



Raukura Consultants

CULTURAL VALUES REPORT

**Proposed Development of Matai Moana (Mt
Crawford) on Te Motu Kairangi**



Satellite View of Wellington Prison 2012

IN ASSOCIATION WITH TARANAKI WHĀNUI LIMITED AND THE WELLINGTON
COMPANY ALONG WITH PORT NICHOLSON BLOCK SETTLEMENT TRUST

DECEMBER 2022

CULTURAL VALUES REPORT

Matai Moana Masterplan

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Introduction and Proposal Summary

Proposals to re-develop the former Wellington Prison have been muted for some time since the final closure of the site as a prison in 2012. The properties were transferred to Land Information New Zealand to hold while the set of processes to clear any claims on the properties. The final process is through the Treaty of Waitangi offer-back to Taranaki Whānui ki Te Upoko o Te Ika a Maui – Port Nicholson Block Settlement Trust (PNBST). The commercial arm of PNBST, Taranaki Whānui Limited is working with the Wellington Company to create a Masterplan for a housing development on and around the old Prison Site. The proposal is to include around 650 -700 homes including multistorey apartments, town houses and detached houses.

The proposal would be submitted to the COVID-19 Recovery (Fast-track Consenting) Act 2020, with the matter being referred initially to the Ministry for the Environment. If that referral is successful, the matter will then go through the consenting process managed by the EPA.

The proposal is that the proposed housing development is a papakainga guided by a set of key values and principles overarching all living within the development. The development will include common areas both for outside gatherings as well as mara kai or community gardens which had been a feature of the old prison facility and probably historically by early Māori. The papakainga will include a communal facility.

The Cultural Design Approach is set out for the Mana Whenua, Te Atiawa ki Taranaki Whānui from Len Hetet including a full list of Mana Whenua values including: of rangatiratanga, kaitiakitanga, manaakitanga, wairuatanga, kotahitanga and whanaungatanga to welcome visitors and whanau in a culturally appropriate way, with the spirit of kotahitanga as an integral part of the design. The whole development will have areas spaces where visitor groups could be welcomed and community cohesion be developed.

Although at this stage the future of larger ex-defence land to the north of the development could well become a National Heritage Reserve which when made safe could be used for recreation purposes as well as recognising its Māori cultural and military history.

It is planned that the site is connected to Shelly Bay by a cable car to the high part of the development giving a significant improvement to access to Wellington City.

Further cultural use of the area is possible and parts of the area are suited to activities such as a place for wananga for instance around the study of the heavens, the oceans and traditional navigation.

This report will look closely at the historical, cultural and physical evidence of any Māori occupation or use of the site to determine its cultural significance and to report on any potential Māori cultural impacts as a result of a development on this site. The proposal should be viewed in the context of the wider surrounding lands, particularly the land north of the prison site, which had been with the Ministry of Defence (and its predecessors) for a long time and was previously known as Watts Peninsula. There have been many studies and considerations of the future of both the approximately 13 hectare prison site as well as the surrounding land largely to the north of Matai Moana (the peak later called Mt Crawford) which amounts to some 72 hectares of land that has seen long use by New Zealand's Defence Force (in its various configurations) along with extensive use for prisons, the women's reformatory and the like.

The Māori cultural context of the area

This report will look broadly at the Māori occupation of Te Motu Kairangi (Miramar Peninsula) from around 1150 A.D. to the present day. This is a land with a long and complex Māori history which was largely supplanted by European occupation following the arrival of the New Zealand Company and their being granted a Crown grant for much of the land as rural blocks in 1848. Matai Moana was part of the wider cultural landscape around Te Whanganui a Tara. Matai Moana is the highest point on Te Motu Kairangi (Miramar Peninsula) and from its name could be considered as a significant Māori observatory with a focus on the observation of the surrounding ocean and the harbour, Te Whanganui a Tara.

When Māori first arrived to settle in Te Whanganui a Tara, Whatonga, Tara-ika and Tautoki first settled on Mātū – Somes Island, but soon moved to Te Motu Kairangi when it was still (in Māori tradition) an island. Whatonga returned to the Hawke's Bay however Tara-ika and his people (who became Ngāi Tara), were to settle and establish Pā and kainga on the island and eventually on other sites on the mainland. Tara's half-brother, Tautoki moved to the east and into the Wairarapa where he had a son called Rangitane (who would become the eponymous ancestor of the tribe of that name). Ngāi Tara's main Pā on Te Motu Kairangi was Whetu Kairangi and it was located around where the Worser Bay School is today to the south of this development and looking out to the main entrance to Te Whanganui a Tara known as Te Au-a-Tane.

Headland Pā were established as part of a defensive network including Mahanga Pā, above Mahanga Bay, Oruaiti (Point Dorset) and Rangitatau Pā (looking out to Te Moana o Raukawa- Cook Strait). These Pā were all in visual communication with each other (using signal fires) to warn of those Pā and kainga of potential invaders coming into Te Whanganui a Tara by sea. Matai Moana was both a lookout to observe the state of the ocean (for voyaging and fishing purposes) and the entrance channel of Te Whanganui a Tara, known as Te Au-a-Tane, along with if there are any waka looking to enter the harbour.

Matai Moana is visually and culturally connected with Matai-rangi (Mount Victoria) and the Pā along the ridgeline of Te Ranga a Hiwi including Akatarewa, Uruhau and Waihirere. It is also visually connected with Mātiu island, the original home of Ngāi Tara in Te Whanganui a Tara, which now is part of the settlement lands of Taranaki Whānui ki te Upoko o Te Ika.

The turbulent 19th Century at Te Motu Kairangi

Te Motu Kairangi into the 19th century had largely seen the departure of Ngāti Ira people who had succeeded to, and intermarried with, Ngāi Tara people. Ngāti Ira into the 19th century were located around Te Whanganui a Tara and up the Heretaunga (Hutt) valley in small communities in largely unfortified Pā and kainga. Villages around Te Motu Kairangi were often located at sea level, however some were located midway up the slopes like Mataki-Kai Kuru Pā which was a Ngāti Ira Pā on Matai Moana close to where the Women's Reformatory was located above Point Halswell.

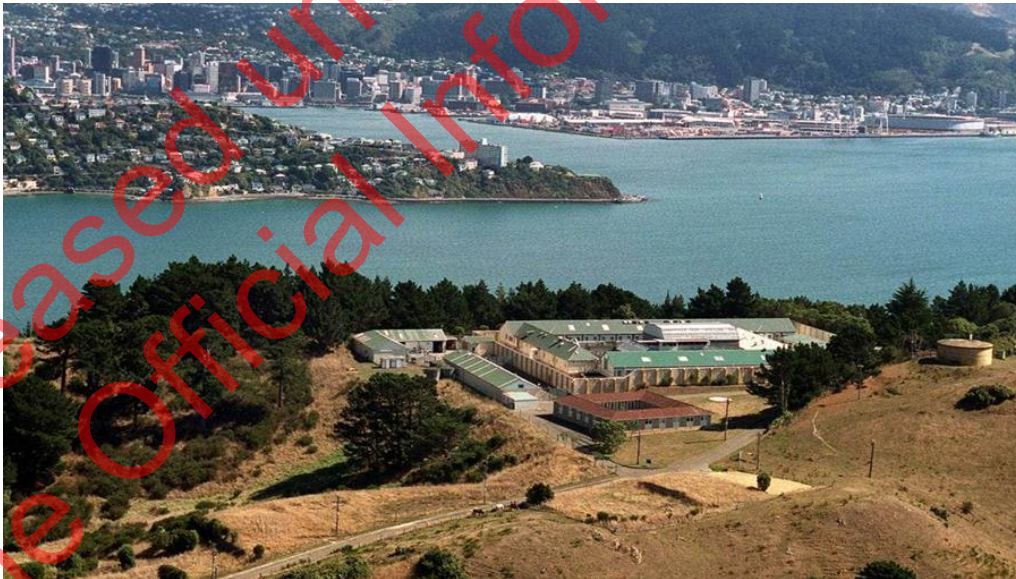
The 19th century was to see major changes along the west coast of the Te Ika a Maui (North Island) in part as a result of the arrival of the musket as a weapon for some Māori to settle old scores. This arrived at Te Motu Kairangi with the passage of two powerful taua or war parties around 1819 and 1821.

These taua were led, first by the musket tribes of Ngā Puhi and Ngāti Whatua from the far north (along with Ngāti Toa and Te Atiawa-Taranaki whānui). Although these taua swept through the region and the people at that time either retreated to the hinterland or were killed. However, the taua did not stay and ahi kā or the fires of occupation were not lit by the invading taua. One result was this area was probably left empty until the Taranaki tribes led by Ngāti Mutunga and Ngāti Tama came into Te Whanganui a Tara to be followed by heke or migrations of Te Atiawa, Ngāti Ruanui and Taranaki, now generally referred to as Taranaki whānui.

The leading chiefs Henare (Te Whare) Te Puni (Ngā Motu, Ngāti Tawhirikura of Te Atiawa) and his wife Rangiwahia (Ngāti Rarua), Wi Tako Ngatata (Taranaki, Ngāti Te Whiti) along with their kin Māta Te Ngaihi (who was married to James (Worser) Heberley were all to spend some time at Te Mahanga, Te Karaka and Kakariki respectively along the Motu Kairangi eastern shoreline, along the entrance to Te Whanganui a Tara. Te Puni and Wi Tako were to move into Poneke and eventually back to the Hutt Valley. Their time on Te Motu Kairangi was limited but not insignificant.

[Mt Crawford Prison History](#)

Wellington Prison was situated near the northern tip of the Miramar Peninsula about 3 kilometres from the Miramar Township. Mount Crawford Prison opened in 1915. It became a woman's prison in 1919 and a reform school for men and women in 1924. The present facility opened in 1927. Mount Crawford prison closed in 2008 and reopened again as Wellington Prison in 2009. Wellington Prison was closed permanently in 2012. The existing Wellington Prison at Matai Moana, and replaced the original Terrace Goal in central Wellington (now Te Aro School). However, prison construction started on the site in 1915, with a Women's Prison being established in 1919.



The closed prison site photo courtesy: Fairfax NZ. Note Te Matai Moana on the right of the photo with a water reservoir on it.

The construction of the prison required extensive earthworks and a large flat platform covering over 200m x100m was cut out near to the top of Mount Crawford (Matai Moana). Extensive areas near to the prison were used for gardening by the prisoners who also ran up to 200 pigs; these activities could have damaged or destroyed archaeological remains although only one was recorded as a defensive wall near Matai Moana which was most likely of European origin. Eventually the Justice Department occupied about 75% of the original military reserve with the Defence Department retaining use of only 22.8ha (Struthers 1975: 92).

The Māori perspective on prisons over the last two centuries has not been positive. In Wellington the old Terrace Prison held some of the Taranaki prisoners from the altercations with Titokowaru through to the invasions of Parihaka in Taranaki. The prisoners were from the non-violent protests in Taranaki being the ploughmen and the fencers on confiscated Māori land in the 1860s to the 1880s. Some of those prisoners were used to build parts of the military road between Shelly Bay and Fort Balance in the late 1880s. Māori prison incarcerations rates particularly in the last 25 years have been very high. The idea that this development will take this site and following mana whenua principles and values will provide a culturally positive result is one to be celebrated by all.

Māori Sites around the Matai Moana area and Māori Archaeological sites

There are a number of old Pā sites that had been identified from Māori sources including waiata, sayings, and conversations between Māori and ethnologists. However, it is noted that these methods did not locate the sites with great accuracy.

Archaeologists over the years have identified terraces and other earth works that probably had pre-European origin on the Watt's Peninsula and could be associated with the Pā sites of tradition. Much of this end of Te Motu Kairangi has been modified by the military over their long association with little regard for the existence of ancient archaeology on the peninsula. Corrections (Department of Justice) too, have modified areas across the peninsula.

Figure 2: Watts Peninsular showing location of all recorded archaeological sites. Newly recorded sites are numbers R27/287 – R27/298.



Map from the Archaeological report of Taylor and Sutton for the NZ Defence Force 2009

An Archaeological Assessment for the New Zealand Defence Force at Watts Peninsula, Wellington was produced by Michael Taylor and Annetta Sutton of Archaeology North Ltd in April 2009 provides a very good summary of previous work done and reports from the area were added to by a further 10 Māori sites (NZAA) (R27/288 – R27/298) to add to the previously registered 5 or 6 sites being R27/57, R27/94, R27/95 and R27/181 all being midden in coastal sites and the possible site on Matai Moana (Mt Crawford) R27/151 which is most likely to be a European military site. This report will largely not include details of the European (military sites) which were works done prior to 1900.

There are numerous reports on those military sites. A map of these Māori sites is included below with the sites in red numbered as registered with NZAA. The map also includes other sites in blue.

Wellington City District Plan Māori sites of significance

The Wellington City District Plan has included a number of Māori sites in the area as follows (note these sites are old and are not necessarily accurately located):

M 91 Rukutoa – in the harbour off Point Halswell

M92 Kaitawaro – this was probably a Pā site up the ridge from Point Halswell

M93 Kau Whakaaua Waru (Ngai Tara) – the Pā site above the creek at Kau Bay with the old kainga site at the coast – could be associated with R27/288 and R27/289

M 94 Matakai-Kai- Poinga Pā (Ngati Kaitangata hapu of Ngāti Ira) this could be at the site of R27/112 which is just south of the site of the old Wellington Women's reformatory (demolished).

M 95 Puhirangi Pā – this site has been difficult to locate exactly with many locations from the ridgeline just above Fort Ballance also above Scorching Bay (Adkin and Best) at the western edge of the Scorching Bay Domain.

M 96 Te Mahanga Pā – above Mahanga Bay and Scorching Bay – may be the archaeological sites R27/295 and R27/296 but other locations have been given.

M97 midden in Karaka Bay around Pretoria Road (outside the project wider area)

M 98 – burial site at Taipakupaku – now destroyed.

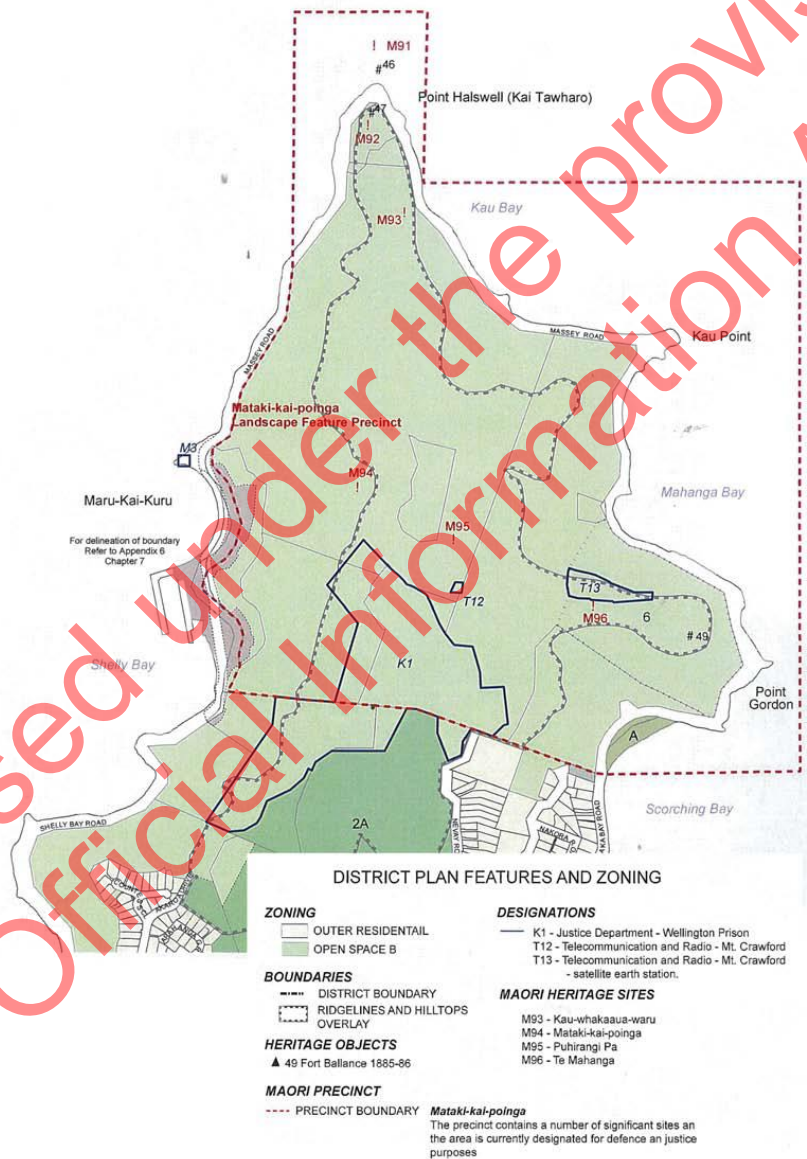
There are also sites in the wider context of Te Whanganui a Tara listed in the Wellington City District Plan and Hutt City District Plan. These include:

M72 Matairangi/Tangi Te Keo – Mount Victoria and the adjacent peak

M102 Whetu Kairangi Pa – near Worser Bay school

M114 Oruaiti Pa - near Point Dorset

Mātiu – Somes Island – in Hutt City District



According to H. M. Christie, Mt Crawford was known to Māori as Matai Moana literally meaning the “view of the ocean,” however it was described as a lookout place (H M Christie in Adkin p38).

The naming of the peak is similar to Matai-rangi (Mt Victoria) which was also a lookout site. Occupation by Māori in the area were lower down the ridgelines closer to the coastline from the earliest times of occupation of Motu Kairangi. Matai Moana can also mean the “study” of the ocean or oceanography and Matairangi being the study of the sky or cosmology.

A short Maori history of Wellington, which focuses on the Miramar Peninsula, by the NZHPT (Jones 1986) provides a modern European perspective on prehistoric life in Wellington (see Fig. 8)¹. According to Jones, early Maori in Wellington fished, hunted seals and moa, and gathered a number of food plants from the forests and wetlands, as well as gardening. By about 1500 AD the landscape had changed through deforestation, and areas of gardening had expanded to include the sandy soils of Te Motu Kairangi, which warmed easily, for kumara cultivation. Fishing remained important. Jones considered that parts of the central peninsula would have suited gardening, while the coast provided good fishing, sheltered beaches, and good defensive positions.

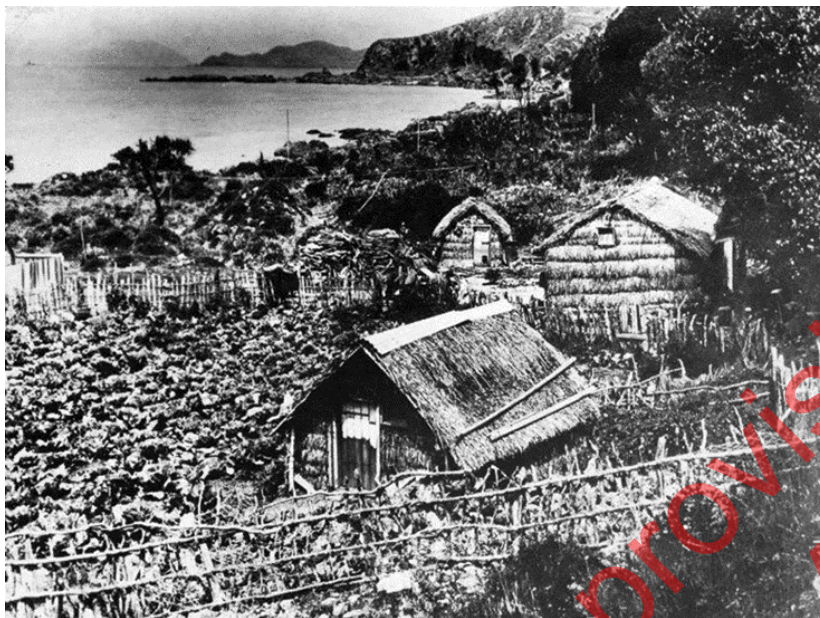
¹ Jones, K. 1986 A Guide to Wellington’s Maori History N.Z. Historic Places Trust, Wellington.



Te Karaka 1899 – 1910, facing south towards Te Au a Tāne. Rīpeka Te Puni is featured here again with a baby. The two men next to her are thought to be her two brothers Nopera and Atanatiu. The photographer, Henry Wright. ATL

Māori history into the 19th Century to Colonisation

Early in the 19th Century the Te Atiawa from Ngā Motu (New Plymouth) and other had migrated south from Taranaki in a heke named Tama-te-uaua in late 1832 arriving at Waikanae. Ngāti Mutunga in Te Whanganui a Tara invited Ngāmotu including Te Matangi, Te Manihera Te Toru, Te Puni and Te Wharepouri to settle at Pito-one and Waiwhetu. They were to further re-locate to the South Wairarapa however by 1835, Ngāti Kahungunu had attacked them and Ngāmotu –



Whare at Karaka Bay, Wellington, 1879 ATL Reference number: ¼-009027-F, photograph taken by Henry Wright Te Karaka 1879 – 1890's

Te Atiawa returned to the Hutt Valley as Ngāti Mutunga and Ngāti Tama were leaving to migrate to the Chatham Islands. Wi Tako Ngatata (Te Atiawa – Taranaki) took one party to occupy the east coast of the Miramar peninsula, at Kakariki (Seatoun) and Te Mahanga, while Te Ropiha took Te Matehou-Te Atiawa to Onehunga (Worser Bay). Later Te Matehou moved to Pipitea and Wi Tako moved to Kumutoto in central Wellington. Several villages at this time, prior to the arrival of Europeans, were located near the spring called Te-Puna-a-Tara at Worser Bay along to Onehunga at Karaka Bay.

According to Cowan², Te Atiawa chiefs including Te Puni and Hapurona, had cultivations and fishing camps at Karaka Bay and Tai-pakupaku about the time European settlers arrived in Wellington. Much changed in this area after 1840. This land was not included as a part of the Wellington Tenths arrangements of the 1840s and the New Zealand Company sold a significant part of the peninsula to James Coutts Crawford before 1850. There was the lagoon which covered some 200 acres which JC Crawford set out to drain through a tunnel out to Evan's Bay.

[Archaeological Reports on Watts Peninsula – Motu Kairangi](#)

There have been several Archaeological investigations in this area for a variety of purposes starting with the early European settler-owner James Coutts Crawford who wrote in 1872:

"The remains of old habitation on the Miramar are numerous, and of considerable interest. Many of the kitchen-middens appear to be of ancient date, as they have been covered by drift sand and afterwards by vegetation and have now again been uncovered."

Late in the 19th and early 20th century Elsdon Best, James Cowan, S Percy Smith, Hector McLeod, Leslie Adkin and Henry Christie collected artefacts and information about past occupation and located sites of old occupation on the peninsula.

Percy Smith also recorded detail of sites in Port Nicholson (Te Whanganui a Tara) including at Miramar. He noted that: *"most of the names supplied by old Māoris to Mr Elsdon Best and myself with later additions by Mr H N McLeod, of Wellington to whose researches are also due the many indications of old pas, villages, and other signs of former Maori occupation scattered over the Hataitai, or Whataitai (Miramar) Peninsula... In some cases the locality of Mr McLeod's names differ from those of Mr Best's, in which case the former are queried (?) on the map, though so doing does not necessarily mean that they are wrong."* (Smith 1909: p 168)

Various archaeological investigations followed starting with the work done by A Walton recording sites on the NZAA site record generally over several years from 1986 -1990 Archifact, 2019. Former Military Base, Shelly Bay Road: Heritage Assessment and Assessment of Environmental Effects. Prepared for The Wellington Company Limited.

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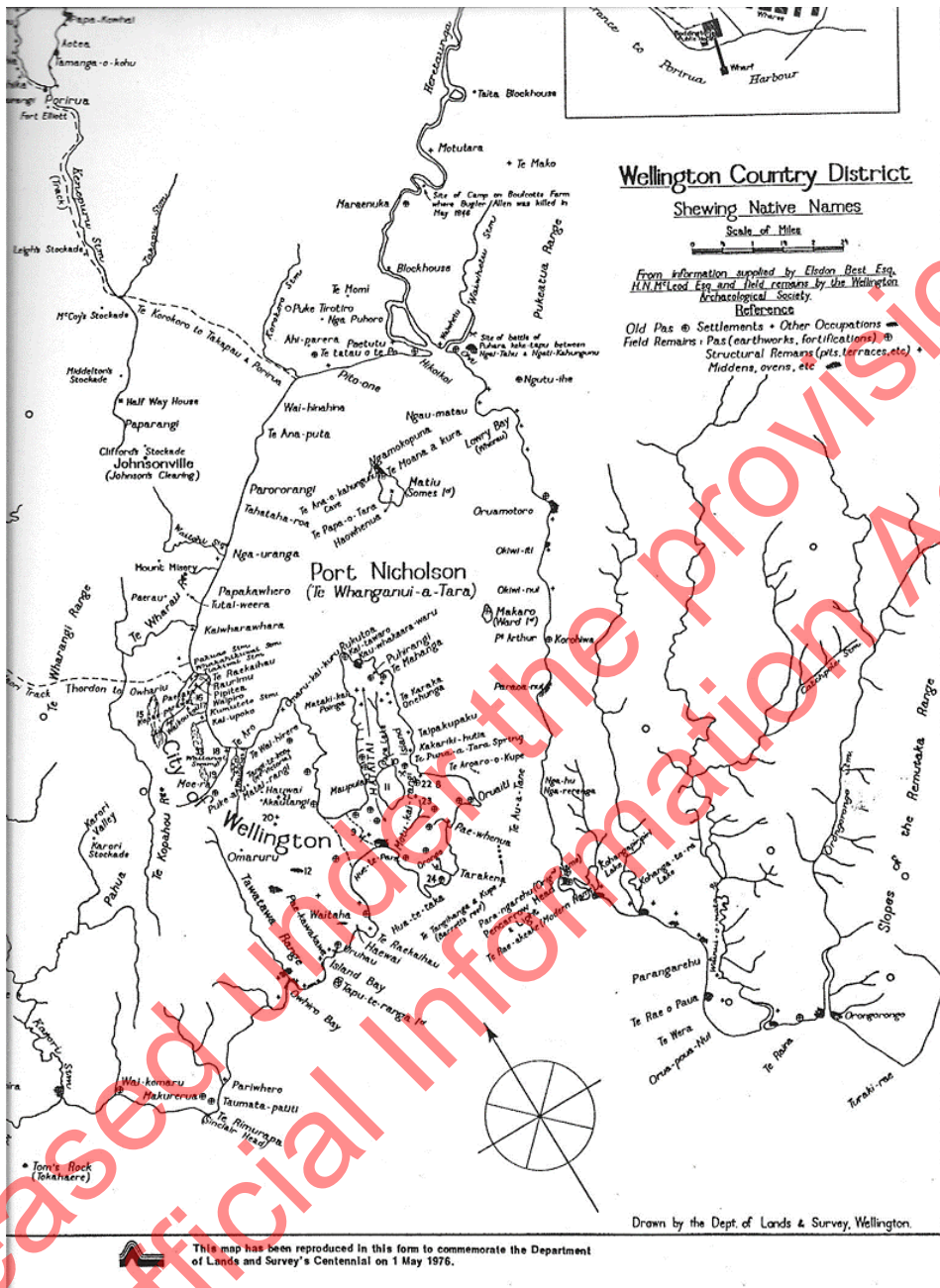
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Emily Howitt, Shelly Bay, Taikuru, Archaeological Assessment, March 2021, WSP

It is difficult to marry the archaeology with the locations of the ancient Māori sites
which are located from traditional stories and descriptions however the archaeological
sites particularly with terraces and pits for instance, are indications of early Māori
occupation.



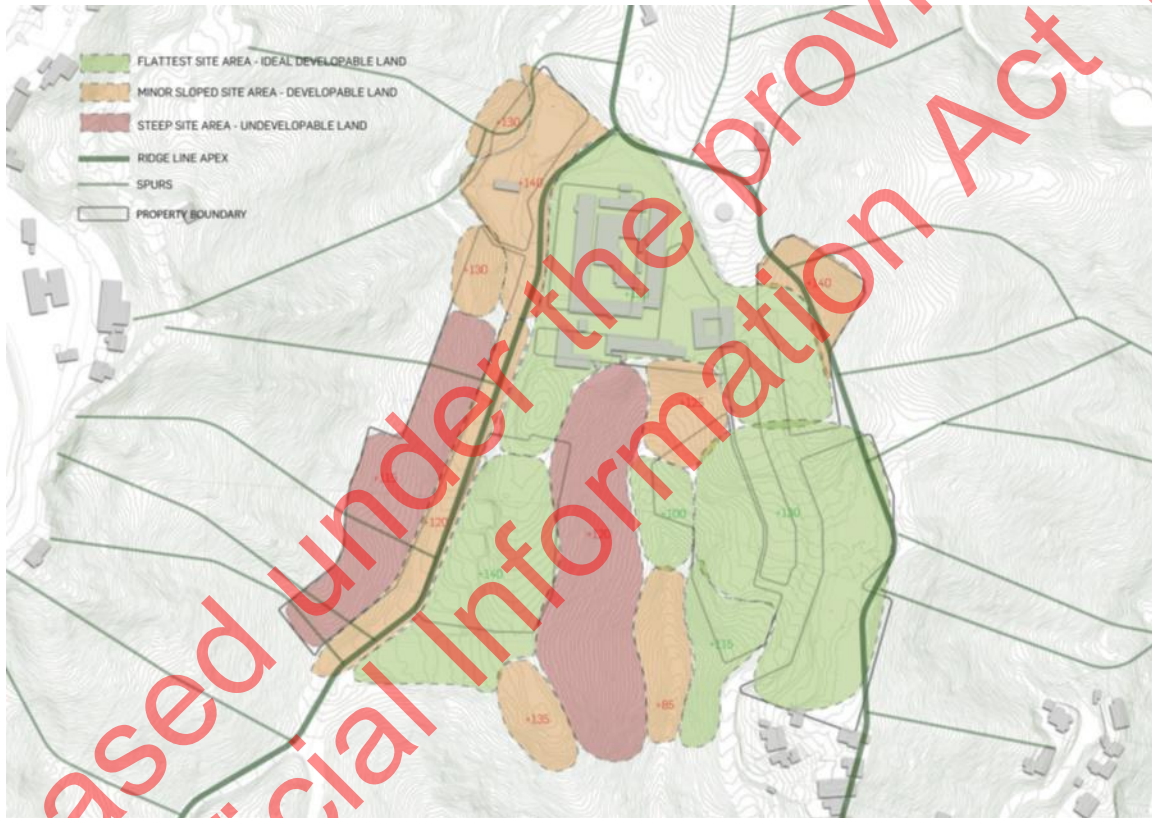
Karaka Bay, Wellington, ATL Reference Number: 1/1-020626-G, circa 1880s. Photograph by Henry Wright
(seated on right).



This map based on information from Elsdon Best and H N McLeod and field remains by the Wellington Archaeological Society in 1916.

The Development and potential Cultural Impacts

For the precise layout and configuration of the development this is set out in the design documents. It is generally a large housing development spread across the whole site starting from the northern end where to current roads of Main Road and Nevay Road form a loop around where the main prison site is currently located. The old prison site had a number of houses for staff and many of those parts of the site will feature new housing blocks along Main Road and Nevay Road.



The development around Matai Moana will respect and enhance the mana of the maunga by not overwhelming the maunga (which is presently outside the land to be transferred to Port Nicholson Block Settlement Trust). Matai Moana has not been well respected in the previous development particularly for the prison.

The cultural views from Matai Moana include out to Mātiu (Somes Island) to the north east and due west to Matairangi (Mt Victoria). View also include out to the harbour generally but importantly to Te Au–a-Tane, the Harbour Entrance and beyond to Te Moana o Raukawakawa Cook Strait. The development is unlikely to have any significant effects on the old Pā sites either to the north or the south or any of the archaeological sites of Te Motu Kairangi. Pā sites like Puhirangi, Mahanga, Kau-whaka-aua-waru, Mataki-kai-Poinga will not be impacted by the development which will largely not be visible from those sites.

Apartment blocks will likely replace much of the old prison buildings however some of those buildings may be retained. Housing is being designed to be affordable and so the use of the whole site needs to be efficient whilst not overwhelming the local area. The site will probably connect to Shelly Bay by cable car which could be an effective transport route to the city. Affordable houses have been difficult to construct in Wellington however this may be suitable to Māori families in Wellington as were the state houses at Strathmore to the south of this development.

Concluding comments and recommendations

- a. The Māori cultural context and landscape of Te Motu Kairangi and particularly the areas around and north of Matai Moana (Mt Victoria) tell the early story of Māori occupation of Te Whanganui a Tara by the Ngāi Tara people. Any development here should acknowledge those sites of Māori significance and that early history.
- b. The development proposal will be a papakainga housing project to provide for whanau with a mix of larger format affordable houses and able to accommodate generally kaupapa Māori driven by the Mana Whenua values and principle including of rangatiratanga, kaitiakitanga, manaakitanga, wairuatanga, kotahitanga and whanaungatanga.

- c. This housing development proposal on the 13 hectare site should be considered in the wider context of the 72 hectares that were part of what was known as Watts Peninsula previously largely held by NZ Defence Force.
- d. It is recommended that the triangle of land adjacent to the development where the peak of Matai Maona is located is included as part of the development package.
- e. Although it is not part of this project it is considered that the 72 hectare area around the development is largely made an historical and general purpose reserve, to manage both the Māori sites along with the Military and other historic sites under the reserves act however with a kaitiaki board similar to the Harbour Islands Kaitiaki Board for Mātiu, Mākaro and Mokopuna Islands.
- f. It is proposed that an agreement for the environmental monitoring of the project through a group established by Port Nicholson Block Settlement Trust who would have access to any on-site environmental measurements done by the project. It is noted that this is a Taranaki Whānui project and so it should be involved in the governance of the project.
- g. That there is on-going consultation with iwi mana whenua through Port Nicholson Block Settlement Trust – Taranaki Whānui ki Te Upoko o Te Ika, throughout the development.
- h. Appropriate Māori cultural ceremonies will be required when the project is due to start. These can be arranged by contacting the appropriate iwi organisations. This is predominantly through Taranaki Whānui ki Te Upoko o Te Ika who will contact other iwi on these matters.

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Released under the provision of
the Official Information Act 1982

Appendix I Maata 'Te Wai' Naihi and James 'Worser' Heberley.

They were married under Māori custom in 1831, and again with a formal Christian ceremony in 1841. Te Wai's father Aperehama Manukonga was a son of Ngātata (Ngāti Te Whiti) and Te Irihau (Ngāti Puketapu). Te Wai and James raised seven children during extremely turbulent times, living on both sides of Raukawa Moana (Cook Strait). While piloting the *Tory* to Taranaki for the NZ Company, he went ashore on Christmas day 1839 and became the first pākehā to ascend Maunga Taranaki. Captain James Heberley was commonly known as old Jack Worser was associated with early piloting from Worser Bay where he was pilot for the New Zealand Company. Worser was to marry Māta Te Naihi (Te Wai) from Ngāti Puketapu of Te Atiawa. James 'Worser' Heberley was a whaler.

James Heberley moved to the Tory Channel in the South Island. They settled at Jacky Guard's Te Awaiti shore whaling station in 1830 after an adventurous life at sea. Soon after, he began to live with Te Wai. She had relatives at Pipitea and Waikanae, and at settlements in the Marlborough Sounds. Their first three children were baptised at Cloudy Bay by the Wesleyan missionary Samuel Ironside on 13 December 1841, the same day he married James



James Heberley and his wife, Te Wai Heberley, circa 1870s. Taken by an unidentified photographer.

Reference number: PAColl-5800-12. Sourced via **Alexander Turnbull Library**, Wellington, New Zealand

Appendix II – Aerial view of Mt Crawford Prison and Shelly Bay



Miramar Peninsula, with Mount Crawford Prison, Shelly Bay and Rongotai in the distance :
PAColl-0614-1: Negatives of the Evening Post newspaper, 1959

Appendix II Māori Star Compass

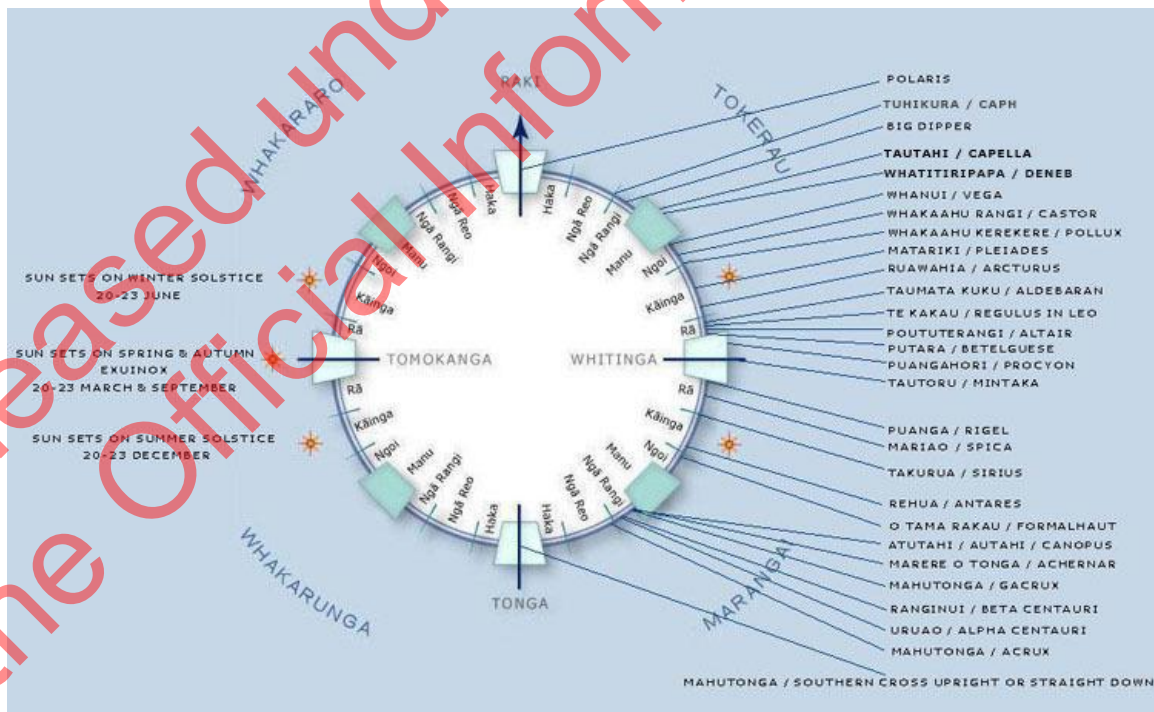
One suggestion for a cultural element perhaps around on Matai Moana is to take the ideas of the Polynesian star compass used for voyagers in navigation. This is explained briefly here:

Like the Sun, stars rise in the eastern horizon and set in the western horizon. Navigators who know the direction and position in which the stars rise and set can use the horizon as a compass. Knowledge of the night sky is the most important of the mental constructs of knowledge needed for wayfinding. The star compass was devised to help navigators memorise this knowledge.

Māori Star compass chart for navigation.

This star compass (kāpehu whetū) shows some of the stars as they align with their houses. The star compass shows where the stars will rise and set on the celestial equator – slightly different for our horizon in Aotearoa.

There are 32 houses in this compass with a house covering 11.25°.





One version of the star compass is rendered here by Hekenukumai Busby in Doubtless Bay in the far north to be used by Trainee navigators from the seat in the centre.