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**Nga wahi tapu o Ngati Hamua: Sacred sites of Ngati Hamua –
Paramount hapu of Rangitane o Wairarapa**



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Introduction

This paper relates the story of how one tribe's desire to record their history using a computer mapping tool enabled them to engage more effectively in local planning as well as use this information to educate a wider audience.

The use of a geographic information system (GIS) allowed them to view their information spatially to see the full extent of their (historical) tribal realm. The exercise also forced them to arrange their research geographically and chronologically, which has since been incorporated into (Waitangi) tribunal evidence, resources for local schools, websites on local history, and a soon to be published book on the tribal history. For the first time this tool has enabled them to illustrate their history from their own perspective.

A glossary of terms is provided at the back (Appendix 1) to assist you with some of the words used in this paper.

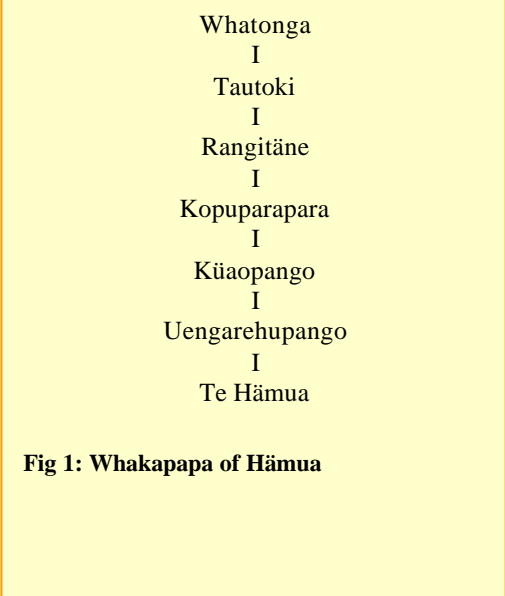
Tribal History

The history of the tribe

Ngati Hamua is the paramount hapu (sub-tribe) of Rangitane o Wairarapa iwi. The rohe or domain of the Ngati Hamua hapu centres around the Masterton district in the province of Wairarapa, 100km north of Wellington on the eastern coast, and stretches further north towards Pahiatua.

Rangitane history can be traced back 25 generations to the arrival of Whatonga, the captain of the Kurahaupo waka around 700 years ago. The descendants of Whatonga eventually settled most of the lower half of the North Island including Wellington where this conference is being held. Rangitane was the grandson of Whatonga and became the eponymous ancestor of the Rangitane tribe. Today, there are four takiwa or branches of this tribe based in the Manawatu, Tararua, Wairarapa and Wairau areas.

Four generations down from Rangitane was born Te Hamua, and it is from this ancestor that many descendants chose as the central figure from which they named their tribe, Ngati Hamua. Since then there have been many sub-hapu added but they all acknowledge the paramount status of Ngati Hamua. In essence, the story of Ngati Hamua is the story of Rangitane o Wairarapa.



A vertical genealogy diagram showing the lineage from Whatonga to Te Hāmua. The names are listed in a column, with 'I' indicating a generational gap between each name.

Whatonga
I
Tautoki
I
Rangitāne
I
Kopuparapara
I
Kūaopango
I
Uengarehupango
I
Te Hāmua

Fig 1: Whakapapa of Hāmua

The establishment of the runanga

Rangitane o Wairarapa Runanga (Iwi Authority) was formed in 1989. Its purpose is to provide strategic direction for the members of the tribe in terms of cultural, social and economic growth and development. One of the iwi authority's main goals has been to collate, record and disseminate the tribal history to its members and to the wider community. This project forms part of that initiative.

Rangitane today

Through the leadership of Rangitane elders and the dedication of the runanga staff, Rangitane has forged a strong relationship with its community and government agencies. It is a long-way into its Waitangi Tribunal claim and has contributed a wealth of research and knowledge to the tribunal reports available to the public. Rangitane promotes itself clearly as ahikaa roa which means the tribe that has kept their home fires burning the longest, meaning that they are the original inhabitants of the Wairarapa and more importantly, that they still exist as tangata whenua.

Why Create a GIS database?

Record cultural history

In 1989 the Rangitane o Wairarapa runanga (tribal authority) was set up to handle the tribal affairs on behalf of its descendants. Part of the tribal authority's duty was to research Rangitane o Wairarapa's cultural history. Rangitane kaumatua, Jim Rimene has undertaken a lifelong journey of research into the tribal knowledge of Rangitane and Kurahaupo waka tribes. This knowledge covers centuries of genealogies, legends, stories, incantations and prayers. He is a respected elder in the Wairarapa and is the foremost expert on tikanga Maori and whakapapa for the tribe. Since the early 1990s he has been joined in his task by his son Horipo who leads the Rangitane research unit and more recently by other tribal researchers.

The need to record this history was given more impetus because it was in danger of being lost or had been wrongly interpreted. Over the years another tribe's history had been promoted so much so that the Rangitane history was relegated or dismissed altogether. This in turn led to many descendants stating that they were not Rangitane. It also meant that government departments were encouraged not to deal with the tribe. So part of the tribe's mission was to re-establish the correct history and to make this available to everyone. It took years of lobbying and providing the facts to restore their rightful status as mana whenua.

Help organise research and information

The research unit within the tribal authority had amassed a wealth of knowledge. The information was not very well organised so this project offered an opportunity to achieve two aims. The first was to purge the information so that all the layers of information about each site could be combined to provide a comprehensive and more accurate account, i.e. story, extracts, photos, tribal association and genealogy of the people associated with that site. The second aim was to organise the information so that it was easily retrievable.

Provide better response to development and changes in land use pressures

The greatest threats to wahi tapu are new development (i.e. buildings) and changes in land use. Most sites are latent in that they are buried beneath the ground so any type of earthworks has the potential to damage or destroy sites. The research unit has the responsibility to ensure that no development or land use endangers or destroys tribal wahi tapu. Through the Resource Management Act 1991, councils must consult with local iwi when any activity is proposed, more specifically they must:

- Recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites wahi tapu, and other taonga as a matter of national importance;
- Have particular regard to kaitiakitanga (guardianship); and
- Take into account the principles of the Treaty of Waitangi

Most councils send copies of resource consent applications to the iwi for their comments and concerns. The research unit is responsible for responding to these requests. The GIS project enables the tribe to have the same level of technology as the local authorities.

Protect sacred sites

The ultimate goal of the research unit is to protect these very special sites from being destroyed or abused. To Rangitane, some of these sites retain their mauri or spirit and are some of the only remaining connections to their past. Rangitane believe that these sites are important historically for all New Zealanders not just Māori and not just the descendants of the tribe.

The first line of protection employed by the tribe has been developing a sound relationship and understanding with the landowners. Whilst researching sites for the database and in response to invitations from landowners to visit a site on application of a resource consent, the tribe has been able to impart knowledge on the importance of particular sites on the owners property. In every case the landowner has taken it upon themselves to fence off the site or relocate offal pits away from nearby burial sites.

The Project

Planning

Joseph Potangaroa from the Rangitane research unit and I worked together for several months planning the project and preparing a proposal to submit for funding. The first task was to find out who else had done this type of project beforehand. After weeks of searching no other projects could be found although Te Ati Awa had begun a similar exercise in Wellington at the same time. The iwi and council agreed to continue towards a proposal.

Rangitane then had to assess what information they had, what was missing, how they intended to find the missing information and who would do it. They also needed to determine how many site visits were needed. The tribal area was quite large and extended beyond the regional council's boundaries. They decided to only map sites within the Masterton district boundary which was within the regional council's jurisdiction and the area where most Rangitane/Ngati Hamua sites were believed to be.

Equipment

Greater Wellington – Technical Services officer, Tim Watson was instrumental in assessing the hardware and software requirements for the iwi. Tim looked at Rangitane's current set up and worked out the upgrade needed to cope with the large amounts of information. Rangitane also purchased a digital camera, scanner, memory stick and GPS locator.

The camera allowed the iwi to photograph every site visited and this could then be linked to the dot on the map. The scanner meant that the iwi could scan any documents relating to a site or an old photograph and this would then be added to the file or on the computer database. The memory stick offered more capacity without having to buy a new server and the GPS locator allowed them to record the co-ordinates on site via satellite readings.

Costs

The main cost for the project was staff time. Rangitane had estimated that one full and one part-time position was required for the projects. Joseph took up the task full time and Dane Rimene, the manager of the research unit, was involved part of the time but continued his core duties responding to consent matters. Rangitane also had the expertise of their elders to draw on and the researchers were often accompanied on site visits by one or two.

Rangitane had to purchase an Arcview GIS licence from suppliers Eagle Technology. Arcview is the GIS programme that most GIS practitioners use including Greater Wellington. Although there was an updated version available (Arcview 8.1), Tim recommended that the iwi purchase Arcview 3.2 as it gave them all the tools to do what they wanted to do, it was well tested and most importantly had a one-off cost. There are other systems available but Arcview is that which is most widely used in New Zealand and this meant that the iwi would be technically compatible with both Greater Wellington and Masterton District Council.

Eagle Technology offer back up services at a premium price so Tim was able to offer his services at the council's set rate saving money for the iwi and ultimately the ratepayer. Other expenses included stationery and transport costs for site visits.

Proposal and contract

Rangitane's proposal covered the following areas:

- Timeframe
- Costs
- Obligations
- Target dates
- Outcomes

These areas were reflected in the contract. Rangitane agreed to regular monthly payments for the contract but 25% of the total project cost was withheld as a final payment. This was done for two reasons. The first was to provide an incentive for a successful finish to the project and the second was to ensure that there was a healthy amount of money for the iwi after all the work was done to do something they wanted.

The wording of the proposal and contract were important and contributed significantly to the successful outcome. If you would like more information on the proposal and/or contract please contact me or Dane Rimene. Contact details are provided at the end of this paper.

Researching

Rangitane had undertaken a lot of research prior to the start of the project that enabled them to locate more than 100 sites quite quickly and with a degree of accuracy. These were sites that they knew quite well or they were sites that were pretty obvious to anyone they included monuments, the marae and urupa around the district. The first 100 sites were mapped onto the GIS programme within the first three weeks. After this the sites became harder to pinpoint and the research team were forced to do a bit of investigating and inquiring with landowners. They also needed to go back over the Maori Land Court minute books to see if there were any clues given on a particular site.

Recording

Although Rangitane had a GPS locator on hand they did not use it to record the sites. Instead they mapped the sites using the GIS layer and marking the points using the GIS aerial photo layers and topo maps. The research unit felt that this was accurate enough to create an alert layer. They did manage to take a digital photograph of each site and where possible, they scanned old letters and photos given them by the farmers or whanau members.

Joseph Potangaroa, the lead researcher on the team had already completed several oral interviews with elders for other unrelated projects and utilised the recording of conversations with elders, whanau or farmers as another source of information for this project. This data fed into a book that Joseph began to write on the history of Hamua that is discussed later on.

The research unit combined all the hard copy evidence for each site (i.e. photos, transcripts of interviews and photocopies of quotes) and put it in a serial filing sequence that matched the unique ID for each site. They understood that they were being given the opportunity to record this data for

prosperity (for the tribe) and that they should only do it once so that their descendants wouldn't have to repeat the process.

Reporting Back

A key part of the process was the regular reporting back to Greater Wellington during the project. The council was keen that Rangitane had support all the way through the project and that if anything did go wrong then there would be an opportunity to fix it before the problem grew and became a greater risk to the project.

Reporting was done on a monthly basis. Each report would set out the goals achieved for the month, expenditure updates, and any contingencies that the unit had to contend with i.e. sickness. In return the council provided feedback to Rangitane on each report and amended targets or offered extra help to ensure things remained on track. This approach meant that both parties were engaged in the project fully and there was less room for slippage.

The final part of the project was for Rangitane to provide a final report on the entire project. This was requested by council because it was a pilot project and other iwi in the region had indicated that they wanted to do something similar.

Part II – extending the project

At the end of the first project Rangitane found that they had recorded fewer than 150 sites, which was well below their intended target of 500. It was agreed that what was achieved was significant in itself and that the original target was never achievable but there were still plenty of areas left to investigate and more leads to follow.

Rangitane approached Greater Wellington again with a new proposal to extend their investigation to include Carterton and South Wairarapa districts and to widen their investigation in the Masterton district. They also added two new components to the project that the council felt was worthwhile.

The first additional component was to pull together all of their research to write a report on the history of Rangitane and Ngati Hamua. Secondly, they wanted to put together a series of environmental education sheets for public use. The resource would be used in schools around the district as well as become available for the wider community explaining Maori concepts, more particularly a Rangitane perspective on the environment. The sheets would each take a different topic such as the ocean, waterways, flora and fauna, and mountains and explain what each means to Rangitane people. Where they could, they were to add legends or anecdotes specific to the tribe and to Wairarapa.

The proposal was accepted and a second year was added to the project. At the end of this project 250 sites were recorded in total for the entire Wairarapa with the majority focused in the Masterton district reflecting the traditional stronghold of Rangitane.

The challenges and solutions

This section highlights the particular challenge confronted and how we dealt with them or what outstanding issues there were.

Challenge 1 – ‘Getting the elders on side’

The first challenge was to ensure that the tribal elders (kaumatua) supported the project. The project could not proceed without their blessing. Their main concerns were that they did not trust the council to hold tribal knowledge as there had been animosity in the past. Secondly they were concerned about how they would retain the ownership of this information. Finally, they were unsure about the technology and how it would represent their korero (history) and how secure this would be. The elders of the tribe also enforce the tikanga or tribal practices. They would need to ensure that this new technology and the processes put in around it catered for these secrets in a discrete manner.

Traditionally, it was the elders of the tribe who retained the knowledge. More than that, it was usually only select elite that were chosen as the ‘keepers of knowledge’. It was common for one person, usually a child, to be selected by the elders as a future holder of the tribal secrets. These included locations of significant or sacred sites (wahi tapu), genealogy (whakapapa), and prayers or incantations (karakia or moteatea). The prospective candidates would go through a series of initiations until one was chosen as the recipient of knowledge. Once chosen, they would be kept close to the elders and schooled and tested. Often the elders would speak long into the night whilst the child slept. The following day they would recite karakia with the child, leaving out certain passages to see whether the child had picked it up.

Solution 1 – ‘Getting the elders on side’

We arranged for a special presentation of the GIS programme to the kaumatua and an opportunity to discuss the project. We produced a mock-up map of a well known local area. We were able to show the extent of the mapping programme with places familiar to them. We agreed that a computer-mapping system was useful and was something that could bring lots of benefits to Rangitane such as ordering information, illustrating their history (maps) and providing a tool for responding to resource consents. We agreed that we would continue to report back to the kaumatua as the project progressed.

Challenge 2 – ‘Keeping a secret a secret’

There were several issues surrounding this challenge. The first revolved around district councils stating that “they could only protect a site if they know about it’ but there were concerns about information appearing in district plans as schedules or as ‘dots on a map’. The iwi were equally untrusting of the use of silent files employed by some councils including Greater Wellington. The reason for this is that any information held by a local authority can be obtained by any person through the Official Information Act, once again potentially risking the secrecy of the information.

The second issue was a sense of redundancy. The iwi were concerned that if they gave all their information to the council then they were afraid that the council would not consult them anymore.

Furthermore, the iwi saw this information as intellectual property after all the research and effort they had put in and they wanted to ensure that the rights remained with Rangitane.

The final issue concerned the most secret sites. The Rangitane kaumatua was hesitant about revealing details on some of the more highly sensitive sites. He had made a promise that he would not disclose information on these sites, even to his closest family members. He had been entrusted with the location of these sites and it was his responsibility to do something only when it was really necessary to do so, as in when a site was at threat from development or a change in land-use.

He was worried that he would have to include this information as part of the project and hence renege on his promise. These sites were ones which could be potentially fatal to anyone who interfered with them and it was knowledge best kept to the bare minimum.

Solution 2 – ‘Keeping a secret a secret’

Because there was scepticism about publishing of wahi tapu in the district plans the iwi decided to include only known sites in the district plan first of all to ‘test the water’. The iwi gave the regional council and district council the entire layer as a GIS layer so that they could be alerted on all consents. This ‘alert layer would remain in-house and not be available to the public. Furthermore, the information was given to the council electronically and contained only the GPS co-ordinates and an identifying number so any public requests through the Official Information Act for this info would reveal little about the site apart from its general location.

This methodology also helped to resolve the second issue whereby all of the ‘useful’ information was retained by the iwi thereby ensuring the tribes value in the consent process.

The issue of restricting information on the secret sites was solved by telling the kaumatua to keep this information to himself and to manage them how they had done for generations. Thus he would be able to keep his promise and not compromise his integrity. He was well aware of the risk that by not revealing these sites they would not be afforded the same protection but the need for silence outweighed the need to inform. Once again it was suggested that he observe how the councils performed and if at a later stage he wanted to include these sites he could.

Challenge 3 – ‘The Protocols’

After agreeing that a database was a positive step forward and that the iwi would engage in an exchange of information it was decided that both parties would set about drafting protocols that determined how council would use the information and what obligations there were for iwi. This was a crucial step in the process as the essential problem was how the iwi could disclose information whilst retaining the secrecy and sensitivity of the information.

The protocols had to meet two objectives. The first was to ensure that Rangitane would upgrade the database each year after the close of the project. The second objective was to determine how Greater Wellington would use the database to inform the iwi of related consents.

Greater Wellington has a staff in excess of 500 persons and the tribe was keen that only those people vital to the resource consent process were given access to the database.

Solution 3 – The protocols

The protocols are included as an appendix to this report (Appendix 3) but there are some parts that are noteworthy.

Rangitane were responsible for authenticating and vetting all sites before they were transferred to the council putting the onus back on the tribe to ensure that nothing was passed over that shouldn't be. They agreed to update the sites on an annual basis. To date this has resulted in 40 additional sites being added to the database.

There are provisions in the protocol for a limited number of staff to access the database. Only six staff were given access to the database including the Maori Policy Advisor, one IT staff member, two planning and two consents staff. This was the least number of positions that would effectively capture any consent that came through the council. The IT staff had to access the database to load, maintain and upgrade the information and the Maori Policy Advisor was a back up if anyone was absent.

The council agreed to check every resource-consent that it processed against the GIS layer. If a site was found 'on or nearby' a site then the checking officer would note the unique ID number on the consent and the consent or planning officer processing the consent would contact the iwi. It was then up to the iwi to follow up with the developer or applicant if they had any concerns.

Challenge 4 – Once Were Landowners – 'The New Kaitiaki (guardians)'

The next challenge was getting access to sites that were on private property. Over the last 150 years over 90 per cent of the total Wairarapa area has been alienated from Maori ownership and along with loss of ownership has been a loss of traditional knowledge about these areas.

In recent years, New Zealand's media have been scathing in their treatment of Maori claims about the existence of wahi tapu and Maori spiritual beliefs in defiance of development e.g. Ngawha Prison development in the Far North. Politicians have been quick to jump on the bandwagon claiming that it is all 'tribal mumbo jumbo' and an attempt by Maori to land-grab. These events came about just as Rangitane had begun to visit landowners and led to several visits being cancelled, although they were all resumed once the issue had settled.

Another consideration that had not been forecasted was the perception of landowners who were worried if the researchers came across sites that had been altered or destroyed that there would be some comeback on them by either the iwi or Historic Places Trust. The final consideration and the most important was that of upholding private property rights.

Solution 4 – Once Were Landowners – 'The New Kaitiaki (guardians)'

The Rangitane researchers identified the properties which they believed contained significant Ngati Hamua and Rangitane sites and then began to contact each owner by phone. Their approach was professional, courteous and non-threatening. They acknowledged the owner's property rights and ensured them that they were only interested in the historical aspect. They were welcomed openly and weren't refused any approach.

The researchers were hesitant at first but were amazed at the positive response by the landowners. Almost every farmer knew exactly where the researchers were talking about as they work the land each day. Some owners showed them artefacts found on their properties either by themselves or their grandfathers. One man even pulled out early photographs of a marae that was pulled down in the early 20th Century that was previously unknown. It became evident that a lot of landowners welcomed the opportunity to learn about the Maori history of their properties and were proud to look after this significant heritage. They were the new kaitiaki (guardians) and the relationship forged with the runanga was a positive for all concerned.

The site visits provided an important opportunity for the iwi in that on every visit they were accompanied by a matakite (medium) who was able to identify any wahi tapu. If there was anything that needed to be taken care of spiritually then this was done on-site or later with the aid of a tohunga. On the occasions where a wahi tapu area was located a discussion with the landowner took place and an agreement to fence the area or to plant it in native trees was reached.

This became the primary protection mechanism for the sites and an understanding that at least that particular landowner would undertake to care for the site. There remained a need to ensure that subsequent owners would know of and respect these sites and that is where the GIS database remains an important tool.

Challenge 5 – Ranking Sites – ‘A Cultural Dilemma’

When the project was first being discussed there was a suggestion that a continuum be developed to establish the level of sensitivity for each site. This measure extended from high sensitivity for those most sacred sites or those sites in areas that were under immediate pressure from development to low sensitivity for sites that were well known and not at risk to development such as a monument in the town park that had protection through the council plan.

There were several presumptions made at this early stage. The first was that these sites would eventually end up in the district plan and the second was that there would be a buffer zone system employed that given the greater sensitivity then a bigger buffer would surround it.

There was also the dilemma of ranking from a cultural perspective as opposed to a more scientific or academic view. To an archaeologist a midden, for example is an important source of historical information that is able to reveal changes in climate, population and diet over a series of time in relation to those that used it. To Māori however it is an important remnant of our history but ultimately it is just a rubbish pit. The most important sites to Rangitane (and most other iwi) are those that pertain to life and death e.g. a burial site or a place where the afterbirth is buried. Therefore a burial site is hugely significant to the Maori and those of chiefly lineage even more so. The dilemma then is whose measure of importance are you imposing on this database?

Solution 5 – Ranking Sites – ‘A Cultural Dilemma’

The ranking issue was debated for a long time and eventually it was determined by the researchers that a ranking system was just too hard to quantify for this project. The researchers realised that the issue of ranking was one in which they were not prepared to commit themselves as there were too many variables to consider. An example of this dilemma follows. One particular site was noted as a meeting place where two old Maori trails met just north of Masterton Township. The site is marked by the remains of a fire pit. Under normal circumstances a fire-pit would be afforded little significance. The tohunga found that this was a special place because it was where the chiefs of the Wairarapa, Manawatu, Horowhenua and Heretaunga would meet thereby raising its significance considerably.

It was agreed to not have a ‘buffer zone’ i.e. a 50m or 100m exclusion zone. Instead, if a consent activity was anywhere in the vicinity of a recorded site then the iwi were notified. Council staff understood that a recorded site was often part of a larger [pa or community] complex and that it was better to act on the side of caution. The iwi would determine if they needed to enquire further with the landowner.

Rangitane have included a portion of their sites into the draft Combined Wairarapa District Plan, which is due to be notified in October 2005. Rangitane remain wary about how the authorities will deal with protection of their sites in the planning process. The council has still been given the entire database as a GIS layer to capture any activities but the subset is just a test for the plan.

Challenge 6 – ‘Using the Metaphysical to Create the Physical’

The research unit, as part of their identification process, used the skills of matakite and tohunga or mediums to check every site on the database. Sites that involve metaphysical elements are perhaps the most important of all to the tribe as there is a danger that, if the site is abused, the perpetrator can end up with injuries, illness or even death. It is for these very reasons that the iwi are reluctant to reveal the whereabouts of particularly sites.

The challenge for the tribe is having to prove their cultural and spiritual beliefs to a sceptical audience. This could include; landowners, developers, government agencies, the environment court and the wider community. There is also the challenge of proving something that has little or no physical evidence. Similarly, Greater Wellington was challenged with accepting something that would be very hard to prove.

Solution 6 – ‘Using the Metaphysical to Create the Physical’

The identification of metaphysical sites on a GIS layer provided a form of physical existence for these sites. For the first time the tribe had a tangible reference for these sites with no physical remnant. Because there was no distinction on the GIS layer between a physical and metaphysical site anyone that viewed the layer presumed that something significant was there.

Greater Wellington accepted the information of every site as being a site of significance to the iwi in accordance with provisions in the Resource Management Act. The council is not required to

advocate for the sites or to justify their existence. That remains the role of the tribe. Rangitane is well aware that all the sites are open to challenge from developers and landowners but the research for the GIS project has provided more layers of authenticity for their sites and gives them more weight if confronted.

The Future – a muri ake nei

Future challenges

What does the future hold for Rangitane as a result of this project? This is just the beginning for Rangitane and it appears that the identification and recording phase of the project was the easy bit. The challenge now is for the iwi and councils to work together to ensure that these special places are protected. Development pressure will continue to threaten sites and society is seeing the destruction of heritage sites all over the world in the name of progress.

Protection of sites through the planning process

Rangitane has a lot of work to do in terms of understanding better the planning process and ensuring that councils adequately care for wahi tapu in district plans. There may still be a need for Rangitane to assess each site and provide the council with a measure of its significance so that the right planning tool is assigned to protect it.

Publications – “History of Hamua”

Rangitane plan to publish a book in early 2006 based on the research for this project. The book tells the history of Rangitane and Ngati Hamua. It covers an area from Apiti (Manawatu Gorge) in the north to Kawakawa (Palliser Bay) in the south Wairarapa.

Rebuilding tribal connections and status in the community

What began as an exercise to use modern technology to better record tribal information ended up meaning a whole lot more to Rangitane people and the local community. Years of misinformation and lack of information on the tribe contributed to a lot of Rangitane people not knowing that they were Rangitane. The resources that are generated from the research will help to educate Rangitane people and the wider community to understand their 700+ years of association to the land. This comes at a time where the local Wairarapa towns of Masterton and Greytown celebrate their sesquicentennials since the first Europeans arrived in 1854.

An Invitation

If you would like to know more about what we did please contact me at Greater Wellington or Dane Rimene at Rangitane.

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Appendices

Appendix 1 - Glossary

Aotearoa – a name that is used to refer to all of New Zealand today although historically, to Maori, it refers to the North Island only as the South Island was called Te Waipounamu. Aotearoa means 'the land of the long white cloud' given by those who first set eyes on these islands. Ao=cloud, tea=white, roa=long

Eponymous (ancestor) – used to describe the person from which a tribe has chosen to take their name from e.g. Rangitane (iwi), Campbell (clan)

GIS – Geographic Information System - A computer software system, with which spatial information (e.g. maps) can be captured, stored, analyzed, displayed and retrieved. This uses spatial information that is overlaid on topographic maps or aerial photographs to illustrate where certain objects are in relation to physical markers

GPS – Global Positioning System – a tool that helps pinpoint one's location

Hapu – describes a political level of Maori. Prior to the arrival of Europeans there were no iwi just hapu. Hapu is a collective of whanau or families that share a common ancestor i.e. Ngati Hamua is a collective of family lines that can all trace back to the ancestor Hamua. The term hapu also means pregnant.

Ika – fish

Iwi – iwi are a level up from hapu. Therefore they are a collective of hapu who again share a common ancestor i.e. Rangitane iwi are a collection of many interrelated hapu. The term iwi is taken from the longer word 'koiwi', which means skeletal bones referring to one's dead ancestors, again confirming an ancestral connection to each other.

Local Territorial Authorities – Statutory bodies responsible for civic amenities in our community. Equivalent to Shire Councils, District Councils,

Kaitiaki – means guardian or to look after

Kaitiakitanga – means the act of guardianship

Maori – name given to the indigenous people of New Zealand

Maunga – mountain or mountains

Mauri – refers to a belief that everything has a special life-force

Nui – great or big

O – When used in a name this means 'of' i.e. Te Tapere Nui o Whatonga or 'the great domain of Whatonga'

Pa – a pa is a settlement or village, collection of houses and specialised buildings such as pataka or food storage hut

Papatuanuku – (or Papa for short) the name given to the Earth Mother. In Maori mythology, Papatuanuku was entwined with Ranginui (the sky father) and gave birth to many deities or

gods, each one of which had a particular departmental duty (see Tanemahuta). Papa is the earth personified, the trees are her cloak, the soil is her skin, and the waterways are the arteries and veins

Resource management – in this context is the act of ensuring that natural resources are managed according to legislation and that the activities do not contravene the principles of tikanga Maori (beliefs or practices of the Maori people).

RMA 1991 – The Resource Management Act 1991 (RMA) is the core of the legislation intended to help achieve sustainability in New Zealand.

Rohe – a defined area that relates to an iwi or a hapu

Rua – means hole or ridge i.e. Tararua means 'the ranges of Tara'

Runanga – a contemporary word that means an organisation that represents the descendants of a particular ancestor at the iwi level

Tanemahuta – or Tane is the god of the forest

Te Upoko o te Ika a Maui – translates to mean 'The Head of the Fish of Maui', which refers to the Maori legend of Maui who fished up the North Island of New Zealand and the Wellington, Wairarapa and Kapiti area form the head of Maui's fish. Presupposes the idea that Maori could visualise the shape of the North Island as being in the shape of a fish

Te Waipounamu – a name given to the South Island with reference to the greenstone (jade) found there

Wahi tapu – sacred site, again a Maori belief that

Waitangi Tribunal - The Waitangi Tribunal was established in 1975 by the Treaty of Waitangi Act 1975. The Tribunal is a permanent commission of inquiry charged with making recommendations on claims brought by Maori relating to actions or omissions of the Crown, which breach the promises made in the Treaty of Waitangi.

Waka – means canoe but also refers to the ancestral migrations or the original migrations of the first Maori that arrived in Aotearoa. Therefore waka can also refer to a genealogical connection between several tribes i.e. the Kurahaupo waka is a collection of several tribes including Ngai Tara, Rangitane, Muaupoko and many others

Whakapapa – genealogy or the art of tracing ones familial linkages back to a common ancestor. An integral part of Maori culture with many able to trace their lineage back 25 or more generations

Whanau - family

Appendix 2 – Attribute table for the GIS layer

The following is a list of the site attribute fields for each site that the tribe gathered information for:

- Unique ID - A unique identification/reference number for each site
- Site co-ordinates – gives an easting/northing for each site (GPS coordinates). Once all the coordinates are plotted this gives us the site layer that is overlaid on a map showing where the sites are
- Site name – A name was given for each site where that information was known e.g. Te Oreore Marae
- Site type – what type of site it is e.g. burial site, pa site, monument, cemetery (urupa)
- Location – Where the site is by road name or farm name e.g. Te Oreore-Bideford Road, Masterton
- Description – of what the site is e.g. a Ngati Hamua marae
- Link – Every site has a digital photograph on record that can be accessed through the GIS program by clicking on a link button and then the dot on the map. This field enables the photo to be linked to the dot.
- Source – where the site information was obtained from. In most cases it was through the Ngati Hamua kaumatua but sometimes it was a landowner or a tribal member
- District – the database covered three districts (shires); Masterton, Carterton and South Wairarapa – this field just identifies which district the site was in
- District Plan – states whether or not the site has been put into the district plan or not

Ngati Hamua Sites of Significance Protocol

1.0 Parties to the Protocol – Hamua Sites of Significance Database

- Rangitane o Wairarapa Incorporated; and
- Wellington Regional Council (Planning and Resources Department and Technical Services section).

Greater Wellington – The Regional Council (Greater Wellington) is the promotional name of Wellington Regional Council, which will be the title referred to in the remainder of this protocol

2.0 Objective

That Rangitane o Wairarapa provides Greater Wellington with an updated database of sites significant to Hamua; and

That Greater Wellington informs Rangitane o Wairarapa of consent applications near to those sites.

3.0 Desired Outcomes

1. That Rangitane o Wairarapa provide Greater Wellington with an updated and accurate record of sites;
2. That Greater Wellington loads these sites onto their Geographic Information System as an alert layer;
3. Greater Wellington ensures that this data is restricted to authorised personnel only;
4. That Rangitane o Wairarapa are aware of any consent application (not including controlled activities) that are on or near a recorded Hamua site of significance and have the opportunity to communicate their concerns with the applicant and/or relevant council;
5. Improved communication between applicants, district councils, Rangitane o Wairarapa and Greater Wellington with regard to the consents process;
6. Increased recognition and protection of Hamua sites of significance;
7. Increased awareness of wahi tapu sites amongst landowners and councils;
8. Increased awareness of what activities can lead to adverse impacts on wahi tapu;

9. That sensitive information is retained by the Iwi Authority; and
10. That any amendment to this protocol is agreed to by both parties.

4.0 Key Activities and Methods

Greater Wellington will undertake the following:

1. Ensure that a designated staff member from Technical Services is responsible for downloading, transferring and upgrading of data from Rangitane o Wairarapa;
2. Ensure that designated staff, who have access to the Hamua sites of significance database, receive adequate training, knowledge and understanding of the potentially sensitive nature of this data;
3. Instigate a 12-month trial of the use of this database with regard to the consents process. After which time, they will undertake a joint review with Rangitane o Wairarapa;
4. The Section Leader – Consents and Compliance will notify Rangitane of any consent¹ that is on or near a recorded Hamua site of significance and, where appropriate, advise the applicant or relevant council to contact Rangitane for further information;
5. The Section Leader – Policy and Planning will notify Rangitane of any proposal that is on or near a recorded Hamua site of significance and, where appropriate, advise the applicant or relevant council to contact Rangitane for further information;
6. Notify Rangitane of any changes in personnel authorised to access the Hamua Sites of Significance Database;
7. Restrict access of the Hamua Sites of Significance Database to the following positions within the councils Wairarapa Division:
 - Manager – Planning and Resources;
 - Section Leader – Policy and Planning;
 - Maori Policy Advisor – Policy and Planning;
 - Section Leader – Consents;
 - Administration Assistant – Consents; and
 - GIS Technical Officer – Technical Services

¹ This does not include bore consent applications, as was agreed to when re-signing the consents contracts for 2002/03 financial year

Rangitane o Wairarapa will undertake the following:

1. Develop a process for the identification and verification of Hamua sites of significance. Add verified sites to the database;
2. Be responsible for the selection and approval of sites that are deemed appropriate for transfer to Greater Wellington;
3. Provide Greater Wellington with an electronic update of sites every 12 months;
4. Provide Greater Wellington with a list of persons who can authenticate sites on behalf of Rangitane o Wairarapa (designated authorities);
5. Notify Greater Wellington if those designated authorities change; and
6. Keeps authenticated and dated hard copies of all sites transferred to Greater Wellington and provide council with access to those records on request.

5.0 Participation

This protocol should be read in conjunction with the Charter of Understanding (July 2000). The charter covers issues such as:

- Acting in good faith
- Principles for the relationship between the Iwi and council
- Recommendations on conflict resolution

This protocol should also take into consideration the terms of the Data Sharing Agreement that allows the use of council data by the iwi.

6.0 Review

There will be a joint initial review 12 months from the signing of the protocol. Subsequent reviews will be determined by the parties to the protocol.