

BEFORE THE NEW PLYMOUTH DISTRICT COUNCIL HEARING COMMISSIONERS

IN THE MATTER OF THE RESOURCE MANAGEMENT ACT 1991

AND An application under section 88 of the RMA by Robe and Roche Investments Limited to the New Plymouth District Council for a subdivision to create 113 residential lots and additional road and recreation reserves at 56 Pohutukawa Place, Bell Block (SUB21/47803).

STATEMENT OF EVIDENCE OF ANARU WILKIE

ON BEHALF OF PUKETAPU HAPŪ

DATED 4 APRIL 2025

Hoewaka, te rohe o runga
Waitaha te rohe o raro

above is Hoewaka,
below is Waitaha

titiro ki hea,
Waipu he puna.

look at
the lagoon of Waipu

Ko wāhi hunahuna,
o nga koiwi,
i whero... i toto

where we conceal our bones
which turn red with blood

Tangata to mua
Whenua to muri

people in front
land is behind

He ao kei runga
He ao kei raro
He tai timu
He tai pari
He tai tangata
Ka tau e
Ka tau e

the clouds above
the clouds below
an ebb tide
an incoming tide
a tide of people
I arrived
I arrived

A INTRODUCTION AND STATEMENT OF EXPERIENCE

1. Ko Taranaki te Mounga

Ko Waiongana te awa

Ko Te Atiawa te iwi

Ko Puketapu te hapū

Ko Muru Raupatu te Marae

Ko Anaru Wilkie taku ingoa

2. My full name is Andrew Paora Wilkie. I am generally known as Anaru.

3. I am the Deputy Chair and Trustee of Puketapu Hapū ('Puketapu' or 'Hapū'). I am a holder of Hapu and Iwi whakapapa, kupu tuku iho and pūrākau both here in Taranaki and in Te Waipounamu.

Member of Te Pae O Te Rangi (Coastal walkway)

Member of Te Ara Tutohu (SH3 Waitara to Bell Block) with NZTA

4. I present this evidence on behalf of Puketapu Hapū and amend our objection to support with conditions.
5. In this evidence I do not intend to re-state the assessment made in He Whakamārama mō Waipu of the proposed subdivision. This document and process stands in its own right. My evidence is to assist the Commission understand the landscape of Puketapu, our people and future directions guided by our values.

B PURPOSE AND SCOPE OF THIS EVIDENCE

6. The purpose of this evidence is to address:
 - a. Puketapu Hapū.
 - b. Cultural Landscape of Puketapu.
 - c. Puketapu cultural values.
 - d. Area of Interest

C PUKETAPU HAPŪ

7. Puketapu Hapū origin can be traced back to both the original people of the land being Te Kahui Ru, Te Kahui Tu and Te Kahui Ao, Maru-iwi and Pohokura as well as various tupuna who travelled aboard Tokomaru waka including the eponymous ancestor, Te Awangaiariki.
8. Puketapu descend from the marriage of Rakeiora to Topoto and their offspring. The children of this marriage came to call themselves Puketapu.
9. Puketapu takes its name from the remarkable hill on the coast in the broad and beautiful bay situated between the two rivers, Waiwhakaiho and Waiongana. Sheltered by reefs, this bay teems with fish during the summer months, and the reefs themselves yielded a harvest of molluscs. The land around the hill is very fertile, and on the hill a dense littoral vegetation grew. It was here, according to anecdotal evidence, that the beautiful crimson veronica once flourished. This hill was named Puketapu, the sacred mount, by the actions of Rakeiora and on it the great Pā of the Hapū once stood.
10. Rakeiora was the foremost Paneaariki or tohunga (expert) of his day. Every tribe in Māoridom recognises tohunga as such, except in the instance of Rakeiora, Te Atiawa Iwi did not. It was not until Te Atiawa Iwi experienced a two-year period of starvation, everything they planted rotted, there was no fish in the sea, no birds in the forest, even the forest food deteriorated and decomposed. Te Atiawa Iwi finally went to Rakeiora and said, “Save us, our children are dying of starvation.” Rakeiora told them to return to their homes and before they got there, it will be done. Rakeiora stood on a hill and began his karakia (incantation) and before the eyes of those who were there, the mauri (life-force) returned. On the return

of the mauri, the food came back, and Te Atiawa Iwi lived again. From that day on, that hill became known as Puketapu.

11. The hill of Puketapu was occupied for over 1000 years. During the late 17th century, approximately 8,000 people resided at Puketapu and kaumatua (elders) say that up to 30,000 people are still buried there. Unfortunately, today it has been destroyed to accommodate the New Plymouth Airport.
12. Our Puketapu rohe includes the townships of Bell Block, Lepperton, Inglewood and Egmont Village. The tribal district starts north from Ongatiki on the coast to Matataiore (Browns Road) to Painanga (Tate Road) to Te Ngapara to Kaikuku (intersection of Richmond Road and Kairau Road West). Where the Mangonaia stream meets the Waiongana (Richmond Road/ Te Arei Road intersection) at Kopua Kanakana, then follow the Mangarewa stream including Manutahi, Mataitawa and Kairoa then to the Waiongana River to Tahunaatutawa (Warwick Castle).
13. The tribal district comes down the Waiwhakaiho River to Egmont Village, across to the Araheke Stream to Wairua (Hillsborough). It follows around the reserve set aside at Umutekai to the Manganaha stream then downstream to Upokotauaki. From Upokotauaki to Oropuriri to Tapuirau (Cooks Farm) to a point on the coast at Pukehou as the southern extent. From here back up the coast to Mangati, Waihowaka, Waitaha, Waiongana to Ongatiki at the rock called Kohanga Teitei.

D CULTURAL LANDSCAPE OF PUKETAPU

14. Puketapu rohe is a cultural landscape of historical importance. It was and continues to be occupied and utilised to sustain our people. It contains a wealth of occupation such as marae (meeting house), kāinga nohoanga (dwelling place), umu (oven), wāhi mahi kohātu (quarry sites), ara tawhito (traditional travel routes), māra (gardens), Tauranga waka (canoe landing sites), Tauranga ika (customary fishing grounds), mahinga kai (customary freshwater fishing grounds), wāhi pakanga (battle sites), pā (fortified villages) and urupā.
15. These sites, areas, spaces, and places are where our mātauranga, the knowledge of our ancestors, contributes to present day knowledge and is passed on to our tamariki and mokopuna. This knowledge is dynamic and can adapt and respond to all situations. Mātauranga is intergenerational and is passed down through whakapapa, waiata (song), haka (war dance), whakataukī (proverbs), pūrākau (legends), kōrero tuku iho (ancestral stories), toi (art), rōngoa Māori (traditional medicine) or whakairo (carvings). Many of our important sites and areas have been destroyed or disturbed by development and those that remain are in varying conditions of degradation. We seek to protect our cultural landscape from inappropriate activity, subdivision, use and development to ensure our tamariki and mokopuna can continue to be guided daily by the mātauranga of their tūpuna.
16. The sites and areas within Puketapu rohe are connected in the natural and physical environment. Puketapu Pā, our mātua pā after which our hapū is named, is the most important site within our rohe. Its proximity to important urupā and status as one of the earliest locations of settlement on the west coast, has cemented its importance for

generations. But its defences were eventually lowered by disease, the elements and earthmovers and now only a small mound at the western end of New Plymouth airport's runway remains, the land taken though concerns were raised by uri o Puketapu who were concerned about impacts on the urupā and given the land had been inherited from their tūpuna.

17. Puketapu Pā, its coastal location, benefits from the nearby mahinga kai (customary freshwater fishing grounds) and kāwa (customary coastal fishing grounds) within Puketapu rohe. The awa/ mahinga kai and kāwa of Puketapu rohe, in accordance with tikanga Māori, have sustained and continue to sustain our people through conflict, colonisation, disease, war, confiscation and alienation and therefore are very important to Puketapu.

E PUKETAPU CULTURAL VALUES

18. When considering proposals within Puketapu rohe, with our te ao Māori worldview and our mātauranga and tikanga Māori, Puketapu utilises, among many matters, the following values when considered proposals within our cultural landscape and on or in proximity to Puketapu sites and areas of significance:
- a. Kaitiakitanga – Guardianship, enhance, protect, preserve.
 - b. Rangatiratanga – Exercise authority, self-determination, sovereignty
 - c. Mana Whenua – Inherited user rights
 - d. Mauri – Life force, energy, life principle
 - e. Tapu – Sacred, treasured, valued, prohibited, unclean.
 - f. Rāhui – Protection, restriction, conservation
 - g. Hauora – Health and wellbeing

19. In addition, Puketapu utilise the Te Atiawa iwi management plan Tai Whenua, Tai Tangata, Tai Ao in assessing proposals alongside the abovementioned values.

F AREA OF INTEREST

20. When I describe this landscape, it is through the layers of settlement, conflicts, celebrations, promises and generosity. I acknowledge the independent and professional opinions submitted in the Archaeological Reports and the complementary role of Hapu as the custodian of the historical and cultural opinions.
21. I will start; this area is known as Hoewaka. It is located within the district of Te Hua and to the west is Tapuirau and Waiwhakaiho.

To the south is Oropuriri and to the east is Mangati and Waitaha.

This space is denoted by the freshwater streams, coastal lagoons, and tributaries of Mangone (muddy branch), Waipapa (overgrown), Waewaerepo (Swamp birds), Waipu (reddened waters) and the Mangati (grove of Tikoka trees).

Framed by the coastal gardens of Pukehau, Rangiri, Rangiruru, Rangiatua, Te Whioa and Ngare. (these are the reefs)

The forest was cleared from the coast to the edge of the Mangaone stream, opening areas for mara kai and kainga to the north and spaces for our ngaere and birding in the south towards Manutahi. (our traditional birding and forests areas are gone)

22. It is in-filled with sites of settlements on Oropuriri, Ngahinapouri, Ngarongotaua, Kaingakaititi, Tapuirau (set aside), Te Ahoroa (moon light), Hoewaka (to paddle), Te Whiao, Ngaranga, Pakaraka (aromatic place), Tairutu, and Ngaturei.

Creating places for ceremonial purposes at Waipu for our deceased, kaitiaki and tipua.

Waipu Lagoon

Locally held written sources do not indicate the significance of the Waipu Lagoon (whose names means seems to mean red or to redden). But in general wetland area such as this lagoon were often areas where caskets of bones were laid to rest. The dead would often be buried in nearby sandhills, wrapped in flax mats, their flesh would quickly decompose. At a specially appointed time of the year the remains would be exhumed and the bones would be cleaned of the remaining flesh.

Over the time this was being done those people involved would be tapu and so were forbidden to eat until the work was completed.

The bones would then be placed in a specially made casket or chest and placed under the water in a nearby wetland.

The skeleton would then be pulled to pieces, joint by joint, until the body was dismembered.

The skull would be most carefully gone over, and all the flesh and hair that remained would be carefully picked off with their long nails. Then the bones would be scraped and polished, and then smeared over with a preparation of shark's oil and pigeon's fat and red ochre, and carefully wrapped in newly dressed flax"

In relation to materials used it is especially interesting to note that there is a particularly well-known ochre site near the summit of Mount Taranaki to fetch Kokowai (red ochre)

The main reason for this practice was to keep the bones of chiefs and other Iwi members of high rank safe from being taken by invading enemies and used for common (noa as opposed to tapu) purposes such as jewellery, fishhooks, combs and flutes. For this to happen meant a great loss of mana for the hapu and for the deceased. (per comm Grant Knuckey) It seems it was a very common practice to use wetlands in this way; not just for the safekeeping of bones but also for other tapu objects: "A pressing need of Maori communities was a safe means of disposing of objects that had become tapu (in parts of the country swamps etc were used to deposit combs and other objects that may have become tapu through touching the head)."

Occupied by Ngati Taurira, Ngati Hinerauhua, Ngati Hine, Ngati Huetu, Ngati Whatamataruru, and Ngati Tanewai.

23. All of these places are interconnected, the sea, the land, the streams and the forest for an understanding of our te ao Māori worldview.

G PERIOD OF CONFLICT

24. Our history provides examples of diplomacy, tact, promise and conflict.

25. During the period of 1820s to 1830s our people from this area participated or supported the migrations of families on the heke Tataramoa, Nihoputa, Tama Te Uaua and Hauhaua. New settlements were established on the Kapiti Coast, Whanganui-a-tara and Te Tau Ihu/Te Waipounamu.
26. In the early 1840s by two Puketapu chiefs, Raniera Ngaere and Te Tahana Waipakura / Papawaka, return to reoccupy, land abandoned in the late 1820s.
- 4 July 1842 - Settlers confronted by Puketapu people contesting pakeha occupation.
 - Dec 1843 - Puketapu prevented Josiah Flight taking his sheep across the Mangaoraka River
 - Jan 1844 - 200 to 300 armed Puketapu people cut down acres of trees at John Cookes property to burn off the timber and prepare the ground for planting potatoes. (John Cookes lived with Ngapei Ngatata)
 - May 1844 - the Spain Commission commenced its enquiries into the Taranaki land transactions.
 - 10 July 1844 - 50 men led by Katatore destroy the homes of the Mangaoraka out settlers, driving them back to New Plymouth only hours after Spain's decision on the Maori view with the land.
 - 3 August 1844 - Katatore challenges Fitzroy about "stealing the land".
 - 13 August 1844 - MacLean, the new Protector, reported on opposition to Pakeha occupation from Katatore. He was informed that Puketapu never consented to the sale of their lands, that those who had agreed to sell were not owners there.
 - 9 September 1844 - Puketapu stated to McLean "states that he wishes the Europeans not to encroach any further upon their land and that the Governor need not be preparing any payment as they will not part with any of their lands..."
 - 1845 Puketapu hapu picks a fight with Ngamotu natives and Taranaki iwi about land sales in New Plymouth.
 - April 1847 - Puketapu turned off the surveyors cutting the Grey Block from Mangorei and Waiwhakaiho junction and Puketapu cut their own line between Puketapu and Ngamotu to mark their boundary.
 - 1848 - Katakore and Parata Matiu raised Te Pou Tutake (Fitzroy Pole) at Waiwhakaiho, its purpose was to "prevent the Europeans from acquiring more land in that direction".
 - April 1848 - fighting broke out between Ngati Tanewai (Katakore & Huia people) and Ngati Huetu over the cutting of the Bell Block boundary. This was the prelude to the Puketapu Feud.
 - November 1848 - Wiremu Kingi and his party return to Taranaki from Waikanae, including 39 Puketapu people.
 - 1852 - Katatore opposed the sale of Mangaoraka with the threat of death to the "first man who cuts a fern stalk".
 - 3 March 1854 - Hua Purchase of 14000 acres. 4 reserves of 250 acres allocated.
 - The purchase deed for the 14, 000-acre Hua block was signed at Ngamotu on 3 March 1854 by 129 people from both Puketapu and Ngamotu hapu.
 - Four Native occupation reserves were specifically named in the deed: Paraiti (50 acres), Hua (100 acres) (later divided into Oropuriri and Hoewaka), Tapuirau (50 acres) and Upokotauaki (50 acres). In addition, a fifth reserve known as Hoehoe, adjoining Upokotauaki was made.

- May 1854 - Taranaki tribes gathered at Manawapou to discuss and oppose the sale of Taranaki lands to European settlers. This hui resulted in the formation of the Maori Land League.
- 3 August 1854 - Rawiri Waiaua was killed by Te Whaitere Katatore, this starting the Puketapu Feud.
The Puketapu Feud lasted 4 years with 60 Maori killed and 100 wounded. The fighting at the Bell Block arising out of the Puketapu feud over the sale of lands to the Government. The opposing tribes fought back and forth with varying fortune over the undulating country of the Waiwhakaiho River, and out on to what was later known as the Bell Block.
Areas of Bell Block and the Puketapu beyond, now became a battle-field. For months Maoris armed and clad in gaily colored shawls used to go out to fight every morning with great regularity. The sounds of the musketry could be plainly heard in town and at Mangorei. Considering the number of persons engaged, and the quantity of cartridges exploded, few casualties occurred. Sometimes a skirmish took place among the hedges of the settler's farms, and occasionally bullets pierced their houses, but no Pakeha was injured.
- 7 July 1855 - Hua (Bell Block) is now entirely in a state of anarchy, and some fifteen hundred rounds of ball have been fired in that district within the last ten days (Oropuriri, Hoewaka, Bell Block)
- 5 February 1857 - end of the Puketapu Feud
- 9 April 1859 - In the Mangati, Te Hua and Waiwhakaiho districts 608 acres were in cultivation, and the people possessed 53 horses, 144 horned cattle, 258 pigs, 28 carts, 26 ploughs, 12 harrows and 3 threshing machines, time of prosperity.
- 22 February 1860 - Martial law was proclaimed after resistance to the survey of the land sold by Te Teira and 19 others at Waitara, and preparations for war were commenced.
- 17 March 1860 - Te Kohia was attacked starting the 1st Taranaki Land War
- 30 January 1865 - New Zealand Settlements Act 1863 was enacted by the Crown in Taranaki by Sir William Fox. Allowing mass land confiscations to take place.
- By 1866 there were 35 families still living in this area.
- 2005 - Part of Oropuriri pa site destroyed for a new Bell Block bypass. 14000 items were discovered.
- 2019 - Summerset -lesson learnt, no willingness to adapt their design or proposal to the significance of the finds. We had no conditions that compelled them to do so. Tikanga of the skulls located in the Kumara pit relate to the sacrifice of Taukata by his brother Hoaki. Taukata as a sacrifice, so that the mauri(life-force) of the kumara would not escape back to Hawaiki. In planting season, Taukata was slain and his blood sprinkled on the door and walls of the pataka(store house). From then on, every planting season, Taukata's head would be brought out and laid in the field, with kumara seedlings in his eye sockets, and a tohunga (priest) ensured that there would be a plentiful crop and that the mauri of the kumara would not return to Hawaiki.

27. In a nutshell the pressure points arose due to a failure to engage and failure to plan.

28. Some of the principle actions our tupuna used of resetting land purchases.

- a. the erecting Te Pou Tutaake
- b. extending the area of the Manawapou agreement to Bell Block.

- c. joining the land league
- d. negotiating occupation reserves within the Hua Purchase
- e. a toll gate on the Devon Road at the Waitaha stream
- f. Shots fired at Taumata, commencing the Puketapu Feud
- g. Shots fired at Te Kohia, commencing the Taranaki Land War.

H Summary and Recommendations

29. To conclude I recommend the Commissioner recognise that:

- a. Puketapu has maintained an unbroken connection to this whenua, rivers, and coastline. In my view interpretation of historic heritage, sites, and areas of significance to Māori and archaeological sites of a cultural origin, their significance and the significance of effects activities may have on them must be determined by mana whenua.
- b. Puketapu will support good development and although we had periods of conflicts, we also have periods of generosity. Puketapu acknowledges the applicant and the most recent period of working together. It is critical that collegial working and the commitments made in our engagement are realised.
- c. That generosity is best shown that we have been waiting since 1854 to develop this land for occupational purposes. Although we now only possess the shadow of the land, we continue unrestricted our kaitiakitanga in this area. As expressed in He Whakamārama, the opportunity for Puketapu to once again reside in Puketapu is a core outcome of this development; we restate it as a foundational element of our relationship with the applicant.
- d. The nature of our support has and always will be conditional.

To Recap

- The area of Waipu is Tapu
- The trees that companion this place is the Golden Tainui (Kumarahou) a rakau hauora.
- This area is subject to tornado – The wrath of Hauauru, the westerly wind never tamed or captured by Maui Potiki
- The area subject to land subsidence below Mona Vale is the location of the coppers laden (for hot water) with private possessions buried on the slopes
- The beach is the home of the little blue penguin known as Korora
- The beach is also the local dumping of kittens
- The kaitiaki of the Waipu is known as Hine-huriawa. HINE HURIAWA is the keeper and kaitiaki of Hine Te Waikoropupū throughout the length and breadth of Aotearoa

30. Therefore, I thank you for the opportunity to share the cultural narrative to compliment the other reports.