

Agenda

Notice of Meeting

An ordinary meeting will be held in the Supper Room, Waihinga Centre, Texas Street, Martinborough on Tuesday 30 January starting at 6.00pm. This meeting will be live-streamed and will be available to view on our [YouTube channel](#).

Membership of the Community Board

Andrea Rutene (Chairperson), Karen Mikaera (Deputy Chairperson), Narida Hooper, Dorothy Whittaker, Violet Edwards-Hina, Leonie Edwards, Te Rina Kaiwai, JD Smith, Whitu Karanua, Whitu Karauna, Mayor Martin Connelly and Councillor Pip Maynard.

Karakia Tīmatanga

*Tukua te wairua kia rere ki ngā taumata
Hai ārahi i ā tātou mahi
Me tā tātou whai i ngā tikanga a rātou mā
Kia mau kia ita
Kia kore ai e ngaro
Kia pupuri
Kia whakamaua
Kia tina! TINA! Hui e! TĀIKI E!*

1. **Extraordinary Business**
2. **Apologies**
3. **Conflicts of Interest**
4. **Acknowledgments and Tributes**
5. **Public Participation**
 - 5.1 Tim Smith - use of the name "Rapaki"
 - 5.2 Charlotte Harding - Dark Sky Reserve
 - 5.3 Greg Hay - Far North Solar
 - 5.4 Kelly Kapene – Ngāti Kahungunu ki Wairarapa Iwi Development Trust

6. Actions from Public Participation

As per standing order 14.17 no debate or decisions will be made at the meeting on issues raised during the forum unless related to items already on the agenda.

7. Māori Standing Committee Minutes

- 7.1 Minutes for Approval: Māori Standing Committee Minutes of 10 October 2023 Pages 4 - 8

Proposed Resolution: That the minutes of the Māori Standing Committee meeting held on 10 October 2023 be confirmed as a true and correct record.

- 7.2 Minutes for Approval: Māori Standing Committee Minutes of 7 November 2023 Pages 9 -12

Proposed Resolution: That the minutes of the Māori Standing Committee meeting held on 7 November 2023 be confirmed as a true and correct record.

8. Chairperson Report

- 8.1 None advised

9. Reports from Chief Executive and Staff

- 9.1 Pou Māori Report January 2024 Pages 13 - 60
- 9.2 Appointments to Committees Report Pages 61 - 84
- 9.3 SWDC Māori Policy Pages 85 - 94
- 9.4 2024 Meeting Schedule of Ordinary Meetings Pages 95 - 98
- 9.5 Income & Expenditure Report Pages 99 - 103
- 9.6 Action Items Report Pages 104 - 106

10. Member Reports

- 10.1 None advised

Karakia Whakamutunga

*Unuhia Unuhia
Unuhia ki te uru tapu nui
kia wāteā, kia māmā
te ngākau, te tinana, te wairua
i te ara takatū
Koia rā e Rongo
Whakairia ake ki runga
Tūturu whakamaua kia tina. Tina!
Hui e! Tāiki*



MĀORI STANDING COMMITTEE Minutes from 10 October 2023

Present:	Karen Mikaera, Narida Hooper, Violet Edwards-Hina (Chair), JD Smith, Leonie Edwards, Dorothy Whittaker, Councillor Pip Maynard and Mayor Martin Connelly.
In Attendance:	Leanne Karauna (Principal Advisor Māori), Amanda Bradley (GM, Policy and Governance), Sky Halford (Climate Change Advisor) and Nicki Ansell (Lead Policy Advisor), Whitu Karauna (Community).
Public Participation:	Luke Tiller (Youthline), Tahlia Steedman and Taizak Walker (Wairarapa Whanau Trust).
Conduct of Business:	This meeting was conducted in public in the Supper Room, Martinborough Town Hall, Texas Street, Martinborough between 6.00pm and 8.56pm and was live streamed on the Council's YouTube Channel.

PUBLIC BUSINESS

Members opened with a karakia.

1. EXTRAORDINARY BUSINESS

MSC RESOLVED (GCB 2023/20) to add the Chief Executive and Staff Report on Māori Standing Committee Appointment to the agenda, to be considered under item 9.8. It was not included in the agenda as it was approved for inclusion after agenda distribution and cannot be delayed as it contains content for consideration at this meeting.

(Moved Cr Maynard/Seconded Mayor Connelly)

Carried

Mayor Connelly raised an oral item for extraordinary business around pōwhiri for new CE. Chair referred the item to an informal kōrero in the future once details of the CE had been released.

(Moved Edwards-Hina/Seconded Cr Maynard)

Carried

2. APOLOGIES (YouTube streaming 5:13)

MSC RESOLVED (MSC 2023/37) to receive apologies from Andrea Rutene.

(Moved Whittaker/Seconded Hooper)

Carried

3. CONFLICTS OF INTEREST (YouTube streaming 6:10)

There are no conflicts of interest.

DISCLAIMER

Until confirmed as a true and correct record, at a subsequent meeting, the minutes of this meeting should not be relied on as to their correctness

4. ACKNOWLEDGMENTS AND TRIBUTES (*YouTube streaming 6:27*)

There are no acknowledgements at this time.

5. PUBLIC PARTICIPATION (*YouTube streaming 7:10*)

Luke Line – Youthline

Mr Lines discussed the role Youthline has in schools in South Wairarapa, and the team and expertise needed for that work. Youthline talked about their hope to expand the program into primary schools and reach a wider section of south Wairarapa.

Members discuss the work and process that was involved in getting Youthline into the Wairarapa.

6. ACTIONS FROM PUBLIC PARTICIPATION

No action from public participation

7. MINUTES FOR CONFIRMATION (*YouTube streaming 14:56*)

7.1 Māori Standing Committee – 27 April 2023

MSC RESOLVED (MSC 2023/38) that the minutes of the Māori Standing Committee meeting held on 18 July 23 be confirmed as a true and correct record.

(Moved Hooper/Seconded Cr Maynard)

Carried

8. CHAIRPERSON REPORT

There was no Chairperson Report.

9. REPORTS FROM CHIEF EXECUTIVE AND STAFF

9.1 Pou Māori October 2023 Report (*YouTube streaming 15:58*)

MSC RESOLVED (MSC 2023/39) to receive the Pou Māori October 2023 Report.

(Moved Cr Maynard/Seconded Mayor Connelly)

Carried

Ms Karauna spoke to items outlined in the report and read out the report from the Tuia 2023 candidate (H Ammunson).

Officers gave an update on mana whenua consultations currently taking place. An update was given for the inaugural Statutory Board hui at Papawai, now on 13 October 2023 not 16 October 2023 (page 14).

Members acknowledged the work Ms Karauna had done for MSC and the council and acknowledged the mahi that it took to get the role progressed. Members thanked her for that.

MS Karauna gave recommendation for moving forward with the next Pou Māori at South

DISCLAIMER

Until confirmed as a true and correct record, at a subsequent meeting, the minutes of this meeting should not be relied on as to their correctness

Wairarapa District Council.

9.2 PUBLIC PARTICIPATION (ITEM MOVED) (YouTube streaming 52:24)

Tahlia Steedman & Taizak Walker – Wairarapa Whanau Trust

Wairarapa Whanau Trust talked about their three main activities/projects taking place. Kuranui College youth work alongside the intermediate college. Take Action for year 12-13 students to support leaving school and those wanting to make a difference in their communities and, youth group in Featherston for years 7-8 which is whanau based.

The meeting was adjourned 7:08pm

The meeting was reconvened 7:19pm

9.3 Representation Review (YouTube streaming part two 0:54)

MSC RESOLVED (MSC 2023/40) to:

1. Receive the Representation Report
(Moved Mayor Connelly/Seconded Hooper) Carried
2. Hold an extraordinary meeting on Tuesday 7 November 2023 to adopt a position on Māori Wards for the Council Meeting 22 November.
(Moved Edwards/Seconded Whittaker) Carried

Ms Ansell spoke to items outlined in the Representation Report and requested an extraordinary meeting for MSC to adopt a position on Māori wards before the Council meeting scheduled for 22 November 2023.

Members discussed the hui at Papawai and recent media coverage around councils that have considered Māori Wards. Members noted the importance of the relationship between Council and MSC and the value in having the Pou Māori role as well.

9.4 Ruamāhanga Climate Change Strategy Review Report (YouTube streaming 16:40)

MSC RESOLVED (MSC 2023/41) to receive the Ruamāhanga Climate Change Strategy Review Report
(Moved Cr Maynard/Seconded Mikaera) Carried

Miss Halford talked through the 2020 strategy and its adoption in 2021, with another review process early 2024 for the Climate Change Strategy. Questions around the involvement from MSC in that review process. Members spoke to importance of climate change and the opportunity for marae to have the report and provide feedback.

9.5 Update on Implementation of Te Rautaki Rangatahi o Wairarapa – Wairarapa Youth Strategy (YouTube streaming 30.37)

DISCLAIMER

Until confirmed as a true and correct record, at a subsequent meeting, the minutes of this meeting should not be relied on as to their correctness

*MSC RESOLVED (MSC 2023/42) to receive the Update on Implementation of Te Rautaki Rangatahi o Wairarapa – Wairarapa Youth Strategy
(Moved Cr Maynard/Seconded Hooper)* Carried

Members discussed the youth role and its ability to support Youthline and Wairarapa Whanau Trust and exploring options to support the mahi which is currently taking place in this area.

MSC NOTED:

Action 155: Council officers to reach out to MSC around the youth role and youth strategy.

9.6 Income and Expenditure Report (YouTube streaming 44:19)

*MSC RESOLVED (MSC 2023/43) to receive the Income & Expenditure Report for the period ending 31 May 2023.
(Moved Mayor Connelly/Seconded Smith)* Carried

9.7 Financial Assistance Report (YouTube streaming 46:34)

MSC RESOLVED (MSC 2023/44) to:

1. Receive the Financial Assistance Report.

(Moved Hooper/Seconded Smith) Carried

2. *Agree to fund Wairarapa Whanau Trust up to \$5,000 from funding out of the 2023/2024 budget, based on the budget being confirmed at expected levels. This is to support the development of Whanau Trust in South Wairarapa, on the condition that Whanau Trust come back and report to MSC. In addition, MSC are happy to further discuss ways MSC and Council can support them.*

(Mover Cr Maynard/Seconded Edwards) Carried

3. *Agree to fund Youthline Central North Island \$5,000 out of the 2023/2024 budget, based on the budget being confirmed at expected levels.*

(Mover Mikaera/Seconded Hooper) Carried

Members discussed how impressed they were with the Whanau Trust and clarification around Community & Youth grant application and ability to apply for other grant funding rounds.

MSC NOTED:

Action 156: Council officers to see if MSC can offer kiwi hall to Wairarapa Whanau Trust free charge to help with venue costs.

9.8 Extraordinary Item: Māori Standing Committee Appointment (YouTube streaming 1:21:34)

DISCLAIMER

Until confirmed as a true and correct record, at a subsequent meeting, the minutes of this meeting should not be relied on as to their correctness

MSC RESOLVED (MSC 2023/45) to receive TeRina Kaiwai as the Papawai Representative on the Māori Standing Committee.
(Moved Cr Maynard/Seconded Smith) Carried

9.9 Action Items Report (YouTube streaming 1:21:46)
MSC RESOLVED (MSC 2023/46) to receive the Action Items Report.
(Moved Hooper/Seconded Whittaker) Carried

Members discussed open actions and noted further updates.

Action 148: Update details to specify paper road past Cape Palliser. Members updated the committee that two blocks not under Māori land, and DOC is also at the end of the road. Discussion around road signage.

Action 189: Close.

Action 358: update from Wellington Water in 2024 requested. Members gave an update regarding planting day.

10. **Members Reports**

There were no members reports.

Members closed with a Karakia.

The meeting closed at 8:56pm.

Confirmed as a true and correct record

.....Chairperson

.....Date

DISCLAIMER

Until confirmed as a true and correct record, at a subsequent meeting, the minutes of this meeting should not be relied on as to their correctness



MĀORI STANDING COMMITTEE Minutes from 7 November 2023

Present:	Andrea Rutene, Karen Mikaera (Chair), Violet Edwards-Hina, JD Smith, Dorothy Whittaker, TeRina Kaiwai, Councillor Pip Maynard, Mayor Martin Connelly, and Whitu Karauna.
In Attendance:	Leanne Karauna (Principal Advisor Māori), Amanda Bradley (GM Policy & Governance), Nicki Ansell (Lead Advisor – Community Governance).
Public Participation:	Rebecca Harper and Les Roberts.
Conduct of Business:	This meeting was conducted online and in public in the Supper Room, Martinborough Town Hall, Texas Street, Martinborough between 6.01pm and 7:05pm and was live streamed on the Council’s YouTube Channel.

PUBLIC BUSINESS

Members opened with a karakia.

1. EXTRAORDINARY BUSINESS

There was no extraordinary business.

2. APOLOGIES (YouTube streaming 1:57)

MSC RESOLVED (MSC 2023/47) to receive apologies for lateness from Andrea Rutene and apologies from Narida Hooper and Leonie Edwards.

(Moved Mikaera/Seconded Cr Maynard)

Carried

3. CONFLICTS OF INTEREST (YouTube streaming 2:50)

There were no conflicts of interest

4. ACKNOWLEDGMENTS AND TRIBUTES (YouTube streaming 2:58)

Ms Edwards-Hina paid tribute to the passing of Mathew Mita-Waata.

5. PUBLIC PARTICIPATION (YouTube streaming 3:30)

Rebecca Harper – Māori Wards

Ms Harper spoke about Māori wards and the importance of them being accepted, to have a Māori representative to help understand marae, whanau, history, and land/water. Ms Harper talked about the importance of representation. Members clarified the role of the Māori Standing

DISCLAIMER

Until confirmed as a true and correct record, at a subsequent meeting, the minutes of this meeting should not be relied on as to their correctness

Committee and representation of each member.

6. ACTIONS FROM PUBLIC PARTICIPATION

Members appreciated Ms Harper comments.

7. MINUTES FOR CONFIRMATION

No minutes to confirmed.

8. CHAIRPERSON REPORT

There was no chairperson report.

9. REPORTS FROM CHIEF EXECUTIVE AND STAFF

9.1 Maori Standing Committee Appointment (YouTube streaming 11:44)

MSC RESOLVED (MSC 2023/48) to:

1. Receive the Māori Standing Committee Appointment report.

(Moved Cr Maynard/Seconded Smith) Carried

2. Resolve to make the following external appointment to the Māori Standing Committee: Whitu Karauna (Hau Ariki Marae)

(Moved Mayor Connelly/Seconded Edwards-Hina) Carried

Andrea Rutene arrived at 6:14pm

Mr Karauna addressed the Māori Standing Committee, and talked to his experience and expressed his gratitude to be there.

Te Rina Kaiwai arrived at 6:16pm

Mr Karauna talked about the importance of the Māori Standing Committee and the challenges of being a Māori representative and the challenges of Council.

9.2 2024 Meeting Schedule of Ordinary Meetings (YouTube streaming 17:14)

MSC RESOLVED (MSC 2023/49) to:

1. Receive the 2024 Meeting Schedule of Ordinary Meeting Report

(Moved Rutene/Seconder Smith) Carried

2. Adopt the first meeting date of Tuesday 30 January 2024 for the Māori Standing Committee.

(Moved Rutene/Seconded Cr Maynard) Carried

9.3 Maori Ward Report (YouTube streaming 19:53)

MSC RESOLVED (MSC 2023/50) to receive the Māori Ward Report.

(Moved Rutene/Seconded Karauna) Carried

Members discussed the history of Māori Wards and the reasons for considering Māori Wards. Members discussed the topics that had come up during the kōrero with hapū and

DISCLAIMER

Until confirmed as a true and correct record, at a subsequent meeting, the minutes of this meeting should not be relied on as to their correctness

iwi, and the options for voting on the Māori electoral role & the general electoral role.

Members of the public spoke to their support of the Māori Ward, to enable a representative with voting ability at Council.

Māori Standing Committee members spoke to their support in building and growing their representation in local government for the community. Each member of the Māori Standing Committee commented on their iwi views and discussions on Māori Wards.

Members queried how information came through to aid the decision for the wider Māori community, and what type of engagement took place.

MSC RESOLVED (MSC 2023/51) to:

1. Adopt a position of strong unanimous support, based on feedback and consultation with marae, whanau, hapū and iwi for one Māori Ward at South Wairarapa District Council to come into effect for the 2025 & 2028 elections.

(Moved Rutene/Seconded Smith)

Carried

Unanimously carried.

2. Agree that the committee recommends to Council to strongly unanimously support Māori Ward to come into effect for the 2025 & 2028 elections.

(Moved Mikaera/Seconded Smith)

Carried

Whitu Karauna left the meeting 6:59pm

Whitu Karauna returned to meeting 7:00pm

JD Smith left the meeting 7:01pm

3. Agree that Andrea Rutene present and submit supporting information on the position of Māori Wards at the Council meeting scheduled to be held on 22 November 2023, on behalf of the Māori Standing Committee.

(Moved Mikaera/Seconded Edwards-Hina)

Carried

JD Smith returned to the meeting 7:03pm

Members discussed their support and attendance in person at the Council meeting 22 November 2023.

Members discussed census information related to the Māori electoral role.

3. Members Reports

There are no members reports.

Members closed with a Karakia.

The meeting closed at 7.05pm.

DISCLAIMER

Until confirmed as a true and correct record, at a subsequent meeting, the minutes of this meeting should not be relied on as to their correctness

Confirmed as a true and correct record

.....Chairperson

.....Date

DISCLAIMER

Until confirmed as a true and correct record, at a subsequent meeting, the minutes of this meeting should not be relied on as to their correctness

Pou Māori Report January 2024

1. Purpose

To provide the Māori Standing Committee with an update on the program of work and key focus areas to date. This report aims to ensure transparent and inclusive decision-making processes while fostering a strong partnership between the Council and iwi Māori.

2. Recommendations

Officers recommend that the Committee:

1. *Receive the Acting Pou Māori Report.*
2. *Make recommendations to the draft Māori Policy.*
3. *Make recommendations along with the Mayor on the Tuia applicant.*
4. *Recommendations around the Waihinga Bridge to be correctly named and the Huaāngarua be recognised as a site of significance by the Council.*
5. *Recommend the Council support the Matakītaki ā Kupe paper road closure starting at the Matakītaki Block past the Lighthouse.*
6. *Note the discussion paper “Hua-angarua Pā: An Important 19th Century Māori Village near Martinborough” by Dr. Foss Leach in Appendix 1.*
7. *Continue to work with Council to implement an emergency network for the South Wairarapa Marae.*

3. Executive Summary

This report provides the January 2024 update on key areas of focus for the Pou Māori Advisor and the Māori Standing Committee.

4. Background

The Māori Standing Committee advocated for the creation of Māori Liaison as part of their submission to the 2021-2031 Long-Term Plan.

5. Discussion

5.1 Key Focus Areas

Key focus areas for the Pou Māori Advisor since the previous committee meeting.

- 5.1.1. Continued supporting relationship coordination between Council, Mana whenua, Tangata whenua and other external advisors.
- 5.1.2. Collaboration with other Councils on major projects i.e. Climate change; Waste minimisation, water and the: Wairarapa Combined District Plan. Includes hui with district planners and representatives from both iwi and mana whenua to engage on the sites of significance in the Southern Wairarapa and the district wide Māori Purpose Zone development. Four engagement hui with Māori held at the Carterton Events Centre and Papawai Marae. Support given at the last two hui in November and December to assist with submission processes. The Wairarapa Combined District Plan submissions have now closed and awaiting the next stage of hearings.
- 5.1.3. Internal Cultural Competency has been supported, which is evident in continued staff leadership and engagement of Karakia and Te Reo Māori on Monday morning updates.
- 5.1.4. Tuia 2024 Mayors Mentoring Programme an applicant approached the Pou Māori last November to advise he would be keen to apply for the position. Please advise of process to apply.
- 5.1.5. Welcome – Whakatau held on 13 November 2023 for new CE Janice Smith, supported and upheld by mana whenua.
- 5.1.6. A warm welcome to the two new Marae reps Te Rina Kaiwai – Papawai Marae and Whitu Karauna – Hau Ariki Marae. Nau mai haere mai ki a korua!
- 5.1.7. The most recent Citizenship Ceremony was held on 28 November for a number of new citizens, unfortunately Matua Abe Matenga as Kaumatua was unavailable, but Warren Maxwell attended in his place.
- 5.1.8. Urupā Maintenance: Awaiting clarity on Councils ability to progress.

- 5.1.9. Naming: Huaāngarua Pā and WaiHINGA Bridge: Recent information and research has recently been provided from Dr Foss Leach stating the following:

Although today Hua-angarua Pā is no longer visible, it should not be forgotten. A case could be made for some suitable signage where the Pā once stood, and a pou erected as a reminder. The land currently owned by Council could be maintained as grassland rather than a pine forest. Finally, some thought should be given to changing any road signs from Huangarua to Hua-angarua. (Report Attached)

Dr Leach has also put in research around the name of the bridge being returned to WaiHINGA which is currently sitting with Waka Kotahi, this will need following up with the Roding Manager.

- 5.1.10. Representation Review – Consultation was held during 2023 on a Māori Ward for the South Wairarapa District this was completed by November. All information was shared back to the Māori Standing Committee and Council to make a fully informed decision towards their stance on and implementation of a Māori Ward. A historical moment for the communities of South Wairarapa.
- 5.1.11. Request for road closure or limit of access – Matakitaki a Kupe: Vehicle access is impacting the land, freshwater springs, and fish stocks on Māori land past the lighthouse. Ngāti Hinewaka representative Mr Hale attended past hui requesting support to limit the access, especially to 4-wheel drive vehicles and one suggestion was a walking or cycle track instead. To date information has been provided and passed on, progress is pending via working group availability at this stage. A sign supported by Council to notify the public on the use of the land was put up over the Christmas break.

5.2 Potential Discussion and Consideration Points

To seek guidance on the ways in which the Council can best work with the Committee to provide input into these key areas:

- 5.2.1. Consideration of a district-wide plan for South Wairarapa Marae – with an aim of confirming the three marae as emergency civil defence centres for the district.
- 5.2.2. Māori Policy – Information on the draft policy has been sent out to members.
- 5.2.3. Tuia 24: Discuss process to seek new candidates for next year.
- 5.2.4. Matakitaki-a-Kupe Road Closure or limited access: How can Council and the Māori Standing Committee support the proposed road closure. Invitation by hapū and iwi to do a site visit asap.
- 5.2.5. Information received from Dr Foss Leach regarding the Hua-angarua Pā.

5.3 Action Points

- **Waihinga Bridge** –To oversee spelling correction of this bridge.
- **Waihinga Bridge** – To consider whether the name of Tokatū Moana be reinstated instead.
- **To review the** discussion paper presented by Dr Foss Leach on the Huaāngarua settlement and a request recognition of this site by Council.
- **To further** support the protection of the Māori land past the Matakītiki Lighthouse and its significant site through the closure of the paper road as requested by hapū and iwi.
- **Emergency Centre:** To continue to work with Council to implement an emergency network for the South Wairarapa Marae.
- **Policy:** To approve the revised draft Māori Policy

6. Workshops

The workshops held on 12 December included the following agenda items.

- Lizzie Karaitiana -Gifting of korowai where a process and formal occasion needs to be arranged by the Māori Standing committee to commemorate this kaupapa.
- Emergency Debris Disposal Sites – Presentation from Nigel Carter
- Update on Kaitiaki Planting from N Hooper

The Wairarapa Moana site visit on 15 December:

On the 15th December 2023, the Mayor, Staff, V Edwards and A Rutene attended the Wairarapa Moana Statutory Board Hui at Kohunui Marae which included a site visit around the Wairarapa Moana. Thehui provided an opportunity to hear the strategic vision and aspirations of both the Kahungunu and Rangitane o Wairarapa Iwi.

7. Appendix

Appendix 1 – Hua-angarua Pā: An Important 19th Century Māori Village near Martinborough by Dr. Foss Leach.

Contact Officer: Leanne Karauna, Acting Principal Māori Advisor

Reviewed By: Amanda Bradley, General Manager, Democracy & Engagement

**Appendix 1 – Hua-angarua Pā: An
Important 19th Century Māori Village
near Martinborough by Foss Leach**

Hua-angarua Pā: An Important 19th Century Māori Village near Martinborough

Foss Leach



Figure 1: On the verso of this small watercolour is written “Huangarua Pa, Wairarapa”. Above this are four pencil sketches of roofs and chimneys, signed by E. Brandon. Courtesy British Library, MS 19954, Folio 51, Drawing 59. See also Appendix 5.

CONTENTS

	Page
SUMMARY	3
THE NAME HUA-ANGARUA	3
BACKGROUND TO THE SETTLEMENT AT HUA-ANGARUA	5
HISTORY OF HUA-ANGARUA PĀ	8
Visits to Hua-angarua pā by William Colenso	8
Summary observations of Hua-angarua pā	8
<i>Hua-angarua was an important village in the Wairarapa</i>	8
<i>The population was highly mobile</i>	9
<i>There was a highly effective communication network</i>	9
<i>There was a church at Hua-angarua</i>	9
<i>Recreational activities at Hua-angarua</i>	10
<i>Population size at Hua-angarua</i>	10
<i>There was an Urupā at Hua ngarua</i>	11
<i>There were livestock and gardens at Hua ngarua</i>	12
Establishment of the Hua-angarua Native Reserve and its Alienation	13
Chronology of Hua-angarua Pā	14
THE ECONOMY OF HUA-ANGARUA PĀ	15
THE DESCENDENTS OF THE PEOPLE AT HUA-ANGARUA PĀ	16
THE EXACT LOCATION OF THE PĀ AT HUA-ANGARUA	17
ARCHAEOLOGICAL EVIDENCE OF THE VILLAGE	24
Aerial Photography	24
Field Survey	26
CONCLUSIONS	29
ACKNOWLEDGEMENTS	30
REFERENCES	30
APPENDIX 1: COLENZO'S VISITS TO HUA-ANGARUA PĀ	32
APPENDIX 2: NUMBER OF PEOPLE IN THE URUPĀ AT HUA-ANGARUA PĀ	36
APPENDIX 3: AERIAL PHOTOS OF HUA-ANGARUA PĀ	37
APPENDIX 4: THE BRITISH LIBRARY PAINTING OF HUA-ANGARUA PĀ	38
APPENDIX 5: AN EXTRACT FROM TURTON'S DEEDS	41

Summary

There are two major rivers close to the present-day township of Martinborough, the Ruamahanga and the Hua-angaru. Very few local residents, other than Māori, know that there was once a thriving village on the banks of the Hua-angaru river. Indeed, even the name is seldom pronounced correctly. The common rendition is *Hunger-rower*. William Colenso visited this village 13 times between 1843 and 1852, and it was one of the most important villages in the Wairarapa during this period. At its peak it had a population of more than 320 people. In his diary, Colenso wrote the name as Huaangaru. His intention was not to depict a long vowel (Huāngaru), but as two separate vowels, between two words: Hua-angaru, and to be pronounced accordingly. No doubt there is an interesting story behind this name, once well known in oral history, but unfortunately now lost. In this paper, I have gathered together as much information as I have been able to glean about this village from maps and historical documents, and, in a sense, to bring it back to life, so that it is better appreciated by people living in its vicinity today. Even though Hua-angaru Pā is now simply pasture for sheep, cattle, and cash crops, this old village deserves to be known about and celebrated as one of the foundation stones of present day Martinborough.

THE NAME HUA-ANGARUA

Unfortunately, this Māori name is seldom pronounced correctly. The common rendition among the residents of Martinborough is *Hunger-rower*. Although this is certainly a travesty of the correct pronunciation, it is not quite so clear how the name was spoken among the Māori who lived in the village of the same name in the early 19th century, and therefore how it should best be written using modern orthography. In most, but not all, 19th century documents the name is written as Huangaru.

However, Colenso wrote the name as Huaangaru in his handwritten diaries. There is no doubt that Colenso was a great scholar, publishing many important scientific papers about Māori, and natural history. He was fluent in te reo Māori, and translated and published many papers in that language. We should therefore give serious consideration to what his intention was in writing the name the way he did – did he intend two vowels: Hua-angaru, or a single long vowel, Huāngaru? No doubt there is an interesting story behind the name, once well known in oral history, but unfortunately now lost¹. In examining hand written pages from his diary, kindly provided by the Hocken library, we have found only one place where he used a macron. This was 18 March 1846, he wrote pa (vowel underlined). In the published transcription of Colenso's diary, the word is rendered in italics (St George, 2018: 94). Colenso frequently wrote double vowels in his diary. For example, Te Korou's name is handwritten in one place as Te Kooro (5 April 1845), although elsewhere he wrote it as Te Korou (18 April 1846). The published diary follows the same spellings (ibid.: 63, 94).

When it comes to the Māori village in question and the river beside it, Colenso consistently wrote the name as Huaangaru, but on one occasion at a line split in the diary he wrote the name as two words: Hua and angaru (4 April 1845, See Figure 2). This shows that he considered that the name was not Huāngaru, but Hua-angaru². These two words convey quite different meanings. One would refer to 'two kinsmen', and the other to 'fruit from a pit'. Unfortunately, there is no known oral history which could clarify this now. However, fruit from a pit could conceivably refer to pirau corn, which is made in a pit. Kemp records maize being grown at Hua-angaru in 1849-50, referred to above.

¹ An interesting coincidence is that the names of the two rivers which merge close to this Māori village (Ruamahanga and Huangaru rivers) are reminiscent of the names of two Rangitane ancestors: Huanga and Mahanga. The former was at Whareama and the latter owned land at Hikawera (McEwan, 1986: 81-2). They were classificatory cousins.

² The published transcription of this passage by Ian St George incorrectly renders this as Huaangaru (St George, 2018: 62).

4th Left our halting-place at 1/4 past 6 a.m.; a short 2 miles brought us to Otaraia, a native village, but at present without inhabitants—who are mostly heathen, being under the influence of Ekqatuere, their Chief; here we breakfasted. Resumed our journey at 1/4 to 9, and at 12 arrived at Hua-angarua, a small village on a stream of the same name, which runs N.W. into the river Ruamahanga, a river closely navigable for canoes and boats to Orokawa in Palliser Bay. Here I found Ngairo, the Chief of the place, a fine-looking young man and younger brother of Ekqatuere, ~~and~~ like him, still heathen.

Figure 2: Excerpt from Colenso's diary 4 April, 1845. Courtesy Hocken Library. pp 81-82, PC-065.

There is one more piece of evidence on this subject. Ngairo, the chief at Hua-angarua, wrote many letters to Government officials, some from Hua-angarua, and others from Waihinga. In one of these (Figure 3) it is headed up as "I tuhi tenei pukapuka ki ua a nga rua", (I am writing this from ua a ngarua). This certainly supports the view that the name has two vowels, not a single long one. Incidentally, it will also be noticed that he signed this letter as Nga Iro, not Ngairo. As earlier described, the documentation relating to the Crown grant for Hua-angarua also renders his name as Nga Iro (Wai-863#A26[35]: 7, 8, 49, 57, 58).

Shun rae 5 1853 i tuhi tenei²²
 Pū Kapuka ki ua a nga rua
 E ta e te ka wa na kia rongomai
 koe kai Pom ri ton nga kan kia omato
 mo kia m ra i wa ka rite ai koe e
 a ere ma re re a tu na ki ton a rogo
 kite wa ka rongomai koe ro ipehea
 a na ra nei te wa ka ro om nga kan hei te
 a ro ha re nei koe ki ma ton ka ole
 ka nei i na o ki ka a ere koe a kan
 a nei ka e nga maori me nga Pahe
 I o ki eng a ri me roko koe ki ponche
 E i hoa a ro koe mo ma ton, I ai hoa
 ma ton a ere a tu kia kia
 pai nga ra e nga ri me ka ka
 ka tu koto e koe teta hi wa re
 mo ma ton e te wa re nuni kia
 o ai nga ta ngata e o i a mo ka mun
 tu; korei I a nga i ro
 Mai ra rapa

Figure 3: Letter from Ngairo to George Grey 5 July 1853. Courtesy Turnbull Library.

In light of the foregoing it is therefore considered that the correct rendition of this placename is Hua-angarua, and should be pronounced thus.

BACKGROUND TO THE SETTLEMENT AT HUA-ANGARUA

It is not known when Māori first established permanent villages in the Wairarapa valley. We do know, however, that such settlements of the interior of the Wairarapa valley would have been extremely difficult until the arrival of potato and pigs into the valley. Humans require more than two-thirds of their food energy from non protein foods – that is, from either or both carbohydrate or fat. While there was always abundant protein food in the Wairarapa valley from birds and rats³, carbohydrate and fat-rich foods were always very limited. Kūmara could only be grown on the coastal areas, where air temperatures permitted cultivation and storage between crops. Fern-root, another source of carbohydrate, was only a minor food for pre-European Māori, resorted to in times of famine. There is also insidious danger in eating this plant, though not revealed until long after consumption (Leach, *et al.*, 2023).

The lack of adequate sources of carbohydrate and fat in the Wairarapa valley made living there for any length of time impossible until potato and pigs were introduced into New Zealand. This is the reason for the absence of any archaeological evidence of substantial settlements older than about 200 years in the interior valley. By contrast, coastal Wairarapa has hundreds of sites, many dating back to the earliest period of New Zealand prehistory.

As a result, for almost all of the 800 to 1,000 years of Māori occupation of the Wairarapa region, the inland reaches saw only sporadic and temporary visits. To be sure, many small camp sites would have existed in the main valley, dating throughout the pre-European era, but these could only have been short duration sites, such as those left by groups hunting for birds and collecting forest resources to take to their permanent villages along the coast. Only one such archaeological site has so far been found, high up in the Tararua range. Two earth ovens were found and 36 pieces of obsidian. The site was excavated by G.N. Park (Archsite S26/3, N161/1). The site was about 1km from the Maymorn trig, and small branch charcoal was dated by radiocarbon to 747 ± 59 BP (NZ1057). Further details are described by Park (1970). The calibrated age is shown in Figure 4.

Another important example of archaeological sites in the forested hinterland of Wairarapa are moa kill sites. Unfortunately, the hinterland such as the Aorangi Mountains has not been surveyed for archaeological sites, so sites are yet to be located. However, we do know that several species of moa were present in the Aorangi mountains in pre-European times, and moa bone is certainly present in coastal archaeological sites. In the Ruakokoputuna area, there are many sink holes with moa bones in them, widely known as the Martinborough moa bone caves (Figure 5). These were first described by H.N. McLeod at a meeting of the Wellington Philosophical Society in 1901 (McLeod, 1902: 562-563). This was followed by a series of papers by Yaldwyn (1956, 1958, 1960a, 1960b).

³ Freshwater eels have significant fat reserves, but pre-European Māori did not consider eels as food until very late in the pre-European period. The evidence of this, and reasons for it, are too complex to be outlined in this paper but are thoroughly reviewed elsewhere (see Leach, *et al.*, 2022.).

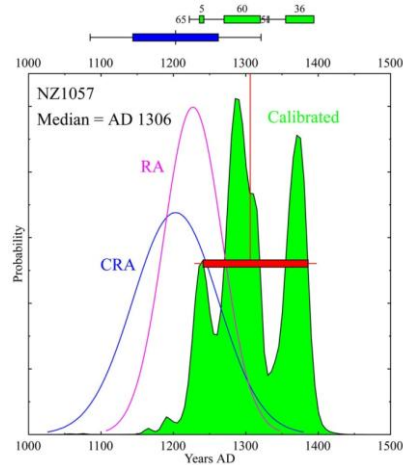


Figure 4: Calibrated calendrical age of the Tararua camp site (from Leach *et al.*, 2022a: 3). CRA = conventional radiocarbon age. RA = The uncalibrated reported age by Institute of Nuclear Science in 1970. This shows that Pre-European Māori were exploring the interior of the Wairarapa-Wellington area at least as early as AD1300.



Figure 5: Leg bones of *Dinornis maximus* found at the Martinborough caves 1920s. Photo courtesy of Jenny Druisianick and Mary Doyle.

Among the species of moa known to have been living in the south Wairarapa are *Anomalopteryx* spp., *Pachyornis* spp., and three species of *Dinornis*, including the giant *Dinornis maximus* (Harrison, 1920). It is interesting that there *Euryapteryx* spp. seems to have been rare, as this is the main species present in archaeological sites along the east coast. The focus of most of the research on these moa remains was on the range of species present and other associated fossil birds, with only guesses as to the age of the remains. There is only one radiocarbon date for these finds of moa

(NZ4150), a toe bone of *Pachyornis* sp., dating to 1470 ± 50 years B.P. (McCulloch and Trotter, 1979).

So, the issue of when permanent villages were first established in the Wairarapa valley, and Hua-angarua in particular, comes down to the date at which pigs and potatoes were introduced into New Zealand.

Captain Cook made several attempts to introduce pigs, chickens, potatoes, and many other plants into several parts of New Zealand during his five visits here (once on the first voyage 1769, three times on the second voyage 1773-1774, and once on the third voyage 1777). Of special relevance to the Wairarapa, he gave pigs, chickens, cocks and potatoes to Māori people who visited the ship when he passed Black Head, just north of Porangahau⁴. By the time D'Urville sailed along the east coast in 1827, pigs and potatoes were plentiful in Tolaga Bay, and it is safe to assume that they had spread far beyond, including southwards to Wairarapa⁵.

Another important early Māori crop, not often considered, but relevant to Hua-angarua Pā as will be seen below, is maize. The first maize came to New Zealand via Norfolk Island, and it reached Norfolk from Tahiti, where Boenechea introduced it in 1772 from sources on the west coast of South America. It was Lieutenant-Governor King who introduced maize from Norfolk Island to New Zealand in 1793, when he was returning two Māori, named Tooke and Woodoo, to Knuckle Point, the Northern headland of Doubtless Bay, in New Zealand.

“The presents given to the New Zealanders by King were hand axes; a small assortment of capenter’s tools; six spades; some hoes; with a few knives, scissors, and razors, two bushels of maize; one of wheat, two of pease, which Tookee and the chief faithfully promised should be preserved for breeding” (McNab, 1908: 175, McNab, 1914: 550).

Marion du Fresne planted maize in the Bay of Islands in 1772, but there is no confirming evidence of its survival (H. Leach, 2019: pers. comm.).

In view of the foregoing, a reasonable estimate for pigs and potatoes being widely available in the Wairarapa would be from about AD 1800 onwards. The first permanent Māori villages in the main Wairarapa valley would therefore belong to this period also. By the 1820s, the whole southern area of the North Island became enmeshed in the adventures of Te Rauparaha and Taranaki invaders. Such were the problems in the Wairarapa valley that Ngāti Kahungunu took part in a mass exodus to Nukutaurua, on the Mahia Peninsula, which is dated to 1834. They returned to Wairarapa 1840-1841 (Bagnall, 1976: 12-14).

⁴ On 22 October 1773 when James Cook was off Black Head, just north of Porangahau, some canoes came alongside and asked for nails. Cook was intent on providing them with “Hogs, Fowls, Seeds, roots &c” (Cook 1961: 278), and when one of the chiefs came on board, Cook “brought before him the Piggs, Fowls, Seeds and roots I intended for him” (ibid.: 279). Mindful of the poor fate of similar gifts he had made in Ship Cove in Queen Charlotte Sound, Cook tried to impress on this chief that “proper care is takn of them there were enough to stock the whole island in due time, there being two Boars, two Sows, two Cocks, and four Hens; the seeds and roots were such as are most usefull (viz) Wheat, French and Kidney Beens, Pease, Cabages, Turnips, Onions, Carrots, Parsnips, Yams, &c &c” (ibid.: 279).

⁵ On February 4, 1827, when D'Urville was off Tolaga Bay, “At 8 p.m. two canoes, which we had observed for some time paddling towards us, came alongside without any fear, and as though accustomed to see Europeans. They sold us some pigs, potatoes, and other objects of curiosity in exchange for hatchets, knives and other trifles... It may therefore be judged with what pleasure these articles were received, above all when they told us that pigs were plentiful at Tolaga, and that they would sell them at the lowest price... Te Rengui-Wai-Hetouma, chief of the New-Zealanders who came to visit us, announced himself as one of the principal ra Ngātiras of the district, and wished to send his canoes ashore to procure pigs and potatoes” (Smith, 1908: 132). Next day, more Māori visitors came to the Astrolabe and “we obtained potatoes in profusion” (ibid.).

So far as is known, the first European to venture into the valley was Ensign Best in December 1840. Best came around the coast from Wellington, and while he was in the vicinity of the abandoned Battery Hill pa, his party engaged in protracted pig hunting (Bagnall, 1976: 26).

The important point to remember is that by the time Europeans began to take an interest in the Wairarapa valley, it was already settled by Māori in many permanent villages, with potato gardens and access to abundant feral pigs. Pigs are easily domesticated, and some of these villages kept them for fattening and breeding. By the time Kemp did his surveys in 1849 and 1850, Māori settlements had fields of wheat, maize, potatoes and other types of gardens, and they raised pigs, goats, horses and cattle (for further details on this, see <http://waihinga.ac.nz/chronology.htm>).

HISTORY OF HUA-ANGARUA PĀ

It is not known when the village was first established at Hua-angarua. From the foregoing discussion, it could have been as early as AD 1800, but is very unlikely to have been much before this. If and when archaeological excavation is carried out at the site, the date may be able to be determined. So far as is known, the village was first visited by Henry Shafto Harrison and Joseph Thomas in October 1844 (further discussed below). The journals of this trip have yet to be re-located, and it is hoped that when found they will reveal something of daily life at Hua-angarua.

Visits to Hua-angarua pā by William Colenso

The year 1843 saw William Colenso's first trip into the Wairarapa valley. He travelled down the east coast from Napier to Wellington and back on 12 separate journeys between 1843 and 1852, and visited Hua-angarua Pā no less than 13 times. This was a wonderful opportunity for Colenso to describe the every-day life of Māori living during this tumultuous period of New Zealand history. When reading his diary, the reader hangs on every word, hoping to find descriptions of the simplest things of daily existence: how many meals people in the village had each day, what were they eating, what clothes were worn, what was the layout of the village and how many houses were there, was there a separate area for communal cooking of food, were there pens for domestic pigs, how were gardens laid out and did they have fences to keep domestic or wild pigs and horses out of them, was there a communal latrine? Unfortunately, while the answers to such questions were right in front of Colenso's nose at the time, he recorded only a few scraps about every-day life of Māori living at Hua-angarua pā in this period. By contrast, his diary is replete with the information more important to him – notably his progress instructing the young and old in the doctrines of Christianity. Whatever relevant comments that can be found in his diary during these 13 visits are provided in Appendix 1. From these, and other sources, some summary observations can be presented here.

Summary observations of Hua-angarua pā

Hua-angarua was an important village in the Wairarapa

Although there were many villages in the lower Wairarapa valley in the first half of the 19th century, Hua-angarua stands out as being especially important. Many negotiations between Māori and Europeans took place at Hua-angarua. No doubt this is the reason why Colenso kept returning there. In 1848 Kemp held a meeting between Māori and settlers to discuss land sales in the area. This included Smith, Revans, Bidwill, Tiffen, Donald, Caverhill, Northwood, Tully, and Collins (for further details on this, see <http://waihinga.ac.nz/chronology.htm>). In Kemp's final report to the Government on the Wairarapa District, dated 15 April 1850, he provided a summary sketch of each of the Maori settlements in the Wairarapa. He described Hua-angarua as follows:

“32nd Settlement – ‘HUANGARUA’

About 15 miles from Hurinuiorangi, is the residence of the chief Ngairo, and is, I should think, **the most central station in the valley** [my emphasis]. It was at this village that the negotiations for the purchase of the land were carried on last year, and is situated on the

bank of the Ruamahanga. The change that has taken place since that time for the worse is almost incredible. Several deaths had taken place, others I saw in a dying state, huts decaying and destroyed, and the whole a complete wreck. Nor is it likely ever to recover itself. Ngairo urged the selling of the land, but his expectations in the shape of payments were too large. He has been a very turbulent native, and used to be held in great terror by many of his own people. His intercourse with the Europeans has made him much more quiet and better disposed. They cultivate in small patches, but principally near the settlers to ensure a market. I observed a great deficiency in the wheat crop compared with last year. This is also the case in the Manawatu, where the flax has monopolised the trade. Total native population, 57 (NZ Gazette 1851: 237 ff.)”.

The population was highly mobile

One of the most striking things in Colenso’s diary is just how mobile Māori were in this period. Hua-angaruā pā was evidently a most important central meeting place during this period for any people travelling throughout the Wairarapa region. For example, Colenso documents people arriving from Kaikōkīrikiri in the north, from Turanganui, Otarāia, and Te Awaīti during some of his visits (Ngatuere came from Otarāia, and Te Kepa Orora and Rawiri from Te Awaīti). He notes that it is a five day walk from Te Awaīti to Hua-angaruā. Colenso himself was a great walker; his 12 journeys attest to this. In one place in the diary he notes that the walk from Otarāia to Hua-angaruā took him 3.25 hours, and on another occasion 4 hours. Elsewhere he notes that some of his Māori helpers went twice from Hua-angaruā to Wellington and back to bring on their backs several glazed windows for the church he was building at Hua-angaruā. Colenso states that this was 80 miles each way, so this must have been via Cape Turakirae. The final two of these windows for the chancel end of the church were carried from Te Kōpi on the backs of two of his Māori teachers. It is interesting that horses hardly feature in any of his trips through the Wairarapa, although Archdeacon Hadfield arrived at Hua-angaruā village on a horse. As will be shown below, by 1850, when Kemp did his survey of the district, there were nine horses at Hua-angaruā. Why horses were not used for transporting these valuable church windows is curious.

There was a highly effective communication network

There are many examples in Colenso’s diaries not only of people coming from far afield to visit Hua-angaruā, but also on several occasions people from distant places were waiting for his arrival. This means that word travelled fast throughout the Wairarapa, again attesting to mobility, but more importantly the rapid spread of knowledge over considerable distances. This is a continuation of processes that stretch back into antiquity. There is abundant archaeological evidence in the Wairarapa of the movement of raw materials, such as obsidian and other rocks, over huge distances, forming part of a gift exchange and communication network.

There was a church at Hua-angaruā

Colenso founded a church at Hua-angaruā, for which the costs were borne by the residents of the village. This church was in very poor condition by the time of Colenso’s last visit in March 1852. The church windows, that had cost so much money and difficulty getting them to the village, were in poor shape, as was the building itself, with settlers’ cattle tramping about. He described the village at this time as being in a most wretched dirty appearance, with a few miserable huts. What kind of building was this church? Colenso does not describe the construction at Hua-angaruā, but the church he built at Turanganui certainly had sawn timber, locally made (St George, 2018: 292-293). It is therefore possible that the Hua-angaruā church also had sawn timber. During his 6th visit in November 1847, Colenso described the church as being open on all sides. This suggests that the church began with a roof, possibly of sawn planks, with large posts to hold it in place. At some stage some walls must have been constructed, otherwise there would be no place for the expensive glazed windows. Nine of these windows were commissioned, but it is not clear what kind of windows they were. For example, were some or all stained glass windows? A clue to this is

provided by Colenso's discussion when he was at the village at Turanganui, where he also built a church. He notes that Archdeacon Hadfield gave him "a box of glass" (ibid.: 324) after the service collection. In addition, he notes "During the morning I received the Carpenter's bill, for *glazing* 7 windows, each containing 16 lights..." (ibid.: 328), and that he had to pay 6/- for the boatmen bringing Hadfield's box of glass from Wellington (ibid.). We can reasonably infer from these comments that these church windows consisted of sizeable pieces of plain glass and smaller pieces of coloured glass, presumably held in place with lead strips. The word glazed probably meant placing the assembled glass into a wooden frame.

The importance of all this is that when trying to identify where these churches may once have stood using archaeological techniques, there is a good chance that broken glass, some coloured, will provide good evidence of their location, in addition to large postholes.

Recreational activities at Hua-angarua

During his visits in the Wairarapa valley Colenso recorded in his diary various recreations which he deplored. Among these horse racing, tobacco smoking, and consumption of rum are mentioned. There was a designated race-course c.4 km west of Hua-angarua called Ko Te Niukai (Iggleden and Knowles 1857 Map W29, also see Figure 6). There is scant information on the prevalence of tobacco smoking in the Wairarapa, but we should expect that clay pipes will have found their way into archaeological remains left at Hua-angarua; indeed a fragment of one has recently been found in a ploughed field at Hua-angarua, along with broken glass from a rum bottle (see below).

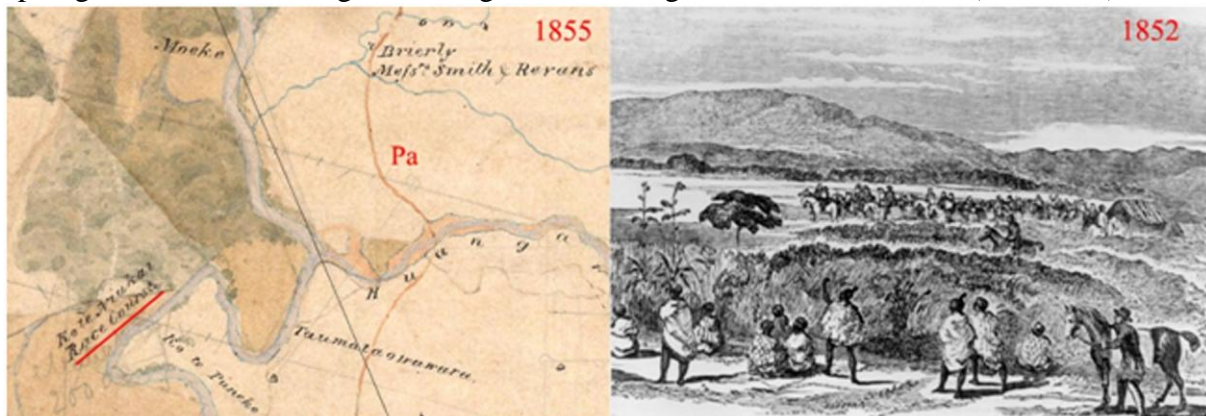


Figure 6: Left the race-course was just across the Ruamahanga river from Hua-angarua Pā (from Mein Smith 1855 map #10542). Right: Races on the plain of the Wairarapa, near Wellington, New Zealand, published by the Illustrated London news, 1852, London. Based on a watercolour by John Pearse.

Population size at Hua-angarua

Given the mobility described above, not all of the people living at any one time at Hua-angarua Pā can be said to belong to that village, even though any number of visitors may have been whānau. The presence of visitors helps to explain why the records we have of population size at the pā vary so much. These estimates can be enumerated as follows for each of the visits by Colenso. Most of these estimates are his record of congregation sizes. Heathens, frequently commented on by Colenso, would not have been part of congregations. The total population in the village on each occasion was therefore probably a little larger than these figures:

1: 1845, April	no estimate	
2: 1845, November	50	St George, 2018: 74
3: 1846, March	22	ibid.: 94-95
4: 1846, September	40	ibid.: 110
5: 1847, April	30	ibid.: 122
6: 1847, November	200	ibid.: 161
7: 1848, May	145	ibid.: 191
8: 1848, November	65	ibid.: 208
9: 1849, March	120	ibid.: 227
10: 1849, April	140, 174	ibid.: 237-238
11: 1850, March	200, 258	ibid.: 255, 257
12: 1851, April	100, 150, 200, >200	ibid.: 295-297
13: 1852, March	84	ibid.: 322

These figures suggest a base population of about 30-50 people, swelling to as many as 260 on special occasions, and in decline by 1852.

In addition to these estimates we also have the census taken by Kemp in 1849. He recorded 24 people then living at the village, consisting of 13 males, 8 females, and 3 children, including one half-caste (Kemp, 1849: 87). In his second census in 1850, he reported 55 people, consisting of 33 males, 16 females, 4 male children, and 4 female children. He recorded religious adherence as 41 church of England, and 3 Wesleyan, totalling 44 (Kemp 1851: 244). Hence 11 people were not Christians. This ratio is important, suggesting that in 1850, the congregation figures cited by Colenso above represent c.80% of the resident population. The total population can therefore be estimated as about 1.25 times Colenso's figures. The largest congregation recorded was 258, so the total population would have been circa 323 people.

Kemp also recorded marital status of the people at Hua-angarua as 5 by European custom, and 14 by Native custom. He notes that 11 people could read and write in that year and another 13 could read only. He listed the presence of 1 church and 7 huts (ibid.).

There was an Urupā at Hua-angarua

During Colenso's 12th visit to Hua-angarua in April 1851, he noted that Ngairo's brother Te Rare, who had died since his previous visit, now lay buried "by my side" (ibid.: 297), presumably meaning close to Colenso's tent. He also mentions in passing "2 lay dangerously ill. And 1 had died" (ibid.: 296). It seems a little odd that his tent was close to the urupā, but since we have no real information on the layout of the village the urupā may have been close to the church, and could well be where Colenso pitched his tent too.

In any event, there clearly was an urupā at Hua-angarua. On the subject of deaths at Hua-angarua, Bagnall and Petersen comment "The heart seemed to be going out of the Wairarapa villages, however, for at Huaangarua a third of the people had died during the previous ten months" (Bagnall and Petersen, 2012: 290). This comment is based on a mis-reading of Colenso's diary⁶, but from many comments scattered throughout the diary, it is clear that death was a regular event during his stay at the village, and the urupā will contain a sizeable number of people.

As will be seen below, the land at Hua-angarua was sold in 1871, but there is no mention of setting aside an urupā from the sale. Assuming we are correct that it was founded no earlier than 1800, the entire life of this village was a mere 70 years before it was abandoned. If the average resident

⁶ Bagnall and Petersen appear to have mis-read a discussion in Colenso's diary of 20 March 1850 where 1/13th is stated, and copied 1/3rd in error. Even so, the 1/13th cited refers to the whole of the Wairarapa, including the coast, not just Hua-a-Ngarua as they state. This is made clear in Appendix S in St George's book (St George, 2018: 368). The full account from Colenso's diary is given below in Appendix 1, including an excerpt in Colenso's original handwriting (Figure 22).

population was about 40 people, the number of deaths during the period of occupation can be estimated at between 70 and 140. These people would have been buried in the urupā (see Appendix 2). The location of this urupā is not known.

There were livestock and gardens at Hua-angarua

When Kent did his census in 1850 he recorded 9 horses, 1 cattle beast, and no sheep at the village. In addition, 13 acres of land was set aside for gardens, consisting of 3 acres of maize planted out, 9 acres of potatoes, 1 acre of other garden produce, 0 acres of kūmara, and 0 acres of wheat⁷ (see Figure 7). There were 36 tame pigs (Kemp, 1850: 244). This would mean that either the gardens or the pigs were enclosed by fences.

There were also Europeans living near Māori during this period in the Wairarapa. There was a survey of European stations published in a local newspaper, and there are some useful details relating to Mein Smith, who farmed the land surrounding the Hua-angarua Pā. This article is headed *The Census of 64 Years Ago*, and since it was published in 1911, presumably refers to the condition of 1847. It lists these details: “Huangarua.-Captain Smith; men 8, women 2, children 8; horses, 4; cattle, 90; sheep, 2000; cultivation, 5 acres; rent £24” (Dominion newspaper 8 November, 1911, volume 5, issue 1280, page 10).

So, although the Māori villagers at Hua-angarua had no sheep of their own, they were certainly familiar with them from nearby Smith’s farm. Even though dogs are not listed by Kemp and not mentioned by Colenso, we can be sure that they were present in the village also.



Figure 7: The size of Māori gardens recorded by Kemp in 1850 at Hua-angarua, placed on the modern landscape for scale.

⁷ Kemp’s earlier report suggested that there was some wheat then, see above.

Establishment of the Hua-angarua Native Reserve and its Alienation

On the 10th of October 1868, a certificate of title was finally issued for the Native Reserve known at Hua-angarua to seven owners (Wai-863#A26[35]: 17) who were named as :

- Nga iro
- Matire Piripi
- Atareta Te Iho
- Karaitiana Te Kiorou
- Erihapete Te Whakamairu
- Wi Kingi Tu te Pakihirangi
- Ihaka Te Rangi o Matangi

Matire Piripi belonged to the Tamaituorangi hapū, the others to the Ngātīkahukuranui hapū (Wai-863#A26[35]: 7).

On 11 April 1870, a Crown Grant of 348 acres was made in favour of Nga Iro and six others, and surveyed by William Skeet (Wai-863#A26[35]:8, see Figure 8). The seven owners were listed as:

- Nga Iro,
- Matiri Piripi
- Atareta Te Iho
- Karaitiana Te Korou
- Erihapeti Te Whakamairu
- Wi Kingi Tutepakihinangi
- Ihaka Te Rangiomatangi

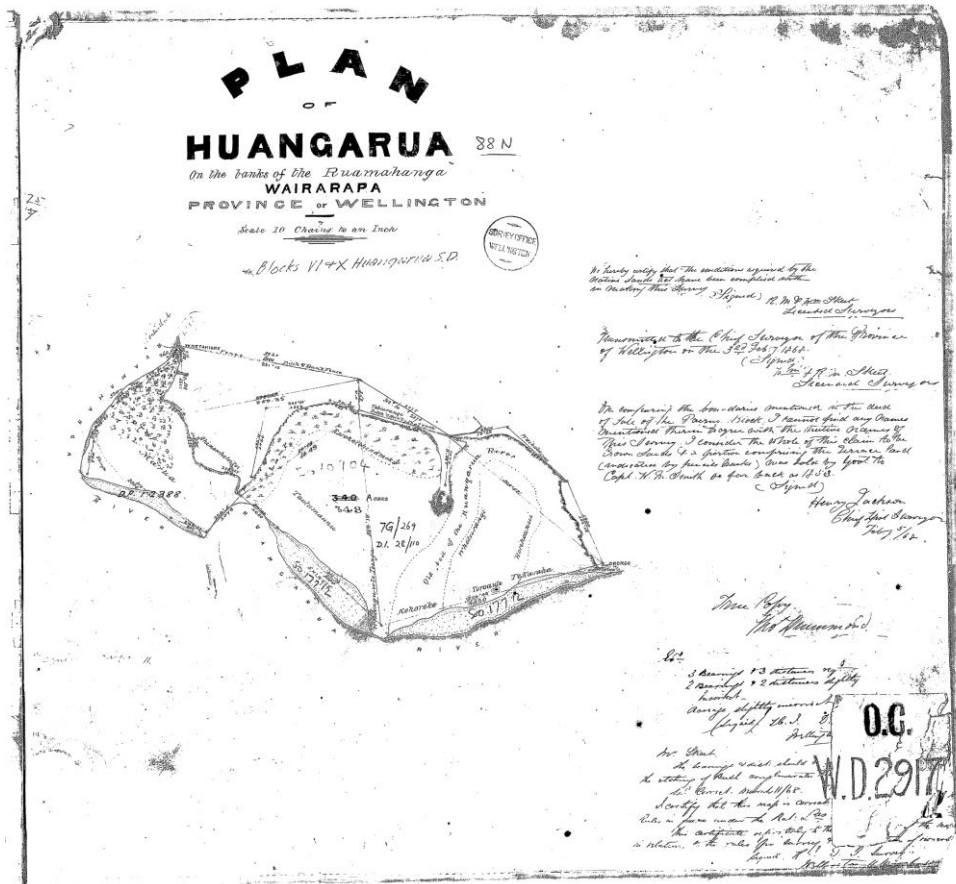


Figure 8: William Skeet’s 1868 map to accompany the Crown Grant of the Native reserve known as Hua-angarua in 11 April, 1870.

On the 12th April 1871, the 348 acre native reserve of Hua-angarua was sold to George Waterhouse for £300 by Nga Iro and eight others (not named). Eight years later, Waterhouse sold this same block and others totalling 5423 acres to the Hon. John Martin for £60,000 (Wai-863#A26[35]: 58). The owners were named in another document (Wai-863#A26[35]:49) as:

Nga Iro,
 Matiri Piripi,
 Atareta Te Iho,
 Karaitiana Te Korou
 Erihapeti Te Whakamairu,
 Wi Kingi Tutepakihirangi,
 Ihaka Te Rangionatangi
 Ihaia Te Whakamairu,
 Ramiera Te Ihu o te Rangi,

It is interesting that the last two names are new and were added a year after the Crown Grant was made. The boundaries of the land were designated as section 88N, and the sale was witnessed by

Marik Hirschberg, Wairarapa Settler
 C. Pharazyn, Wairarapa Sheep farmer
 C.J. Bidwell, J.P.

E.S. Maunsell acted as interpreter. The transaction was signed by all of the owners. In addition, J. Woodward, Sub-Treasurer, received £35.12.0 on 16 June 1871, as deed duty, and J.E. Young received £3 pounds court fees (Wai-863#A26[35]:49).

Thus the Hua-angarua native reserve passed out of Māori hands into European ownership. Today, the land has been split up into several separate blocks and is owned by a number of different people.

Chronology of Hua-angarua Pā

From the foregoing, we can summarise something of the chronology of settlement at this village (Figure 9). We know that there were periodic short term camp sites in the interior of the Wairarapa by AD 1200-1400, and although there is no direct evidence of when the Hua-angarua kāinga was first occupied, permanent village settlement would have been possible this far inland by about AD 1800 when pigs and potatoes reached this area of New Zealand.

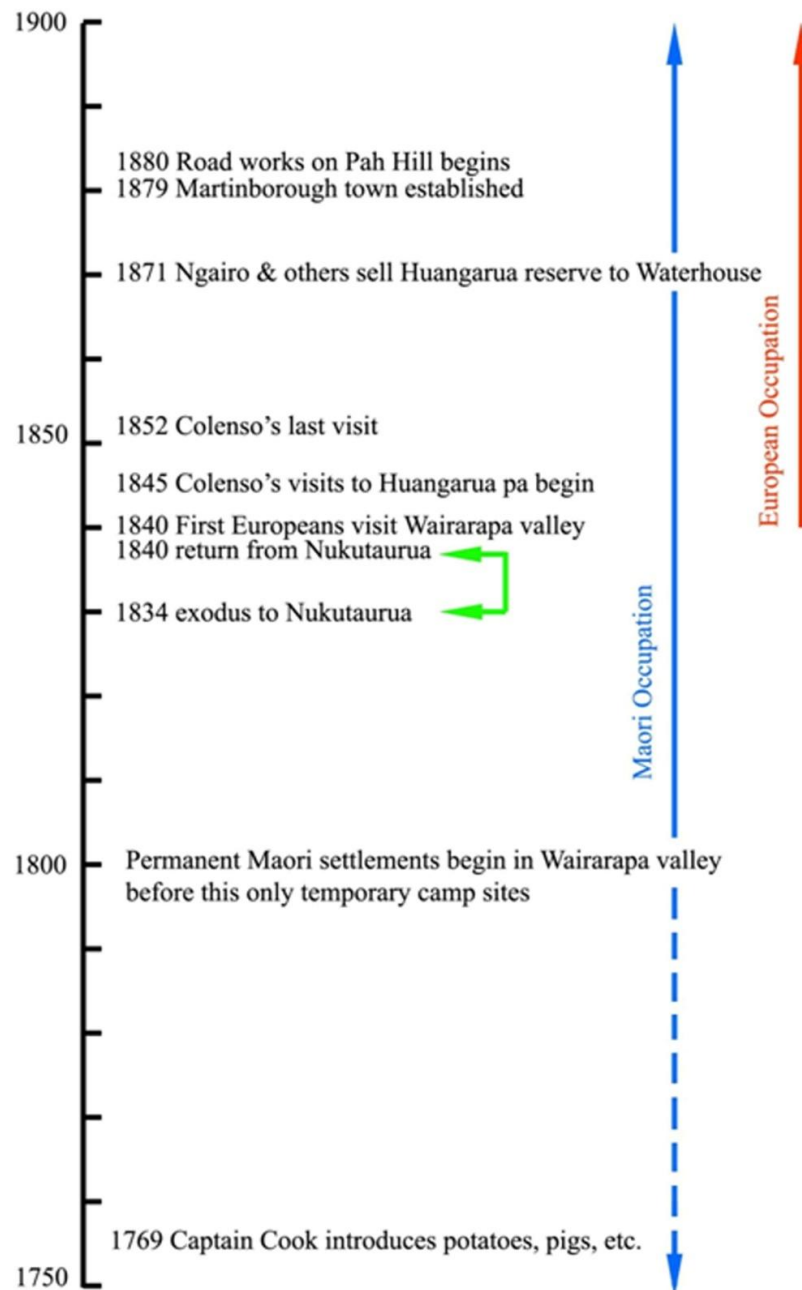


Figure 9: Chronology of key events in the lower Wairarapa which have a bearing on the history of Hua-angarua Pā.

THE ECONOMY OF HUA-ANGARUA PĀ

When Hua-angarua became a permanent settlement, potatoes and pigs would have formed the main nutritional component of the economy of people living in the village. These two items alone would have provided all the protein, fat, and carbohydrate needed for a successful economy. However, when Kemp did his 1850 census, he also recorded three acres of maize⁸ at the village, in addition to nine acres of potatoes, and one acre of 'other gardens'. He noted 36 tame pigs at the village, and that the people received £88 rent, presumably from land leased to European settlers – presumably from Mein Smith. Like all human communities, 'people do not live on bread alone', and no doubt those at Hua-angarua foraged for numerous other delicacies nearby: forest birds, eels, hinau and

⁸ Maize appears to have been first domesticated in Mexico (Moodie and Kaye, 1969: 525), and was thought until recently not to have been cultivated in North America until about 1200 AD (Schneider, 2002: 33); however, phytolith and starch evidence has been dated to as early as 1820 BP (Boyd, 2010: 124).

tawa berries, etc. It will be noticed that on both Figure 14 and 15 there is a large area of swamp immediately to the east of the hilly peninsula. This would have been an important resource for swamp birds, eels, flax, raupo, and other useful plants. The area is named Korokorohinamaki on Figure 14 (left), and Korokorohinamoki on Figure 14 (right) and Figure 15. Immediately to the north of this area across the Ruamahanga river is a land block known as Moiki (see Figure 6), and there could be historical links between the two areas. It is interesting that in the case of maize, the people at Hua-angaruā may not have planted their crop in rows the way Europeans do. Some records suggest that Maori did not approve of this Pakeha method of planting maize, but preferred to plant them in clumps, on the grounds that it afforded the corn greater protection from wind (Hargreaves, 1959: 66, citing *Maori Messenger: Ko te Karere Maori* (1:21), Oct 11, 1849).

Some simple calculations can be made on the nutritional yield of crops recorded by Kemp and what population size it would support. As detailed earlier, in 1849 he estimated a total of 24 people in 1849, and 57 in 1850. It is interesting to note that these 57 people were distributed through seven huts, which is an average of 8.1 people per hut⁹. Using Kemp's figures for 1850, of 49 adults and 8 children, the daily food consumption can be estimated as follows: circa 2000 kcal for adults and 1500 average per child = 98,000 + 12000 = 110,000 kcal per day, or 40.2 million kcal per year.

We can estimate the nutritional value of the gardens at Hua-angaruā from Hargreaves's data on crop yields amongst Māori gardeners in the Lakes and Bay of Plenty District in 1857. He records potatoes averaging eight tons per acre, and maize as 40 bushells per acre (Hargreaves, 1959: 65). Assuming these values are reasonable¹⁰, the nine acres of potatoes at Hua-angaruā would have produced an annual yield of about 72 tons (73.2 tonne), and 120 bushells of maize (3048 kg¹¹). Using nutrition data from USDA¹², raw potatoes are rated as 69 kcal/100g, and corn grain 365 kcal/100g. Thus, the total energy from these nine acres of potato would be 50.5 million kcal, and 11.1 million kcal from maize. These two crops alone contributed twice the requirements for the whole village estimated above as 40.2 million kcal. That is, the people had a useful surplus that could be sold to Europeans, and for feeding visitors, of which they clearly had many from time to time. In reality pigs would have provided much of the food for feasting.

THE DESCENDANTS OF THE PEOPLE AT HUĀNGARUA PĀ

We need to appreciate that there are people living today who trace their ancestry to the community who once lived at the village at Hua-angaruā, and who retain an emotional bond, not only to their ancestry, but to the ancestral home in the early 19th century. The village should be celebrated as one of the founding settlements which ultimately led to modern day Martinborough. It is therefore worthwhile to trace some of the descent lines down to the present day.

The nine people listed as owners of the reserve at Hua-angaruā when it was sold to Waterhouse in 1871 are unlikely to have been all of the people eligible for a share at that time. There was no Land Court Hearing to investigate the full range of legitimate claims to shares. Unfortunately, from the vantage of the present day, 148 years later, we may never know the names of others who would have been entitled. However, we can sketch out a few of the descent lines which lead down to whānau of the present day.

Eight of the nine people who sold the land are well known historic figures, and there are numerous descendants of six of those named. Although Nga-Iro married twice he left no issue. Matiri Piripi

⁹ This may seem cramped conditions by today's standards, but is typical of thatched houses in remote parts of Polynesia today in the experience of BFL.

¹⁰ This figure does seem a little high. In North America, the earliest maize horticulture is about 1000 AD, and the average sized plot of Indian farmers was about 0.6 to 3.4 acres, yielding 10-20 bushells per acre.

¹¹ One bushel of shelled maize weighs 56 lb or 25.4 kg.

¹² U.S. Department of Agriculture, Agricultural Research Service. Food Data Central, 2019. <https://fdc.nal.usda.gov/>

had three children, but these also left no issue. I have not been able to find out anything about Ihaka Te Rangimatangi (see Figure 10).

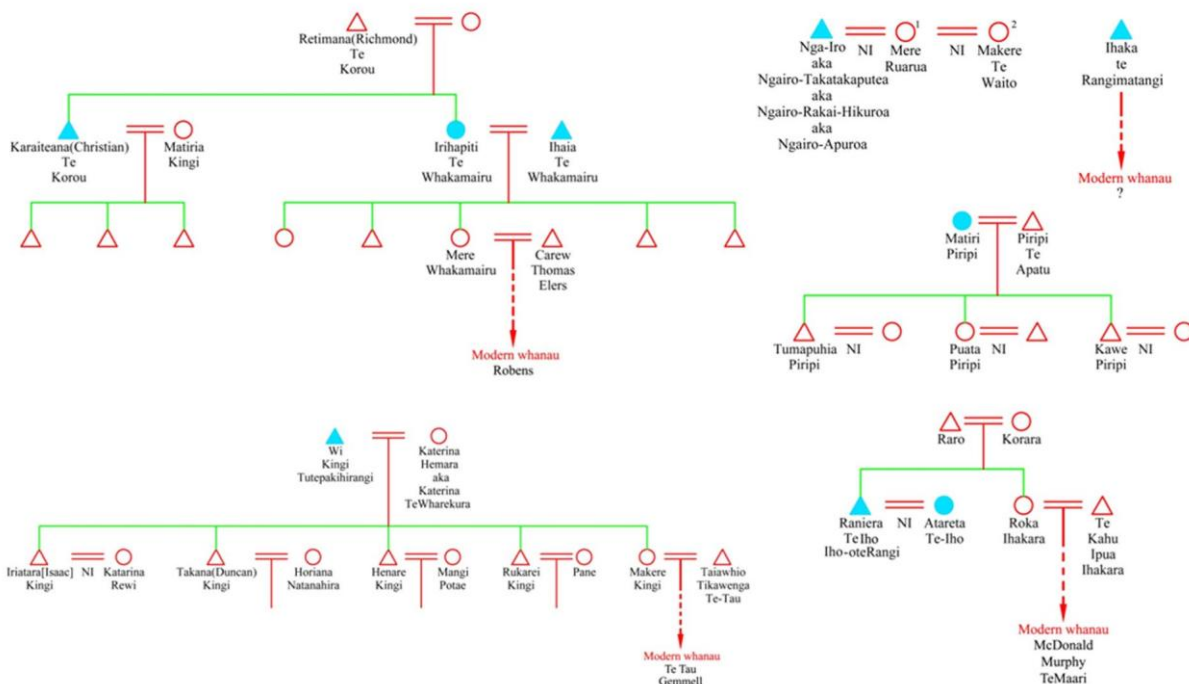


Figure 10: Modern day descendents of the original owners who sold the Huāngarua reserve.

THE EXACT LOCATION OF THE PĀ AT HUA-ANGARUA

In one sense, the location of the pā is the entire 348 acres of the original native reserve. As will be shown below, like any Māori village, a range of activities are spread over a wide area. This is sometimes referred to as the ‘home range’ of a settlement. However, in the present context we are interested in locating the place where dwellings were clustered. This is what we refer to as a village or kāinga, in this case, Hua-angarua pā. So far as can be determined, there are only two pieces of clear evidence which point to the location of Hua-angarua pā. The first, unfortunately indirect, is a comment made by Bagnall, describing the journey of Henry Shafto Harrison and Joseph Thomas in October 1844. He comments thus:

“Their way the following morning [14 October, 1844] was for some eight miles across ‘a beautiful grassy plain’ to a ‘small settlement called Wangarua [Hua-angarua] situated on a river of the same name at the foot of a hill’ ” (Bagnall, 1976: 38-39).

Unfortunately, Bagnall did not cite the source of this passage in semi-quotes, and it was initially presumed that he may have obtained the comments from papers left by either Harrison or Thomas at the Turnbull Library where Bagnall worked. However, I eventually found that extracts from the Journal of Joseph Thomas were published in the *New Zealand Spectator and Cook's Strait Guardian* (Anon., 1845). This article describes Thomas’s journey with Henry Harrison in 1844 from Lake Wairarapa northwards. When they reached the opening of the lake they could not cross over, so they ventured along the western side of the lake. Upon being told, presumably by some Maori, that a sheep station was on the eastern side, they returned to the entrance and:

“we crossed the lake to a pa called Pokirikiri¹³ and proceeded up the valley to procure a guide; after two hours we found a great number of natives, who had assembled to have a crying-match with some of their friends from Otago; ... about a mile further is the cattle station of Messrs. Clifford and Vavasour, where we stopped for the night” (Anon, 1845: 3).

¹³ No doubt this is Upokokirikiri pā, the location of the famous house of Te Rerewa known as Te Wharau o Kena.

They continued on the following morning 14th of October: “After leaving this station, our road lay for 8 miles across a beautiful grassy plain, when we reached a small settlement called Wangaroa [Hua-angaru], situated on a river of the same name at the foot of the hills; here we were again detained in order to procure a guide over the hills to the sea; from this place we saw the gorge in the hills through which the road from Wairarapa to the valley of the Hutt will pass; when this is completed, it will open not only the Wairarapa, but all the upper country by a connected series of valleys, with the Manawatu, and on to Houriri, in Hawke’s Bay. [15 October] Our road now lay nearly east; the first four miles the path led along the bank of the Wangaroa river; we then ascended some hills, till we came to an old warre, where the road divides the one going to the sea towards Wairarapa, the other leading across the hills to Pahaia” (ibid.).

There are more details of great interest in the account of their journey, but unfortunately, nothing more of relevance to this report about Hua-angaru. The full account was divided between two issues of the *New Zealand Spectator and Cook's Strait Guardian*¹⁴. As earlier noted from the observations of Kemp, Hua-angaru was an important meeting place in the lower Wairarapa. The comments above by Harrison and Thomas also attest to this. This inland village is located at a convenient crossroad between the path to the east coast, and the passage across the Remutaka range to the Hutt valley. Regarding the exact location of the pā, there are two hints in this passage:

- 1: the pā is close to the Hua-angaru river, possibly on its banks.
- 2: the pā is at the foot of a hill.

Although this description does not rule out palisading, it certainly does not hint at a fortified pā on a headland overlooking the river. In short, the description sounds like an open settlement on the banks of the Hua-angaru river – but where exactly?

Another source of information on the location of Hua-angaru pā is a large scale map (8 inches to the mile), entitled *Map of the Country between the river Huangaru and the Pa Otaraia, 1857*, and annotated “Reduced by C.M. Igglesden, & .F. Knowles, July 1859”, and catalogued at National Archives as Item ID: R22824240, Series 997, Box 121, Record No. W29.

This map shows two large buildings, side by side, and a further four smaller buildings scattered around these. The two larger buildings were probably a wharenuī and the church, described by Colenso, and mentioned above. This symbolism on the map should be taken as indicative only, since there must have been many buildings at the pā to house upwards of 200 people present at various stages in its history.

Considerable problems were encountered aligning this map with modern topographical maps in an effort to find the exact location of the site today. Unfortunately, there is no north line on the map, but the vertical orientation is approximately 45° from north. Figure *A below, shows the relevant part of the map, rotated clockwise 45°, aligning it with the modern landscape. It is clear from these two maps that the course of the Huāngaru river has changed considerably in the last 150 years. In spite of this, the boundary of the river floodplain itself has remained fairly constant. The river itself meanders from side to side across this floodplain, changing direction from time to time. So, rather than trying to align the river on the two maps, it is much easier to align the boundaries of the floodplain. Fortunately, Igglesden and Knowles showed the southern boundary of this floodplain on

¹⁴ *New Zealand Spectator and Cook's Strait Guardian*, 1(30): 3, dated 3 May 1845; and 1(31): 2-3, dated 10 May, 1845.

their 1859 map. In particular the southern cliff edge which runs all the way from Hikawera to Martinborough, which has been highlighted by a red dashed line on the 2009 map in Figure 11.

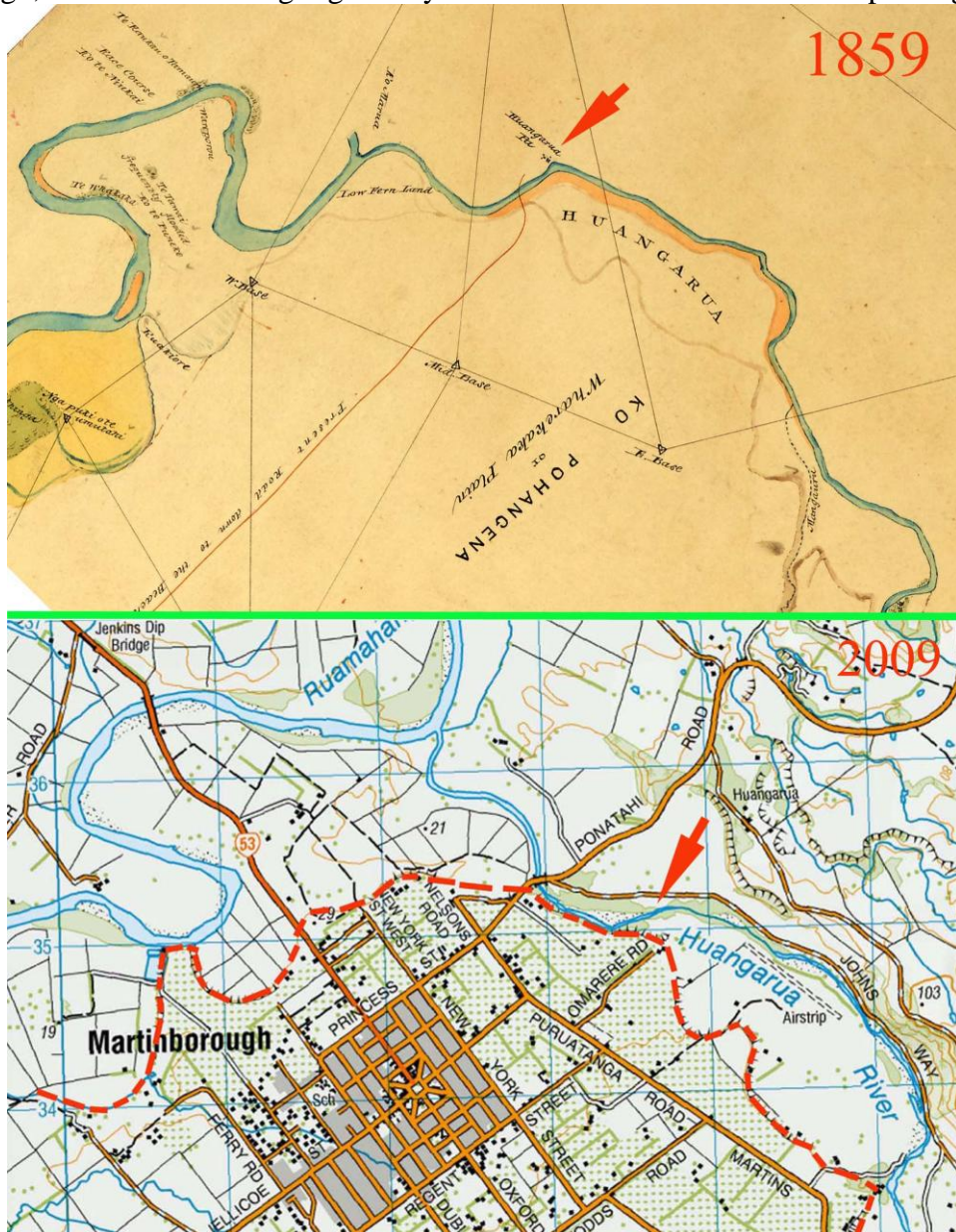


Figure 11: Above, portion of Igglesden and Knowles map, showing the location of Hua-angarua pā. Below, a portion of the 2009 Topo50 map, with one possible interpretation of the location.

If this alignment is correct then the position of the Hua-angarua pā may have been across the river from the end of the modern Omarere Road.

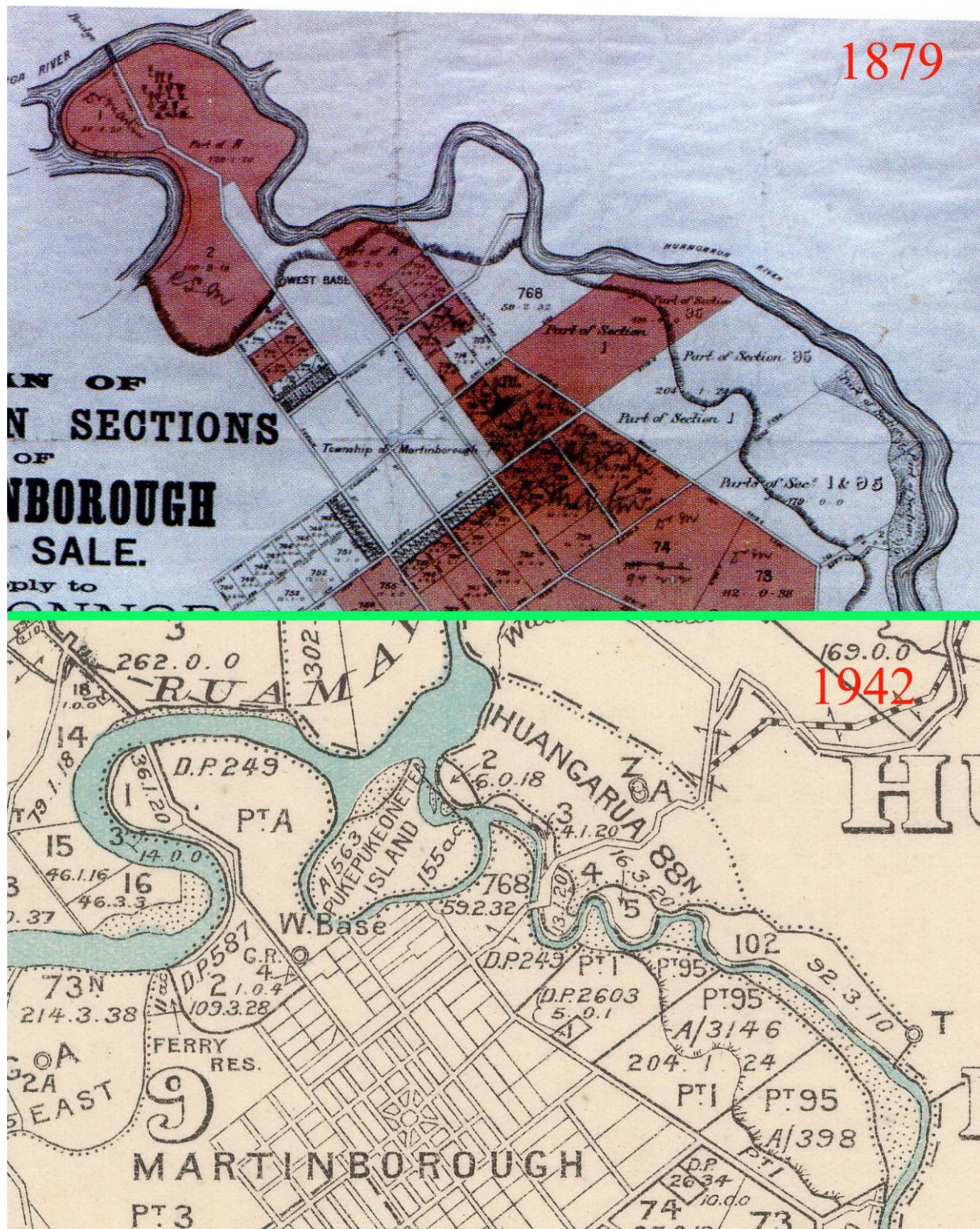


Figure 12: Comparison on the apparent (but incorrect) course of the Hua-angarua river in 1879 and 1942.

One further aspect on the issue of moving river beds is that we cannot always trust that the course of the river bed depicted on any one map is accurate for the date when the map was made. An excellent example of this problem is illustrated in Figure 12. The course of the river on the 1942 cadastral map was simply copied from earlier Government maps dating back to 1929, and repeated in 1939 and 1949 editions. It was not until the 1959 edition that Pukepuketea stopped being shown as an island. People living in Martinborough in 1949 would have been amused by the

suggestion that when leaving the town for Featherston they would be obliged to drive through a river ford at Todd Cutting.

From the foregoing maps, the one thing we can be certain about is that by 1859, Pukepuke-one-tea did not exist as an island with water all around it. Therefore, this same date, the Hua-angarua river was by then flowing north-west to join the Ruamahanga river.

In spite of the obvious changes that have occurred in the direction and course of the Huāngarua river, at this point there seems to be good evidence that the Hua-angarua pā was located on the river flat beside the river and below a hill.

There is another thread of evidence, however, which is contrary to this suggestion. This consists of records from District Council Archives of the Featherston Highway Board¹⁵. On 24 April 1880, the Board met and discussed a request from John Martin for expenditure on the road at Pah Hill (see Figure 13). There is little doubt that what was known as Pah Hill in the late 19th century is the hill now known locally as Martin's Hill. This leads up from the present flood plain of the Hua-angarua on to an earlier flood plain 30 metres higher.

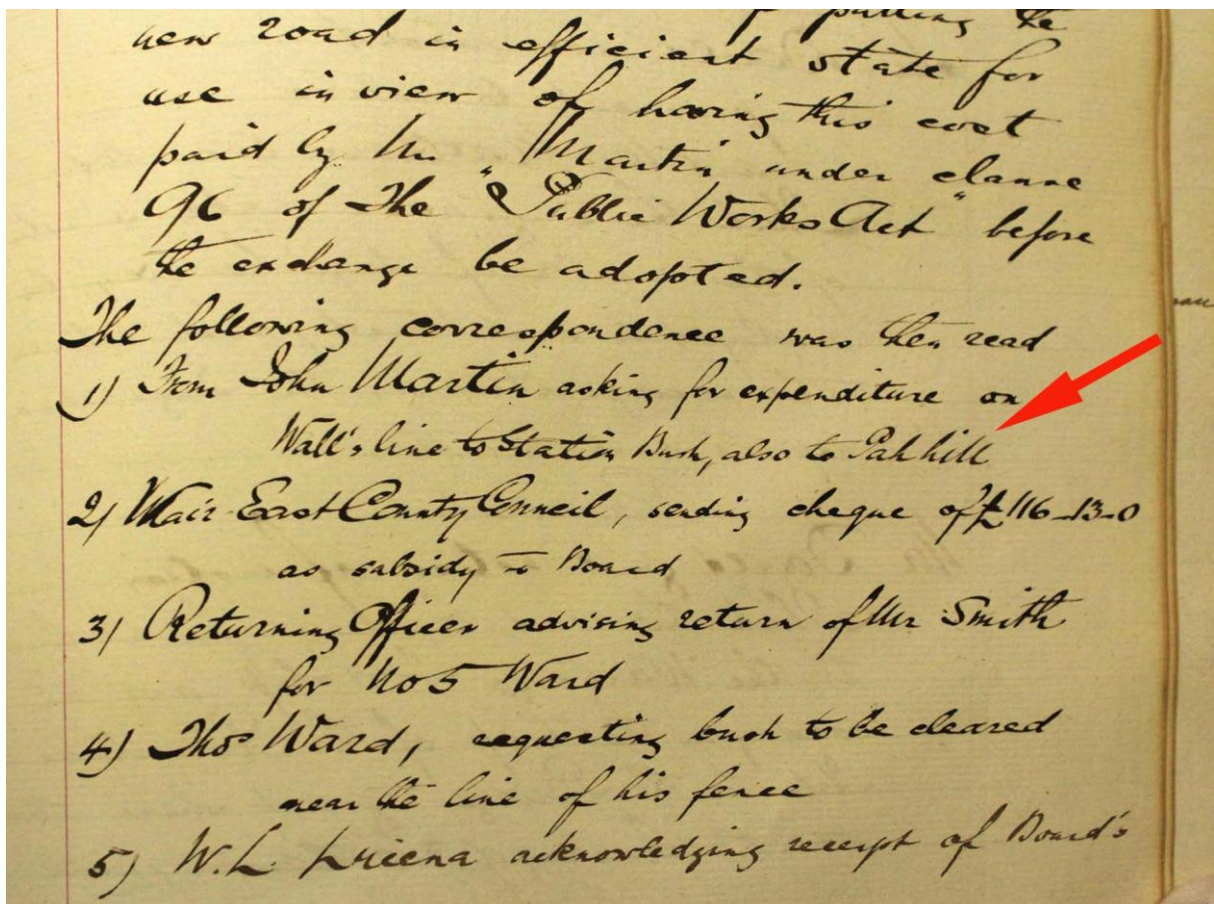


Figure 13: Excerpt from minutes of the Featherston Highway Board, 24 April 1880.

A search among 19th century newspapers reveals quite a number of tenders and contracts for work on the road at Pa Hill. All except one expects everyone to know where Pah Hill is without being explicit. The one which is explicit states "Forming Twelve Chains at road up the Pah Hill, Huangarua" (Wairarapa Standard, 5 November 1886, Page 3). Advertisements for roading work on

¹⁵ We are grateful to Susan Mitchell, Archivist for the South Wairarapa District Council, for pointing out these records and supplying photographic details.

Pah Hill are found in both the *Wairarapa Standard* and the *Wairarapa Daily Times* six times in 1880, twice in 1883, seven times in 1886, and once in 1888 (*Evening Post*).

There are a number of useful maps of Pa Hill¹⁶. On one of these (Land and Survey Plan 14108), the road is highlighted in red on the map (Figure 14 left), and runs from the present-day bridge over the Hua-angarua river up as far as the top of present-day Martin's Hill. In short, there is no doubt what Pah Hill refers to. The closest distance between the red arrow in Figure 11 and Pah Hill is approximately 500 metres.

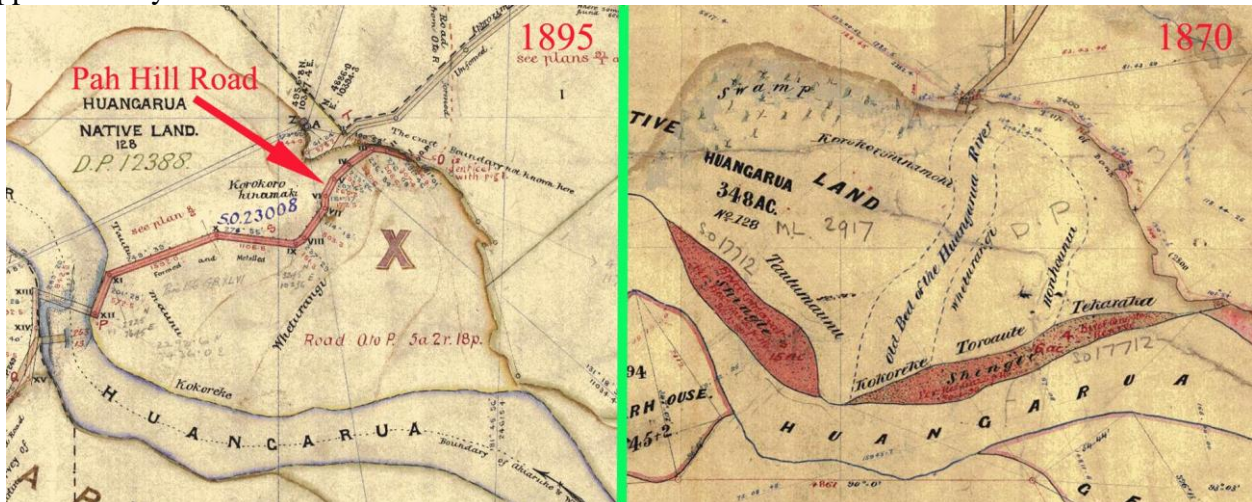


Figure 14: Excerpt from Land and Survey Plans 10904 (left) and 14108 (right).

There is one further map that may shed some further light on this issue. This is Lands and Survey Plan WD2917 dated 1868 (Figure 15). This is a most interesting map, but unfortunately, I have been unable to find the original colour version, in spite of searches at both LINZ and National Archives. However, the map is very similar to Plan 14107 dated 1870 (Figure **D).

Of the two maps, the 1868 version (Figure 15) is by far the most revealing. Firstly, there can be little doubt that the elongated peninsula of land marked A is the “Pah Hill” referred to above concerning road works. Note it has an area of bush at the southern end of the hill.

Also, of interest, marked C, are two areas designated as “ditch and bank fence”. During the process of formalising the Native Reserve, Mein Smith laid claim to these features, so we can assume that these are European structures, not Māori ones. After all, pre-European and historic period Māori frequently dug ditch and bank structures as part of defended settlements.

The swampy land on the western side of Pah Hill is clearly an old meander of the Hua-angarua river, and a more recent meander is drawn on the eastern side of Pah Hill. Vestiges of this old river bed can still be seen today. Finally I draw attention to the area marked B, enlarged on the inset in Figure 15. This is a typical example of how 19th century surveyors marked Māori villages. It appears to show a large building (wharenuī or church), and at least four other huts, and the area is enclosed in palisading. The name Toroaute¹⁷ appears alongside this village, but may be the name of the wider area.

¹⁶ We are grateful to Christine Barnett or Heritage NZ, who kindly furnished us with these maps of Pah Hill.

¹⁷ Aute is the Maori name for the paper mulberry tree, *Broussonetia papyrifera*, the bark of which was used to make tapa cloth in the Pacific. It was introduced into New Zealand in pre-European times, but never thrived because of the cooler climate,

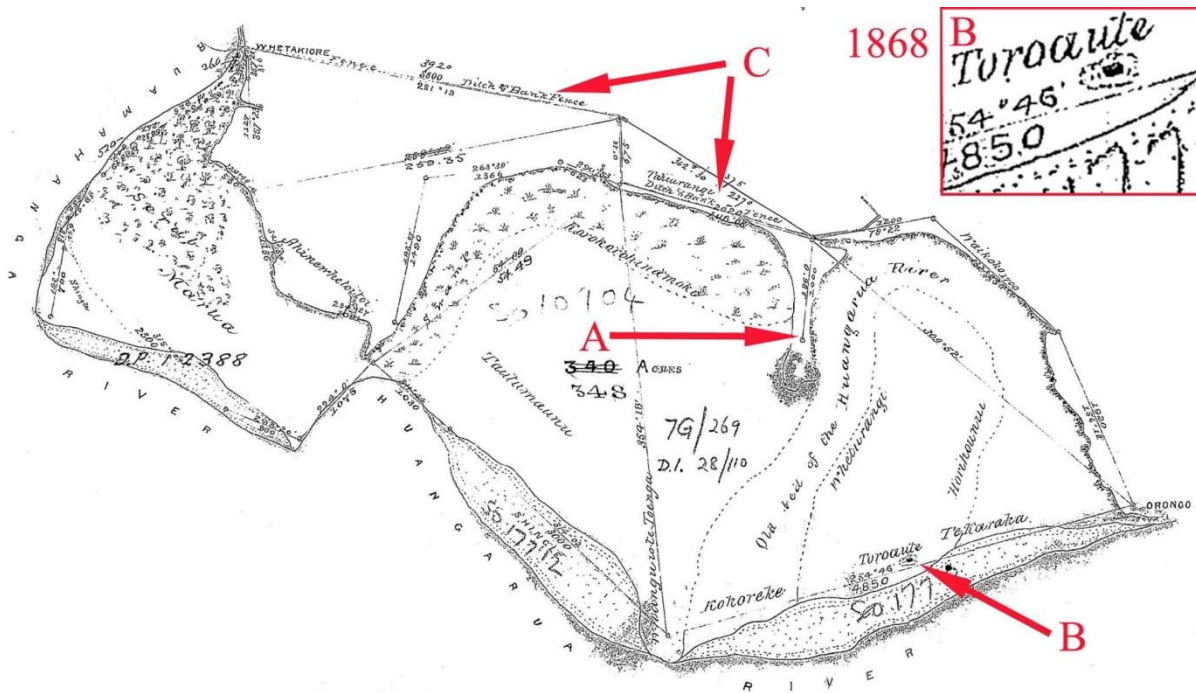


Figure 15: Lands and Survey Plan WD2917, dated 3 February, 1868, surveyed by William Skeet. For comments on A, B, and C, see text.

There are two more fragments of information about the location of the pā. In deed Number 123, the deed for Pohaturiki (Smith's Run) on the 11th of January 1854, boundaries are described thus:

“commence at Pohaturiki
 thence along the Ruamahanga to Marua
 thence along a ridge to **Ngairo's place**,
 thence along Huangarua to Kaikanohi
 thence towards the East to Te Pootewakuku
 thence to Te Moenga-o-Pinaki
 thence to Te Upokopakira
 thence to Mahuni
 thence to Pohaturiki”

In addition, in the deed Number 124, the deed for Pohaturiki Block (part of Captain Smith's Run), Wairarapa District also on the 11th January 1854, the boundaries are described thus:

“commence at Pohaturiki
 goes to the Ruamahanga
 on to te Marua
 and on by the Hiwi Hiwi or ridge
 and thence goes inland of **Ngairo's place**,
 and thence to the Huangarua until it reaches Kaikanohi
 and goes in an Easterly direction until it reaches the Pa o te wakukumu
 on to the Moenga o Pinaki
 on to the Upokopakira
 on to Mahunui
 until it joins at Pohaturiki.

(pp 307-308 Turton's Deeds 1854, in both Maori and English, see Appendix 3).

Two of these landmarks, an area labelled Marua and a ridge next to it (Hiwi Hiwi in Te Reo Māori), are present on William Skeet's 1868 map of the Hua-angarua Reserve (Figure 15). Marua is the area of land immediately adjacent to the boundary between the Ruamahanga and Hua-angarua Rivers. Hiwi Hiwi must surely be the ridge running along from the cliff face from Mahua to the

peninsula formerly known as Pa Hill, now called Martin's Hill¹⁸. Part of this ridge is labelled as Tahiarangi on Skeet's map, in the vicinity of Mein Smith's ditch and bank feature. Ngairo's place (Hua-angarua pā) is therefore specified as a landmark to the east of Marua.

From the foregoing, I believe that both Pah Hill **and** Toroaute will have been part of the larger settlement of Hua-angarua. Although the actual houses and church may have been confined to a smaller area, the overall settlement would have covered a much larger area including potato gardens, and also fenced areas for pigs, horses and cattle. Finding the exact location of these features is another matter.

ARCHAEOLOGICAL EVIDENCE OF THE VILLAGE

Aerial Photography

When surveying an area for archaeological evidence, it is normal practice to begin by examining any relevant aerial photos. The Hua-angarua area has been photographed from the air many times over the years. I have examined photos of the whole area of the 348 acre reserve from 1943, 1944, 1961, 1973, 1979, 1996, and a 2018 satellite image. Intensive agricultural and forestry works over the past 150 years have made huge changes to this area, effectively obliterating any earthworks that may have existed, such as a earth mounds or ditches surrounding house platforms, and similar features. In short, the entire landscape has become muted by normal farming. Added to this, the river has changed course significantly, and periodic flooding has deposited silt over any features that may have been present.

In spite of these normal human and natural processes, some features do remain today. One somewhat enigmatic feature was noticed on Martin's Hill during the process of photo interpretation at the Department of Lands and Survey, and this was circled by a staff member with chinagraph pencil on the 1944 photo-scale print . This feature is highlighted on all the available aerial photos from 1943 to 2018 in Appendix E. The feature appears to be a ditch, looping around the flat area at the top of Martin's Hill, immediately overlooking the present-day road. The loop encloses an area, about 114 metres long by about 58 metres at the widest part (Figure 16).

At first, I thought this could be a farm track, but it is very regular and wider than a track. It is also unclear why a track would simply encircle an area with no clear exit or entrance. Closer examination of the range of aerial photos available made it clear that this was certainly a ditch rather than a track, and was possibly accompanied by a bank.

¹⁸ Although beyond the scope of this present paper, it should be mentioned that there is good evidence of a second Pā at the mouth of the Hua-angarua river at Marua. The evidence of Wi Tuahana in the 1888 Mapuna-atea Land Court hearing makes this clear: "I know of Tarewa I te rangi living at Marua but that was outside the district included in the gift... The pa at Marua at the mouth of Huangarua was built before the flight of te Hiha. Peace reigned amongst the hapus at that time ... Rakau fetched Tarewa from Marua to avenge Taiarea's death ... Heard that Tarewa te rangi returned to Marua after the fight" (Mapuna-atea hearing 1888, transcribed by Diane Rewi: 138).



Figure 16: Enigmatic ditch and bank feature above Martin's Hill. Photo: 1943,

Referring to the images in Appendix E, the feature is most clear in the earliest photos in Figure 23. In 1944, the ditch showed up very clearly as a deep feature on the northern side, as the sun was shining from the west in late afternoon. In 1961, the photo was taken earlier in the day and the sun was casting shadows on the south-western side, so the southern ditch appears as a deep feature.

Although not certain, it does appear that the ditch is accompanied by a bank (see especially 1961 photo, Figure 23), suggesting that the whole enclosure may have been a ditch-and-bank structure, typical of many fortified pā sites throughout New Zealand.

In Figure 24, the photos are from 1979, 1996, and finally a satellite photo of 2018. In these later photos, the entire ditch feature is barely visible, no doubt as a result of the combined activities of farming and foresting.

It will also be observed that the roadway up Martin's Hill changed significantly between 1961 and 1973. The earlier road ran alongside the river to the north-west, and then swept to the north-east, then through an avenue of oak trees, and finally up the hill. A stop bank had been built sometime before 1961 to constrain the river, and the road was straightened.

It seems unusual that a ditch was seen to be necessary to at least mark out, if not defend, a village occupied in the 1840s period when internecine warfare had all but died out. Wairarapa Māori, returning from Nukutaurua in 1840-1841, were coming to a more peaceful homeland. However, the disastrous New Zealand wars in the 1860s brought fresh social unrest, and Ngairo became personally involved, as the following record shows:

“In June 1865, Ngairo, accompanied by Wi Waka, and a party of about twenty, at the request of Te Ua and Wi Hapi, left this district for the scene of hostilities on the West Coast... In March 1866 Wi Waka and some others of those who had accompanied Ngairo to the West Coast returned, after having been engaged with the troops. In order to protect them from apprehension as rebels against the Queen's forces a very strong position at Kohikutiu was fortified. The erection of this fortification, and a report that Ngairo was about to return with a large body of men, caused new excitement, which was quieted by Waka surrendering himself in July, when, after an interview with the Hon. the Minister for Defence (Colonel Haultain), he was permitted to take the oath of allegiance, and return to the district. Ngairo, finding that his forerunner Waka had been pardoned, returned on the 15th September, accompanied by Wi Hapi, of Ngātiraikawa, and eighty followers... [on] the 25th of March 1867, when Ngairo surrendered himself, and at an interview with His Excellency the Governor was allowed to take the oath of allegiance” (AJHR 1868, A-4: 35).

The ditch feature described above could have been built at any time after about 1800, when inland settlement of the Wairarapa began, so the feature may have fallen into disuse by the time Colenso began his visits in 1845.

Field Survey

The next task was to carry out a walk-over survey of the area of the original reserve. Spring is the perfect time for this as paddocks are ploughed in preparation for summer crops. The lack of grass cover makes it easier to identify areas of burnt stones from old hāngi, patches of charcoal from fires, etc. Not all areas of the Reserve were bare of grass, so only a portion was able to be covered. In the time available we were only able to cover the perimeter of each paddock, but in future it would be useful to cover each paddock on a grid pattern. One notable find was the fragment of a 19th century clay pipe (Figure 17).



Figure 17: Nineteenth century clay pipe found during the walk-over survey. Left: in situ, centre: close-up, Right: a selection of similar clay pipes from elsewhere.

GPS readings were taken of each item of interest found in NZTM2000 coordinates, and added into Google Earth Pro to show their distribution (Figure 18). Almost all of these points are places where significant burnt oven stones were found. In addition, we found some juvenile sheep and calf bones, which arguably date to the 19th century. We kept a close eye open for any glass fragments that could indicate where Colenso’s church was. We found five fragments of glass scattered over an area close

to the oak tree avenue. These were plain glass with mean thickness of 2.79 mm. This closely corresponds to standard 24 ounce window glass¹⁹. In the absence of coloured glass, we cannot assert that these glass fragments are from the church. We also found a fragment of worked stone with evidence of conchoidal fracture, possibly from an adze roughout. Finally, a piece of thick clear green bottle glass was found, possibly from a 19th century rum bottle. The small size prevents certain identification.



Figure 18: The location of items of interest found during the walk-over survey October, 2019. Most points are areas of burnt stones from hāngi.

Some burnt stones were found in the recently harvested area of pine trees in the area owned by South Wairarapa District Council as road reserve. Immediately above this area, the most significant find, consisting of seven pits was made (Figures 19 and 20).



Figure 19: Three of the potato pits found during the survey of Hua-angaru Pā

¹⁹ 24 oz glass refers to the weight of glass per 1 sq ft. Window glass density is 2.579 g/mm³, so 24 oz glass would be circa 2.84 mm thick.

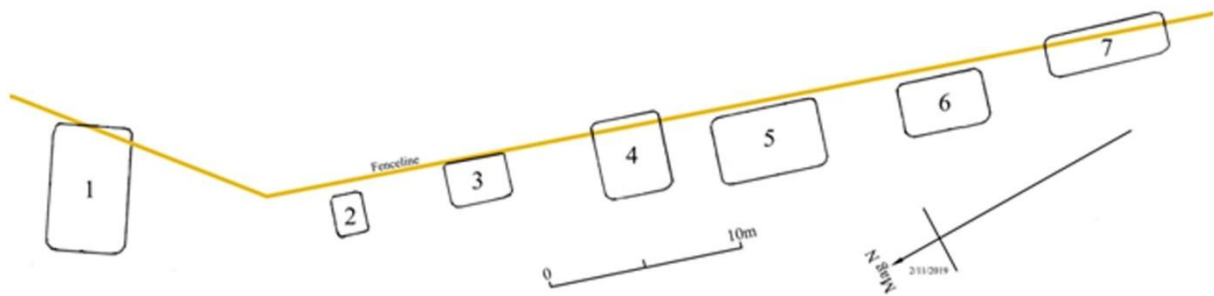


Figure 20: Survey plan of the seven pits at Hua-angarua Pā

These pits have also suffered the ravages of farming and forestry, with significant slumping, making their exact outlines difficult to be certain about. However, all were originally rectangular without any sign of the familiar raised rim feature so characteristic of east coast pre-European kūmara pits.

Their approximate measurements are:

1:	6.4 by 4.0	
2:	1.5 by 1.9	
3:	3.2 by 2.3	fence line over
4:	3.5 by 4.0	slumping,
5:	5.5 by 3.5	slumping, fence line over
6:	4.4 by 2.7	slumping
7:	8.3 by 2.0	fence line over

All these pits were originally quite deep, but slumping and soil creep have re-shaped their outlines and partially filled them in. Pit 2, the smallest, is 1.2 metres deep. Their use for potato, and possibly maize, is indicated by the age of this village. Kūmara can be ruled out, on the grounds that pre-European varieties could not be grown and stored this far inland, where temperatures regularly fall below 10°C for sustained periods. Any kūmara quickly rot at such temperatures (Davidson, *et al.*, 2007).

It is surprising that these pits do not show clearly on any of the aerial photos, but since the whole area along the scarp has been so changed by pine forest activities this is, perhaps, to be expected. The most recent pine felling is on the face of Martin's Hill itself, and by October 2019 most of the area had already been colonised by long grass, making it difficult to identify additional archaeological features. Lidar survey data was available from Greater Wellington, and 30cm and 100cm contours were created from this survey²⁰. Some of the pits do show on this Lidar data (Figure 21). The ditch feature which was present on the earliest aerial photos is not present on the Lidar data. This is consistent with the later aerial photos and our personal visit to the area. Other features in the Lidar data were ground checked, and two are shown in Figure 21, with arrows and question marks. This area, on the eastern slopes of Martin's Hill, have a number of features that could be terraces and pits, but post-European land slips and soil creep now confuse the landscape, making positive identification difficult. The early aerial photos also suggest cultural features in this same area.

²⁰ Geoff Lewis of Greater Wellington, Masterton kindly produced this contour data for us.

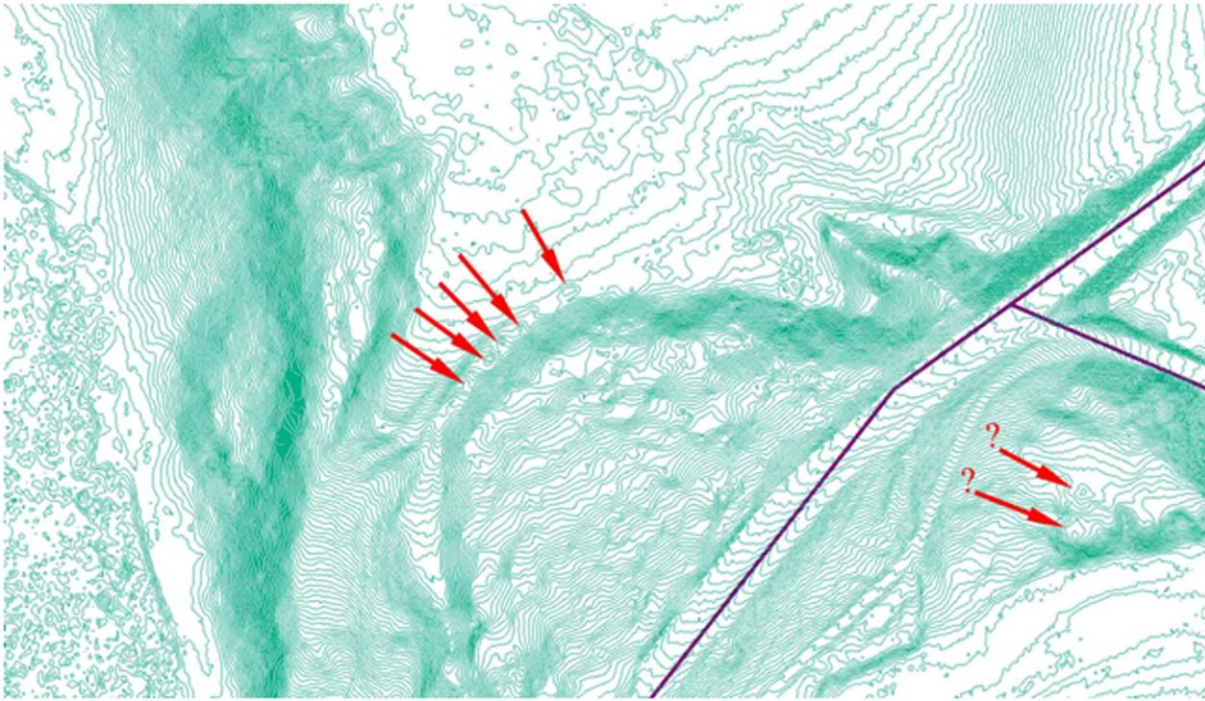


Figure 21: 30cm Lidar data showed up some of the pits confirmed in the field survey.

CONCLUSIONS

From the foregoing it can be seen that the Māori village beside the Hua-angarua River near Martinborough was once a thriving centre with Nga Iro as its leader. Although in quiet times the resident population was only about 40 people, this swelled to well over 300 at times when people from other parts of the Wairarapa came together to discuss issues of mutual interest. William Colenso visited the village 13 times between 1845 and 1852, and established a church there at great personal cost to Māori in the area. By the time of Colenso's last visit, the village was in a wretched state and in decline as an important centre. As will be described elsewhere, Nga Iro soon moved to another village, Waihinga, where a large whare-nui was established. It is interesting that there is no mention in any historic account of a whare-nui being present at Hua-angarua Pā.

In its heyday, the kāinga at Hua-angarua had 13 acres of crops and gardens, with potato, maize, and other produce under cultivation. In addition they had horses, cattle and pigs. The people produced a surplus of food of about twice their requirements, with excess being available for sale to European farmers in the wider area.

It was not until 1868 that a certificate of title was finally issued by the Government for a Native Reserve at Hua-angarua, consisting of 348 acres, and a Crown Grant was made in 1870. Finally, in 1871, the land was sold for £300 to Waterhouse by nine listed owners, representing a larger number of eligible people, whose names have been lost to history, and who probably never received any benefit from the sale. Eight years later in 1879, John Martin laid out an area across the Hua-angarua River into sections, and named it after himself as Martinborough.

In 1880, the Featherston Highway Board allocated funds to John Martin for road works on Pah Hill, the location of which cuts across what was originally the Native Reserve, and up what is known today as Martin's Hill. This hillside, and its immediate environs, are precisely where Huāngarua Pā was located. When Harrison and Thomas visited the village in 1844, they stated it was "situated on a river of the same name, at the foot of the hills". Early survey plans show that the course of the Hua-angarua river originally ran alongside the present roadway leading up Martin's Hill, so what Harrison and Thomas described is definitely Martin's Hill.

An archaeological survey of the area revealed seven substantial pits on the top of Martin's Hill. There can be little doubt that these are for storage of the annual harvest of potato by residents of Hua-angaruā Pā, continuing an 800 year old tradition of storing kūmara in subterranean pits over winter months. Oven stones, from hāngi, were found scattered over a very wide area of what was originally the Native Reserve, although the specific area where the village once stood could not be re-located. Our suspicion is that this is at the foot of Martin's Hill, as described by Harrison and Thomas, and now lies underneath the present roadway up the hill. The fact that the seven pits are at the top of the hill is typical of numerous pre-European Māori settlements, where kūmara were stored in secure upland locations away from the prying eyes of visitors. In addition, at the top of Martin's Hill, a possible ditch feature is present in the vicinity of these pits on early aerial photos. Over a period of time this disappeared from the landscape, following farming and forestry work of exotic pines.

Most of Martin's Hill today on the western side of the road is owned by South Wairarapa District Council, and was planted with exotic pines, and recently harvested. This has left the hillside in a jumbled tangle of slumps and erosion faces. Any Māori house terraces which once graced this hillside have now been destroyed.

Although today Hua-angaruā Pā is no longer visible, it should not be forgotten. A case could be made for some suitable signage where the Pā once stood, and a pou erected as a reminder. The land currently owned by Council could be maintained as grassland rather than a pine forest. Finally, some thought should be given to changing any road signs from Huangaruā to Hua-angaruā.

ACKNOWLEDGEMENTS

The British Library kindly gave permission for the limited circulation of the two images appearing here of a painting by E. Brandon of Hua-angaruā Pā (Figures 1 and 25). I would like to thank Haami Te Whaiti for many useful discussions when doing the research on this village. I am also grateful for much needed advice relating to the modern day descendants of the nine people listed as owners of the original reserve at Hua-angaruā. These include Te Tau Gemmell, Michele Elliot, and Huria Robins. Any errors in Figure 10 are entirely my fault. The late Teresa Aporo was very interested in this project and took an active role in exploratory fieldwork in the area. I would like to thank Charles Cresswell for permission to carry out a field survey of the area where a thriving Māori village once existed. I also thank Judith Littleton, Professor of Biological Anthropology, Auckland University for the calculations on population death rates cited in this paper. Special thanks are due to Dr Ian St George for some interesting discussion about Colenso and long vowels and more especially for his tireless work transcribing Colenso's diaries. I am grateful for many useful discussions with Professor Ray Harlow about placenames and many aspects of te reo Māori. Dawn Chambers kindly gave expert help with finding relevant material from surveyor's field books. Finally, I would like to thank Janet Davidson, for proof reading this manuscript.

REFERENCES

- Anon. 1845. Journal of a walk along the east coast from Wellington to Table Cape, by Messrs. Thomas and Harrison. *New Zealand Spectator and Cook's Strait Guardian*. 1(30): 3.
- Bagnall, A.G. 1976. *Wairarapa: An historical excursion*. Hedley's Bookshop, Masterton.
- Bagnall, A.G., and Petersen, G.C. 2012. *William Colenso: His life and journeys*. St George, I. (ed.), Otago University Press.
- Boyd, M., and C. Surette, 2010. Northernmost precontact maize in North America. *American Antiquity* 75(10): 117-133.

- Cook, J. 1961. *The Journals of Captain James Cook. Volume 2, The Voyage of the Resolution and Adventure. 1771-1775*. Edited by J. C. Beaglehole. Cambridge University Press for the Hakluyt Society. Cambridge.
- Davidson, J.M., Leach, B.F., Burtenshaw, M., and Harris, G. 2007. Subterranean storage pits for kūmara (sweet potato) *Ipomoea batatas* L. Lam): Ethnographic, archaeological and experimental research in New Zealand. *New Zealand Journal of Archaeology* 28 (2006): 5–49.
- Hargreaves, R.P. 1959. The Maori agriculture of the Auckland province in the mid-nineteenth century. *Journal of the Polynesian Society* 68(2): 61-79.
- Harrison, W.J. 1920. Moa bones from Martinborough. *New Zealand Journal of Science and Technology* 3: 156.
- Houghton, P. 1980. *The first New Zealanders*. Hodder and Stoughton, Auckland.
- Kemp, T. 1849. Papers relative to the affairs of New Zealand. Return of population within the block of land proposed to be sold in the Wairarapa. *Great Britain Parliamentary Papers*: 84-92.
- Kemp, T. 1850. Papers relative to the affairs of New Zealand. Taken under the direction of Government, Embracing Statistical returns, in connection with the Native Population, and other Miscellaneous information withinj the Districts of Port Nicholson, Porirua, Waikanae, Otaki, Manawatu, Rangitikei, and Wairarapa, in the province of New Munster, in the beginning of 1850. *Great Britain Parliamentary Papers* 7: 231-245.
- Leach, B.F., Davidson, J.M., Burtenshaw, M., Harris, G., Tomlin, T. and P.F. Davis. 2023. The New Zealand bracken fern rhizome, *Pteridium esculentum* (G.Forst): A Toxic Food Plant of Pre-European Maori. *Archaeology in Oceania* 2023: 1-37. plus appendices.
- Leach, B.F., Leach, H.M., and R.G. Law. 2022a. The Chronology of Pre-European Settlement in Palliser Bay, A Re-Evaluation of Radiocarbon Dating Fifty Years On. Unpublished manuscript. Available online [https://www.heritage.org.nz/protecting-heritage/archaeology/digital-library] from Heritage New Zealand Archaeological Reports Digital Library, ID: Leach7.
- Leach, B.F. , Davidson, J.M.1, and F.J. Teal. 2022b. Freshwater and Marine eels in the Pacific and New Zealand: Food Avoidance Behaviour and Prohibitions. *Archaeofauna* 31: 11-56.
- McEwan, J.M. 1986. *Rangaitāne: A tribal history*. Reed Methuen.
- McCulloch, B., and Trotter, M.M, 1979. Some radiocarbon dates for moa remains from material deposits. *New Zealand Journal of Geology and Geophysics* 22: 277-279
- McLeod. H.N. 1902. Caves in the Martinborough district and moa bones found therein. *Transactions of the New Zealand Institute* 34: 562-563.
- McNab, R. 1908 and 1914. *Historical Records of New Zealand*. New Zealand Government Printer, Wellington. 2 vols.
- Moodie, D.W. and B Kaye, 1969. The Northern Limit of Indian Agriculture in North America. *Geographical Review* 59(4): 513-529

Park, G.N. 1970. A Maori oven site in the Tararua range, New Zealand: a paleoclimaticological evaluation. *New Zealand Archaeological Association Newsletter* 191-197.

Smith, S.P. 1908. Captain Dumont D'Urville's Visit to Tologa Bay in 1827 [translated from the French by Smith]. Article XXIII. *Transactions and Proceedings of the Royal Society of New Zealand* 41: 130-139.

Schneider, F. 2002. Prehistoric horticulture in the north-eastern plains. *Plains Anthropologist* 47(180): 33-50.

St George, I. 2018. *Mr Colenso's Wairarapa: Twelve journeys: 1843-1852*. Wairarapa Archive, Masterton.

Ubelaker, D. H. 1978. *Human Skeletal Remains: Excavation, Analysis, Interpretation*. Aldine Publishing, Chicago.

Williams, H.W. 1971. *A dictionary of the Maori language*, Government Printer, Wellington.

Yaldwyn, J.C. 1956. A preliminary account of the sub-fossil avifauna of the Martinborough Caves. *Records of the Dominion Museum* 3(1): 1-7.

Yaldwyn, J.C. 1958, Notes on the environment and age of the sub-fossil avifauna of the Martinborough Caves. *Records of the Dominion Museum* 3(2): 129-133.

Yaldwyn, J.C. 1960a. Notes on the environment and age of the sub-fossil avifauna of the Martinborough Caves. *Records of the Dominion Museum* 3: 129-136.

Yaldwyn, J.C. 1960b. A preliminary account of the sub-fossil avifauna of the Martinborough Caves. *Records of the Dominion Museum* 3(1): 1-8.

APPENDIX 1: COLENZO'S VISITS TO HUA-ANGARUA PĀ

The following extracts have been taken from St George's monumental book which transcribes Colenso's diary relating to the Wairarapa (St George 2018). The passages below document 13 separate visits to the Hua-angarua Pā.

§1st visit: 1845, April 4-5: Colenso walked from Otaraia to Hua-angarua in 3.25 hours, "a small village on a stream of the same name, which runs N.W. into the river Ruamahanga, a river close by navigable for canoes, and boats to Okorewa in Palliser Bay. Here I found Ngairo, the chief of the place, a fine looking young man and younger brother of Ngatuere, and, like him, still heathen. Conversed with him, and, at his request, promised to send him some books. After partaking of some food we left, at 1p.m., and, at 5, halted at Te Ahiaruhe, my boys being a long way behind" (St George, 2018: 62).

§2nd visit: 1845, November 4-5: "arrived at Huaangarua by ¼ past 6, p.m. A very windy day with occasional showers, which made travelling disagreeable. Natives of this village had had Prayers, and there being no Chapel, and myself very tired, I did not converse much with them this night. 5th. Morning prayers & school. Breakfast, after which examined and instructed candidates for Baptism, 7 in no., found them very deficient. Conversed for some time with Ngairo the Chief (to whom I had sent a Testament and Prayer Book) who consented to take up the Christian profession. Left at 1 p.m., Ngairo, and a large party of 50, accompanying me. At 5 we arrived at Otaraia" (ibid.: 74).

§3rd visit: 1846, March 18-19: “we arrived by 5, at Huaangarua; found Ngairo, the Chief, (and brother of Ngatuere) who had but lately joined us, and about 20 others. Pitched my tent and held Evening Service, preaching from 1 Tim. 1. 15; afterwards, conversed with Chief and party till late” (ibid.: 94-95).

§4th visit: 1846, September 17-18: “at 1 p.m. gained Huaangarua, drenched to the skin & very cold. Pitched the tent, changed my clothes, &c., and, in the evening, preached briefly at Tent door from 1 Cor. ii. 6-8, about 40 present; a dreadfully cold time & freezing! Spent the night talking with Ngairo, the Chief, and others till Bed-hour. His brother, Ngatuere, is the Chief of Otaraiia, and both are very careless as to spiritual matters. Here I had to attend to several unpleasant things, among others - - the case of Paul Te Kahu, who had stolen some money from Capt. Smith, a Settler living hard by, but which had been restored; Paul seemed to be somewhat repentant; - to look over Capt. S’s deeds, which, sorely against my will, Ngairo forced upon me – to restore Lot Paioke, the N. Teacher, whom I was obliged to suspend at my last visit and now stood in doubt of -- &c., &c. They are preparing a chapel here, which promises to be a good one. – **18.** Scarcely slept during the whole night through the extreme cold, the ground moreover being very wet. In the morning the whole plain was quite white with Ice. Read prayers, & preached at tent door from Matt. xix. 16, the Natives sitting quietly & attentively notwithstanding the cold” (ibid.: 110).

§5th visit: 1847, April 13-14: “proceeded on to Huaangarua, where I found about 60 Natives, (including the 30 who had come with me from Te Kaikokirikiri, and who had preceded me,) some of whom were at work on the new Chapel. The wind had been blowing strong from the S. all day, with cold sleety showers; while warming ourselves by a pile of blazing wood, Capt. Smith (who had been out looking after his sheep) came up²¹; we sat down by the fire & conversed nearly an hour” (ibid.: 122-123).

§6th visit: 1847, November 8-10: “we proceeded to Huaangarua, which place we soon reached. Found nearly 200 Natives gathered together from several villages of Wairarapa awaiting my arrival” (ibid.: 161). Colenso describes some hostile interaction between himself and Te Raro, which came close to the chapel being set fire to. The chapel is described as being open on all sides (ibid.: 162). “Breakfasting, as usual, in the door of my tent, and talking with the Natives before me, (among whom were two of the principal Chiefs, Ngairo & Te Hamaiwaho; Lot, the N. teacher, J. Kemp te Oraora, and several others, when the never-ceasing Land subject was again introduced,” (ibid.: 162). Colenso left 10th November after visiting Captain Smith.

§7th visit: 1848, May 24-29: “This morning we left at an early hour; several Natives accompanying us as far as Huaangarua”(ibid.: 191). “Breakfast over I assembled a Class of Candidates for Baptism in the Chapel; while engaged in examining and Instructing them, a Capt. Kelly (lately arrived) came up and wished me to assist him in taking some Land from the Natives, which I soon declined. With difficulty I sat out my usual time with the Class, the building being unfinished and the cold great” (ibid; 192). He notes that there were 145 people in the congregation on the 26th May (ibid.: 191). Colenso had contretemps with Ngatuere over the following two days during this period at Hua-angarua, but otherwise nothing useful written in his diary. However, it does show how mobile that Māori were in the Wairarapa valley.

²¹ Stating that Smith came “up” is curious, suggesting Hua-angarua pā was above Smith’s residence. In fact, Smith’s residence was c. 1.5 km NW of Hua-angarua Pā, as shown on one of Mein-Smith’s maps, of 1855: map 1052.

Hua-angarua is also mentioned 12, 14, and 15 November, 1848 in his diary. In particular money being given towards the installation of glazed windows for the newly erected chapel at Hua-angarua (ibid.: 206-207). In the future, if the exact location of the Hua-angarua Pā is found, fragments of glass may help to identify the position of this church. The glass is also mentioned during his next visit below.

§8th visit: 1848, November 15-16: “Breakfast over we resumed our journey, and reached Huaangarua by iii p.m. Here I found that quiet old Chief, Matthew Richmond Te Korou from Te Kaikokirikiri, and my old antagonist John Hobbs Te Waitai from Hurunuiorangi, both had come from their homes to see the Land Commissioners – both of them saluted me with a speech, but J. H. Te Waitai’s was, as usual, bad” (ibid.: 207). “Received, from Lot, the N. Teacher, £1.11.7¼, which had been gathered here (mostly in 6d. and 3d. pieces, with some pence & farthings), in addition, for the Chapel windows of this place; amounting, in all, to £8.16.0¾. At xi a.m. I left Huaangarua, and called on Capt. Smith, & Messrs. Bell & Kemp, with whom I conversed for nearly an hour” (ibid.: 208). He states the congregation size on the 15th November as 65 (ibid.: 208).

§9th visit: 1849, March 27-29: “We travelled steadily until an hour after Sunset, when we gained the village of Huaangarua, where we found several assembled from the adjacent villages to meet us. We had a very disagreeable march indeed, this day, through water and mire; and found some of the streams all but impassable” (ibid.: 227). He recorded congregations of 120 on the 28th March (ibid.: 227).

The matter is windows for the church at Hua-angarua is raised again 13 April, 1849 as follows: “Arranged with Mills, Mr. Cole’s church-carpenter, for him to make 9 windows for the chapel at Huaangarua for £12.0.0” (ibid.: 235).

§10th visit: 1849, April 19-23: “Three hours steady travelling brought us to Kaupekahinga, a Native village on the banks of the Ruamahanga river, where we gained some potatoes, &c., for our breakfast. Nearly all the Natives of this village were absent at Huaangarua awaiting my arrival. Having appeased our hunger we started afresh for Huaangarua, which we reached by noon. We were loudly welcomed by a large number of Natives, who had assembled here during the last week expecting to meet me, and who, though much disappointed, had not returned to their homes” (ibid.: 237). **21 April** “After Service, a further collection was made, to make up the Sum required for the windows of the Chapel, when upwards of £2. was collected at the door, which, with several small sums brought me afterwards during the evening amounted to £2.11.11. This, with £8.16.0¾, collected before, on my last visit, makes £11.7.11¾, leaving a few shillings still to be gathered” (ibid.: 238). He records congregations of 140 on the 19th and 174 on the 22nd (ibid.: 237, 238).

§11th visit: 1850, March 20-26: “We rose very early this morning, and, prayers and breakfast over, started afresh for Huaangarua, which village we entered a little before sunset amid the loud welcome of the inhabitants. I was gratified in finding so many N. Teachers & Monitors assembled from distant villages; and they also appeared to be very glad to see me. Having shaken hands and rubbed noses with about 200 Natives, (an almost tiresome ceremony from the time it takes,) I caused the bell to be rung for Prayers, preaching upon the 2nd lesson, - Congregation nearly 200. I was not a little gladdened in beholding 7 of the 9 glazed windows, which I had ordered at Wellington, firmly fixed in their places; the 2 large ones for the E. end had not yet been brought thence. For these seven Sydney & Lot, the 2 N. Teachers, with 2 of the Monitors, had to go twice to town, a distance (each time) of nearly 80 miles, & bring them thence on their backs” (ibid.: 255). “hearing their mournful accounts of Sin and its Fruit – backsliding & Death. A very great number indeed of the inhabitants of the valley had died

since my last visit; I took down the names of 46 persons, of both sexes & of all ages, of the valley of Wairarapa (exclusive of the coast) who had died within the last 10 months; which, with 10 persons of the few small villages S. of Castle Point (who had also died during that period), makes a total of 56 – being about 1/13th of the population of this part of the District !” (ibid.: 255, and Figure 22 below).

*I took down the names
of 46 persons, of both sexes & of all ages, of the Valley of Wairarapa (exclusive of the coast) who had died within the last 10 months; which, with 10 persons of the few small villages S. of Castle Point (who had also died during that period), makes a total of 56 – being about 1/13th of the population of this part of the District!*

Figure 22: Excerpt from Colenso’s diary, courtesy Hocken Library Archives, Reference MS-0064, page 536).

§12th visit: 1851, April 23-29: “At Huaangarua we were loudly welcomed...” (ibid.: 295).

On this visit Colenso spent seven days at the village, during which time Archdeacon Hadfield arrived and participated in school activities. The final two chancel end windows arrived, having been carried on the backs of two native teachers (Sydney and Lot) from Te Kopi. Colenso was most annoyed at some of the Māori taking part in horse races nearby. Ngairo and Colenso had a running dispute over episodes of adultery. Colenso twice mentions congregations of nearly 200 and about 200 or more during this stay at the village. Also during the stay, visitors arrived from Turanganui, Otaruaia, and Te Awaiti, the latter a five day walk. Ngatuere came from Otaruaia, and Te Kepa Oraora and Rawiri from Te Awaiti. During Colenso’s stay he baptised many, and confirmed 91 people. Colenso noted that Ngairo’s brother, Te Rare, who had died since his previous visit, now lay buried close to his tent. During his stay Colenso recorded different congregations of 100, 150, 200, and 200 or more (ibid.: 295, 297).

§13th visit: 1852, March 30-31: “From this village [Hurunuiorangi] I travelled to Huaangarua, several Natives from Hurunuiorangi going with me, and reached it just in time for Evening Service. On my way to Huaangarua, I called, as usual, on Capt. Smith” (ibid.: 321). “I preached from Heb. i.3: - *By Himself purged our Sins* – to a most attentive Congregation of 84. I was, however, not a little grieved to see their Chapel – the windows of which had cost upwards of £12.0.0 – going so sadly to decay; partly owing to its never having been finished, and partly to the Cattle of the white man trampling everywhere about. The whole village, indeed, presented a most wretched dirty appearance” (ibid.: 322). “Among other painful things I heard of some youths, (children of N. Teachers!) being given to Rum drinking; which, with Card playing & Horse racing, under the patronage of Ngatuere and Ngairo, the 2 principal Heathen Chiefs, are now the principal things with too many of the *rising* generation. Would that such were confined to the valley of the Wairarapa ! (ibid.: 322). “From the number of persons who had arrived here yesterday, on their way to Turanganui, the few miserable huts were filled to overflowing, and many slept out in the

open air by the side of their large fires” (ibid.: 322). He notes a congregation of 84 (ibid.: 322).

“On my way to Huaangarua, I called, as usual, on Capt. Smith; while in his house two of my Natives who accompanied me waited for me at the door, to whom one of the inmates remarked, What a *mokai*²² a missionary was ! This greatly offended my Natives, who told me of it. I referred them to what St. Paul says in his 1st Ep. Corinthians, iv. chap, 10, 13 verses. I fear, however, that there are not many N. Zealanders who would stick to their Christian profession if a persecution should arise; or, if *Religion* should *walk in rags & contempt*, (or ridicule,) instead of *in his golden slippers, in the sunshine, and with applause* – as honest John Bunyan has it” (ibid.: 321).

Colenso then went on to Otaraia, which he described as the “now forsaken *pa*” (ibid.: 322).

APPENDIX 2: NUMBER OF PEOPLE IN THE URUPĀ AT HUA-ANGARUA PĀ

From the foregoing, it has been estimated that the average population at Hua-angarua Pā would have been about 40 people, and that the life of the village was about 70 years from 1800 to 1869, when the land was sold.

It is possible to estimate the number of deaths in a community of this size over this period based on average life expectancy (Ubelaker, 1978). This was modelled for us by Judith Littleton, Professor of Biological Anthropology, Auckland University. This assumes a mortality rate of 1000/life expectancy and is based on a stable population. Three estimates of life expectancy were used: 20, 30, and 40 years, which correspond to mortality rates of 50, 33.3 and 25 respectively. Such life expectancy values seem very low to us today, where life expectancy is closer to 70 or more years; however, such low values are typical for pre-industrial human communities. Houghton’s detailed studies of pre-European Maori show average age at death of 31 or 32 years (Houghton, 1980: 87). Littleton’s results are given below:

Village Size	Mortality Rate		
	503	3.3	25
30	105	70	53
40	140	93	70
50	175	117	88

Thus, we conclude from this that the urupā at Hua-angarua would contain between 70 and 140 people.

²² Mōkai, meaning a slave or captive (Williams, 1971: 207).

APPENDIX 3: AERIAL PHOTOS OF HUA-ANGARUA PĀ

We are fortunate that there is a long history of aerial photographic surveys of New Zealand. These high quality images are used for map-making, using photogrammetric techniques. The earliest photo we have been able to find of the Hua-angarua area was taken in 1943. A feature was noticed on Martin's Hill during the process of photo interpretation at the Department of Lands and Survey, and this was circled by a staff member with chinagraph pencil on the 1944 photo-scale print (Figure 23). See the main text for further details, including Figure 16.

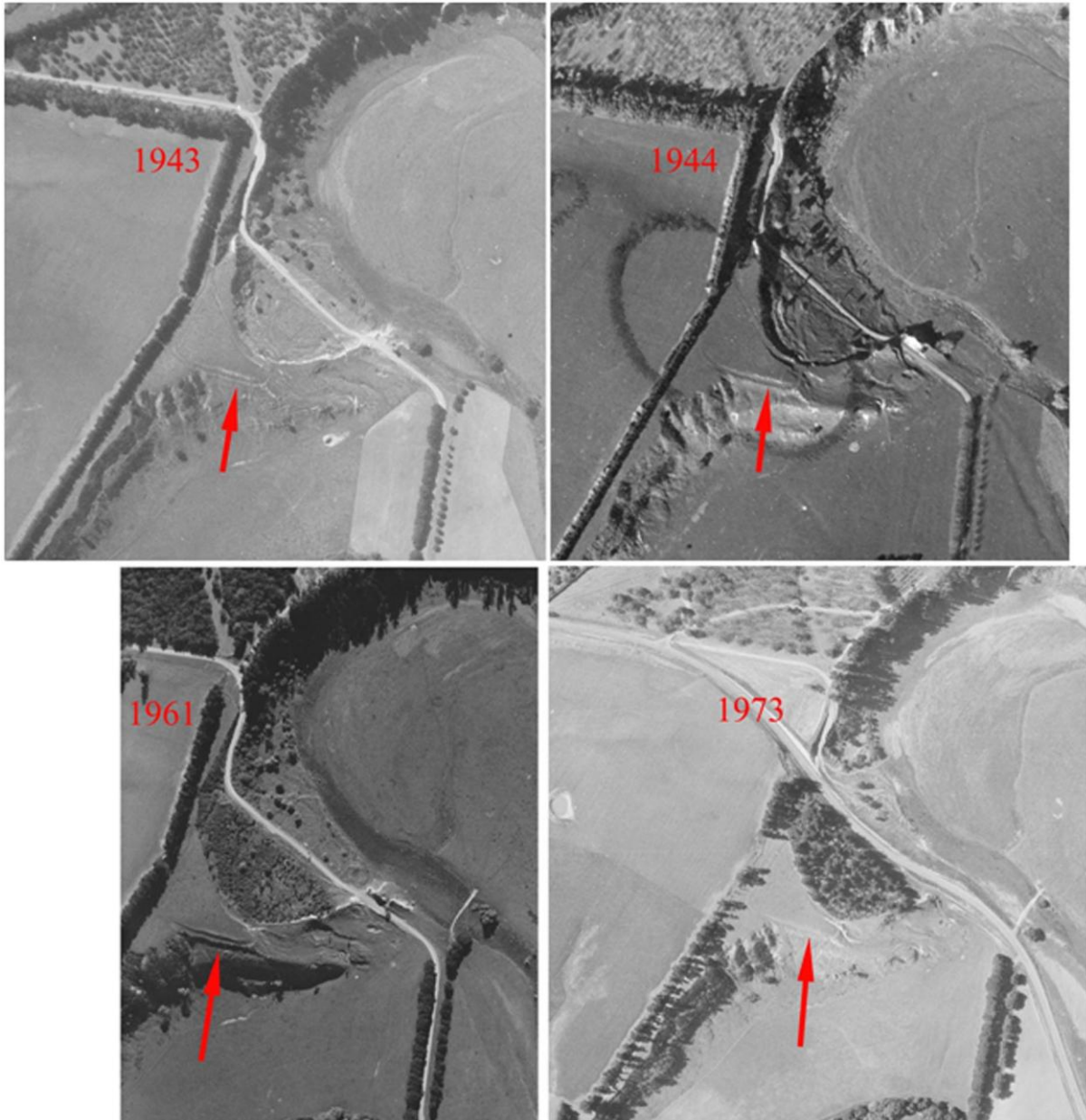


Figure 23: Aerial Photos of Hua-angarua Pā, 1943-1973.

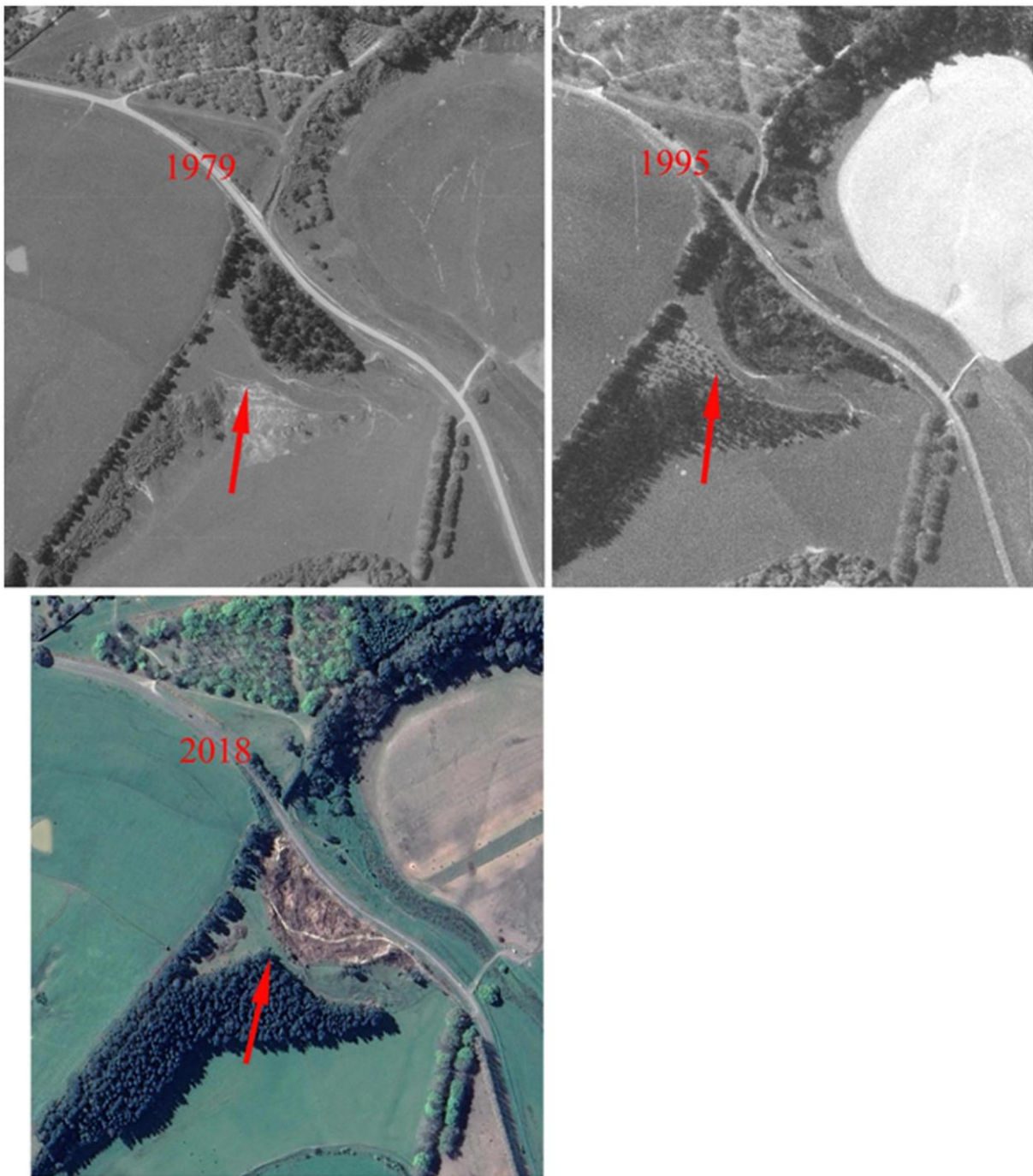


Figure 24: Aerial Photos of Hua-angaru Pā, 1979-2018. By 1979, the ditch feature has all but disappeared.

APPENDIX 4: THE BRITISH LIBRARY PAINTING OF HUĀNGARUA PĀ

The watercolour which appears on page 1 (Figure AB**) has handwriting on the back of it. The handwriting states *Huangarua Pa. Wairarapa*, and there is also a signature on another part of the verso: *E. Brandon*. According to the manuscripts curator “this note was probably written either by the artist or the collector of the drawings. Sir George Grey donated it to the BM 1857”. A black and white photograph of this painting is held by the Turnbull Library, with the accession details: “Artist unknown: Huangarua Pa. Wairarapa 1851, Ref: E-144-051-2.” The rear side of the painting is given below, Figure 25. It is doubtful that these sketches on the rear side have anything to do with the subject on the front. The pencil sketch of the house on the rear side is not the same house as appears

on the painting. Contrary to this we don't think there is any reason to doubt that the wording *Huangarua Pa, Wairarapa* refers to what is on the front of the painting.

A personal visit to the site of Hua-angarua Pā with a printed copy of this painting, leaves one slightly uncertain as to the exact location of the view in the painting. Note that there is upwards sloping ground on the left of the painting. That could be the foot of present-day Martin's Hill. If so, then the foreground is eastward towards Hikawera, and the Hua-angarua river would be out of scene on the right. The green foliage on the other side of the track in front of the house would be the lower ground where the Hua-angarua Pā river once flowed in earlier times, and depicted in Skeet's map of 1868, see Figure 8.

All five figures of Māori appear to be wearing cloaks in the painting, of two different colours. One standing person is holding a long stick, and there could be a dog in front of him. The three figures on the right are seated in front of interesting palisading, which has brushwood in between the posts. This is surely a wind-break rather than defensive palisading. The sloping ground to the left of the building would also act as a wind break from the prevailing north-west wind if our interpretation of the view of the painting is correct. The European style building on the left must surely be Colenso's church at Hua-angarua Pā, since the palisading on the right is one edge of Ngairo's Pā.

Finally, the hills in the foreground show two levels. In the front are lower hills, coloured brown. It seems likely that this is the cliff edge which runs along the northern boundary of the Huangarua flood plane. The higher hills beyond, painted in a darker colour, would therefore be the wooded hill country towards the east coast.

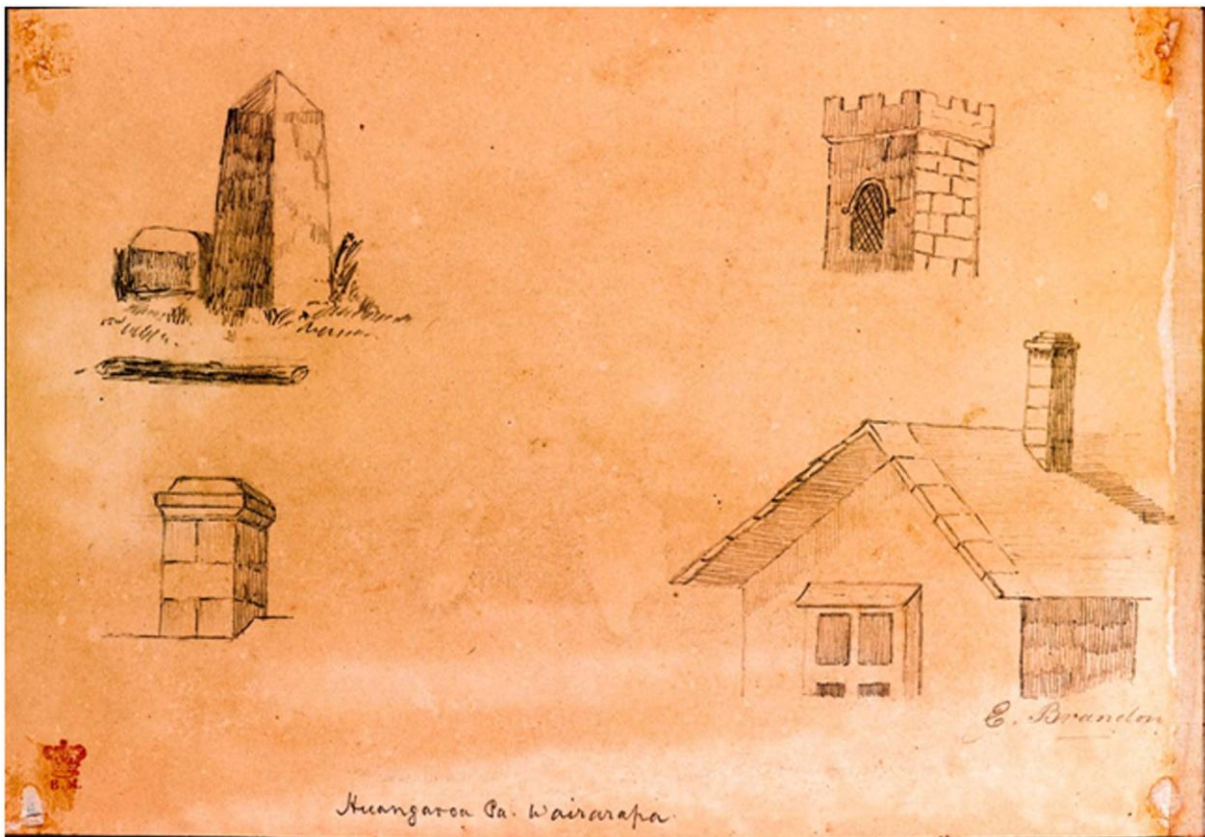


Figure 25: The rear side of the British Library painting. Note the brickwork. Bricks were being sold in the 1840s in Wellington for 16/0 per thousand, so there was no shortage of bricks in this era.



Figure 26: A painting by Mein Smith in the Turnbull Library labelled “ Unidentified scene showing a whare or European house, possibly in the Wairarapa 1850s?”. Catalogue number: A-034-011

There is one more painting of potential interest. This is a Mein Smith painting in the Turnbull Library, shown in Figure 26. This landscape is strikingly similar to the features at present-day Martin’s Hill near Martinborough, with cliff edges on the right, marking the north-eastern edges of the Hua-angarua river floodplain. The building in the painting could possibly be the same as that which appears in Figure 1, now in the British Library, and labelled ‘Huangarua Pa, Wairarapa’. Both houses have thatch overlain with poles. The two figures, one standing and one seated, are typical of the way Māori are depicted in paintings of this era, including the British Library painting. The building could conceivably be Colenso’s church at Hua-angarua Pā.

The church and two Māori huts appear in Mein Smith’s 1853 survey field book (Figure 27). The annotation clearly places the buildings as immediately beside the banks of the Huangarua River, and likely to be the buildings on the land labelled as Toroaute in Figure 15.

	400	30	}
Māori huts	300	35	
	200	27	
	100	17	
	0		
	38.30		
	667		
E. Gable Māori Church	467	61	} bank of River
	100	58	
	0		

Figure 27: Excerpt from William Mein-Smith survey Field Book 58, page 9.

APPENDIX 5: AN EXTRACT FROM TURTON'S DEEDS

Two extracts from Turton's Deeds are provided in Figures 28 and 29 relating to the alienation of the land specified as Pohaturiki Block (Smith's Run).

Figure 28 alone provides the boundaries in te reo Māori, but both extracts provide a translation in English. It is interesting that the two English versions are a little different, and worth transcribing in full (punctuation changed for clarity):

First Version: Commencing at Pohaturiki, thence along the Ruamahanga to Marua, thence along the ridge to Ngairo's place, thence along Huangarua to Kaikonohi, thence towards the East to Te Pootewakumu, thence to To Moenga-o-Pinaki, thence to Te Upokopakira, thence to Mahunui, thence to Pohaturiki.

Second Version: Commencing at Pohaturiki, and goes to the Ruamahanga, on to Marua, and on by the Hiwi Hiwi or ridge, and thence goes inland of Ngairo's place, thence to the Huangarua until it reaches Kaikonohi, and goes in an easterly direction until it reaches Pa o te wakumu, on to the Moenga o Pinaki, on to the Te Upokopakira, on to Mahunui, until it joins Pohaturiki.

None of these place-names are present on Skeet's map of the Hua-angarua reserve (Figure 8), casting doubt on whether these two deeds exactly match the boundaries of the 348 acre Crown Grant outlined on Skeet's survey plan.

Present-day maps of the area record Pohaturiki as the name of a stream which drains the western hills of Glendowner Station into the Ruamahanga River. This station was established by John Milsome Jury in 1854, and is a considerable distance north of the Huangarua river. There are 17 place-names on Skeet's survey plan, viz:

- Ruamahanga River
- Huangarua River
- Whetakiore
- Marua
- Ahinewhetoitoi
- Tautumaunu
- Karokarohinamoki
- Takiarangi
- Waikoko
- Kokoreke
- Toroaute
- Te Karaka
- Whanguro-te-Toenga
- Wheturangi
- Horihounui
- Waikoko
- Orongo

Only two of these names have survived onto modern maps: The two rivers, Ruamahanga and Huangarua. It is interesting that Ngairo's settlement is mentioned among the landmarks in Turton's Deeds, and a second Pā, named as Pa o te wakumu.

Deeds—No. 123.

POHATURIKI BLOCK (SMITH'S RUN), WAIRARAPA DISTRICT.

TENEI PUKAPUKA toku whenua e tuhituhia nei i tenei ra i tekau ma tahi 11 o nga ra o Hauere i te tau o to tatou Ariki kotahi mano e waru rau e rima tekau ma wha 1854 he pukapuka tino whakaae pono na matou na nga Rangatira me nga tangata o Ngatikahungunu kia tino tukua rawatia tetahi wahi o to matou kainga ki a Wikitoria te Kuini o Ingarini ki nga Kingi Kuni ranei o muri iho i a ia ake tonu atu. A mo to matou

1854.
11 January.

WAIRARAPA
DISTRICT.
POHATURIKI.
(Smith's Run.)

308

PROVINCE OF WELLINGTON,

[1854

POHATURIKI
continued.
Receipt for ... £150
Received cash—
14 Oct., 1853 100
£250
Boundaries.

wakaatanga pono kia tino tukua tenei whenua e wakane aua a Wikitoria te Kuini o Ingarini mona kia utua matou ki nga pauna moni e rua rau e rima tekau takitahi £250 kua riro mai kotahi te rau o aua moni i te 14 o nga ra o Oketopa 1853. Kotahi te rau e rima tekau o aua moni kua riro mai ki a matou i tenei ra na Te Makarini i homai. Nga robe o te whenua ka timata i Pobaturiki ka rere i roto o Ruamahanga mau no atu ko Marua haere i runga i te hiwibiwi mau rawa atu ki uta o te kainga o Ngairo ka rere i roto o Huangarua puta noa ki Kaikanohi ka ahu waka terawiti mau rawa atu ki te Pootewakumu rere noa ki te Moenga o pinaki ka ahu ki te Upokopakira mau no atu ki Mahunui rere noa ki Pohaturiki. Heoi kua oti rawa atu tenei whenua i a matou ki a te Kuini ake tonu atu no reira ka tohia o matou ingoa.

Witnesses—

H. T. Kemp, Native Secty., Wellington.
John P. Russell, Settler, Wangai Moana, Wairarapa.

Produced at the investigation of Huangarua.

October 10/68.

NGAIRO TAKATAKAPUTEA.
WIREMU KINOI.

TRANSLATION.

1854.
11 January.
WAIRARAPA
DISTRICT.
POHATURIKI.
(Smith's Run.)
Receipt for ... £150
Received cash—
14 Oct., 1853 100
£250
Boundaries.

THIS DEED of sale of land written on this Eleventh (11th) day of January in the year of Our Lord one thousand eight hundred and fifty four is a document giving the true consent of us the Chiefs and people of Ngatikahungunu to entirely cede a portion of our place to Victoria Queen of England and to the Kings or Queens who may succeed Her for ever: And on account of our having truly consented to entirely cede this land, Victoria the Queen of England on Her part agrees to pay us the sum of Two hundred and fifty Pounds (£250). We have received on the 14th day of October 1853 One hundred pounds of that money and we have this day received from Mr. McLean one hundred and fifty Pounds.

The boundaries of the land commence at Pohaturiki thence along the Ruamahanga to Marua thence along the ridge to Ngairo's place thence along Huangarua to Kaikanohi thence towards the East to Te Pootewakumu thence to Te Moenga-o-Pinaki thence to Te Upokopakira thence to Mahunui thence to Pohaturiki. Well we have entirely given up this land to the Queen for ever in token of which we hereunto sign our names.

[Witnesses.]

[Signatures.]

Correct Translation.

T. B. YOUNG,
Translator, Native Department.

Figure 28: Extract from Turton's Deeds page 307. Deed 123, 1854. For Pohaturiki (Smith's Run) 11 January 1854. 250 pounds.

A True Copy of Original Deed and Translation.

H. HANSON TURTON.

Wellington, January 14th, 1876.

1854.
11 January.
WAIRARAPA
DISTRICT.
POHATURIKI
(Smith's Run.)
Receipt for £150
Received cash--
14 Oct., 1853 100
£250
Boundaries.

Deeds--No. 124.

POHATURIKI BLOCK (PART OF CAPTAIN SMITH'S RUN), WAIRARAPA DISTRICT.

THIS PAPER OR DEED transferring land written on this day on the eleventh 11th of the days of January in the year of Our Lord One thousand eight hundred and fifty four 1854 is a paper of the full and true consent of us the Chiefs and people of Ngatika-bungunu to entirely surrender a portion of our land to Victoria the Queen of England or to the Kings or Queens who may succeed her for ever and ever. And having fully and faithfully consented to the sale of this land Victoria the Queen of England, on her part, agrees to pay us Two hundred and fifty pounds £250 in money. One hundred pounds of the said money was paid to us on the 14th day of October 1853. One hundred and fifty pounds of the said money has been paid into our hands this day by Mr. McLean. The Boundary of the land commences at Pohaturiki and goes to the Ruamabanga on to Marua and on by the Hiwi Hiwi or ridge and thence goes inland of Ngairo's place and thence to the Huangarua until it reaches Kaikanohi and goes in an Easterly direction until it reaches the Pa o to wakumu on to the Moenga o Pinaki on to the Upokopakira on to Mahunui until it joins at Pohaturiki. Now this land we have assuredly transferred to the Queen of England for ever and ever, and therefore we hereunto subscribe our names.

(Signed) NGAIRO TAKATAKAPUTEA x his mark.
WIREMU KINGI.

Witnesses--

(Signed) H. T. Kemp, Native Secy., Wellington.

" John P. Russell, Settler, Wangai Moana, Wairarapa.

A True Translation.

DONALD McLEAN, Land Commissioner.

1853.
14 October.
Receipt for £100.

Huangarua, 14th October, 1853.

We have received from Mr. McLean One hundred Pounds £100 as payment for a part of Captain Smith's land, when the land is surveyed and examined by Ngairo,

1854]

WAIRARAPA DISTRICT.

309

Wiremu Kingi and Captain Smith the final deed of Sale will be written and the total amount for the land will then be fixed.

(Signed) NGAIRO TAKATAKAPUTEA x his mark.
WIREMU KINGI TUTEPAKIRIRANGI.

Witnesses--

(Signed) W. M. Smith.

" Jno. Tolly.

A True Copy of Certified Translation and Receipt.

H. HANSON TURTON.

Wellington, February 8th, 1876.

POHATURIKI
continued.

Figure 29: Extract from Turton's Deeds. Deed 124, 1854. For Pohaturiki (Smith's Run) 11 January 1854. 250 pounds. Copy of original deed and translation 14 January 1876.

Appointments to Committees

1. Purpose

To present the Māori Standing Committee with information on the new Council Committee structure for the 2022-2025 triennium and provide an opportunity for the appointment of members to Committees and Subcommittee where required.

2. Recommendations

Officers recommend that the *Māori Standing Committee*:

1. Receive the Appointments to Committees Report.
2. That the Māori Standing Committee recommends to SWDC the following appointments to:
 - a. Strategy Working Committee
 - b. Community Wellbeing Subcommittee

3. Background

Each year Council must consider the proposed structure and schedule for its Council and Committee meetings for the following calendar year. On 22 November 2023, Council reviewed and adopted a new committee structure and committee Terms of Reference (TOR) for the 2022-2025 triennium. The new Strategy Working Committees provide an opportunity for the appointment of a Māori Standing Committee representative with voting rights.

[See SWDC website for the Council Meeting Agenda Pack, Adoption of Schedule of Ordinary Meetings 2024 and Options for a Committee of the Whole pages 91 – 125.](#)

On 27 September 2023 the Council appointed a new governance subcommittee to Council for the Community Wellbeing Fund, to approve projects up to \$50,000 for Council. The governance structure of this subcommittee includes a representative from the Māori Standing Committee.

[See our website for the Council Meeting Agenda Pack 1, Community Wellbeing Fund Report pages 386-455 for details and recording.](#)

4. Committee Establishment

The Mayor has the power to establish committees and appoint the chairperson of each committee under section 41A of the Local Government Act 2002. Council can appoint representatives from the Māori Standing Committee who represent mana whenua and the wider Māori community to committees with voting rights. These members would undertake the same preparatory duties as Councillors and contribute to discussions

with their expertise and knowledge. Providing voting rights on Committees to these appointees increases the authenticity of the appointment and strengthens participation in decision making processes. Appointees have the opportunity to act as representation on these committees. Being an appointee would require dedicated resource over the triennium, including preparation for and attendance at regular meetings held during the regular business hours.

5. Committee Structure

The Māori Standing Committee may appoint a representative and alternative, with voting rights, to the following Committees of Council:

- a. Strategy Working Committee
 - i. Meeting dates: Wednesday 14 February; Wednesday 13 March; Wednesday 10 April; Wednesday 8 May, Wednesday 5 June; Wednesday 3 July, Wednesday 31 July, Wednesday 4 September, Wednesday 2 October, Wednesday 13 November (9.00am)

The Māori Standing Committee may appoint a Chair and alternative, with voting rights, to the following subcommittee.

- b. Community Wellbeing Fund Subcommittee
 - i. Meeting dates to be advised.

The ToR for the Strategy Working Committee is set out in full in Appendix 1. The ToR include the purpose, key responsibilities, delegations, membership, quorum, and meeting frequency.

Council has also adopted a meeting schedule for the Strategy Working Committee 2024 calendar year. This schedule is presented in Appendix 2.

Māori Standing Committee continues to have Narida Hooper as the representative on the Assurance, Risk and Finance Committee.

6. Options

The Māori Standing Committee has the option to appoint or not appoint a representative to the Strategy Working Committee and the Community Wellbeing Fund Subcommittee.

7. Financial Considerations

There is no budget allocation available for remuneration of appointees to the Strategy Working Committee for the remainder of the 2023/2024 financial year. This will be reviewed as part of the upcoming Long Term Plan. The Māori Standing Committee has the option to allocate funds from within their existing budget for remuneration of appointed members. The recommended sitting fee for appointed members to attend

committee meetings is \$160.00. This sitting fee would be paid in addition to Māori Standing Committee member salary.

8. Appendices

Appendix 1 – Council and Committee Terms of Reference 2022-2025

Appendix 2 – 2024 Schedule of Ordinary Council and Committee Meetings

Contact Officer: Nicki Ansell, Lead Policy & Project Advisor

Reviewed By: Amanda Bradley, General Manager; Democracy & Engagement

Appendix 1 – Council and Committee Terms of Reference 2022-2025



**COUNCIL AND COMMITTEE
TERMS OF REFERENCE
2023-2025**



**SOUTH WAIRARAPA
DISTRICT COUNCIL**
Kia Reretahi Tātau

Contents

1. INTRODUCTION	3
2. COMMITTEE ESTABLISHMENT	3
3. TERMS OF REFERENCE (TOR)	3
4. QUORUM	3
5. AMBIGUITY AND CONFLICT.....	4
6. CHAIRPERSON / PORTFOLIO LEAD	4
7. AGENDA PREVIEW MEETINGS	4
COUNCIL TOR	5
MĀORI STANDING COMMITTEE TOR.....	6
STRATEGY WORKING COMMITTEE TOR.....	10
ASSURANCE RISK AND FINANCE COMMITTEE TOR	12
CEO EMPLOYMENT COMMITTEE TOR	14
RESOURCE MANAGEMENT HEARINGS PANELS TOR.....	15
DISTRICT LICENSING COMMITTEE TOR	17
PORTFOLIO HOLDER JOB DESCRIPTION	18

1. INTRODUCTION

This document sets out the Terms of Reference for the South Wairarapa District Council and its committees for the 2022-2025 triennium.

The Council's business is wide-ranging, and it has many obligations and powers under statutes and regulations. It is not always necessary for the full Council to deal with every matter itself, therefore committees are formed to support. In addition, delegations to officers are made for the effective and efficient operation of Council. These are outlined in the Delegations Policy and Register available on the Council website.

2. COMMITTEE ESTABLISHMENT

The Mayor has the power to establish committees and appoint the chairperson of each committee under section 41A of the Local Government Act 2002.

The Council also has the ability to appoint, discharge, or reconstitute, the committees that it considers appropriate under schedule 7 part 1, 30 of the Local Government Act 2002.

Committees include, in relation to the Council:

- » a committee comprising all the members of the Council
- » a standing committee or special committee appointed by the Council
- » a joint committee appointed under clause 30 of Schedule 7 of the Local Government Act 2002
- » any subcommittee of a committee described above.

The Mayor is a member of each committee.

3. TERMS OF REFERENCE (TOR)

The Terms of Reference for each committee are set out in full in this document. The Terms of Reference include the purpose, key responsibilities, delegations, membership, quorum and meeting frequency.

4. QUORUM

Generally, unless otherwise specified, a quorum is the presence of:

- » half of the members if the number of members (including vacancies) is even, or
- » a majority of members if the number of members (including vacancies) is odd.

5. AMBIGUITY AND CONFLICT

In the event of ambiguity or conflict between any of the provisions contained in these terms of reference, with the result that there is uncertainty or dispute as to which committee has delegated authority in respect of a particular matter, the Mayor will decide in consultation with the Deputy Mayor on advice from the Chief Executive.

6. CHAIRPERSON / PORTFOLIO LEAD

All Chairpersons and Portfolio Leads are required to attend training to chair meetings (through LGNZ, Governance Professionals or other similar provider).

A Chairperson must ensure that the Council/Committee/Portfolio functions properly, that there is full participation during meetings, that all relevant matters are discussed and that effective decisions are made and carried out.

Please see page 18 for a role description for Portfolio Leads.

7. AGENDA PREVIEW MEETINGS

To support planning and workflow, all formal committee and informal portfolio panel meetings will be required to attend a pre-meeting including the Chairperson/Portfolio Lead, executive leadership team member and a Democracy and Engagement Team member. Meetings will be arranged by the Democracy and Engagement Team in consultation with the Chairperson/Portfolio Lead. At least three days notice will be given.

COUNCIL TOR

1. Purpose

The purpose of Council is to:

- enable democratic local decision-making and action by, and on behalf of, communities; and
- promote the social, economic, environmental, and cultural well-being of communities in the present and for the future.

2. Key Responsibilities

Activities that will be decided by the full Council include the power to:

- make a rate;
- make a bylaw;
- borrow money, or purchase or dispose of assets, other than in accordance with the long-term plan;
- adopt a long-term plan, annual plan, or annual report;
- appoint a chief executive;
- adopt policies required to be adopted and consulted on under the Local Government Act 2002 in associations with the long-term plan or developed for the purpose of the local governance statement
- adopt a remuneration and employment policy; and
- determine any other matters that Council is legally unable to delegate or where a valid delegation has not been made to a committee or other subordinate decision-making body, community board, or member or officer.

3. Membership and Composition

Chair:	The Mayor
Membership:	The Mayor and all councillors
Quorum:	Five members (half the membership)
Meeting Frequency:	As required.

MĀORI STANDING COMMITTEE TOR

1. Introduction

These Terms of Reference reflect the intent and expectations of both the South Wairarapa District Council (“the Council”) and the South Wairarapa District Council Māori Standing Committee (“the Committee”). These Terms of Reference look to strengthen the relationship between the Council and the Committee members and to ensure that the role of kaitiakitanga by the Committee and tāngata whenua is fulfilled and the wellbeing of the South Wairarapa district and its people is enhanced. Te Tiriti o Waitangi/the Treaty of Waitangi is a historical agreement between the Crown and Māori. The Council is a statutory body with powers and responsibilities delegated to it by the Crown. The Council must therefore adhere to the principles of Te Tiriti o Waitangi/the Treaty of Waitangi in respect of tāngata whenua within the South Wairarapa district. The Council and the Committee acknowledge that the iwi of Ngāti Kahungunu ki Wairarapa and Rangitāne o Wairarapa and their respective hapū exercise mana whenua and mana moana over the South Wairarapa district. The Council and the Committee acknowledge that the marae in the South Wairarapa district are Kohunui Marae, Hau Ariki Marae and Pāpāwai Marae and Pae tū Mōkai O Tauira as a kaupapa māori community group represented on the Committee. The Council and the Committee further acknowledge that there are mataawaka (people of Māori descent who are not tāngata whenua) living within the South Wairarapa District.

2. Background

On 15 December 1993, the Council made a resolution to support in principle the establishment of a Māori Standing Committee of the Council. On 27 March 1996, the Council Working Party and tāngata whenua established the Committee. On 17 April 1996, the Committee first met, and on 20 June 1996, the Committee was formally established following the adoption of the 1996/1997 Annual Plan. The Annual Plan included a Māori Policy and an acknowledgement that the Committee was now fully operational. The Committee has been established every triennium thereafter. The Committee is established pursuant to clause 30(1)(a) of Schedule 7 of the Local Government Act 2002.

3. Overview

The South Wairarapa District, which extends from the Tararua Ranges to the South Wairarapa Coastline and includes Greytown, Featherston and Martinborough (“the District”), is rich in Māori history and culture. The iwi of the District are Ngāti Kahungunu ki Wairarapa and Rangitāne o Wairarapa, the marae are Kohunui Marae, Hau Ariki Marae and Pāpāwai Marae and Pae tū Mōkai O Tauira is a kaupapa māori community group represented on the Committee. Some of the earliest known occupational sites exist within the District’s boundaries and for centuries the natural environment has provided both material and spiritual sustenance. Its place in the Māori political history of Aotearoa is a matter of national record. Lake Wairarapa and the South Wairarapa Coastline are of immense cultural, spiritual and historic significance to tāngata whenua.

The Local Government Act 2002 (“the LGA”) signals that the social, cultural and economic development of Māori is of particular importance. There are also specific requirements to enable Māori to contribute to council decision-making. The Resource Management Act 1991 (“the RMA”) places obligations on the Council including a duty to consult with Māori during the planning process and requires consideration of Māori cultural and traditional relationships with their ancestral lands, water, sites of significance, wāhi tapu, and other taonga. These obligations are in turn derived from the underlying principles of Te Tiriti o Waitangi/the Treaty of Waitangi, which in this context, includes:

- Partnership - the development of an active and on-going relationship between the Council and hapū of Ngāti Kahungunu ki Wairarapa and Rangitāne o Wairarapa in the South Wairarapa.
- Participation - a principle which emphasises positive and active Māori involvement in the business of the Council, and in particular its planning and delivery functions.

- Active Protection - the requirement to ensure that Māori well-being is enhanced whenever possible, and that principles of equity of Māori outcomes are observed in the Council's decision-making processes.

The Council is committed to giving effect to these principles by engaging effectively with tāngata whenua and fostering positive relationships in pursuance of the partnership envisaged under Te Tiriti o Waitangi/the Treaty of Waitangi, on matters that affect and concern tāngata whenua.

4. Purpose and Functions

The purpose of the Committee is to advocate on behalf of and in the best interests of tāngata whenua in the District (including the descendants of hapū of Ngāti Kahungunu ki Wairarapa and Rangitāne o Wairarapa) and to ensure that the Council is fulfilling its obligations to them. To achieve this purpose, the Committee will undertake the following functions to the extent that resources allow:

- Give advice and make recommendations to the Council on significant governance issues and decisions that affect tāngata whenua in the District.
- Actively participate in and contribute to decision-making processes, policy and strategy development and other activities of the Council, based on Te Tiriti o Waitangi/the Treaty of Waitangi principles of participation, partnership and active protection.
- Consider ways in which to support the development of Māori capacity and capability to contribute to the decision-making processes of the Council.
- Provide advice and relevant information to the Council regarding economic, social, environmental, spiritual and cultural matters in the District that support sustainable resource management, kaitiakitanga and economic growth.
- Make recommendations to the Council on matters of relevance affecting tāngata whenua in the District, and to help fulfil the Māori consultative requirements of the Council particularly with regard to the principles of Te Tiriti o Waitangi/the Treaty of Waitangi, the LGA and the RMA.
- Work with the Council to develop and maintain a Māori consultation policy and advise the Council about particular consultation processes with tāngata whenua in the District. Assist in the development of consultation networks throughout the District.
- Manage a budget for the purposes of making community grants, marae grants and undertaking projects that promote Māori interests.
- Advise the Council on engagement with tāngata whenua to ensure that these engagements are positive, productive, and culturally safe and that the tikanga of the tāngata whenua are observed and respected by Council.

5. Stakeholders

Stakeholders include:

- South Wairarapa District Council.
- Hapū of Ngāti Kahungunu ki Wairarapa and Rangitāne o Wairarapa.
- Iwi settlement trusts and their entities.
- Kohunui Marae, Hau Ariki Marae and Pāpāwai Marae.
- Pae Tū Mokai o Tauria.
- Greater Wellington Regional Council.
- Wellington Water Ltd.
- The wider South Wairarapa District community.

6. Deliverables

In addition to its functions outlined above, the Committee will:

- Contribute to the Long Term Plan every three years.
- Contribute to the Annual Plan every other year.
- Provide advice on the hapū responsible for cultural and historical input into resource consents under the RMA.

7. Accountability and Reporting

The Committee is accountable to the Council and minutes of Committee meetings and specific reports will be presented to the Council. The chairperson or nominated appointee of the Committee may provide an update to the Council at each Council meeting

8. Delegated Authority

In addition to the functions of the Committee outlined in paragraph 3 above, the Council delegates to the Committee the power to:

- Discretionarily spend on community grants and projects.
- Determine the criteria and allocation of the marae development fund granted through Annual or Long Term Plans, and any subsequent development grants, to Kohunui Marae, Hau Ariki Marae, Pāpāwai Marae and Pae tū Mōkai O Taurira.

9. Membership and Composition

Reports to: Council

Membership: At least one, but up to three councillors appointed by Council in consultation with Iwi representatives

Up to two representatives from each of the three South Wairarapa Marae (Kohunui Marae, Hau Ariki Marae and Pāpāwai Marae)

Up to two representatives from Pae Tū Mokai o Taurira

Up to one representative from Ngāti Kahungunu ki Wairarapa

Up to one representative from Rangitāne o Wairarapa

The Mayor

Up to one youth representative in an advocacy role

Nominations for Iwi or Marae/Pae tū Mōkai O Taurira representatives must be received in writing from each participating body and are ratified by the Committee. Councillor membership is ratified by Council. The chairperson and deputy chairperson are elected by the Committee at the start of the triennium.

A robust induction process will be in place for all incoming members of the Committee.

Non-voting attendees: The youth representative is not a voting member of the Committee

Meeting Frequency: Eight-weekly or as required, with workshops and community forums held as needed.

Quorum: Five members including a minimum of three representatives from Iwi or Marae/Pae tū Mōkai O Taurira and one representative from Council

Committee Continuation: Under clause 30(7) of Schedule 7 of the Local Government Act 2002, this Committee is deemed not to be discharged following each triennial general election.

Agenda and paper circulation: The agenda for Committee meetings will be circulated by email as well as by post, to be received at least two working days before the Committee meeting. The agenda will also be made publicly available at the South Wairarapa libraries and on the Council’s website in the following location: <https://swdc.govt.nz/meetings/>.

Workshops and briefings: The Committee may hold workshops and briefings about matters that impact local government and Māori. These workshops are not decision-making forums and the provisions of Council’s Standing Orders relating to workshops and similar forum apply.

Review of Terms

These Terms of Reference may be reviewed, updated or amended at any time by the Committee and must be endorsed by the Committee and approved by Council.

STRATEGY WORKING COMMITTEE TOR

(Committee of the Whole)

1. Purpose

The purpose of the committee is to support Council in making decisions that:

- enable democratic local decision-making and action by, and on behalf of, communities; and
- promote the social, economic, environmental, and cultural well-being of communities in the present and for the future.

2. Key Responsibilities

- Approve or amend the Council Code of Conduct.
- Approve or amend Council's Standing Orders.
- Appoint committees or establish joint committees with another local authority.
- Advising and supporting the development of the Annual Plan and the Long-Term Plan.
- To have a strategic understanding of the Annual Report.
- Review and recommend policies and strategies for the delivery of Council services.
- Review and recommend submissions to external bodies.
- Provide planning direction for engagement and consultation activity and approve consultation documents.
- Hear submissions for consultations processes unless required under legislation to be heard by Council.
- Approve budget overspend (above tolerance levels in the CE delegations) and any reprogramming of capex for a project or programme provided that:
 - The overall budget is met from savings
 - The overall budget for capex is not exceeded. Where this is not the case, the Committee must either:
 - Recommend to Council that additional funding is approved (outside the Annual Plan or Long-Term Plan process), or
 - Recommend as part of the next round of Long-Term Plan or Annual Plan process that the funding is considered for inclusion.
- Setting direction and monitoring of significant projects that are of a nature which pose significant risk or high community impact, including delivery against key milestones, project risks, and budget.
- Ensure that operational functions comply with legislative requirements and Council policy.
- Ensure that consents associated with Council's infrastructure are being met and renewals are planned for.
- Setting direction, ensuring alignment and monitoring progress of the key local, regional and national strategic strategies and plans for Council.

3. Delegated Authority

Power to Act:

- Approve strategies and plans related to emergency response and business continuity within budgeted limitations.

- Delegate to members of the Committee and Chief Executive the powers to appoint an Independent Chair, as recommendations by the Auditor General.
- Appoint a subcommittee to assess and approve grants, as appropriate.
- The ability to sub-delegate to Community Boards and the Māori Standing Committee, grants consistent with their Terms of Reference.
- Approve unbudgeted emergency expenditure from reserve funds and emergency expenditure up to maximum of \$400,000, includes both capital and operational expenditure.
- Approve activities and unbudgeted expenditure up to \$100,000 outside of the annual plan that do not trigger the Significance & Engagement Policy or other legislative requirements, includes both capital and operational expenditure.
- Responsibility and decision making of the reserve management plans.
- To stop roads.
- Advice on direction and action to address climate change and environmental wellbeing.
- Advice on the establishment of Joint Committees.
- The power to develop co-operative structures involving the Carterton and Masterton District Councils.
- Adoption of relevant strategies and plans.

Power to Recommend to Council:

- Adoption of the Long Term Plan and Annual Plan.
- The use of reserve funds over \$400,000 for unbudgeted emergency expenditure.
- Activities outside of the annual plan that trigger the Significance & Engagement Policy or other legislative requirements.
- Approve the Council’s recommendation to the Remuneration Authority for remuneration of elected members.
- Make decisions on the review of representation arrangements under the Local Electoral Act 2001.
- Approve the Local Governance Statement under section 40 of the Local Government Act 2002
- Approve the Triennial Agreement under section 15 of the Local Government Act 2002.

4. Membership and Composition

Chair:	Deputy Mayor Melissa Sadler-Futter.
Membership:	The Mayor and all councillors; and one Māori Standing Committee representative and an alternate.
Quorum:	Six members (half the membership, plus one)
Frequency:	Four weekly.

ASSURANCE RISK AND FINANCE COMMITTEE TOR

1. Purpose

- Ensure the strategic overall financial management and performance of the council; and
- provide independent assurance and assistance on Council's risk, controls, compliance framework, and its external accountability responsibilities.

2. Key responsibilities

- Quarterly review of the financial position of Council.
- Review the Council's financial and non-financial performance against the Long-Term Plan and Annual Plan.
- Advising and supporting the development of the Annual Plan and the Long-Term Plan.
- To have a strategic understanding of the Annual Report.
- Monitor levels of service (KPIs) and performance of the activities.
- Provide input into planning for engagement and consultation activity with a financial focus or impact.
- Setting direction and monitoring progress of the risk management framework, and associated procedures for effective identification and management of Council's financial and business risks, including insurance and fraud.
- Receive and review risk management dashboard reports.
- Provide input, annually, into the setting of the risk management programme of work.
- Receive updates on current litigation and legal liabilities.
- Ensure legal and compliance risks including monitoring Council's compliance with relevant laws, regulations, and associated government policies.
- Ensure the independence and adequacy of the external audit function.
- Setting direction and monitoring progress of Council's emergency response and business continuity planning arrangements.
- .
- Ensuring the health, safety and well-being responsibilities of Council are well managed (noting the distinct responsibilities of the CEO under legislation).
- The Committee will approve applications to declare land abandoned and any other such matters under the Rating Act.

3. Delegated Authority

Power to Act:

- Approve strategies and plans related to emergency response and business continuity within budgeted limitations.
- Delegate to members of the Committee and Chief Executive the powers to appoint an Independent Chair, as recommendations by the Auditor General.
- Assess and approve Community & Youth Grants
- The ability to sub-delegate to Community Boards and the Māori Standing Committee, grants consistent with their Terms of Reference.

Power to Recommend to Council:

- Adoption of the Annual Report.

4. Membership and Composition

Chair: Independent Chair – Bruce Robertson

Membership: Mayor Martin Connelly, Councillor Colin Olds, Councillor Kaye McAulay, Councillor Aaron Woodcock, Councillor Martin Bosley and Narida Hooper

Quorum: Four Members

Frequency: Quarterly.

CEO EMPLOYMENT COMMITTEE TOR

1. Purpose

The committee acts on behalf of Council to promote an effective working relationship between the Council and the Chief Executive Officer (CEO). The committee oversees matters relating to the CEO employment, development, and performance.

2. Key responsibilities

- Promote a collaborative and effective working relationship between the Council and the CEO.
- Establish a performance agreement with the CEO including agreed Key Result Areas (KRAs) and Key Performance Indicators (KPIs).
- Provide feedback to the CEO on the effectiveness of their performance, and any areas for development or improvement.
- Support the CEO to attend appropriate professional development courses and conferences.
- Ensure there are three-monthly reviews with an external consultant, Mayor and CEO.
- Complete formal reviews in conjunction with an external consultant, including ensuring the CEO completes a self-assessment report each year.
- Arrange for confidential feedback to be provided by councillors to an external consultant to be compiled into one document to be reported to the full Council.
- Review the salary of the CEO and make recommendations to Council on an annual basis.
- Receive written progress reports from an external consultant.

3. Delegated Authority

The Committee is delegated the Power to Act:

- To complete half-yearly reviews and feedback to CEO, in conjunction with an external consultant, with the summary reported to Council.
- The authority to forward written progress reports from the external consult to Council as required, but at least once a year.
- To seek specialist advice and support.
- The authority to authorise advertising for the position of CEO.

The Committee is delegated the Power to Recommend:

- To recommend to Council appointment of a CEO.
- To recommend to Council CEO salary adjustments.

4. Membership and Composition

Chair:	Councillor Kaye McAulay
Membership:	Mayor Martin Connelly, Deputy Mayor Melissa Sadler-Futter, Councillor Aiden Ellims, and Councillor Kaye McAulay An external consultant may be co-opted to provide advice but is not a member of the committee
Quorum:	Two members
Meeting Frequency:	At least six-monthly or as required throughout the year.

RESOURCE MANAGEMENT HEARINGS PANELS TOR

1. Purpose

To hear and determine matters arising under the Resource Management Act 1991.

2. Key responsibilities

- Hearing and determining resource consents under sections 104 and 104A, 104B, 104C, and 104D under the Resource Management Act 1991.
- Hearing and recommending decisions on notices of requirement and amendments to notices of requirement under the Resource Management Act 1991.
- Hearing and deciding or recommending matters under the 1st Schedule of the Resource Management Act 1991, excluding clause 17.
- Specific delegations have been set out in Council's delegation register for panels convened for matters arising from the Resource Management Act 1991.

3. Delegated authority

Power to Act:

- To conduct hearings and make determinations on areas within its key responsibilities.
- To act in accordance with specific delegations set out in Council's delegation register.

Power to Recommend to Council:

- The committee shall have the authority to make a decision on any matter before it without reference to Council but has the power to make a recommendation or refer any matter to Council if it so wishes for decisions on Notices of Requirements and Plan Changes pursuant to the Resource Management Act 1991.
- To hear and make recommendations to Council for those matters where a decision can't be delegated (e.g. District Plan).

4. Membership and Composition

Membership

The Chief Executive has delegated authority to appoint a Hearings Panel on a recommendation received from the Group Manager, Planning and Environment.

The Chief Executive may appoint:

- Independent accredited commissioners
- Chair including chair acting alone
- Hearings Committee members
- An iwi approved accredited commissioner with relevant experience and skills to the matters being heard.

For matters pursuant to Plan Changes, the Chief Executive is encouraged to appoint a member or members from the Hearings Committee to a Hearings Panel where appropriate.

The chair will be an independent accredited commissioner and will have a casting vote.

Quorum: One member or commissioner with a 'chair' endorsement from the 'Making Good Decisions' programme.

Meeting Frequency: As required.

DISTRICT LICENSING COMMITTEE TOR

1. Purpose

This committee is appointed in accordance with section 186 of the Sale and Supply of Alcohol Act 2012 to deal with licensing matters for its district.

2. Key responsibilities

The committee has the functions outlined in section 187 of the Sale and Supply of Alcohol Act 2012:

- consider and determine applications for licences and manager's certificates
- consider and determine applications for renewal of licences and manager's certificates
- consider and determine application for temporary authority to carry on the sale and supply of alcohol in accordance with section 136
- consider and determine applications for the variation, suspension, or cancellation of special licences
- consider and determine applications for the variation of licences (other than special licences) unless the application is brought under section 280
- refer applications to the licensing authority with the leave of the chairperson for the licensing authority,
- conduct inquiries and to make reports as may be required of it by the licensing authority under section 175
- carry out any other functions conferred on licensing committees by or under the Sale and Supply of Alcohol Act 2012 or any other enactment.

3. Delegated Authority

In accordance with section 188 of the Sale and Supply of Alcohol Act 2012, the committee has all the powers conferred on it by or under the Sale and Supply of Alcohol Act 2023 or any other acts, and all the powers as may be reasonably necessary to enable it to carry out its functions.

4. Membership and Composition

Chair or Commissioner: Councillor Alistair Plimmer

Deputy Chair: Councillor Kaye McAulay

Membership: Chairperson and list members maintained under section 192, including one councillor and external members appointed by Council

Quorum: Three members

The Chairperson is able to act alone to consider and determine applications for a licence, manager's certificate or renewal of a licence or manager's certificate where no objection has been filed and no matters of opposition have been raised under sections 103, 129 or 141.

Meeting Frequency: As required

PORTFOLIO HOLDER JOB DESCRIPTION

- Ensure progress is made towards the council's strategic priorities and projects within their portfolio responsibilities
- Play a strategic and policy leadership role in their areas of responsibility assisting the council to meet its strategic objectives
- The portfolio leader also facilitates informal policy discussion between elected members, public and officials on matters within their responsibility.
- Enhance relationships with key stakeholders
- Act as the Council's spokesperson and point of contact for those activities within their portfolio responsibility
- Collaborate with committee chairs and other portfolio leaders where objectives are shared
- Work effectively with council officers
- Attend any advisory groups or external appointments made and ensure an alternate is available if they cannot attend projects and activities
- As far as possible attend council launches of new activities and projects in their area of responsibility
- Keep the Council informed of emerging issues through updates and reports to the Strategy Working Committee
- Maintain a no-surprises approach for elected members and staff
- Raise issues of Council performance with assigned executive leadership staff member in the first instance, following up with the Chief Executive if required.

Portfolio topics	Portfolio Lead	Meeting Frequency
Infrastructure	Councillor Aidan Ellims	As required.
Community, Climate and Environmental Wellbeing	Councillor Rebecca Gray	
Planning and Regulations	Councillor Colin Olds	

Appendix 2 – 2024 Schedule of Ordinary Council and Committee Meetings

2024	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER	2024
MON	1 New Years Day			1 Easter Monday			1						MON
TUE	2 Day after NY Day			2			2			1			TUE
WED	3			3 SWC Featherston Masterplan Hearing and Deliberations	1 Workshop (hold)		3 Strategy Working Committee			2 Strategy Working Committee			WED
THU	4	1		4 MCB (meeting)	2		4	1		3			THU
FRI	5	2	1	5	3		5	2		4	1		FRI
SAT	6	3	2	6	4	1	6	3		5	2		SAT
SUN	7	4	3	7	5	2	7	4	1	6	3	1	SUN
MON	8	5	4	8	6	3 King's Birthday	8	5	2	7	4	2	MON
TUE	9	6 Waitangi Day	5	9	7	4	9	6	3	8	5	3	TUE
WED	10	7 FCB (meeting)	6 CEO	10 Strategy Working Committee	8 Strategy Working Committee / FCB	5 Strategy Working Committee / LTP Final Doc Workshop (TBC)	10 COUNCIL	7 COUNCIL / FCB (meeting)	4 Strategy Working Committee	9 COUNCIL	6 CCF / FCB (meeting)	4	WED
THU	11	8 Workshop (hold)	7	11	9	6	11 MCB (meeting)	8	5	10	7	5 MCB (meeting)	THU
FRI	12	9	8	12	10	7	12	9	6	11	8	6	FRI
SAT	13	10	9	13	11	8	13	10	7	12	9	7	SAT
SUN	14	11	10	14	12	9	14	11	8	13	10	8	SUN
MON	15	12	11	15	13	10	15	12	9	14	11	9	MON
TUE	16	13	12	16	14	11	16	13	10	15	12	10	TUE
WED	17	14 Strategy Working Committee	13 Strategy Working Committee	17 COUNCIL	15 LTP Hearing	12 COUNCIL	17 Workshop (hold)	14 ARF	11 CEO / COUNCIL	16 Workshop (hold)	13 Strategy Working Committee	11 Workshop (hold)	WED
THU	18 Workshop (hold)	15 MCB (meeting)	14	18	16 LTP Hearing	13	18	15	12	17 MCB (Meeting)	14	12	THU
FRI	19	16	15	19	17	14	19	16	13	18	15	13	FRI
SAT	20	17	16	20	18	15	20	17	14	19	16	14	SAT
SUN	21	18	17	21	19	16	21	18	15	20	17	15	SUN
MON	22 Wgtn Anniversary	19	18	22	20	17	22	19	16	21	18	16	MON
TUE	23	20	19	23	21	18	23	20	17	22	19	17	TUE
WED	24	21 ARF & COUNCIL/ GCB	20 CCF / COUNCIL	24 Workshop (hold)	22 LTP Deliberations / GCB (meeting)	19 Workshop (hold)	24 Workshop (hold)	21 LGNZ conference / GCB (Meeting)	18 Workshop (hold)	23 ARF	20 COUNCIL/ GCB (Meeting)	18	WED
THU	25	22	21	25 ANZAC Day	23 MCB Meeting	20	25	22 LGNZ conference	19	24	21	19	THU
FRI	26	23	22	26	24	21	26	23 LGNZ conference	20	25	22	20	FRI
SAT	27	24	23	27	25	22	27	24	21	26	23	21	SAT
SUN	28	25	24	28	26	23	28	25	22	27	24	22	SUN
MON	29	26	25	29	27	24	29	26	23	28 Labour Day	25	23	MON
TUE	30 MSC (meeting)	27	26	30 MSC (meeting)	28	25	30 MSC (Meeting)	27	24	29 MSC (Meeting)	26	24	TUE
WED	31 Workshop (hold)	28 Workshop (hold)	27 COUNCIL ADOPT LTP Consultation document		29 CCF / ARF	26 COUNCIL LTP Adoption	31 Strategy Working Committee	28 CCF (SWDC host)	25 Workshop (hold)	30 COUNCIL Annual Report Adoption	25 Workshop (hold)	25 Christmas Day	WED
THU		29	28		30	27		29 MCB (meeting)	26	31	28	26 Boxing Day	THU
FRI			29 Good Friday		31	28 Matariki		30	27		29	27	FRI
SAT			30			29		31	28		30	28	SAT
SUN			31			30			29			29	SUN
MON									30			30	MON
TUE									31			31	TUE

Strategy Working Committee	Strategy Working Committee
COUNCIL	District Council meeting
MCB	Martinborough Community Board
FCB	Featherston Community Board
GCB	Greytown Community Board
MSC	Māori Standing Committee
CEO	CEO Employment Review Committee
ARF	Assurance, Risk & Finance Committee
	Public & School Holidays
CCF	Combined Council Forum
Workshop (hold)	Workshops for Council and Committees - holding space

Draft Māori Policy

1. Purpose

To seek endorsement from the Māori Standing Committee for the draft Māori Policy.

2. Executive Summary

South Wairarapa District Councils Māori Policy helps ensure we are effective partners with iwi (Māori tribes), hapu and Māori and fulfil our obligations under Te Tiriti o Waitangi.

The Māori Policy was adopted in June 2009 and last reviewed in March 2015. Under the South Wairarapa District Policy Development Framework (section 4.1) this policy is to be reviewed every three years.

3. Recommendations

Officers recommend that the Māori Standing Committee:

1. *Endorse the South Wairarapa District Councils Māori Policy for adoption at the Strategy Working Committee meeting.*

4. Background

The South Wairarapa District Council (SWDC) upholds the principles of Te Tiriti o Waitangi, values te reo Māori, and respects and recognises partnerships with iwi and the Māori Standing Committee. This policy aims to promote inclusivity, honour Māori culture, and foster meaningful relationships with local iwi and the Māori community.

This policy applies to all work, elected members, and staff, of the South Wairarapa District Council.

The Māori Policy is a strategic policy, it provides a framework for relationships between tāngata whenua and SWDC to achieve mutually beneficial outcomes for the district. It is related to the Significant and Engagement Policy, to provide processes and procedures that facilitate effective communication and lets our communities know how and when they can expect to be engaged in Council decision-making processes.

5. Discussion

5.1 Legislative Requirements

The Māori Policy relates to the principles of consultation in the [Local Government Act 2002 \(LGA 2002\), Section 82](#), where local authorities must ensure that it has in place processes for consulting with Māori.

In addition, [under the LGA 2002, Section 81 local authorities must](#) –

- (a) establish and maintain processes to provide opportunities for Māori to contribute to the decision-making processes of the local authority; and
- (b) consider ways in which it may foster the development of Māori capacity to contribute to the decision-making processes of the local authority; and
- (c) provide relevant information to Māori for the purposes of paragraphs (a) and (b)

Obligations to Māori and Te Tiriti o Waitangi are included in the following legal frameworks, the Māori Policy helps to guide the work in this area.

Legislation
Local Government Act 2002
Resource Management Act 1999
Hazardous Substances and New Organisms Act 1996
Building Act 2004
Historical Place Act 1993
Land Transport Management Act 2013
Local Electoral Act 2001
Local Government (Rating) Act 2002
Māori Language Act 1987
Marine And Coastal Area (Takutai Moana Act 2011)
Public Works Act 1981
Rating Valuations Act 1998
Reserves Act 1977
Te Ture Whenua Māori Act 1992

5.2 Māori Standing Committee

The Māori Standing Committee is a committee of the Council. The Committee gives advice and makes recommendations to the Council on significant governance issues and decisions that affect tāngata whenua in the district. The Māori Standing Committee supports the fulfilment of Māori consultation required by Council, particularly with regard to the principles of Te Tiriti o Waitangi, the LGA and RMA. This includes the development and revision of processes to support engagement and consultation with Māori in the district.

The Māori Standing Committee advocate on behalf of and in the best interests of tāngata whenua of the district to ensure that the Council is fulfilling its obligations to them¹.

Recommendations from the Māori Standing Committee will be communicated through a report from the Chair and will be given due consideration by the Strategy Working Committee when making decisions that directly impact on Māori and on all matters that require the perspective of te Ao Māori.

5.3 Work done/Analysis and Advice.

The Māori Policy was prioritised for review in 2023 to include consultation and consideration of a broader partnership policy. The review was undertaken with the Māori Standing Committee and considered the following:

1. Collaboration and engagement with Māori stakeholders when developing and implementing policies that affect them. This can involve seeking input, conducting hui (meetings) and fostering ongoing communication.
2. Integrating Māori perspectives, values and aspirations into its decision-making processes. This can be done by consulting Māori experts, incorporating cultural consideration, and ensuring that Māori have a meaningful voice in policy development.
3. The establishment of cultural protocols, etiquettes and consultation processes that align with Māori customs and traditions. This shows respect for Māori and ensures that their input is valued and taken into account.

5.4 Development Process

This is a significant update to the Māori Policy and includes the following changes:

- Inclusion of relevant legislation
- Inclusion of relevant SWDC Policies
- The removal of Nature and Scope of Activities (as much of the information now relates to Māori Standing Committee Terms of Reference)
- Inclusion of Purpose, Scope and Principles of the Policy
- Update of SWDC branding

Here is a link through to the current Māori Policy - [Māori Policy \(swdc.govt.nz\)](https://www.swdc.govt.nz/māori-policy)
Appendix 1 is the revised Draft Māori Policy

¹ Terms of Reference for the Māori Standing Committee - [SWDC-Terms-of-Reference-2022-25-V5.pdf](#)

6. Summary of Considerations

The Local Government Act 2002 (LGA 2002) states that one of the purposes of local government is to promote the social, economic, environmental and cultural well-being of communities, in the present and for the future.

The Māori Policy contributes to the SWDC outcomes and legislative requirements by providing processes, procedures and engagement strategies to improving SWDC's relationship within the community.

6.1 Significant risk register

- Relationship with iwi, hapū, Māori
- Climate Change
- Emergency Management
- IT architecture, information system, information management, and security
- Financial management, sustainability, fraud, and corruption
- Legislative and regulative reforms
- Social licence to operate and reputation
- Asset management
- Economic conditions
- Health and Safety

6.2 Significance, Engagement and Consultation

In developing this Policy, we have engaged with Council Officers, taken into account the feedback from the Māori Standing Committee.

6.3 Financial Considerations

There are no financial considerations.

7. Conclusion

Following adoption by the Strategy Working Committee, the Policy will be published on Council's website and the community will be informed on a range of platforms. Staff will be provided with information and training where required.

This Policy will be reviewed every three years in consultation with iwi, the Māori Standing Committee, and other relevant stakeholders to ensure its effectiveness and relevance.

8. Appendices

Appendix 1 – Draft Māori Policy

Contact Officer: Nicki Ansell, Lead Policy & Project Advisor

Reviewed By: Amanda Bradley, General Manager; Democracy and Engagement

Appendix 1 – Draft Māori Policy



**SOUTH WAIRARAPA
DISTRICT COUNCIL**
Kia Reretahi Tātau

Māori Policy

Date of Approval	XXXXXXXX
Policy Number	PI-FDT-001 (previously M700)
Next Review	30 June 2024
Business Owner	General Manger Policy & Governance
Document History	Adopted June 2009 Reviewed March 2015 (previously M700)

MAORI POLICY

Whakatauki

*Mei te tatū o ngā whakaaro ki ngā āhuatanga o te hinengaro,
Mei te ngāwari ake o te ahunga ki nāianeī,
Kua tū nei te tūranga ki runga I ngā pakahiwi o te nehenehe.*

*If I am confident with where we'll be in the future,
Composed with how we are at present.
It is merely because I am standing on the shoulders of the past.*

1. Policy Statement

The South Wairarapa District is rich in Māori history and culture. Some of the earliest known occupational sites exist within its boundaries and for centuries the natural environment has provided both material and spiritual sustenance. Its place in the Māori political history of New Zealand is a matter of national record.

Lake Wairarapa (or Wairarapa Moana?) and the South Wairarapa coastline are of immense cultural, spiritual, and historic significance to Māori.

The Local Government Act 2002 signals that the social, cultural, and economic development of Māori is of particular importance.

The Resource Management Act 1991 places an obligation on the Council to consult with Māori during the planning process. This obligation is in turn derived from the underlying principles of the Treaty of Waitangi, which in this context, refers to:-

Partnership - the development of an active and on-going relationship between the Council and local Iwi.

Participation - a principle which emphasises positive Māori involvement in the business of the Council, and in particular its planning and delivery functions.

Protection - the requirement to ensure that Māori well-being is enhanced whenever possible, and that principles of equity towards Māori are observed in the Council's decision-making process.

The Council is committed to engage in active consultation with Māori and to foster positive relationships in pursuance of the partnership envisaged under the Treaty of Waitangi, on matters that affect and concern Māori.

2. Relevant Legislation/*Ture whitake*

- » [Local Government Act 2022](#)
- » [Resource Management Act 1991](#)
- » [Hazardous Substances and New Organisms Act 1996](#)
- » [Building Act 2004](#)
- » [Historical Place Act 1993](#)

- » [Land Transport Management Act 2013](#)
- » [Local Electoral Act 2001](#)
- » [Local Government \(Rating\) Act 2002](#)
- » [Māori Language Act 2016](#)
- » [Marine And Coastal Area \(Takutai Moana Act 2011\)](#)
- » [Public Works Act 1981](#)
- » [Rating Valuations Act 1998](#)
- » [Reserves Act 1977](#)
- » [Te Ture Whenua Māori Act 1993](#)

3. Relevant Council Policies

Council creates and reviews policies to set direction and enable good decision-making processes. All Council policies should consider the impact on Māori, iwi, hapū, and marae who could be impacted by this decision-making. As Council reviews and updates its policies, the relevance and impact for Māori must be considered. In particular (but not limited to), these policies should be reviewed and updated taking the Māori Policy into consideration:

- » Significance and Engagement Policy
- » Members Remuneration and Allowances Policy
- » Grants Policy
- » Remission and Postponement of Rates on Māori Freehold Land Policy
- » Procurement Policy
- » Naming of Public Roads, Private Roads, and Rights-of-Way Policy

4. Purpose/*Te Pūtake*

The South Wairarapa District Council upholds the principles of te Tiriti o Waitangi, values te reo Māori, and respects and recognizes partnerships with iwi (Māori tribes) and the Māori Standing Committee. This policy aims to promote inclusivity, honour Māori culture, and foster meaningful relationships with local iwi and the Māori community.

5. Scope/*Tirohanga whānui*

This policy applies to all work, elected members, and staff, of the South Wairarapa District Council.

6. Principles

6.1. Te Tiriti o Waitangi

- » The Council acknowledges te Tiriti o Waitangi as the founding document of Aotearoa New Zealand and is committed to upholding its principles.
- » The Council honours Te Tiriti o Waitangi and the Council's partnership with mana whenua and Māori in the outcomes we deliver.

- » The Council recognises iwi as key partners in decision-making processes that affect Māori communities and will actively engage with them to foster a collaborative relationship.

6.2. Representation and Decision Making

6.2.1. MSC

SWDC has established a Māori Standing Committee. The role of the committee is outlined in their Terms of Reference, and includes:

- » a) Advising on tangata whenua and Māori interests in the Council's major areas of , and particularly in the areas of Economic Development, Resource Management, Tourism, Reserve Management, Environmental Health, Employment, Community Development.
- » b) Establish a method of consultation, which involves tangata whenua and iwi, on all matters relating to the District's resources, and involving the District's planning processes.
- » c) Advise on consultation processes with Māori in the District and assist in the development of consultation networks throughout the District.
- » d) Promote the development of processes within Council, which develop policy, process and guidelines, based on the Treaty of Waitangi principles of participation, partnership and active protection.

6.2.2. Statutory boards

Through crown negotiations and treaty settlements, statutory boards have been established. Council may have a role in collaborating with and/or supporting these boards, through the guidance of local iwi.

6.3. Use of Te Reo and Acknowledging Māori Culture

South Wairarapa District Council acknowledges te reo me ōna tikanga Māori and specifically, te reo Māori as an official language of Aotearoa New Zealand and will promote its use within the organization and the wider community.

6.4. Capability Building

We strive to show respect of Māori culture and build capability within the organisation through:

- » Providing opportunities for staff, elected and appointed members to learn, understand and speak te reo Māori.
- » Ensuring Māori cultural values, protocols, and practices are respected and incorporated into council activities, events, and decision-making processes.
- » Prioritising the use of known Te Reo Māori place names in Council documents.
- » Ensuring all place names and Te Reo names are used correctly through the research of available historical content and seeking advice and direction from the appropriate persons.

6.5. Consultation and Engagement

The Council recognises Māori as Tangata Whenua, our obligations to Mana Whenua under te Tiriti o Waitangi, and acknowledges their inherent rights and interests. The Council will actively work towards fulfilling its consultation and engagement obligations under te Tiriti o Waitangi by:

- » Ensuring that the following Iwi Statutory Bodies are included from engagement to consultation:
 - » KKWTNaR – Kahungunu ki Wairarapa Tamaki nui-a-Rua
 - » KKW – Kahungunu ki Wairarapa
 - » Rangitane o Wairarapa
 - » Tū Mai Rā
- » Including them at the earliest discussion for advice and awareness.
- » Engaging our Pou Māori as part of the project planning process.

7. Outcomes and Evaluation

SWDC's long term plan will describe the outcomes, key performance indicators and methodology of evaluation for this policy. It would be expected to include an assessment of the quality of relationship between Council and Māori in the district.

2024 Meeting Schedule of Ordinary Meetings

1. Purpose

To present the Māori Standing Committee with updates on the 2024 Meeting Schedule of Ordinary Meetings.

2. Recommendations

Officers recommend that the Community Board:

1. *Receive the 2024 Meeting Schedule of Ordinary Meetings report.*
2. *Adopt 2024 Meeting Schedule of Ordinary meetings for the Māori Standing Committee*
3. *Delegate to the Chief Executive the authority to alter the schedule of ordinary meetings following consultation with the Chair.*

3. Executive Summary

Each year Council adopts a schedule of Council, committee, and community board meetings for the following calendar year in accordance with schedule 7 cl19 of the Local Government Act 2002. This report provides the Māori Standing Committee with the 2024 schedule of ordinary meetings for consideration.

At the Council meeting 22 November 2023, Council adopted a four-weekly cycle for the 2024 Meeting Schedule of Ordinary Meetings. Following that process and advice from the Māori Standing Committee the schedule for 2024 is ready for adoption.

4. Discussion

Council Officers request the need to stagger the Māori Standing Committee with the three community boards, so that they do not fall in the same week and have applied regular intervals between meetings (where possible) to provide consistency and transparency.

Consideration to avoid scheduling meetings during school holidays was given.

Council Officers note the flow of meetings to run Māori Standing Committee, community boards, committees, and Council meetings where possible. Thus, allowing information to flow through from community boards to committees or Council where necessary.

The following is proposed for the schedule of ordinary meetings for the Māori Standing committee in 2024/5

2024 Māori Standing Committee Ordinary Meetings
Tuesday 30 April 2024
Tuesday 30 July 2024
Tuesday 29 October 2024
Tuesday 28 January 2025

5. Meeting Time and Venue

The proposed start time for meetings of the Māori Standing Committee for 2024/5 is 6.00pm.

The preferred venue is the Supper Room, Waihinga Centre, Texas Street, Martinborough.

If the preferred venue is not available at the time of the scheduled meeting an alternative venue will be secured and members will be notified.

5. Appendix

Appendix 1 – 2024 Meeting Schedule of Ordinary Meetings

Contact Officer: Robyn Ramsden, Committee Governance Advisor

Reviewed By: Amanda Bradley, General Manager, Democracy & Engagement

Appendix 1 – 2024 Meeting Schedule of Ordinary Meetings

2024	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER	2024
MON	1 New Years Day			1 Easter Monday			1						MON
TUE	2 Day after NY Day			2			2			1			TUE
WED	3			3 SWC Featherston Masterplan Hearing and Deliberations	1 Workshop (hold)		3 Strategy Working Committee			2 Strategy Working Committee			WED
THU	4	1		4 MCB (meeting)	2		4	1		3			THU
FRI	5	2	1	5	3		5	2		4	1		FRI
SAT	6	3	2	6	4	1	6	3		5	2		SAT
SUN	7	4	3	7	5	2	7	4	1	6	3	1	SUN
MON	8	5	4	8	6	3 King's Birthday	8	5	2	7	4	2	MON
TUE	9	6 Waitangi Day	5	9	7	4	9	6	3	8	5	3	TUE
WED	10	7 FCB (meeting)	6 CEO	10 Strategy Working Committee	8 Strategy Working Committee / FCB	5 Strategy Working Committee / LTP Final Doc Workshop (TBC)	10 COUNCIL	7 COUNCIL / FCB (meeting)	4 Strategy Working Committee	9 COUNCIL	6 CCF / FCB (meeting)	4	WED
THU	11	8 Workshop (hold)	7	11	9	6	11 MCB (meeting)	8	5	10	7	5 MCB (meeting)	THU
FRI	12	9	8	12	10	7	12	9	6	11	8	6	FRI
SAT	13	10	9	13	11	8	13	10	7	12	9	7	SAT
SUN	14	11	10	14	12	9	14	11	8	13	10	8	SUN
MON	15	12	11	15	13	10	15	12	9	14	11	9	MON
TUE	16	13	12	16	14	11	16	13	10	15	12	10	TUE
WED	17	14 Strategy Working Committee	13 Strategy Working Committee	17 COUNCIL	15 LTP Hearing	12 COUNCIL	17 Workshop (hold)	14 ARF	11 CEO / COUNCIL	16 Workshop (hold)	13 Strategy Working Committee	11 Workshop (hold)	WED
THU	18 Workshop (hold)	15 MCB (meeting)	14	18	16 LTP Hearing	13	18	15	12	17 MCB (Meeting)	14	12	THU
FRI	19	16	15	19	17	14	19	16	13	18	15	13	FRI
SAT	20	17	16	20	18	15	20	17	14	19	16	14	SAT
SUN	21	18	17	21	19	16	21	18	15	20	17	15	SUN
MON	22 Wgtn Anniversary	19	18	22	20	17	22	19	16	21	18	16	MON
TUE	23	20	19	23	21	18	23	20	17	22	19	17	TUE
WED	24	21 ARF & COUNCIL/ GCB	20 CCF / COUNCIL	24 Workshop (hold)	22 LTP Deliberations / GCB (meeting)	19 Workshop (hold)	24 Workshop (hold)	21 LGNZ conference / GCB (Meeting)	18 Workshop (hold)	23 ARF	20 COUNCIL/ GCB (Meeting)	18	WED
THU	25	22	21	25 ANZAC Day	23 MCB Meeting	20	25	22 LGNZ conference	19	24	21	19	THU
FRI	26	23	22	26	24	21	26	23 LGNZ conference	20	25	22	20	FRI
SAT	27	24	23	27	25	22	27	24	21	26	23	21	SAT
SUN	28	25	24	28	26	23	28	25	22	27	24	22	SUN
MON	29	26	25	29	27	24	29	26	23	28 Labour Day	25	23	MON
TUE	30 MSC (meeting)	27	26	30 MSC (meeting)	28	25	30 MSC (Meeting)	27	24	29 MSC (Meeting)	26	24	TUE
WED	31 Workshop (hold)	28 Workshop (hold)	27 COUNCIL ADOPT LTP Consultation document		29 CCF / ARF	26 COUNCIL LTP Adoption	31 Strategy Working Committee	28 CCF (SWDC host)	25 Workshop (hold)	30 COUNCIL Annual Report Adoption	25 Workshop (hold)	25 Christmas Day	WED
THU		29	28		30	27		29 MCB (meeting)	26	31	28	26 Boxing Day	THU
FRI			29 Good Friday		31	28 Matariki		30	27		29	27	FRI
SAT			30			29		31	28		30	28	SAT
SUN			31			30			29			29	SUN
MON									30			30	MON
TUE									31			31	TUE

Strategy Working Committee	Strategy Working Committee
COUNCIL	District Council meeting
MCB	Martinborough Community Board
FCB	Featherston Community Board
GCB	Greytown Community Board
MSC	Māori Standing Committee
CEO	CEO Employment Review Committee
ARF	Assurance, Risk & Finance Committee
	Public & School Holidays
CCF	Combined Council Forum
Workshop (hold)	Workshops for Council and Committees - holding space

Income & Expenditure Report

1. Purpose

To present the Māori Standing Committee with the most recent Income and Expenditure Statements.

2. Recommendations

Officers recommend that the Committee:

1. *Receive the Income & Expenditure Report for the period ending 31 December 2023.*

3. Executive Summary

The Income and Expenditure Statement for the period ending 31 December 2023 is attached in Appendix 1.

Please note Finance statements for the 2022-2023 Financial year end and the 2023-2024 Financial period will be available upon completion of the SWDC audit, which is currently taking place.

4. Appendices

Appendix 1 – Income & Expenditure Statement for the period ending 31 December 2023

Contact Officer: Hayley McDonald, Assistant Accountant

Reviewed By: Charly Clarke, Acting General Manager, Finance

**Appendix 1 – Income and Expenditure
Report for the Period Ending 31
December 2023**

Te Whare o Māori Standing Committee

Financial summary for the period ended 31 December 2023

Operations Budget allocated 1 Aug 20 \$ 38,080

Marae Dev. Budget allocated 1 Aug 20 \$ 27,000

Tautoko	Allocation	Spend 2020-21	Spend 2021-22	Spend 2022-23	Spend 2023-24	Committed Spend	Remaining Allocation
Support through:							
Grant funds	\$ 4,000	\$ 2,200	\$ 1,000	\$ 2,000	\$ 7,200	\$ -	-\$ 8,400
2 x \$1,000 4 x \$500 Community and Youth Fund	\$ -			-\$ 5,000			\$ 5,000
Sponsorship							
Rangiura o Wairarapa Kapahaka Wairarapa Māori Sports Awards	\$ 1,500	\$ 1,500	\$ -	\$ 3,000		\$ -	-\$ 3,000
Koha	\$ 1,000	\$ 782	\$ 157	\$ 287		\$ -	-\$ 226
New members Induction Pack project	\$ 500	\$ -	\$ -			\$ -	\$ 500
Restorative Justice Process project	\$ 500	\$ -	\$ -			\$ -	\$ 500
Toi Māori Art project	\$ 2,000	\$ -	\$ -			\$ -	\$ 2,000
Training/general	\$ 2,000	\$ -	\$ 87	\$ 1,355	\$ 409	\$ -	\$ 149
Totals	\$ 13,000	\$ 4,482	\$ 1,743	\$ 1,642	\$ 7,609	\$ -	-\$ 2,477

Whakapapa	Allocation	Spend 2020-21	Spend 2021-22	Spend 2022-23	Spend 2023-24	Committed Spend	Remaining Allocation
Support:							
Significant Sites group expenses	\$ 1,500	\$ -	\$ -			\$ -	\$ 1,500
Pūrakau project (NH to submit proposal to MSC)	\$ 8,000	\$ -	\$ -			\$ -	\$ 8,000
Training on Resource Management Act Specifically sections pertaining to tangata whenua	\$ 3,000	\$ -	\$ -			\$ -	\$ 3,000
RMA Process project	\$ 300	\$ -	\$ -			\$ -	\$ 300
Totals	\$ 12,800	\$ -	\$ -			\$ -	\$ 12,800

Te Taiao	Allocation	Spend 2020-21	Spend 2021-22	Spend 2022-23	Spend 2023-24	Committed Spend	Remaining Allocation
Create opportunities:							
To support Marae and Pae tū Mōkai o Tauria with Cultural Monitoring programs i.e equipment For training and wānanga with stakeholders eg. GW, DoC, Mountains to Sea	\$ 8,000	\$ 1,467	\$ 1,064			\$ -	\$ 5,470
To engage with communities and schools i.e planting and cultural monitoring projects	\$ 2,000	\$ -	\$ 900			\$ -	\$ 1,100
To document all projects	\$ 280	\$ -	\$ -			\$ -	\$ 280
Totals	\$ 12,280	\$ 1,467	\$ 1,964	\$ -	\$ -	\$ -	\$ 8,850

Marae Wawata	Allocation	Spend 2020-21	Spend 2021-22	Spend 2022-23	Spend 2023-24	Committed Spend	Remaining Allocation
Assist Marae to:	\$ 27,000	\$ 15,948	\$ 9,000			\$ -	\$ 2,052
Secure funding and to process funding applications from Marae Development Fund Build relationships through collaborative projects							\$ -
Communicate with committee the aspirations of their marae through their representatives							\$ -
Totals	\$ 27,000	\$ 15,948	\$ 9,000	\$ -	\$ -	\$ -	\$ 2,052

Maori Standing Committee : Te Māngai O Ngā Hapori Māori

Expenditure detail for the period ended 31 December 2023

Tautoko

Resolution date	Organisation/Group	Description	Amount
4-Aug-20	Pae tū Mōkai o Taurā	Native tree & plant nursery at Te Whare Whakapapa Raranga	1,000.00
28-Oct-20	Rangiura o Wairarapa	Sponsorship	1,500.00
28-Oct-20	28th Maori Battalion Assoc.	Grant for function to honour descendants of the 28th Maori Battalion	500.00
16-Feb-21	Koha	For the family of Godwell Mahowa	200.00
2-Mar-21	Featherston Rugby Club	New Uniforms and Equipment	1,000.00
20-May-21	Professor Rangi Matamua	Dark Skies Dinner (+ members in attendance)	282.38
21-Jul-21	Whaiora Whanui Trust	Wairarapa Māori Sports Awards	500.00
3-Aug-21	He Putiputi Ltd	Suzanne Murphy Flowers	69.57
10-Nov-21	He Putiputi Ltd	Flowers for Maynard family	86.96
23-Dec-21	Kristina Perry	Waitangi Day event at Cobblestones Museum	1,000.00
10-May-22	Pain & Kershaw	Catering for Workshop	126.09
2-Sep-22	He Putiputi Ltd	Flowers for T Aporo's Tangi	86.96
2-Nov-22	Koha	Koha for T Aporo's Tangi	200.00
27-Sep-22	Reap Grant	Reap Grant	1,000.00
31-Oct-22	SW Summerfield	MSC Workshop	355.00
14-Dec-22	Community/Youth Grants	Grant from Community/Youth fund DC2022/113	(5,000.00)
16-Feb-23	Rangiura o Wairarapa	Sponsorship	3,000.00
2-May-23	R Hooper	Contribution to technology purchase/future education	500.00
2-May-23	Pae Tu Mokai	Turning Bay/irrigation	1,000.00
2-May-23	P Kingi	Tuition fees	500.00
11-Jul-23	Pain & Kershaw	Pain & Kershaw-Grocery & NZ Post	134.78
18-Jul-23	Pain & Kershaw	Pain & Kershaw-Grocery & NZ Post	139.13
15-Aug-23	Pae tu Mokai O Taurā	Grant to support Greytown trail	7,200.00
30-Aug-23	Pain & Kershaw	Pain & Kershaw-Grocery & NZ Post	134.78
Total			15,515.65

Whakapapa

Resolution date	Organisation/Group	Description	Amount
Total			-

Te Taiao

Resolution date	Organisation/Group	Description	Amount
13-Apr-21	Kohunui Marae/Pae tu Mokai	Minnow Traps	333.91
14-May-21	Kohunui Marae/Pae tu Mokai	Cultural Monitoring Projects	1,133.05
3-Aug-21	Kohunui Marae/Pae tu Mokai	Fyke Nets - cultural monitoring projects	1,063.50
16-May-22	Featherston Matariki Events	Featherston Matariki Day Events	900.00
Total			3,430.46

Marae Wawata

Resolution date	Organisation/Group	Description	Amount
10-Aug-20	Hau Ariki Marae	Furniture	7,826.09
7-Aug-20	Kohunui Marae	Native plant nursery, Kāuta storage, cooking vessels	8,122.00
19-Jul-21	Papawai Marae	Kitchen Equipment	9,000.00
Total			24,948.09

Maori Standing Committee : Te Māngai O Ngā Hapori Māori

Terms of Reference Review for the Period Ended 31 December 2023

Budget

Balance carried forward from 2022-23

15,919.82

Total Budget

15,919.82

Expenditure

Total Expenditure Current Financial Year

-

Total Expenditure

-

LESS: Committed Funds

Resolution
date

Original
commitment

Spent to date

Remaining
commitment

Total Commitments

-

-

REMAINING BUDGET TO BE CARRIED FORWARD

15,919.82

Action Items Report

1. Purpose

To present the Committee with updates on actions and resolutions.

2. Recommendations

Officers recommend that the Committee:

1. *Receive the Action Items Report.*

3. Executive Summary

Action items from recent meetings are presented to the Māori Standing Committee for information. The Chair may ask Council officers for comment and all members may ask Council officers for clarification and information through the Chair.

If the action has been completed between meetings it will be shown as 'actioned' for one meeting and then will be remain in a master register but no longer reported on.

4. Appendices

Appendix 1 – Action Items to 30 January 2024

Contact Officer: Robyn Ramsden, Community Governance Advisor

Reviewed By: Amanda Bradley, General Manager – Democracy & Engagement

Appendix 1 – Action Items to 30 January 2024

Number	Raised Date	Action Type	Responsible Manager	Action or Task details	Status	Notes
189	10-May-22	Action	MSC	Following the Strategy Noho, the committee will meet with trustees and stakeholders at each Marae to discuss the direction of the committee.	Open	6/10/22: Strategy Noho held on 28 September and 6 October 2022
358/359	2-Aug-22	Action	S Corbett	To request the current Wellington Water budget and a report outlining the critical issues and risks including, but not limited to: safe drinking water and waste water management. To schedule a half day Water Wananga with Māori, hapū, marae, iwi, Wellington Water and council officers.	Open	26/08/22: MSC Water Hui scheduled for 1 September 22 cancelled 31/02/23 - request for report to be circulated as soon as possible. 6/3/23: These issues are to be addressed at a water hui that has been requested by officers - date TBC 26/08/22: MSC Water Hui scheduled for 1 September 22 with Wellington Water and Council officers cancelled. 31/01/23: MSC to consider request following receipt of report (action 358) 6/3/23: As above. To be combined 358 & 359.
548	24-Nov22	Action	A Bradley	MSC NOTES: Action 520: To request clarification on the 2022-2023 operating budget for the Māori Standing committee, as adopted through the Long-Term Plan.	Open	31/01/23: Request for immediate update via email. 14/02/23: Email sent by A Bradley clarifying the operating budget for 2023/23 31/4/23: Further information requested.
147	18 July 23	Action	A Bradley	MSC NOTED: Action 147: clarification around if Cape Palliser paper trail is a council road or has it gone through the Māori land court?	Open	6/10/23 A Bradley waiting on confirmation from the Roding team
148	18 July 23	Action	MSC	Action 143: propose a steering group, with Mr Hale as Chair and Ms Mikaera MSC representative, protecting sites of significance.	Open	10/10/23 updated details to specify paper road past Cape Palliser. Two of those blocks not Māori land, DOC are also at the end of the road. Investigating if we can get a proper sign "Private Access etc" and consult with locals around access.
149	18 July 23	Action	A Bradley	Action 144: Freedom Camping bylaw work to include education on this site.	Open	
153	18 July 23	Action	L Karauna	MSC NOTED: Action 145: Ms Karauna request members give her feedback directly on the choice of the three proposed names at Bidwells crossing.	Open	
159	18 July 23	Action	N Carter	MSC NOTED: Action 147: SWDC to provide a letter of support to marae interested in being an emergency response shelter. MSC/Māori Pou to work with Mr Carter building relationships and organising emergency management training	Open	
162	18 July 23	Action	N Ansell	MSC NOTED: Action 148: That MSC form a position on the Representation Review, which can be explained when members discuss it at their next hui. To be adopted at the next MSC forum.	Open	10/10/23 Extraordinary meeting to be scheduled in November 2023 for this.
145	18 July 23	Action	A Bradley	ACTION 145: MSC to be included in the wider Long-Term Plan, including engagement.	Actioned	
155	10-Oct-23	Action	A Bradley	MSC NOTED: Action 155: Council officers to reach out to MSC around the youth role and youth strategy		
156	10-Oct-23	Action	A Bradley	MSC NOTED: Action 156: Council officers to see if MSC can offer kiwi hall to Wairarapa Whanau Trust free of charge to help with venue costs.	Open	