



**An Archaeological Survey and Assessment of
Values at Matararapa, South of Foxton**



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EXECUTIVE SUMMARY

- The Horowhenua District Council is proposing to upgrade the Foxton Waste Water Treatment Plant (FWWTP) at Matararapa to allow for land based disposal of treated effluent (the “Project”).
- My assessment is based on research of all available historical data I could find while preparing this report, site visits I undertook on 22, 24, 28, 29 and 30 July (with a representative for Rangitāne) and 5 August 2015 (with representatives for Ngāti Raukawa/ Ngāti Whakare), meetings with the project team and off-site meetings with iwi on 18 and 19 August. At the time of my report no cultural impact assessment has been received from iwi.
- This archaeological report for the Project is in two parts:
 - **Part A** provides an archaeological survey and assessment of values at Matararapa. It assesses the entire island, within the broader regional context.
 - **Part B** assesses the potential effects of the Project on the archaeological values identified in Part A.

Part A

- The coastal dune belt that extends from Paekakariki to Patea, of which Matararapa is a part, was an optimal environment for early Māori settlers with many resources suitable for exploitation. As a result there are many archaeological sites located within the dune system along this coast.
- In terms of Matararapa, there are four Māori land blocks: Matararapa, Manawatu Kukutauaki 7E, Te Rerengaohau, and Whirokino.
- The Matararapa Block has the greatest number of known archaeological sites, 14, of any single land block. This block contains the only recorded archaeological site on the island, as well as a number of other known archaeological sites relating to the 19th century occupation of the island by hapū of Ngāti Raukawa. A ridgeline within the block is known to contain a number of burials, and a number of significant artefacts have been found at locations within this block. There is also a high risk of encountering archaeological sites relating to the earlier Muaūpoko/ Rangitāne occupation of this area, though this risk is poorly defined due to a lack of information. Overall, there is a high risk that earthworks in this block would result in the damage or destruction of high value archaeological sites, and for this reason, unnecessary earthworks should be avoided in this block.

- In terms of the other three blocks:
 - On the available historical information, and due to the dynamic nature of the landscape over time, most archaeological sites on these blocks (as shown in Figures 11, 13, and 16) can only be located to an approximate degree and the specific details of their extent and condition remain unknown. Of eight known high or medium value sites, five are or are thought to be destroyed. The three remaining known sites include the high value Oruarongo kāinga.
 - Due to uncertainty in exactly locating known sites, and the potential for unknown sites to be encountered, there is a high risk that earthworks throughout these three blocks could result in the damage or destruction of archaeological sites (unless the earthworks can be realigned) which are expected to be predominantly small midden and hangi/fires of low archaeological value.
 - There is a high risk that human remains (kōiwi) would be uncovered by any earthworks on the dune ridge directly to the south of the FWWTP in the Manawatu Kukutauaki 7E, where a crouched burial has previously been identified. For this reason, unnecessary earthworks should be avoided on this dune ridge.
 - Human remains (kōiwi) have previously been found in the high dunes of Te Rerengaohau Block, though the details of where, and in what quantity, are unknown. Ngāti Whakaterere have indicated that more burials are likely to be present in this area.

Part B

- A number of sites identified in Part A as having archaeological significance have been avoided through Project design. In particular, the Project will avoid the entirety of the Matararapa Block, the ridgeline to the south of the FWWTP, the urupā in Te Rerengaohau Block, and all known archaeological sites identified in Figures 8 and 11. Changes to the conceptual design have been made in an attempt to avoid any effects to the remains of high value sites in the Te Rerengaohau and Whirokino blocks. Of twenty-five known archaeological sites on the island one, Ihakara Tukumarū's cultivations at Te Rerengaohau Block, is likely to experience low effects as a consequence of the Project. Adkin's midden M21 may experience low effects as a result of the Project's operation.
- The most intensive earthworks required for wastewater storage for the Project will occur on HDC-owned land to the immediate west of the FWWTP. There are no known archaeological sites in this area, though fragmentary remains of a shell midden have been identified in a backfilled

drain along the northern boundary of this proposed pond. Excavation of this pond will be monitored by an archaeologist.

- Earthworks for other aspects of the Project will involve shallow trenching for the instillation of irrigation pipelines. While the Project's footprint is very small compared to the wider site, there is a high risk that as yet unknown archaeological sites will be damaged or destroyed during this process, though these sites are expected to be of low value.
- Given the values and risks identified above, in summary my recommendations are:
 - Earthworks are avoided on the sites identified in Figures 3, 4 and 5. Earthworks undertaken in sites identified on Figure 6 and the main riser are undertaken with an archaeologist present unless the area has been surveyed by an archaeologist in advance.
 - Protect sites of known archaeological value from accidental damage during earthworks, through education of contractors, taping, signage, or fencing.
 - Require a briefing by an archaeologist of contractors involved in earthwork activities before commencement of works as to known archaeological sites, what to look out for when undertaking earthworks, how to protect the site until authorities and iwi can investigate, and how the archaeological management plan operates.
 - Impose a robust archaeological management plan in the event that an archaeological site, waahi tapu or koiwi are discovered or disturbed. The management plan should include as a minimum:
 - that works in the location of any discovery immediately cease;
 - that Heritage New Zealand, local iwi, the consultant archaeologist, and if koiwi are discovered the New Zealand Police, are immediately informed;
 - work at the site be suspended for a reasonable time to enable iwi to carry out procedures for the removal of taonga and any archaeological investigations;
 - that the consent holder may decide to avoid the site by realigning its earthworks route; and
 - that the Manawatu-Wanganui Regional Council's Regulatory Manager will advise the Permit Holder when work can resume.
 - Advice that if an archaeological site is discovered an archaeological authority will be required under the Heritage New Zealand Pouhere Taonga Act 2014.

- Overall, based on the research undertaken, including site visits and meetings with iwi (but no provision of a cultural impact assessment), I consider the archaeological effects of the Project to be low and acceptable.

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GLOSSARY

Table 1: List of Māori or archaeological terms that may be referenced in text.

C14	Dating method using the deterioration of Carbon 14 isotopes in living organisms
Firescoop	Fireplace used for various reasons (cooking, warming, etc.)
Hāngī	Subterranean cooking oven using heated stones
Hapū	Māori sub-tribe, part of a larger tribal federation (iwi)
Iwi	Māori tribe, composed of smaller hapū sub-units
Kai moana	Seafood exploited by Māori, including fish, shell fish and crustaceans
Kāinga	Māori undefended open settlement
Kaumātua	Male elder(s) of a hapū
Koiwi	Human remains
Kuia	Female elder(s) of a hapū
Midden	Refuse from a settlement, mainly shell fish
Noa	Ordinary or profane. The opposite of tapu
Pā	A site fortified with earthworks and palisade defences. Historic meaning differs from the archaeological use of the word.
Pit	Rectangular excavated pit used to store crops by Māori
Posthole	Archaeological remains of a post used for various reasons
Rohe	Settlement area of a Māori hapū
Rua	A subterranean pit used to store crops by Māori
Terrace	A platform cut into the hill slop used for habitation or cultivation
Tapu	To be sacred, prohibited, restricted or set apart. The opposite of noa
Urupā	Burial ground
Wāhi tapu	Sites of spiritual significance to Māori
Waka	A traditionally built dugout Māori canoe
Whare	Traditionally built Māori sleeping house

INTRODUCTION

Horowhenua District Council (HDC) are responsible for the management of wastewater from the town of Foxton. There is a strong drive from the community for the current direct discharge to the Foxton Loop to be ceased. New resource consents for the discharge of Foxton's treated wastewater are to be lodged with Horizons by 1 September 2015.

For the Foxton waste water treatment plant (WWTP) an extensive process has been undertaken to identify:

- The available options for a long term discharge site;
- Following identification of land discharge as the preferred option, a location for discharge; and
- A suitable discharge regime.

Matakarapa has been identified to receive the land discharge of the Foxton WWTP wastewater (Figure 1). The discharge system will comprise of storage, reticulation, and irrigation to adjacent farmland at Matakarapa. There will be no earthworks over the irrigation area to re-contour land for irrigation purposes. The only large scale earthworks will be the minimum required to construct an additional storage pond. Minor soil disturbance will be associated with trenching

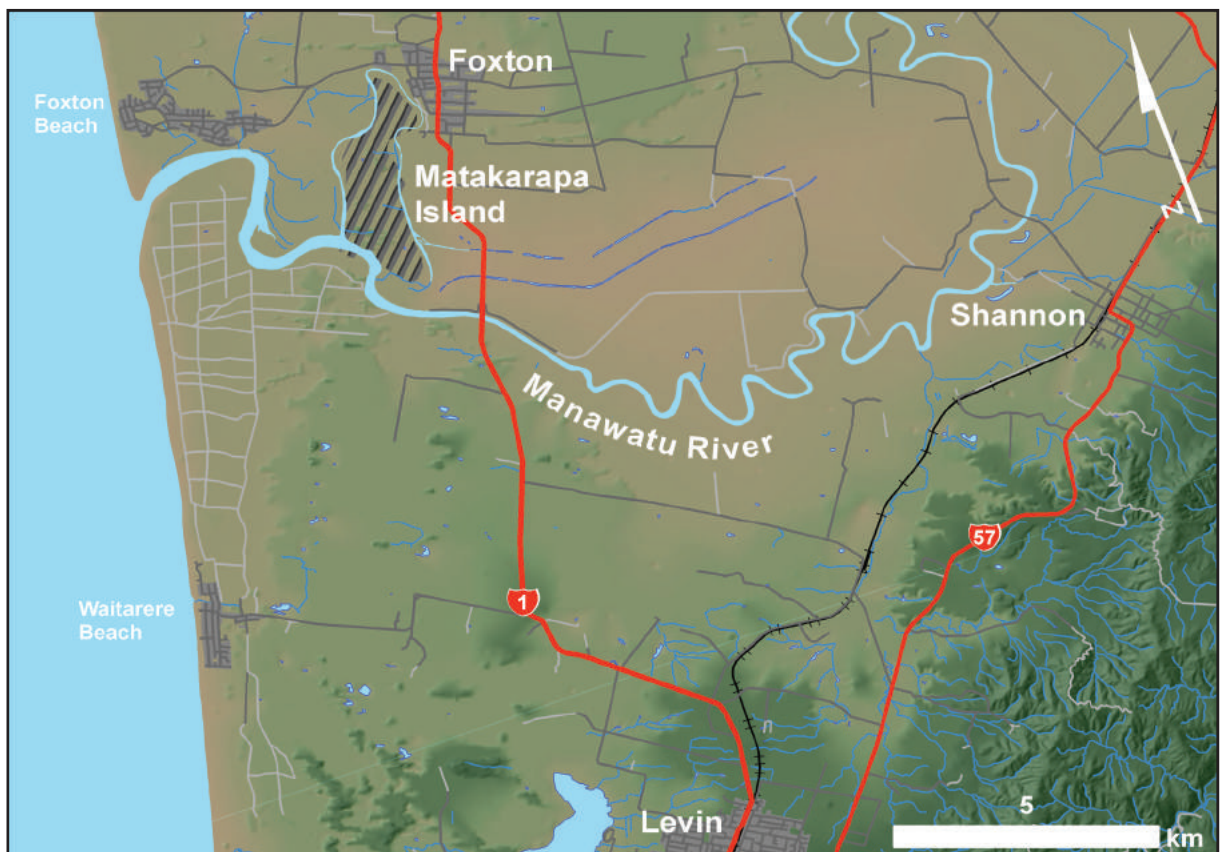


Figure 1: Regional map showing the study area, Matakarapa, located directly to the south west of Foxton.

to install underground pipelines to the irrigation fields. The irrigators will be comprised of fixed impact sprinklers or guns set on posts less than 3 m high.

The land use and management of the irrigated land is proposed to remain as a bull beef operation. Land forms and vegetation are not expected to change, with the exception of more productive pastures.

Low Environmental Impact Ltd (LEI), on behalf of HDC, requested inSite Archaeology Limited to undertake an assessment of the archaeological values that may be affected by the Project. An assessment was undertaken to identify any known and previously unknown archaeological materials in the vicinity of the proposed works and archaeological values. This report presents the results of this assessment.

Location and Legal Description of Land Affected

There are 404 landowners on the island, with these properties divided into 20 land parcels (Table 2). These parcels are named according to one of the four Māori land blocks on the island from which they are derived. These blocks, from north to south, are: Matararapa, Manawatu Kukutauaki 7E, Te Rerengaohau¹ and Whirokino (Figure 2). There are 398 registered Māori

¹ Two spellings of Te Rerengaohau are used in this report. Court and survey records do not hyphenate the block name, however historic sources referring to the kāinga of the same name on this block do hyphenate the name. Where the name Te Rerenga-o-Hau is used in this report this exclusively refers to the kāinga of this name and not the land block.

Table 2: List of properties and land parcels.

LAND OWNER	LEGAL DESCRIPTION
Knight's Farm	Matararapa 2A Block
	Matararapa 2B Block
	Matararapa 2C1 Block
	Matararapa 2C2 Block
	Matararapa 2D Block
	Matararapa 3 Block
	Matararapa 4 Block
	Part Matararapa 1 Block
	Part Matararapa 6 Block
	Part Rerengaohau 2B Block
	Rerengaohau 2A Block
Section 3 Block V Mt Robinson SD	
Jarvis' Farm	Manawatu-Kukutauaki 7E1B Block
	Manawatu-Kukutauaki 7E2B Block
Horowhenua District Council (Foxton Waste Water Treatment Plant)	Manawatu-Kukutauaki 7E1A Block
	Manawatu-Kukutauaki 7E2A Block
Crown land	Section 1 SO 30170
Ngāti Raukawa (398 registered owners)	Matararapa 5 Block
Arona te Hana and Hokipera Maraenui	Rerengaohau 3 Block

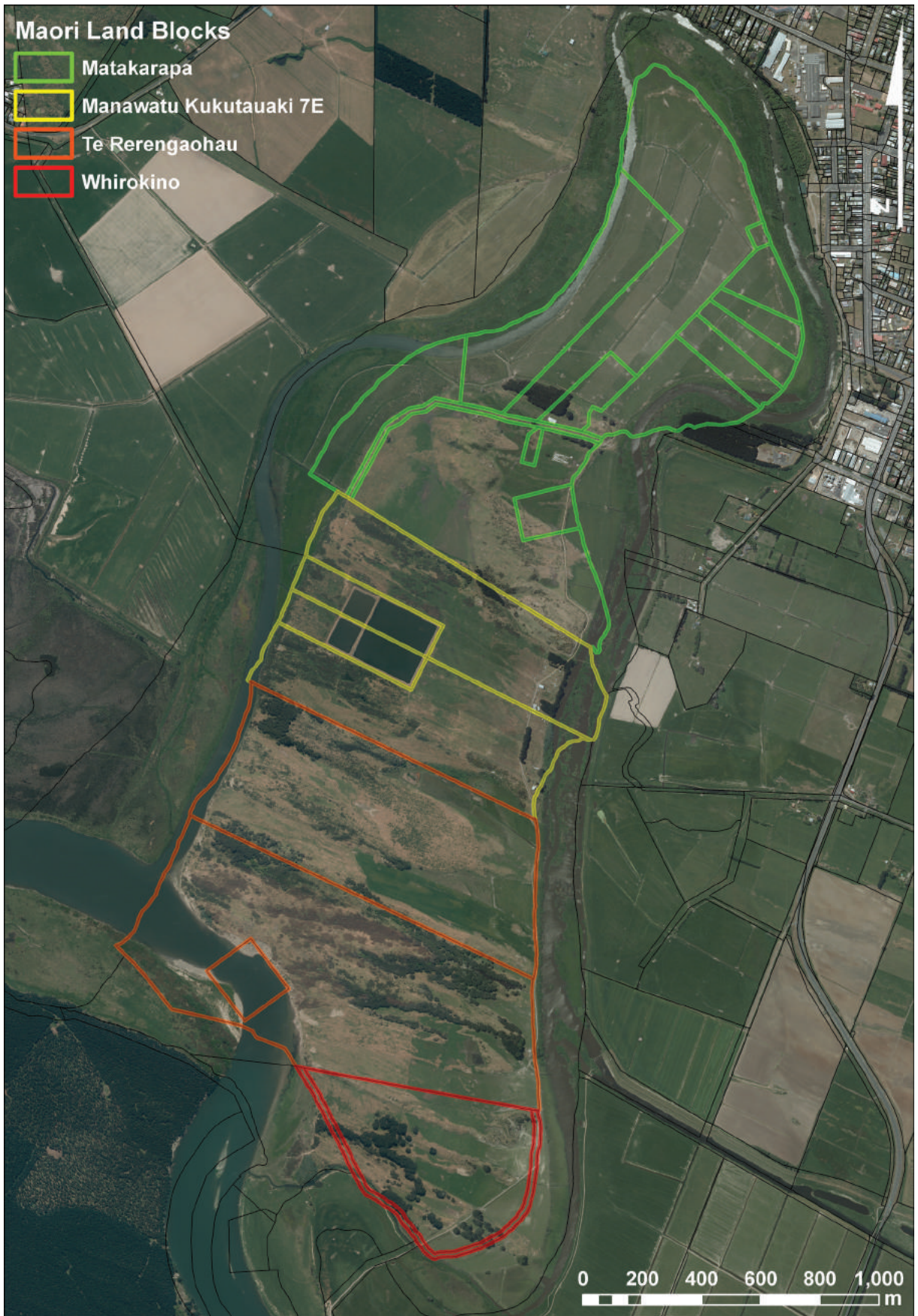


Figure 2: Detail of Matararapa with land parcels grouped according to historic Maori Land Blocks. Ponds of the existing wastewater treatment plant can be seen centre west of the Manawatu Kukutauaki 7E Block.

owners of the Matararapa 5 Block.

Previous Work Within The Affected Area

No archaeological authorities have been issued for prior works on the island.

Constraints and Limitations

This assessment draws on texts, survey records and the author's personal observations during multiple site visits with landowners and hapū representatives. While Māori are known to have been living in this area prior to and during the 19th century the written sources provide little by way of archaeologically relevant information. Māori Land Court records for the four land blocks are brief with little by way of specific detail other than who was living on the blocks. Information for the pre-19th century occupation of this area is relatively non-existent, though McFadgen's (1972) excavation of a 'Moa-hunter' site (S24/3, see Appendix 1) from a similar environmental context to the north of Foxton provides some indication as to the nature of early Māori occupation in the region.

Identification of archaeological sites during walkovers and extended surveys was hampered by extensive gorse and boxthorn coverage of dunes. More problematic has been the dynamic nature of the landscape, particularly in regards to the extensive sand drifts in the Te Rerengaohau Block that remained active until the mid-20th century. Many archaeological sites and surface features in these areas are likely to have been buried under substantial quantities of sand. On blocks with older, more stable dunes the identification of surface features has been made difficult by widespread livestock-induced erosion. It is possible that some of the surface depressions observed are the remains of backfilled pits, though at this stage these are indistinguishable from damage caused by rutting bulls. No archaeological materials have been observed in any of the numerous eroding depressions or profiles that were studied.

As a consequence of the above many of the statements and conclusions presented in this report are tentative and equivocal. There is strong documentary evidence for the 19th century occupation of specific sites at Matararapa by the hapū of Ngāti Raukawa, and a body of indirect evidence suggesting the same applies for the hapū of Muaūpoko and Rangitāne. However, at this point there is little physical evidence that establishes a link to the documentary evidence, particularly for the southern land blocks of the island. The near absence of physical archaeological evidence does not discredit the documentary sources, it simply places certain limitations on the conclusions that can be drawn. In particular, while areas of general interest are indicated few sites can be defined to a specific location and extent.

Finally, archaeology is a discipline rooted in the Western philosophical traditions of naturalism and materialism. As such this report makes no attempt to engage with the cultural and/or spiritual aspects of the Māori worldview that may extend beyond the natural material world. This is not a claim of privilege for the material world, but merely an acknowledgement that there are elements of Māori thought and knowledge that are beyond the purview of this report. It is understood that a separate cultural impact assessment is being prepared and will form part of the application documentation.

STATUTORY REQUIREMENTS

Consent for an expansion of the FWWTP to include land-based disposal is being sought in terms of the Resource Management Act 1991 (RMA) and this report addresses part of one of the matters of national importance identified in Section 6 of the Act. Specifically, this is the need to protect historic heritage from inappropriate subdivision, use, and development.

Historic heritage is defined as those natural and physical resources that contribute to an understanding and appreciation of New Zealand's history and cultures, derived from archaeological, architectural, cultural, historic, scientific, or technological qualities. Historic heritage includes:

- historic sites, structures, places, and areas
- archaeological sites;
- sites of significance to Maori, including wahi tapu;
- surroundings associated with the natural and physical resources (RMA section 2).

These categories are not mutually exclusive and some archaeological sites may include above ground structures or may also be places that are of significance to Maori. There is also separate legislation which deals directly with historic heritage, including archaeological sites. Unless otherwise noted, this report focuses on the identification of archaeological sites.

METHODOLOGY

An initial introduction to the Project and request for proposal was received from LEI on the 31st of March 2015, though a request was received the following day for any work to be deferred until HDC had completed further consultation with iwi. Discussion with LEI and HDC resumed on the 2nd of June and concluded with an agreement to identify and review historical sources of information before undertaking consultation and site visits with iwi.

A range of sources have been consulted for this work. The primary sources were 19th century Māori Land Court roll plans of the Manawatu-Kukutauaki and Awahou claims, and block plans for the four Māori land blocks that were on the island (Table 3). Minutes of the proceedings of the Māori Land Court were the main texts studied, particularly those relating to the initial Manawatu Kukutauaki, Manawatu Kukutauaki 7E, Matarapa, Te Rerengaohau and Whirokino block claims and subdivisions ². Court records for these claims were not as extensive as expected.

² Due to multiple witnesses involved in the cases before the Court, references to Māori Land Court

Minutes relating to adjacent or broader claims encompassing the same general area were also examined for details that were relevant to the project area, though the limited time available meant these extensive records were only sampled. The historic digital newspaper collections of the National Library at PapersPast were searched using a range of keywords, including but not limited to ‘Matakarapa’, ‘Te Rerengaohau’, and ‘Whirokino’.

Photographic sources were early 19th and 20th century photographs held by the Alexander Turnbull Library and a 1942 New Zealand Government aerial photo coverage supplied by Opus International Consultants Ltd. G. L. Adkin’s (1948) text on the place names and history of the Horowhenua provided a general historic framework. Archaeological records were sourced in the form of assessments and reports from Heritage New Zealand, with individual site records sourced from the New Zealand Archaeological Association data server, ArchSite (Appendix 1).

A number of inspections of the island were undertaken. Initial site visits were conducted with the main landowners on the 22nd (Knight’s farm) and the 24th (Jarvis’ farm and FWWTP) of July and covered the entire extent of the island. Longer unaccompanied visits were undertaken on the 28th and 29th to examine the island in more detail for the purpose of identifying archaeological surface features. These visits focused on the southern half of the island. A walkover of the Knight (southern parcels) and Jarvis properties accompanied by Jonathan Procter, representing Rangitāne, was undertaken on the 30th. On the 5th of August a walkover of the Knight (northern parcels) and Jarvis properties was undertaken with representatives of proceedings are provided in the following format, [Court] MB[volume]: [pages]. For example, (Otaki MB24: 246) = Otaki Court, Minute Book vol. 24, page 246. A list of the main claims and subdivision cases referred to in text are provided with the bibliographic references.

Table 3: List of survey plans examed.

PLAN REFERENCE	DESCRIPTION	DATE
SO10415	Manawatu and Horowhenua District Sections	1842
SO10602	Plan of the Awa Hou Block of Land	1859
SO10602	[copy of] Plan of the Awa Hou Block of Land	1859
SO10604	Plan shewing the Ahuaturanga or Upper Manawatu the Oroua and the Awa-Hou Blocks	n.d. (c. 1859)
SO11013	Plan of Native Land situated between the Manawatu River and the North Boundary of the Wainui and Whareroa Purchased Blocks	1872
SO11038	Compilation Map shewing Native Claims situated between the Manawatu River and the Wainui and Whareroa Purchased Block	1872
SO11039	Plan of Native Land situated between the Manawatu River and the North Boundary of the Wainui and Whareroa Purchased Blocks	1872
ML569	Manawatu Kukutauaki No. 7E	1881
ML508	Manawatu Kukutauaki No. Whirokino No. 1	1881
ML875	Whirokino No. 2	1888
ML2573	Plan of Matakarapa Nos 1 to 6	1913
ML2940	Te Rerengaohau	n.d.
ML3458	Plan of Matakarapa 2A, 2B, 2C1, 2C2 & 2D	1920
ML3976	Plan of Te Rerengaohau Nos 1-3	1926
ML4073	Plan of Te Rerengaohau No 2A-B Blocks	1928

the Ngāti Whakitere of Ngāti Raukawa.

Further meetings were held with Ngāti Whakitere and Rangitāne to discuss the details of this report on the 18th and 19th of August.

PHYSICAL ENVIRONMENT

The broad environmental diversity of the Horowhenua and Manawatu regions is matched by the diversity of their geology, though the Project discussed in this report falls within just two of these distinct geological contexts. Understanding the background geology is essential for the analysis of the archaeological record of this region, because the geological context not only informs the potential age and preservation of the archaeological record, but also its vertical distribution. In particular, understanding the phasing and dynamic nature of the dune belt is important for establishing a guide to the depth at which earthworks may no longer be exposed to the risk of archaeological discovery. For example, it is possible that archaeological materials relating to early Māori occupation of the region could be deeply buried underneath sand deposits belonging to a more recent dune phase. In this case the archaeological material would not be immediately visible after the stripping of the surface topsoil, but only after potentially substantial excavation and removal of overburden. However, localised erosion or deposition events may also result in the discovery of archaeological sequences outside of the expected geological order.

Matakarapa is formed of Holocene river and dune deposits³. Following Cowie (1963; Cowie, Fitzgerald, and Owers, 1967), McFadgen (1985) and Hawke and McConchie (2005), the dune deposits are classified into four accretion/stabilisation phases (Figure 3). Awahou and Himitangi dunes and sand plains are part of the broader Foxton dune-building phase that pre-dates Māori settlement of New Zealand. Absent localised erosion or deposition events subsequent to their stabilisation, archaeological materials can be expected on or near the surface of these soils. Cowie's (1963) Waitarere-Hokio dunes correspond with the Older Waitarere dunes of McFadgen (1985) and Hawke and McConchie (2005) that started forming between 600 and 340 BP (i.e., after the arrival of the Māori). Unconsolidated sands of the Waitarere dune building phase have been identified overlying European materials and introduced plant species and these dunes are still forming on the coast today. Archaeological materials may be encountered below, within or on top of the older Waitarere-Hokio dunes, or below and within the younger, formerly unconsolidated dunes.

Nineteenth century plans (SO10415, SO10602) note areas of drifting dunes at the southern

3 Matakarapa became an island in 1943 when a flood swept through a spillway, the Whirokino Cut, intended to alleviate flood pressure around the Foxton loop. This flood created a direct channel between the upper and lower part of the loop (ENVIROHISTORYNZ, 2012). Prior to this the island had been more in the nature of a peninsular.

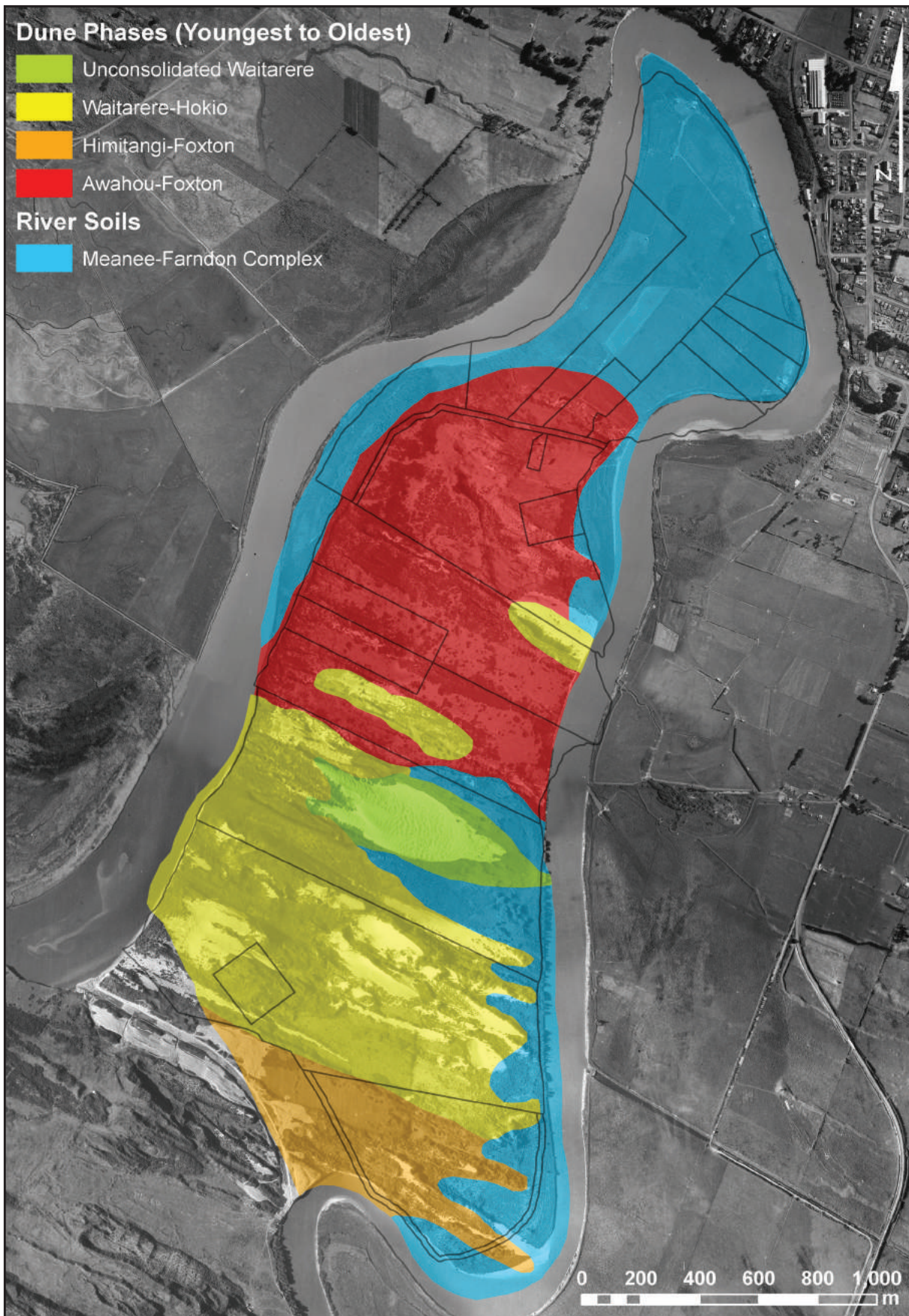


Figure 3: Dune phases of Matarakapa (Cowie, Fitzgerald, and Owers, 1967). Dunes are classed and named according to their date of stabilisation and geographic distribution (Cowie, 1963). Waitarere-Hokio areas within the Awahou-Foxton dunes are recent blowouts of ancient dunes. Older dune surfaces are likely to be buried beneath Waitarere-Hokio dunes.

end of the island and aerial photographs show substantial drifts continuing into the late 1950s. Aside from a few small areas all dunes on the island had stabilised surfaces by 1966. All dune surfaces remain stabilised at the present time aside from minor areas exposed by farm tracks or livestock induced erosion.

Prior to their drainage the Meanee-Farndon Complex soils of the river flats contained swamps and lagoons (Figure 4). Annotations on plan SO10415 state that these areas were flooded during spring tides. While the swamps and lagoons were inhabited and exploited by Māori, and later by Europeans, archaeological sites are less likely to be encountered here.

HISTORICAL BACKGROUND

The bountiful natural resources of the Horowhenua coast have attracted many occupants, from the first Māori who arrived almost one thousand years ago, through to the 19th century settlers of largely British extraction. In general the history of settlement in this region, both Māori and European, can be divided into two broad phases. The first covers all settlement that predates the completion of the Wellington-Manawatu railway in 1886, where both Maori and European long term occupation was largely concentrated along the coastal dune belt with a general proximity to the sea or the small inter-dune lakes. The second covers the period of settlement that post-dates the completion of the Wellington Manawatu railway, located inland of the coastal dune belt, and the rapid clearance of the surrounding bush by the incoming settlers in order to fulfil their obligations to the government that the land be ‘improved’ (Dreaver, 1984b:167). With improvement to goods transport provided by the railway and vast new tracts of land opened through felling of the bush, the focus of settlement gravitated inland. For settlers of European origin this was a relatively quick transition, but a more drawn out and gradual process for Māori.

Background to European Settlement

The first Europeans to settle on the Horowhenua coast were predominantly whalers or traders who arrived in the early decades of the 19th century (Bevan sen., 1907:18; O’Donnell, 1929). These hardy settlers lived in or nearby the Māori settlements among the coastal dune belt, or along the major rivers, with whom they traded for raw materials that could be on sold in the Wakefield settlements or exported to the booming markets in Sydney (Bevan sen., 1907:24; Dreaver, 1984b:34). In contrast to other parts of the country, for example, Taranaki (see Adamson, 2012), the relationship between settler and Māori was relatively harmonious – barring occasional minor incidences (Bevan sen., 1907).

Arriving at Rangiuuru, Otaki, in 1832, Hector McDonald was the first European settler to the Horowhenua. He later moved north to the mouth of the Hokio Stream where he established an accommodation house and leased substantial tracts of land from local Māori. While the pace

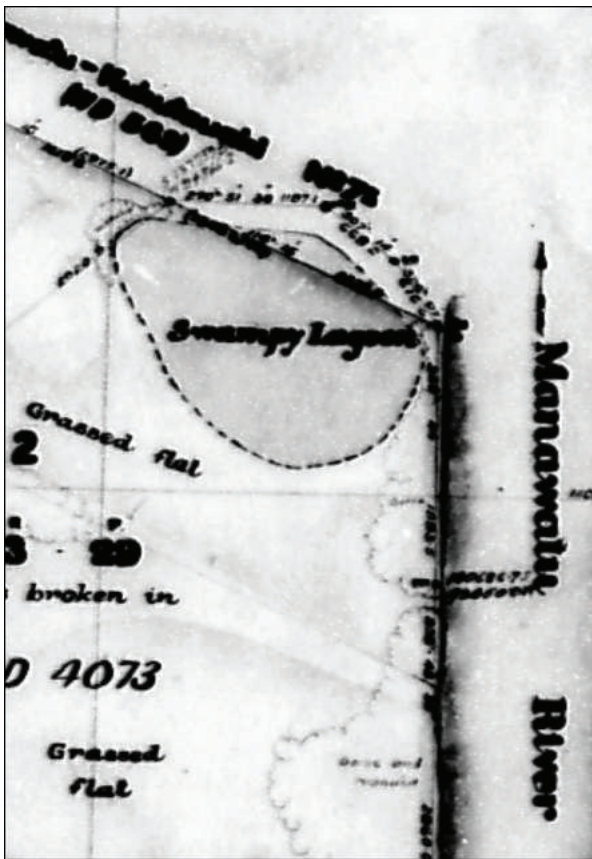


Figure 4: Detail from historic plans ML3976 (top left) and a copy of SO10602 (top right) showing extensive swamps to the north of Matararapa and lagoon in the eastern Te Rerengaohau Block. Although not from Matararapa, the photograph at bottom illustrates the general character of the flax swamps near Foxton (Alexander Turnbull Collection).

of European settlement increased after the signing of the Treaty in 1840 few held land outside the main Māori or colonial settlements. By the early 1870s just six men held leases, from local Māori, for the whole of the coastal land from Otaki to the Manawatu (O'Donnell, 1929: 2). Arona te Haua recalled two leases of land at Matarakapa by Ihakara Tukumarū, the first to an unnamed European and the second to Thomas Cook (Otaki MB46: 353). While the leases and livestock were held by the settlers, their management was a collaborative effort as it was local Māori that provided the labour that kept the runs functional. Although Cook held the lease for Matarakapa, there is no record of him establishing a house there.

Aside from running stock on leased land, the predominant European presence at Matarakapa was a transitory one. The main coach road running along the coast deviated inland at Poroutawhao following the existing State Highway 1 alignment before returning towards the coast to run along the western side of Matarakapa. The road crossed to the north bank of the Manawatu River at Cook's ferry. Figure 5 shows the approximate route of the coach road as shown on a number of historic plans, though Ihakara Tukumarū stated that the road shown on the Te Rerengaohau Block plan was to the west of the road in use (Otaki MB1F: 804).

Reverend Duncan was an early settler at Awahou⁴, across the river from Matarakapa, but the main focus of European settlement was initially further inland along the Manawatu River at Piaka and Karikari. Widespread destruction to property at the inland settlements following the Wellington earthquake of 1855 resulted in many families shifting to Awahou, though increasingly the main settlement growth was further inland at Papaeoia⁵. Awahou continued to grow as a trading centre with port facilities servicing the inland settlements until the opening of the Wellington-

Manawatu railway voided the need for goods to be shifted between the major centres by sea (Foxton Historical Society, 1990).

Although there are some historic European links to the island, for the most part these are of a secondary importance and value to the more developed Māori history that may be impacted by the Project. For these reasons, unless otherwise noted, this report focuses on the description and evaluation of the Māori history of the island.

The Natural Landscape of the Māori

Matarakapa is located within an extensive complex of dunes, sand plains and peaty swamps that extend from Paekakariki north to Patea, covering an area of approximately 85,000 hectares (Cowie, 1963). Proximity to the coast and abundant floral and faunal



Figure 5: Route of the old coach road (dashed line) to Cook's ferry at Awahou.

4 Foxton

5 Palmerston North

resources in the many lagoons and swamps meant this was a choice environment for early Māori settlers. Settlements also clustered along the banks of major navigable waterways which were important transport routes between the coast and inland regions. Older inland dunes were forested, though the bush line was in a constant state of flux after the arrival of the Māori. Various patches of bush were opened and allowed to regenerate against a general pattern of retreat, however after the arrival of Europeans and the introduction of steel tools the general trend was one of permanent clearance. Aside from being sources of timber for construction and firewood, the abundant bird life of the bush was a valuable food resource. The discovery of small camps associated with birding activities is a possibility in former bush areas, though 19th century survey plans indicate only a few isolated patches of bush and scrub. Many of the younger dune complexes towards the coast are currently planted in pine forest as an aid to dune stabilisation.

The contrasting Māori and European perspectives of what constitutes ‘productive’ land can be seen in the history of the region’s swamps. Of the many thousands of hectares of swamp and wetlands that were present in the late 19th century only a small fraction remains today, the vast majority having been drained and converted to pastoral land. Prior to their drainage these swamps were a valued and multifaceted resource. Their abundant bird and marine life was a food source and their faunal resources, particularly flax, provided materials and fibres for fabrics, construction and, at a later time, commercial trade (Dreaver, 1984a: 141-158). The commercial flax trade was a particularly important facet of European settlement and Māori and settler interaction in the Foxton-Awahou region. There is an increased chance of encountering archaeological sites around the periphery of these former swamps and in some instances within the swamps.

Like the swamps, little remains of the coastal lagoons that were scattered amongst the dunes which likely disappeared at the same time or shortly after the swamps. There is an increased chance of encountering archaeological sites around the periphery of the former lagoons (see below).

The Cultural Landscape of the Māori

Radiocarbon (C14) determinations from coastal sites to the north and south show that Māori have occupied this part of the New Zealand for more than 700 years⁶. Māori were drawn by the diverse environmental range within a relatively compressed landscape between the coast and the Tararua Ranges that held an equally diverse mix of faunal and floral resources (Bevan sen., 1907:10-11; O’Donnell, 1929:5). Archaeological evidence and Māori oral histories indicate multiple migrations into the region – either by conquest or assimilation – in the period before colonisation by the British Crown (Adkin, 1948:108-29), though the evidence for this has not yet been given a serious academic treatment. The most recent of these Māori migrations dates to the 1830s. The Ngāti Toa had arrived the previous decade and gained through conquest much of the land previously occupied by the Muaūpoko, Rangitāne and their related allies. Te Rauparaha, the Ngāti Toa chief, invited Ngāti Raukawa to establish settlements in the land, but it was only upon receiving the later invitation from his sister, Waitohi, that they agreed to come

⁶ See reference dates WK1757 and NZ0682 from the NZ Radiocarbon Database, at www.radiocarbon dating.com

and settled in the Horowhenua

Although Muaūpoko and Rangitāne were the original occupiers of the north Horowhenua region, in its decision regarding the Manawatu Kukutauaki claim the Maori Land Court determined they had ceded their authority over much of their original territory⁷. Eventually the Court vested the land in question here, including parts of the Matararapa, Manawatu Kukutauaki 7E, Te Rerengaohau and Whirokino blocks, into the custody of Ngāti Rauakawa⁸. Today the responsibilities of mana whenua and kaitiakitanga (guardianship) on the island are held by the descendants of the Ngāti Hinemata, Ngāti Huia, Ngāti Kikopiri, Ngāti Ngārongo, Ngāti Te Au, Ngāti Rākau Paewai, Ngāti Takihiku, Ngāti Tūranga and Ngāti Whakaterere hapū. The views and concerns of these hapū have predominantly been communicated by Ngāti Whakaterere during consultation for this project.

Muaūpoko and Rangitāne Occupation, pre-1830

Once the Court had determined the land was owned by the hapū of Ngāti Raukawa the testimony of Muaūpoko and Rangitāne witnesses was excluded from the subsequent subdivision claims. Therefore little detail is recorded of the Muaūpoko and Rangitāne occupation of this area prior to the arrival of Ngāti Toa. What is recorded in the main historical sources for the region, Adkin (1948), McEwen (1986) and Buick (1903), is of only limited value for archaeological research. Adkin focuses on places, particularly settlements and geographic features, though there is a distinct bias towards sites of Ngāti Raukawa occupation. Many of these places were previously occupied by either Muaūpoko or Rangitāne though this aspect is only lightly addressed, if at all. In some instances these places are unlikely to have been occupied by Ngāti Raukawa, though the information for the name and location of the settlement has come from an Ngāti Raukawa informant.

Bruce McFadgen's (1972, 1985) excavation of a 'Moa hunter' site to the north of Foxton provides insight into one mode of early Māori occupation in the coastal dune belt⁹. The small settlement consisted of a cluster of small raised mounds containing houses and occupational debris nestled beside a lagoons and wetland. A rich variety of faunal and artefactual material was recovered, including the bones of at least five species of Moa, fishhooks, adzes and personal ornaments. There are some similarities to another site of significant antiquity recorded at Lake Horowhenua (Rolston, 1944, 1947, 1948), though it is unclear how common and widely distributed these settlements were. Many of the lagoons and wetlands in the dune belt are likely to have been similarly occupied on a seasonal basis by individual family groups¹⁰. However, the major permanent Rangitāne settlements are known to have been located further inland along

7 The Manawatu Kukutauaki claim extended from the Kukutauaki Stream, north of Waikanae, to the south bank of the Manawatu River and included the land at Matararapa, which was on the south bank prior to the excavation of the Whirokino Cut.

8 Most hearings of the Court into Māori land rights were contested between hapū and whānau, with some of the information presented to the Court either conflicting or contradictory. Unfortunately, the records to date do not present a single unified account of the 19th century occupation in this region. For the purposes of this assessment it is assumed that all claims contested or contradicted elsewhere, are either true or contain an element of real risk for the Project.

9 More recent research by Taylor and Sutton (2005, 2007) and Taylor, Sutton and Parker (2004) at Kowhai Park and the HDC Hokio Landfill provides another perspective from sites further south.

10 Frequent reference is made to the lagoons in Māori Land Court records, where their ownership was highly contested due to their being an abundant source of eels.

the Manawatu River and the Muaūpoko settlements to the south near the Horowhenua and Papaitonga lakes.

Ngāti Raukawa Occupation, post-1830

While there is significantly more information available about the 19th century occupation of the Horowhenua by the hapū of Ngāti Raukawa, the records that have been reviewed for this report are relatively sparse. The minutes of the Māori Land Court refer to a small number of sites on the island, but provide much less detail about these sites than for most other claims in the region. The reasons for this are unclear, but may be due to there being only minor disputes of ownership and little need to provide detailed evidence to support the claims. It may also be that in relation to the southern land blocks of the island – Manawatu Kuketauaki 7E, Te Rerengaohau and Whirokino – the absence of information is matched by a relative absence of occupation at the time of the hearings.

The lack of written records is also matched by a relative absence of survey records. There are at least 83 known and named Māori settlements (pā and kāinga) distributed along the Manawatu River from the gorge to the mouth and most of these settlements are illustrated on two mid-19th century survey plans (SO10602 and SO10604). However, of the nine named kāinga on or in close proximity to the present day Matararapa only two are shown (Figure 6). While there is no doubt that all nine kāinga existed at one time or another, it is not clear why seven of these settlements are not included on the plans. It may be that the unnamed settlements did not exist at the time the plans were prepared, or that the surveyors considered them to be too minor for inclusion. Some names probably refer to old Muaūpoko or Rangitāne settlements that were no longer occupied.

Six kāinga – Kapa-a-haka, Kahikatea, Matararapa, Paretao, Te Rerenga-o-Hau and Upokopoutu – are mentioned in the minutes of the Māori Land Court, though these cases all post-date the above plans. The three remaining kāinga – Kimi-mai-i-tawhiti, Oruarongo and Whakaripa – are recorded by Adkin, though only Whakaripa is explicitly described as being of a Ngāti Raukawa origin. During the early years of Ngāti Raukawa settlement the occupation of some settlements was relatively fluid. Also mentioned in Court records are the two surveyed urupā reserves on the island and a third burial site in the Matararapa Block, but no other urupā or burial grounds were previously identified here.

The primary focus of the Court records is on establishing who had the mana to speak for the people of on the island and the rights of ownership of various individual. It was generally recognised by witnesses that Taikapurua held the mana during the early days of Ngāti Raukawa settlement and this was later passed on to Ihakara Tukumarū. Ihakara is an important figure in the history of the district, having played a significant role in maintaining the peace between Māori and Pakeha at a time when there was open conflict between the two parties in many other parts of the North Island. He was also responsible for the sale of more than 250,000 acres of land in the Awahou and Rangitikei-Manawatu blocks to the Government and provided land for a number of public buildings during the early days of Foxton (Foxton Historical Society, 1988: 2).



Figure 6: Detail of SO10604 showing named settlements along the Manawatu River. Inserts show magnified details show names and topographic details of the settlements. Only two settlements, [U]pokopoutu and Te Kahikatea, are shown at Matakarapa in this plan from 1859.

Summary of Background History

Māori have been present in New Zealand for approximately 800 years and radiocarbon dates from McFadgen's (1972) 'Moa hunter' site to the north west of Foxton indicate they have been living in the Horowhenua/Manawatu for just as long. The coastal dune belt that extends from Paekakariki to Patea, of which Matarakapa is a part, was an optimal environment for early Māori settlers with many resources suitable for exploitation. As a result there are many archaeological sites located within the dune system, which is an important archaeological and cultural environment (Figure 7). While there are a substantial number of sites recorded amongst the dunes very little research has been undertaken at a regional or local level that attempts to derive meaningful information from this raw data. The existing records provide little guide

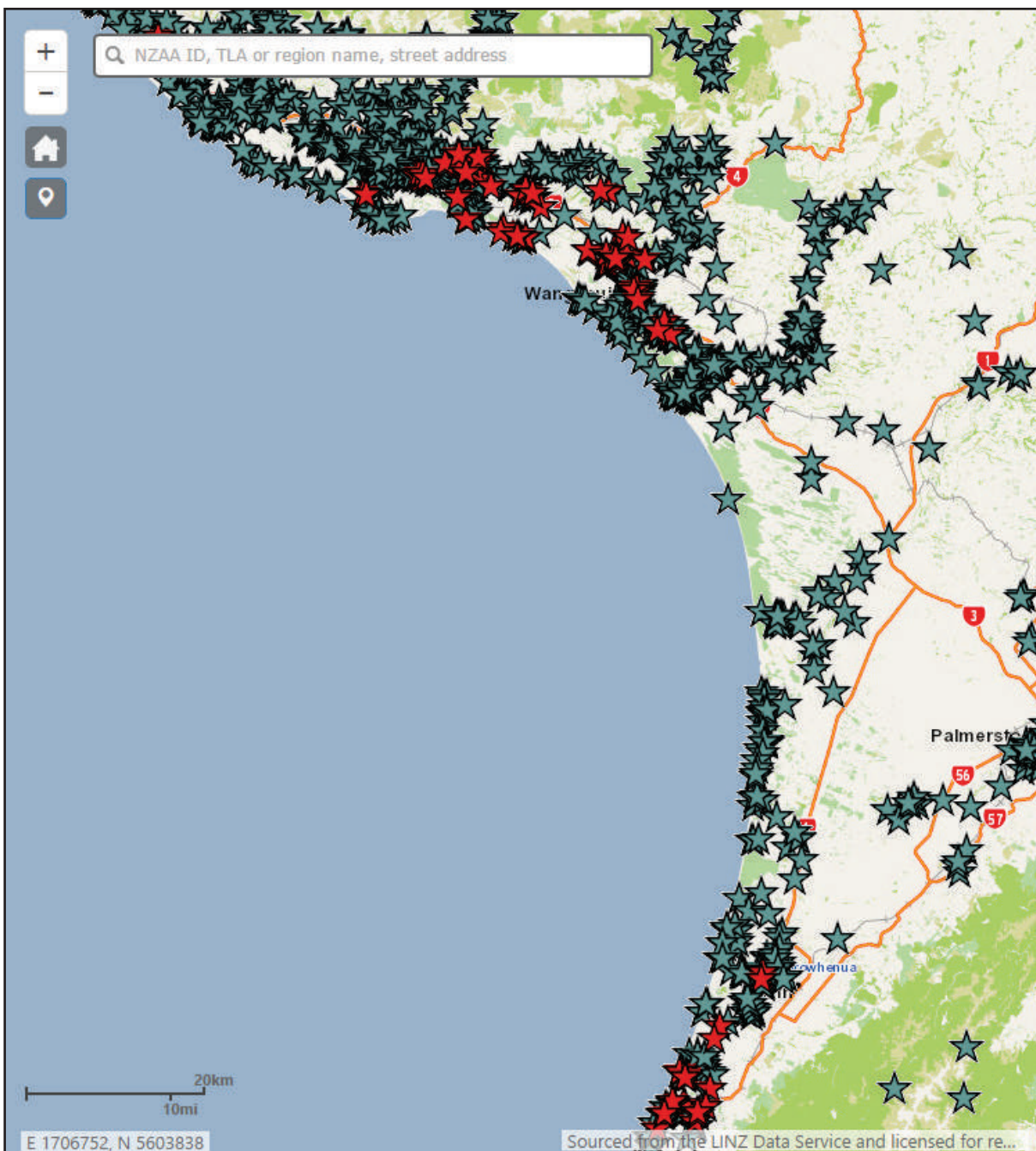


Figure 7: Screen capture of New Zealand Archaeological Association site records between Waiakanae and Hawera showing the bulk of recorded archaeological sites concentrated along the coast.

as to what is or is not a significant site, or what sites are likely to be ‘missing’ or not recorded within the landscape. As will be explained later, the absence of a regional survey and study applying current theoretical frameworks to the known archaeological record complicates any attempt to establish the values of specific sites.

Only one archaeological site is recorded by the NZAA at Matararapa¹¹, though other archaeological sites are recorded in early survey plans, the minutes of the Māori Land Court and Adkin’s (1948) study of Māori place names in the Horowhenua. While there appear to be few known archaeological sites at Matararapa relative to the surrounding landscape this is unlikely to be a true reflection of the actual number or distribution of archaeological sites. There are likely to be a substantial number of as yet unknown sites present on the island. The following pages look to examine and clarify both the known and unknown archaeological risks on the island.

RESEARCH RESULTS

The New Zealand Archaeological Association maintains a database of archaeological sites, however their Site Recording Scheme is not a complete and perfect record of known archaeological sites and many sites are as yet unrecorded for a number of reasons. Additionally, there is variation in scope of what may qualify as a ‘known’ site. Knowledge of sites may be widespread in published books or maps, overtly or obliquely referenced in archival records and court documents, or even as oral histories passed down between individuals, but not appear on site database. In the following pages these varied sources will be used to further develop an understanding of the occupational history of Matararapa.

With regard to the presence of previously unknown archaeological sites, this report relies on a detailed understanding of the known archaeology in total to infer a qualitative probabilistic estimate of the unknown archaeological risk. This archaeological risk, which may be graded as High, Medium, Low, or Nil, is an estimate of the likelihood that the Project will result in the modification, damage, or destruction of archaeological sites. The known archaeological risk is not uniform across the entire island. This section separates analysis of the island into the four Māori land blocks that are present (Figure 2) and evaluates the specific risks for each.

Unfortunately, the many records consulted to date do not present a single unified account of the occupation in this region. It has not been possible to resolve all of these conflicts in the time available. For the purposes of this assessment it is assumed that all claims contested or contradicted elsewhere, are either true or contain an element of real risk for the Project.

11 Throughout this report use of the term ‘recorded site’ denotes an archaeological site included in the New Zealand Archaeological Association’s (NZAA) Site Recording Scheme database. Unrecorded sites may be recorded in other sources such as survey plans, Māori Land Court minutes and books, but are not part of the NZAA’s official recordset.

Additionally, two named whare, Whare o Panata and Whare o Rangitaiki, appear in figures below but are not addressed in text. The locations and names of these sites were supplied on sketch plans provided by Ngāti Raukawa. No other information has been identified for these sites.

Matakarapa Block

Block Summary

- A majority of the known archaeological sites at Matakarapa are located in this block. There are 14 known sites, including five kāinga, three named houses, a church and a meeting house. One site, a shell midden under the former church, is recorded in the New Zealand Archaeological Association Site Recording Scheme (S24/1). These sites predominantly relate to 19th century occupation of the block by the hapū of Ngāti Raukawa.
- Stone artefacts have been found at several locations within this block.
- A dune ridge running approximately east-west towards the southern boundary of the block was used as a burial ground during the 19th century.
- There is a high risk that earthworks in this block would result in damage or destruction to sites relating to the earlier Muaūpoko/Rangitāne occupation, though this risk is poorly defined due to a lack of information.
- Overall, there is a high risk that earthworks in this block would result in the damage or destruction of known and unknown archaeological sites. For this reason unnecessary earthworks should be avoided in this block.

A majority of the known archaeological sites at Matakarapa are located in the northern most Matakarapa Block and relate to 19th century occupation by the hapū of Ngāti Raukawa (Figure 8). Some sites may have histories extending back in time to the occupation by Muaūpoko, Rangitāne and others. Stone artefacts of archaeological and cultural significance have been found at multiple locations on the block. Given the length of time that Māori have occupied this general area there are likely to be many more archaeological sites related to these earlier occupations, but many of the memories of these places are likely to have faded.

Settlements (Kapa-a-haka, Kimi-mai-i-tawhiti, Matakarapa, Paretao and Upokopoutu kāinga)

Five kāinga are recorded in the block though the name of only one, Upokopoutu, appears on the early survey maps. Even here it is as a marker for a trig station in the general vicinity of the settlement, rather the settlement itself. Approximate locations for the four other settlements are

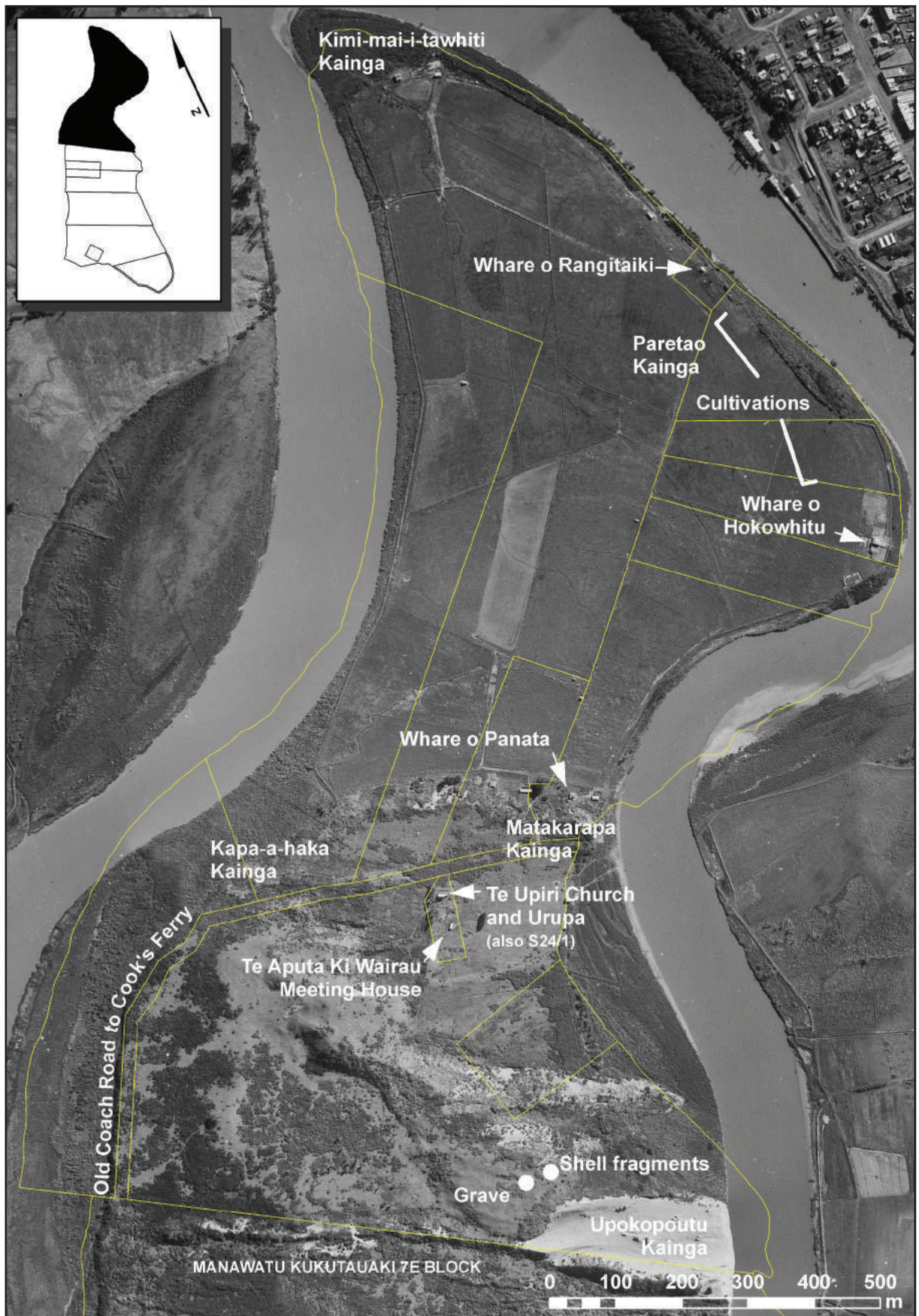


Figure 8: Archaeological sites in the Matararapa Block. The standing structures of Te Upiri Church, Te Aputa Ki Wairau Meeting House and the named whare can all be seen in this 1942 aerial photograph. Other graves are located, but not marked, on the dune ridge to the south of the block. Note the large dune blow-out at Upokopoutu Kāinga.

recorded by Adkin (1948) based on descriptions provided by local Māori. All five kāinga are located on the south bank of the river, though Māka Pukehi appears to suggest that Paretao may have been located on the north bank (Otaki MB46: 349).

While the kāinga are regularly mentioned in Court minutes relating to the Matararapa Block the testimony does not contain the types of information or detail required to provide an archaeological assessment of the kāinga. Rather, these records are generally focused on identifying who was living at a particular settlement and what their particular rights of ownership were. A selection of the references to these settlements in the Court record is provided below.

Of Te Kapa-a-haka:

‘Te Puoho came with “heke” and built his pā at Te Kapaahaka’ (Otaki MB46: 350).

Kimi-mai-i-tawhiti is not mentioned in the Court records.

Of Matararapa:

‘I saw [Poutu Tauia] living permanently at Matararapa. He brought me up. He is buried on the ridge’ (Otaki MB46: 342).

‘Poutu and Ihakara and all their respective hapus lived here. Perhaps 30 people in all.’ (Otaki MB46: 344).

‘Teone Makarika married Pirihira, the daughter of Poutu. Teone had been brought up by my elders Wereta and Arapata and these two persons placed him on a ridge or sand hill called Matararapa which runs through this block on S. side of ferry road and he has lived there ever since ... At the time Makarika married Pirihira, Poutu was living with Ihaka[ra] and others, also Taikapurua at Matararapa.’ (Otaki MB46: 350).

‘The old houses originally built by my father, by Taikapurua and our elders were replaced by new ones.’ (Otaki MB46: 352).

Of Paretao:

[Māka Pukehi states,] ‘Te Paretao is the pā where the people lived who owned the piece I claim. These people used to come across and plant kumara.’ (Otaki MB46: 349).

And of Upokopoutu:

‘I know of Upokopoutu. This place belonged to Poutu and Ihakara’ (Otaki MB46: 349)

‘Poutu lived just outside this [Matararapa] block at Upokopoutu. But at the time

Ihakara direct the people to build the Church and Aputa, he had to come on this land to live ... because his place Upokopoutu had been taken by Ngatiwhakaterere ... because it was theirs by right.’ (Otaki MB46: 352) .

From the above, the most informative statement is that of Hokowhitu Makerika (McGregor) who states that Matararapa kāinga was home to about 30 people, though this statement was made 1905 some decades after the period described. A Government census of the Māori population in 1878 records a population of 56 living at Matararapa (44 being males or females over the age of 15) though this probably refers to all kāinga on the Matararapa Block, rather than exclusively to the Matararapa kāinga (Native Department 1878).

In terms of supporting evidence for the presence of these kāinga, bottles, shell and fire-cracked rock have been observed by farmers in the general vicinity of Kapa-a-haka, though this may also be associated with the old coach road that passed through this area. Some material may also indicate the presence of an earlier Muaūpoko or Rangitāne occupation here. No archaeological surface materials have been identified at the remaining kāinga, though houses and other structures of a European style of construction can be seen at Kimi-mai-i-tawhiti and Matararapa kāinga in the 1942 aerial photograph (Figure 8).

A substantial blow out of the high dune where Upokopoutu is believed to be located has probably destroyed a substantial portion of this site, though shell fragments eroding from the face of what may be a terrace to the northwest suggest parts of the site may remain intact. Figure 8 shows Adkin’s (1948) location for Paretao, though court records suggest this kāinga was actually located on the north bank of the river.

Cultivation Grounds

Multiple witnesses mention cultivation grounds associated with the various settlements:

‘This land belonged to Paora Taikapurua, to my father Te Haua Hawea ... they cultivated it and occupied permanently and their descendants have continued to do so up the present time.’ (Otaki MB46: 340).

‘Petuere was given by Poutu a cultivation next to Hapimana’s piece ... Poutu gave an adjoining piece ... to Utiku Ropata his grandson. He gave another piece to Tiaki and Teretiu ... all the places were given as cultivations to these people.’ (Otaki MB46: 343).

The term ‘cultivation’ is often broadly used in Māori Land Court minutes to describe any place where food is gathered, not just those places where raising horticultural or agricultural products is actively promoted by human agency: i.e., bird snaring places and eel weirs are often described as cultivations. However, it seems likely that the above is specifically referring to horticultural cultivations. Te Aputa Hou’s statement that Ihakara had a drain suggests an attempt to lower the water table in the swamp to the north of the block to improve the soil conditions.

Only Māka Pukehi provides enough detail to identify the location of one of these cultivations,

stating that:

‘I only claim a portion near the ferry and southwards. Also a cultivation. Te Paretao ... is the pā where the people lived who owned the piece I claim. These people used to come across and plant kumara.’ (Otaki MB46:349).

This cultivation ground is shown on Figure 8 to the south of Paretao kāinga, though the extent of this garden is not known. The size of cultivations could be highly variable between individuals depending on the land and labour that was available to them. At Poroutawhao two individuals on the Waitarere Block had cultivations attached to their houses, the first being ½ an acre in extent and the second about five acres (Otaki MB17: 200). Court records and comment from local iwi suggests there are likely to be substantial areas of horticultural cultivations in this block.

Significant Buildings: Te Aputa Ki Wairau Meeting House, Te Upiri Church and Named Whare

Hokowhitu Makarika, the noted wood carver, states that there was only one ‘big house’ (i.e., meeting house) on Matararapa named Te Aputa Ki Wairau (Otaki MB46: 345). Court minutes record multiple claims of origin and rights to this house. According to Te Aputa Hou, her father Ihakara Tukumarū, who died before the house was completed, told his brother Kereopa Tukumarū that the house was to be named after her (Otaki MB46: 361). No date of construction is recorded in the Court minutes, though Te Aputa Hou’s statement in regards to Ihakara’s death indicates construction probably began in 1880 and finished in 1881 (Foxton Historical Society 1988: 2).

The basic house was built by a European carpenter and then completed with carvings and other adornments by the hapū of Ihakara and Kereopa Tukumarū. Hokowhitu Makarika is credited with producing the carvings for this house (Figure 9). The house, which was still standing and is visible in the 1942 aerial photograph, was burnt down prior to 1948. Hokowhitu had a residential house of his own on the banks of the river to the north-east of the block. The Whare o Rangitaiki and the Whare o Panata are other named houses belonging to individuals of Ngāti Raukawa.

Approximately 50 m to the north of Te Aputa Ki Wairau meeting house on the same block of land, Matararapa 5 Block, was the church, Te Upiri (trans. The Jubilee). The name given was in reference to the construction of the church in 1880 on the 40th anniversary of the arrival of Christianity in the Manawatu. The church was in use until the 1940s when the Māori families at Matararapa crossed the river to live at Foxton. The church fell into disrepair and collapsed about 1964 (Figure 10; Foxton Historical Society 1988: 1).

The sole archaeological site recorded by the New Zealand Archaeological Association at Matararapa (S24/1) is a small shell midden that was ‘a superficial scatter of shells ... under the floor of the church. The appearance suggests that the shells have been thrown under the church and did not exist as a deposit upon which the church was built’ (see site record, Appendix 1). No signs of the midden were identified during a recent site visit. Coordinates given for the midden on the site record form locate the midden more than 250 m south of the church, but



Figure 9: Group photo at Te Aputa Ki Wairau Meeting House, circa 1920.

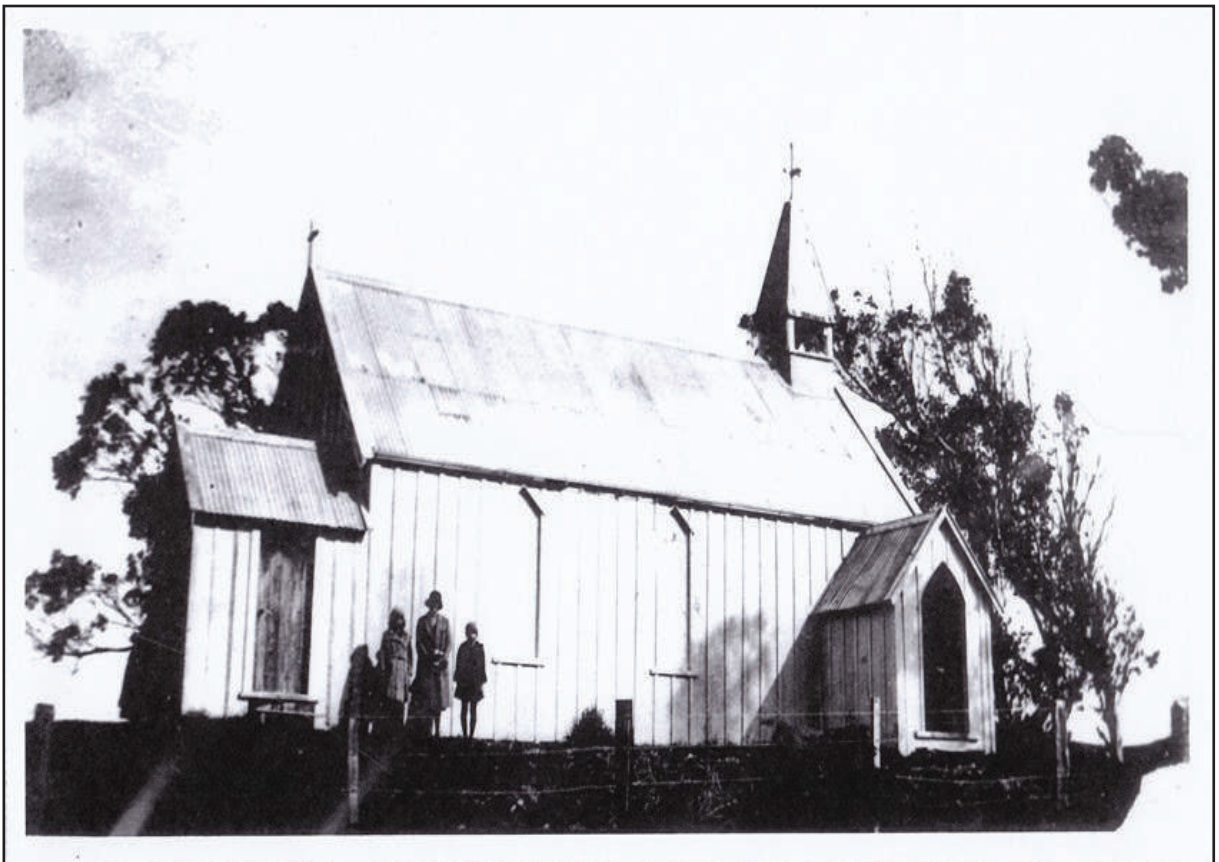


Figure 10: Te Uripi Church, date unknown. The distinctive gum tree to the right of the steeple still stands and is recognisable today.

other details on the form make it clear the midden was located beneath the church.

Te Uripi Urupā and Matararapa Dune Urupā

Attached to Te Uripi church was a small urupā, with another urupā located approximately 300m to the south on the same dune ridge as Upokopoutu kāinga. Arona te Haua mentions both these urupā in his opening testimony on the division of the Matararapa Block stating:

‘Our elders had a church there which is still standing. Also a burial ground. Patihona is buried in one of the graves. Kurupai[,] his sister in the other. In the other graveyard [on the dune] Areta Watana [?], Hira te Rapa, Ruanui younger brother of Ihakara Tukumarū and others too numerous for me to mention.’ (Otaki MB46: 340)

A number of other individuals are mentioned in various testimony as being buried on the dune ridge, including, but not limited to:

Poutu Tauia
Rangieraia (Grandmother of Hokowhitu Makarika)
Pirihira (Mother of Hokowhitu Makarika)
Kereopa McGregor
Akenahi McGregor
Arona Makeripa
Kareua
Renata
Children of Aperira
Tiaki Hekeratua

There are a number of shallow depressions along the dune ridge that may be indicative of graves, though these may also be the weathered remains of livestock induced erosion. One grave is readily identifiable by the collapsed remains of a cast iron fence. As discussed above, dune surfaces on this part of the island were stabilised prior to the arrival of Māori. Therefore any graves in this area will be cut into the dune and of a shallow depth compared the advancing-face dune burials that may be found to the south.

Summary of Risk

Of the four Māori land blocks that comprise Matararapa, the Matararapa Block has the highest risk for the Project in terms of the potential for damage or destruction of archaeological sites. This risk relates to the number of sites that are known to be located on this block, though not all known sites have a specific known location: i.e. multiple cultivation grounds and graves are known to be present, but only one of each can be located with any accuracy. The majority of these sites and their history is tied to the 19th century occupation of this block by the hapū of Ngāti Raukawa, though some sites may also have histories going back to earlier occupations. It is highly likely that there are a number of unknown sites on this block relating to occupation by Muaūpoko and Rangitāne.

Manawatu Kukutauaki 7E Block

Block Summary

- There are three known archaeological sites in this block. These are the Kahikatea kāinga to the south-east of the block, a crouched-burial in the dune ridge to the south of the existing FWWTP and the remains of a midden to the north of the FWWTP. A portion of the Upokopoutu kāinga from the Matararapa Block may extend into the north-eastern margins of this block.
- After its discovery the crouched-burial was removed from the dune and reinterred at Te Uripi urupā in the Matararapa Block. However, there are likely to be other burials in this dune and unnecessary earthworks should be avoided in this area.
- There are likely to be a number of unknown sites present on this block located at shallow depths that may be damaged or destroyed by earthworks. These are expected to be predominantly small midden and hangi/fires that are of a low archaeological value.
- There is a high risk that earthworks would result in damage to or destruction of archaeological sites on the dune ridge to the south of the FWWTP and towards the eastern margins of the block. Unnecessary earthworks should be avoided in these areas. For all other areas, there is a high risk that earthworks would result in the damage or destruction of unknown low value archaeological sites. This risk can be planned for and managed with appropriate archaeological protocols.

There are few known archaeological sites located within the Manawatu Kukutauaki 7E Block and Māori Land Court records for the block are brief and lacking detail (Figure 11).

To the north east of the block the dune on which Upokopoutu kāinga is located crosses over from the Matararapa Block. While the northern and central portions of this dune have been substantially eroded, the southern face of the dune remains largely intact. Archaeological materials from this kāinga may be found on the southern face or at the base of this dune. To the south east, the Kahikatea kāinga is located on the banks of the former Kahikatea Swamp and Poutu. It is likely the main access road crossing the island cuts through this kāinga and the Jarvis home may be within the sites bounds. However, no archaeological material was observed that might indicate the presence or extent of this former settlement.

Two other sites are known to be located within the Manawatu Kukutauaki 7E block and point to some of the unknown risks that may be encountered at other places on the island. Directly to the north of the existing WWTP ponds evidence for a shell midden was observed. The observed shell fragments were not in their primary context and their site of origin could not be identified. There are likely to be many more midden located within the Manawatu Kukutauaki

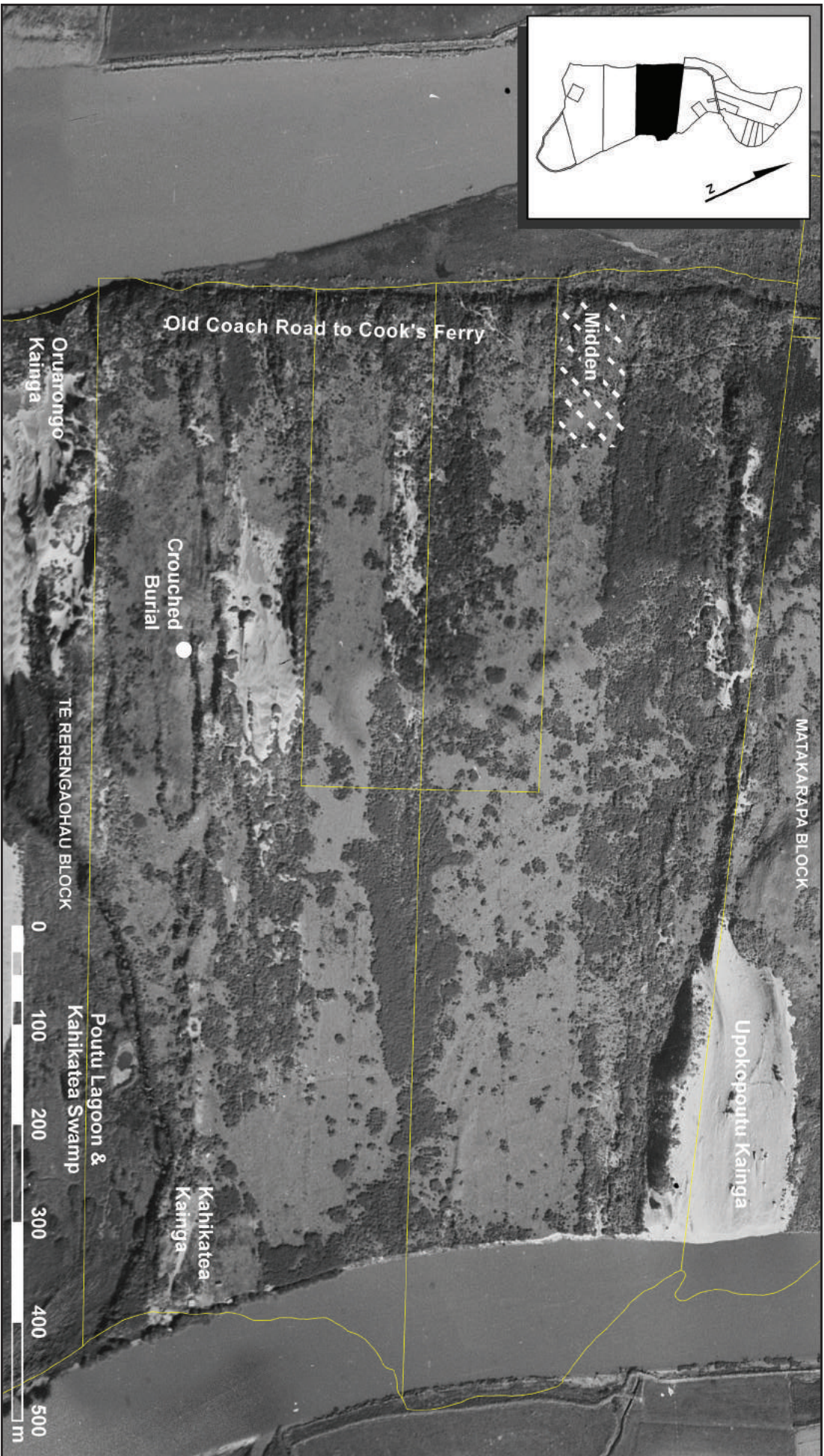


Figure 11: Archaeological sites in the Manawatu Kikutauaki 7E Block. Shell fragments indicating the presence of a midden were observed in Sec. 2B. The specific location of the midden could not be defined, hatched area shows likely area of interest. Note the active sand drift to the north of the crouched-burial location.

7E block and throughout the island as a whole. Midden can be located anywhere, though they are more likely to be located within or in close proximity to settlements. They may also be found adjacent to the lagoon, river and swamps.

Dune Burial

Sometime between 1989 and 1991, during the excavation of a posthole for a fence on the Manawatu Kukutauaki 7E1B Block, the body of a Māori woman was uncovered at the location shown on Figure 11. The woman was found buried in a upright-crouched (i.e., seated-fetal) position and had suffered a wound to her head. Police determined the burial was not a recent one and the bones were returned to local iwi to be eventually interred at Te Uripī Church urupā. An Official Information Act 1982 (OIA) request was lodged with the New Zealand Police for any documentation they may have in regards to this burial to better understand the context in which the body was found and to gauge any further risk. No information was located on file and officers serving at the time the burial was discovered could not recall attending a scene on the island (Appendix 2). Descriptions of the burial and the position of the body, provided by George Jarvis, suggest this was a burial of some antiquity and that it was most likely associated with occupation by people of Muaūpoko or Rangitāne ancestry.

Another point of note is that while the majority of the Manawatu Kukutauaki 7E Block is comprised of Awahou-Foxton dunes that stabilised prior to the arrival of Māori in New Zealand, this burial was found in an isolated area of dunes belonging the much younger Waitarere-Hokio phase (Figure 12). As discussed above, these dunes began forming after the arrival of Māori and did not begin to stabilise until the late 19th and early 20th century. The location of the body suggests it was an ‘advance-face’ burial: i.e., the body being placed in a shallow grave at the base of the dune’s slip face, with the advancing dune burying the body ever deeper over time. Though in this case it appears that a later erosion event left the body with only a shallow cover of sand. At this point in time it is impossible to say whether this burial is an isolated instance or part of a larger multiple burial urupā.

Directly to the south, in the Te Rerengaohau Block, the dunes are of a predominantly Waitarere-Hokio association. Section 3 of this block is a known urupā reserve, though there are also likely to be burials within the dunes outside of the reserve.

Summary of Risk

Although there are far fewer known archaeological sites on the Manawatu Kukutauaki 7E Block than the Matararapa, the number of known sites is unlikely to be a true reflection of the actual numbers. However, materials indicating the presence of unknown archaeological sites have only been identified at one location (i.e., the midden). While there is a low known risk, the block is rated a high risk overall as any unknown archaeological materials are likely to be located at shallow depths within or below topsoil. Therefore there is a high likelihood of damage or destruction to any archaeological materials that may be present.

There is also a high risk of encountering further burials on the Waitarere-Hokio dune ridges

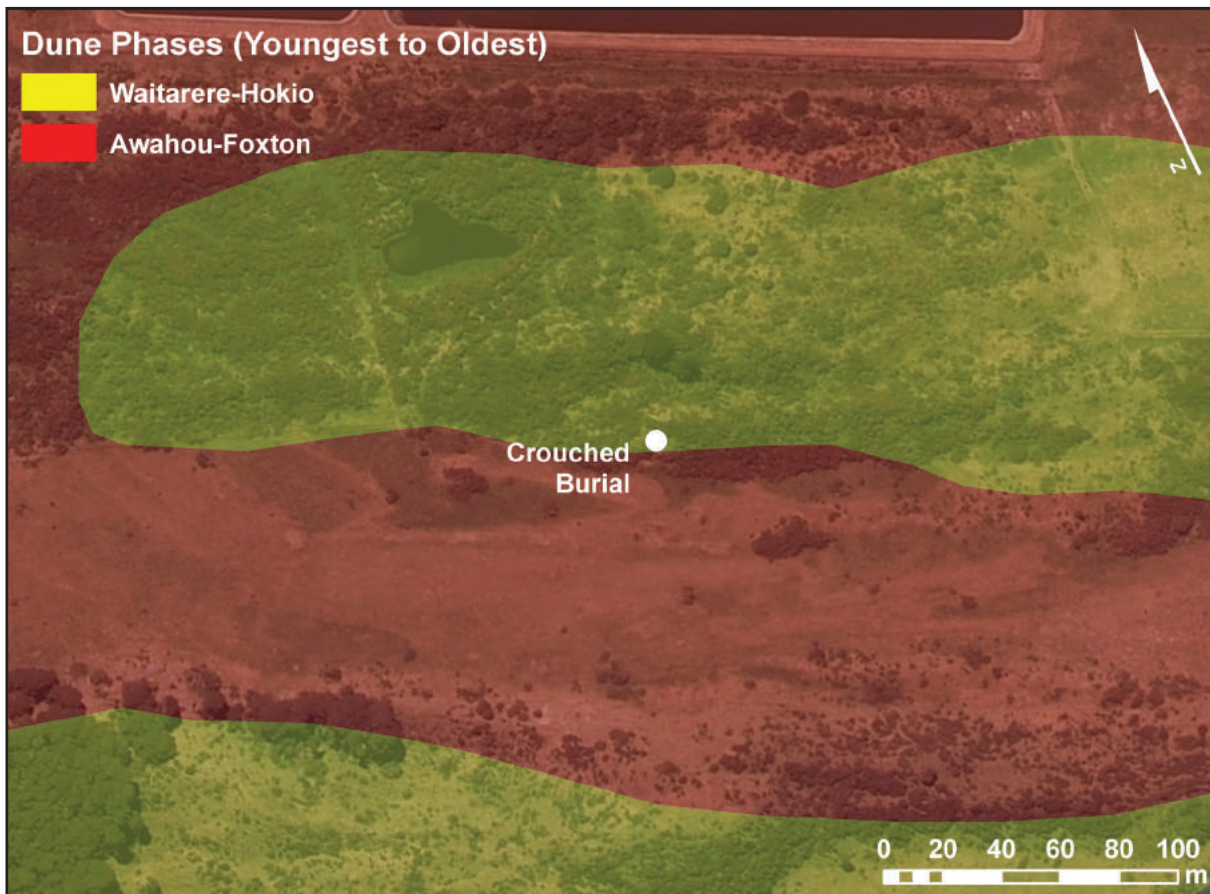


Figure 12: Detail of geological plan showing the location of the burial relative to the distribution of Waitarere-Hokio (young) and Awahou-Foxton (old) dune soils (Cowie, Fitzgerald, and Owers, 1967). Ponds of the WWTP visible to the north of the dune ridge.

directly to the south of the existing FWWTP ponds. Strong consideration should be given to avoiding any unnecessary earthworks on this ridge.

Te Rerengaohau Block

Block Summary

- There are six known archaeological sites in this block, including two kāinga, cultivation grounds, a named whare, a midden and an urupā. Archaeological materials may also be found in peaty deposits of the Kahikatea Swamp.
- Due to a lack of historical information, and the evolving landscape over time, most archaeological sites on this block can only be located to an approximate degree and the specific details of their extent and condition are unknown.
- The urupā reserve on this block is now entirely within the Manawatu River. Te Rerenga-o-Hau kāinga and the Whare o Pakanganui are likely to have been destroyed by a combination of the meander of the Manawatu River and the excavation and meander of the Whirokino Cut.

- Kōiwi (human remains) have been found amongst the high dunes of this block, though the specific details of where and in what quantity are unknown.
- There is a high risk of damage to known archaeological sites to the north-west of the block where Oruarongo kāinga is believed to be located. Effort should be made to minimise unnecessary earthworks in this area. For all other areas, there is a high risk that earthworks in this block would result in the damage or destruction of unknown low value archaeological sites. This risk can be planned for and managed with appropriate archaeological protocols.

As briefly mentioned above, the Te Rerengaohau Block is predominantly a late Waitarere-Hokio dunescape. Figure 13 shows that substantial areas of this block were open sand drifts in the early 1940s. Later aerial photo coverages indicate that the dunes here were not stabilised until the late 1960s. These recent changes to the dunes, whether erosion or deposition, have made this a difficult landscape to ‘read’, archaeologically. No archaeological materials were identified in this area, though there are a number of indicators that suggest there are likely to be archaeological sites present.

Aside from the dunes, the most substantial natural feature in the landscape is the now drained basin of the former Poutu Lagoon and Kahikatea Swamp. The partially drained and reduced ‘Swampy Lagoon’, along with patches of bush, gorse, lupin and manuka on the dunes and flats, is shown in the plan ML3976. No archaeological material was identified in this area, though it is likely to have been a focal point for a number of activities in the past: i.e., eeling and other fishing activities, shelter for canoes etc. A grove of cabbage trees (*Cordyline australis*) was noted inside the bounds of the former swamp and more cabbage trees were identified along the prominent dune ridge directly to the south¹². The only bush on this block in 1926, as opposed to the numerous areas of gorse and manuka scrub, is also located on this high dune.

Adkin (1948: Map IX) records a midden on a high dune in the south eastern corner of the block. This midden was still visible 20-30 years ago, but was not relocated during this author's site visits. The midden may be obscured under the gorse or boxthorn bushes growing in this area. This block was extensively surveyed on foot over a number of days, and many eroding faces and profiles were studied with no archaeological materials identified. It is likely that archaeological materials are present in this area, but that they are buried under 20th century dune deposits.

Settlements (Oruarongo and Te Rerenga-o-Hau kāinga)

Two kāinga are thought to be located in this block, though a definitive location for these sites has not been previously suggested or defined during the course of this survey. Oruarongo is not mentioned in the minutes of the Māori Land Court in respect of this block, nor in any other case reviewed to date.

12 Māori used the stems, rhizomes and leaves of the cabbage tree for a range of purposes, including as food, fibres and medicines.

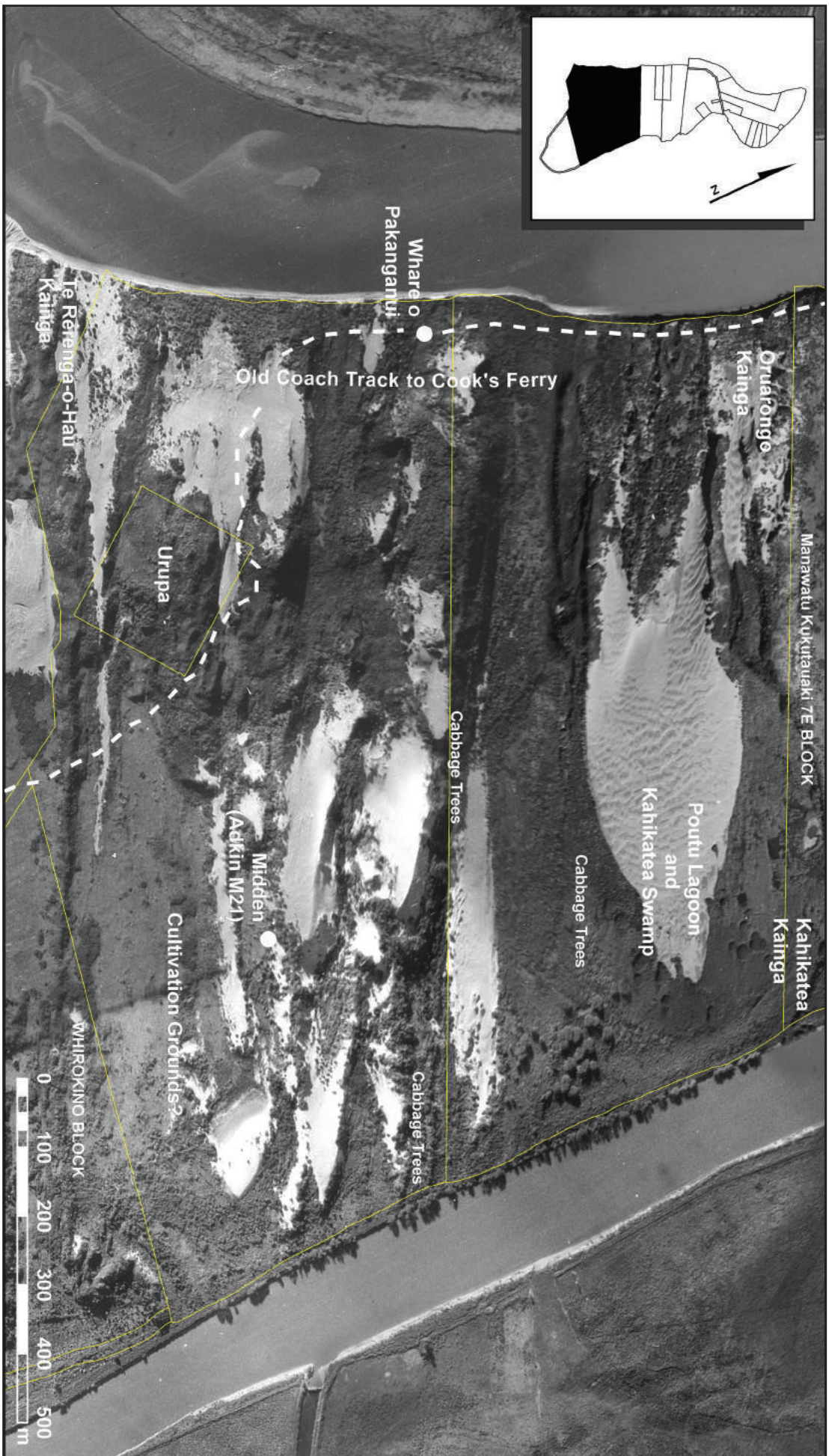


Figure 13: Archaeological sites in the Te Rerengaohau Block, Matakaraapa. Areas of bare sand indicate sand drifts active in 1942. These dunes were not stabilised until the late 1960s. Dashed line shows southern edge of the island in 2011 following the construction and subsequent meander of the Whirokino Cut.

An approximate location for Oruarongo was recorded by Adkin in 1948 (Map IX) that places the kāinga on the north western margin of the block. This area was extensively surveyed on foot and while a possible candidate location was identified on the basis of its general environmental conditions, no surface features were identified that would provide a definitive answer. No archaeological materials, such as shell, fire cracked rock or charcoal were identified in the numerous areas of stock induced erosion that were studied at both this location and the wider landscape. However, this location was one of the larger sand drifts on the island in 1942 and it may be that the archaeological features associated with this kāinga have been buried. There has been some erosion of the river bank at this location, though it is unlikely to have resulted in the total destruction of this site.

The south west portion of this block is the most heavily affected area of any on the entire island by the most recent sand drifts and it is here that Te Rerenga-o-Hau is believed to be located along the river bank. No surface features or archaeological materials were identified in this area, but it is possible the remains of the kāinga are buried under more recent sands. However, it appears more likely that the entire kāinga has been destroyed by gradual changes to the course of the Manawatu River. Two plans, ML2940 and SO11038, identify a house on the Te Rerenga-o-Hau Block directly south of the bend where the Manawatu River turned north towards Awahou/Foxton. This may be the 'wooden house' that Ihakara Tukumarū built at Te Rerenga-o-Hau (Otaki MB1F: 804). If the house identified on the plans is Ihakara's house at Te Rerenga-o-Hau, it is likely that majority of the kāinga, if not all of it, has been eroded away by the changing course of the Manawatu River. Any remnants that may have survived are likely to have been destroyed by the subsequent excavation and meander of the Whirokino Cut (Figure 14). Ihakara also mentions having cultivations associated with this kāinga on the eastern side of the block (Otaki MB1F: 804). No indication is given of exactly where or how extensive these cultivations were, but evidence for these cultivations maybe encountered on level ground to the east of the main dunes.

Other Features

Between Te Rerenga-o-Hau and Oruarongo kāinga is the Whare o Pakanganui. Like Te Rerenga-o-Hau kāinga, this site is likely to have been destroyed by the meandering river. Between 1942 and 2011 approximately 50 m of land was eroded from the banks of Matararapa in this location. If this whare, like many of the named whare in the Matararapa Block, was located close to the water's edge then it is likely to have been destroyed. However, this cannot be confirmed. There may also be earthworks and materials associated with activities by the Home Guard or other armed forces units during World War 2 in the vicinity of Te Rerenga-o-Hau. Rumours of gun emplacements or slit trenches in this area were mentioned by the landowners, though no obvious signs of their presence were observed and these too may have been destroyed by the river. Any such features remaining would not be an archaeological site, but should be considered protected under the definition of 'historic heritage' in the RMA.

Urupā and Burials

Te Rerengaohau 3 Block is an urupā reserve of Ngāti Raukawa, originally vested in the name

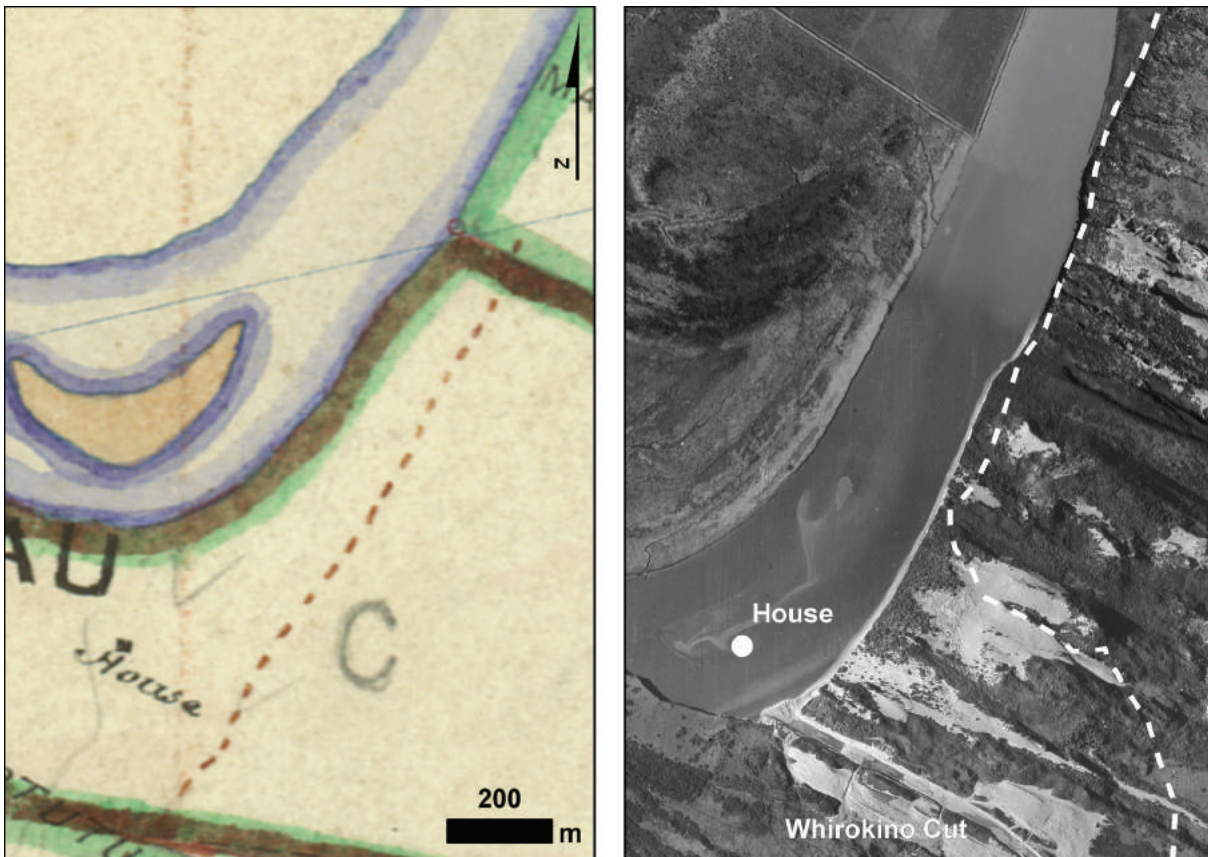


Figure 14: Detail of SO11038 showing a house, possibly Ihakara Tukumarū's, to the south of the Manawatu River in the vicinity of Te Rerenga-o-Hau kāinga (left). An aerial photograph of the same area in 1942 shows the same house and the kāinga (?) having been washed away by the river (right). Note the works at the lower centre showing construction of the Whirokino Cut. Dashed line shows shoreline of Matarapa in 2011 subsequent to the meandering of the Cut. Both images to scale.

of Te Ruanui Tukumarū (Otaki MB31: 160). Due to the subsequent meander of the Whirokino Cut this urupā reserve now lies entirely within the channel of the Manawatu River¹³. Court records indicate that the reserve was created around an existing graveyard. Depending on the extent and organisation of the original graveyard it is possible that burials may be encountered outside of this area. However, any burials outside of this reserve in a crouched, or fetal, position are more likely to be associated with the earlier Muaūpoko or Rangitāne occupation.

Furthermore, as noted above, the dunes in this block are well suited to use for 'advance-face' dune burials and there may be burials located outside the No. 3 Block urupā reserve. This risk is compounded by historic events that are specific to this area. In particular, Ngāti Whakātere have described a battle that occurred in this area where those who were killed were buried on the dunes near to where they were slain. Kōiwi have been found in the dunes to the south of the island, though the exact location and their historic context is unknown (Appendix 2). Burials and human remains may be encountered anywhere in these dunes.

Summary of Risk

There are few known archaeological sites on the Te Rerengaohau Block and those that are known

13 The final sections of this urupā reserve were swept into the river during the recent storm of 27 June 2015.

are not able to be accurately located. As with the Manawatu Kukutauaki 7E Block, the number of known sites is unlikely to be a true reflection of the actual site numbers. Archaeological materials can be expected to be encountered anywhere in the block, including within the bounds of the former Poutu Lagoon and Kahikatea Swamp. Records of established bush and remnant stands of cabbage trees on the high dune directly to the south of the Kahikatea Swamp suggest this is likely to be a higher risk area, particularly in the vicinity of the former swamp.

Given the extensive coverage of Waitarere-Hokio dunes it is likely that many of the archaeological sites on this block are buried under relatively recent deposits of sand. Unless there is a need for deep excavations there is a lower risk of encountering sites here. Kōiwi have been found in the dunes and there is a high likelihood of burials being present.

Whirokino Block

Of the four Māori land blocks at Matarapa, the Whirokino Block is the one with the fewest known archaeological sites (Figure 15).

Block Summary

- Two sites are identified on the western margins of this block, but can only be located to an approximate degree and the specific details of their extent and condition are unknown. One of these sites, Kehua O Teone, memorialises the sighting of a ghost and may not have a physical archaeological presence.
- Whakaripa kāinga is likely to have been heavily damaged or destroyed by the excavation and meander of the Whirokino Cut. However, remnants of this site may be present on a small sand plain on the south-west edge of the block.
- There is a high risk that earthworks would result in damage to or destruction of unknown sites that are expected to be predominantly small midden and hangi/fires that are of a low archaeological value.
- There is a high risk of damage or destruction to possible remnants of the Whakaripa kāinga to the south-west of the block. Unnecessary earthworks should be avoided in this area. There is a high risk of damage or destruction to unknown low value archaeological sites by earthworks in this block that can be planned for and managed with appropriate archaeological protocols.

One settlement, the Whakaripa kāinga, is known to be located in close proximity to the island and was named after an ancestor of the Ngāti Takihiku hapū (Adkin 1948: 424). Adkin's description indicates there is a high likelihood the archaeological remains of this settlement were heavily damaged or destroyed during construction of the Whirokino Cut and its subsequent meander. However, it may be that portions of the kāinga are preserved within the remnants of the block

on the island.

Kehua o Teone denotes the place where the spirit (ghost) of an ancestor of Ngāti Raukawa, Teone, is known to wander. While this spiritual aspect is something that is not open to interpretation in this report, it is highly likely that the connection of Teone's spirit to this location relates to a physical presence in the area during his lifetime.

Summary of Risk

As with all other blocks there are likely to be a number of unknown sites present. The soils in the block are predominantly older Himitangi-Foxton dunes and any archaeological sites that are present are likely to be located at shallow depths within or below topsoil. Therefore there is a high likelihood of damage or destruction to any archaeological materials that may be present.

Summary of Archaeological Risks at Matarakarapa

There are four Māori land blocks on Matarakarapa Island – Matarakarapa, Manawatu Kukutauaki 7E, Te Rerengaohau and Whirokino – and all four are known to have archaeological sites within or in close proximity to their bounds. Only one block, Matarakarapa, holds an archaeological site recorded by the New Zealand Archaeological Association (S24/1).

The northern most Matarakarapa Block holds the highest risk in terms of the number and distribution of known archaeological sites. There are few known sites in the remaining three blocks. However, the known sites are likely to misrepresent the true number and distribution of archaeological sites throughout the island. Little is known of the details of Māori occupation in this part of the Horowhenua, and what is known is skewed towards post-1800 occupation. Māori have occupied this area for more than 700 years and there is much that remains unknown.

The majority of the unknown, or 'missing', sites are likely to be small midden or fire/oven sites. Relative to the number of kāinga on the island these small sites are substantially under-represented in the known records. Other 'missing' site types, including early settlements, may also be present on the island. The location of these unknown sites cannot be predicted with any accuracy: they may be found anywhere on the island, though locations with a proximity to water and/or a north facing aspects have a higher probability. One thing that can be reasonably accurately defined is the general environment where dune burials may be found (Figure 16). Younger Waitarere-Hokio dunes that began to form after the arrival of Māori in New Zealand are ideal locations for the interment of 'advance-face' dune burials. These dunes are predominantly located in the south of the Te Rerengaohau Block, though a single dune ridge belonging to the same phase is also present in the Manawatu Kukutauaki 7E Block. A burial has previously been uncovered on this ridge.

Burials may be found at any depth on these younger dunes, from just below the surface to under many metres of sand. Adkin (1948: 66) states that the 'burials are usually single and isolated, summit sites being selected, but in [some] cases multiple burials, or perhaps a group of closely-spaced single burials ...'. Although an interesting observation, based on a small sample of just

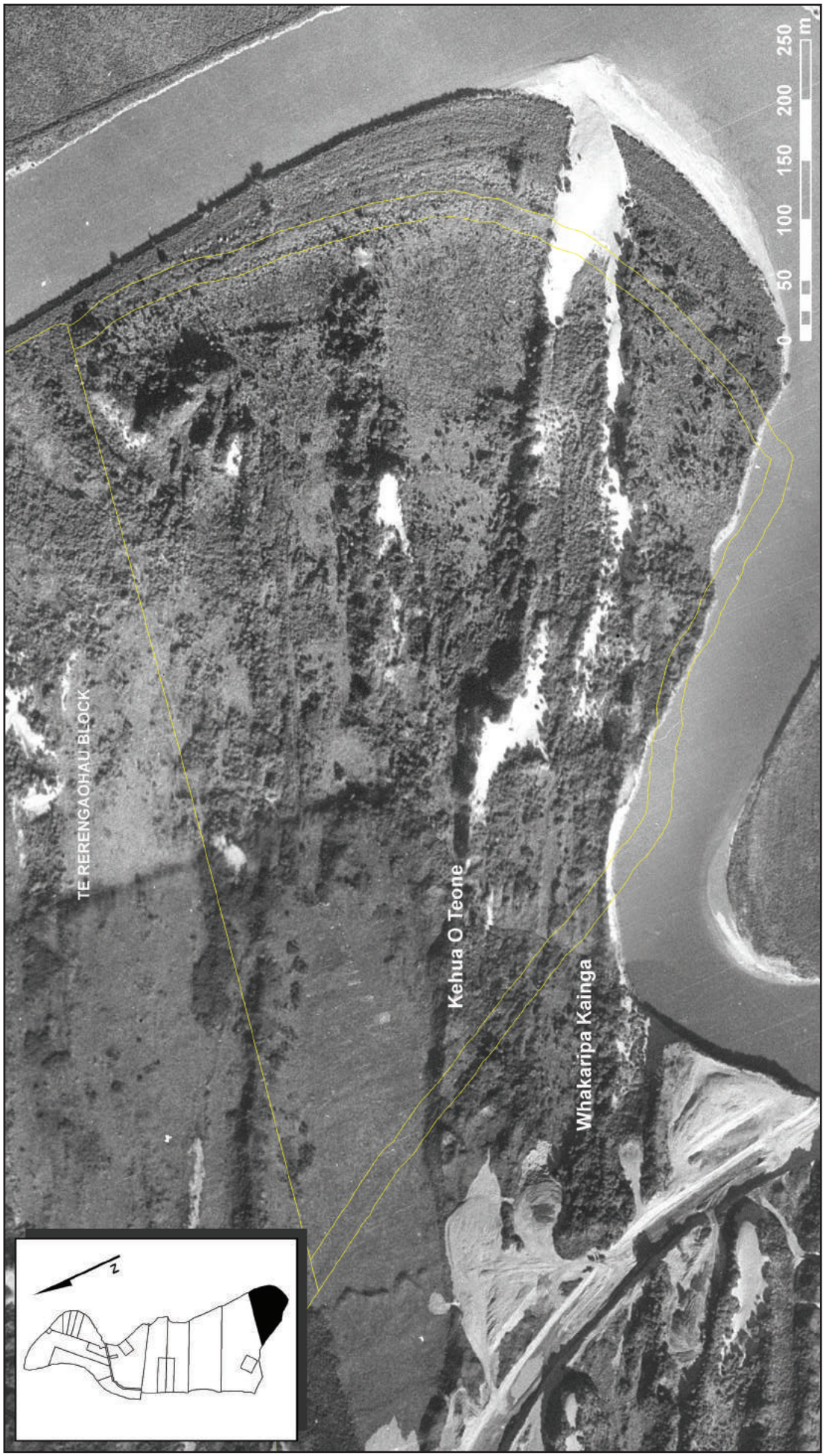


Figure 15: Archaeological sites on the western boundary of the Whirokino Block, Matakaraapa.

ten burials this is not enough to propose any rules, or to develop a model for a more accurate prediction of burial sites in the dune environment.

The known urupā/burial ridge to the north of the island in the Matararapa Block belongs to an older Awahou-Foxton phase. The burials on this dune are more likely to be of a cut grave style and relatively shallow compared to any in the Waitarere-Hokio dunes.

There is an absence of formal archaeological studies in the Horowhenua which is of concern given the increasing speed and scale of development in the dune lands and around the margins of the main lakes. Aside from Adkin's (1948) early work, there have been no surveys of this area which have used modern archaeological methods. As a consequence the known archaeological record is patchy, with a distinct bias in favour of sites associated with 18th and 19th century occupation. The starting archaeological assumption for any project should be that Māori have occupied the entire local landscape, though the intensity and concentration of occupation at any one place in the landscape may vary significantly.

ARCHAEOLOGICAL AND OTHER VALUES

One recorded archaeological site is located on the island (S24/1). There are also a number of known, but unrecorded, sites likely to be affected. The exact location and extent of many of these sites is unknown at present. Any sites that are damaged or destroyed during construction will have their archaeological values effected. Disposal of waste water may affect sites where a portion of their information potential is derived from chemical or molecular analyses.

The RMA identifies the need to protect historic heritage from inappropriate subdivision, use, and development. Where protection is not possible and archaeological values are affected, mitigation will be required under the terms of the Heritage New Zealand Pouhere Taonga Act 2014.

Constraints and Limitations to the Assessment of Values

As discussed above, the absence of a current regional survey and study complicates any attempt to establish the values of specific sites. Appendix 4 defines the six primary assessment criteria for determining archaeological values: condition, rarity/uniqueness, information potential, archaeological landscape/contextual value, amenity value and cultural value. Of these six criteria, three are either not applicable or difficult to define.

The remains of only one damaged (or destroyed) archaeological site have been observed on the island. While an approximate location is known for most other sites, clear surface evidence of their presence or extent has not been observed. Sites may have been buried or eroded by

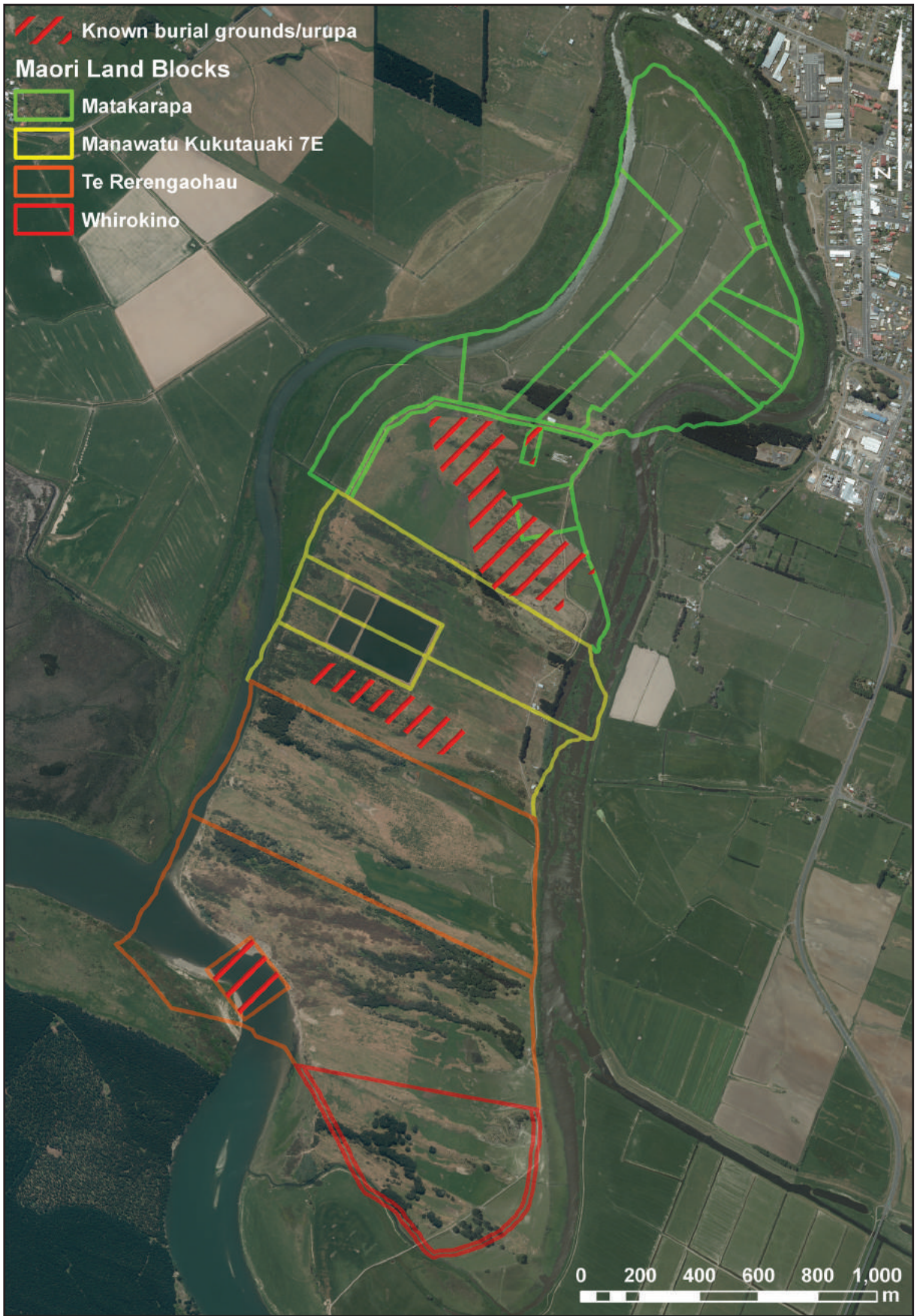


Figure 16: Locations of known urupā or burial grounds. Other burials may be located in the sand dunes of the Te Rerengaohau Block.

20th century sand drifts, damaged by stock or other farming activities such as cutting drains or tracks. Two kāinga are believed to have been destroyed by the meander of the river and the Whirokino Cut, but this cannot be confirmed. At the present time site conditions can only be guessed at.

The rarity and uniqueness of sites can only be defined at a very broad national level, there is insufficient local or regional information to define these values at these scales. One of the few site types where rarity can be defined at the smaller scales are middens. New Zealand Archaeological Association site records indicate midden are a common site type at all levels, though even this is contingent on knowledge of the type of midden¹⁴. Adkin defines two types of midden, one set that he considered to be of younger age predominantly composed of lost shells and largely devoid of artefacts. The other an older and rarer type of midden of compacted shell mixed with stone and bone artefacts. The recorded midden (S24/1) appears to be the former type, what type of midden was recorded by Adkin in Te Rerengaohau is unknown.

Rarity is also related to condition. The presence of at least 83 named kāinga or pā on the Manawatu River suggests that the nine kāinga at Matararapa are not particularly rare sites. However, two of the nine kāinga have been or are likely to have been destroyed by the river or Whirokino Cut and a third, Upokopoutu, appears to have been significantly damaged by erosion. The three kāinga directly to the west of the island are also likely to have been destroyed by the river or substantially damaged by forestry or urban development, as are two more kāinga directly to the east. The condition of the remaining kāinga up the river is unknown. In the absence of further local or regional information about the number and condition of sites relative to type rarity is defined at the national level. Settlements, such as kāinga, are a rare site type.

All land at Matararapa is held in private or collective Māori ownership. There is no public access to the island. The proposed disposal of wastewater onto the island would nullify any potential public amenity value of affected sites.

A fourth criteria, the archaeological landscape or contextual value, can only be estimated on the basis of the general guides for applying the criteria (Appendix 4). This approach leaves little scope for local or regional landscape or contextual values to be expressed. Sites may have greater or lesser values at these smaller scales that should be accounted for, but any such values the potentially affected sites may possess are as yet unknown. Regional studies into the structural and social relationships between sites will help to clarify some of these issues. The results of ongoing archaeological investigations at the New Zealand Transport Agency's Mackays to Peka Peka expressway project amongst the dunes and former wetland of the Kapiti Coast are likely to make a significant contribution in this regard.

The limitations to the assessment of the above criteria results in greater emphasis being placed on the information potential and cultural association. While information potential ranges between low to medium against the criteria defined in Appendix 4, at a local level the information potential is much higher. The relative absence of archaeological investigations drawing on modern techniques in the Horowhenua means any information gathered would be a significant contribution to the archaeological knowledge of this region and a positive benefit from any sites

¹⁴ The contingent nature of site rarity on the basis other contextual information also applies to other site types.

that were affected by the Project.

For most sites on the island both Ngāti Raukawa and Rangitāne members have shown a high degree of connection. Many sites have links to stories of, or occupation by, a number of named ancestors. Named houses on the island are particularly concentrated focal points of connection to specific ancestors. In the case of burials, while the specific personal links may be broken there is a high degree of connection to these sites as the final resting places of ancestors.

Although archaeological sites may be of significant or of high value this does not mean they are untouchable or that they should have immunity from any potential effects. Rather, the values reflect that efforts that should be made to avoid unnecessary effects on a given site and the degree of mitigation that may be required to compensate for the losses or damages to these values where effects cannot be avoided. In all things it should be remembered that the archaeological record is a non-renewable resource and where possible avoidance of sites is preferred.

Assessment of Archaeological Values

Table 5 (following page) presents criteria scores and overall values for the known archaeological sites at Matarakapa. Overall values are at the medium to high end of the scale, though these are subject to change by any further clarification of condition and rarity/uniqueness. A separate evaluation is provided for the one recorded archaeological site on the island (S24/1, low archaeological value) is provided below (Table 4). In regards to the unknown sites that may be affected, these are expected to be predominantly small midden and hangi/fires that are of a low archaeological value.

Table 4: Archaeological values for the recorded midden, S24/1.

SITE	VALUE	ASSESSMENT
S24/1 (Midden)	Condition	Poor. Probably mostly disturbed, but deeper deposits could be present and undisturbed.
	Rarity/ Uniqueness	Low.
	Information Potential	Low. The site record form indicates the midden is unstratified and may be just a scatter of shells discarded under the church after its construction.
	Contextual Values	Low.
	Amenity Value	Nil.
	Cultural Associations	Low. While the shell relates to the activities undertaken on the island by the ancestors of those still living in the area, it is unlikely to be a significant cultural deposit.

Table 5: Assessment of archaeological values for the known archaeological on or in an immediate vicinity of Matakaraapa (continued following pages).

SITE TYPE	NAME	CONDITION	RARITY/ UNIQUENESS	INFORMATION POTENTIAL	CONTEXTUAL VALUE	AMENITY VALUE	CULTURAL ASSOCIATION	ARCHAEOLOGICAL VALUE
Kāinga	Kahikatea	Unknown	High	Medium	High	Nil	High	High
	Kapa-a-haka	Unknown	High	Medium	High	Nil	High	High
	Kimi-mai-i-ta-whiti	Unknown	High	Medium	High	Nil	High	High
	Matakarapa	Unknown	High	Medium	High	Nil	High	High
	Oruarongo	Unknown	High	Medium	High	Nil	High	High
	Paretao	Unknown	High	Medium	High	Nil	High	High
	Te Rerenga-o-Hau	Unknown (probably destroyed)	High	Medium	High	Nil	High	High
	Upokopoutu	Unknown (probably damaged)	High	Medium	High	Nil	High	High
	Whakaripa	Unknown (probably destroyed)	High	Medium	High	Nil	High	High
	Te Aputa Ki Wairau Meeting House	Unknown	High	Low	Medium	Nil	High	Medium
Buildings								

Table 5 (continued): Assessment of archaeological values for the known archaeological on or in an immediate vicinity of Matarapa (continued following page).

SITE TYPE	NAME	CONDITION	RARITY/ UNIQUENESS	INFORMATION POTENTIAL	CONTEXTUAL VALUE	AMENITY VALUE	CULTURAL ASSOCIATION	ARCHAEOLOGICAL VALUE
Buildings	Te Upiri Church	Unknown	High	Low	Low	Nil	High	Medium
	Whare o Hokowhitu	Unknown	High	Low	Low	Nil	High	Medium
	Whare o Pakanganui	Unknown	High	Low	Low	Nil	High	Medium
	Whare o Panata	Unknown	High	Low	Low	Nil	High	Medium
	Whare o Rangitaiki	Unknown	High	Low	Low	Nil	High	Medium
Buirals and Urupa	Crouched-burial (Manawatu Kukutauaki 7E Block)	N/A	N/A	N/A	N/A	N/A	High	N/A
	Matarapa Block Urupā (on dune)	Unknown (some damage)	Medium	Low	Low	Nil	High	High
	Te Reregaohau 3 Block Urupā	Poor (destroyed)	N/A	N/A	N/A	N/A	High	N/A
	Te Upiri Urupā	Poor (some damage)	Medium	Low	Low	Nil	High	High

Table 5 (continued): Assessment of archaeological values for the known archaeological on or in an immediate vicinity of Matarakapa.

SITE TYPE	NAME	CONDITION	RARITY/ UNIQUENESS	INFORMATION POTENTIAL	CONTEXTUAL VALUE	AMENITY VALUE	CULTURAL ASSOCIATION	ARCHAEOLOGICAL VALUE
Cultivations	Cultivation (near Paretao kāinga)	Good	Low	Medium	High	Nil	High	Medium
	Thakara Tukumarū's cultivation at Te Rerengaohau	Good	Low	Medium	High	Nil	High	Medium
	Midden (Adkin M21)	Unknown	Low	Low	Low	Nil	Low	Low
Other	Midden (Manawatu Kukutaauaki 7E Block)	Poor (probably destroyed)	Unknown	Low	Low	Nil	Low	Low
	Te Kehua o Teone	Unknown	Unknown	Unknown	Unknown	Nil	High	Low

Other Values Assessment

For these additional assessment criteria the four land blocks are grouped together due to substantial commonalities.

Table 6: Other values for Matararapa.

SITE	VALUE	ASSESSMENT
Matararapa	Architectural	There are no architectural values.
	Historic	There are strong historic values at a landscape level. The island was extensively occupied by Ngāti Raukawa in the latter half of the 19th century and a number residential and/or activity area that can be tied to known individuals or whānau groups. There is also a possibility of encountering archaeological materials associated with previous Muaūpoko or Rangitāne occupation.
	Scientific	There are no scientific values related to either site.
	Technological	There are no technological values related to either site.
	Aesthetic/ Visual Impact	There are no aesthetic/visual impact values.
	Cultural	N/A.

CONCLUSIONS

Field surveys, Māori Land Court records and other sources indicate there is a high risk of encountering unrecorded archaeological sites related to the 19th century occupation of this land by the hapū of Ngāti Raukawa. There is a similar if not greater risk of encountering archaeological sites related to the earlier Muaūpoko or Rangitāne occupation. The risk to unrecorded archaeological sites during expansion of the WWTP is greatest in the Matararapa, Manawatu Kukutauaki 7E and Whirokino land blocks. Archaeological sites in these blocks are likely to be located at shallow depths within or just below the topsoil and are more likely to be disturbed by any earthworks in their vicinity. Archaeological sites are just as likely to be present in the Te Rerengaohau Block, but these sites are more likely to be located deeper and thus less likely to be disturbed by earthworks. However, extensive areas of younger Waitarere-Hokio dunes increases the risk of finding particularly culturally sensitive sites, such as burials, in the Te Rerengaohau Block.

Aside from the known urupā, no sites have been identified that present a significant or ‘fatal flaw’ obstacle to the progression of the Project. A majority of the known sites are located in the Matararapa Block and consideration should be given to avoiding this block and its predominantly high value sites in its entirety. There are few known sites in the other land blocks, though there are likely to be a number of as yet unknown sites present in these areas. These blocks – the Manawatu Kukutauaki 7E, Te Rerengaohau and Whirokino blocks – appear

to present fewer risks to the progression of the Project if selected for purpose. There is also a potential risk of damage to burials in the dunes of the Te Rerengaohau Block that are of significant value to local iwi.

Archaeological sites are likely to be damaged or destroyed during construction of the disposal system and this will require an archaeological authority to be obtained from Heritage New Zealand prior to the onset of construction or any enabling works. A research strategy and management plan may also be required. Further research into the possible archaeological risks may be required prior to obtaining an authority.

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Minutes of the Native/Maori Land Court

ARONA TE HANA - PARTITION - *Te Rerengaohau* (1896) Otaki MB 31

HEMA TE AO v HOANI TAIPUA - *Whirokino* (1873) Otaki MB 2

HENARE TE HEREKAU - APPLICATION for CERTIFICATE - *Manawatu-Kukutauaki 7E* (1873) Otaki MB 2

IHAKARA TUKUMARU - APPLICATION for CERTIFICATE - *Te Rerengaohau* (1873) Otaki MB 1F

JUDGEMENT and ORDERS - *Matakarapa* (1905) Otaki MB 47

KARAITIANA TE AHU v TUITI MAKITONORE - *Matakarapa* (1905) Otaki MB 46

TE IWIATA - APPLICATION for PARTITION - *Manawatu-Kukutauaki 7E* (1905) Otaki MB 46

TE MOROATI KIHAROA - APPLICATION for CERTIFICATE - *Whirokino* (1885) Otaki MB 7

Image Credits

Cover: Whirokino Cut construction on the Manawatu River, 1942. Foxton Historical Society.


Figure 4: Swamp and flax land near Foxton. Harding, William James, 1826-1899: Negatives of Wanganui district. Ref: 1/1000330G. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22879691>

APPENDIX 1:

NEW ZEALAND ARCHAEOLOGICAL ASSOCIATION SITE RECORD FORMS

Please note that site record numbers that have been referenced in text will in some instances differ from the site record numbers present on the official site record forms appended below. The New Zealand Archaeological Association Site Recording Scheme uses a compound site referencing system that merges an official New Zealand Government map sheet reference and a numerical identifier to create a unique site reference (eg. S25/19 = NZMS260 map series, map S25, site 19). Changes to the official map sheet reference scheme in the 1970s required corresponding changes to the form of archaeological site references, resulting in some older sites receiving new identifiers in keeping with the new map reference scheme. However, in these updated instances the original site record numbers remain on the official site record sheet. Where this is the case for records below a heading has been placed at the top of the page giving the new, updated site number that was referenced in text.

AA AK -- BB AA CT

SITE REFERENCE FORM		SITE NUMBER N 152/2
Map number N 152 Map name LEVIN Grid reference 785199	SITE TYPE MIDDEN	
1. Aids to relocation of site 278500 N 219900 Beneath shell of small, historic church - over the river from the flax processing works.		
2. State of site; possibility of damage or destruction Probably mostly disturbed - but deeper deposits could be present and undisturbed.		
3. Owner ? Address Attitude	Tenant Address Attitude	
4. Name of site none Source of name		
5. Date recorded Details of investigation; methods and equipment used Visited in 1960 with party of Wellington Committee of the National Historic Places Trust - meeting house remains and old church examined as possible historic places, and midden remains examined incidentally in course of this visit.		
6. Aerial photograph numbers Site shows: clearly/body/not at all		
7. Reported by Colin D. Smart Dept. of Anthropol. & Archaeol. The Australian National Univ., Box 4, G. P.O. Canberra, A.C.T., Australia Date 7/5/65	Fitekeeper Date <div style="text-align: right;">  P.T.C. </div>	

	REFERENCE FORM	
2	SITE NUMBER	
	SITE TYPE	

The midden comprises a superficial scatter of shells, some of which seem to be in a comparatively undisturbed bed under the floor of the church. The appearance suggests that the shells have been thrown under the church and did not exist as a deposit upon which the church was built. Unfortunately the history of this delightful little church was not known at the time of recording. The shells are scattered over an area 25' by 40'. Included were quantities of Hyridella, Mytilus canaliculus, Amphibola crenata and some Amphidesma australe was present.

Notes

Address

Address

Factors of investigation, methods and equipment used

Site shows clearly in plan

Fieldbook

Date

SITE REFERENCE FORM		AJ AO AE BC AA DQ	
Map number N.148. Map name Tangimoana. Grid reference 760220		SITE NUMBER N.148/1.	
(1962-ed: 769234)		SITE TYPE Midden.	
1. Aids to relocation of site ^{E 276900 N 273400} Situating on a strip of land between the southernmost two lagoons three quarters of a mile north of the Foxton-Foxton Beach road. The lagoons are referred to by the owner/farmer as the ' pothole ' and 'number one lagoon'.			
2. State of site; possibility of damage or destruction The site has been extensively fossicked by the local farmers. As at date of writing the farmers intention is to plough it within a year. During this time it will be subject to stock erosion. <i>part of site used off 1963-1973 series of excavations</i>			
3. Owner T.R. Palmer <i>Paddison</i> Address Foxton Beach Road. R.D. Attitude Sympathetic.		Tenant As for owner. Address Attitude	
4. Name of site Source of name			
5. Date recorded November 1963. Details of investigation; methods and equipment used Site survey during Dominion Museum investigation. Stadia survey with Theodolite and staff. Site has also been investigated archaeologically. See attached form.			
6. Aerial photograph numbers Run 809.C 21.		Site shows: clearly/ badly not at all	
7. Reported by B.G. McFadgen for W.A.S. and Dominion Museum. Date Dec. 18th 1963.		Filekeeper Date	

NEW ZEALAND ARCHAEOLOGICAL ASSOCIATION SITE RECORD FORM (NZMS1)		NZAA NZMS 1 SITE NUMBER N148/1													
NZMS 1 map number N148		DATE VISITED 1979													
NZMS 1 map name TANGAMOANA		SITE TYPE MIDDEN													
NZMS 1 map edition 4th 1974		SITE NAME: MAORI OTHER "Foxton Moa-Hunter site"													
Grid Reference		Easting	2 7 6 9 0 0												
		Northing	2 2 3 4 0 0												
1. Aids to relocation of site (<i>attach a sketch map</i>)															
Between the southernmost two lagoons north of Foxton Beach Rd. The lagoons are unnamed on the map but are referred to as "Number One Lagoon" (the larger of the two) and the "Pothole".															
2. State of site and possible future damage															
Extensively fossicked. Series of excavations between 1963 - 1973. Part of site now fenced off for it's protection.															
3. Description of site (<i>Supply full details, history, local environment, references, sketches, etc. If extra sheets are attached, include a summary here</i>)															
Excavations reported in:															
McFadgen, B. (1972) <u>Palaeo-Environmental studies in the Manawatu Sand Plain with particular reference to Foxton</u> , MA Thesis, University of Otago.															
(1978) <u>Environment and Archaeology in New Zealand</u> , PhD Thesis, Victoria University.															
4. Owner Paddison		Tenant/Manager													
Address		Address													
5. Nature of information (<i>hearsay, brief or extended visit, etc.</i>)															
Photographs (<i>reference numbers, and where they are held</i>)															
Aerial photographs (<i>reference numbers, and clarity of site</i>)															
6. Reported by B. McFadgen		Filekeeper													
Address		Date													
7. Key words															
8. New Zealand Register of Archaeological Sites (<i>for office use</i>)															
NZHPT Site Field Code															
<table border="1"> <tr><td>A</td><td>J</td></tr> <tr><td>A</td><td>O</td></tr> <tr><td>A</td><td>C</td></tr> </table>		A	J	A	O	A	C	<table border="1"> <tr><td>B</td><td>B</td></tr> <tr><td>A</td><td>A</td></tr> <tr><td>D</td><td>Q</td></tr> </table>		B	B	A	A	D	Q
A	J														
A	O														
A	C														
B	B														
A	A														
D	Q														
Type of site		Present condition and future danger of destruction													
Local environment today		Security code													
Land classification		Local body													

AW

N148/1

Manawatu Museum Fieldwork Record

NZMSI NZMS 260

Name of site : Foxton moa-hunter site Map name Tangimoana

alias : Foxton midden Map no. N148 524

alias : Foxton Archaic midden. Edition : 1974, 4th.

Nearest town : Foxton Grid ref: East 769 009

Type of site : Archaeological: midden. " North 234 813

Type of investigation : ^{controlled}excavation. N.Z. A. A. site no. N148/1 524/3

Type of finds : artifacts, bones, shells, Fossil Record no.

landsnails etc. Speleological site no.

Manawatu Museum collection references : MM holds nothing from this site
at present.

Deposit DR Access. no.

Man. Mus. file refs. R/F Archaeology - Foxton Midden.

N.Z. H.P.T. permit no. NZHPT correspondence no.

Other institutions holdings, refs. Excavated material held by Dr. Bruce
McFadyen, N.Z. Historic Places Trust; perhaps also National Museum.

Aids to relocation.

Between southernmost two lagoons north of Foxton Beach Rd.

Description of site (stratigraphy, formation, topography, taphonomy etc.)
Midden debris, postholes etc. from these occupations.

Age of site : Layer 1, 1400 A.D.±; Layer 2, 1630 A.D.± (detail C14 dates on p. 3)

History of investigation : (dates, names, nature of investigation).

1963 Discovered by landowner T. R. Palmer.

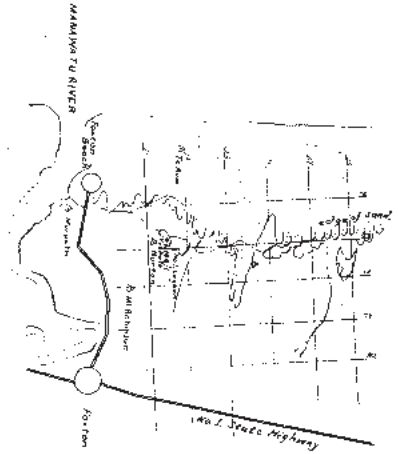
1963 Excavation by Dr. Terry Barrow

1963-4 " " Wellington Archaeological Society.

1964-1971 Excavations by Bruce McFadyen.

Conservation notes.

N.148/1

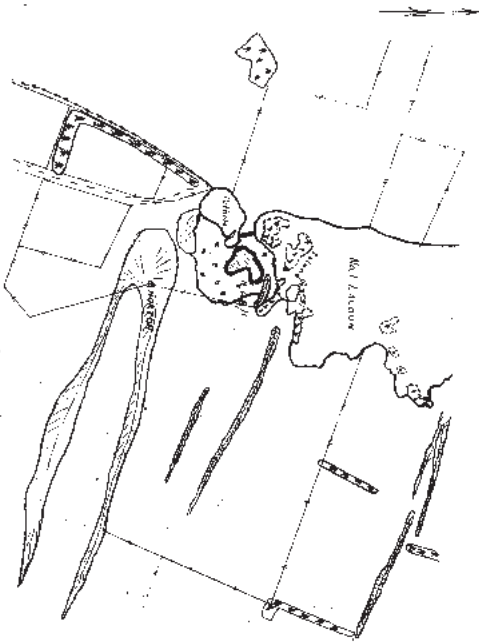


Site Locality
Scale (meters)

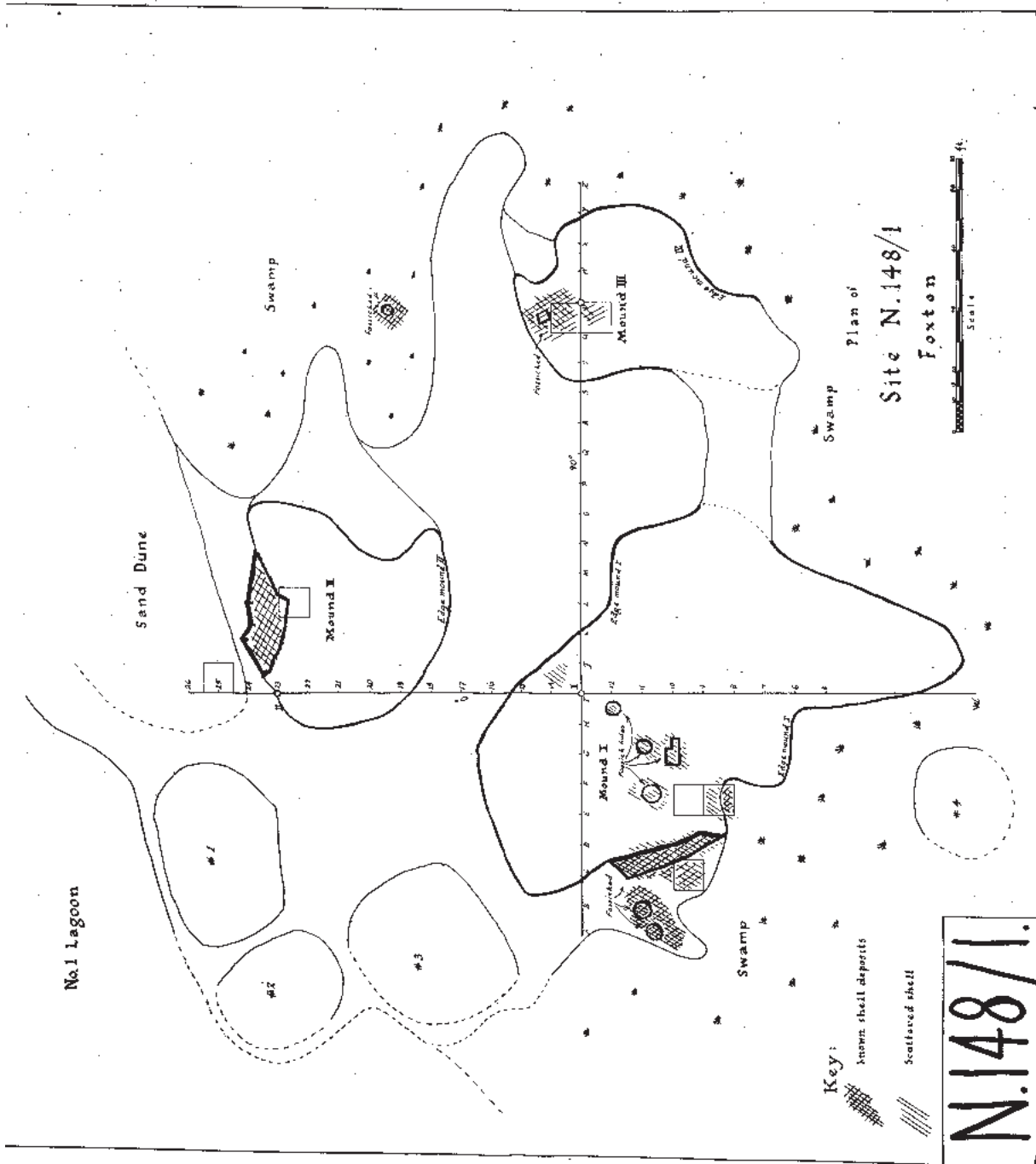
Site Locality
From Topo Map N148 Tanginmazia.

Site Situation
 Showing: Dunes, Lagoons & Swamp
 with respect to site (at 15.4.58)
 Taken from Aerial Photos Ruar 809, C21.

- Key**
- A Rice Plantation (green)
 - Dunes (yellow)
 - Y Swamp (green border)
 - W Lagoon (brown border)
 - Site N.148/1 (red border)
 - Forests



Site Situation
Scale (meters)



APPENDIX 2:

NZ POLICE REPLY TO OFFICIAL INFORMATION ACT REQUEST

The following reply was received to an Official Information Act request lodged with the New Zealand Police for any documentation they may have in regards to the crouched-burial of a Māori woman uncovered on the property of George Jarvis in the late 1980s or early 1990s.

Daniel Parker - inSite Archaeology

From: "MAY, John" [REDACTED]
Date: Monday, 24 August 2015 5:01 PM
To: <daniel@insitearchaeology.com>
Subject: FW: Information Request

Good afternoon Daniel

As per our conversation this morning I wish to advise you of the following in respect of your request for information regarding the possible locating of skeletal remains of a Female Maori on Matararapa Island in the late 1980's or early 1990's.

As advised, I have been stationed at Foxton for a number of years however I do not recall finding such remains as described on Matararapa Island. I have obtained the Foxton Police Exhibits Register covering the period in which the skeleton may have been located but find no reference to the exhibiting of skeletal remains.

I also canvassed past Officers of the Foxton Police Station however none of them could recall attending a scene on the Island or taking possession of the same. The local Funeral Directors (Kevin & Avril Anderson) were spoken to in the hope they may recall or have documentation. They did not.

As discussed with you, I personally attended to the Island around which in my estimation would have been in the late 1980's... (@1989) On that occasion it was the locating of a skull by a farm worker who was 'working the land' and dislodged the skull from a sand bank. This was at the Southern end of the Island and I recall it being in a sand dune. I cannot recall the exact location other than that. I do recall that the farm worker stopped the work he was doing and local Iwi & Kaumatua attended. Unfortunately I cannot advise who the persons were or what happened with the skull thereafter.

I trust these details are of some assistance.

Please do not hesitate to contact me if I may be of any further assistance

John MAY
Sgt Z248
Officer in Charge
FOXTON



=====
WARNING

The information contained in this email message is intended for the addressee only and may contain privileged information. It may also be subject to the provisions of section 50 of the Policing Act 2008, which creates an offence to have unlawful possession of Police property. If you are not the intended recipient of this message or have received this message in error, you must not peruse, use, distribute or copy this message or any of its contents.

Also note, the views expressed in this message may not necessarily reflect those of the New Zealand Police. If you have received this message in error, please email or telephone the sender immediately

24/08/2015

APPENDIX 3:

ALTERNATIVE BLOCK PLANS

The following pages provide alternative block plans for Figure 8, 11, 13 and 15. These plans replace the historic 1942 background aerial photographs with the most recent 2010-11 aerial photographs. These figures are better suited to referencing archaeological sites to features in the modern landscape.



Figure 17: Archaeological sites in the Matarakapa Block. Other graves are located, but not marked, on the dune ridge to the south of the block.

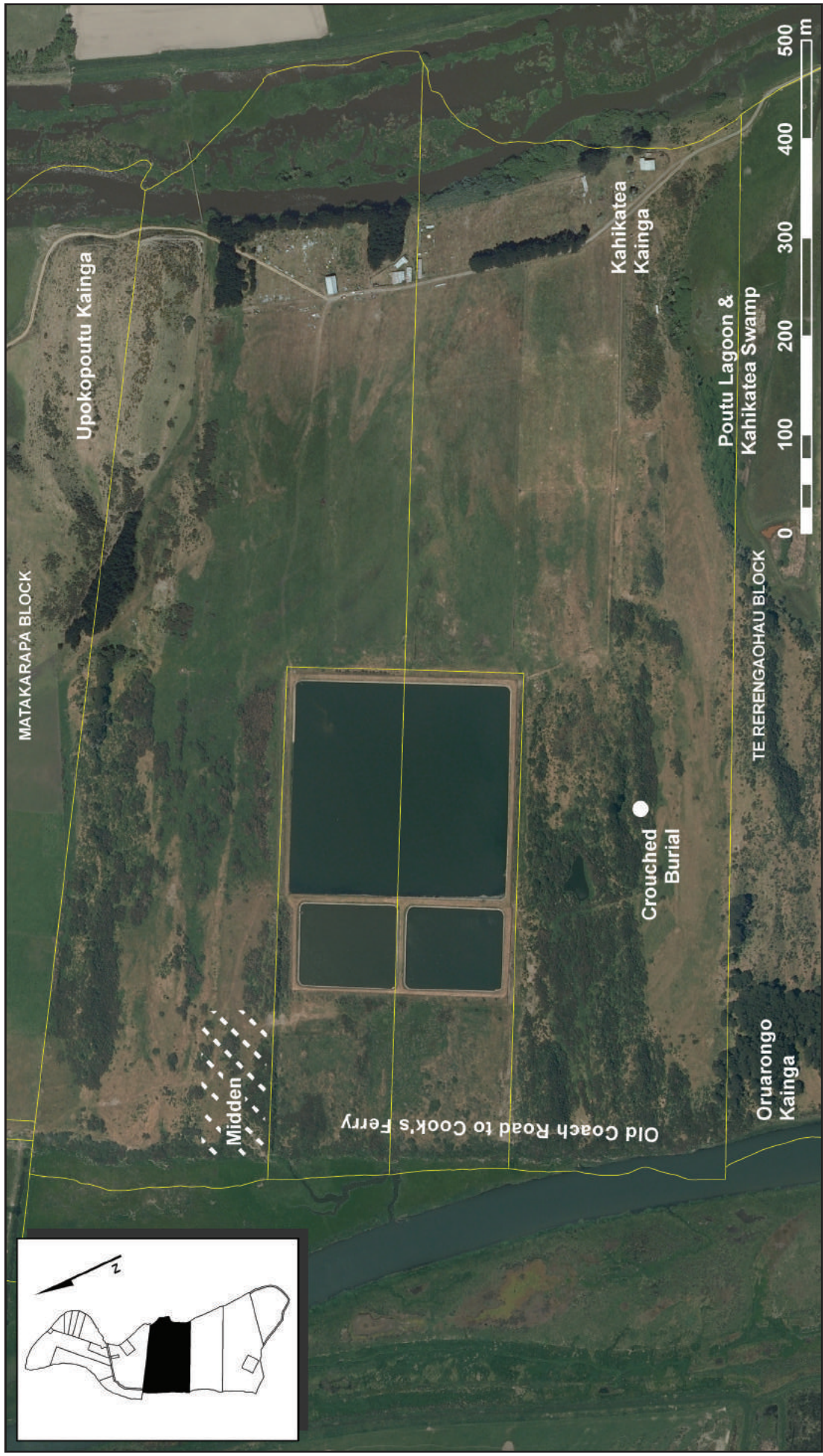


Figure 18: Archaeological sites in the Manawatu Kūkūtauki 7E Block. Shell fragments indicating the presence of a midden were observed in Sec. 2B. The specific location of the midden could not be defined, hatched area shows likely area of interest.

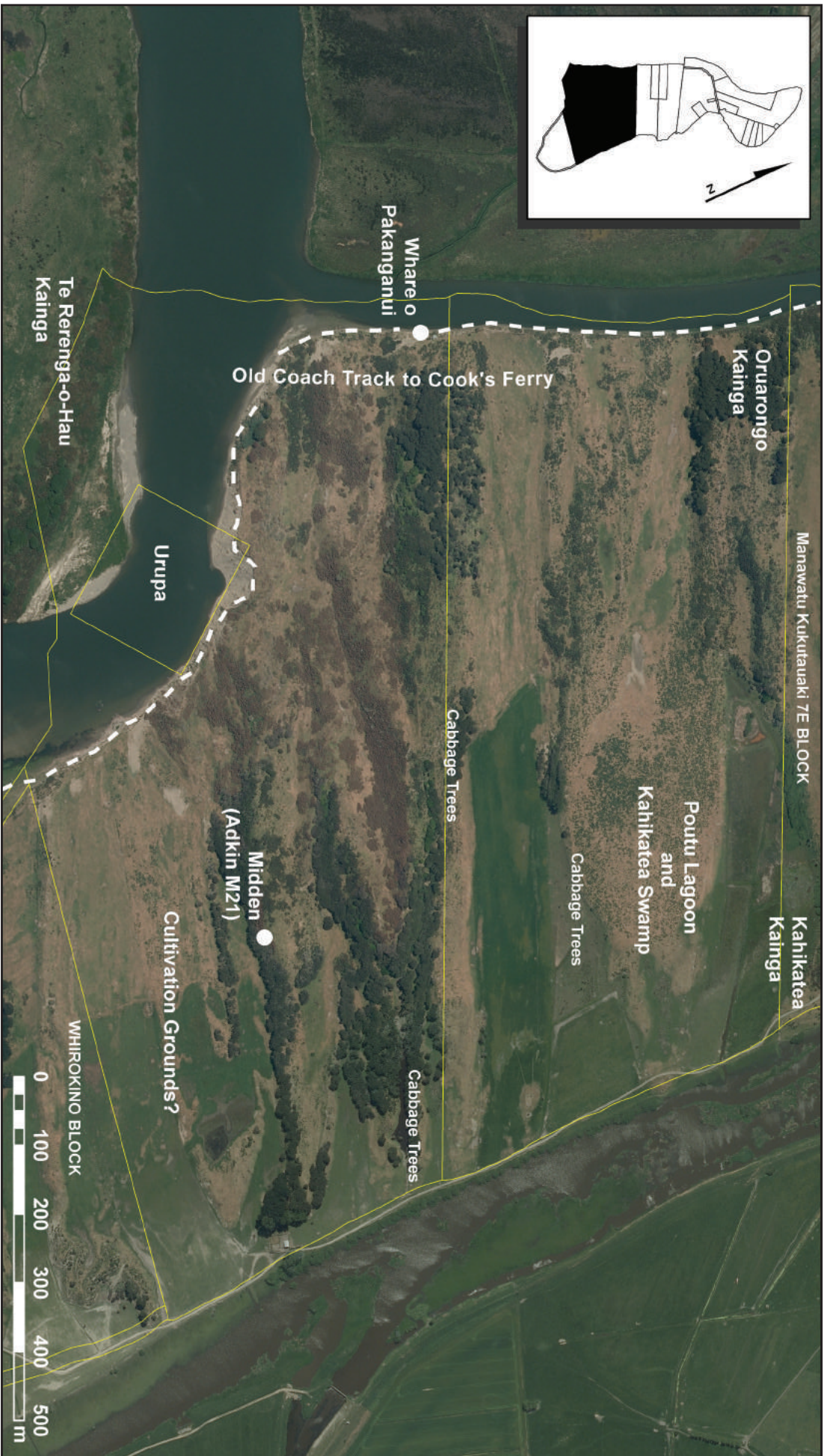


Figure 19: Archaeological sites in the Te Rerengaohau Block, Matakara.



Figure 20: Archaeological sites on the western boundary of the Whirokino Block, Matakara.

APPENDIX 4:

ARCHAEOLOGICAL VALUES ASSESSMENT CRITERIA

The following describes the criteria used to assess the archaeological values presented in this report. This assessment follows guidelines set down by Heritage New Zealand, formerly the New Zealand Historic Places Trust (NZHPT), which have been specifically formulated for the evaluation of values relating to archaeological sites.

Assessment Criteria

“Archaeological values relate to the potential of a place to provide evidence of the history of New Zealand. This potential is framed within the existing body of archaeological knowledge, and current research questions and hypotheses about New Zealand’s past. An understanding of the overall archaeological resource is therefore required.” NZHPT 2006

Following Gumbley (1995) and Walton (2002), archaeological values can be divided into two contextual categories. The first looks at the intra-site context and evaluates a site as a distinct and discrete entity.

- Condition:

How complete is the site? Have parts of the site been damaged or destroyed? A complete and undamaged site has a high value, a partially destroyed or damaged site has a moderate value and a site which has suffered significant damage or destruction will have a low value.

- Rarity/Uniqueness:

Rarity is classified into local, regional and national contexts. Sites that are rare at a local level only are afforded a low significance, those that are rare at a regional level are given a moderate value, and sites that are rare nationwide are held to have a high significance. Sites that are not rare at any of these spatial levels have no significance in this category.

- Information Potential:

Does the site have the potential to contribute to the expansion of human knowledge about our past? For sites where the expected feature set is predicted to support questions of a purely local interest the information potential is low. Where the archaeology may contribute to the resolution of questions of a national interest level the potential is considered to be moderate. The highest level of information potential is reserved for those sites that may be able to contribute information to research themes that are of a global interest.

The second set of archaeological values relate to the inter-site contexts that evaluate individually distinct and discrete sites as subsets of a great whole.

- Archaeological Landscape/Contextual Value:

What is the context of the site within the surrounding archaeological landscape? Does the site derive all or part of its meaning from, or impart meaning to, other sites within the wider landscape? If a site is one of many amongst other sites of a similar nature the contextual value is low. Where a site imparts additional meaning to, or derives additional meaning from, one or more other sites by virtual or landscape, structural, historic, cultural or other relationships the contextual value of those sites is collectively

high.

- Amenity Value:

Amenity value is a synthesis of the above criteria framed as a measure of a sites potential to reach beyond a purely scientific audience and communicate its multiplicity of values to a wider public audience. This measure particularly favours dominant sites that define the context of the wider landscape, and those with visible surface features in a good condition of preservation, with high values. Sites that derive their value through their relationship to more dominant sites, and those with little or no visible surface features, will have a low amenity value.

- Cultural Association:

How are the past and the present connected through the relationship of the historic site to the people of the present, be they tangata whenua, other descendant groups or the general public? The highest values are afforded to sites that are the nexus of a direct relationship between important historic events and the social memory of the descendants who played out those events. Moderate values more generally apply to sites where one part of this relationship, important historic events or social memory, is retained. Where neither aspect of to this relationship are found a low value is applied.

Other values can also include ((NZHPT), 2004):

1. Architectural
2. Historic
3. Scientific
4. Technological
5. Aesthetic/Visual impact
6. Cultural

The last of these relates to any potential impact on Māori cultural values. This report makes no attempt assess Māori cultural values, but notes that such values are likely to be affected when sites with tangata whenua associations are impacted.