

# Heritage

## Quarterly working together for our shared heritage

Winter | 2011

## Celebrating Matariki

Matariki is the Māori New Year - a time for celebrating Māori culture, its language, spirit and people and prepare for the year ahead.



Hineihakarata Tipene-Matua at the Matariki celebrations in Napier last year.

The exact date for Matariki depends on the moon and when the star cluster astronomers call The Pleiades or Seven Sisters rises in the north-east. This year Matariki is on 4 June.

The NZHPT fully supports the campaign led by Te Taura Whiri i te Reo Māori, in partnership with Te Papa Tongarewa and the Ministry of Education, to promote Matariki as a national event and as part of a Māori language information programme.

NZHPT Central Region Māori Heritage Advisor, Anthony Tipene has welcomed the resurgence in celebrating Matariki.

“Anyone who wishes to participate can celebrate Matariki – the more the better. It really is a great time to celebrate the unique place in which we live and give respect to the land we live on.”

Māori legend suggests Matariki is the lead star in the seven-strong cluster, with the remaining stars called Tupu-ā-Nuku, Tupu-ā-Rangi, Waitā, Waitī, Waipunarangi and Ururangi. It is widely regarded for its navigational use and also as a sign when they first appear in the morning sky on whether future harvests will be successful. If the stars are clear and bright the year ahead is likely to be warm and productive. If they are hazy and shimmering an unproductive year is forecast.

Not all iwi can see Matariki – particularly those in the west and parts of the far north and South Island. At about the same time Matariki appears the bright star Puanga (or Rigel) also emerges which these iwi celebrate.

Matariki ki runga  
 Te Whanga-nui-ā-Tara ki raro  
 Te Aro Pā ki uta  
 Pouhere Taonga  
 Pouhere tāngata

Matariki be suspended above  
 the great harbour of Tara below  
 the Pā of Te Aro is on the shore  
 Our heritage  
 Is about people

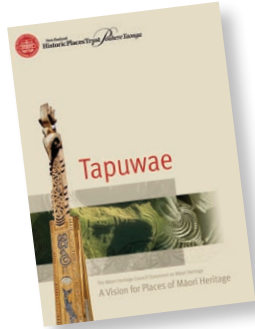
## Contents

- 01 Celebrating Matariki
- 02 Tapuwae document a footprint
- 02 Partners in wāhi tapu registrations
- 03 Te Urupā o Hera Te Upokoiri
- 03 Boulder banks in line for recognition
- 04 Recognition and protection of Te Ruaki Pā
- 04 Conservation measures for Te Ana o Nunuku

# Tapuwae document a footprint

The NZHPT Māori Heritage Council’s document on how to identify, protect, preserve, conserve and advance Māori heritage is proving a valuable tool in the NZHPT’s work around the country.

Tapuwae, which means footprint, aims to ensure Māori heritage is not only identified but appreciated to build a greater understanding of Māori culture and history and its value to all New Zealanders.



The document says it “articulates a vision for Māori heritage, one which will secure a future for a dynamic indigenous heritage that all New Zealanders can be proud of”.

Tapuwae also highlights specific concerns, notably that over the past 150 years much Māori land-based and built heritage has been seriously undermined and damaged. Other reasons for producing the document include the need to:

- dispel the myth that Māori heritage is of value to Māori only
- increase national understanding and value of this key part of New Zealand’s heritage
- increase recognition that heritage is vital to a healthy and vibrant economy and society
- help iwi preserve and protect their heritage – a need they have identified
- increase property owners and developers’ understanding of heritage generally – specifically Māori heritage.

NZHPT Kaihautū Te Kenehi Teira says there are many examples of Māori heritage being shared as national treasures.

“Tapuwae contains a very important message, that here’s a way of not only identifying these places, but telling their stories through protecting and promoting them.”

“There are other sites where the NZHPT have worked in partnership with iwi over many years to encourage people to visit Māori heritage sites. It shows that Māori heritage, under the kaitiakitanga of respective iwi, can be understood and appreciated by the wider community.”

Tapuwae is available to read and download, in English and Māori, from [www.historic.org.nz](http://www.historic.org.nz).



NZHPT Kaihautū Te Kenehi Teira at Te Porere, southwest of Turangi.

# Partners in wāhi tapu registrations

In 2005 the Central Hawke’s Bay region had no Māori heritage places listed as wāhi tapu on the NZHPT’s Register. Today there are 14 sites of significance registered thanks to a hapū-based partnership with Ngāti Kere, Ngāti Hinetewai, Ngāti Manuhiri and Ngāti Pihere and the NZHPT in the Pōrangahau area.



The Eparaima wāhi tapu registration commemoration hui at Pōrangahau.

Included in the cluster of wāhi tapu registrations has been the site of the world’s longest place name - Taumatawhakatangihangakoauauotamateaturipukakapikimaungahoronukupokaiwhenuakitanatahu – which translated means the hill where Tamatea the great explorer, mountain climber, and circumnavigator of the land played his flute in lament to his loved one. Other wāhi tapu sites in Pōrangahau include pā, landscapes, toka (rocks), urupā and a traditional drainage and defence system (Te Awakari a Tamanui).



Pōrangahau was one of the first areas occupied by Māori in Central Hawke’s Bay. With a high level of tangata whenua participation the information gathered by NZHPT is accurate and robust, ensuring the cultural, historical and natural heritage is identified and preserved.

The success of this Pōrangahau project has resulted in other hapū seeking formal recognition through registration. Te Rangikoinake hapū of Te Hauke has nominated six sites of which two have been completed.

# Te Urūpa o Hera Te Upokoiri

The NZHPT is working alongside local iwi to assist in the repair and reconstruction of a memorial at the grave site of Hera Te Upokoiri – a daughter of high born chiefs in 19th century Hawke’s Bay.



A portrait of Hera Te Upokoiri painted by famed colonial artist Gottfried Lindauer. Sold by Webb's, 2009.

Hera Te Upokoiri, also known as Princess Sarah, was considered an ariki tapairu (a daughter of high born chiefs) and lived from 1840 to 1913. She was a 14th generation descendant of Kahungunu and Rongomaiwahine, and her whakapapa can be traced back to the Tākitimu and Kurahaupō waka from Hawaiki.

“Hera Te Upokoiri had a moko kauwae (tattooed chin) which was a signature of her high rank of Ngai Te Upokoiri and Ngāti Apa,” says Central Region Māori Heritage Advisor Anthony Tipene.

“She was a product of war whose parents were betrothed together as part of a peace agreement between Ngāti Upokoiri, Ngāti Hinemanu and Ngāti Apa.



The gravesite of Hera Te Upokoiri.

“Unfortunately the grave site has, over the years, fallen into disrepair and has suffered some damage. Ngāti Apa and descendants of Hunia Kawana Te Hakeke are excited and very keen to see the grave site repaired.”

Hera Te Upokoiri’s urupā was registered as a wāhi tapu in February 2008 (Registration number 7736) and soon after a conservation plan was commissioned and completed to restore the grave site.

## Boulder banks in line for recognition

Two significant boulder banks in the Tasman/Marlborough region are being assessed for inclusion on the NZHPT’s register as wāhi tapu sites.

The Wairau Bar in Marlborough is one of the earliest settled areas, with moa eggshell from the site dating to being more than 700 years old. In April 2009 the NZHPT attended as guests of Te Rūnanga ā Rangitāne O Wairau (Rangitāne) the reinterment of kōiwi tangata excavated from the area between 1938 and 1959.

The repatriation project followed several years of negotiation between Rangitāne

and the Canterbury Museum, which had held the majority of the remains since their excavation.

The NZHPT, Department of Conservation and local authorities regularly meet with Rangitāne to discuss management, registration, and conservation measures for the bar.

In Nelson the boulder bank (Te Taero o Kereopa), at around 13.5km, is the largest of its kind in the world. From early times Māori used the Boulder Bank and its environs as a seasonal base for harvesting food - from the Bank itself, the adjacent estuary (Nelson Haven), sea and coastal wetlands.

Work towards a wāhi tapu registration follows on from a completed research report to inform a historic area registration. Consultation on the proposals for registration will be able to be carried out in tandem. Such a

dual registration reflects the layers of history and will add further weight to the significance of the place.

In Māori legend Kereopa was a crew member of Kupe who did not want to return home and fled with Kupe’s daughter. Kereopa formed the bank – Te Taero o Kereopa (the barrier of Kereopa) - to delay Kupe’s pursuit.



Overlooking the Wairau Bar in Marlborough.

## Whakaruruhia te Pā o Te Ruaki

# Recognition and protection of Te Ruaki Pā

The NZHPT Central Region team has been working alongside iwi to formally recognise and help protect Te Ruaki Pā at Ohangai, 5km from Hawera, after the farm it is on was damaged during heavy stocking last year.

Te Ruaki Pā is of special significance to Ngāti Ruanui, being the site of inter-tribal conflict between Taranaki and Waikato and where blood was shed.

The NZHPT met with Ngāti Ruanui and other interested parties following site damage to assist with preventing it happening again. The discussions led to Ngāti Ruanui Rūnanga nominating Te Ruaki Pā as a wāhi tapu with the NZHPT.

Negotiations for a covenant over the site are also progressing, with the NZHPT and Ngāti Ruanui waiting on owner agreement following the sale of the farm.

NZHPT Central Region Māori Heritage Advisor, Anthony Tipene says it is important for future land owners to be aware this is an historic site and to investigate what that might mean for managing the site for their business operations.

Te Ruaki Pā was recorded as an archaeological site by the New Zealand

Archaeological Association in 1961 and its location, features and condition have been regularly updated. It covers an area approximately 2.4ha and extends over 340m of ridgeline. The site contains over 400m of defensive ditches and was important during the early 19th century during the Musket Wars conflict. The site has legal protection under the archaeological provisions of the *Historic Places Act 1993*.



Te Ruaki Pā at Ohangai, 5km from Hawera.

# Conservation measures for Te Ana o Nunuku

NZHPT Central Region staff recently visited the Chatham Islands to assist Moriori with conservation and preservation measures to protect the rock shelter, Te Ana o Nunuku.

NZHPT Kaihautū Te Kenehi Teira, Māori Heritage Manager Dean Whiting, Central Region Archaeologist Andy Dodd and Planner Sacha Walters spent a week on the island meeting with locals and discussing a range of heritage issues.

Te Ana o Nunuku, about 6km north of Te One and on the eastern foreshore of the Te Whanga Lagoon, is decorated with petroglyphs (rock engravings) associated with Moriori ancestor Nunuku Whenua. Nunuku was a tohunga and descendant of Rongomaiwhenua (God of peace and

land) and is credited with establishing a peace covenant known as Nunuku's law, which has been the cornerstone of Moriori identity and way of life.

In recent years the site has been subjected to graffiti. Scaffolding above the cave which the NZHPT assisted in installing in the 1980s has also been

damaged. The NZHPT is seeking expert advice from heritage conservator Andrew Thorne for the most suitable protection and preservation measures.

The petroglyphs were first documented in 1919 and the cave is recorded with the New Zealand Archaeological Association as part of its site recording scheme.



NZHPT Central Region General Manager Ann Neill at a dendroglyph site with Chatham Islands kaumātua Mana Cracknell.