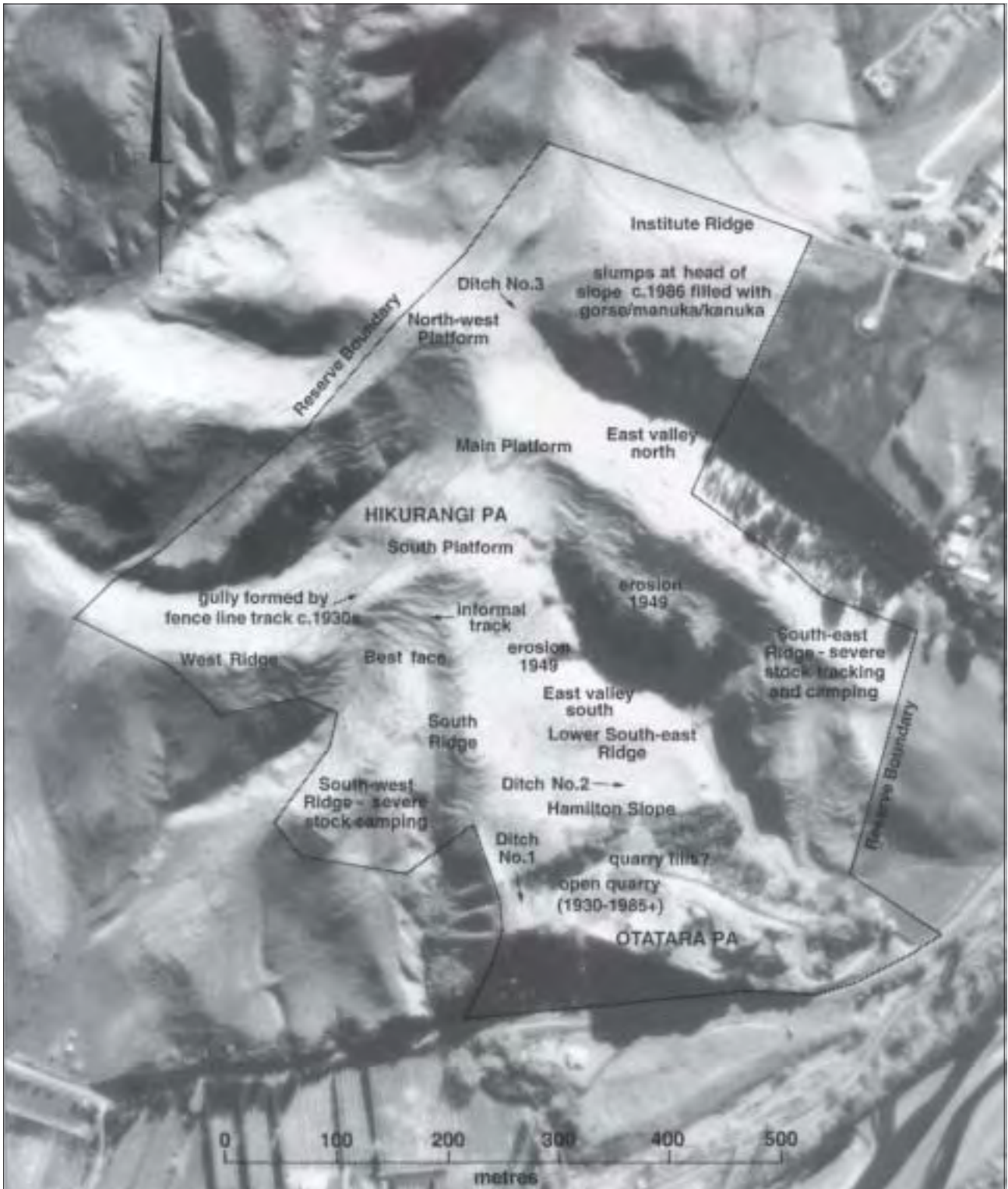
Below the platform, or tihi, the ridge trends down slightly north of east for some 60m and then curves around, on the level, to the head of a steep slope which leads down to what was the river-cut face on the south-east. This ridge line falls to the south into an open basin with a few pits and terraces. On its crest are a few pits and on the north a series of terraces 3-4m wide and up to 30m long which are spread out along the northern slope and following the level. The east or north-east face of the natural return in the ridge steps down about 15m through a series of 4 defensive transverse scarps and terraces which are each about 25m long and some of which are carried around to the northern face. The lowest of these terraces is 15m x 20m and triangular in plan. This was evidently the main defensive line to the east. Below it the ridge narrows falling over a horizontal distance of some 120m to the level of the alluvial plain. A few terraces commence on the upper part, carried around to the north. At the very base of the ridge are two small terraces cut on the crest.

These ridge features are separated by a moderately steep slope falling some 40m vertically to a group of terraces above the narrow gully which commences on the south side of the Hamilton slope and carries down to the intersection with east valley south. Some of these terraces survive, (one of which was excavated by Mary Jeal in 1990), and they cover an area of 110m x 20m at the very foot of the slope. By 1936, they appear to have suffered a slump towards the eastern end, which cut through three tiers of terraces. There are large pits on the eastern most group of terraces. To the west, the terraces are bounded by Fox's ditch and bank No.2 which is still extant north of the southern gully feeding into east valley south. The southern extension runs for some 24m south of the gully



to the toe of the hill rising up to the eastern end of the tihi of Otatara (the quarried pa) where it makes a return to the east along the toe for a distance of about 15m. This length of ditch and bank shows in the 1890s Hamilton photograph.

FIGURE 8: NAMES OF FEATURES AND RIDGES



<sup>185</sup> File HIS 113, Item 20.

The nature of this return does not suggest that the ditch and bank has a defensive purpose since it lies at the foot of a very steep slope. This suggests a nineteenth century age for the ditch and bank and perhaps for the enclosed terraces, Jeal's radiocarbon date results notwithstanding.<sup>185</sup> These terraces provide an interesting separate settlement unit, sheltered and sunny, protected by the slope behind, the ditch and bank, and what may have been swampy valley, or gully floor to the north and north-east.

The Hamilton slope to the north provides one broad approach to the southern aspects of Hikurangi and for this reason, Fox's No. 2 ditch and bank there has been regarded as defensive. On the Hamilton slope proper (between the two gullies) the ditch and bank is 83m long and 4m from counter scarp to the top of the bank. The area of the slope is featureless both in the large area enclosed to the east between the bank and the edges of the two gullies and to the west on the slope running up to the face of the south ridge and the lower south-east ridge. The function of this ditch and bank is therefore a conundrum which requires archaeological investigation. Archaeology would show, for example, whether there was palisading and whether there was a ditch on both sides of the bank.

### **Possible ditch and bank fences**

<sup>186</sup> Best, 1975, p 295, Fox 1980, p 236)

Some ditch and bank features on Otatara Pa Historic Reserve, conventionally interpreted as defensive, may be fences.<sup>186</sup> This type of fence went out of use by the 1880s. They are prominent on Kohukete, a large pa some 10kms to the north of Otatara. The main possible fence line is the one running across the slope above the car park and through which formal and informal access tracks run (Fox's No.2 line). This ran across the broad slope to the foot of the north face of Otatara. It is noticeable that the lower terraces on Otatara cease abruptly on their western flank at this line. There may be a functional relationship between the lower slope terraces and this line.

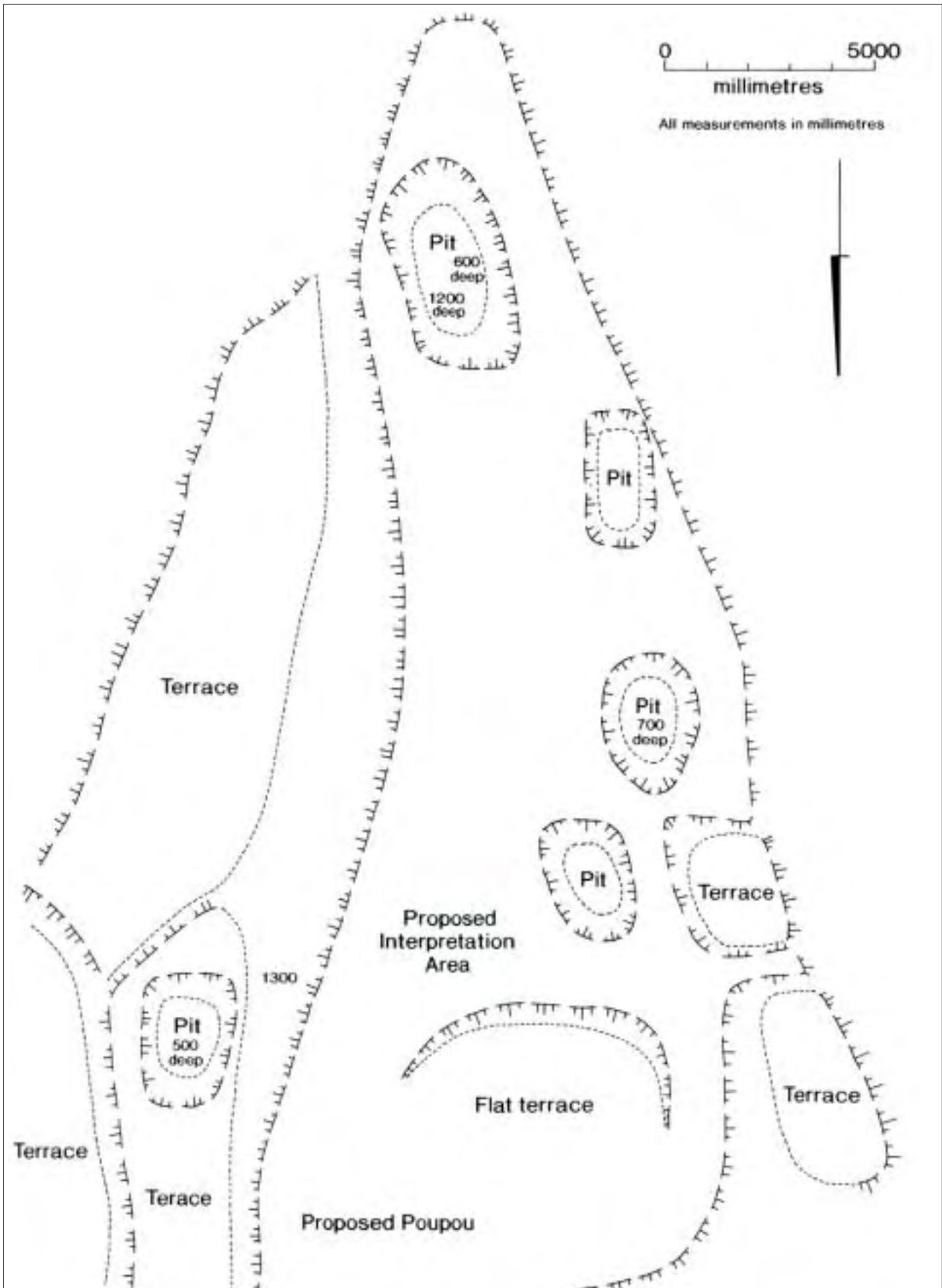
If this is a ditch and bank fence, then it probably enclosed or excluded stock being held by the inhabitants of the lower terraces or others living on the flat land beside the Tutaekuri. Ploughing of a field established on these slopes would explain the relative lack of surface features. However, no lands (the banks formed by repeated passes of the plough) are able to be detected on aerial photographs.

### **2.3.3 Hikurangi Pa - description**

The central and highest platforms on Hikurangi have no apparent ditch and bank defences, but they do exhibit pronounced scarping, probably of defensive intent, on most sides. The platforms are spaced along the central ridge line over 220m the altitudes being between 125m and 140m above sea level. The terraced ridges and faces radiate out to the west, south-east and south of the platforms.

This description is based on aerial photograph stereo pairs R.N. 1702/30, 31, 16 May 1949. Where terraces are described they are probably for habitation unless the context makes it clear that they lie at the foot of defensive scarps.

FIGURE 9: TOP TERRACE - NORTHWEST PLATFORM



*Tape and compass map by Pam Bain and Elizabeth Pishief, February 1990*

### **North-west Platform**

At about 140m above sea level, this is the highest of the platforms and has a plan area of 65m x 33m.

There is a slight scarp to the south and east (regarded as part of the platform) and then a steep, high scarp, probably defensive, to a long lower terrace 50m long and 5m wide. To the east is a line of 2 or 3 raised-rim pits on a lower terrace and a descent through a few poorly defined terraces to the head of the gully south of Institute ridge. There is a possible defensive scarp on the west of the platform and a mild slope along most of the platform's northern edge with no obvious scarping or terracing. The platform descends to the south-east by a narrow ridge flanked by well-defined terraces on the west to a narrow featureless saddle which rises again to the south-east to the central or main platform.

### **North Ridge**

The north ridge is narrow with levelling of its crest and it joins, through a large natural more or less level area, on to the head of the Institute ridge. The near-level area extends around the head of the gully south of the Institute ridge. There are a few isolated rectangular storage pits at the head of the Institute ridge. Further down the Institute ridge towards the Reserve boundary are large natural terraces, possibly enhanced by human hand.

Across the north ridge less clear and well defined at its crest, commencing 20m from the northern side of the platform is Fox's No.3 ditch and bank running due east for about 50m to the advancing erosion face (of long-standing) at the head of the gully south of the Institute ridge. The ditch is on the north side. From bank to outer side of the ditch is about 3.2m and the total height from the base of the ditch to the top of the bank is about 2m decreasing as one approaches the crest of the ridge to the west.

### **West Ridge North**

West ridge north runs south-west from the platform and has a flight of closely spaced terraces on its south side, covering an area of 80m, 50m in plan and stepping down to the advancing erosion face at the head of the gully. There are further terraces at the lower end of the ridge worked into the northern end up 200m from the platform. There is some possible defensive scarping at this western end.

### **Central Platform**

This platform is triangular in plan, presenting high defensive scarps to the north-east (30m long) to the west (45m long) and the south-east (45m long). To the south-east the terrace below the defensive scarp falls steeply to the head of the gully south of south-east ridge. There are indistinct pits on the west side of the platform. The defensive scarp on the west falls some 8-10m to a long terrace 65m x 5m in plan which extends along to the south-west to form the western defensive scarp of the south platform. (This platform is just above the line of the road.)

### **South-east Ridge**

The south-east ridge adjoins the central platform through two defensive scarps descending from the platform to the head of the ridge by some 25m. The ridge is 340m long falling to about 70m above sea level at its eastern extremity where it directly overlooks the Tutaekuri flats. Outside the Reserve boundary further terraces were probably cultivated before 1949 since the change to bare ground seems arbitrary. The ridge is extensively terraced on the south side and to a lesser extent on the north. On the north the terraces take the form of irregular, but more or less level, long terraces (up to 80m long) and 3-5m wide, running up to 50m (horizontal distance) down the slope towards, but not into, east gully north. These form a wedge appearance in the plan view as they trend out to the north and west from the descending ridge crest. A few pits, rectangular, up to 8m x 4m lie on the terraces. A similar pattern applies on the south side but more especially within 15 - 20m horizontal distance of the crest. A number of small blunt ridge ends form the lower slopes of the ridge above the actively eroding gully on the south side. They are extensively and deeply scarped and terraced, the scarps possibly being defensive.

### **South Platform and Best face**

This platform is a large unit about 80m long and 50m wide on its southern face. A low relief central ridge line has a few indistinct pits. There is probable defensive scarping to the south above the steep Best face, continuing around the head of west ridge south and on to the north-west facing side joining in an irregular fashion with the terrace and scarp described above on the west of the central platform.

To the south on the Best face and the eastern face is a very extensive area (110m x 60m) with many terraces. These are generally small especially on the steep eastern face but are commonly up to 14m x 10m in plan on the Best face. A notable feature is the discontinuity in the plan of the terraces either side of the platform down the Best face to the head of the south ridge. This suggests that this line may be an access way through the pa of some antiquity and dating to the period of occupation.

### **West Ridge South**

The west ridge south descends to the south-west from the south-western corner of the south platform. It has a central flat area about 20m x 50m in plan at about the level of the corresponding level area of the south ridge which is about 70m to the east. Below this to the north and south are several tiers of more or less continuous terracing, with especially steep high scarps to the south. A further 80m down the ridge there is an area of strong, possibly defensive scarping. The ridge crest here is marked by lines of rectangular pits, the largest of which is 8m x 4m and others about 6m x 2m in plan.

### **South-west Ridge**

The south-west ridge is in two more or less level segments. The upper one is about 100m x 13m in plan and has a large concentration of raised-rim pits on its crest and on small terraces on its southern flank above a broad terrace about

30m x 8m in plan. There are about 14 distinct pits the largest of which are about 8m long. The faces of this upper segment are unterraced although a few return on the level around the south side. The lower unit is about 60 m long with a featureless central ridge line flanked to the north-west and the south-west by tiered terraces which extend about 25m to the north-west, less to the south. The bottom terraces are wider and have higher scarps than the rest while the lowest north-western terrace runs more or less level and continuously around to the gully which cuts off the lowest terraces on the south side of west ridge south. There are further pits to the south-east of the southern part of the lower unit.

### South Ridge

The south ridge extends south from the base of the Best (south) face with a level plan area of about 50m x 12m. Pits lie on the level area and on terraces on the crest of the ridge which turns again to run across the east-facing slope above the Hamilton slope and the lower south-east ridge.

### Lower South-east Ridge

The lower south-east ridge forms the northern side of the Hamilton slope. On the north is a mild slope to the east gully (south of the south-east ridge). It is terraced on its upper south-east facing slopes. Above this is a broad naturally level area with some large pits. This area then rises to the terraces of the east face of the south platform and the south ridge.

## 2.4 AGE OF OTATARA PA HISTORIC RESERVE

Four radiocarbon dates have been obtained from Otatara Pa Historic Reserve. It has not been possible to find the earliest one which was done by Les Groube in the late 1960s, but the following table sets out the three recovered in the 1990s.

FIGURE 10: TABLE OF C 14 DATES

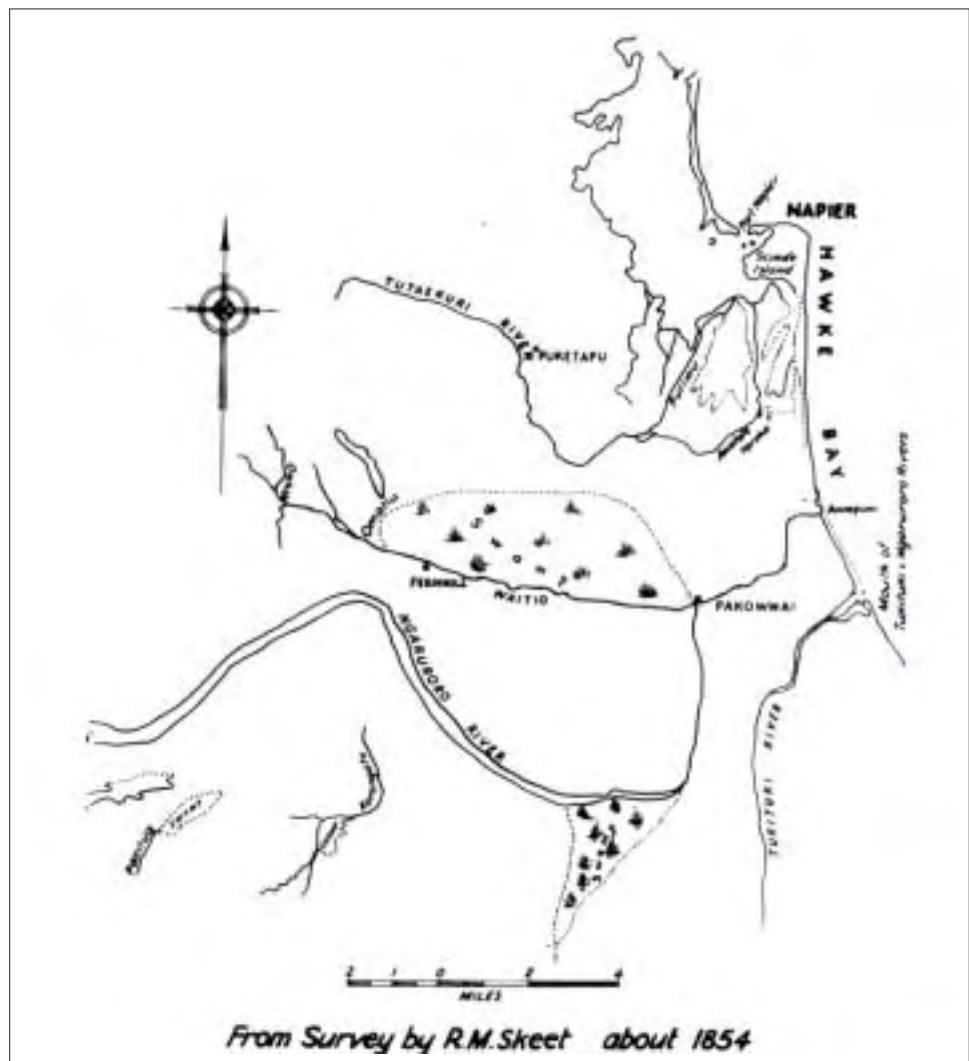
Laboratory Number	CRA years BP	standard error	delta 13C ‰	calibrated age years BP (95%)	material dated	Provenance
NZA1351	414	63	-27.18	527-313	charcoal pieces	Excavation - M.Jeal
Wk2273	810	45	0.2	529-366	marine shells	Shells exposed in pipe trench
Wk2274	750	45	-0.1	485-308	marine shells	Shells exposed in pipe trench
Radiocarbon dates for Otatara Pa, Hawkes Bay.						

## 2.5 DESCRIPTION OF SETTING.

Otatara Pa Historic Reserve is set on the hills above the Tutaekuri river at Taradale.

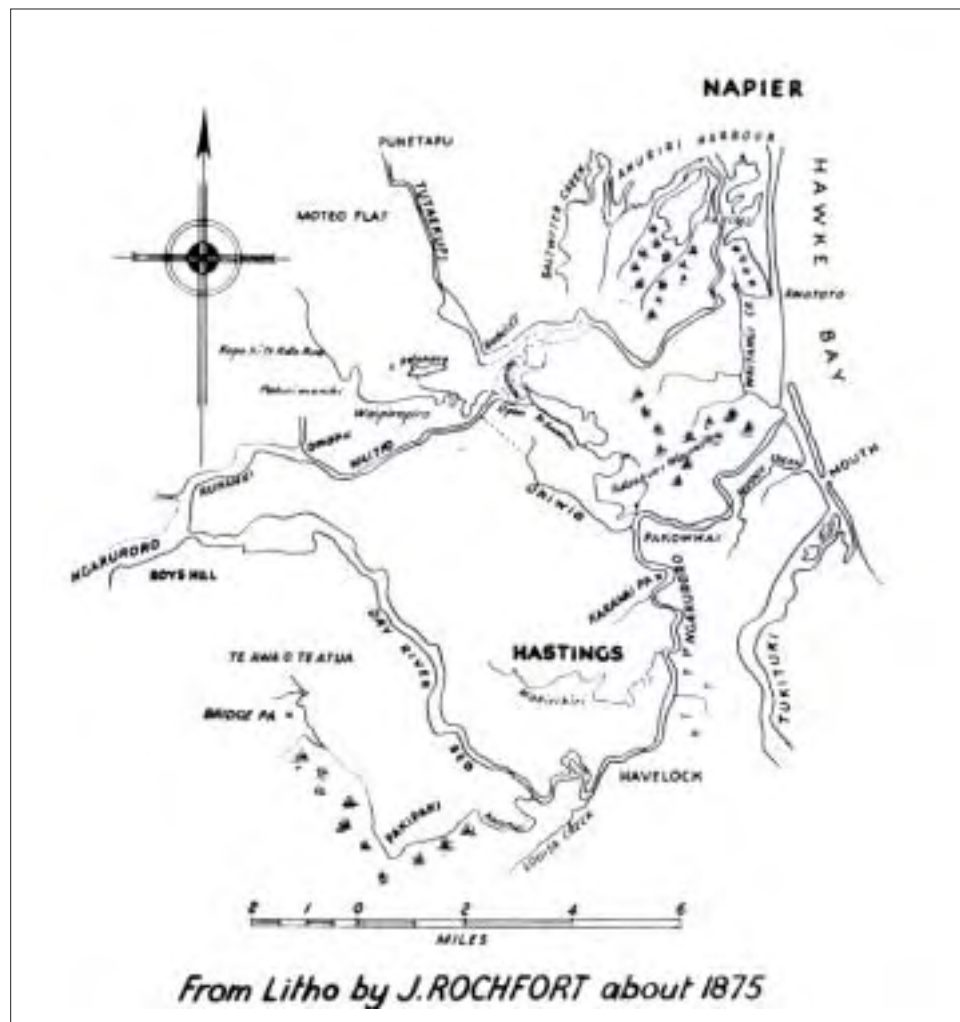
The Tutaekuri River rises in the eastern and southern slopes of the Kaweka Ranges. Evidence from the early European settlers, about 1852, indicates that the river was meandering and slow running, with banks of fine alluvium 12 ft to 20ft in depth. Shingle was first recorded in the river bed in 1877. In a few years the river bed became filled with shingle which subsequently was spread over a large part of the valley by successive floods.

FIGURE 11: MAP OF HERETAUNGA 1854



The original lower course of this river was apparently from Puketapu in a southerly direction towards Omaha, where it followed the course of the Rapo-ki-ti-Roto-Roa into the Tutaekuri-Waimate. At a later date the Tutaekuri broke through the hills at Puketapu and entered the plains at Redcliffe (Otatara) and then flowed in a southerly direction through Waiohiki to its old course

FIGURE 12: ROCHFORD'S MAP 1875

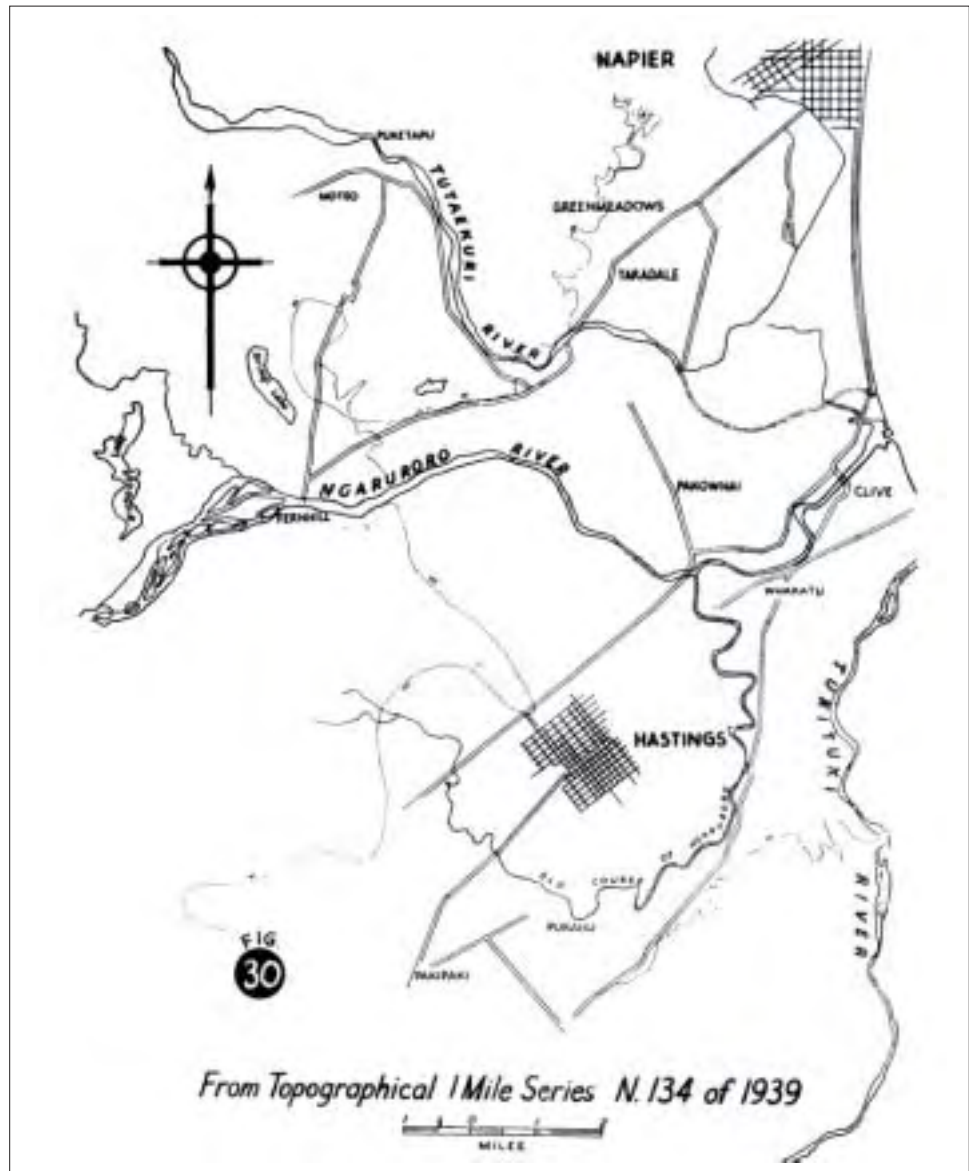


Extract from "New Zealand Journal of Science and Technology (sec A), Vol. 27, No.2, 1945; Vol. 27, No.5, 1946 (the diagrams on pages 163 and 165)"

Later this river used the present (1945) silted courses - Saltwater Creek, Parimu Stream, Muddy Creek and Taipo or Mission Creek. At a still later period it evidently flowed to the sea in an easterly direction at Awatoto and followed the present Waitangi.



FIGURE 13: TOPOGRAPHICAL MAP 1939



Extract from "New Zealand Journal of Science and Technology (sec A), Vol. 27, No.2, 1945; Vol. 27, No.5, 1946 (the diagrams on pages 163 and 165)"

<sup>187</sup> Campbell, *The NZ Journal of Science and Technology*, Aug, 1945, p. 163.

Subsequently these mouths were blocked with shingle, with the result that the Tutaekuri again flowed north into the Ahuriri Lagoon.<sup>187</sup>

It is significant that under natural conditions swamps were intimately associated with and formed part of the river course from the smallest headwater seepage and stream along the more level stretches to the mouth. The relative area of many swamps to the size of the river was such that flood flows were largely absorbed by these safety mechanisms.

The swamps were important resources of eels and other resources for the nearby settlements.

## 2.6 PHYSICAL MODIFICATIONS

Sites such as Otatara were probably abandoned as places of settlement by the early 1820s when the population was decimated by the northern tribes in the course of the raids and battles around Te Roto-a-Tara and Te Whanganui a Orotu.<sup>188</sup> Many of the survivors fled to Mahia and did not return until the 1840s. But Otatara may have been abandoned much earlier. “After a defeat the villages forsaken by the conquered were rarely occupied by the victors.”<sup>189</sup> The pa was within the boundaries of the Ahuriri block purchased from the Maori people in 1851, and the first Crown grant of part of the reserve area was made in 1859. No houses have been built on it during European occupation although Otatara Homestead is adjacent to the site.

<sup>188</sup> S Percy Smith, 1910, *Maori Wars of the Nineteenth Century*. Christchurch. pp.210-4, 284-94, 297-305.

<sup>189</sup> Augustus Hamilton, 1896-1900, *Maori Art*, p. 78.

### 2.6.1 *Changes in site condition*

The area of what is now the Otatara Pa Historic Reserve has been photographed on a number of times beginning with Augustus Hamilton in the mid 1890s. Aerial photographic coverage commenced in 1936 with an early survey of the Hawke’s Bay region by the Royal New Zealand Air Force.<sup>190</sup> It has been covered on numerous occasions by New Zealand Aerial Mapping Ltd., beginning in 1949. These records are sufficient to tell something of the management and maintenance of the condition of the place since then.

<sup>190</sup> S.N. 18: J9-12, 1936

### 2.6.2 *Site condition*

The photographs by Augustus Hamilton were: No.1 [Fig.4] which was taken from the north-west running ridge connecting Otatara to the main part of Hikurangi looking slightly west of north and No.2 [Fig.14] which was more or less the reverse view looking towards Otatara from a position on the south ridge or terraced slopes well below the south platform and more or less level with the platform of Otatara.<sup>191</sup> Kevin Jones took a comparative photograph in 1996. [Fig.15]

<sup>191</sup> MONZ Neg. Nos. B21205 and B21206

FIGURE 14: OTATARA PA 1899



Photographer:  
Augustus Hamilton.  
MONZ, B21206.

FIGURE 15: OTATARA PA 1996



### 2.6.3 *Vegetation cover*

The area of the Otatara Pa Historic Reserve would have been covered in mixed native grasses (*Rhytidosperma* spp., *Ehrbarta stipoides*) and tussocks, when it was lived on and would probably have reverted very quickly to brackenfern (*Pteridium esculentum*), manuka (*Leptospermum scoparium*), and kanuka (*Kunzea ericoides*) cover after it was abandoned as a settlement. Broad-leaved trees, conifers, and araliad (five finger), and coprosma shrublands may have re-established themselves using the bracken and manuka as nursery cover.<sup>192</sup> From the 1860s, when the Crown grants were taken up, it would have been cleared and converted to pasture land, possibly with some attempt at improving the grasses. Sheep, cattle and horses ranged on the land. The photographs taken by Augustus Hamilton in the 1890s, probably in summer, show a grass cover dominated by the seedheads of what appear to be danthonia (*Rhytidosperma* spp.). Patches of dark-coloured sedge are numerous.

<sup>192</sup> Geoff Walls, (Pers. comm.)

From an early stage there was active gully-head slumping where previously there had probably been forest. In 1936 and 1949 fairly fresh slumping in advancing gully-heads is noticeable at the head of east valleys north and south and in the south valley.<sup>193</sup> This phase of natural erosion has only affected

<sup>193</sup> RNZAF S.N.18, J.10, J.11, 1936;  
S.N. 541, R.N. 1702/30, 16 May  
1949.

archaeological features towards the toe of the south face of the south-east ridge. The eastern gullies have now filled appropriately with kanuka and manuka. Also during the 1930s and 1940s there was a lot of bare earth, presumably induced by stock, or drought, or both, on the northern face of the south-east ridge and the north-western faces of the western ridges (outside the area of what is now reserve).

In recent years there has been minor slumping at the head of east valley north and this, too, has filled with gorse, manuka, and kanuka.

On the Institute ridge, the grass cover as managed by the Agricultural Department of the Eastern Institute of Technology consists of a sward of annual ryegrass and paspalum with some summer grass: legumes are sub-clover and white clover. The former is an annual which rapidly goes to seed and tends to persist in poorer pastures. In the formerly less intensively managed grassland of the reserve, there would have been periodic reversion to longer grasses, with cocksfoot dominant, but including brome and *Ebrharta* on the terrace treads and flat areas. The longer grasses shade the legumes which are correspondingly reduced. The general trend, without top dressing, and with minimal stocking and fencing, has been that only certain areas, such as ridge crests, have been favoured by the sheep. These favoured camping areas have also been manured by them. In the favoured areas, ryegrass was probably important in the sward, but the grasses are generally well suited to dry conditions: cocksfoot, browntop, crested dogstail and ratstail. The banks and other areas inaccessible to sheep and in many cases north-facing, will have favoured *Danthonia* (*Rhytidosperma* spp.) As at June 1996 after some top dressing and oversowing in the previous 18 months, the general impression of the site was of healthy swards of ryegrass and paspalum on the ridges, with some areas still being camped on, while the banks had a contrasting cover of *Danthonia* with spent seed heads and stalks prominent. The even spread of grasses and grazing should get better with further improvements to fencing.

#### **2.6.4 *Damage: Animal stocking, roading, tracking and erosion***

Light tracking is evident in the Hamilton photographs. From Hikurangi a track sidles across the eastern side of the saddle to the south ridge or Best face on Otatara. On Otatara there is some sign of a track on the Best face south of the south platform where traffic would naturally tend to go on leaving the main ridge crest heading down to Otatara or the Hamilton slope.

By 1949 foot tracks are evident running up the Hamilton slope through a central part of No. 2 ditch and bank. There is a faint trace of a foot track following the broad terraces east of the north-west platform and west of the main platform, continuing south to join up with the track mentioned in the previous paragraph.

From 1949 the fencing appears to have been on a line across the south-western flanks along the current reserve boundary. This rises quite close to the western faces of the main platforms and continues north west of the north ridge. At the time the Management Plan (c.1977) was written the Reserve was all in one paddock and there was only one stock dam. The track which shows very clearly here was probably there before the fencing, but the installation of the fence would have accelerated the erosion as stock roamed up and down. The fence

<sup>194</sup> L&S File RES 7/3/1. vol 5, Note between Items 45 and 46 which discusses the fencing proposals which were approved by Mary Jeal and Lady Aileen Fox. and includes a plan of the proposed subdivision.

<sup>195</sup> File HIS 113, Item 22.

<sup>196</sup> cf. Aerial photographs 1949, 1969.

was put in in about June 1979.<sup>194</sup> (It was removed from the ridgeline onto the bulldozed track and into the gully in June 1991.)<sup>195</sup> At the same time (late 1970s) a track was also forming in a more south-easterly direction on to the south ridge, which is the natural line to gain access from the Hamilton slope and east valley south. The debris from these erosion tracks was probably considerable and will have been deposited in the gully heads between the west 1, south-west and south ridges. The current road and track runs across this colluvial deposit. It is possible that both these tracks have greater antiquity. They follow fairly natural lines of access and may be original archaeological features of the site pattern.

The farm track was put in sometime between 1949 and the 1960s.<sup>196</sup>

FIGURE 16: OTATARA 1969



Photo: N.Z. Aerial Mapping  
R.N. 4201/21

In the 1980s there occurred another disaster in the management of the site with the bulldozing of a road along the line of the track mentioned in the previous paragraph, which then sidled over fresh ground with well-formed terraces below and west of the south platform and across the west ridge south and the upper end of the south-west ridge. It continued down, skirting the west side of the south ridge, coming round its south end, and dropping down through

many, well-formed terraces, to the easy grade of the Hamilton slope. Water pipes installed along the road serviced troughs, one of which, at the upper end of the south ridge, has probably contributed to the sheep camping there. The road was probably bulldozed for the stock watering system installed by the Otatara Trust Inc. in order to facilitate the Otatara Trust's grazing management scheme in 1986.

The bulldozing was done without first obtaining the prior consent of the Commissioner of Crown Lands, as was required by Clause 14 of the Licence, which the Otatara Trust had not signed. The Otatara Trust was told that their action, which had resulted in damage to the Otatara Pa Historic Reserve, of great archaeological importance to Hawke's Bay, could result in a fine of up to \$25,000 if they were convicted of the offence.<sup>197</sup>

<sup>197</sup> Lands and Survey File: RES 7/3/1  
Item 43, Letter dated 23 May 1986 to  
Secretary

The damage was caused by a pipe digging and laying machine which was used to open up the ground and lay a water pipe to supply three water troughs. In the digging process midden and dark earth were exposed, an official sign was pushed to the edge of a gully and partly buried, and a bank was cut into so that access could be gained to the water trough.

To compound the problem fifty head of cattle had been put on the Reserve without approval from the Department. Under the previous Management Committee, cattle damage had been noted in 1977, and cattle were removed from the site in 1978. It has been proved that cattle are not desirable on the site because of the excessive damage they do to the features: pits, terraces, banks, paths and ditches. In moist soil conditions, cattle very rapidly push large sods off the edges of terraces and pits. On slopes cattle treading breaks down the sharp edges of the terraces and large masses of soil are cumulatively carried down the slope. One trough in particular was sited beside a pit and the cattle had, after only a few weeks, begun to trample the area and some of the terraces.<sup>198</sup>

<sup>198</sup> Lands and Survey File: RES 7/3/1.  
Item 47. Considered at meeting held  
10 June 1986.

A meeting of representatives of all those groups and people who were concerned about Otatara felt that no further grazing of the site, by cattle, should be permitted. However it was eventually decided that:

*Cattle may be used only until such time as the pasture is cleaned-up and must then be moved promptly. In the event of particularly wet weather, or damage to archaeological sites, the cattle must be moved forthwith.*<sup>199</sup>

<sup>199</sup> L & S File RES 7/3/1, vol 6, Item  
52 Letter (13/6/86) from A Shipp, for  
Commissioner of Crown Lands  
Napier.

In the 1980s there continued to be heavy stocking with cattle during the winter when the soil on terraces is compacted and pugged. Sheep can also be destructive to archaeological sites in certain conditions. During the 1970s and 1980s sheep were camping in large numbers on the drier stony ridges, especially on the south-west and south ridges. The outlines of pits became badly eroded and rounded stones in the subsoil became exposed as the topsoil was disturbed and washed or blown away. The sheep are continuing to camp in these areas at the present time (1997).<sup>200</sup>

<sup>200</sup> Kevin Jones and observations  
from aerial photographs.

The Otatara Trust decided not to lease the Reserve and the grazing was offered to Mr Black the only other adjoining farmer. The Department of Lands and Survey was then obliged to take over the water supply, unlawfully installed by the Otatara Trust, and they fully reimbursed the Otatara Trust \$10,766, the price of the installation.

But there had been a curious attempt to avoid paying the full price by making some imaginative calculations which included reducing the Department's contribution by \$1,500 as a token acknowledgement that the Department appreciated the historical value of the Reserve and objected to the damage to the archaeological features which had depreciated the intrinsic value of the Reserve.

A comment by the field officer, A. Shipp, who wrote this Report, highlights a major threat to the conservation and long-term safety of Otatara Pa Historic Reserve. He said:

*I believe that as few of us in this District Office have our roots in Maoridom, nor are many of us particularly interested in archaeological sites, it is very difficult for us to appreciate the emotion aroused in many others by the spoiling of these sites.*<sup>201</sup>

<sup>201</sup> *ibid*, Item 74, Report by A Shipp, dated 30 January 1987.

The attitude of departmental staff and their understanding of the significance and value of historic places as part of New Zealand's heritage is crucial to the successful management and conservation of the historic places on the land managed under the Conservation Act 1986 and the Reserves Act 1977.

In June 1991 work commenced on the Development Plan for the Reserve. The work included the placing of track markers, realignment of a fence and excavation for a water pipe. The line for the water pipe followed the bulldozed track, cut across the end of a terrace and went down through the Hamilton slope to the car park. This was identified as the line of minimum impact, but three areas of cultural material were uncovered during the work. Two shell samples were sent to the University of Waikato Radiocarbon Dating Laboratory. The first was taken from the area beside the water trough. The second sample was taken from the third area of cultural damage associated with the edge of a terrace which had been badly damaged by sheep tracks.

Oblique photographs taken in May 1995 [Fig.17] and June 1996 [Fig.18.] show slowed but still present sheep erosion on the crest of the south-east ridge, where the fence line (1979) has been removed and re-aligned down the slope to the north. The erosion should slow down since the fence was clearly contributing to the de-stabilisation of these surfaces. A fence line now runs across the north-western platform from the western boundary down to the saddle between that platform and the main platform. The saddle is an important gate complex and has, since 1979, suffered major localised erosion. Now with increased pedestrian and runner usage there are new desire lines forming at the head of the Hamilton slope, rising up the slope. These avoid the easy grade of the disastrous road and go straight up the slope.<sup>202</sup>

<sup>202</sup> Kevin Jones.

FIGURE 17: OTATARA, MAY 1995





FIGURE 18: OTATARA, JUNE 1996



### 2.6.5 *Quarrying of Otatara*

<sup>203</sup> see later in this report.

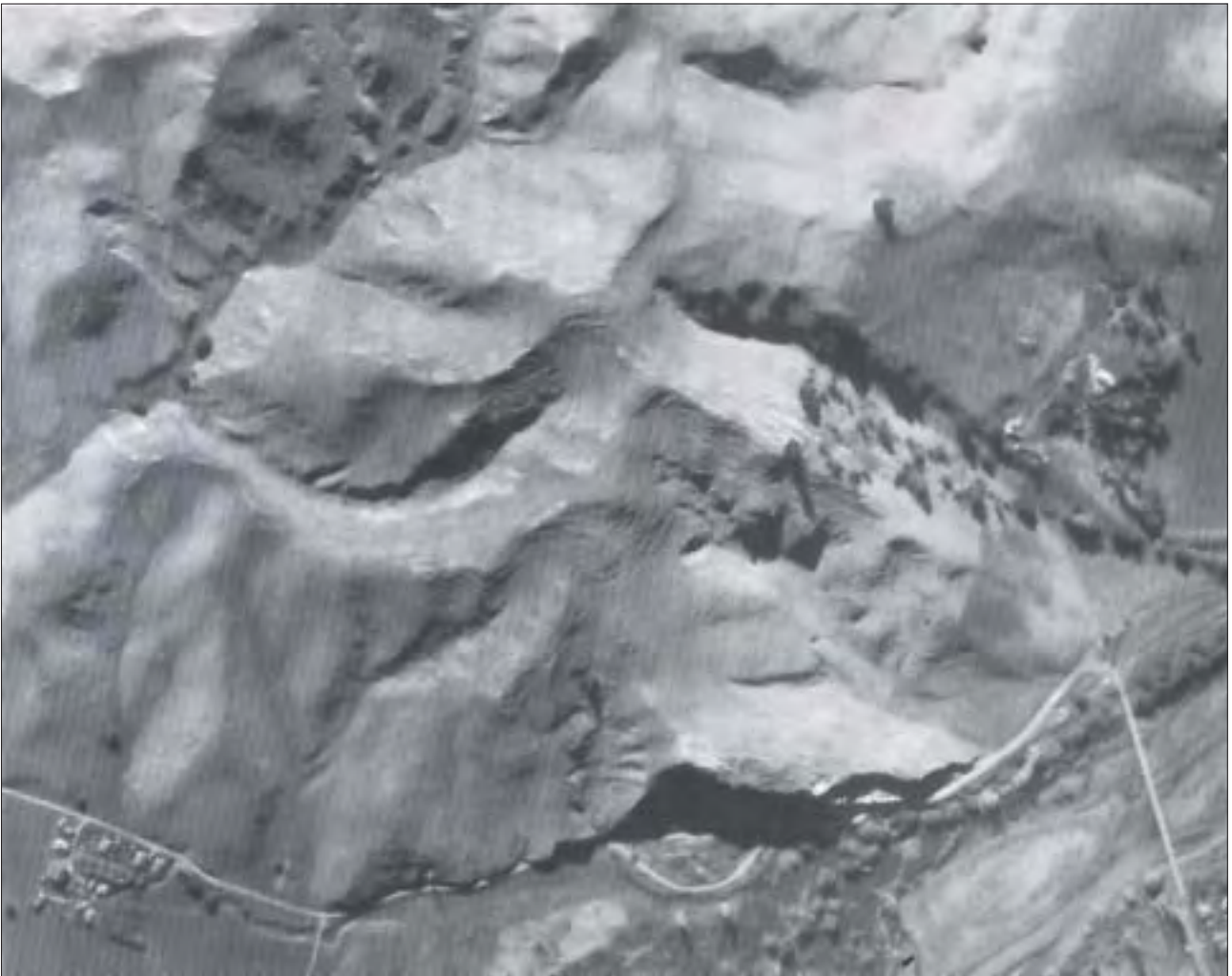
<sup>204</sup> RNZAF SN 18, J10, 3 February 1936

Quarrying had begun on Otatara Pa by the early 1930s. It is possible that quarrying was started in the 1920s.<sup>203</sup> Early aerial photographs show a massive earthquake-induced slump and quarrying, on the south-western side, utilising a face estimated to be some 45m high with some smaller incisions further to the east.<sup>204</sup> The main area of what is sometimes thought to be quarry is in fact a rapidly occurring slump. The road at the foot of the hill rises and is less well formed to accommodate the mass of the slump. There is no roading on the body of the pa which at this time was approximately a fifth destroyed, with the destruction having entered into the central platform. By 1949, the south-east side had been completely quarried away, the south-west excavation had

<sup>205</sup> S.N. 541 R.N. 1702/30, 16 May  
1949

intruded as far as the southern side of the double ditch and bank and the platform had been bulldozed over and a road put through on its northern side.<sup>205</sup>

FIGURE 19: 1949 AERIAL PHOTOGRAPH



There was still a trace of the southern extension of Fox's No.2 ditch and bank extending south from the Hamilton slope as shown on the Hamilton photograph.[Fig. 14]

By 1975 the entire surface of Otatara Pa had been disturbed. A road had been driven up the northern face some 20 - 30m below the crest of the ridge to a small quarry or amphitheatre at the western end. There was extensive stripping of topsoils and subsoils from the ridge crest, some of which was pushed down the northern slope, but most appears to have been placed and compacted in the broad head of the gully which is at the toe of the northern slopes of the pa, and south-west of the Hamilton slope. Extensive stripping of topsoils and filling appeared to extend over the area shown in Hamilton's south-west view.<sup>206</sup>

<sup>206</sup> Kevin Jones

<sup>207</sup> See p. 56 Archaeological section

Ray Withers modified the site during 1982 to fulfill the requirements of the development proposals.<sup>207</sup> The contractor co-operated by quarrying in such a way as to achieve the greater part of the development concept. He was then hired to smooth off the sharp faces, construct the exit road and reduce the gradient of the existing entrance road.<sup>208</sup>

<sup>208</sup> Dept L&S File RES 7/3/1/ Item  
171.

## 3.0 Significance

### 3.1 HISTORICAL AND TRADITIONAL SIGNIFICANCE

Otatara Pa has considerable significance to Ngati Kahungunu as the place where they gained a foothold in Heretaunga. Different hapu have different versions of the story of Taraia's arrival in this area which range from a truce, alliances, a bloodless conquest and slaughter. Following the encounter at Otatara Taraia and his people succeeded in establishing themselves in Hawke's Bay and the Wairarapa. This was achieved in a variety of ways including conquest, political arrangements and intermarriage.

Otatara Pa is of great historic significance to all of Ngati Kahungunu and to many related people. All the hapu of Heretaunga have connections to Otatara through their whakapapa.

Otatara has educational value. People can learn about archaeology, and how the ancestors of the Maori lived and defended themselves. There is a great desire among the people to ensure that their children and the next generation know more than they did about Otatara and its history, and that they understand and appreciate its significance.

### 3.2 CULTURAL SIGNIFICANCE

The people of Waiohiki particularly, feel that the place is tapu - Otatara is an urupa and a wahi tapu. It is an important place and they want people to know that it is their pa and that they protect it. Their pride requires that it be kept tidy and looking good for visitors. There is a desire to restore it and ensure it keeps its identity and is well looked after. At powhiri the kaumatua say "Welcome to our marae which sits in the shadow of Otatara/Hikurangi." This acknowledges our ancestry and tries to relive the memory of our ancestors. Ancestry/Whakapapa is very important. There is a great deal of feeling for the place because of the ancestors and the history that has come out about it especially since the Waitangi Claims have raised people's awareness of the importance of the history. The people of Waiohiki say:

*We live in the shadow of Otatara and Otatara is within the area of influence, our tribal takiwa we hold mana whenua. We are also the kaitiaki - now in saying that we are not saying we want to keep other tribes or other groups out of there but we are the ones who are given the traditional responsibility to look after the pa.*

Molly Hadfield (kuia awhina) interpreted the finding of the argillite adze as a gift from the ancestors on the pa for the work the people of Waiohiki put in there. It was a reward for the love they are putting back into the pa site. The reason they were doing the work was to reclaim the mana whenua of the pa and try and enhance the mana of the site which had been affected by the quarrying. Otatara is a very special place to the people. It is a very important heritage site, it is basically the original marae site, the original settlement for the Heretaunga. The

continuity of links through modern stories and activities on the site, as well as the traditional history with the place of their ancestors is vitally important to the emotional, spiritual, and cultural well-being of the present people.

### 3.3 ARCHAEOLOGICAL AND SCIENTIFIC SIGNIFICANCE

Otatara Pa Historic Reserve remains of considerable archaeological importance in Hawke's Bay, although Otatara Pa proper has been almost completely destroyed. Very little archaeological information has been obtained from the site so that at present answers to such questions as the real function and age of Bank No.2, the purpose and use of the terraces and pits, the way the site was defended, which are the oldest parts of the site and what is the age of surface visible features, remain only speculation.

The age of pa is a matter of considerable interest and debate in New Zealand archaeology. Pa are now considered by most archaeologists to have originated in Polynesia. It is not known whether pa were present from earliest times in New Zealand or whether they were a response to later population pressure and conflict over resources. The dating of fortifications by radio carbon is difficult. Nevertheless a recent review of the radiocarbon data from throughout New Zealand has concluded that the earliest pa date from about 1500 AD, (i.e. 450 years B.P.) which is 300 or more years later than the accepted time for first settlement of New Zealand.

The defensive form of pa has been used to determine pa ages. Elsdon Best's theory was that the earliest pa were defended solely by the scarps of terraces. He thought terraces were simple precursors of more elaborate ditch and bank fortifications. His ideas were revived in the early 1960s by Jack Golson and Les Groube. Just before that time the publication of Andrew Sharp's *Ancient Voyagers in the Pacific* (1956) had caused considerable controversy and was vigorously attacked by scholars who had developed a literal chronology from traditional genealogies.<sup>209</sup>

<sup>209</sup> Sorrenson, 1979, 55-56

It was Jack Golson, as editor of the *Journal of the Polynesian Society*, who insisted on the need to separate traditional and archaeological sources of information and to not confuse the two disciplines when interpreting sites. But he stimulated interest in the relationship between sites, archaeology and tradition. He appears to have encouraged local volunteer fieldworkers to record sites, to consider the application of new methods and to consider the wider significance of the records, by way of distribution maps or relationships with traditional knowledge.<sup>210</sup>

<sup>210</sup> Summarised from Kevin Jones, Manuscript of East Coast Monograph, p.27

There was very little published material on field evidence in 1957 and in Golson's opinion most regions were "ill-known". He reviewed the available evidence for pa defended solely by terraces, noting records of these at Whakatane (Kapu te Rangi, presumably) and Waiapu, and he was unsympathetic to Best's contention that pa defended solely by terraces were a typologically simple early form of pa.

Kapu te Rangi (W15/20) had long been recognised as the traditional pa of Toi, of the Fleet. Two amateur field workers, Mabon and Pullar, attempted to fit this

tradition with Elsdon Best's view, that terraced pa were older than pa fully defended by ditch and bank. Pullar found what he thought was Kaharoa ash (erupted 700 years B.P.) on the terraced part of Kapu te Rangi and decided that the pa was built in two phases: the earliest by Toi at a traditional date consistent with Kaharoa ash occurring on the terraces (before 700 years B.P. or 1250 A.D.), and a later ring-ditch pa. The open western-most terraced parts of the pa were regarded as the early (Archaic) part which fitted the tradition of a landing by Toi in 1350 A.D. The ring-ditch principal platform was interpreted as Classic Maori. But Kapu te Rangi has, like many pa in the Whakatane area, a single ring-ditch platform in association with extensive terracing of adjacent ridge lines, and is probably no older than 400 years B.P.<sup>211</sup>

<sup>211</sup> *ibid.*

Many of the problems exposed by this discussion of Kapu te Rangi are relevant to the archaeological understanding of Otatara Pa Historic Reserve. It has a great skirt of terraces, but they centre on a group of central platforms. The perimeters of the platforms are not ditched in their present day form, but they may once have had ditches (now infilled) and palisades above. It is a site of great archaeological significance but very little scientific investigation or interpretation has been carried out on it. Thus the archaeological interpretation and knowledge of the site is limited to comparison and extrapolation from similar sites.

### 3.4 AESTHETIC AND LANDSCAPE SIGNIFICANCE

The significance of Otatara Pa Historic Reserve is of considerable value in spite of the loss of Otatara Pa proper. The devastation accentuates the remaining beauty of the site and underlines the importance of providing for its long term protection. The archaeological features themselves have considerable aesthetic appeal and value. They are a tribute to the craft and skill of the original builders who modified the site with expertise and an apparent sympathy for the environment.

The views from the site are outstanding and panoramic. They encompass Napier, Te Whanganui a Orotu, and the sea, the whole of the Heretaunga Plains, across to Cape Kidnappers, Te Mata, and Kahuranaki, up the Tutaekuri river, around to Lake Rotokare, and west to the Kaweka ranges. It is possible on a clear day to see Ruapehu in the centre of the North Island. It was obviously chosen for its strategic position as an outstanding vantage point.

## 4.0 Threats

Threats to historic places take many forms but five principal types can be identified. Loss of purpose, natural processes, visitor impacts, management impacts, and information loss.

### 4.1 LOSS OF PURPOSE

The sustained loss of purpose for this historic place poses a significant threat, as identified in Article 7 of the ICOMOS New Zealand Charter. This would lead to lack of support and income, allowing other threats to manifest themselves. Now that the original purpose of the historic place is gone, new compatible and sustainable uses must be developed and maintained.

### 4.2 NATURAL PROCESSES

Erosion associated with drought, animal stocking, wind and poor management is a significant problem on Otatara. Damage which has already occurred has been discussed in a previous section, but this is an ongoing problem.

Animals, particularly cattle, are a major threat to the archaeological features. Rabbits contribute to the slow, inevitable destruction of the site, but cattle can do massive and rapid damage to a site, particularly in wet conditions. Sheep have been thought to have low impact on archaeological sites but the information from Otatara indicates that their propensity to camp in the same places can cause considerable damage to archaeological features. Sheep are attracted to warm dry areas and the stony ridges of Hikurangi have been badly affected. The grass is unable to grow and the bare soil on the exposed ridges is blown away by the wind and the features are destroyed.

A massive slump caused by the 1931 Earthquake destroyed part of Otatara Pa apparently even before quarrying began. Presumably the steeper parts of Otatara Pa Historic Reserve will be at risk if another large earthquake occurs.

Weeds do not necessarily threaten the archaeological features, but they may affect the interpretation of the site by obscuring features, as well as detracting from the visual or aesthetic values of the reserve. Certain weeds, for example, blackberry may if they become rampant, tempt managers into using inappropriate means such as heavy machinery to control them.

### 4.3 VISITOR IMPACTS

A major threat to the site is the lack of understanding on the part of visitors that constant, even though it is minimal, damage to a site has a cumulative effect and ultimately leads to the destruction of the site. Although tourism and education are necessary and intended uses of Otatara Pa Historic Reserve increased

numbers of people will have a detrimental effect on the long-term preservation of the site. Visitors have caused damage by “tracking”. The track up through Ditch and Bank No.2 is getting more pronounced although there has been an attempt to alter the walking pattern by developing another walking track circling around the Reserve. The easy, obvious track from the carpark is the preferred access to the Reserve with unfortunate consequences for the well-being of the site.

Children damage by sliding down the hillside destroying the grass cover and wearing down the features. Mountain bikes are prohibited because they cause damage. However some visitors disregard notices.

#### 4.4 MANAGEMENT IMPACTS.

A threat to the Reserve is the lack of understanding of historic values by some departmental staff. The history indicates that unnecessary damage occurred to this site once it was in the care of the Department of Lands & Survey during the 1980s and damage has occurred while the Reserve has been managed by the Department of Conservation. The land was set aside as a historic reserve in order to preserve an important part of New Zealand's historic heritage. Therefore every activity should be directed towards that goal. Preservation is the purpose, not farming.

#### 4.5 INFORMATION LOSS

The destruction of important archival sources such as old documents and photographs and the loss of unrecorded oral history constitute a threat to this site.

# 5.0 Recommendations

## 5.1 CONSULTATION

Otatara Pa Historic Reserve cannot be adequately managed without full and ongoing consultation with the tangata whenua. The people of Waiohiki have taken on the role of active kaitiaki for Otatara Pa Historic Reserve, because their marae sits in its shadow. However they acknowledge, and the history confirms, that there are many other hapu who have connections with Otatara. These people are welcome to participate in the management of the Reserve, but it is recommended that they co-ordinate their approach with the people of Waiohiki.

## 5.2 PURCHASE/COVENANTING

Otatara Pa Historic Reserve does not cover the full extent of this important site. There are several areas on the ridges adjacent to the Reserve which should be included within it. The photograph of Otatara which was used for a New Zealand Historic Places Trust poster is of features which are not within the Reserve. It is recommended that these areas to the north-west and south of the Reserve be purchased or covenanted in order to preserve the integrity of the site. It is important that they are managed as part of the Reserve rather than being under threat from poor management and development proposals.

## 5.3 TOURISM

Otatara Pa Historic Reserve has potential for increased promotion as a tourist attraction. The people of Waiohiki have been taking visitors and school parties over the Reserve for several years and they feel there need to be opportunities for increased development of this service. It may be possible for a visitor centre to be built adjacent to the site or perhaps in the 'amphitheatre' of the old quarry which would facilitate and monitor the development of tourism. These ideas will need careful evaluation and further consultation with interested and/or affected parties, but they are worthy of consideration.

## 5.4 MAINTENANCE

It is important to both the people of Waiohiki and the Department of Conservation's image that this significant and beautiful historic site is maintained to a high standard. It is perceived that two major restrictions to achieving this are insufficient funding and shortage of staff.

It has been suggested that permanent gardeners be employed to maintain the Reserve. If the land was no longer grazed but mown the problem of stock damage would be solved. But there are some disadvantages associated with mowing archaeological sites. Lawnmowers can also flatten and scrape features



and thus contribute to their deterioration. The Reserve is a very large area and the cost of such a policy may be prohibitive.

Parts of the Reserve have been planted in native trees but Otatara pa proper is infested with weeds which need to be controlled. The eroding areas need to be stabilised and restored. A major problem, as has already been noted, is that the sheep camp on the earthworks on the ridges damaging the grass, which leads to erosion and causes the features to deteriorate. Sheep need shelter and use the earthworks for that purpose. Patches of forest help modify this behaviour. Good sheep management is essential to adequate maintenance of the Reserve and part of that process is the provision of suitable fencing, which has already been done.

It is recommended that the affected areas be protected from the sheep during the autumn and the very stony areas be top dressed with soil, protected with a biodegradable cover to stop wind erosion and sown with grass seed.

If sheep are sheltering in the gullies on Otatara then enhancement of the shrubland may encourage them into these areas, although the gullies are very steep.

It is recommended that cattle and horses be totally banned from the Reserve. Fencing has been erected to subdivide the paddocks into smaller lots. It is possible to manage sheep so that they maintain the pasture at a satisfactory level and cattle are not needed.

It may be possible to combine the gardening and the tourism operations in some way to provide employment opportunities for the people of Waiohiki.

It is recommended that these ideas be discussed and their feasibility be ascertained as a possible way of integrating satisfactory management outcomes with active participation of the people of Waiohiki in that management.

## 5.5 ARCHAEOLOGY

The archaeology of Otatara Pa Historic Reserve is not well understood. Particular attention could be paid to understanding the fortifications (if there are any) of the central platforms, the function of the great skirt of flanking terraces, the ditch and bank across the Hamilton slope and the deposits which may lie buried under colluvium. It is recommended that opportunity be sought, and if the tangata whenua approve, that some archaeological investigations of various features of the site be undertaken. Proposals to the annual Science and Research bidding round would be one way to start an initiative.

# 6.0 Information

## 6.1 OLD PLANS

Longitudinal and transverse sections of “Large Pa at Redcliffe, Taradale” in Augustus Hamilton, 1896 1901, *The Art Workmanship of the Maori*, Part 2, 1897, New Zealand Institute, Wellington, p.121[Fig.3]

“Fig. 1. Section of a large pa at Taradale, Hawke’s Bay. The sketch section of the ditches and banks (maioro) show the strength of the defensive works; such was the extent of the pa that a very large number of men must have been required to repel a large attacking force. This pa is only one of many visible from this place. It is situated on a high spur above the river and covers several acres.” p.126

NZAA Hawke’s Bay File: In an envelope marked N134/1 Pa: Otatara are plans drawn by Norman Elder. A letter enclosed says that in 1935 he had gone over Otatara with prismatic and pacing to get a general idea of the layout. The sketches he drew in 1944 only cover two areas the spur going up from near Redcliffe substation and the main fosse and rampart facing Redcliffe bridge.

In February 1990 Pam Bain and Elizabeth Pishief drew the pits on the “Top Terrace”, revised by Victoria Grouden, [Fig. 9]

Land & Deeds Plans RES 7/3/1 Vol. 4.

- 1) 12805 August - October 1971.
- 2) 6687 March 1938
- 3) 6448 July 1936
- 4) 6801 June 1975
- 5) 7472 December 1978

*Topo of Proposed Picnic area on Otatara Pa Reserve.* Fieldbook 1095, p.46. November 1974. RES 7/3/1. vol 4.

*Otatara Pa Historic Reserve Quarry Area* drawn by N. Morrison, Dept. Lands & Survey, September 1976, Govt. Printer, Wellington. L&S File RES 7/3/1.

*Otatara Pa Historic Reserve Development Plan* Feb. 1995. Scale 1:500

- a) Sheet 1, Vertical of Otatara
- b) Sheet 2, Oblique of Otatara

Titchener, Monzingo Aitken Ltd., Landscape Architects, ph.06 8781503 Hastings. Held Waiohiki Marae.

Otatara Pa Restoration Project New Zealand Conservation Corps, 1989, Concept Plan. Alan Titchener, Pukehou, Private Bag, Hawke's Bay. Held Waiohiki Marae.

Otatara Pa Walk Track and Interpretation Development. Scale 1:2000. H W Scheltus, Department of Conservation, March 1991. Held by Waiohiki Marae.

Map: Fig 6.2. Showing the locations of the inhabitants in mid-Hawkes Bay ca, 1550. In M.W. Allen, *Warfare and Economic Power in Simple Chiefdoms: the Development of Fortified Villages and Polities in Mid-Hawke's Bay, New Zealand*, Ph. D. Dissertation, UCLA, 1994.

Map: No.4 "Maori Place Names of the Taradale District of Heretaunga", from J.D.H. Buchanan, (ed. David Simmons) *The Maori History & Place Names of Hawke's Bay*, Reed, Wellington, 1973, p. 109.

### Landscape References

In *Gazetteer of New Zealand Place Names*, Department of Lands & Survey, Wellington, 1968. These are included because they show the continuity in space and time for the relevant names, as the related tribes, Kai Tahu, Rangitane, Ngati Awa, etc. moved about the country. The names reveal connections which would otherwise be forgotten.

**These are the map references to Otatara.**

		NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
A) <u>Otatara</u>	suburb	17	Invercargill	30 98	46.26	168.17
	town	1	S182	30 98	46.21	68.17
	town	19	7		46.26	168.17
	town	83	S.I.		46.26	168.17
	golf course	2	S181/3	30 99	46.26	168.17

Otatara suburb, town (2 refs) and golf links are related i.e. the golfcourse was named after the town which later became a suburb of Invercargill.

This Otatara is in Southland three miles south-west of Invercargill on the opposite bank of the Waihopai River estuary. It is principally a residential area with small farms and a primary school. Otatara Bush is situated between Otatara and the Oreti river with the golf links nearby. The wooded area is of young kahikatea on recent alluvium and of considerable botanical interest.<sup>212</sup>

<sup>212</sup> *Wise's New Zealand Guide*, 6th ed. 1974, Auckland, p.240.

		NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
B <u>Otatara</u>	homestead	2	N/134/3	25 33	39.33	176.50
	homestead	1	N134	25 32	39.33	176.50
	pa	1	N134	24 32	39.33	176.49

This is the reference to Otatara Pa Historic Reserve. The homestead is named after the pa which is adjacent to the farm.

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
C) <u>Otatara</u> bay	105		32 51	41.05	174. 02

This bay is in the Marlborough Sounds.

D) Otatara Marae. No map reference.

A marae located on the Hokianga harbour in Northland.

### **Landscape References to Hikurangi.**

	NZMS No.	Sheet No.	Grid Ref.	Lat.S	Long.E
A) <u>Hikurangi</u> Town	1	N 20	80 11	35.36	174. 17
town	19	1		35.36	174.17
town	83	N.1		35.36	174.17
Trig/hill	1	N.20	78 12	35.36	174.16

<sup>213</sup> ibid, p.92

An independent town district within Whangarei county.<sup>213</sup> Takes its name from a peak to the west which was named after a well-loved peak in Hawaiki, ancestral home of the Maori. <sup>214</sup> The name may mean “skyward summit” or “sky peak.”

<sup>214</sup> *Wise's New Zealand Guide: a gazetteer of New Zealand* 8th ed. 1987, p.133.

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
B) <u>Hikurangi</u> river	1	N.19	55 00	35.42	174.02
trig	1	N.19	42 18	32.32	173.55
trig	1	N.10	96 78	35.03	174.16

Hikurangi River between Whangarei and Kaikohe. The trig north-west of this river.

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
C) <u>Hikurangi</u> mountain	19	2		37.55	178.04
mountain	83	N.1.		37.55	178.04
hill	10	8		37.55	178.04

Hikurangi Mountain is north west of Tokomaru Bay , at the head of the Waiapu River valley. The highest peak on the Raukumara Range, 1754 m (5606 ft.) and is said to be the first place in New Zealand to receive the morning rays of the sun.<sup>215</sup> Held in great respect by the Maori as the resting place of the great canoe from which the mythological ancestral hero Maui caught his famous fish (the North Island).<sup>216</sup>

<sup>215</sup> Wise's 1974 p.92

<sup>216</sup> Wise's 1987, p.133

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
D) <u>Hikurangi</u> mountain	19	3		38.21	176.54
trig	74		55 03	39.48	176.05
mtn. range	74		55 04	39.47	176.05
stream	74		46 04	39.47	176.59
trig	1	N.86	30 78	38.21	176.51
trig	170		30 80	38.21	176.51

In Urewera National Park, west of the Ikawhenua Range.

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
E) <u>Hikurangi</u> stream	1	N.53	41 82	37.30	175.55
trig	1	N.53	39 84	37.29	175.55
trig	1	N.53	39 85	37.29	175.54

Hill and stream west of Tauranga harbour.

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
F) <u>Hikurangi</u> Point	1	N.43	94 61	36.51	175.26

A headland in Manaia Harbour on the Coromandel Peninsula opposite Waiheke Island.

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
G) <u>Hikurangi</u> trig	1	N.89	61 82	38.17	178.13

Trig north-west of Tolaga Bay.

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
H) <u>Hikurangi</u> trig	1	N.44	12 68	36.47	175.37

Trig north-west of Whitianga.

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
I) <u>Hikurangi</u> trig	1	N.74	60 08	38.06	175.05

J) trig	1	N.74	81 98	38.11	175.18
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I. & J. are two separate trigs on the same map. I. is N.W. of Otorohanga. J. is E. of Otorohanga.

	NZMS No.	Sheet No.	Grid Ref.	Lat.S.	Long.E.
K) <u>Hikurangi</u> homestead.	105		34 59	41.01	174.02

L) Hikurangi Bay - Banks Peninsula.

### **Pa and kainga mentioned in text**

Most of the information about these places has been obtained from *The Maori History & Place Names of Hawke's Bay* by J.D.H. Buchanan.

This book contains a number of maps indicating the location of many of these places in Hawke's Bay.

### **Place Names of Heretaunga**

Ahuriri	N.124	GR:270430	East and West spits Napier Harbour, Map 1.
Heipipi	N.124	GR:285484	Pa above Petane.
Heretaunga	N.142	GR:394005	Pa.
Hikurangi	N.134	GR:246334	part of Otatara, a smaller later pa.
Herepu	N.134	GR:300240	Pa near Karamu between Pakowhai and Waiohiki.
Te Iho o te Rei	N.124	GR:285461	pa.
Te Kauhanga	N.134		pa at Heretaunga opposite Matahiwi on south of Tukituki.
Kouturoa Kouturoa, Koturoa, Koutaroa	N.123	GR:243423	Pa, inlet and point on west of Inner Harbour.
Mataotao	N.134	GR:189360	pa near Moteo.
Omahu	N.134	GR:185284	pa, village.
Omarunui	N.134	GR:220329	Kainga, (Maps 1 & 2).
Otakuta o Te Rangi, Otakutae o te Rangi, Takutaioterangi	N.134.		Pa at Waiohiki.
Otatara	N.134	GR:245329	pa-area c.90 acres, (Maps 1 & 4).
Te Pakake 1	N.124	GR:313402	Pa, (Map 1).
Te Pakake 2	N.124	GR:309440	pa, artificial island in Ahuriri lagoon (Map 1)
Te Pakake 3	N.134	GR:324133	Pa on West spur of Te Mata hill, (Map 1).
Pakipaki			village.
Pakowhai	N.134	GR:290237	Pa, (Map 6).
Pawhakairo	N.134	GR:247311	C.19 village of Te Moananui, (Map 4).

Petane	N.124	GR:295480	kainga and village, old name, Oharau.
Pukehou	N.134	GR:185275	old pa on Fernhill.
Puketapu 1	N.134	GR:215374	pa, (Map 4)
Puketapu 2	N.134	GR:185275	Fernhill pa, (Map 5)
Puketapu 3	N.134	GR:224357	old Kainga.
Tahunamoa	N.134	GR:256318	pa, district, (Maps 1 & 4).
Tanenuiarangi	N.134	GR:320263	pa and kainga (alias Rangitane) (Maps 1 & 10).
Tangoio			NMB. pa, also fishing village north of Bay View
Taumata o he	N.134	GR:004258	pa of Te Uamairangi.
Tauranga Pa			Ref. NMB
Tuhirangi	N.134	GR:165372	pa, (Map 3).
Te Umuroimata	N.134	GR:278381	Park Island, (oven of tears), (Map 4).
Upokohina ?			
Upokohuia ?	N.134	GR:230313	point N/E of Rotokare, pa, burial area belonging to Hawea.
Waiohiki	N.134	GR:256318	village, Maps 1 & 4.
Whakaari	N.125	GR:354578	pa, NMB.
Whakatu	N.134	GR:208259	village, (Maps 1 & 6).

### **Place Names of Hawkes Bay**

Akitio	N.154-5	GR:854050	village.
Akitio	N.154-5	GR:845050	river.
Ahuriri	N.126	GR:230460	strait Portland Island. (Fierce rushing water).
Arapaoanui 1	N.125	GR:412645	
Arapaoanui 2	N.125	GR:412645	river..
Te Hauke.	N.141	GR:112042	village.
Mohaka	N.115	GR:605846	town, pa etc. Map 1.
Ngawhakaparari?			Ref. Napier Minute Book 18 p.310.
Ngawhakapakare?			Ref. Napier Minute Book 19 p.217-9.
Ngawhakatatara	N.141	GR:158020	Kainga on left bank of Tukituki 8km below Patangata.
Patangata.	N.134		Pa, on Mangatahi Stream, (Map 12).
Porangahau	N.151	GR:035410	river town, kainga of Kaitahi (Map 14).
Pukehou	N.141	GR:082027	name S-W of Poukawa Block.

Puketapu	N.142	GR:386982	pa west of Te Apiti Rd, (Map 1).
Puketitiri	N.124	GR:971655	bush, village Turanga. Gisborne district.
Waipukurau	N.146	GR:980780	town, Map 2.
Te Wairoa (Wairoa)	N.115	GR:770540	river and town, Map 1.
Heretaunga 1	N134		block.
Heretaunga 2	N.149	GR: 430460	road.
Hukarere	N.124	GR:335408	Bluff hill.
Keteketerau	N.124	GR:290458	old entrance to Te Whanganui a Orotu towards Bay View.
Kirikiri o Tamaki, (Te Kirikiriataamaki)	N.134		place in Omahu block.
Te Ipo a Taraia / Te Ipu o Taraia 1			block, the Ngaruroro (Taraia's cup).
Te Ipo a Taraia / Te Ipu o Taraia 2			Raukawa range.
Mahia 1	N.116	GR:240780	peninsula.
Mahia 2	N.141	GR:112042	near Te Hauke.
Mahia 3	N.115	GR:481952	stream, tributary of Mohaka.
Maraetara	N.124	GR:255455	swamp, originally an arm of Inner Harbour Te Whanganui a Orotu.
Mataotao	N.115	GR:575890	stream.
Matariki (Mataariki)	N.134.		headland of Ngaruroro. Ref. NMB 19, p.410.
Maungaharuru	N.114	GR:200850	Range and Block.
Mohaka	N.115	GR:605846	river and town, Map 1.
Motu-o?, Motoho	N.124	GR:089417	on south bank of Tutaekuri.
Ngaruroro River	N.134	GR:235292	Maps 1 & 6.
Ngarurorowaimate	N134	GR:292259	old course of Ngaruroro, also Karamu, mouth of.
Nukutaurua	N.117	GR:346847	Between Whangara and Tawapata - first settlement of Ngati Kahungunu.
Ohingaora			West side of Inner harbour, Bay north of Poraiti (common name Flax Bay).
Oingo	N.134	GR:173310	lake (Maps 1,3,5).
Omahu	N.134		block.
Omarunui	N.134	GR:220329	station, originally the flats between Tutaekuri river and hills (Maps 1 & 4).
Ohurau (Ohuarau)	N.124	GR:265405	Promontory on Inner Harbour.



Pakiaka 1	N.134	GR:315245	bush and battle field.
Pakiaka 2	N.141	GR:074987	boundary point.
Pakiaka 3	N.124	GR:080648	station.
Pakowhai 1	N.146	GR:180520	block (Map 1).
Pakowhai 2	N.154-5	GR:765025	trig.
Pakowhai 3	N.134	GR:339119	name on Red Beach (Map11).
Pakowhai 4	N.154-5	GR:670922	river, tributary of Mataikona.
Pohopoho Ravine			near Te Pohue.
Poukawa			
Te Pohue 1	N.124	GR:116688	bush.
Te Pohue 2	N.115	GR:585960	stream, tributary of Waihua.
Puaro a Taraia,			
Te Puninga 1	N.134	GR:310290	swamp.
Te Puninga 2	N.134	GR:118225	swamp (Map 5).
Porangahau	N.145	GR:785725	stream near Takapau.
Pukehou	N.141	GR:060978	block (Map 1).
	N.141	GR:085055	block (Map 12).
Poraiti 1	N.124	GR:265405	on west of Inner Harbour.
Poraiti 2	N.134	GR:255396	road.
Raukawa 1	N.134	GR:083102	station, road, range, valley.
Raukawa 2	N.141	GR:040000	bush and block, range
Tahoka Cave			
Takapau 1	N.145	GR:807735	trig, plain, block.
Takapau 2	N.151	GR:083373	rock off coast (Map 14).
Tamaki	N.145	GR:515545	river, block.
Tarahanga	N.134	GR:340285	the Clive district.
Tuhirangi Block			
Titokura	N.114	GR:110750	saddle
Tukituki River 1	N.134	GR:340170	
Tukituki River 2	N.134	GR:348168	station
Tukituki River 3	N.134	GR:125266	Map 5.
Tutaekuri River 1	N.134	GR:225340	Map 4
Tutaekuri River 2	N.124	GR:085430	Map 1
Tutaekuri River 3	N.115	GR:690991	Map 1
Te Uku			Swamp, bluff separating Whirinaki and Tangoio beaches.
Waikaoa, Waikoau	N.125	GR:412645	stream (Arapaoanui river) (upper reaches).
Waikokopu 1	N.116	GR:204885	township
Waikokopu 2	N.124	GR:254440	inlet, Inner Harbour, south Maraetara.

Waimarama	N.142	GR:396003	hill, district, and block, spring, Pa (clearwater ) Maps 1 & 2.
Waiohinganga	N.124		Esk river.
Waipunga River			
Te Wairoaiti, (Wairoiti)	N.124	GR:255450	Inner Harbour
Waitahora 1	N.150	GR:660374	stream, Map 1
Waitahora 2	N.115	GR:607975	stream, tributary of Waihua (Map 1).
Waitahora 3	N.134	GR:257168	junction of Awanui & Ngaruroro rivers (Map8).
Whakaari			Peninsula and old whaling station
Te Whanganui a Orotu	N.124	GR:270430	The Inner Harbour, (Map 1).
Whareponga 1	N.124	GR:265475	swamp at NW corner of Inner Harbour.
Whareponga 2	N.141	GR:068013	(Map 12)

### Places outside Hawkes Bay

Hokianga, Inland Patea, Kapiti, Kapu te Rangi pa, Ohiwa, Opotiki, Tangitaiki Valley, Taranaki, Te Waimana River, Waikato, Wairarapa, Whakatane, Whakatu (Nelson), Whanganui .

## 6.2 OLD PHOTOGRAPHS

Three photographs of Otatara taken by Augustus Hamilton in the 1890s have been located.

1. "Otatara Pa", 1899, Museum of New Zealand Te Papa Tongarewa, B21206.
2. "Kumara pit inside Otatara Pa," Museum of New Zealand, B 21205. This is also published in *The Pa Maori* by Elsdon Best, as Fig. 75. p.297, "Otatara Pa Village site, near Taradale . Showing how this form of hill village site presents no prominent artificial feature. The many small lynchets are not discernable. The deeply excavated pit is the only clear sign of man's handiwork. (see p.295.)".

The man in the pit is thought to be Henry Hill, the Inspector of Schools for Hawke's Bay, a notable amateur geologist, a member of the Hawke's Bay Philosophical Institute and representative on the board of the New Zealand Institute, (now the Royal Society). (pers. comm. Ross O'Rourke, MONZ) .

3. "Taradale Pa, Hawke's Bay," in "*Maori Art*" Part V, 1900, by Augustus Hamilton, p.393. The negative has not been located, but a copy negative was made from the photograph in the book by the Hawkes Bay Museum, Napier, and is held by them.

4. Kevin Jones, Science & Research, Head Office, DoC, took “centenary” photographs of Otatara Pa proper and the view towards Hikurangi, in May 1996. He holds the negatives in Wellington.

### 6.3 PHOTOGRAPHIC RECORD.

#### **Aerial photographs**

The earliest aerial photographs were taken by RNZAF in 1936.

- 1) 1936: RNZAF. SN 18, J/9,J/10, J/11.

Subsequent photographs taken by New Zealand Aerial Mapping document the changes and deterioration of the site in the past sixty years. They include:

- 2) 1949: DOSLI, R.N. 1702/30.
- 3) 4/8/69: SN3188. 4201/21.
- 4) 29/3/77: SN5104 R.N. H1.
- 5) 11/11/84: SN8416 N/5
- 6) 2310-86: SN8675 D/3
- 7) 26/11/88: SN8985 K/15
- 8) 24/8/90: SN9116 B/5
- 9) 18/10/92: SN9240 A/10
- 10) 2/7/93: SN9311 B/7

NZAM 5/6/75 SN2849 Photo No. A/1 -photocopy in RES 7/3/1. Details quarry.

In January 1995, Waiohiki Marae commissioned DOSLI to fly three aerial photographs of Otatara. These are on file at DOSLI -( refer to Tom Tuhura.)

Waiohiki Marae also holds a large aerial flown in 1988, which they purchased from DOSLI.

Kevin Jones S&R, DoC, Wellington, has aerial photographs which he took in: 1988, May 1995, and June 1996.

#### **Photographs and Slides**

Les Groube took aerial slides of Otatara in c.1960 which are printed in his thesis “Settlement patterns in Prehistoric New Zealand,” University of Auckland, 1964. A copy of one of these slides is held by Helen Leach, Department of Anthropology, University of Otago. A duplicate is now in the NZAA File collection: 3 Hukarere Road Napier.

2 slides of Otatara taken by Helen Leach in 1964: Duplicates also in NZAA File.

4 slides of Otatara taken by Helen Leach in 1983 when on an NZAA Conference Fieldtrip: Duplicates in NZAA File.

6 colour photographs of Otatara Pa taken in December 1990 showing the palisading and pou erected by the Conservation Corps and three views of parts of the Reserve. In L & S File RES 7/3/1. Also copies in Photograph Archive, DoC, Napier.

There are photographs of views of Otatara taken by Mary and Mick Jeal in 1981-82. Held NZAA Hawke's Bay File.

Photographs of the damage done to the site when the second waterpipe was laid in 1990, taken by Elizabeth Pishief, and held in NZAA File, Hawke's Bay. Copies in Photograph Archive DoC, Napier.

Mark Allen, U.C.L.A. holds slides of Otatara Pa which were taken in the 1960s. They show the state of the features at that time and demonstrate the amount of deterioration which has occurred because of animal stocking since then. Mark Allen has said that he will return these slides to New Zealand.

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- NMB 11 pp.199-202
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- Omahu Case NMB 18. pp. 306,307,311,314-16, 405-10, 413-15, 418,419
- Omahu Case NMB 19. pp. 76-165, 191, 192, 216-19.

#### *Alexander Turnbull Library*

The Mohi Manuscript in Maori.

### *New Zealand Archaeological Association File*

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- Heipipi Site Record Form and File.

### *Department of Conservation Napier*

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2/12/1969 "Plans for Restoration of Otatara Pa"  
c.17/12/69 "Visit to Otatara Pa site"  
13/7/1971 "Appeal to Hawke's Bay to save unique Pa.."  
30/9/1971 "Redcliffe where present..."  
19/10/1971 "Redcliffe station auctioned..."  
11/1/1978 "New Fundraising plan Maoritanga: Pay as"  
18/3/1978 Jim McKinlay, Aidan Challis, R. Cottrell.  
8/9/1978 "Notice of intention to classify reserve"  
27/3 1982 "Otatara Heights"  
26/10/1985 "Taradale history dates from..."  
n.d. Letter to editor refuting some of above.  
30/6/1986 "Maori Pa in Hawkes Bay"

### *Herald Tribune*

- 13/12/1969 "Impetus plan for building Maori village"  
13/7/1971 "Otatara pa site must be saved..."  
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14/7/71 "Keeping up with Joneses' to preserve pa site."  
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21/3/1978 "23 archaeologists study Otatara pa."  
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## 6.6 MAPS

There are a number of useful maps locating various places mentioned in the text in J.D.H. Buchanan's book, *The Maori History and Place Names of Hawke's Bay*.

### *The Rivers of the Heretaunga Plains*

<sup>217</sup> NZ Journal of Science and Technology Aug, 1945, p.165.

<sup>218</sup> *ibid*, p.163

<sup>219</sup> *ibid*, p. 166.

- 1) Survey by RM Skeet, about 1854.<sup>217</sup>
- 2) Litho by J Rochfort about 1875,<sup>218</sup>
- 3) Topographical 1 mile series N 134 of 1939.<sup>219</sup>

## 6.7 ARTEFACTS

Listed are the Taonga provenanced to Otatara held in the Hawke's Bay Museum, Napier.

- 38/436 Otatara - Type 2B adze, (argillite)
- 74/124 Otatara - Type 2B fragment only
- 84/171 Otatara - Type 1A adze (argillite)



# Appendices

## APPENDIX 1

*Extract from Register of Actively Managed Historic Places - Hawke's Bay Conservancy*

## APPENDIX 2

*New Zealand Historic Places Trust - Authority 1997/19*

## APPENDIX 3

*Otatara Pa (V21/168) - Rescue Excavation*

## APPENDIX 4

*Photogrammetric Plot - Otatara Pa*

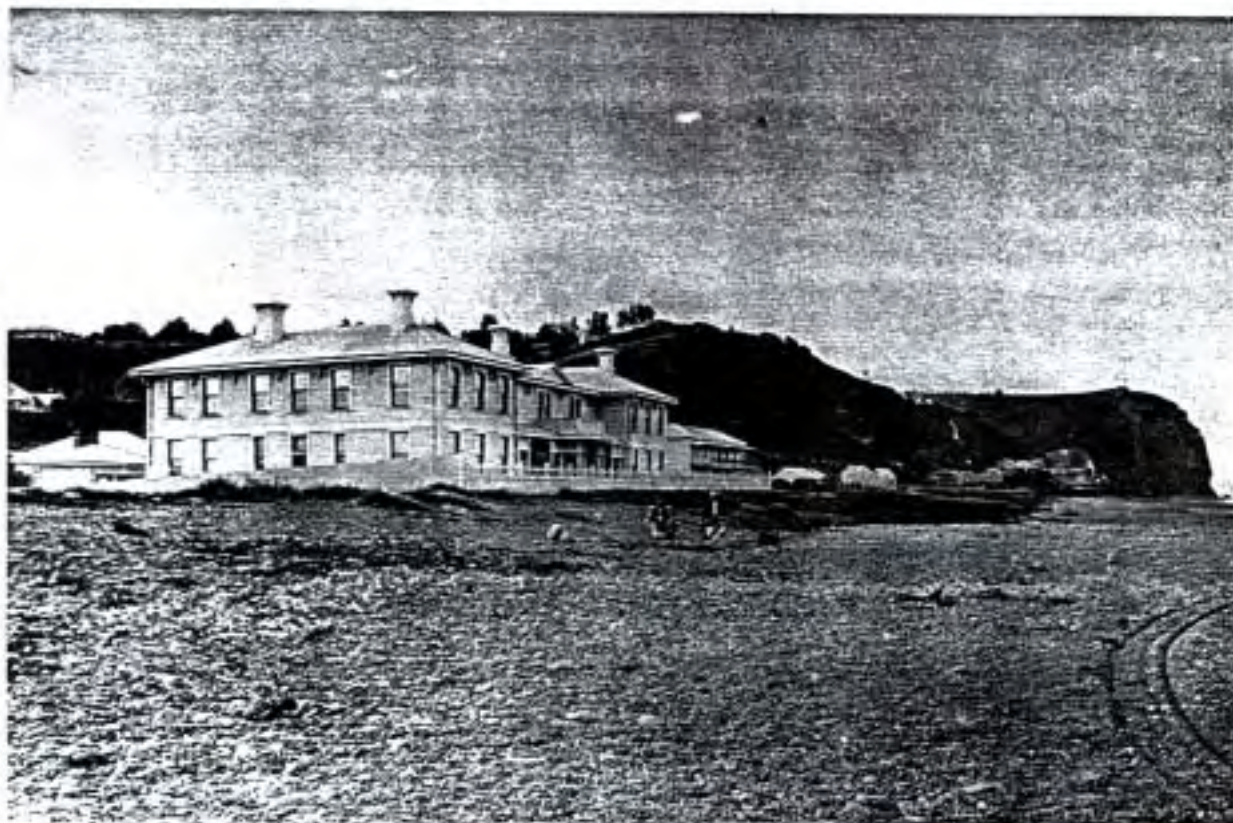
**Appendix 1**

**Register**

*of*

**Actively Managed Historic Places**

**Hawkes Bay Conservancy**



**September 1993**

## Register of Actively Managed Historic Places

This register has been prepared as part of the historic resources strategy of the Department of Conservation's Hawkes Bay Conservancy. It is a public summary of special historic places actively managed by the Conservancy. A conservation goal is to minimise future physical deterioration at these places. Many of these places in time will be brought up to a standard of conservation which the Department will then strive to maintain. To foster public enjoyment, some will also be enhanced with facilities and information for visitors.

The register does not contain *ALL* the special historic places in the Conservancy. Some may not yet be known to the Department, and some others of special interest to Maori will not be highlighted in this manner without full iwi endorsement. Also omitted are the many historic places in this region not managed by the Department.

	Page
<b>Napier Field Centre</b>	
Former Napier Courthouse	3
Heipipi Historic Reserve	5
Otatara Historic Reserve	7
Tiwaewae Memorial Historic Reserve	9
<b>Puketitiri Field Centre</b>	
Iron Whare	11
Kuripapango	13
Manson's Hut	15
Robson's Lodge	17
<b>Ongaonga Field Centre</b>	
Ellis Hut	19
Former Pendlehill Homestead	21
<b>Pohangina Field Centre</b>	
Falconer Cottage	23
Shutes Hut	25

*COVER: Napier Courthouse, 1876. This photo was taken shortly after the building was completed. The courthouse closed in 1988 and since then has been the offices of the Department of Conservation's Hawkes Bay Conservancy. (Photographer unknown; Napier Museum)*

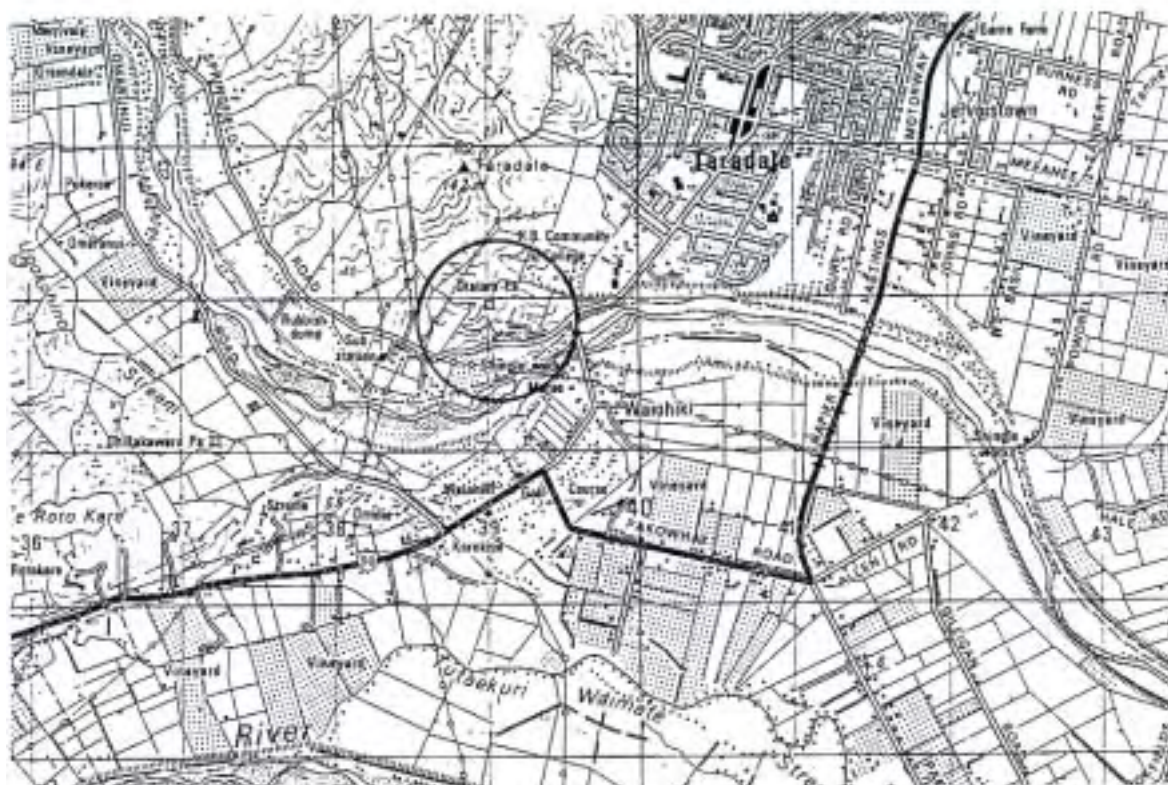
**DOC EAST COAST/HAWKE'S BAY CONSERVANCY: HISTORIC PLACES REGISTER**

**NAME: Otatara Pa Historic Reserve**

Record Updated: May 1998



*Photo taken 9/92 P Bain*



Scale 1:50 000

Source NZMS 260 V21

## DOC EAST COAST/HAWKE'S BAY CONSERVANCY: HISTORIC PLACES REGISTER

**NAME: Otatara Pa Historic Reserve**

**BUILT: 15th Century**

Record Updated: May 1998

### 1 Description

*Themes:* Maori settlement, defence, farming

*Location:* NZMS 260 V21 390 770

*Land Status:* Historic Reserve

*Controlling Authority:* DoC/Waiohiki Marae

#### **Present Management Status:**

*NZAA Site Record:* V21/41, V21/168

*Registered by HPT:* Reg. No. 6418

*Specified in CMP:* Yes

*Conservation Plan:* Management Plan 1977

**Present Use and visitor facilities:** Recreation. Car park, directional signs, access track and site panels.

**Physical Description:** This historic reserve covers 33 hectares, although the whole settlement area is about 40 hectares. It is one of the largest pa in Hawke's Bay. It incorporates Otatara Pa (on the lower part of the hill and now almost entirely quarried away) and Hikurangi Pa (500 metres higher up on the ridge). Numerous pits and terraced house sites have been built along the hills. The Waiohiki Marae have built palisading and pou on the reserve close to the road.

*Integrity:* Very good

*Condition:* Good

**History:** The traditional history of Otatara is made up of many versions of the stories about the original inhabitants, the pa builders, and the battles over Otatara. But the crucial event is that the Ngati Kahungunu under Taraia arrived in Heretaunga and Otatara is the place that commemorates that arrival. Taraia's arrival has been variously described as a bloodless conquest, a truce, 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 stories reveal the different perspectives of the groups associated with Otatara and the importance of Otatara to the people of Heretaunga because everyone has connections to it through whakapapa.

### 2 Assessment

**Physical/Architectural Significance:** Otatara is considered one of the country's most striking extant pa sites, with expansive views of the bay and the mountains to the west. The system of terraces, house sites and pits is extensive and, apart from the quarried section, in good condition, although there is some degradation on the ridge lines.

**Historic Significance:** Otatara is of great significance to Maori people, in particular the many local hapu who can trace their ancestry back to the occupants of this ancient pa. It is a monument to all the people of Heretaunga, both the original inhabitants and the newcomers. Otatara's strategic and social importance is evidenced by its huge size and situation on the Redcliffe hills.

**Site Quality:** Occupies a magnificent site on the Redcliffe hills behind Taradale with views to the coast and to the inland mountains.

**Future Use:** Recreation, education.

**Future Management:** 1. Consult with local iwi (KO 2.1)

2. Prepare conservation plan (KO 4.5)

3. Schedule conservation work in annual business plan (KO 4.5)

4. Provide interpretation; visitor programme; publication (KO 8.0)

**Threats:** Careless stocking and neglect will hasten the deterioration of the physical features.

# Appendix 2

S/A/igb/1997-19



HP11013-032  
ARC1997-019

7 March 1997

Department of Conservation Hawke's Bay Conservancy  
PO Box 644  
NAPIER

*Attention: Elizabeth Pishief*

Dear Department of Conservation Hawke's Bay Conservancy

**AUTHORITY PURSUANT TO SECTION 14, *HISTORIC PLACES ACT 1993* -  
NO. 1997/19: Otatara Pa**

## **APPLICATION**

Your application No. 1997/19 received on the 25 February 1997 in accordance with section 11 of the *Historic Places Act 1993* for an authority to modify part of an archaeological site (Otatara Pa; NZAA Site No. V21/168) in the stabilisation of a slope has been considered by the NZ Historic Places Trust/Pouhere Taonga.

## **ASSESSMENT**

In considering this application, the Trust notes the work is proposed for the stabilisation of a slope in the interests of public safety. The Trust recognises the value of retrieving archaeological information from the midden affected by the proposal before the slope is otherwise modified. It is noted also that tangata whenua support an archaeological investigation in relation to this application.

## **DECISION**

**In accordance with section 14(1)(a) of the *Historic Places Act 1993*, the Historic Places Trust grants an authority (in whole) to the Department of Conservation to modify an archaeological midden associated with Otatara Pa (NZAA Site No. V21/168) for the purposes of slope stabilisation, subject to the following conditions:**

- 1. That before stabilisation work proceeds, the area of midden affected by the proposal is fully investigated pursuant to section 15 of the Act. In this investigation:**

NEW ZEALAND HISTORIC PLACES TRUST/POUHERE TAONGA  
Antrim House, 63 Boulcott Street, PO Box 2629, Wellington, New Zealand  
Tel (04) 472 4341; Fax (04) 499 0669

- a) archaeological stratigraphy and remains shall be recorded and sampled in accordance with accepted archaeological methods,
  - b) bulk shell samples shall be collected and removed for analysis, *and*
  - c) affected midden remains otherwise shall be substantially (if not entirely) sieved to identify and remove diagnostic bone and Maori material culture remains.
2. That any taonga or recognised Maori material culture remains found are curated and retained in law with the consent and under the direction of tangata whenua.
  3. That if any koiwi tangata (human bones) are identified, tangata whenua are notified immediately to advise on the removal, care, and disposition of such remains in law.
  4. That within 6 months of the completion of any archaeological work associated with this authority:
    - a) a report of the investigation compiled to the satisfaction of the Trust is submitted to the Trust and tangata whenua, *and*
    - b) the appropriate site record form of the NZAA site recording scheme is updated.

You should note also the provisions of the Act which are summarised below. If you are uncertain of the provisions you should seek legal advice.

- (a) EXPIRY DATE - S14(10) - An authority shall be deemed to lapse two years after the date of granting of the authority.
- (b) REVIEW OF CONDITIONS - S16 - The holder of an authority may apply to the Trust for the change or cancellation of any condition of that authority. The Trust may also initiate a review.
- (c) RIGHTS OF APPEAL - S20 - Any person who is directly affected by any decision or condition made pursuant to sections 14 and 15 may appeal against that decision or condition to the Environment Court. The notice of appeal shall - (1) state the reasons for the appeal and the relief sought; (2) state any matters referred to in section 120 of the Resource Management Act 1991; (3) be lodged with the Environment Court and served on the Trust within 15 working days of receiving the Trust's decision; (4) be served on the applicant or owner within five working days of lodging the appeal.

Yours faithfully,

Peter Atkinson, Director



per Ian Barber  
Archaeologist (Head Office)

cc: Secretary - HAWKES BAY BRANCH COMMITTEE

cc: Waiohiki Marae Komiti  
PO Box 7164  
Taradale  
HAWKES BAY

*Attention: Nigel Hadfield, Chairperson*

cc: Napier City Council  
Private Bag 6010  
NAPIER

*Section 14(9) Historic Places Act 1993 refers*

cc: Heritage Property Unit  
Department of Internal Affairs  
PO Box 805  
WELLINGTON

*Section 19 Historic Places Act 1993 refers*

cc: Senior Archaeologist, S & R, DOC, TORY STREET - Anne Williams



HP11013-032  
ARC1997-019

7 March 1997

Department of Conservation Hawke's Bay Conservancy  
PO Box 644  
NAPIER

*Attention: Elizabeth Pishief*

Dear Department of Conservation Hawke's Bay Conservancy


**CONSENT PURSUANT TO SECTION 17(1), HISTORIC PLACES ACT 1993 -  
AUTHORITY 1997/19 (Otatara Pa)**

The Trust has been advised of the proposal for Kevin Jones to service the archaeological requirements of authority 1997/19.

In relation to section 17(2) of the Act, the Trust is satisfied that Kevin Jones has access to appropriate resources, and possesses sufficient skills and capabilities, to ensure the proposed work is carried out satisfactorily.

Pursuant to section 17(1) of the Act, the Trust notifies its consent and approval for Kevin Jones to be engaged by the holder of the authority to carry out any archaeological work required as a condition of authority 1997/19.

Yours,



Ian Barber  
Archaeologist (Head Office)

[under delegation by the New Zealand Historic Places Trust Board of Trustees -  
section 55(1)(d) of the Act refers]

# Appendix 3

**OTATARA PA (V21/168)**

**RESCUE EXCAVATION**

**MARCH 10-14 1997**

Kevin L. Jones  
Tony Walton

Science and Research Division  
Department of Conservation  
WELLINGTON

May 1997

## **INTRODUCTION**

Otatara is the pa in the south-eastern part of the Otatara Pa Historic Reserve. It was substantially quarried away long ago, leaving only a few intact areas of terrace on top of ridge and on the lower northern flanks of ridge. A terrace on the flank of the pa was investigated in 1990 by M. Jeal (n.d.). The quarrying has left a number of steep faces up to 12 m high. The excavation reported here was designed to investigate part of a remnant terrace and midden exposed in section at the head of one of these faces. The face was collapsing and needs to be shaped back to a more stable angle of repose, necessitating the removal of the head of the slope. Midden from the slumping face was scattered over its foot.

Comparison of air photographs show that the area excavated was at the base of a long lateral terrace on the northern flanks some distance below the main central platform of the pa (Fig. 1). The terraces had steep scarps below them, potentially forming the defensive perimeter. No ditches were apparent on this eastern end of the pa although there was a double ditch and bank defence on the rise to the central platform on the western end of the site.

## **EXCAVATION**

Two squares each 1 m x 1 m were laid out with a 50 cm balk between. These were later extended (Fig. 2).

### **Stratigraphy**

The site was excavated stratigraphically. Beneath the topsoil, layer 1 was composed of blackened topsoil with many ovenstones, much charcoal and much shell, usually in lenses. Layer 2 known as 'basal' yellow consisted of lenses of redeposited yellow subsoil, occasionally with large lumps of hard subsoil, with patches of blackened soil in places. The interface between the two layers was not sharp in either square, and the two may be regarded as the outcome of one event involving redeposition of materials from nearby, presumably upslope, as fill thins to the east. Beneath layer 2 was layer 3, the modified original topsoil. There was a sharp interface between layer 2 and 3 in most places. Layer 3 contained rare or sparse charcoal and shell and graded down to undisturbed topsoil. The original subsoil was a yellow silt loam with a lower horizon ashy grey in colour.

The stratigraphy indicates two periods of occupation. The earlier associated with cut and fill terracing on the slope and leaving sharp changes of level in subsoil and at surface of layer 3, and a later event involving deposition of fill from activity nearby. Postholes in the surface of layer 3 are associated with the earlier occupation having been dug from layer 3 surface.

### Plan features

The layer 3 surface (the original topsoil surface) sloped down from east to west. Layer 2 'basal' yellow petered out from east to west. There were noticeable changes in the level of the layer 3 surface in both recorded sections (Fig. 2). In the south-east face this change is obscured by the balk. The lack of conformity is best interpreted as due to cutting and scooping of fill from the original sloped topsoil in the course of forming a terrace. No horizontal surfaces were detected in the squares although these show in the quarry scarp 1 m to the south-east where a horizontal surface was cut into the subsoil and where layer 3 had been brought forward and spread to create a terrace tread. The excavated squares were probably on the point where the formed terrace tread was allowed to grade into the hill slope, and not part of a fully formed tread (see Fig. 1).

In square 2 while cleaning down the layer 3 original topsoil surface, a void was discovered. On excavation this proved to be a posthole (No. 1), descending 21 cm below the subsoil surface and 25 cm in diameter. Its bottom was filled with rotted post butt and some charcoal. Posthole 2 was recovered in the section. It was 10 cm deep and 20 cm in diameter. On extension of the balk area, 2 further paired postholes were recovered to the south-east. Posthole 3 was 20 cm x 15 cm deep and filled with packed topsoil. Posthole 4 was 20 cm x 5 cm deep (into the subsoil). It also was a void with rotted post butt at the bottom. The post charcoals are matai (*Prumnopitys taxifolia*); the wood of the butts is a conifer (R. Wallace, 1997, pers. comm.). It is assumed that all postholes (as was made plain by postholes 1 and 2) had been dug from the level of the top of the layer 3 original topsoil. They therefore had as much as 50 cm depth of the original soil to support a fairly large post, which is not very much, but they were closely spaced. The pairing of the posts and the packed fill of posthole 3 may indicate a phase of re-building. Layers 1 and 2 'basal' yellow may have been thrown in behind the fence or palisade and subsequently spread forward as the posts rotted. This would explain the discontinuities in the horizontal stratigraphy although coincidence is always

	Square 1	Square 2	Square 1	Square 2	Talus	TOTALS	
	Layer 1	Layer 1	Layer 2	Layer 2	deposit	MNI	
<b>Mollusca</b>							
<i>Bivalves</i>							
Cockle	86	286	41	60	83	556	
Pipi	40	69	1	7	14	131	
Tuatua	1			1		2	
Mussel		1	1	2		4	
<i>R. largillerti</i>	3	18	4	4	8	37	
Freshwater mussel				2	2	4	
<i>Gastropods</i>							
Mudwhelk	23	101	1		47	172	
<i>Turbo smaragda</i>	1	19		6		26	
Paua	1			1	1	3	
<i>Cominella</i> spp		9	1		5	15	
<b>Pisces (fish)</b>							
Barracouta			1			1	
Other	(Not identified)		1				
<b>Mammalia</b>							
Dog ( <i>C. familiaris</i> )						1	
Human						1	
Table 1. Minimum number of individuals. Cockle ( <i>Austrovenus(Chione) stutchburyi</i> ),							
Tuatua ( <i>Paphies subtriangulatum</i> ), Mussel ( <i>Perna canaliculus</i> ), <i>Ruditapes (Veneropus) largillerti</i> ,							
Mudwhelk ( <i>Amphibola crenata</i> ), Barracouta ( <i>Thyrsites atun</i> ).							

possible. No gross stratigraphic change indicative of deliberate filling behind the fence or palisade was detected in the sections.

### Midden

Both layers 1 and 2 were rich in midden. The layer 3 disturbed original topsoil was rich in charcoal but had limited shell. All midden samples were sorted by species and counted and analysed for MNI (minimum number of individuals). Table 1 shows the results by square and by layer. A bulk sample, taken from the balk of layer 2 basal yellow in the western corner of square 2 is merged with that layer for the purpose of analysis. Charcoal and landsnails have been recovered by flotation from the same bulk sample. Only one specimen of landsnail was recovered and it has not been identified. The charcoal in larger fragments is entirely matai (*Prumnopitys taxifolia*) (R. Wallace, 1997, pers. comm.).

For bivalves MNI (minimum number of individuals) was obtained by counting the valves and dividing by 2. The samples are mostly from fill which was redeposited from somewhere upslope raising questions of representativeness. A few tentative conclusions can, however, be drawn from the midden samples. The bulk of the midden is cockle (*Austrovenus (Chione) stutchburyi*) with some pipi (*Paphies australis*). Cockle would have been available in much greater volume than pipi (which is localised to intertidal bars at the mouth of estuaries), so greater effort has been put into pipi gathering. *Ruditapes largillierti*, the other numerically important species, has a habitat which includes estuarine and oceanic settings in silts or muds, but appears likely to have been gathered from the estuary. The sparse presence of freshwater mussel suggests that this was not a highly desired species, since it would have been readily available in local lakes and the river. Recourse to the ocean beaches was likewise limited. Tuatua (*P. substriangulatum*), and paua (*Haliotis* sp.) are rare in the assemblage. Mussel (*Perna canaliculus*) may have been taken from rocks in the harbour channels or in the ocean. The fishbone also is sparse.

Bone from the midden samples is reported on by Elizabeth Matisoo-Smith of Auckland University in Appendix 1. The bone is mainly fragmentary human remains with some dog.

### **Radiocarbon**

From the bulk sample from the balk on the western face a sample of *Austrovenus (Chione) stutchburyi* was submitted for dating.

The Conventional Radiocarbon Age (CRA) is 860±50 BP (Wk-5467).  $\delta^{13}\text{C}$  is -0.1±2‰. This gives a calibrated age of cal AD 1453 or cal BP 497 following the method of Stuiver and Braziunas, 1993) using a Delta R of -25.0 ±15.0. The calibrated age ranges are

cal AD 1427-1484 (one Sigma) or  
cal AD 1397-1522 (two Sigma)

In simple terms, the age lies somewhere in the fifteenth century A.D.

Dating the sequence of occupation is not straightforward as there were no suitable samples to provide a close date for events such as building of the palisade or use of the terrace surface. Layer 2 consisted of lenses of material dug from a place further upslope and which may, therefore, have incorporated midden which had originally been deposited there many years before. Although the sample may come from rake-out of an oven in the rear of and contemporaneous with the palisades, this cannot be conclusively proven. WK-5467 therefore provides a maximum age for the deposition of Layer 2 and has no particular bearing on the age of the fortification.

A radiocarbon date on charcoal obtained by Mary Jeal (n.d.) for the terraces below the road has a calibrated age of Cal 1430-1640 A.D. (NZ1351) at the 95% confidence level. The two dates now available suggest occupation at Otatara by about the fifteenth century A.D.

### **ACKNOWLEDGEMENTS**

To Elizabeth Pishief and Nigel Hadfield for support. Elizabeth, Jo Dickson, and Don Millar assisted with the excavation. Thanks also to Rod Wallace, Auckland University, Ian Barber, New Zealand Historic Places Trust, Bruce Marshall, Te Papa, and Lisa Matisoo-Smith, Auckland University, for discussions and confirmations of charcoal, shell, stone and bone identification. Tom Higham at the University of Waikato Radiocarbon Dating Laboratory arranged the  $^{14}\text{C}$  date.

**REFERENCES**

Jeal, M. n.d. Terrace excavation on Otatara Pa. Typescript on file NZAA site record V21/168.

Stuiver, M. and T. Brazunias. 1993. *Radiocarbon* 35: 137-189.

Wallace, R. 1997. Pers. comm. Anthropology Department, University of Auckland.



## APPENDIX 1: Report on Skeletal Material from Otatara (10 - 14 March 1997)

Material from Square 2, Layer 1 lens in basal yellow, bulk sample

3 bone fragments: All non-human material consisting of -

- 1 piece of fish bone.
- 1 shaft of long bone of a bird.
- 1 fragment of vertebra, species unknown.

Material from Square 2, Layer 1, Spit 3

1. Dog bone: Right scapula fragment including the glenoid fossa and part of the acromion process.
2. Human: Right side fragment of a cervical vertebra, including the superior facet, part of the body and a portion of the transverse foramen.
3. Human: Fragment of the distal portion of a left humerus, including the superior portion of the olecranon fossa.
4. Human: Acromial spine of the scapula.
5. Human: Deciduous first molar (juvenile).
6. Non-human: small fragment of the acromion process of the scapula of a small animal, most likely dog.
7. Unidentifiable fragments (10 pieces) may be human, but are not identifiable.

The dog material was retained by myself, and held in the Archaeology Laboratory, Department of Anthropology, University of Auckland. With permission, the material may be used for molecular analyses of New Zealand dog.

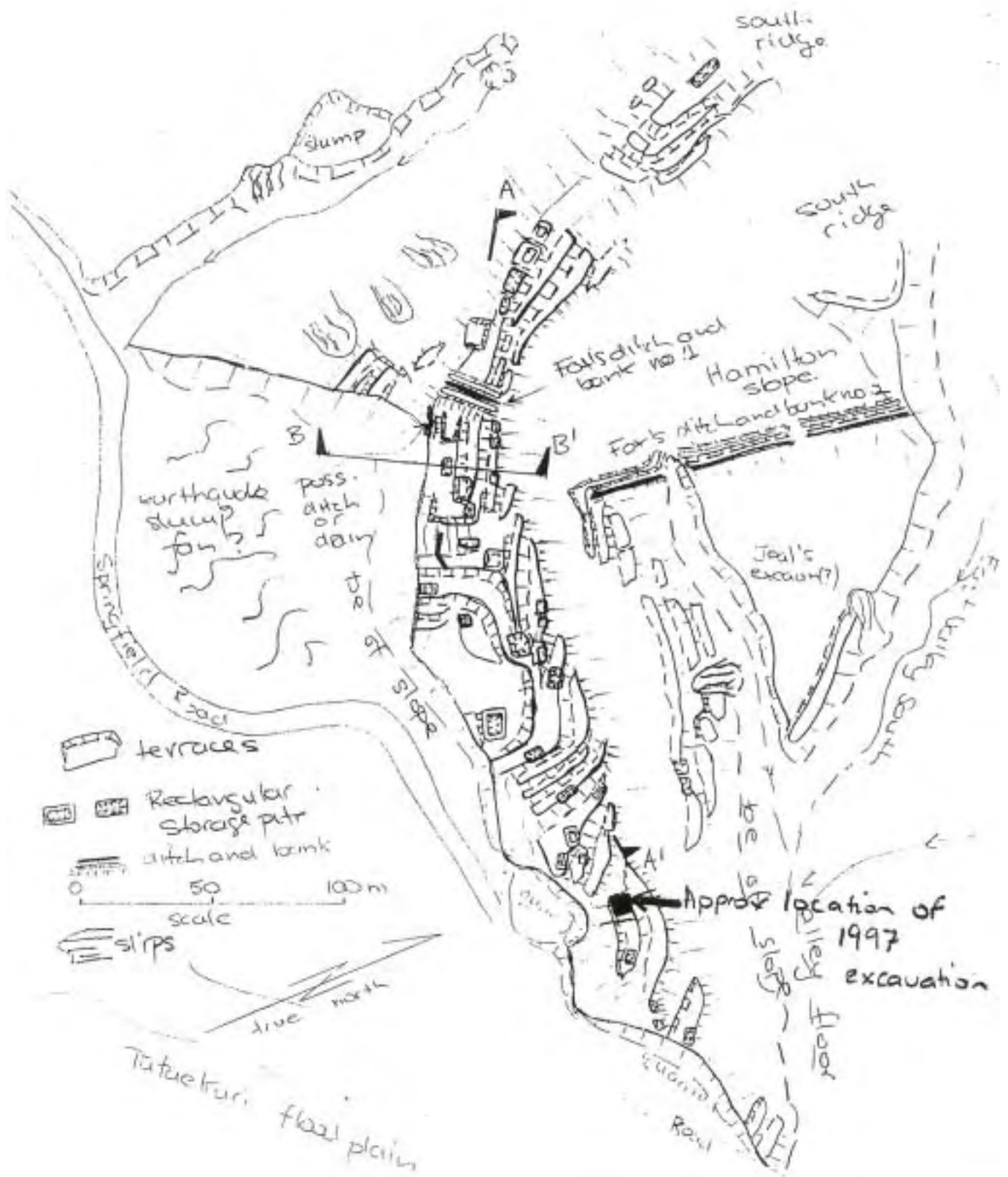
The human material and possible human material was mailed on May 2nd 1997 to Elizabeth Pishief, Department of Conservation, Hawke's Bay Conservancy, P.O. Box 644, Napier.

All other material was returned by post to Kevin Jones, Department of Conservation Science Centre, 58 Tory Street, Wellington on May 2nd 1997.

Dr Lisa Matisoo-Smith  
Dept of Anthropology  
University of Auckland  
Private Bag 92019  
Auckland  
New Zealand  
ph 64-09-373-7599 ext 8584 (office) x 4683 (lab) x 7662 (message)

## **LIST OF FIGURES**

1. Location of excavation on map of Otatara prepared from aerial photographs.
2. Plan and sections excavated squares.
3. Adze in dark grey D'Urville Island argillite from Square 2 Layer 1.



Otataru Pa V21/168 GR 392 767

From air photographs RN24F SN 12, 510, 511  
 Ht 9,280' F. 7" Contact scale at Waihi/12.  
 Also: RN 1702/30, 31 16 May 1949

Figure 1

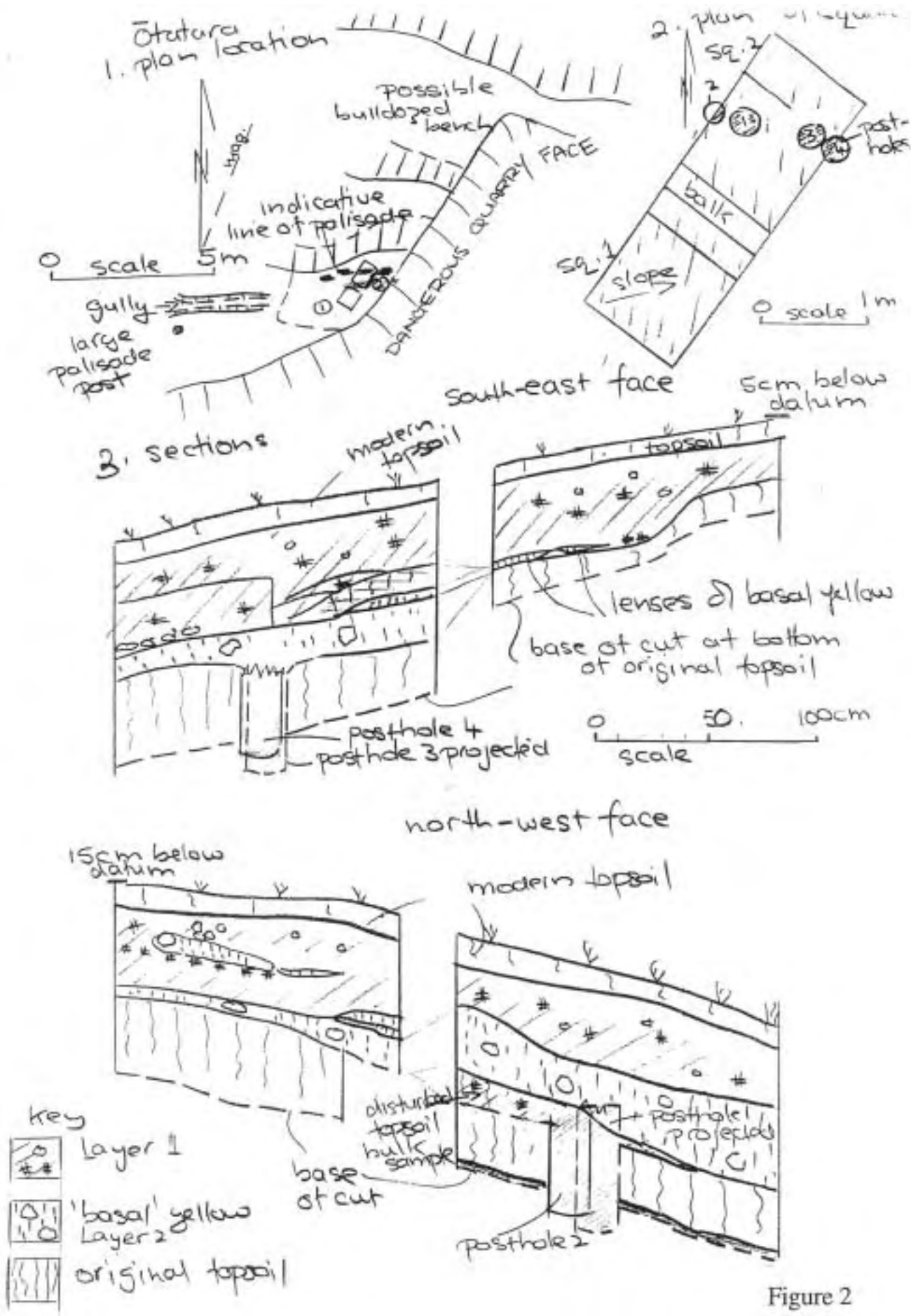
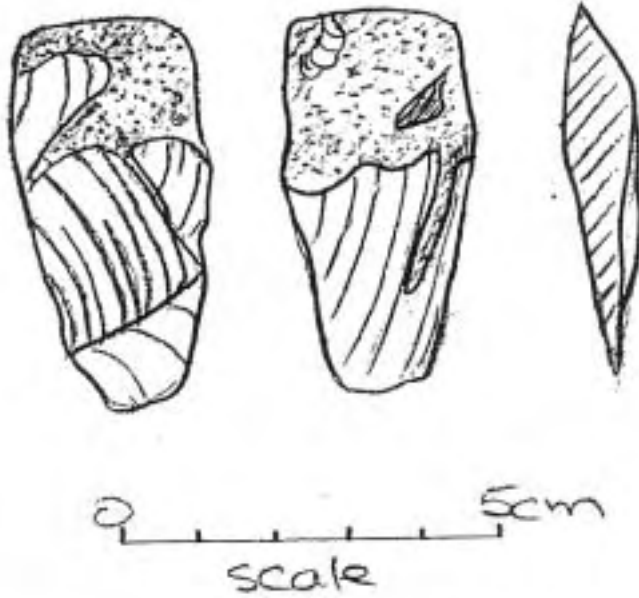


Figure 2



Adze in dark grey (D'Urville  
Island) argillite, Otatara.

Figure 3

# Appendix 4

