



**I, Kitea Tipuna, Tumu Whakarae Taupua Interim Chief Executive Officer, hereby
give notice that
Economic Development Committee Meeting will be held on:**

Date: Tuesday, 16 February 2021
Time: 1.30pm
**Location: Council Chamber, Wairoa District Council,
Coronation Square, Wairoa**

AGENDA

Economic Development Committee Meeting

16 February 2021

The agenda and associated papers are also available on our website: www.wairoadc.govt.nz

For further information please contact us 06 838 7309 or by email info@wairoadc.govt.nz

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- 1 KARAKIA**
- 2 APOLOGIES FOR ABSENCE**
- 3 DECLARATIONS OF CONFLICT OF INTEREST**
- 4 CHAIRPERSON'S ANNOUNCEMENTS**
- 5 LATE ITEMS OF URGENT BUSINESS**
- 6 PUBLIC PARTICIPATION**

A maximum of 30 minutes has been set aside for members of the public to speak on any item on the agenda. Up to 5 minutes per person is allowed. As per Standing Order 15.1 requests to speak must be made to the Chief Executive Officer at least one clear day before the meeting; however this requirement may be waived by the Chairperson. Requests should also outline the matters that will be addressed by the speaker(s).

7 MINUTES OF THE PREVIOUS MEETING

Ordinary Meeting - 8 December 2020

**MINUTES OF WAIROA DISTRICT COUNCIL
ECONOMIC DEVELOPMENT COMMITTEE MEETING
HELD AT THE COUNCIL CHAMBER, WAIROA DISTRICT COUNCIL, CORONATION SQUARE, WAIROA
ON TUESDAY, 8 DECEMBER 2020 AT 1.30PM**

PRESENT: His Worship the Mayor Craig Little, Cr Denise Eaglesome-Karekare, Cr Melissa Kaimoana, Cr Danika Goldsack

IN ATTENDANCE: **Kitea Tipuna** (Tumu Whakarae Taupua) Interim Chief Executive Officer, **Gary Borg** (Pouwhakarae Pūtea/Tautāwhi Rangapū – Group Manager Finance and Corporate Support), **Kimberley Tuapawa** (Pouwhakarae – Pārongo/Wheako Kiritaki Group Manager Information and Customer Service), **Simon Mutohori** (Kaiwhakahaere Ratonga Kiritaki – Waeture Customer Service Manager Regulatory), **Courtney Hayward** (Kaiurungi Matua Kaupapa Here me te Mana Ārahi – Senior Policy and Governance Advisor), **Russell Rogers** (Kaiwhakahaere Pūtea – Finance Manager), **Russell McCracken** (Kaihangarau Matua – Information Services Team Leader), **Alex Powdrell** (Vision Projects), **Gus Charteris** (Giblin Group)

1 KARAKIA

Karakia was given by Mr K Tipuna

2 APOLOGIES FOR ABSENCE

APOLOGY

COMMITTEE RESOLUTION 2020/54

Moved: Cr Denise Eaglesome-Karekare

Seconded: His Worship the Mayor Craig Little

That the apology received from Lewis Ratapu be accepted and leave of absence granted.

CARRIED

3 DECLARATION OF CONFLICT OF INTEREST

Nil

4 CHAIRPERSON'S ANNOUNCEMENTS

Nil

5 LATE ITEMS OF URGENT BUSINESS**COMMITTEE RESOLUTION 2020/55**

Moved: His Worship the Mayor Craig Little

Seconded: Cr Melissa Kaimoana

That Committee receive late report:

9.4 - Review of Local Government Investment in Business and Industry Support across the Hawke's Bay Region

CARRIED

6 PUBLIC PARTICIPATION

A maximum of 30 minutes has been set aside for members of the public to speak on any item on the agenda. Up to 5 minutes per person is allowed. As per Standing Order 14.14 requests to speak must be made to the meeting secretary at least one clear day before the meeting; however this requirement may be waived by the Chairperson.

7 MINUTES OF THE PREVIOUS MEETING**COMMITTEE RESOLUTION 2020/56**

Moved: Cr Danika Goldsack

Seconded: Cr Melissa Kaimoana

That the minutes and confidential minutes of the Ordinary Meeting held on 27 October 2020 be confirmed.

CARRIED

8 GENERAL ITEMS**8.1 ECONOMIC DEVELOPMENT TEAM UPDATE****COMMITTEE RESOLUTION 2020/57**

Moved: Cr Danika Goldsack

Seconded: Cr Melissa Kaimoana

That Committee receive the report.

CARRIED

Courtney Hayward (Kaiurungi Matua Kaupapa Here me te Mana Ārahi – Senior Policy and Governance Advisor gave an update on a number of items within the Economic Development space. Points touched on included Pakihi Ora and the work currently being undertaken by Sense Partners in terms of the Wairoa Housing Strategy, this will greatly inform Wairoa District Council's housing strategy,

Interim CEO Kitea Tipuna touched on the Christmas Market Day, in which the Economic Development Committee made clear of its support for Vision Projects and all of Wairoa District Council's partners, both Mr Tipuna and Chairperson Cr Eaglesome-Karekare noted their disappointment at the social media rhetoric that has been being made online.

Marae renovations have begun and the Youth Council has been recently launched, Council needs to endorse these selections and the Youth Council will first sit in February 2021.

8.2 WAIROA I-SITE AND COMMUNITY DEVELOPMENT REPORT

COMMITTEE RESOLUTION 2020/58

Moved: Cr Danika Goldsack

Seconded: Cr Melissa Kaimoana

That Committee receive the report.

CARRIED

Interim CEO Kitea Tipuna spoke to this report with Hawkes's Bay Tourism providing further information in terms of its most up to date spend data, in the twelve months to October 2020 total visitor spend for Wairoa District was \$18.1 million, that is an increase of 3.2% on the year prior of \$17.5 million. This 3.2% growth is fourth best among all sixty seven territorial authorities, note that only seven of the sixty seven have registered positive growth. Domestic growth was 6.4%, which was tenth ranked in the country.

8.3 UPDATE FROM VISION PROJECTS

COMMITTEE RESOLUTION 2020/59

Moved: Cr Danika Goldsack

Seconded: Cr Denise Eaglesome-Karekare

That Committee receive the report.

CARRIED

Roz Thomas from Vision projects spoke to this report. Updates given were an insight into how the Gemmells demolishing work has been going. Digital Hub has fully opened and will be officially launched for January 2021. A weekly summary report for Health and Safety will continue to be communicated to Wairoa District Council's Zero Harm Officer.

The Economic Development Committee made their support clear for Vision Projects amongst comments that have been made through social media, and thanked them for their continued efforts in their help in the Economic Development space.

9 PUBLIC EXCLUDED ITEMS

RESOLUTION TO EXCLUDE THE PUBLIC

COMMITTEE RESOLUTION 2020/60

Moved: Cr Melissa Kaimoana

Seconded: His Worship the Mayor Craig Little

That the public be excluded from the following parts of the proceedings of this meeting at 1:32pm.

The general subject matter of each matter to be considered while the public is excluded, the reason for passing this resolution in relation to each matter, and the specific grounds under section 48 of the Local Government Official Information and Meetings Act 1987 for the passing of this resolution are as follows:

General subject of each matter to be considered	Reason for passing this resolution in relation to each matter	Ground(s) under section 48 for the passing of this resolution
9.1 - Update from Vision Projects	s7(2)(b)(ii) - the withholding of the information is necessary to protect information where the making available of the information would be likely unreasonably to prejudice the commercial position of the person who supplied or who is the subject of the information s7(2)(h) - the withholding of the information is necessary to enable Council to carry out, without prejudice or disadvantage, commercial activities	s48(1)(a)(i) - the public conduct of the relevant part of the proceedings of the meeting would be likely to result in the disclosure of information for which good reason for withholding would exist under section 6 or section 7
9.2 - Library Archives Redevelopment: Stage 1 Project Management	s7(2)(b)(ii) - the withholding of the information is necessary to protect information where the making available of the information would be likely unreasonably to prejudice the commercial position of the person who supplied or who is the subject of the information s7(2)(h) - the withholding of the information is necessary	s48(1)(a)(i) - the public conduct of the relevant part of the proceedings of the meeting would be likely to result in the disclosure of information for which good reason for withholding would exist under section 6 or section 7

	to enable Council to carry out, without prejudice or disadvantage, commercial activities	
9.3 - The Gaiety Theatre Update	s7(2)(h) - the withholding of the information is necessary to enable Council to carry out, without prejudice or disadvantage, commercial activities	s48(1)(a)(i) - the public conduct of the relevant part of the proceedings of the meeting would be likely to result in the disclosure of information for which good reason for withholding would exist under section 6 or section 7
9.4 - Review of Local Government Investment in Business and Industry Support across the Hawke's Bay Region	s7(2)(h) - the withholding of the information is necessary to enable Council to carry out, without prejudice or disadvantage, commercial activities	s48(1)(a)(i) - the public conduct of the relevant part of the proceedings of the meeting would be likely to result in the disclosure of information for which good reason for withholding would exist under section 6 or section 7
CARRIED		

COMMITTEE RESOLUTION 2020/61

Moved: Cr Denise Eaglesome-Karekare

Seconded: Cr Danika Goldsack

Committee moved out of Closed Committee into open Committee at 2:48pm .

CARRIED

The Meeting closed at 3:02 with a karakia from Mr K Tipuna.

The minutes of this meeting were confirmed at the Economic Development Committee Meeting held on 16 February 2021.

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CHAIRPERSON

8 GENERAL ITEMS

8.1 ECONOMIC DEVELOPMENT UPDATE

Author: Courtney Hayward, Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor

Authoriser: Kitea Tipuna, Tumu Whakarae Taupua Interim Chief Executive Officer

Appendices: Nil

1. PURPOSE

- 1.1 This report provides information for Committee on current economic development activities. No decisions are required by Committee at this stage.

RECOMMENDATION

The Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor RECOMMENDS that Committee receive the report.

2. PAKIHI ORA

- 2.1 Pakihi Ora work with Tātau Tātau and Korou is ongoing. This supports businesses specifically in the digital inclusion space.
- 2.2 Recommendations for businesses who may benefit from Pakihi Ora support can be directed to either of the three agencies involved.
- 2.3 Work in the Pakihi Ora space has identified a need for a business network/association or greater networking between existing business networks and business initiatives.

3. WHAKAMANAHIA A TE WAIROA

- 3.1 Working with Tātau Tātau and Ngāti Pāhauwera Development Trust to complete an evaluation of activities to date. This will provide insight into what activities still require funding/support and how funded activities are evolving.

4. DIGITAL HUB

- 4.1 The Digital Hub opening took place on the 4th February. This saw representatives from the Provincial Development Unit visit Wairoa.
- 4.2 The Digital Hub will be holding a number of workshops/events that complement economic development activities. This may offer opportunities to support Wairoa citizens in the transition to online banking.

5. RANGATAHI OPPORTUNITIES

- 5.1 Working with the Hawkes Bay Chambers Youth Co-ordinator to identify opportunities for Wairoa rangatahi to become involved in the Young Enterprise space.

5.2 Attending Kickstart Timata and speed coaching in Hawkes Bay on 6th March. The concept of this event is to we teach students about the process of ideation & brainstorming to find the most innovative solutions for their community. There may be opportunity to bring some Wairoa Youth to the event, or otherwise information from the event will be shared with the Youth Council and other interested rangatahi to develop an interest for coming years.

5.3 WDC have also been working with the Chambers Youth Co-ordinator to look at the opportunity for a Wairoa business school to build a greater understanding of business opportunities.

6. BA5 EVENT

6.1 A Business After 5 (BA5) event is being discussed with the Hawkes Bay Chamber of Commerce. This would offer Wairoa businesses a networking opportunity and a chance to discuss local business needs and how the Chamber could support this.

7. REGIONAL DROUGHT STRATEGY

7.1 Hawkes Bay Recovery Managers are in discussion regarding a regional drought strategy.

7.2 Wairoa is liaising with our Federated Farmers representative to better understand our rural communities needs and receive on the pulse updates which we can feed into regional forums if and when required.

8. REGIONAL HAWKES BAY ECONOMIC DEVELOPMENT AGENCY

8.1 Council approved moving to Stage 2 of the HB Economic Development review on 09 February. Stage 2 will complete a more detailed investigation of recommendations set out in the Giblin Group report which has been previously presented to EDC.

9. WORKER REDEPLOYMENT – ROADING UPDATE

9.1 The Nuhaka River Road will be opened by Te Iwi O Rakaipaaka on Saturday 6th March at 10am. This project was funded as a recovery redeployment package.

10. BANK CLOSURES

10.1 BNZ and Westpac have indicated closures in Wairoa. This would mean no bank interface in the district.

10.2 Banking Hubs are currently being piloted in four New Zealand rural towns. There may be an opportunity for the EDC to contact the New Zealand Bankers Association to explore the possibility of a hub in Wairoa.

Signatories

	
Author Courtney Hayward	Approved by Kitea Tipuna

8.2 HOUSING UPDATE

Author: Courtney Hayward, Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor

Authoriser: Kitea Tipuna, Tumu Whakarae Taupua Interim Chief Executive Officer

Appendices: Nil

1. PURPOSE

- 1.1 This report provides information for Committee on housing support and initiatives being undertaken by the ED, property, and regulatory teams. No decisions are required by Committee at this stage.

RECOMMENDATION

The Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor RECOMMENDS that Committee receive the report.

2. BACKGROUND

- 2.1 The ED Committee is currently the lead Council Committee in the housing space. This space is multi-faceted and to reflect this we have staff working collaboratively to feed into any Council strategy/policy, as well as engaging on a community level. Current staff who are completing work in the housing space are the Policy and Governance Advisor, Property Manager and Group Manager Planning and Regulatory Services.
- 2.2 Council is, by nature, a regulator of housing. However, we support in principle any community/central government driven initiatives and are open to conversations about how development could work in Wairoa. Council is not in the business of building houses.

3. HOUSING PRICE INCREASE

- 3.1 House prices in Wairoa, Hawke's Bay, grew faster than any district in the country last year. It was the only district that saw median prices increase by more than 40 percent, jumping 63.5 percent to \$269,750 in 2020 from \$165,000 the year before, according to a Real Estate Institute of New Zealand (REINZ) analysis.
- 3.2 While an increase in house price is positive for Wairoa, it also comes with a set of challenges including housing affordability for both home buyers and renters and offers an indication that housing in Wairoa is in demand – this is a concern for a town which is already facing a housing shortage.
- 3.3 Analysis is underway as to whether there has been any relative increase in household income to support the rise in housing prices – initial research indicates this isn't the case, which again is a concern for the town.
- 3.4 Wairoa whanau returning home may have contributed to the housing demand – this repatriation offers opportunities for the town and will be analysed further.
- 3.5 The Housing price increase indicates the need for Wairoa to be considered in any central government/regional housing strategies.

4. MĀORI HOUSING CONFERENCE

- 4.1 Representatives from the EDC and an officer will be attending the Māori Housing Conference which is occurring in Heretaunga on 24th-26th February.
- 4.2 The Māori housing conference programme includes a papakāinga hikoi, presentations from Ministry of Housing and Urban Development, K3 Housing, Te Taiwhenua o Heretaunga (place based initiatives) and Kainga Ora as well as Ministerial Panels and Sessions.

5. DEVELOPMENT OPPORTUNITIES

- 5.1 There have been discussions in the community about development opportunities and use of Council land. This would require a robust and transparent process to analyse how this might occur in the future.
- 5.2 To date, no such process has been undertaken. This decision would require a Council resolution.

6. KAINGA ORA

- 6.1 Discussions are underway with Kainga Ora regarding potential development in Wairoa. Kainga Ora have advised there are no official plans for housing in Wairoa. A new East Coast Manager role will begin with Kainga Ora in late February. Council Officers will make contact once this Manager has started.



7. PUBLIC HOUSING PLAN

- 7.1 The Central Government Public Housing Plan has categorised “East Coast” as a priority area which includes Central Hawkes Bay, Hastings, Napier, Wairoa and Gisborne.
- 7.2 The East Coast supply intentions are 628 additional net supply by 2024.

Further Information

<https://www.beehive.govt.nz/sites/default/files/2021-01/FINAL%20Public%20Housing%20plan.pdf>

Signatories

	
Author Courtney Hayward	Approved by Kitea Tipuna

8.3 RIT FREEDOM CAMPING UPDATE

Author: Courtney Hayward, Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor

Authoriser: Kitea Tipuna, Tumu Whakarae Taupua Interim Chief Executive Officer

Appendices: 1. RIT report [↓](#)

1. PURPOSE

- 1.1 This report provides information for Committee on activities undertaken by the Rongomaiwahine Iwi Trust Freedom Camping Ambassadors. No decisions are required by Committee at this stage.



RECOMMENDATION

The Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor RECOMMENDS that Committee receive the report.

2. BACKGROUND

- 2.1 This is the second year that WDC and Rongomaiwahine Iwi Trust have undertaken the Freedom Camping Ambassadors Initiative. This year Tapokorau Whanui had input into the process as well.
- 2.2 Duane Culshaw, Māori Relationship Manager, has been managing this relationship on behalf of Council.
- 2.3 The current situation is covered in appendix 1.

Signatories

	
Author Courtney Hayward	Approved by Kitea Tipuna



Rongomaiwahine Iwi Trust

22 January 2021

FREEDOM CAMPING AMBASSADORS UPDATE

Rongomaiwahine Iwi Trust Offices, Tuahuru Marae
644 Māhia East Coast Road, MĀHIA 4198

The Freedom Camping Ambassadors (FCA) have been operating for 2 months. A month was taken to recruit the right candidates to ensure Rongomaiwahine Iwi Trust (RIT) not only built on the successful delivery of last year's FCA but that key learnings from last year were taken into this year's contingent.

As part of the recruitment process the positions were advertised through our social media accounts. C.V's were then reviewed to identify alignment to the skill set identified in the advertisement. A time frame of 2 weeks was taken for advertising to meet internal deadlines of being work-fit before the rush of holiday campers started entering the rohe. The interview panel included;

- Loui Whaanga,
- Johanna Ormond,
- Paul Ratapu,
- Denise Eaglesome-Karekare and
- Duane Culshaw.

Having both Denise and Duane on the panel ensured that both the Wairoa District Council (WDC) and Tapokorau Whanui had meaningful input into the process. Throughout the interview process candidates were able to showcase their skills to give the interview panel confidence that the right people would be chosen. A matrix of skills and questions were used to record candidate responses. This was collated to give a prioritized list of candidates and their relative scores. The successful candidates were;

- Bernadette Ormond,
- Wayne Kawana,
- Sarayde Tapine,
- Elizabeth Ormond and
- Shane Ormond.

An option was chosen to have a team leader to ensure that last year's learnings and consistency would be carried through to this year. Bernadette Ormond was given this opportunity to be the team leader. This has proven to be hugely beneficial as Bernadette has provided the insight and leadership to this year's FCA. Issues that have been identified by our FCA are able to be reported to Bernadette. Bernadette in turn reports to the Iwi Administrator and on to the board. Bernadette has passed those issues on to the WDC staff and the proper authorities. This has led to efficient communications with regards to fires, rubbish and negative behaviour.

The new brochures including the additional information of the Mātaitai reserves in Māhia and the input from DoC and HBRC have been completed and are in use.

The numbers for Freedom Campers have been steadily increasing over the last 3 weeks. This is expected to continue and grow through the holiday period, however without the overseas tourists the numbers in freedom campers are down. See the table below for current statistics.

Vehicle Description	Count
Motorhomes	26 (Not counting 29 Motor Homes and Caravans combined, parked at the Yacht Club for their yearly get together)
Buses	9 Self Contained
Self-Contained Vans	11 (SCV are down on last year) checking they are parked in correct allocated areas)
Caravans	7
Tents	12

The table below details the demographic of people visiting the rohe.

Vehicle Description	Count
Couples	31
Children	8
Males	18
Females	18
Pets	4

FCA have increased their knowledge of local activities and services to better provide freedom campers with a positive and helpful experience while in the rohe.

Although there have been some negative actions this has been reported to the WDC and dealt with through the correct channels.

Our FTC started their new job 27 November 2020. There have been a reasonable amount of foreigners; German 3, English 4, French 5, Israel 1, Netherlands 1 and 1 Irish. Several campers have not encountered Ambassadors before with many of the campers approving of what they have experienced.

Over the December period the Blue Bay reserve area was added to the FCA route. The table below details the types of visitor.

Vehicle Description	Count
Motorhomes	6
Buses	9 Self Contained
Vans	6
Self-Contained Vans	11
Caravans	3
Tents	34
Daily Vehicles	35

Amenities have been cleaned and in the odd occasion the FCA have communicated to the WDC the areas. In the New Year the FCA were requested by whanau staying at Tuahuru to have a korero about the area as most of them don't reside in Mahia. The feedback was that they were very informative, respectful and the whanau enjoyed their time with them.

8.4 TOURISM AND COMMUNITY DEVELOPMENT UPDATE

Author: Courtney Hayward, Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor

Authoriser: Kitea Tipuna, Tumu Whakarae Taupua Interim Chief Executive Officer

Appendices: 1. Community Development Update [↓](#)
2. Tourism and I-Site Update [↓](#)



1. PURPOSE

- 1.1 This report provides information for Committee on current Tourism and Community Development activities. No decisions are required by Committee at this stage.

RECOMMENDATION

The Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor RECOMMENDS that Committee receive the report.

Signatories

	
Author Courtney Hayward	Approved by Kitea Tipuna

FEBRUARY UPDATE ON COMMUNITY DEVELOPMENT

Following for your information is an activity report for the Wairoa District Council Community Development portfolio:

COMMUNITY EVENTS

Wairoa District Council, through Community Development, is supporting several community events within the next six months. The first of these is Wairoa Waitangi Day 2021, which was granted \$3000 from the Ministry of Culture and Heritage and \$1500 from Ngati Kahungunu Iwi Inc. Council is also seeking to support the Wairoa Wairua Festival, which will be held on 27 February. Community Development is also supporting the East Coast Farming Expo on 24 and 25 February, through annual sponsorship and radio advertising. Council is also coordinating a Wairoa Arts Funding Forum, with Creative NZ and other funding agencies, to be held at the War Memorial Hall on a date to be confirmed. A tentative date in early April has been set for the event. This event is a result of the arts fraternity of Wairoa pushing for further support from arts funding groups and agencies. Mahia Wave Warriors surfing event over Easter and Wairoa Matariki 2021 are also on the cards, with support from Wairoa District Council.

FUNDING INITIATIVES

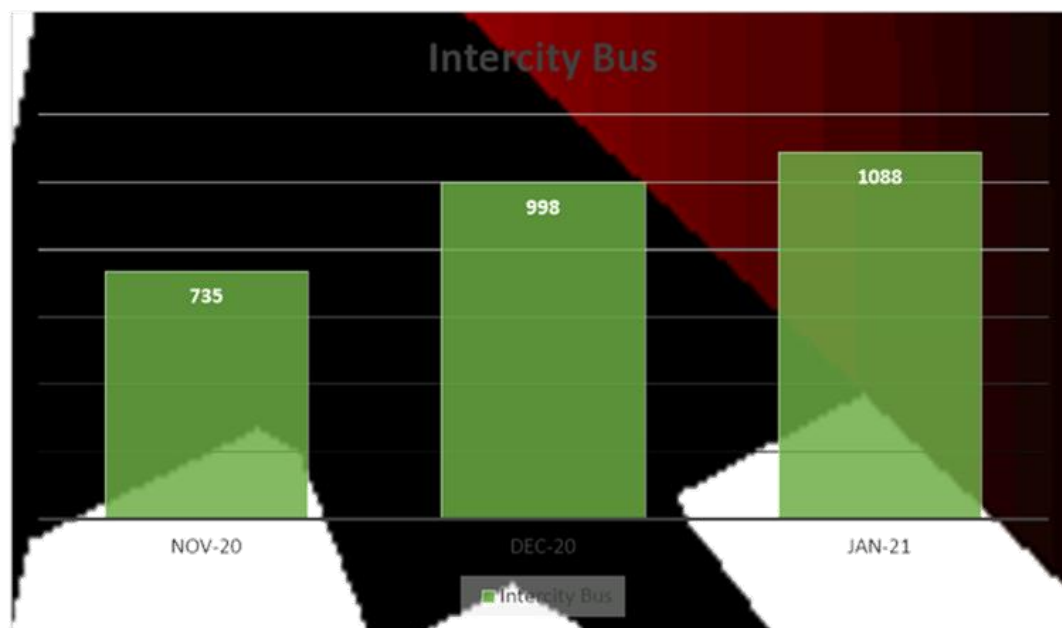
Council is maintaining its administration responsibilities of the Wairoa Rangatahi Into Employment Fund and the Creative Communities Scheme Fund. A total of \$12,549 is left to be allocated to local rangatahi employment initiatives. The community development officer is currently processing two rangatahi applications that are seeking a total of \$6130. The Wairoa Creative Communities Scheme received 10 applications seeking a total of \$111,173.96. Of these 10 applications, five were successful and granted funding. The applications that were successful included a Mokopapa Wananga at Waipapa-a-Iwi Marae, support for a 10-book, Maori online series, holiday programmes for rangatahi and a Wairoa Wearable Arts Festival.

NORTH CLYDE COMMUNITY DEVELOPMENT PLAN

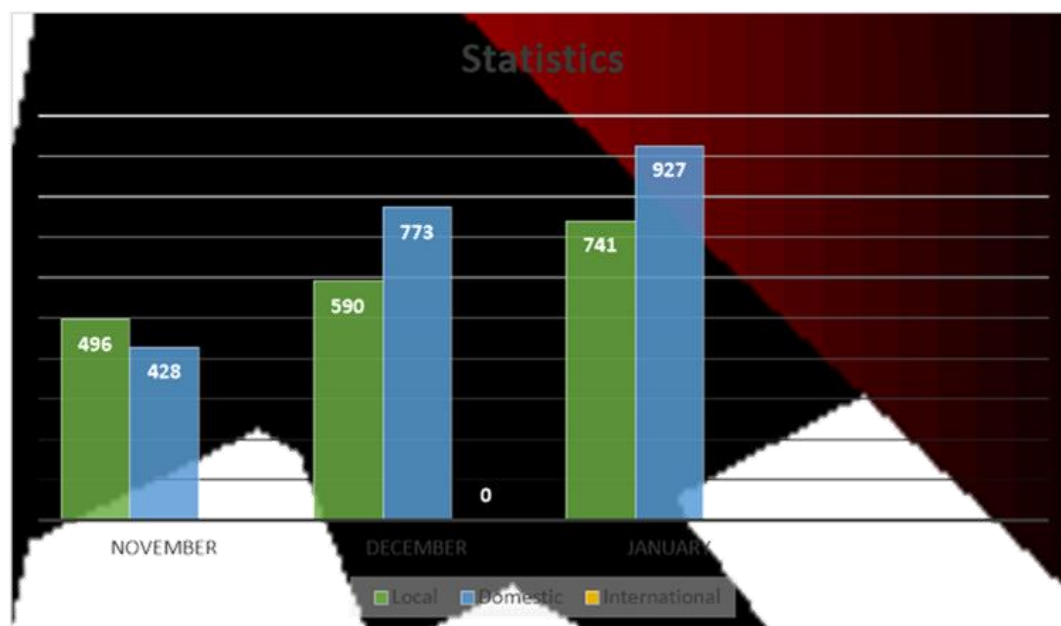
Council is continuing and maintaining its engagement with stakeholders in North Clyde, in regard to a development initiative. In early October, Community Development began its engagement with business owners, whanau and other stakeholders within the North Clyde business precinct in Carroll Street. Many have expressed their dissatisfaction with Council services and assets such as footpaths and drains etc. However, many have encouraged Council and the North Clyde community to "go big", and to explore the opportunity to completely revitalise the North Clyde business precinct from River Parade to Mahia Avenue. Engagement with stakeholders is far from completed, and many are yet to be contacted. Good things take time. A full community meeting will occur in the early New Year, when an aspirational document draft/development plan will be presented to the community for approval, before proceeding further. Stakeholders include: whanau, hapu and kahui, business owners, North Clyde business precinct ratepayers, grassroots ahi kaa and tangata whenua.

WAIROA I-SITE REPORT**2.0 INTERCITY BUS**

MASK/Cover is optional for passengers travelling to Auckland, every other destination is optional. We have been given an extension on the operating 7 days on 14 Dec 2020 to 28 Feb 2021. In January there were 1,088 using the bus, made up of Locals and domestic travelers utilising the Intercity Bus.

**3.0 STATISTICS AND ANALYSING**

Statistics gathered daily recording is on information the visitors require ie Bus, Local attractions, domestic attractions, accommodation, Retail, Photocopying, License for Fish and Game, Summer Camping Permits and Information on services



4.0 STAFF UPDATE

Congratulations to Kaylah for completing I-SITE 100% Pure New Zealand Specialist and beginning her Tourism Savvy Visitor Experience Award.

Hope is still finishing off her Tourism Savvy Visitor Experience Award and stating her leadership course.

FAMIL

Staff had the opportunity to tour around the Lake Road Lavender Farm with Fran Proffit. Fran Proffit show cases her Lavender farm in January before she harvests for the year. The tour included a guided walk through the Lavender fields, sampling products, cutting and taking of lavender plants and an educational talk about how she grows the lavender and turns it into products. Gold Coin donation for the cost of the tour, which Fran gives to the Wairoa Food Bank.

5.0 HAWKES BAY TOURISM

FAWC

Meeting with Rachel Campbell Food and Wine Project Lead and Hilary Nyberg Events Manager regarding FAWC in Wairoa. More discussion required to bring FAWC to Wairoa, hoping to tie in with Matariki.

6.0 HAWKES BAY MAORI TOURISM

Supporting Maori Tourism with application for Maori Businesses, Met with Ketia Waaka to discuss and form a supporting relationship to help Tautoko Wairoa Maori Businesses.

7.0 I-SITE NEW ZEALAND UPDATE

During the summer period across the board the numbers were down due to the International travellers. Wairoa is very lucky that we don't rely on International travellers, very unfortunate for the bigger cities that do ie Auckland, Wellington

8.0 TOURISM INFRASTRUCTURE FUND

Acknowledgement to Luke Knight and the Finance team for there prompt reply when I need to complete the funding reports. Much appreciated.

9.0 RESPONSIBLE FREEDOM CAMPING

Acknowledgement to the Ambassadors for yet again a successful summer period, we had 10 people call into the I-SITE complementing on how knowledgeable they were about Mahia and the Wairoa district. Also, to Duane for the great communication in updating me on all correspondence.

8.5 VISION PROJECTS UPDATE

Author: Courtney Hayward, Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor

Authoriser: Kitea Tipuna, Tumu Whakarae Taupua Interim Chief Executive Officer

Appendices:

1. Vision Projects Report - Feb [↓](#)
2. VP Health and Safety [↓](#)
3. Regional Digital Hub [↓](#)
4. Culture and Heritage Assessment [↓](#)



1. PURPOSE

- 1.1 This report provides information for Committee on Vision Project activities to date. No decisions are required by Committee at this stage.

RECOMMENDATION

The Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor RECOMMENDS that Committee receive the report.

2. BACKGROUND**Signatories**

	
Author Courtney Hayward	Approved by Kitea Tipuna

9 February 2021

ACTIVITY REPORT

December 2020 - February 2021

Prepared for the Wairoa District Council Economic Development Committee. Items of confidential and/or commercial sensitivity are addressed in a separate report for consideration 'in Committee'.

Information in this report is correct at the time of writing. These projects are progressing with details subject to change from draft to delivery. Media are asked to contact Vision Projects for current status on Te Wairoa E Whanake and ancillary projects discussed in this report.

TE WAIROA E WHANAKE

Contract milestones

Project update monthly report (email)	Oct/Nov/Dec	✓
Quarterly Report Q4: October – December 2020	15/1/2021	✓
Submission Urban Design Plan to Ministry	30/10/21	✓
Preliminary design of the buildings to Ministry	18/12/21	✓
Co-funding of \$300,000 to Urban Design Plan before end of Stage 1	18/12/21	✓
Digital Hub renovations completed	30/1/21	✓

CULTURAL IMPACT AND HERITAGE ASSESSMENT

The Cultural Impact Assessment and Heritage Assessment for the project area of Marine Parade is a significant reference work. It is being used to inform engagement with tangata whenua and as guidance in the cultural and creative themes for the Urban Design Plan and communal spaces. The report was completed in 2020 and has since been formatted for print publication. (Assessment report attached)

URBAN DESIGN PLAN

WSP have delivered the final Urban Design Plan. 3D modelling illustrates the improved civic amenity, connection with the River, ideal pedestrian and traffic flow and enhanced cohesion of the total project area.

The delivery plan for the Urban Design Plan includes identifying priority sections of the project that meet the PGF criteria to allocate the \$500,000 of PDU funding. This will be done in conjunction with Council's dollar for dollar co-funding, as stipulated in the funding contract. The Urban Design Plan will be presented to the Economic Development Committee as a separate meeting item for adoption by Council, with recommendations that the project be incorporated into the 2021-2031 LTP. (Urban Design plans attached)

BUILDING WORK UPDATE

Contech completed concrete testing in the Gemmell and Winters Building's in February with good results. The concrete structure was found to be in fit condition for base design in the Gemmell Building with some minor earthquake strengthening on beams.

Design work planning

Preliminary plans for the Gemmell Building site are now completed (attached). CoPS are now engaged to complete the developed designs for the Gemmell building from these plans and the detailed designs will follow on ready for building consenting in April. Design for the Winters Building will begin once the detailed design for Gemmells are completed.

EIT/POD construction

An opportunity has evolved with Wairoa EIT to take part in a significant part of the Gemmell Building development, presenting an exciting opportunity to involve local youth enrolled in the building /construction programme at the EIT to gain valuable training and experience. Under guidance of their tutor, 12-15 local students will construct the transportable POD for the Gemmell Building, from design planning through to completion.

Winters Building

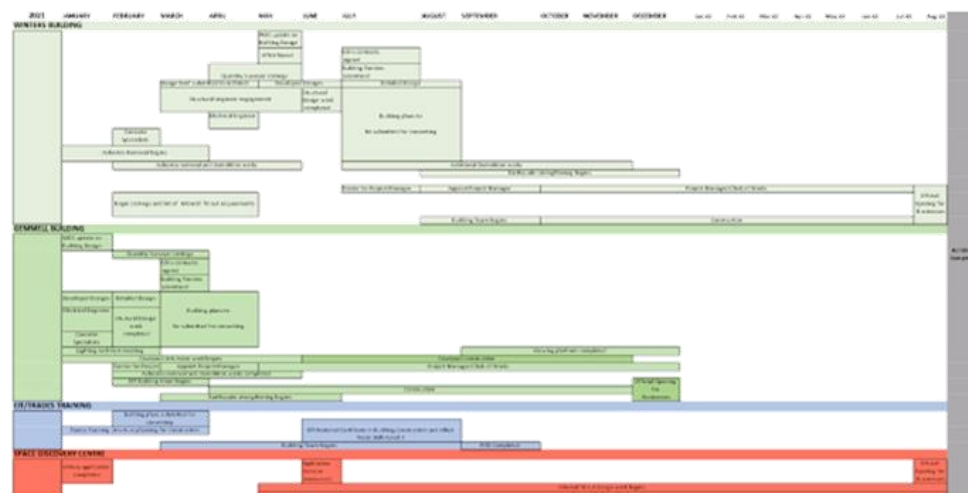
Asbestos removal will commence to provide a clean view of the 'bones' of the building. This will provide a greater understanding of the requirements for the building redevelopment and help define the design planning for the Structural Engineer, Architects and the rest of the design team. Site preparation is progressing to schedule commencement of works in early March.

Funding application documents are close to completion for the next round of contestable funding to complete experience design and fit-out of the nationally recognised tourism offering planned for this space. The outcome for this is expected in July 2021.

Health & Safety

(WDC Health & Safety report attached)

Construction overview - Timeline



Wairoa i-SITE Visitor Information Centre – Corner SH2 and Queen Street, Wairoa 4108

DIGITAL HUB

The Digital Hub is up and running. The official opening was held on 4 February with representatives from PDU, Council and staff invited to join users at the Hub and see this long-awaited project in action. The Hub has a dedicated staff member, Cameron Cook, and is part of the overall Library service offering. (January PDU report attached for reference).

CENTENNIAL LIBRARY AND ARCHIVE REDEVELOPMENT

The Cultural Impact & Heritage Assessment was required to progress of the Library Archive development; directing engagement with mana whenua and highlighting cultural narratives which may inform design enabling the Library Archive redevelopment to align with TWEW. Council has allocated \$1.9M to the Library Archive project in the 2020/2021 Annual Plan. This is not sufficient to meet the estimated cost of works. A separate funding strategy is recommended to source the difference required to realise this project.

REGIONAL RIVERSIDE PARK

VP has written an internal report with the background, current status and possible solution in aligning the Wairoa District Council Urban design plan with the Hawkes Bay Regional Park opportunity plan. This has been sent to Matangirau board members and will be on the agenda for discussion with the new board members for feedback. (report attached)

UPSTREAM UPDATE

(Upstream Wairoa attached.)

REPORTING

Monthly reports to PDU, Q4 Report TWEW, activity reporting; WDC Economic Development Committee, Health & Safety, Engineering, Finance

UPCOMING MILESTONES

- WDC adopt final Urban Design Plan > Urban Design Plan available for public comment, included in LTP
- Destination visitor centre experience > first round funding application
- Heritage Services report > Winters & Gemmell Buildings
- Library Archive funding strategy
- Developed Design completed > Gemmells Building
- Asbestos removal > Winters Building
- EIT engagement and POD construction work begins

RECOMMENDATIONS

1. That the Committee receive this activity report from Vision Projects.
2. That the Committee receive the supporting report documents;
 - Cultural and Heritage Impact Assessment
 - Urban Design Plan
 - Preliminary Gemmell Building design plan
 - Health & Safety report
 - Digital Hub report
 - Wairoa River alignment with Urban Design report
 - Upstream Wairoa report.

Wairoa i-SITE Visitor Information Centre – Corner SH2 and Queen Street, Wairoa 4108



TE WAIROA E WHANAKE - SITE SAFETY WEEKLY REPORT

Gemmell Building Site
184 Marine Parade, Wairoa

Updated: 8 February 2021

This weekly summary includes up-to-date information and details for the work site at 184 Marine Parade, Wairoa, commonly known as the Gemmell building (subsequently referred to as the 'site').

1. VISITORS/CONTRACTORS ONSITE

Last week Contech visited the site to conduct concrete testing of the beams and columns. Two contractors were onsite on Monday February 1st and Tuesday February 2nd. There have been no significant changes to the safety status of the site as a result of Contech's work as samples were carefully taken from suitable areas of concrete. We gave electrician Marty Dick from Town and Country Electrical a tour of the site on Monday February 1st as we will engage him to complete electrical design work for the courtyard development.

1.1 EXISTING AND NEW HAZARDS

Small pieces of concrete are hanging from exposed steel rods protruding from the exposed concrete beams. The pieces of concrete are currently stable but could become loose in the future. Full PPE is to be worn onsite at all times and efforts are made to avoid walking or standing under these areas where possible. The concrete floor is slightly uneven in places due to some broken sections. Demolition 1 Ltd will remove sections of the top layer of concrete in due course. There are three separate piles containing scrap metal, scrap pieces of wood and general rubbish from the demolition. These will be removed in due course. They are kept to the side out of the way of pedestrian and vehicle access throughout the site. (Please see photos at end of report). There are new circular holes and other areas of missing concrete in the beams and columns as a result of concrete testing.

1.2 INCIDENTS AND COMPLAINTS

No incidents or complaints.

1.3 INJURIES AND EMERGENCIES

There were no injuries or emergencies.

2. EQUIPMENT LEFT ON SITE

No equipment is currently left on site.

2.1 ACCESS

The only site access is via the Wairoa District Council-owned carpark at the rear of the site. There is a gate to the site with a chain and a combination lock attached. A hazard board has been installed on the gate detailing the current hazards post-demolition by Hawke's Bay company Demolition 1 Ltd.

2.2 SUPPORT AND SITE VISITS

No non project-related site visits this week.

2.3 UNAUTHORISED ENTRY

There has been no visible unauthorised entry to the site.

PHOTOS



, 2020



Site Safety Plan – Gemmell's Buildings Redevelopment, 184 Marine Parade, Wairoa. Updated December 2, 2020



Site Safety Plan – Gemmell's Buildings Redevelopment, 184 Marine Parade, Wairoa. Updated December 2, 2020



Site Safety Plan – Gemmell’s Buildings Redevelopment, 184 Marine Parade, Wairoa. Updated December 2, 2020



Site Safety Plan – Gemmell's Buildings Redevelopment, 184 Marine Parade, Wairoa. Updated December 2, 2020

MONTHLY REPORT

Wairoa Digital Hub

January 2021

TE WAIROA E WHANAKE

RISE UP AND GROW WAIROA

Prepared for the Ministry of Business, Innovation and Employment by the Digital Hub Manager Cameron Cook on behalf of Wairoa District Council

HIGHLIGHTS

We have partnered with Stepping Up NZ and started providing Skinny Jump internet connections to the community to further our goal of getting people digitally connected. We successfully provided internet connections for 26 people during the month of January and had 394 daily users.

ECONOMIC IMPACT

Staffing through January has been one FTE being the Hub manager.

Table 1: January 2021

Total People Working	Full-time	Part-Time	Contractor	Consultant
1	1			

Table 2: Overall

Current Jobs (this should be the "Total People Working" from the table above)	People previously but no longer employed on the project	Expected jobs in the future
1	28	2 PTE

PROJECT STATUS

January has been the second month where the whole hub has been operational under the appointed Hub Manager

We have been planning the official opening of the Hub since our return to work on January 6th and we have decided that this will be held on the morning of Thursday 4 February 2021.

A pricing structure for the hiring of the Hub has been finalised.

Further planning and meetings around the Hub's role in the community and workshop delivery have taken place including:

- Discussions with Korou Digital around shared service delivery including youth engagement, employment and education has taken place. We have continued these discussions with Korou Digital into the New Year but have been unable to sit down and have a proper meeting as of yet due to Korou's schedule at the moment. We are planning to meet in early February to further these discussions.

Email: info@tewairoaewhanake.co.nz
WWW.TEWAIROAEWHANAKE.CO.NZ

- BNZ Gisborne has contacted myself earlier this month with regards to planning workshops around online banking and staying safe online. We are arranging to have a meeting to discuss what the details of these workshops are going to be and how BNZ are to be involved.
- We have been in contact with Sue Kini from Digital Inclusion Alliance Aotearoa who run the Stepping Up NZ partner program about some of their other initiatives besides Skinny Jump. We have been talking about running the Digital Steps workshops that are aimed at teaching basic computer skills as we've had people enquiring about courses similar to these.

The upstairs windows have been fitted with the decals designed by one of our Senior Library Service Officers, Iryna Robson.



WAIROA CENTRAL BUSINESS DISTRICT

Heritage and Cultural Assessment

MICHAEL SPEDDING AND NIGEL HOW
August 2020

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INTRODUCTION

Background

Te Wairoa E Whanake Rise Up and Grow Wairoa is an initiative developed to assist in the revitalisation of Wairoa's Marine Parade and greater town centre, to make Wairoa an even better place to live, work and play.

In January 2020, the Provincial Growth Unit announced that Wairoa District Council would receive Provincial Growth Funding of \$4.8M to support Te Wairoa E Whanake. The initiative is a partnership between the Wairoa District Council, The Provincial Development Unit and the Wairoa Community, aimed at attracting more people into Wairoa, better show-casing the area's rich and unique cultural heritage, growing employment and providing a stronger visitor offering.

Purpose

The redevelopment will involve rebuilding and change of use of commercial spaces and some change in amenity and function within the town centre, to be detailed in an urban design plan that will become a guide for Council for immediate and progressive improvements within the project area. Priority projects include rebuilding the burnt-out buildings (corner of Locke Street and Marine Parade), relocating the Wairoa iSITE into new premises on Marine Parade with an adjacent destination visitor attraction. It will also involve initial investigation into the establishment of a Wairoa River Regional Park. The Regional Park will include both sides of the Wairoa River. However, for the purpose of this assessment, will only include the Marine Parade side stretching from the County Club to the Wairoa Community Centre.



Heritage and Cultural Assessment Area as defined by Vision Projects for the purpose of this report. The area shaded in red is indicative of area covered by Manukanui Pā.

Scope

The area under consideration represents an important heritage landscape. An assessment is required to inform the project going forward, specifically to provide a historical account that accurately identifies sites of significance, heritage sites and buildings and the cultural significance and impact around the affected area. The assessment will work as both an historical heritage and cultural record and provide guidance regarding cultural impacts for the project.

The project area includes whenua that was once part of Manukanui Pā, notably the greenspace next to the current centennial library - identified as an area of cultural interest for the project. The relocation of the iSITE and development of a visitor attraction on site is recognized as a notable change of use, as Wairoa's unique cultural history will be promoted from this site. The redevelopment of the burnt-out buildings could lead to diversified and varied commercial activity. It is noted that Wairoa District Council is the legal owner of these areas of interest.

While the primary focus of this report concerns a clearly defined area, wider historic narratives will be considered to provide necessary context. The assessment area holds history and values important to Tangata Whenua and our wider community, collectively perceived as heritage values. This report thus reflects community relationships bonded before Crown intervention in 1865. Relationships continued to this day.

Report Production

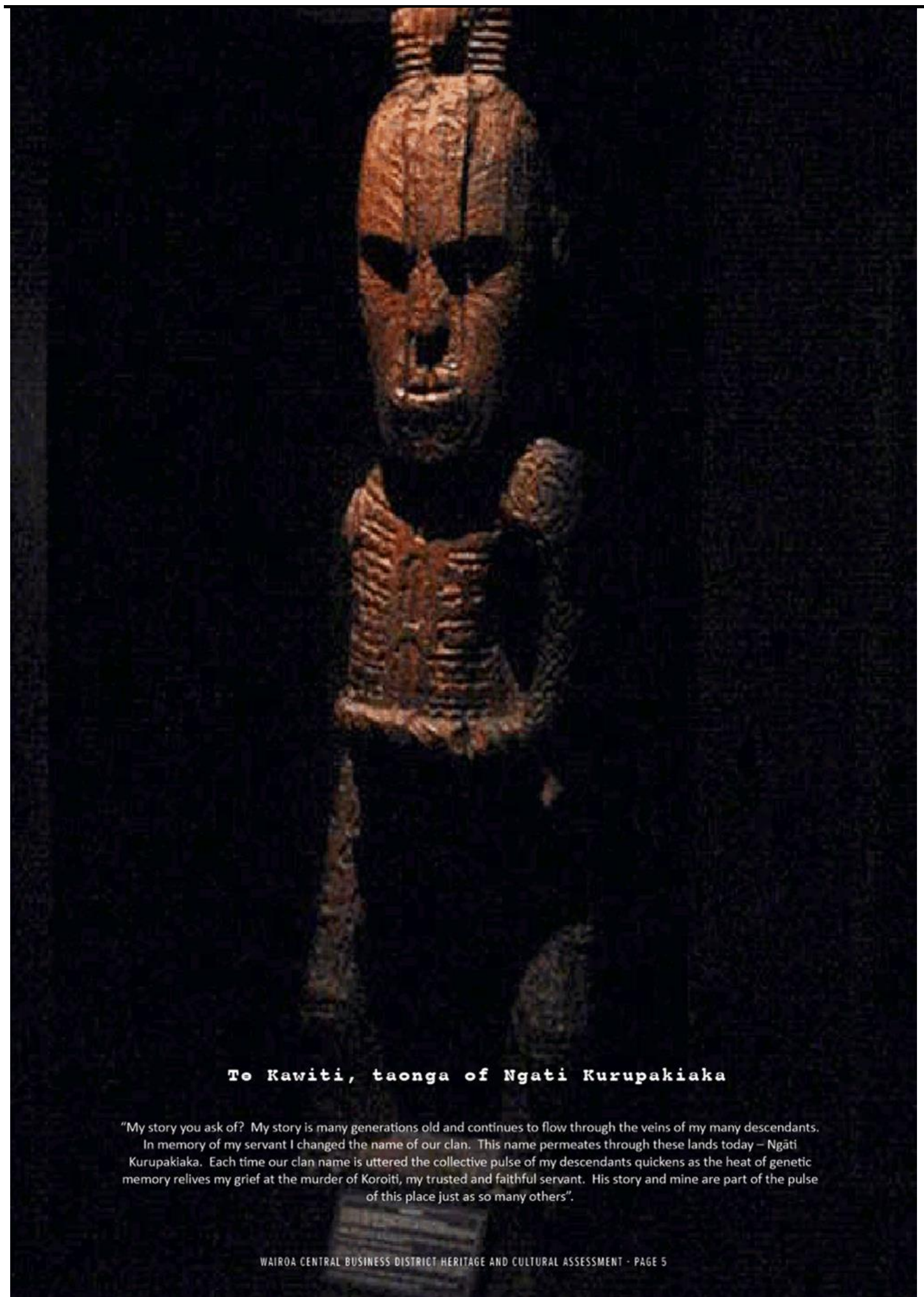
This report has been a collaboration of efforts. Mike Spedding, Director, and Nigel How, Curator, both of Wairoa Museum are the principal contributors.

MICHAEL SPEDDING has worked in the heritage sector for over 25 years, as a curator, writer, educator and museum director. For the last 12 years he has operated as an independent heritage consultant. He has managed nationally significant heritage places and is a former Board and Māori Heritage Council member of the NZ Historic Places Trust. He has developed museum tertiary qualifications, published widely and designed heritage education projects. As part of his consultancy business, he has completed numerous feasibility studies and heritage significance reports.

NIGEL HOW is Ngāti Kahungunu and is the Curator of Wairoa Museum, where he has worked since 2007. He holds a Double-Major in Māori and History from Massey University and has studied, compiled and shared local whakapapa and korero since the age of 11. He has taught at marae-based wananga continually in Wairoa District since 2005. He is currently Chairman of Ngāti Kahungunu Wairoa Taiwhenua Incorporated, Board Member of Ngāti Kahungunu Iwi Incorporated, Secretary/Treasurer/Trustee of Iwitea Marae Committee and affiliated land trusts, member of Te Ropu Kaiāwhina Taonga MTG, member of Karanga Aotearoa Repatriation Network and affiliated to several other local community entities. Nigel was also the Inaugural Chairman of the Kaumātua Council of Tātau Tātau o Te Wairoa Trust. Much of the Tangata Whenua source information in this report is a result of the continued community education of Nigel by his kaumātua and peers.

Due to the short time allowance for this report, it is not an exhaustive record of information about the assessment area. Contributions also by Duane Culshaw, the WDC Māori Relationships Manager, with direction and review by Alex Powdrell and Trevor Waikawa of Vision Projects.

Where appropriate, imagery, original texts and narratives are referenced to their source. Anything not referenced is the intellectual property of the Wairoa District Heritage and Museum Trust, which is a community owned and governed entity, and thus owned by the Wairoa Community. This however does not exempt engagement with community groups from which the intellectual property originates.





The meeting-house Te Poho O Kawiti and the tekoteko Te Kawiti at Te Uhi, Wairoa – 2001/30/323



HERITAGE AND CULTURAL WIDER LANDSCAPE

Introduction

The unique heritage and cultural landscape of Wairoa District is explored in part in this segment of this report. This is done in order to provide background information for possible inclusion in any future developments within the defined assessment area.

In the Beginning

"Io was not first and not the highest of celestial beings. Io came out of Te Pō, the second aeon. Let us explain. The first five aeons of our creation narrative are:

*Te Uenuku
Te Pō
Te Wew
Te Kore
Te Aka*

That is

*The Aeon of Auras, the Beginning of the Universe
The Aeon of Darkness, where Universal Potential Formed
The Aeon of Thread, where Universal Order Solidified
The Aeon of Stillness, where Universal Order Reflected
The Aeon of Foundation, where the Universe Solidified into Reality*

We are the Apa Whatukura and Apa Mareikura who existed before Io in Te Uenuku. We are the 24 energies that are the universe. All are unique, all are equal, all are complimentary – the 12 male apa and 12 female apa. We are the only energies that transcend all aeons right through to today and beyond."

The above narrative is sourced from the Takitimu teachings and describes the creation of the universe in western terms also, if you think of the first aeon Te Uenuku as 'The Big Bang'. The second aeon allowed the 24 energies as the universal governance entity to set their strategic plan for the universe. They required a manager to facilitate their plan and this is when Io was created. The general wide acceptance of and fluidity of Tangata Whenua in regards to religious affiliation is based on the inherent belief that all in the heavens and earth is created by the 24 Universal Energies – the Apa Whatukua and the Apa Mareikura.

It took many more aeons for the universe to establish itself before Ranginui, Papatūānuku and then their some 70 sons came into existence. This universal establishment phase is the time kawa, of universal order, and is why kawa never changes. When the sons of Ranginui and Papatūānuku began to procreate, the time of tikanga developed which is covered in more depth later in this report.

The life of water

It is said that the tears of Ranginui nourish his beloved Papatūānuku throughout their permanent separation. Rain is the gift of love from Sky Father. Earth Mother treasures this gift, storing and releasing it so she may nourish and sustain all who dwell with her. In the primordial heat generated by their love, the tears return to Sky Father cleansed and he is sustained by all that his tears have done for his love and their offspring. Sky Father cries again for his beloved and this is the cycle of an ancient, permanent love which sustains all it encompasses.



Kōwhaiwhai - Te Wairoa Hōpūpū Hōnengenenge Mātangi Rau (Wairoa River Pattern)

Water is everything. Water is the great mauri of our existence as it sustains all living entities, whether we acknowledge them as living or not. Every rock, every tree, every animal has a mauri which is nourished by the great mauri water. Water carves and shapes the landscape and in doing so our lives, loves and losses. Water carries nutrients and cleanses and when it can do no more it returns to the sky through evaporation to start anew. Water is essential to our very existence. Water is the energy permeating through life. Water is the greatest mauri of all. Water is everything – it is the lifeblood of our universe.

The water bodies of this district compose the lifeblood of our landscape. All are important to sustaining life- from the springs, wells, underground rivers and lakes to the creeks, streams, rivers, lakes, lagoons and the sea. All water features play a part in the great story of our existence regardless of their size or volume.

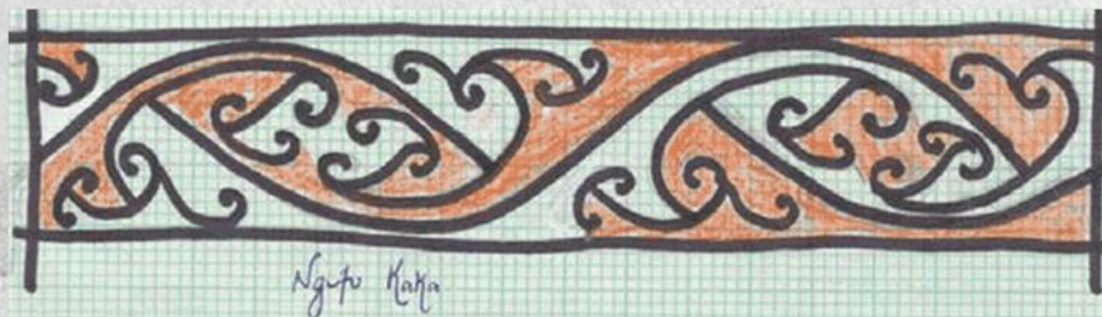
The main tributaries to the Wairoa River are the Waiau, Waikaretaheke, Ruakituri and Hangaroa. Other dominant water features which represent the district include Lake Waikaremoana, the Whakakī nui a Rua wetland system, Te Reinga Falls, the Nuhaka, Mangapoike and the Mohaka rivers, as well as Te Whanganui ā Ruawhoro Hawke's Bay. There are numerous others, each holding great significance to those whose lives they are a part of. These waterways convey the life essence of the land and the ancient love of Ranginui and Papatūānuku. They are the veins through which life pulses and connects all.

Kōwhaiwhai

Kōwhaiwhai are many ideals and one at the same time. Simply, kōwhaiwhai are the paintings on rafters in whare tipuna, on waka, in tāmoko, on hoe, on hue and other decorated vessels. They are the patterns whose many tails chase one another. They are also much more.

Kōwhaiwhai are the veins which carry life-giving essences throughout the object they adorn, which in adorning they become a part of. They depict on the most part water themes – water is the lifeblood of the land and like a river kōwhaiwhai are the visual veins moving nourishment and sustenance throughout the object they are a part of. Kōwhaiwhai carry the lifeblood, strength and identity of a people through the patterns they are made of.

Kōwhaiwhai relate the connection of earth to human and the hum of energy that permeates through all. Kōwhaiwhai are the artistic embodiment of the mauri of water and blood. Look at the veins in your hand – they are one with kōwhaiwhai as you are with all that surrounds you.



Ngutu Kaka (kaka-beak plant) kōwhaiwhai. This pattern that is said to be 'unique' to the East Coast, as this is the only area that the ngutu kaka is naturally found. This kōwhaiwhai is found on the Te Ōtane and Te Waimako meeting houses.

Hi Maui



The pattern 'Hi Māui' representing the churning of the sea when Māui hauled up his great fish.

"Māui was first. Māui hauled this land from the depths at the place where his hook foul-snared – Te Whakapunake-a-te-matau-o-Māui-Tikitiki-a-Taranga. His hook fell and fused with the land - Te Matau-a-Māui. His blood remained smeared on the barb of his hook - Waikawa. The bare flesh of Māui's trophy was populated by the mokopuna of Sky and Earth in a heartbeat; such is the nature of gods who create action through thought alone.

The first Nations to permanently inhabit this land were the Patupaiarehe, Tūrehu, Hakuturi, Māeroero, Mawene and various taniwha. The Ponaturi Nation and other taniwha inhabited the sea. With an inherent distrust in humankind, the youngest of all living forms, and a disdain for our loud and invasive ways, these Nations keep at most to themselves.

Since the time of Māui and the First Nations, humankind has travelled to and inhabited these lands following the star-path set by Māui himself. The bloodlines of the waka Kurahaupo, Nukutere, Horouta and the holy Takitimu were brought here. Many human clans have lived here under many names and in time an intricate web of genealogical ties was developed within this district. Our blood is a shared one and no matter which part of this district you turn to we all are connected."



'Hi Māui tēnei' kōwhaiwhai designs of the heke of the Te Poho o Tapuāe house, Frasertown, Wairoa – Negative No: B 2337-38, Māori Ethnology, National Museum of New Zealand

Tangata-Whenua



Whakapunake taken from outside Huraumu Hall.

In the nineteenth century the lower Wairoa Valley was residence to the numerous hapū of the Ngāti Kahungunu iwi. The land around the mouth of the Wairoa river was heavily populated due to the abundance of resources. The forest Te Rauwa, consisting primarily of kahikatea and matai trees, contained abundant food sources including birds, kiore, tāwhara, pikopiko, kawakawa, tarata and aruhe. The fertile river plains provided a storehouse of harakeke, an essential component of everyday life. The productive lands and hillsides were ideal for growing kūmara, taro, tārewa-a-runga and tārewa-a-raro. Te Wairoa Mātangi Rau and the lagoons Mana and Te Manga provided tuna, kahawai, kanae, inanga, pātiki, kākahi, whētiko, pipi and firewood. From Te Whanganui ā Ruawhāro foods such as tāmure, hāpuku, mako, tuangi, koura and pāra were sourced.

Due to this abundance, strategic fortifications were built along the coastline. This was to fend off coastal attack by canoe, which was the quickest form of travel. The pā Whare-o-Koro, Ahipaniki and Rangihoua were the first defences against sea invasion of the fertile Wairoa Valley.

The dense settlement in this area of Ngāti Kahungunu hapū consisted of people descended from the ancestors Tapuāe and Te Maaha. They were two brothers of aristocratic lineage, being the mokopuna of several founding ancestors. The brothers married into influential families and continued reinforcing the genealogical web of the Wairoa people. The teachings of the Takitimu knowledge base were the strongest at this time.

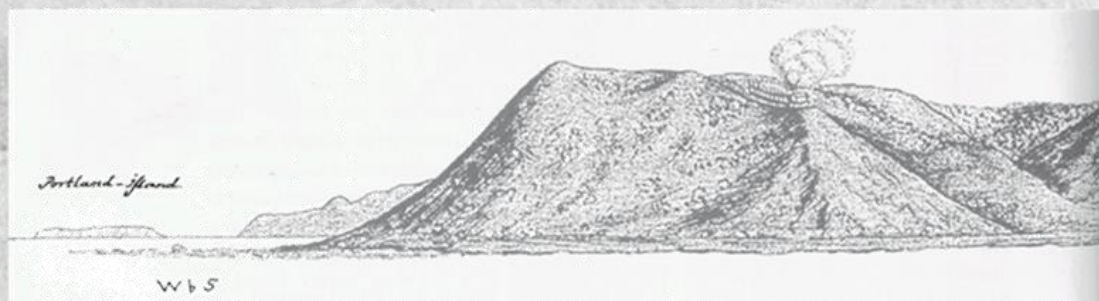
Arrival of Pākehā

Toiroa Ikariki was a matakite who lived on the Māhia Peninsula over 250 years ago. Before Europeans arrived in Aotearoa New Zealand he had a vision of strangers coming to this land. Falling in to a trance he chanted...

*Tiwhatiwha te pō
Ko te Pakerewha
Ko Arikirangi tēnei rā te haere nei*

*Dark, dark is the pō (realm of spirits)
It is the Pakerewha (red and white strangers)
It is Arikirangi (the high chief from the sky)
That is coming!*

In this vision he saw people with red and white skin, he drew pictures of them in the sand with their ships and carts and horses. He used harakeke to make hats and clothes, including a pair of pants which he wore. Out of stone and the stem of a kamokamo shrub, he made a pipe which he named – he ngongo. These were things that had been unknown to Toiroa, things that came from a world far away- a world about to descend on him and his people, on these small islands at the top of the South Pacific.



Herman Spöring's Sketch of Waikawa, Portland Island, 1769

In October 1769 Captain Cook arrived and turned the world of Tangata Whenua upside-down. He renamed landmarks including Table Cape and the Isle of Portland and noted the mouth of the Wairoa River on his chart. The first Europeans to Wairoa and district were flax traders. Barnett Burns who claimed to be an agent of a Sydney firm, and who had settled at Māhia in June 1829, was possibly the earliest. Captain John William Harris, the pioneer settler of Tūranga (now Gisborne) is said to have landed men from the ship "Fanny" in 1831, at places near Wairoa and Māhia, to act as his trading agents. They were closely followed by the whalers.



Barnett Burns

Up until the mid-1860s Wairoa District was populated and controlled by Māori. Trade was almost exclusively Māori who owned trading vessels plying a lucrative trade in goods nationally and internationally. The land was rich, fertile and productive. The European legal system had yet to arrive. Māori were the landlords. Pakeha had come to trade in flax, work in the whaling industry or to spread the Christian word. Many married into local Māori communities.

"... few people lived nearer Arcadia than we of Te Wairoa ... Inhabiting comfortable houses, situated on the bank of a magnificent river which supplied us plentifully with fish, while its lagoons and tributaries contributed wild ducks innumerable, and the forest fringing its banks pigeons and Māori game without end; surrounded by, and not on too intimate terms with our Māori landlords and their hapū [sic], who raised wheat and other produce in large quantities, and were then an industrious, happy community ... we lived very peacefully and happily together—Ngāti Kahungunu and ourselves—Māori and Pākehā ..."

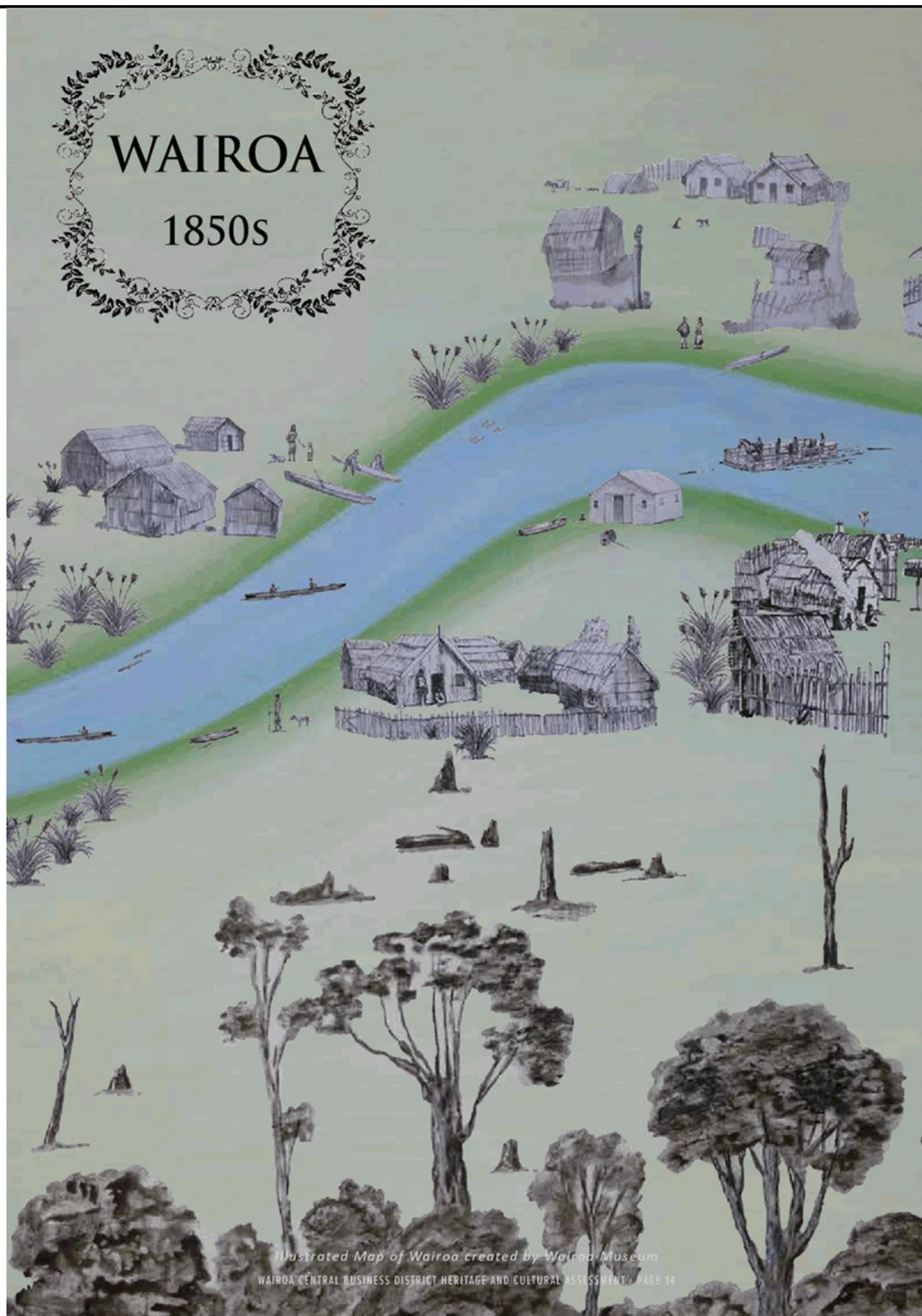
Dr. Matthew Scott. Military Surgeon, Wairoa.

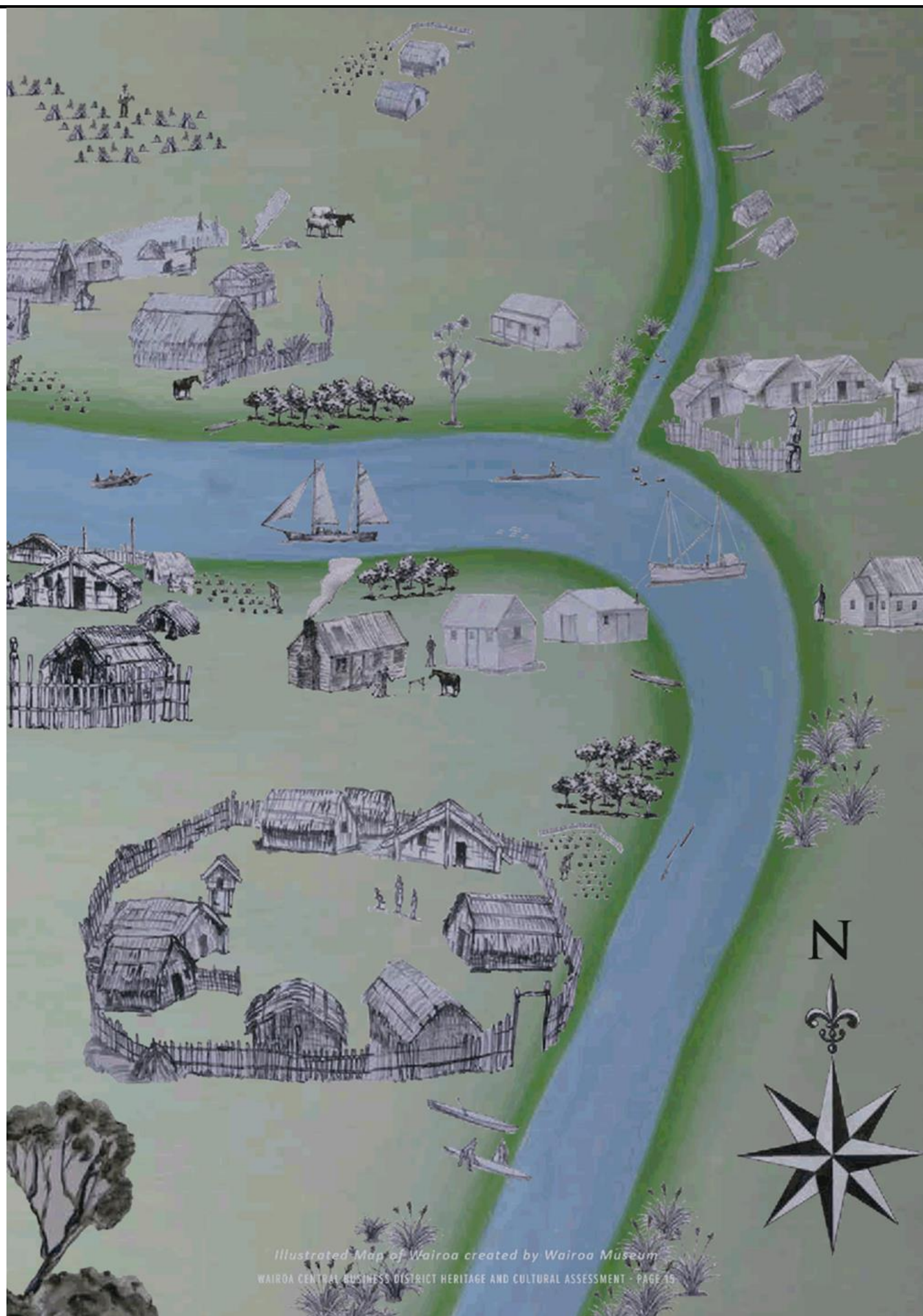


"Valley of the Clyde, Wairoa". 1863.

Image shows the felling of the kahikatea forest which stood in the Wairoa valley

Source: National Library of New Zealand, Rhodes Album Ref: 110511 ½ (PA1-q-193-048-1)





Establishing Crown Law

Throughout New Zealand battles were being fought over sovereignty and land. Distinct power groups emerged including the Crown and Pai Mārire (commonly referred to as Hauhau). Locally an attack from either was feared. Pai Mārire believed the will of God would drive Europeans from Aotearoa without bloodshed.

Pai Mārire were seen by the Crown as a threat to an uneasy peace gained through war and land confiscation. The Crown were supported by some Māori. They became known as "Loyalists". Land sales directly to the Crown were deemed by Loyalists as a goodwill gesture. The Crown agreed. By late 1864 it had decided to purchase land in the Wairoa District. This was a source of tension locally and Pitiera Kōpū took the brunt of criticism.

In April 1865 Pai Mārire missionaries arriving from Waikato concerned both settlers and Loyalists. Plans were made for their safety. A large hui between Loyalists and Pai Mārire was called at Te Uhi-ā-Karoro on the banks of the Wairoa River. Peace remained in place for some seven months.

In early December Loyalists attempted to quell local fears rising from the recent influx of Pai Mārire refugees from Gisborne. This was not enough to convince the Crown who issued orders for Major Fraser to enforce British Law in the Wairoa District. Taranaki and Hawke's Bay Military Settlers were then relocated to Wairoa.

On Christmas Day 1865 Crown Forces attacked Pai Mārire at Omaruhakeke village inland from Wairoa. Crown Militia numbered about 100 with a further 100 Loyalist troops commanded by Pitiera Kōpū and Ihaka Whaanga. The village was occupied by approximately 75 men, women and children under the leadership of Te Waru Tamatea.



From a sketch by an eye-witness, 1865]

The Attack on Omaruhakeke Pa, Upper Wairoa (Christmas Day, 1865)

Source: Cowan, J; The New Zealand Wars; pg 130

The village was captured and the Pai Mārire chased inland. A boy was taken prisoner. Three of the Crown Forces were killed. Twelve Pai Mārire were confirmed dead. A flag was rescued by fleeing Pai Mārire. Omaruhakeke village was ransacked then destroyed by Crown forces.

The following month the Crown and Loyalists fought Pai Mārire at Te Kopane near Waikaremoana. Ihaka Whaanga's bravery in battle was mentioned in dispatches. The rangatira Tuatini Tamaionarangi was captured by Crown Forces, then executed with others.



The Clyde Hotel in the late 1860s

In June 1866, Te Waru Tamatea and others surrendered to Loyalists and took the Oath of Allegiance to the Crown in front of the newly built Clyde Hotel, in Wairoa. The consequences of this surrender resounded throughout the community. The absolute control of the District by Māori had ended.

On the 3rd April 1867 the Hon J C Richmond, Minister of Native Affairs, was one of hundreds who attended a hui at Te Hātepe. He was there to confirm what land was to be 'ceded' as a result of the 1865 and 1866 battles in Wairoa. Pitiera Kōpū was furious that land was to be taken as punishment. He unwillingly sanctioned the transaction with the permission of his wife Mere Karaka and the unanimous support of those present.

"I do not altogether appreciate the Pākehā method of conducting his warfare. Amongst us, when we had beaten our enemies, we made friends and lived together in concord and unity. But you (addressing Mr. Richmond and Mr. McLean) are not satisfied with the men, you must have the land also."
Nā Pitiera Kōpū. He rangatira nō Te Hātepe.

A week after the meeting concluded Kōpū died at his home Te Hātepe. His last words were reported as "Kia atawhai koutou ki te Pākehā" – 'Be kind, all of you, to the Pākehā.'

"Our community spirit was forged in the days of the pioneers and keeps us strong as a people. In the face of turmoil and uncertainty we have maintained our friendships, kinships and respect for one another. Our community spirit is our strength now and into the future."

**Pitiera Kōpū**

Source: Alexander Turnbull Library

**Te Waru Tamatea**

Source: Lambert, T; Old Wairoā

**Ihaka Whaanga**

Source: Alexander Turnbull Library

Township of Clyde

Before the township existed, in the 1840s, F W C Sturm, in conjunction with the missionaries, liberally distributed fruit plants throughout the Wairoa District. In areas near pā and kāinga on the town flat were grown raspberries, apples, peaches, cherries, pears and other fruits to compliment the community diet. The river flats in general remained heavily forested with kahikatea and matai trees. The riverbanks were settled and cultivated by Tangata Whenua.

In 1859 there was a fortnightly mail service to Wairoa, the mail-carriers taking their lives in the hands owing to the narrow and steep tracks between Napier and Wairoa. Mail also came by boat. On 20 September 1861 the first post office was opened, Henry Hamlin in charge, and by 1863 a weekly mail service was established.

**"Valley of the Clyde, Wairoa". 1863.**

Source: National Library of New Zealand, Rhodes Album, Image Ref:110512 %

In 1865 the town flat, Te Rauwa, was covered with the remains of forest trees, heavily infested with scrub with patches of bush particularly towards Tāwhara. There were also big stands of flax. Only the riverbanks were cultivated. Kumara and potatoes and wheat or corn were the main crops, also extensive plantings of mature fruit trees, grapes and melons. The town flat was very boggy in winter and nearly always impassable – the only way to the Heads being via the riverbank, if going on foot. The river the main thoroughfare.

In 1867 a large waka taua named Ahikōkako was sent by Hamana Tiakiwai from Wairoa to Napier loaded with melons, peaches and apples as a gift to Tareha Te Moananui and others. The chief export of the time was flax, the first lot sent to London realised £108 per ton. Only one vehicle existed, a dray owned by Paora Apatu. Transport in general consisted of travel by waka, boat, horse or on foot.

By 1872 Marine Parade contained a number of European buildings. The street straggled all over the place, and at many points in its length grew toetoe and mānuka. The greater part of the present-day Queen Street was covered with a heavy growth of scrub. The street alignment did not exist. A creek ran from Queen Street West behind the Clyde Hotel and emerged near the site of Mr Corkill's carriage factory, being spanned there by a 15-inch plank.

In 1874 a punt was put in use to cross the river, replacing waka and rowboats. Cows and horses roamed freely around the township. Children learned to swim in the river and often played at the water's edge, with unfortunate drownings common.



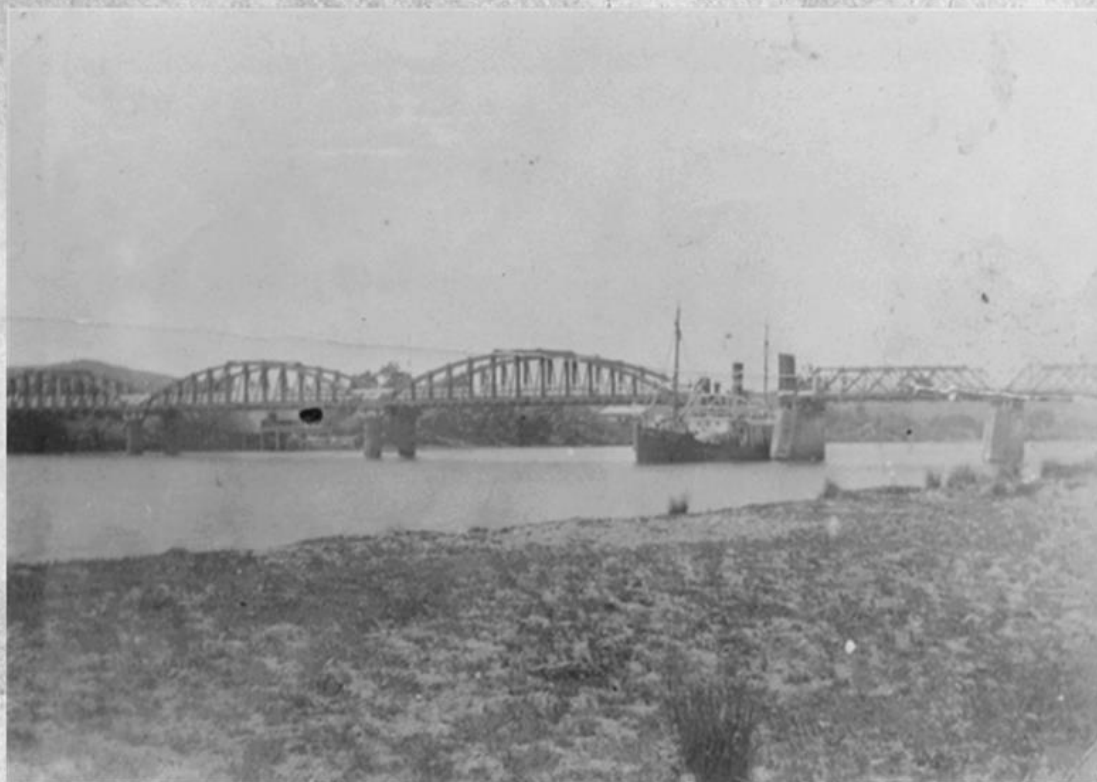
Punt crossing the Wairoa River

Source: Tairāwhiti Museum, Crawford Collection Ref: 084214

In 1875 the Provinces were abolished but Superintendents continued in their roles until the following year, when on 1 November 1876 the Wairoa County was created. On 4 January 1877 the first meeting of the Wairoa County Council was held in the courthouse at Spooner's Point. By 8 March 1877 the first rates were charged, though all land owned and occupied exclusively by Māori was exempt. May 1877 also saw the first newspaper published locally.

There was little progress in the development of the township at this time with locals agitating until a Clyde Town Board was formed in 1884. This board contributed to the foundation work in establishing infrastructure within the township.

The first bridge to span the Wairoa river was opened in 1888. It had a draw-span, raised to allow tall boats to pass through. The river continued to be the main form of transport of people and goods. It also provided much of the local entertainment with Water Carnivals and rowing competitions. The river also brought many men looking for work, sometimes they arrived on one boat and left on the next as jobs were scarce.



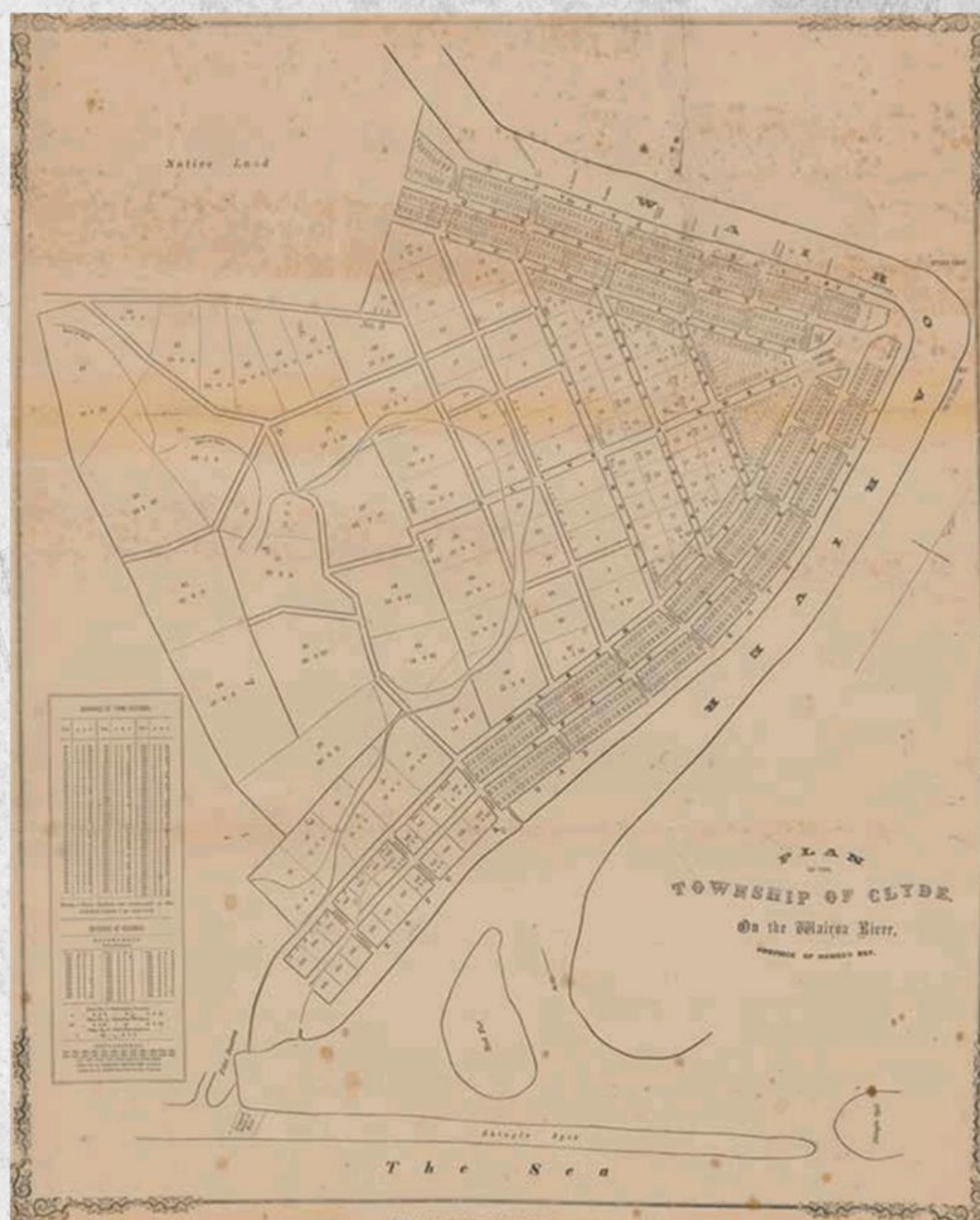
First Wairoa Traffic Bridge

On 8 May 1906 Wairoa's first telephone exchange came into operation. In the years beforehand, the town postmaster had operated a local pigeon-gram service with Waikaremoana.

By 1909 the attempt to call the township Clyde had failed, with the community persisting with the use of the name Wairoa. The Clyde Town Board was replaced by the Wairoa Borough Council. They first met 25 October 1909 in the Mechanic's Institute on Marine Parade. Dr John Sommerville became the first mayor and the following years saw a period of expansion and growth.

By 1925, roads were formed, a storm water drainage system established, and the electric power system installed. Industries included flax milling, hop growing and flour milling, along with the freezing works and dairying in operation. The final link in the Napier-Wairoa railway line was made in 1939, and the line to Gisborne completed a few years later.

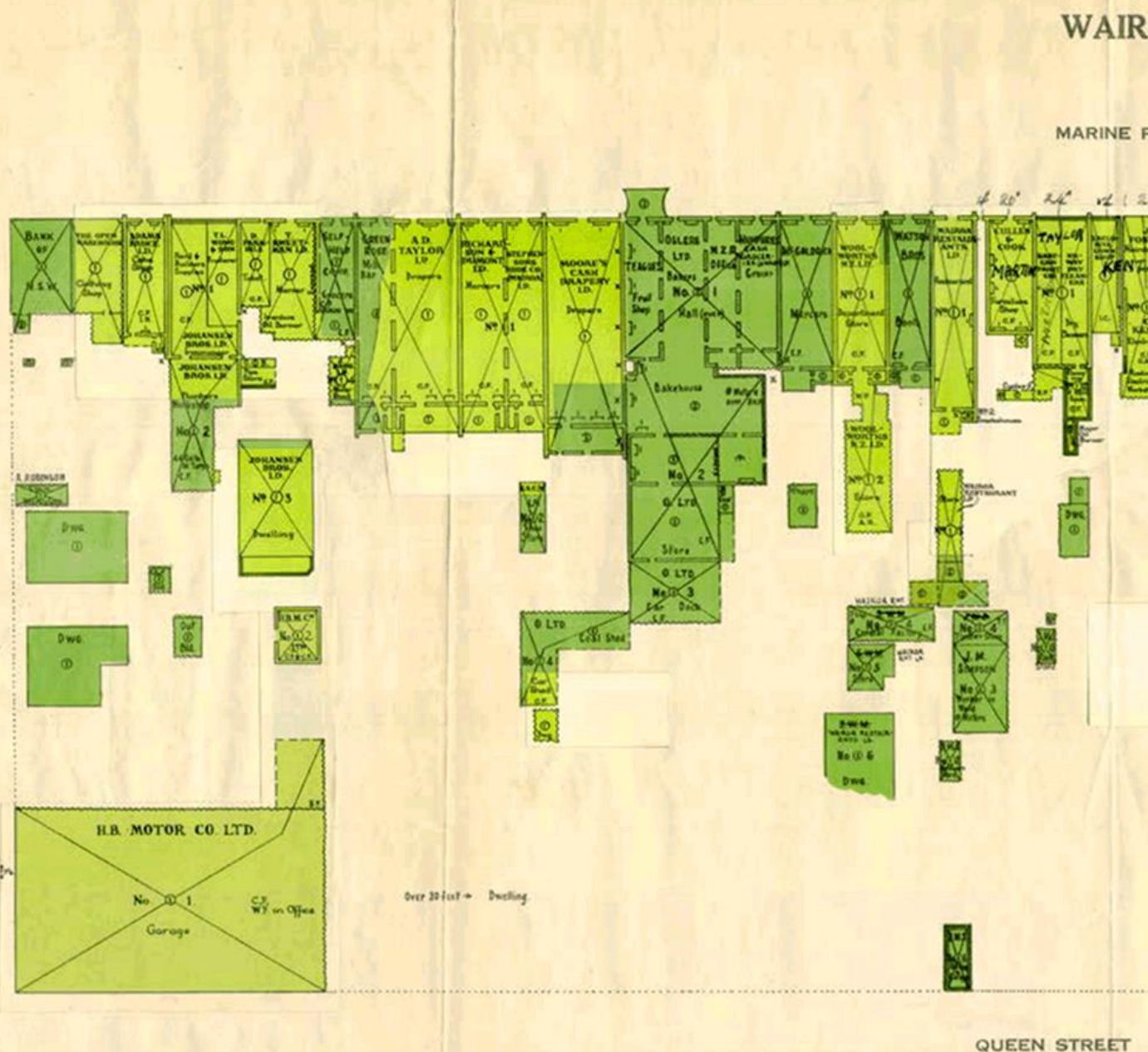
In September 1986 both the Wairoa County Council and Wairoa Borough Council met for the last time before they amalgamated. The first meeting of the Wairoa District Council occurred on 1 October 1986.



Plan of the Township of Clyde on the Wairoa River
Source: Wairoa District Council Archives Ref: WDC 275/1

MARINE PARADE OCTOBER 1948

Source: Wairoa District Council Archives



SCALE. 40 FEET = 1 INCH

Council of Five & Apparel Underwear
Associations of N.E.

OCTOBER, 1948
 Revised, MARCH, 1955

Marine Parade October 1948
Source: Wairoa District Council Archives

HERITAGE AND CULTURAL SITES WITHIN ASSESSMENT AREA

Introduction

Given the complex nature of the scope of the report, heritage and cultural sites specific to the assessment area are classified in several sections to provide some clarity. This is unavoidable as some sites and narratives cross legal land titles as well as histories



Wāhi Tapu

Manutawhiorangi

(Legal Site Description: Lot 2 DP 494786 and surrounding area).

An urupā. Located in the old-time Clyde Hotel garden, near two karaka trees which were cut down to make room for extension of premises pre-1925. Primarily the site between the current bar premises accessed from Queen Street and the back of the Marine Parade building.

Mamahanga

(Primarily under Marine Parade).

An urupā. Human bones were dug up from here pre-1925. Primarily the site underneath the road in front of the village green described as 'the area directly in front of the old Post Office building'.

Mahaehae

(Legal Site Description: PT Sec 403 SO 9438).

Contains the pre-1864 death site of one of the daughters of Maihi Kaimoana. Exact location on legal section unknown.

This section was promised to Maihi Kaimoana by Donald McLean, as it was one of the barriers Maihi Kaimoana had to agreeing to the sale of the entire township. The section became Maihi Kaimoana's and he erected a residence on the section. In 1871 Kaimoana sold the property to John Davis who established Wairoa's first newspaper the 'Wairoa Free Press' on the site in 1877.

In the years 1880 till 1893 John Thomas Large owned the business, followed by Henry Ellison. When Ellison died in 1895 the property was purchased by Mr and Mrs William Timperley who renamed the paper 'The Wairoa Guardian'. By 1911 the property passed to their sons who leased it to William Fennall Hall. In 1934 the property was empty and rented by the Wairoa Club. The Wairoa Club held their first meeting here on 25 October 1934. In 1948 the Wairoa Club purchased the property from the Timperley brothers.

Funeral Directors

(Legal Site Description: LOT 2 DP 15022).

- 1888. Peter Wilson. Came to Wairoa to work on the first Wairoa Traffic Bridge. Once completed, he established a building and undertaker's business on this site in 1888. Building projects of note include those for C Burrige, J M Oslers and Sons, J R Gillespies and additions to St Peter's Church. In 1910 he got the contract to build the seats and pulpit for St Andrew's Church. Peter passed over in 1925 and the business was taken over by his sons.
- 1925. Wilson Bros (Albert Wilson and James Wilson). Builders and undertakers. Later solely operated by Albert Wilson.
- 1951. J H (Jack) Rhodes, who trained the next proprietor.
- 1970. J W (Bill) James, who trained the next proprietor.
- 1990. A S (Allan) Pickering, father of the next proprietor.
- 2014. Pickering Funeral Services Wairoa. Michael Pickering.



The Wilson name can be read on the building directly behind the woman standing in the foreground.

The Salvation Army Hall

(Legal Site Description: Section 254 SO 9438).

Brigadier Annie Smyth and her sister Rosamond Smyth were found dead from multiple head injuries inflicted with an axe and, with Rosamond, an iron fire poker. Their bodies were discovered on 21 August 1942 and police believed they were murdered on 8 August 1942. They were laid to rest in Wellington. This incident had a great impact on the entire community in the months following.

Significant Areas

Includes traditional and contemporary wāhi kai (food gathering areas), mahinga kai (food growing areas) and wāhi mahi (working areas).

Te Wairoa Tapokorau

'The place of enchantment. Many a visitor has been enraptured to live and settle in Wairoa, not only because of the charm and beautiful surroundings of the town and its river, but also through the hospitable nature of its people, especially the beauty of the wahine.'

This is the full name of the Wairoa township area, which has three distinct meanings.

1. 'Wairoa full of boggy holes' is the full name of the Wairoa township where, in former times, the land which the town now occupies was very swampy. As with many whakataukī, there are also hidden messages in this depictive name.
2. 'Wairoa of many pits' is also a reference to mākutū - the people of Wairoa in former times were great masters of the art and their reputation throughout the country was well known. Part of one of the mākutū ceremonies involved digging a shallow pit over which a fire was lit.
3. 'Wairoa of many traps' is, in addition, a reference to the beauty of the women of this area, as men cannot help but falling into the trap of love with such beauties.

Te Rauwa

The name of the Wairoa township flat – it takes its name from an ancient forest which used to stand here by that name and spread from the current township site back over the hills to Whakamahia and Tāwhara Valley. Consisting primarily of kahikatea and matai trees, this forest contained abundant food sources including birds and their eggs, kiore, tāwhara, pikopiko and aruhe, along with medicinal plants including kawakawa and mānuka. Tarata was present also and was used as a scent; aute was cultivated carefully to provide a superior source of rare fibre.

The fertile river plains of the assessment area provided a storehouse of dense harakeke stands adjacent to the riverside settlements which was an essential component of everyday life, used in the production of baskets, whāriki, clothing, rope and netting. The productive lands were ideal also for producing kumara and taro which were grown behind the riverside settlements and eventually included wheat, potatoes, fruit and maize. These gardens extended from near the river-mouth up to Te Koutu (Lockwood Point).

Between 1862 and 1864 a large grievance fire, set near Turiroa by Hipora Apatu, burned for approximately a month including a large portion of Te Rauwa.

"Ka tere Raua, ka tere Pipiwhakao - Raua and Pipiwhakao are on the move".

This is a whakataukī pertaining to one local food resource. Raua and Pipiwhakao were forests in Wairoa and Gisborne respectively. Both forests were famous for their kiekie plants. No one was permitted to harvest the fruit of the kiekie until an appointed day. When that day came hundreds of people would enter the forest and the bush would seem to move with life, hence the whakataukī. Today this whakataukī can be used to describe a large group of people on the move, or a group of people undertaking a large project.



Bernard Teague and Api Paku, Wairoa River.

Te Wairoa Hōnengenenge

Te Wairoa Hōnengenenge is the part of the Wairoa river from the mouth of the Awamate Creek to the mouth of the Awatere Stream. Food resources secured from this part of the river include tuna, ngoiro, kahawai, wahawera, kanae, inanga, pātiki, kākahi and whētiko.

The Wairoa river was the traditional main travel highway for Tangata Whenua via waka, mokihi and swimming. It is also a traditional wood gathering area of those hapū who lived alongside it. In times when the river was calm it was also a main bathing source.

Sites Specific to Report Scope

Manukanui

A fortified pā over two acres and heavily populated. It stretched along Marine Parade from the present day Clyde Hotel building to the old Wairoa Wharf near Delhi Street. Large trees stood on the riverbank in front of the pā from where eggs and birds were procured. The area contained an urupā, a usual practice of the Wairoa people to protect the integrity of the human bones held within. Palisade posts have been dug up near the Wairoa Wharf end of the pā pre-1925. Hangi pits were dug up in Locke Street by a drainage layer contractor pre-1925.

Manukanui Pā was one of the residences of Tapuwae and his spouse Te Rauhinā. It was one of the residences of their son Te Rangituanui, a leading rangatira of his time. His son Tanetekohurangi (alias Moewhare, ancestor of Ngāti Moewhare) was rangatira of the pā in his time, with his descendants maintaining occupation until European settlement. Moewhare's son, Te Aihurangi was the next rangatira of the pā. Ngāti Moewhare and Ngāti Kurupakiaka intermarried through the union of Hinekakahoiterangi (Te Aihurangi's daughter) and Te Kawiti respectively. These two tipuna are the maternal grandparents of Maihi Kaimoana, who was the last leading rangatira of Ngāti Moewhare and Ngāti Kurupakiaka to live at Manukanui, Kairākau and other settlements in the immediate area. The father of Maihi Kaimoana, Te Whenuariri, was in his time a leading rangatira of Ngāti Moewhare also.

For the purposes of this report, it is important to note that while Tapuwae and Te Rauhinā occupied Manukanui, only their descendants who continued to live there up until 1864 maintained mana whenua rights at this pā.

Corkill Buildings



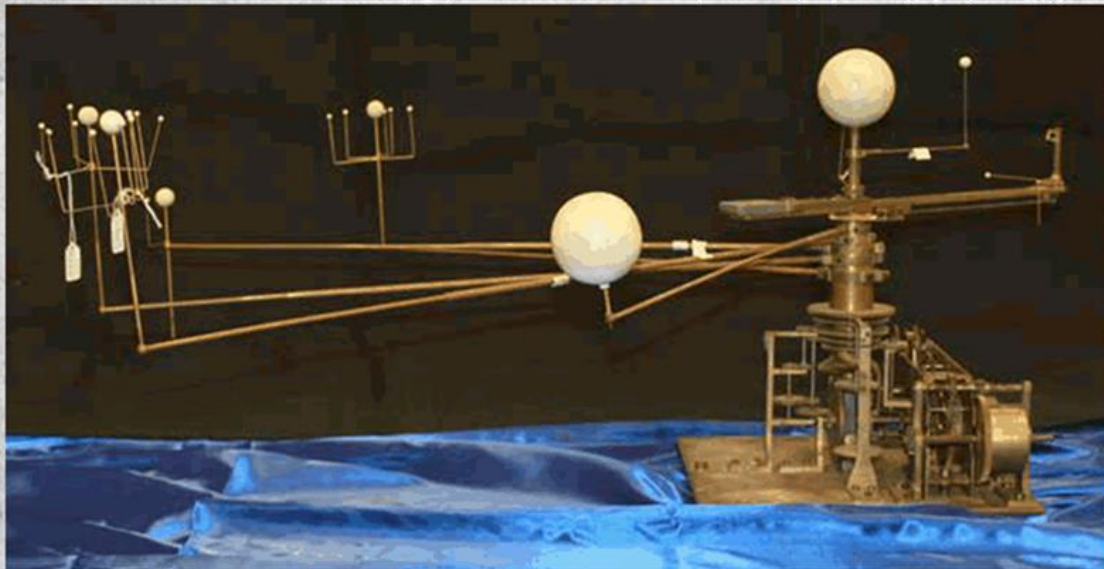
Corkill Buildings east of the Coronation Square pathway

George Carr was a watchmaker who occupied space in the Corkill Buildings immediately east of the Village Green. The business consisted of a two-storied building next to a single-storied building, the latter adjacent to the pathway leading to Coronation Square. In 1929 a fire broke out affecting all of the tenants and the landlord himself, Joseph Corkill. Corkill and tenant Mr. McLeod (confectioner) were affected the most by the fire, along with the Druid's who occupied a room in the upper story next to a cabaret space. The Druids lost a piano and all lodge property and regalia. Carr was one of the tenants who was able to save most of his belongings along with Mr. Gay (upholsterer), Mr. Hague (tailor) and Mr. Storey (auctioneer).

John Swan in 2010 reminisced that Carr also kept angora rabbits in cages. Groups of children used to visit after school to see the rabbits. At this time his premises were reached from a path on the left of the Village Green.

George Carr was born in Estonia about 1860 where he trained as a clock maker. As a young man he left his home country and he eventually ended up in Mōrere where he felled bush before settling in Wairoa for the rest of his life and establishing his business as a clock maker on Marine Parade. Carr had a keen interest in astronomy, to which he utilised his clock maker training on a four-decade project building an orrery. His craftsmanship is now on display in the Wairoa Museum with the following label.

"The tribal meeting house is built in the form of an ancestor who shelters all who enter. Within the bosom of the Ancestor we sing our songs, recall and debate our histories, educate our young, revere our elderly, mourn our loved ones, celebrate our achievements and make decisions for the future. Inside the Ancestor we are at one with our world, we are at the centre of our universe – just like the cogs of this orrery."



The Waiatai Play Readers provided the funds for the restoration work on this orrery. The orrery itself was hand-made locally by watchmaker George Carr. It took him 40 years to build. It represents the contribution one person can make over their life-time – a contribution to their community and to our place in the universe".

We are all cogs in the great cosmic machine, we all have a part to contribute to our community, we all have our place – no matter where we came from.



Corkill Buildings, Coronation Square pathway, Wairoa Court House, Wairoa Post Office, Crane/Stairmand

*The Wairoa Post Office Wharf is in the left of the image
Wairoa Library is immediately in front of the St. Andrew's steeple*

Wairoa Village Green

(Legal Site Description: Town Section 856 Clyde).

This area, from east to west, is within the Manuka-Nui Pa site and contained several features.

- Pathway to Coronation Square. A stream that started near the back of the Clyde Hotel ran east and joined the river in the vicinity of this pathway. Where Marine Parade crossed the stream it was first spanned by a 15-inch plank to enable crossing, then a bridge was constructed. The stream was eventually filled-in. At one time a stone fence was a feature of this pathway.
- Second Wairoa Court House. The Pitiera Kōpū Memorial first stood on the front lawn.
- Wairoa Post and Telegraph Office. A single-storied building was replaced by a two-storied building.
- Crane's Tobacconist/Stairmand Plants and Seeds (single building divided into two shops).



Corkill Building, Coronation Square pathway, Wairoa Court House



Marine Parade bridge, looking west, spanning the creek which used to flow through the Village Green

Pitiera Kōpū Memorial

(Legal Site Description: Town Section 851 Clyde)

- Historic Place Category 2
- List Number: 4860

This government maintained memorial once stood on the Village Green on the front lawn of the second Wairoa Court House. It was shifted across the road to the riverbank, slightly west of its original position.



*Corhill Building, Coronation Square pathway, Wairoa Court House, Wairoa Post Office
The Pitiera Kōpū Memorial can be seen on the front lawn of the Wairoa Court House*



Pitiora Kōpū

WAIROA CENTRAL BUSINESS DISTRICT HERITAGE AND CULTURAL ASSESSMENT - PAGE 31

Pitiera, also known as Kōpū or Kōpū Parapara, descended from Wairoa aristocracy and was one of Wairoa's leading warriors. Pitiera was married several times with his most prominent marriage being to Mere Karaka, head of one of Ngāti Kahungunu's royal families. Through this marriage Pitiera gained valuable political positioning in Ngāti Kahungunu and extended his influence in the Wairoa District.

Pitiera was a staunch Government supporter as his memorial stone opposite the library attests. His services to the Crown included engaging men in battles against the Hauhau supporters, who were seen as a threat to the stability and peace of the country. Pitiera was also one of the rangatira who, in 1866, sold the site of the current Wairoa to the government.

Pitiera resided with his people at the fortified pā called Te Hātepe. He died on the 11 April 1867 and was interred at Te Hātepe with his grave being marked with an enormous, tiered concrete cover. Pitiera is well remembered as an excellent military strategist, a friend of the Pākehā, publicly spirited and generous in the extreme. His dying words were said to have been "Kia atawhai koutou ki te Pākehā" - 'Be kind, all of you, to the Pākehā'.



The wording on the Marine Parade memorial reads: "Ko Pitihera Kōpū. He rangatira nō Ngāti Kahungunu i mate ki Te Wairoa i te tau 1867. He hoa tūturu o te Pākehā. I whakaārahia tēnei kōwhatu e te Kāwanatanga o Nui Tirenī hei mihi ki te hoa kua ngaro. In memory of Pitihera Kōpū. A Chief of Ngāti Kahungunu who died at Wairoa in the year 1867. The staunch friend of the Pākehā. This stone is erected by the Government of New Zealand. C Munro, Dunedin". This memorial was originally located across the road.

Next to the Marine Parade memorial stands a sign which reads: "Wairoa Heritage Trail. Heritage Trails. Kōpū Memorial. The period in which this memorial stone was erected was one of local tension between the Government and its local Māori allies, and other Māori. The tension has broken into war in 1865-66, and it was to break out again in 1868-72, when Te Kooti and his allies were in the area. The lawn and library area opposite were the site of a Māori Pā, (fortification), and from the 1860's until the early 1970's was the site of the Wairoa Post Office."



Single-storied Wairoa Post Office and Telegraph Exchange

Wairoa Post and Telegraph Office

There were two buildings built on this site. First a single-storied building replaced by a two-storied building with a clock tower. The post office had its own wharf. The concrete staircase on the riverbank opposite the site lead down to this wharf. Mamahanga Cemetery is recorded as being directly in front of these buildings.

The official opening of the two-storied building took place on 23 January 1913, though it had been in use for 15 months prior. The honour of opening the facility fell to the Member of Parliament for the area the Hon Mr Campbell, who was accompanied by Sir James Carroll. After a speech from Mr Campbell, the Mayor Mr Joseph Corkill stated "the Natives have most liberally contributed to the clock and chimes fund, and I believe they would like to give it a Māori name." He then called upon Sir James who said:

"...Wairoa was tick in history, even before the white migrants came, and two chiefs of importance ruled where I now stand - Tapuwae and Te Maaha of Ngāti Kahungunu of Te Wairoa, where a huge community had been built up that extended even to the Wairarapa. Tapuwae and Te Maaha had evidently formed themselves into a harbour board with Tapuwae being sole chairman - with no one to rule him out, had everything his own way. When he wanted the bar blocked it was blocked and when he wanted it opened it was opened. I will name the clock Tapuwae, and hope it will be always on time and that its melody would have a soothing effect on the people when they grieve or are sorrowful, or when they don't want to get up, or when they have to meet a bill..."

This clock tower was destroyed in the 1931 earthquake. Two of the four bells were severely cracked and eventually sent to England for repair, but the prohibitive costs saw them abandoned. The remaining two bells were repurposed for use at St Paul's Anglican Church and Wairoa Primary School. Wairoa Museum holds the clock counterbalance and one of the hands from the clock face.





The 1931 earthquake destroyed the clock tower

While the building was still on site the Wairoa Borough Council declared the land a reserve, preventing the land from being sold for commercial use.

When the idea of a museum was first discussed for Wairoa District circa 1970s, Mayor Standring and the Borough Council entered negotiations to save the Post Office for use as a museum. They were unsuccessful. Around the same time there was a proposal to shift the Whakapau Meeting House to the Town Green to house Māori taonga. It never happened. This led to Rotary raising money to extend the Library to accommodate the growing collection of historical objects housed in the Wairoa Library.



Mail being delivered by boat on the Wairoa river



Wairoa Post Office next to Crane/Stairmand building

Wairoa Centennial Library

(Legal Site Description: SECT 423 SO 9438).

The library within the Manukanui Pā site is adjacent to Mamahanga. This site once contained two buildings. The original library building was on the east side and set back from the road. Another building stood in the front west corner of the section and occupied by H L Harker, who was Mayor of Wairoa.

The original Public Library was built on this site in 1880 and opened in 1881. It is thought the first librarian was Mr J 'Ginger' Smythe. If he was, he was succeeded by Mrs Grout, who in turn was succeeded by Miss Winter. At the time of replacing the building in early 1960, the librarian was Mrs J Hart and her assistant, Miss Colleen Lewis.

In the early years the library was administered by the Wairoa Mechanic's Institute, a public body which at one time received grants from both the Borough and County Councils for the running and upkeep of the building. Due to popularity of the service, an extension was added circa 1940. In time difficulty was experienced in running the library and the Borough Council was asked to take over. In October 1954 the Borough Council eventually did and ran it as a free library in conjunction with the Country Library Service, with the Institute proving all the books on site to the Borough Council for free.

A few years later it was decided to build a new library. Temporary arrangements for transitioning from the old building to the new Centennial Library included using the premises next to the Borough Council Chambers in Coronation Square. The original library was demolished in September 1960.



Opened in 1961, the current building consists of a two-stories. It contained a recorded music room and museum, both of which were arranged on the top floor. The design of the building was spacious making use of effective natural lighting through wide modern windows with suitable fluorescent lights for night use.

The initial interior colour scheme consisted mainly of dawn grey walls with most of the remainder finished in pastel shades, with lino of a light green and stone colour with inset copper coloured squares.

A feature of the new building was a large, prominently displayed mural, hand painted by Mr Mervyn Taylor and his son, of Wellington. This mural was donated by the former Wairoa Mayor Mr J Livingston. Other donations included a framed portrait of Queen Elizabeth II from B G Winter and a painting entitled "Wairoa from Te Uhi Hill" painted by Miss Ann Shepherd.

Contributions towards the cost of the new structure included £3,797 from the Queen Carnival Committee, £1,200 from the County Council, £1,800 from the Borough Council, £2,845 from public donations and a Government subsidy of £3,208. There was a combined opening of the re-erected Portland Island Lighthouse and the new Wairoa Centennial Library on 10 June 1961.

Old Winter's Building

(Legal Site Description: Part Town Section 419 Clyde).



Corner of Marine Parade and Locke Street pre-1931



WAIROA CENTRAL BUSINESS DISTRICT HERITAGE AND CULTURAL ASSESSMENT - PAGE 38



WAIROA CENTRAL BUSINESS DISTRICT HERITAGE AND CULTURAL ASSESSMENT - PAGE 39

Is within the Manukanui Pā site. Pre-1931, two buildings were on the site, businesses currently unknown. By 1934 this site was an empty section.

In 1938 building plans for the east corner building and Locke Street façade building were present. The architect Harry Radcliffe and builder Glengarry Ltd were involved in the construction of both buildings. There appears to be an ownership arrangement between the Winter's Family and James R Ross, with the Winter's Family occupying the entire building.

By 1939 Winter's Grocery Store was in operation in the corner building and Winter's Value House Ltd was in operation in the west building. In February 1942 Winter's Grocery Store was taken over by A E West and became West's Grocery Ltd.

1951 saw alterations at the rear of the building designed by Harry Radcliffe. This was followed by additions to Winter's Value House in 1954 with Harry Radcliffe as architect and W Watermain as builder undertaking the plumbing and drainage. 1963 saw alterations to the west building and it appears this is when Winter's Value House became Winter's Outfitter's Ltd.



In 1971 both West's Grocery Ltd, and Winter's Outfitters Ltd continued to operate in their respective buildings. 1973 saw plumbing and drainage works undertaken and the following year RMS Shopfitters Ltd undertook department store fitout plans, followed by bathroom alterations in 1980.

In October 1994 Winter's Outfitters Ltd closed permanently. During the 2000s the corner building has other businesses occupy it including Coin Save and a second-hand store. The west building was a \$2 Shop, then the Dollar Dream Shop until 2015. The complex was purchased by Linda Hawkins in 2004, who then sold in December 2019 to Wairoa District Council for Te Wairoa E Whanake development project.

The history of the Locke Street façade building appears less clear. At some point prior to 1955 it was known as Robinson and Tonkinson and was used as Public Trust offices. Subsequently it was known as M A Tonkinson.

Wairoa County Club Building
 (Legal Site Description: SECT 418 SO 9438).

- Historic Place Category 2
- List Number: 4858

Is within the Manukanui Pā site. In the late 1860's three businesses operated in this location: P Jonson (tailor), T Parker (saddler) and G B Flint (storekeeper). The construction of the Wairoa County Club building occurred pre-1913.



Marine Parade in the late 1860s. The two buildings on the left are P Jonson and T Parker respectively. These two buildings previously occupied the site of the Wairoa County Club building.



Stewart's White House and Wairoa County Club 1913

The upper floor once housed Baker's Dentist and the Wairoa County Club, the latter of which Charlie Ogden was one of the barmen. The Wairoa County Club vacated when they purchased and shifted to the New Wairoa Hotel. At the time of the 2012 fire, the upper floor was the private residence of the Gemmell Family.

In 1913 the entire lower Floor was Stewart's 'The White House'. At some point in time, the lower floor was divided into three separate stores.

Left Store. Businesses included Pidduck's (Hardware) and Ivan Bodley (Hardware). Angus Gemmell (Hardware) was the last occupant at the time of the 2012 fire.

Middle Store. Businesses included a grocer, Hanham's, Puddy's Book Shop, Toyworld (first operated by Mark Taylor then Ian Scarrott), Kat's Café and Baz's Café. Café Jafa, operated by David Swan, was the last occupant at the time of the 2012 fire.

Right Store. Known to have contained a successive line of jewellery stores operated by Mr Smith, Prebble Brothers, Claude Allen and Jack Bradbury and Jim Smith. Terry Moys was the last occupant at the time of the 2012 fire.





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Significant Events

Waka Racing

'In the month of February each year, when the kahawai swarm up the river in large shoals, it is a common sight to see large numbers of small sized canoes, each handled by one person only, darting in and out, competing with one another, in the catching of kahawai. This was regarded as a great sport by the Māori. It was a competition for the largest haul and as some of these fishermen would start as early as 4 am, it was nothing unusual for them after three hours to land over 100 kahawai. For months ahead before the kahawai began to move up and down the river, the fishermen were busy making ready with their well equipped canoes, paddles, fishing line and paua shells. The canoes are built and shaped for speed, and hence the reason for it being as small and light as possible so that the person paddling it can move along fast and outdistance his opponent, whether in a straight run or turning whatever the case may be. Speed was also very necessary in order to make the paua and hook spin so as to catch the eye of the fish and entice it to swallow the bait. The river was regarded by the people as not only a means of augmenting their food supplies for the winter months, but also as a form of sport, which helped a great deal make them fit and virile.'

Wood Gathering

'In the winter months when the river was in flood, timber of all description (tōtara, mātai, rimu, tawa and many others too numerous to mention) was washed down from the back country. Another form of sport and work is undertaken which requires the best skill possible to handle the canoes on account of the risk, in the catching of valuable logs (especially tōtara), which are washed down the river. As most of these logs usually float down the middle of the stream, it required courage as well as skill for a person to venture out in the turbulent water and catch a log of tōtara, mātai or even rimu. To the competent person skilled in the handling of a canoe the task of catching these logs in the river seem to be child's play. Of course, there are times when the risk taken had disastrous results, but these are part and parcel of the day's routine work.'

1866 Governor of New Zealand Visit

Early in 1866 Sir George Grey visited Clyde. As part of hosting duties, Māori from the district brought into the township an immense quantity of fruits, melons and produce of all kinds, which were stacked in a long row along Marine Parade. Governor Grey had to first walk along the row, laying a hand on each pile, after which these offerings to him as the representative of The Queen were free to all.

1866 Surrender

The surrender of Pai Mārire to the Crown, which was a result of the Battle of Omaruhakeke on Christmas Day 1865, took place outside the Clyde Hotel.

On 9 May 1866 a group of Pai Mārire arrived at Te Hātepe, the pā of Pitiera Kōpū, to formally surrender. Te Waru Tamatea had heard that the Crown was willing to make peace and in his speech that day Te Waru acknowledged the hopelessness of attempting to hold out any longer from submitting to the Crown.

Two weeks later, on 24 May, McLean visited Wairoa with the intention of overseeing the administering of the Oath of Allegiance to the newly surrendered Pai Mārire. Kōpū and other loyalist rangatira escorted the Pai Mārire to meet with McLean and Deighton in front of the Clyde Hotel. They were joined by over 400 local loyalist Māori and a considerable number of local Europeans.

The Pai Mārire consisted of about 100 people including Te Waru Tamatea, Teretiu and Pera Tipoki. Their hapū, mostly from the Upper Wairoa area, included Ngāti Wahikai, Ngāti Pohatu, Ngāi Tamaionarangi, Ngāti Hinemanuhiri, Ngāti Kanoro, Ngāti Katui and about 10 men from Tūranga.

Kōpū began the proceedings and in his speech stated "for the rebels here present I desire that their present condition and the taking of the Oath should complete their punishment." He then presented a long-handled tomahawk said to be the one used in Volkner's murder. Then Kōpū presented Pai Mārire flags and said of both tomahawk and flags "here is the instrument of one of their crimes, and here the emblems of the religion, under whose baleful influence such a deed has been committed". Kōpū followed this by laying three guns alongside the other trophies.

McLean responded in kind noting that Te Waru had fought bravely and committed no act that could render him an object of detestation to either Pākehā or Māori. McLean's speech was followed by those of Hamana Tiakiwai and Tamihana Huata, before Te Waru went forward and took the Oath. Upon doing so, McLean shook Te Waru's hand and complemented him on his bravery. Those present were pleased that none of the Pai Mārire present were to be shipped to the Chatham Islands as punishment.

The consequences of this surrender resounded throughout tangata whenua in the Wairoa District. The words later penned by Deighton captured this change poignantly. *"A striking change now took place in the behaviour of the Natives, who seemed to be quite aware of the futility of coping with the Europeans with any chance of success, and from being a turbulent independent race they quietly subsided with a few exceptions into most orderly and loyal subjects."* The absolute sovereignty of Ngāti Kahungunu had ended.

1868 Wrestling Match

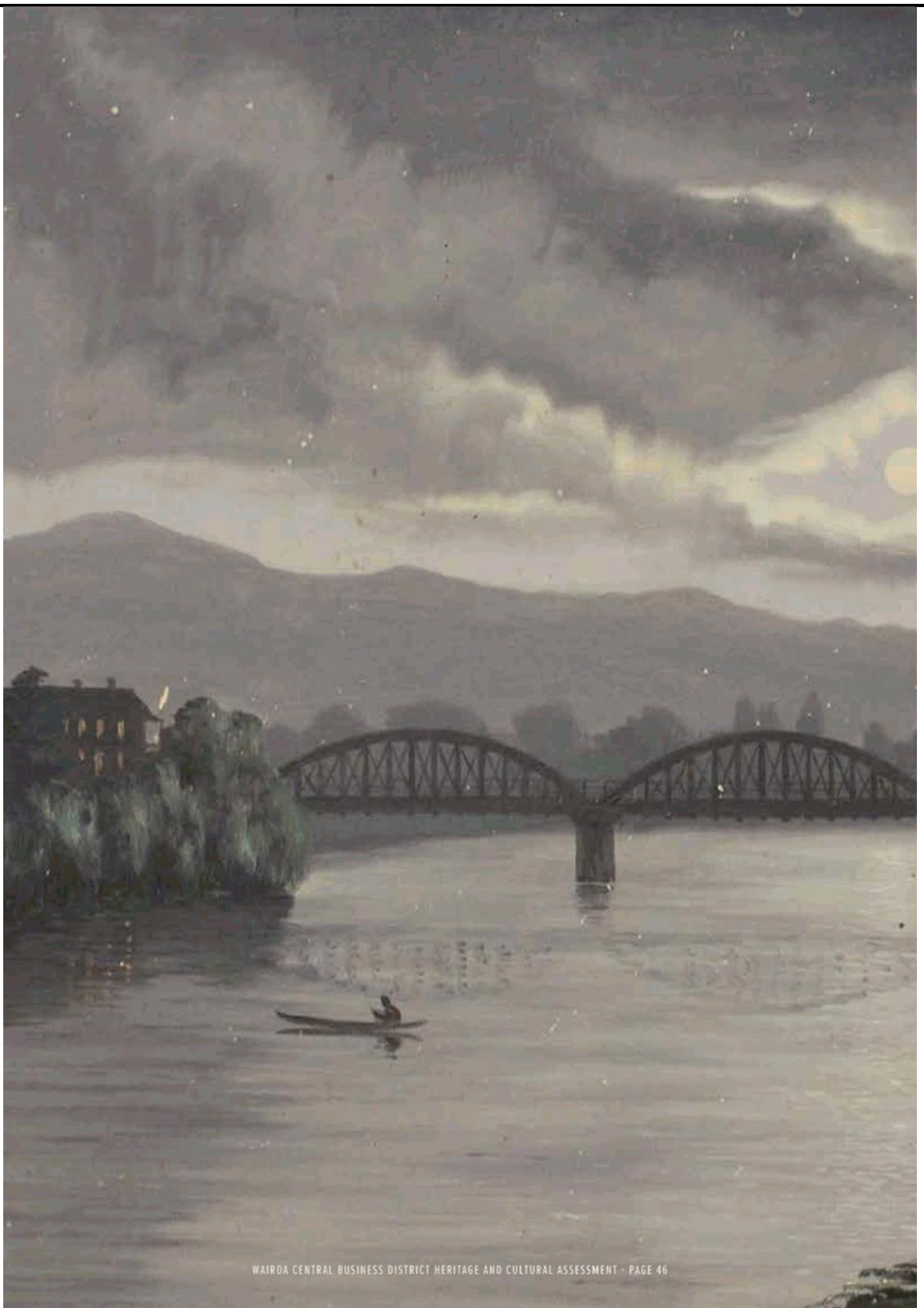
In times of peace, matches which tested the muscular and physical endurance and skill of hapū and iwi members were held. Such a match took place outside the Clyde Hotel. A group from Ngāti Porou were visiting and their 'champion' challenged any local Ngāti Kahungunu in hand-to-hand fighting. The challenge was taken up by John Carroll, son of Joseph and Tapuke Carroll. It is said that along with the visitors, most of the towns people, Māori and Pakeha, were present for the match of which Carroll won with Ngāti Kahungunu declared the victor.

1955 New Zealand Amateur Rowing Association National Championship Regatta

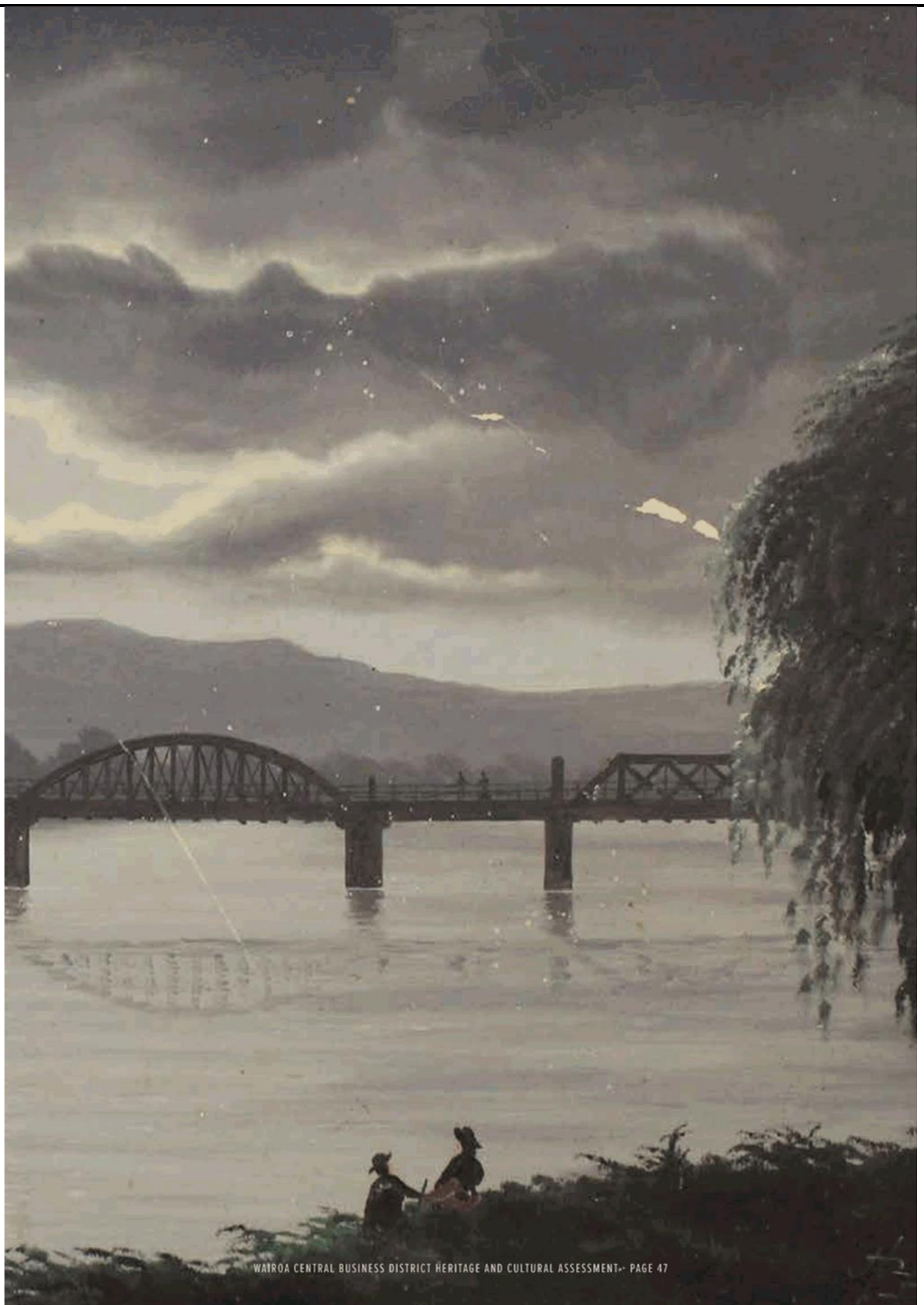
Hosted 4 and 5 March 1955, this was the first national rowing event to be held in Wairoa drawing entries from all over the North Island and from as far south as Bluff. Wairoa had previously hosted contested regattas amongst the Gisborne, East Coast, Napier and local clubs.



Wairoa Boating Club. First Wairoa Traffic Bridge in background



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Rowing on the Wairoa River. Second Wairoa Traffic Bridge in background



1888 Opening Ceremony of the first Wairoa Traffic Bridge named 'Kaimoana'

Significant Sites

Wairoa Community Centre Site

Access to the river frontage which contained three key sites.

1. The southern docking site of the Wairoa Ferry.
2. The first Wairoa Traffic bridge which opened in 1888 and was named Kaimoana after the rangatira Maihi Kaimoana.
3. The Wairoa Footbridge which was opened in 1988. The earth mound from this bridge is still present on the riverbank and for a time a large playground in the shape of a pirate ship stood on it.



Looking upstream: remnants of the second Wairoa Traffic Bridge, the completed third Wairoa Traffic Bridge and the Wairoa Footbridge

Winter's Corner

(Legal Site Description: Section 434 SO 9421).

In the 1870s Paora Rerepu camped at this site on the corner of Delhi Street and Marine Parade, for the purpose of attending Native Land Court. Paora Rerepu in his time was the leading rangatira of Ngāti Pāhauwera of the Mohaka people.

In 1901 this corner section was the site of the Clyde Bakery and Family Provision and Grocery Depot, which was taken over by V and A Winter Bakers, Confectioner and Grocer. Victor 'Vic' Winter had previously done his 1891 apprenticeship with T J Catley – Baker and Confectioner and had established the Winter's line of businesses in 1892.

The business on Winter's Corner existed under several names and product lines until the 1930s. In 1906 the business consisted of Baker, Grocer, General Confectioner, Draper and Clothier and it was in this year that Vic brought James Osler Snr to Wairoa as a baker. By 1912 the business had expanded to Frasertown and included Grocery, Drapery, Crockery, Boots and Shoes, Bakery, Furniture and Ironmongery. By 1926 the business was known as V. E. Winter and Son, General Storekeepers and in the 1930s the business shifted to a new site on the corner of Marine Parade and Locke Street.

Vic had numerous business ventures and shifted the family accordingly to several homes in Wairoa, the wider district and Auckland. In his lifetime he was a farmer at Homeleigh and Tiniroto, Auctioneer and Land Agent, Storekeeper, Wairoa Town Board member, Hospital Board chairman, Harbour Board chairman, Wairoa Borough Council member, Wairoa Electric Power Board member, District Coroner, Presbyterian Church supporter, Lodge Waikaremoana supporter and a Justice of the Peace.

The Winter's line of business, founded by Vic Winter, operated in Wairoa for 102 years from 1892 till 1994.



Paora Rerepu

Source: Alexander Turnbull Library

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Coronation Square

Site of the Band Rotunda built in 1912. On 25 April 1912 Coronation Square was illuminated at night on the occasion of the Wairoa Band playing in the rotunda for the first time.



The Wairoa Band playing at Coronation Square

War Memorial Hall

The Wairoa War Memorial Hall was built in 1958. A plaque in the lobby records: "This building erected in 1958 by the residents of the Wairoa District is dedicated to the memory of those who gave their lives in war in service of their country." Another plaque notes that all the clocks in the building were donated by the Women's War Service Auxiliary as a tribute to those who made the supreme sacrifice in the two World Wars.

The lobby also holds the Wairoa District Roll of Honour. This lists 71 men from the area who died in the First World War, 126 who died in the Second World War, and one name each for Malaya and Vietnam.



The building is currently administered by a group of local service clubs. It is therefore alternatively known as the Wairoa Service Clubs' Hall. However, the perpetual lamp can still be seen in a glass-fronted shrine in front of the building, which is the site of military memorials including the annual ANZAC Day remembrances. A local resident set the words 'Lest We Forget' into the tiles at the main entrance.

77-79 Queen Street, Wairoa

Concealed in the concrete foundation of this building are the large old printing presses of The Wairoa Star.



Significant Objects

Wairoa Walkway Historical Plaques

- The Wairoa Bridge**
 "The first bridge was built in 1888 and damaged in the 1931 earthquake. The second bridge was opened in 1933 and destroyed by Cyclone Bola in 1988. The present bridge was opened in February 1990 by Queen Elizabeth II. Sponsored by the Wairoa District Council in memory of C. J. Owen QSM JP Mayor of Wairoa 1986-1995".
- Portland Island Lighthouse**
 "The Portland Island Lighthouse was brought from Portland Island where it was no longer needed when a fully automated light was installed. It was partly re-erected in Wairoa in 1961 by the Jaycees Service Club. Sponsored by Genesis Energy".
- The Wairoa River**
 Te Wairoa Hōpūpū Hōnengenenge Mātangi Rau (the long bubbling, swirling, uneven waters) is the full name of the Wairoa River and refers to its turbulence and hidden currents. The Ruakituri, Hangaroa, Mangapoike, Mangaaruhe and Waiau Rivers are all tributaries of the Wairoa River which enters Te Whanganui ā Ruawhāro The Bay of Ruawhāro on the outskirts of the Wairoa township. Sponsored by Port of Napier Ltd".
- The Wairoa Museum**
 "This Wairoa Museum building was originally opened in 1911 as the Commercial Bank of Australia. Italianate facades were commonly used by financial institutions in the late nineteenth and early twentieth centuries. The Museum opened on this site on 8 December 2001. Sponsored by Pan Pac Forest Products Ltd".
- Manukanui Pā**
 He tohu whakamahara ki te pā o Manukanui ko ōna rangatira me ōna iwi katoa. Okuratawhiti=Hinepehinga. Tapuwae=Te Rauhinā. Te Rangituanui=Ratua-i-te-rangi. Tane-te-kohurangi=Te Rangikangahe. This pā extended over two acres from the old Post Office site to the present Clyde Hotel. Tane-te-kohurangi, also known as Moewhare, was the last chief". Sponsored by L I Redshaw Ltd".
- Village Green, Coronation Square and Rose Garden**
 The Village Green was originally the site of the second Wairoa Court House, which was later moved. A Post Office with a large clock tower was built. This was severely damaged in the 1931 earthquake. Coronation Square was named in honour of King George V at about the time of his coronation, as was the Band Rotunda which previously stood on this site. Sponsored by the Pam Torbett Charitable Trust in Memory of Pamela Jean Torbett, a long time resident of Wairoa and a benefactor to the Wairoa Community."
- The Gaiety Theatre**
 "This was Wairoa's first cinema. Originally built in 1928, it collapsed in the 1931 earthquake but was quickly rebuilt. In the late 1960s the cinema closed its doors but was reopened in the mid-1990s, reinstated to its former glory. Sponsored by the Hawke's Bay Regional Council".
- River Wharf**
 This Wharf is a reminder of the time when Wairoa was a river port. Wool, flax, fibre, meat and dairy products were the main exports and each company had its own wharf or jetty. There was a two-storeyed building for storage. The flax was transported by horse trains from Ohuia. At the top of the hill the team was unhitched and the flax allowed to run down to the flax mill. Sponsored by Clyde Lumber Company Ltd, East Coast Lumber Ltd and Wairoa Timber Processors Ltd.

Aranui and Sayles Memorial

"In memory of Sheik Tapuae Aranui and Lawrence George Sayles who in 1989 accidentally lost their lives during the construction of this bridge". Just before he passed-over, Lawrence George Sayles went to the North Clyde Mobil Station to purchase food. He was attended by Mrs. Gay How, who was one of the last persons to see him alive – she noting he was very tired at the time. Lawrence returned to work and fell asleep on the temporary work bridge, which had been built to construct the third Wairoa Traffic Bridge. He was crushed by the shifting crane. Mrs. How was part of the local contingent who accompanied Lawrence's body back to the Manawatu.



Lawrence George Sayles

Information Dial

"This information dial was presented to the District of Wairoa by the Wairoa Jaycee Chapter. October 1970".

Third Wairoa Traffic Bridge Plaque

"The Wairoa Bridge was opened by Her Majesty The Queen on 7 February 1990. This bridge replaced the one lost during Cyclone Bola on 8 March 1988. Consultants: Works Consultancy Services. Contractors: McConnell Dowell Constructors, Works Civil Construction, Transit NZ".

WWII Memorial Plaque

"Wairoa Remembers. 1945-1995. Aotearoa. He Hokinga Mahara. Commemorating the 50th Anniversary of the end of World War II. 15 August 1995".

Whale-Pot**Internal Ceramic Mural. 106 Marine Parade, Wairoa**

"Trust Bank Eastern and Central. Christopher Vine Mural.

Three leading New Zealand sculptors were invited to submit design proposals for a mural for the new bank building in Hastings, all three were so good the bank couldn't choose one over the others so they bought the three. Two were aluminum and the third was ceramics/pottery put together in small pieces like a jig saw puzzle. They remain on display in the bank premises.

Christopher Vines mural is featured on the wall in the Board Room on the fourth floor of the Hastings Central Bank. It depicts one man's view of the changes wrought in New Zealand by the coming of man. There are representations of flora and fauna, parasites, canoes, Monuments and buildings, the Endeavour, maize and grape vines and other evidence of what Vine calls "The composition of man's order over nature".

Christopher Vine comes from the Nelson area. He sketched Wairoa' mural from the hockey grounds. The Gisborne Branch commissioned him because of his specialty with pottery and ceramics together with his proven artistic ability. Other work of Christopher Vine is on display in the Napier Public Library.

The Wairoa mural depicts the marrying of the two cultures. The waka which carries a selection of some of Wairoa's old historic buildings seen from the Marine Parade consisting of St Peter's Catholic church, St Andrew's Presbyterian church, ANZ Bank building, (now our Museum) Clyde Hotel 1913, Wairoa Butchery, State Insurance. Palm trees, Norfolk Pines and the river lapping the boat."

Mayo Plaque

"In memory of Mayo families. Early Settlers. Information – Wairoa Library. Dedicated at Family Reunion 1995".

Lions Water Fountain and Plaque

"Since 1917. Lions International. Where there's a need, there's a lion. Wairoa Lighthouse Lions".

Pipe Band Seat and Plaque

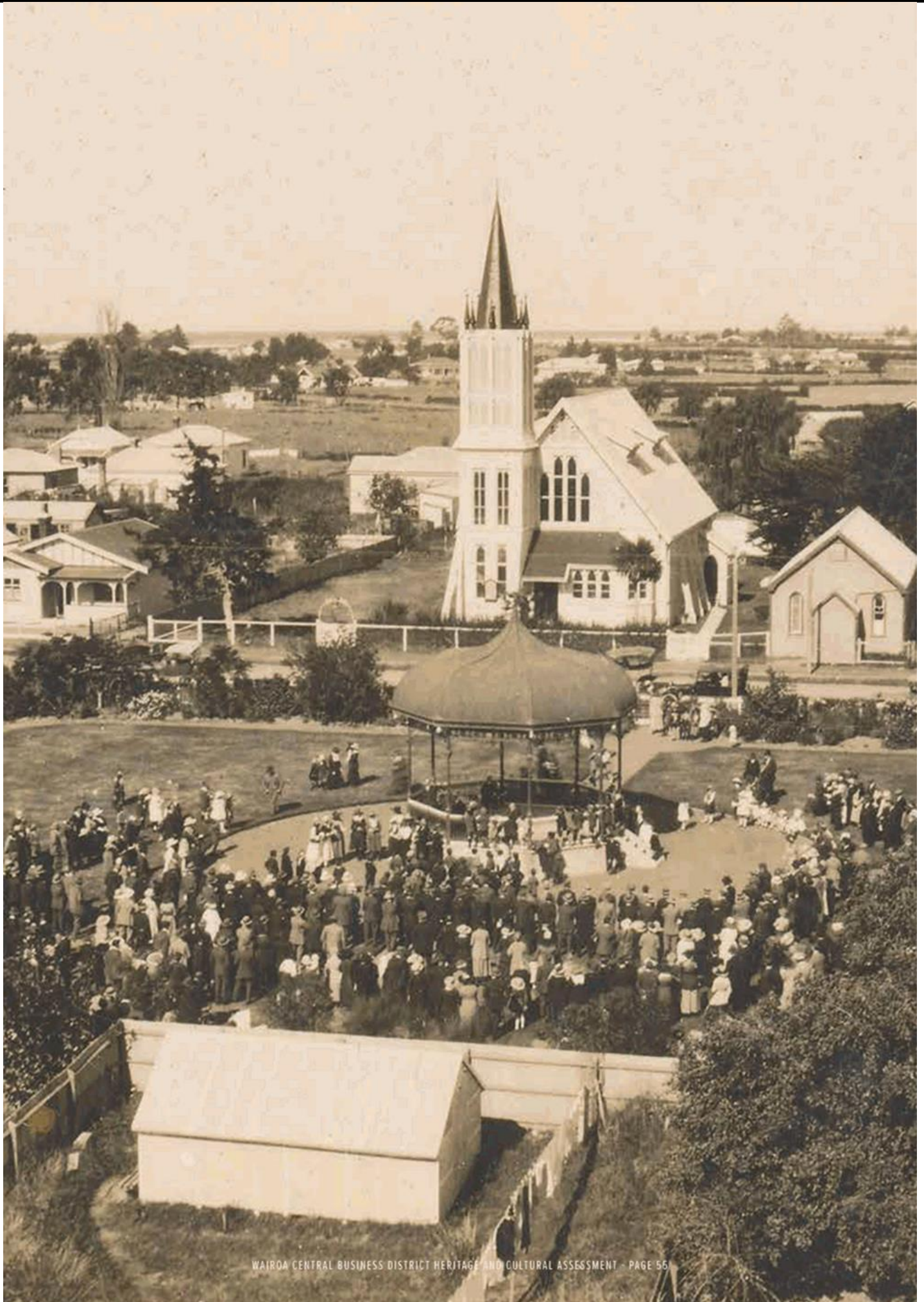
"Donated by Wairoa and District Highland Pipe Band".

RSA Plinth

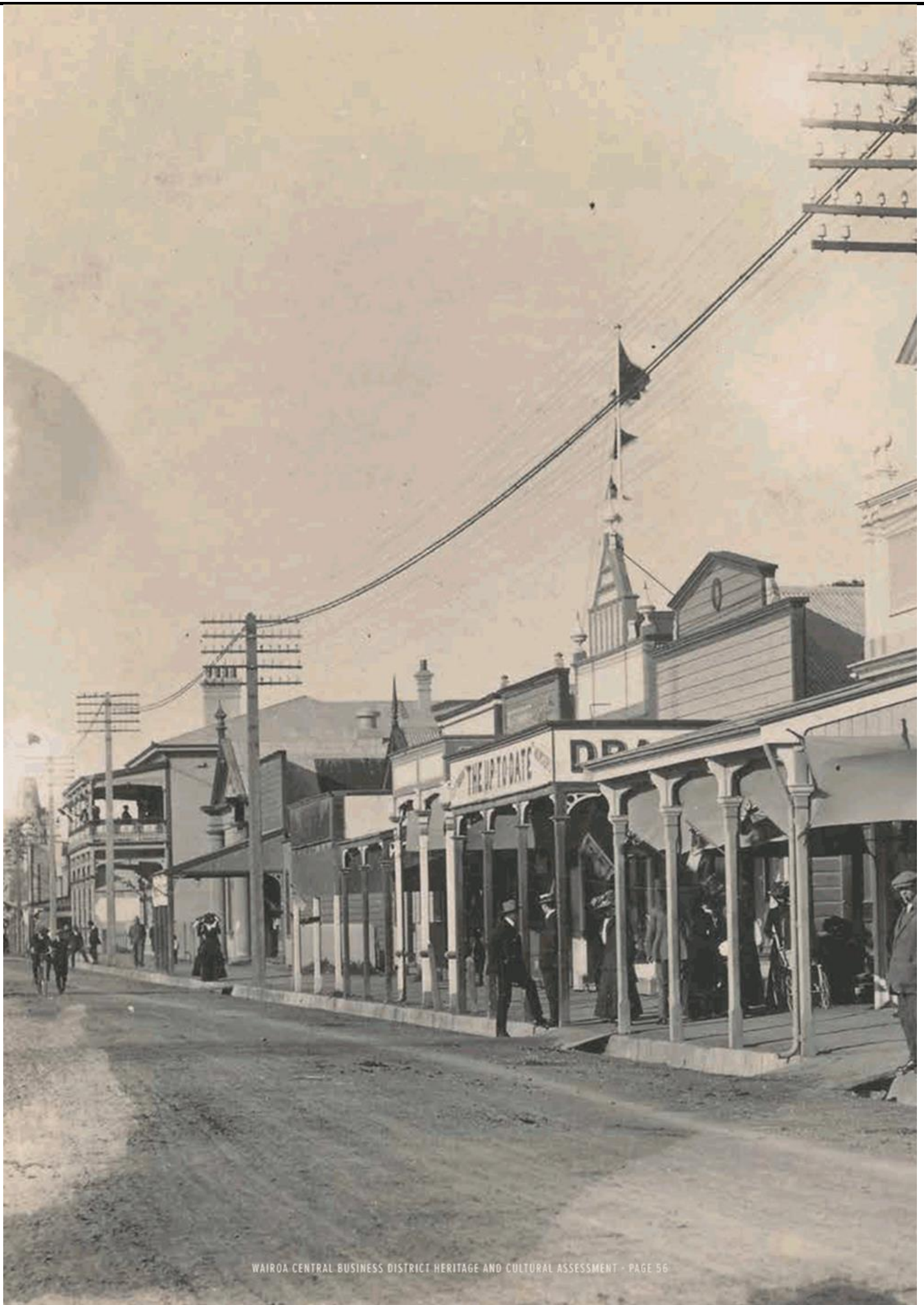
Once topped by a community information board.

Wairoa Post Office Plaque (corner of Queen and Locke Streets)

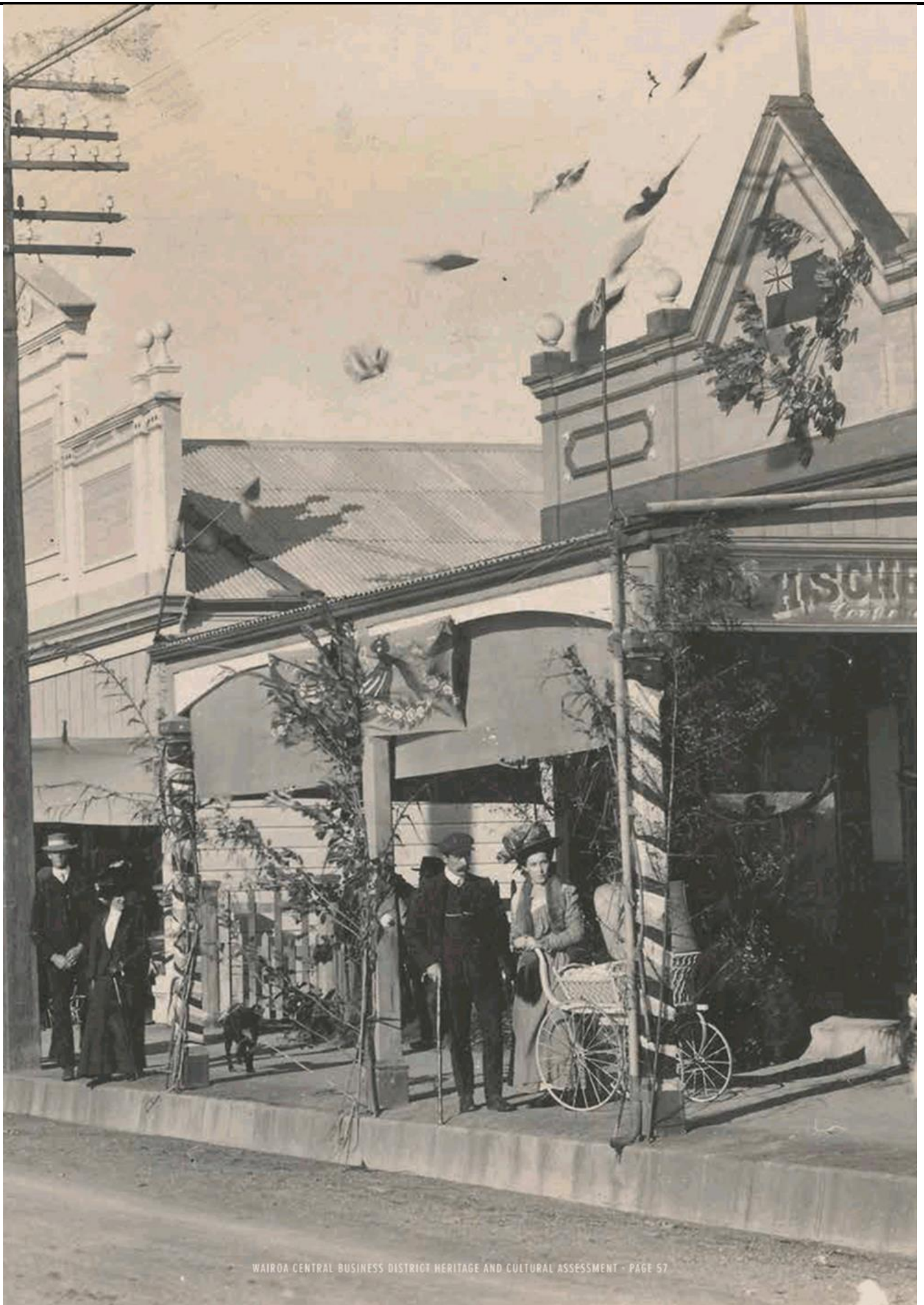
"This building was opened by Hon. R. O. Douglas, Postmaster-General on 15 February 1974".



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Notable Trees

St. Joseph's Rata

Site Legal Description: Sect 262 SO 9438.

Old rata tree on the front lawn of the St. Joseph's complex. Important seed source for local rata.

Osler's Tree

Site Legal Description: 57 Queen Street, Wairoa.

Last remaining tree from the garden of the Osler Family home.

1953 Coronation Oak, Village Green

Plaque reads "This tree was planted by The Mayoress, Mrs. C.V. Chamberlain to commemorate the Coronation of Queen Elizabeth II. 2.6.53".



Rata tree outside St Joseph's Church. DNA testing has revealed the source of this tree is the north Auckland region

Significant Buildings (Heritage NZPT List)

Gaiety Cinema and Theatre

(Legal Site Description: Pt Sec 430 SO 9438 (RT HB157/123), Legal Road, Hawkes Bay Land District)

- Historic Place Category 2
- List Number: 4862

The Gaiety Cinema and Theatre is a representative example of a provincial cinema and has served as a cultural hub of Wairoa since it was originally constructed in 1925. The building collapsed during the 1931 Hawke's Bay earthquake, after which it was rebuilt. It has local historical and social significance as a long-standing site of entertainment and community events, and technical significance for its reinforced concrete construction and association with structural engineer Samuel T. Silver. The building forms an important part of the historic streetscape of the town's main street, Marine Parade.

Wairoa's first Gaiety Cinema and Theatre (then known simply as the Gaiety Theatre) was constructed in 1925 and from 1928 was run by Robert Kerridge, whose company would become one of the major players in the New Zealand cinema scene. On 3 February 1931 Hawke's Bay was hit by a magnitude 7.8 earthquake and buildings in Wairoa were badly damaged, with the Gaiety Theatre being described as 'flattened right out.' The rebuilding of the theatre by A.H. Davis began in August to the designs of Wellington structural engineer Samuel T. Silver (1882-1939) and was completed in early 1932. Silver was on the government's Buildings Regulations Committee of 1931, which was charged with improving building standards in the wake of the destructive earthquake.

The rebuilt theatre was designed in contemporary art deco style and constructed in ferro-concrete. The two-story frontage had an upper balcony above a bull-nosed veranda supported by cast iron posts at street level. In September 1932 Hawke's Bay experienced another significant earthquake but the Gaiety Theatre, with its reinforced concrete construction, only suffered superficial damage to the plasterwork. Its performance was indicative of the modern and ground-breaking earthquake-proof construction techniques used by Silver, who was recognised on his death in 1939 for 'success with earthquake-resisting structures.'



Decorated interior of the Gaiety Theatre

In addition to movie screenings the Gaiety Theatre hosted a range of events, including town meetings, boxing matches, concerts, political rallies and balls. In the wake of the introduction of television to New Zealand in 1960, the theatre closed its doors later that decade and fell into disrepair. The building was subsequently used as a supermarket, basketball court and office space. The first floor street frontage was converted into an apartment in 1969, when the balcony was partially enclosed by windows.

Following the sale of theatre to local people in 1998, a trust was formed to undertake an extensive restoration project. The building re-opened as the Gaiety Cinema and Theatre in 2000. Financial challenges resulted in closure in 2009 but it opened again in 2015 with the support of the Wairoa District Council. That year a high-tech sound system was installed. The Gaiety Cinema and Theatre is once more a vital part of the Wairoa community, providing regular movie screenings, live shows and hosting the renowned Wairoa Māori Film Festival. Part of the ground floor is occupied by a café.

The Saloon

(Legal Site Description: Lot 1 DP 2327 (RT HBC2/1239))

- Historic Place Category 2
- List Number: 4875

Previously housed Chard's Hairdressing at one point.



Wairoa Meat Company is the third building from the left

Wairoa Meat Company Building

(Legal Site Description: Lot 3 DP 7933 (RT HBB4/632))

- Historic Place Category 2
- List Number: 4861

Bank of Australasia

(Legal Site Description: LOT 1 DP 23353)

- Historic Place Category 2
- List Number: 4859

Constructed in 1928, Wairoa's Bank of Australasia (Former) is a two storey reinforced concrete and brick building. Stripped Classical was the preeminent architectural style used in New Zealand for banks and public buildings at the time and was typical of the work of important architectural practice Atkins and Mitchell, who designed this and many other bank buildings. The building contributes aesthetic values to its streetscape and has historic and social significance because it was the site of Wairoa's branches of several important national banking and insurance institutions.

The Bank of Australasia was established in 1835 and began opening branches around New Zealand from the 1860s onwards. They opened their first Wairoa branch in 1911. Prior to the Bank of Australasia acquiring the Marine Parade site in 1927, it had been the location of Wairoa's first bank and then the Bank of New Zealand from the 1870s.

Atkins and Mitchell was a prominent architectural practice which, in one form or another, was active between 1883 and the 1990s and predominantly based in Wellington. Wairoa's Bank of Australasia is among many others Cyril Hawthorn Mitchell (1891-1949) designed in his role as that institution's architect. The call for construction tenders for the new building, anticipated as 'a decided asset to the town', was advertised in early 1928. GH Mason of Wellington was awarded the contract and the foundations were complete late in May 1928. The bank was reported as nearing completion in mid-November 1928 and banking operations commenced by early January 1929.

The building, touted as 'another mark...on the map of progressive Wairoa', was typical of Atkins and Mitchell's work of the time, such as banks in Invercargill, Wellington and Whanganui. The Wairoa bank's Stripped Classical elements include Tuscan order columns, flanking the main entrance, in front of a wave/Vitruvian scroll frieze. The entablature has alternating triglyphs and roundels wrapping around the corners, as well as dentils beneath the cornice and parapet. Behind the front section, the building has a tiled hipped roof, deep eaves and textured concrete walls, showing Arts and Crafts style influence which was also popular at the time. The building's lower level featured the business areas and the upper level was a three-bedroom residence for the bank manager and family. The building's single storey rear section appears to be original.

The building seems to have been unscathed by the destructive 1931 Hawke's Bay earthquake. Unlike Wairoa's other banks and the majority of its commercial buildings, the Bank of Australasia also had no structural damage resulting from a subsequent September 1932 earthquake, which was reported to have been worse in Wairoa than the 1931 event. In 1944 the property was acquired by the Bank of New South Wales, before becoming privately owned in 1959. State Insurance owned and operated from the property between 1973 and 1985. At the time the building was added to the New Zealand Heritage List/Rārangī Kōrero (1986) the building was primarily used as a private residence. In 2016 it featured two flats as well as office space.

Clyde Hotel Building

(Legal Site Description: Lot 1 DP 494786 (RT 724883))

- Historic Place Category 2
- List Number: 4857

When completed in 1913 the two storey Clyde Hotel (Former) was the latest incarnation of a historically and socially important central Wairoa pub and accommodation facility. The building was designed by prominent early twentieth century Hawke's Bay architect James Augustus Louis Hay and its appealing Art Nouveau inspired features have aesthetic value. This local landmark also has architectural significance as one of the earliest remaining examples of Hay's work, having survived the devastating local earthquakes of 1931 and 1932.

In the early period of European settlement hotels were said to be 'the gathering places for their communities', and the Clyde Hotel, which had been established by 1865, was among these. It went on to have a long tradition of offering food and drink to locals and travellers and operated its own wharf. Central Wairoa businesses appear to have been particularly susceptible to fires in the early twentieth century. Indeed, the Clyde Hotel had several near misses before it and neighbouring premises were destroyed by a fire in March 1913.

Louis Hay established his Napier architectural practice by 1909. It was still in its early period when Hay, who was already engaged to do extensive alterations at the Clyde Hotel, designed the new hotel – 'a larger and more up to date [brick] structure'. This is thought to have been Hay's first notable commercial building and it reflects his main influences at the



time, which were also present in his residential work. Peter Shaw highlights the Art Nouveau aspects, evident in the construction date's typeface and in the parapet's decoration and balustrade. Pilasters, extending above the parapet, create vertical emphasis. The combination of Hay's design features provides 'visual interest and an imposing quality to [this] provincial hotel'. Hay designed the building with a splayed corner featuring the main entrance – a common feature of New Zealand's pubs. Behind its front section the main building is a two storey structure with hipped roof and deep eaves.

The hotel seems to have been recently extended when the 1931 Hawke's Bay Earthquake struck – the addition '... collapsed; otherwise the building was intact'. Therefore, business was able to continue. The following year the town and hotel sustained further damage in another major earthquake. Despite these events, there seems to have been little change to Hay's original main elevations, except altering some glazing panels and removing one of the ground level's arched windows. The Marine Parade secondary entrance was also removed. This may have coincided with the conversion of an earlier western windowed addition into an entranceway, visible in Ans Westra's 1963 photograph of young people outside the hotel. The additions along the main building's east side were created by the early 1940s.

In 2008 the Clyde Hotel was described as still featuring dining and lounge bar facilities. As Wairoa's night club there was regularly live music events and karaoke evenings. In 2016 the building began being used as a music recording space.





ANZ Bank (Wairoa Museum)

(Legal Site Description: Lot 2 DP 6226 (RT HB90/202))

- Historic Place Category 2
- List Number: 4856

The former ANZ Bank in Wairoa, designed by notable Wellington architecture firm Penty and Lawrence and constructed in 1915, was the original premises of the Union Bank of Australia. The building has architectural significance as an intact example of a small town rural banking chamber. The stripped-back Italianate design demonstrates how classical architectural elements were used to make a building look solid and reliable. The building has historic significance as a reflection of small town development and local social significance through the provision of banking services for over 80 years and its recent adaptation into the Wairoa museum. It contributes to the heritage landscape of Wairoa town centre.

The Union Bank of Australia was New Zealand's first trading bank, opening in 1840. In 1951 it merged with the Bank of Australasia to create the ANZ Bank. The Union Bank opened its Wairoa branch in January 1910 in a leased wooden building on Marine Parade. In May 1914 the section at 142 Marine Parade was purchased and construction of the new bank was completed on 16 April 1915. It is likely the building was designed by notable architect Charles Alexander Lawrence of Penty and Lawrence. He had a long association with the Union Bank of Australia, designing branches in Hamilton (1912), Hastings (1914), Palmerston North (1910-11) and Newtown, Wellington (1926).

The Marine Parade façade is comprised of the banking chambers with the main front entrance, and an adjoining east wing. Constructed out of rendered masonry, the façade includes a decorative denticulate cornice. The two doors on the front have moulded facings and intricate swags. Keystones adorn the tops of the doors and all three front windows. The east wing of the building was originally designed as self-contained solicitors' office for local firm Sandman and Lynch. This is used as two exhibition rooms, an office and staffroom, which all contain the original fireplaces and mantels. These rooms and the banking chamber retain the original pressed tin ceilings, moulded timber skirting and architraves.

The building functioned as the ANZ Bank until 1998, when it was purchased by the Wairoa District Heritage and Museum Trust for a new museum. It underwent conversion and structural strengthening and opened as a museum in December 2001. In 2006 a 190msq extension to the back of the building was completed, doubling the floor area and allowing for a new exhibition space, workshop, archive storage and utility areas. These alterations have not compromised its heritage value and have ensured its continued use and maintenance. Today the museum hosts displays on the Māori and Pākehā history of Wairoa and has a strong collection of Māori taonga, confirming the building's place at the heart of the Wairoa community.



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Osler's Building

(Legal Site Description: Legal Road, Lot 3 DP 21920 and Sec 409 SO 9438 (RT HBP1/20) and Lot 1 DP 4498 (RT HBA4/574))

- Historic Place Category 2
- List Number: 4854

Built incrementally, the majority of the Osler's Building in Wairoa was constructed circa 1925 following a fire which destroyed much of its early premises. Associated with a longstanding local family and popular bakery business, the early history of the Osler's Building demonstrates the historic perils of business ownership in Wairoa, especially in relation to fire and major earthquakes. A characteristic commercial building of its time, the Osler's Building is an important contributor to the Marine Parade streetscape, including its own wharf used to deliver supplies.

James and Alice Osler started their Wairoa bakery and catering business in the early years of the twentieth century. From small beginnings this well-regarded couple grew the bakery into 'one of the largest businesses in Hawke's Bay', despite several major setbacks. Central Wairoa business premises appear to have been particularly susceptible to fires in the early twentieth century. A fire in early February 1925, described as 'the most disastrous...in the history of Wairoa', started in the Osler's tearoom and affected the rest of its commercial block. Two buildings on the Osler property were destroyed, but the brick bakery survived. The facilities appear to have been quickly rebuilt in brick and included a large single storey shop, associated ovens and other utility buildings. The main building's second storey appears to have been added circa 1928.

Several destructive earthquakes also impacted Wairoa, including the 1931 Hawke's Bay earthquake, followed by one in September 1932 which was reportedly more severe and damaging. In the 1931 event the upper level façade of the building's western wall fell onto its neighbour and there was further damage (not structural) in 1932. One of the storehouses also collapsed and an oven was 'badly damaged'. The rebuilding or repairs resulting from these earthquakes appear to have been completed, again, relatively quickly. JM Osler captured the carnival excitement later that year with a photograph showing the building's balcony packed with people watching a parade to celebrate the completion of the new town bridge.

In 1942 the extent of the property's buildings included the Osler's Building's Marine Parade shop and two storey gabled western section, as well as the building towards the back of the section with the double-gabled roof which is hipped at the west end. By 1962 an eastern extension to the shop building had been constructed, as had a western boundary infill building. The small courtyard had also been infilled and the front balcony partially enclosed by the time the Osler's Building was added to the New Zealand Heritage List in 1986.



As well as being a prominent building in its streetscape, the Osler's Building's bakery has won many awards for its pies, including Best Bakery of the Year in 2001. This was followed by the best mince and cheese pie and supreme award at the national pie awards, the Bakers Supreme Pie Awards, in 2002. The bakery has long been a well-regarded local business and stop for hungry travellers. The Osler's Building continues (2019) to be owned by the Osler family members.



Broadbank Building (Westpac Bank)
(Legal Site Description: Lot 1 DP 9612 (RT HB171/97))

- Historic Place Category 2
- List Number: 4863



Broadbank Building in the centre-back of this image. Third Wairoa Traffic Bridge completed

Post Box (Former)

(Legal Site Description: No information available for that point, Corner of Marine Parade And Paul Street (State Highway 2))

- Historic Place Category 2
- List Number: 4853



Portland Island Lighthouse and Post Box pre-1988

Wairoa Lighthouse

(Legal Site Description: Town Sec 851 Clyde (RT HBM3/277))

- Historic Place Category 2
- List Number: 4852

Wairoa Lighthouse, relocated in 1959 to the southern bank of the Wairoa River adjacent to Marine Parade, was built in 1877-78 to the design of marine engineer John Blackett. It remains historically significant for its association with New Zealand maritime history and is representative of the pivotal role that shipping and coastal transport played in the social and economic development of New Zealand in the nineteenth century. The lighthouse has architectural significance for its association with John Blackett, one of the most influential engineers of the time. It is an example of the successful repurposing of disused maritime architecture into a heritage monument that has become a town icon.

The lighthouse was constructed at a time when shipping was the country's main form of transportation and shipwrecks were an ever-present risk. The systematic building of lighthouses from the mid-1860s reduced this risk, cementing the lighthouse as a symbol of security and technological development. The original site for the lighthouse, on the southern tip of Portland Island off the Māhia Peninsula, was selected in 1874. Construction began on the lighthouse and keepers residences in October 1877 and on 10 February 1878 the light was first illuminated.

The Portland Island Lighthouse was the fifteenth lighthouse erected in New Zealand and the first on the east coast of the North Island. The 12.7m tall hexagonal tower was built by a team headed by H M Shepard and constructed entirely out of kauri timber. In March 1879 it was one of several Blackett lighthouses to have its tower strutted for greater structural stability after storm damage. The first lamp was a kerosene-powered second-order dioptric revolving white light. In 1918 a second red light was fixed to the lower section of the tower and shone on nearby Bull Rock. The Portland Island Lighthouse was one of the last two in the country to use a kerosene-powered lamp and clockwork mechanism.

Lighthouse principal keeper Tom Smith wrote a damning report in 1947 on the poor condition of the Portland Island Lighthouse, detailing the extensive amount of maintenance work that needed to be done and how it was affecting productivity and working conditions. Based on Smith's report, the Marine Department decommissioned the lighthouse and built a new prefabricated galvanised steel structure with a diesel-electric operated light, which was operational by 1957. After learning that the Marine Department planned to dump the first lighthouse, Wairoa Mayor Robert Shortt, who saw the lighthouse's tourism potential, petitioned to have it moved to the town. The lighthouse was dismantled and transported from Portland Island to its new home in Wairoa in 1959.

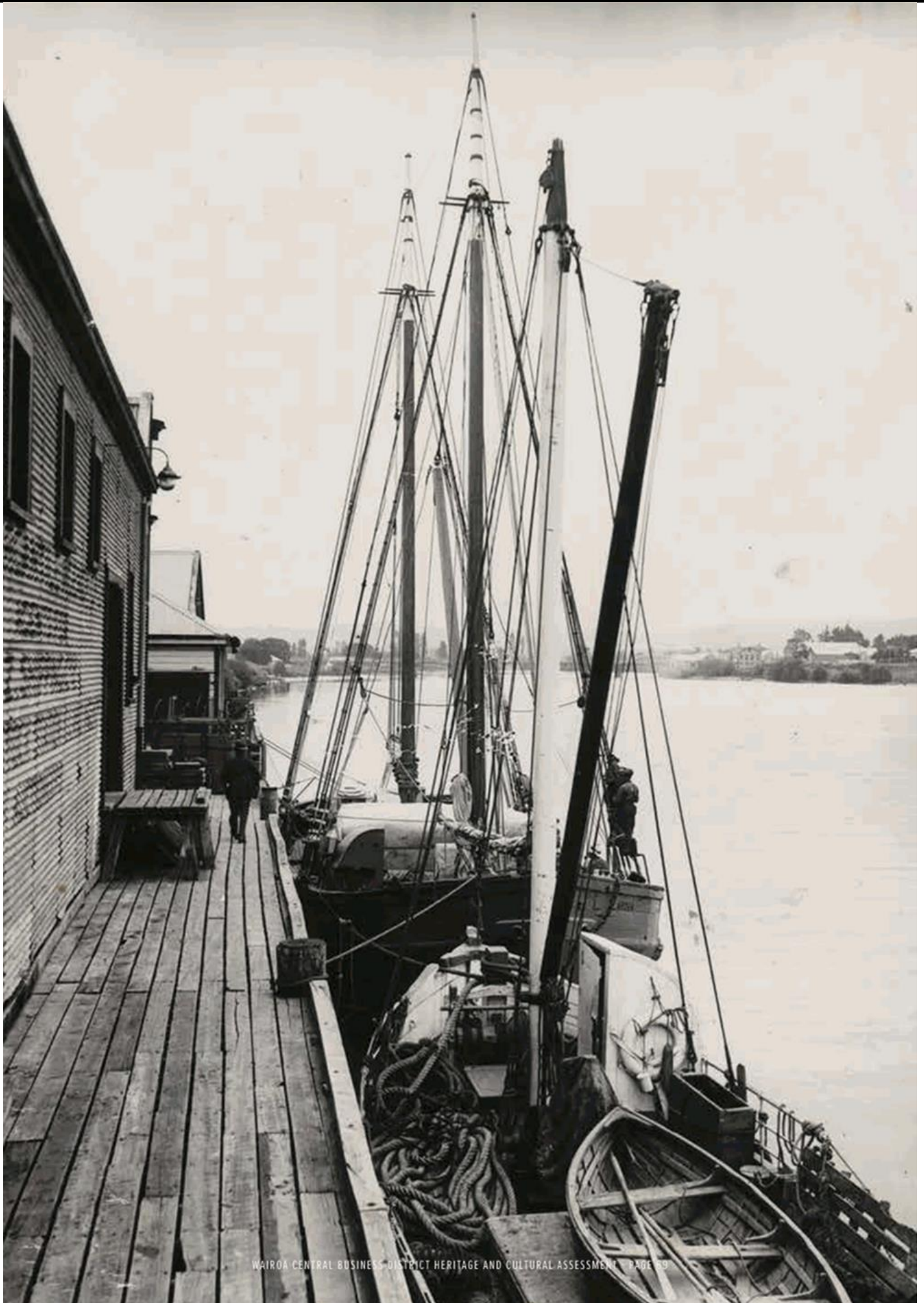
Reconstruction of the lighthouse in Wairoa was completed in 1960 with specialist supervision from the Marine Department and kept to Blackett's design, with the original lenses and lantern. Its physical appearance was slightly altered with the reduction of the tower height and balcony placement. On 10 June 1961 the Wairoa Lighthouse was officially opened as a town monument by the Mayor at a public ceremony. The lighthouse has become part of the heritage landscape of Marine Parade and is a valuable icon for Wairoa; it is used as a symbol of the town in marketing publications. During restoration and maintenance work in 2016 the original copper dome was exposed.

The three plaques on door read:

1. "John Blackett Marine Engineer 1877".
2. "This plaque placed on the Portland Island Lighthouse in recognition of all those people and organisations who under the guidance and inspiration of Mr R E Shortt MBE Mayor 1959-71 transported and re-erected the lighthouse to this site".
3. "Historic Place Trust. New Zealand Heritage List. 4852. Rārangi Kōrero. Heritage New Zealand Pouhere Taonga".



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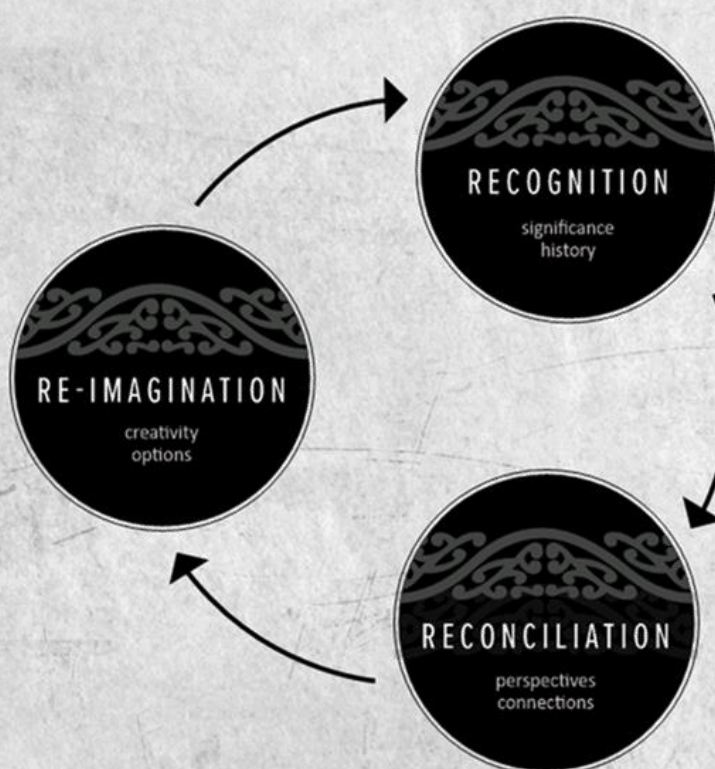
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HERITAGE AND CULTURAL GUIDANCE

Introduction

History is something that happened in the past, heritage is something we construct in the present, shaped by our understanding of the past. Often when history is interpreted, individuals and groups are marginalised or forgotten in some way, some call this heritage dissonance. The challenge for this exercise is that consideration be given to all the heritage values associated with the area under assessment in Wairoa.

Before getting into the detail of mitigation policy and procedure, we would encourage consideration of this model as a base for negotiating any issues that may arise as the project is proceeding. This framework may appear overly simplistic but it helps remind us of our obligations to consider all points of view.



Recognition

Establishing the value and significance of the place, gaining an understanding of its history and how it is perceived and interpreted in both statutory and non-statutory contexts.

Reconciliation

Identification and active participation of stakeholders in the process. Some of the historical narratives belongs to particular groups, while some are shared. What is important is that all those who have a connection are identified and their views valued.

Re-imagination

A process whereby having considered the historical narrative, different contexts and all those with a connection, we creatively consider options for the future of the place.

General

The quintuple bottom-lines in managing development are Spiritual, Cultural, Environmental, Social and Financial. All of these affect the entire community of Wairoa including Tangata Whenua, the least obvious being Financial. Tangata Whenua are ratepayers and as hapū, represent a collective of ratepayers. It is important to note that Tangata Whenua themselves have to carefully consider the four quintuple bottom lines in relation to their own personal lives, whānau, hapū and wider community.

The most productive method of ensuring that community worldviews are addressed and incorporated, is through a process of open dialogue with community groups, including hapū who hold Mana Whenua and Mana Moana. Ideally, this should be done at the initial stages of any development project including working with cultural themes, narratives and designs.

In considering the implications of community worldviews on development, the following applies:

- avoid adverse effects;
- minimise the scale of adverse effects;
- remediate adverse effects;
- implement mitigation practices;
- off-set mitigation; or
- facilitate some form of compensation.

All of these should be done through open dialogue, and collaborative decision-making.

Avoidance of Adverse Effects

To Tangata Whenua this is the most important stage of any development - that is avoiding any adverse effects which conflict with Tangata Whenua worldviews. By avoiding any conflicts at the initial stages through good engagement and planning, the holistic success of the development is strengthened. An excellent local example of this was the planning of the proposed Medlock Development at Whakamahia. This proposed development included Tangata Whenua engagement, a Tangata Whenua Cultural Audit with recommendations, and a review of development plans by a nominated Tangata Whenua representative.

Ideally engagement to avoid adverse effects of development to community worldviews should include:

- Open dialogue from the initial stages between all parties involved;
- True effort to include Tangata Whenua worldviews in development planning;
- Archaeological Survey if required;
- Cultural Assessment if required;
- Buffer Zones around known wāhi tapu sites; and
- Acknowledgement by Tangata Whenua that tikanga are adaptable and through dialogue can be adjusted with the advent of acceptable new technologies and/or practices.

Mitigation Measures

Mitigation may occur when the Spiritual, Cultural, Environmental, Social and Financial bottom-lines do not sit comfortably with community worldviews. This will occur when there is a direct conflict with the kawa of Tangata Whenua, as kawa are unchanging, and when community standards of what is 'right' are challenged.

The acceptable method of development mitigation is through continued dialogue with the community including hapū who hold Mana Whenua and Mana Moana in the area of and surrounding any development site. It is important to note that this process may require several hui to reach resolution.

Mitigation will be required when development:

- Is deemed culturally inappropriate to the kawa and perhaps the tikanga of Tangata Whenua;
- Encroaches on or disturbs wāhi tapu sites; or
- Unearths human remains.

If development unearths taonga/artefacts, the Protected Objects Act 1975 provides the legal pathway for the care and resolution of ownership for Taonga Tūturu. In the Wairoa District the Wairoa Museum is the first point of contact in such instances. It is noted it is illegal not to declare the discovery of Taonga Tūturu and such instances are punishable by law.

Compensation

Compensation is the least favoured option by all parties and may be rejected by Tangata Whenua based on their worldviews.

Financial payments have been made in the past for the taking of lands under the Public Works Act, but such payments have little long-term benefit for the persons, whānau or hapū involved. One such local incident was the taking of part of the land from Paeroa 2H2 at Te Mira to facilitate the extraction of metal from the river. While the payment of money was made to the Tangata Whenua owner of the time, the injustice of having land taken is still felt five generations later by the descendants of that owner.

In specific regards to the defined assessment area, there are three pre-1864 identified wāhi tapu for which there is no appropriate compensation for the continued degradation of these wāhi tapu and no compensation was or has been offered in the past, except for the legal section containing Mahaehae, which was transferred to Maihi Kaimoana then later sold.

Ideally, it is best to avoid development situations which result in reaching the stage of discussing compensation.

Statutory Protections

The assessment area includes a large pa site, death site, two cemetery sites and was heavily occupied by Tangata Whenua pre-1864 and the Wairoa Community thereafter. Thus there is a likelihood, in the event of any future earthworks as part of development, that human remains, taonga tūturu and artefacts may be unearthed. Legislative requirements exist for such discoveries.

Heritage New Zealand Pouhere Taonga Act 2014

Archaeology is all about the discovery, recovery and interpretation of the surviving evidence of past human activity in its context in or above the ground. Archaeological sites are the relics and ruins of our past and may be on land, in water, or in the coastal marine area.

Heritage New Zealand administers the Heritage New Zealand Pouhere Taonga Act 2014. The Act contains consent processes for any work affecting archaeological sites. The Act defines an archaeological site as a place associated with pre-1900 human activity, where there may be evidence relating to the history of New Zealand. A place associated with post-1900 human activity may be declared by gazettal as an archaeological site under the Act.

Anyone who plans to modify in any way an archaeological site must, in the first instance, gain an authority from HNZPT. This applies to public, private and designated land.

Protected Objects Act 1975

Formerly known as the Antiquities Act, this legislation incorporates the UNESCO Convention 1970 and the UNIDROIT Convention.

This Act regulates:

- the export of protected New Zealand objects;
- the illegal export and import of protected New Zealand and foreign objects;
- the sale, trade and ownership of taonga tūturu, including what to do if a taonga or Māori Artefact is found in New Zealand.

Within this Act there are nine categories of protected New Zealand objects which are:

1. archaeological, ethnographic, and historical objects of non-New Zealand origin, relating to New Zealand;
2. art objects including fine, decorative, and popular art;
3. documentary heritage objects;
4. Ngā taonga tūturu;
5. natural science objects;
6. New Zealand archaeological objects;
7. numismatic and philatelic objects;
8. science, technology, industry, economy, transport objects; and
9. social history objects.

Of these, taonga tūturu is the only category to have separate regulations regarding ownership and trade. Under the Act all taonga tūturu found are in the first instance Crown owned to allow claims for ownership to be submitted and settled. Wairoa Museum is the local first point of contact within Wairoa District for this.

Taonga tūturu means an object that:

- a) relates to Māori culture, history, or society; and
- b) was, or appears to have been;
 - i. manufactured or modified in New Zealand by Māori; or
 - ii. brought into New Zealand by Māori; or
 - iii. used by Māori; and
- c) is more than 50 years old.

Resource Management Act 1991

The Resource Management Act identifies the protection of historic heritage from inappropriate subdivision, use, and development as a matter of national importance (section 6f). The definition of heritage is broad and includes those natural and physical resources that contribute to an understanding and appreciation of New Zealand's history and cultures, derived from archaeological, architectural, cultural, historic, scientific, or technological qualities.

Where resource consent is required for any activity the assessment of effects is required to address cultural and historic heritage matters (RMA 4th Schedule and the district plan assessment criteria).

Included in the act are historic sites, structures, places, and areas, archaeological sites, sites of significance to Māori, including wāhi tapu.

Wāhi Tapu

While all sites hold value to local Tangata Whenua, wāhi tapu are the only sites to be actively avoided by any development. This is due to the spiritual ramifications of disturbing strong mauri and wairua resident in these wāhi tapu areas. It is noted that this desecration has already occurred to two wāhi tapu and possibly one other in the defined assessment area since the sale of the township in 1864. In the interest of clarity, the five identified wāhi tapu are examined here, with more detail about them contained earlier in this report.

Mamahanga and Manutawhiorangi contain human remains and Mahaehae is a pre-1864 death-site. Human burial sites and ancient death sites associated with high ranking individuals are areas of high spiritual energy and activity which are associated with high levels of spiritual and cultural practice. These two urupā have already been degraded by past development in having structures built over them, nearly erasing them from collective memory.

The history of Mahaehae reveals the town section it is a part of became the property of Maihi Kaimoana, whose daughter had died there. Kaimoana then built a residence on this section, before selling it in 1871. It is unknown what traditional ceremonies may have taken place over this land in order to release Kaimoana from his bond to this place.

In deference to Mamahanga there is no definitive evidence to ascertain how large the area of this urupā was, or if bones or burial goods were scattered due to development in the immediate area. The proposed development of this particular area, which in part instigated the commissioning of this report, should only proceed with the highest levels of engagement with hapū to whom the area belongs at the earliest opportunity.

Since 1888 the Funeral Director wāhi tapu site has been used continuously for 132 years. This place has a different spiritual level in that it is where the deceased of our community are embalmed, prepared and mourned over by the community. This place is one of active interaction between the living and those who have passed over, which continually evolves its practices and tikanga as time passes.

Now a residence, the former Salvation Army Hall in 1942 was the scene of the brutal murders of the Smyth sisters. These unsolved murders caused much suspicion and angst in the community at the time, for which the memory resonated still into the 21st century among older members of the community. Hence its classification in community memory as a wāhi tapu.

Protocols for the Commencement and Completion of Physical Works

The intention of this section is to explore some of the key concepts pertaining to Tangata Whenua worldview, which in many instances have become indoctrinated into the wider community view over time.

Kawa

The cultural values of local Tangata Whenua are indoctrinated in the creation narrative and the examples set by our Gods. From this creation narrative of the Takitimu teachings come the kawa of local Tangata Whenua. Kawa is the unchanging foundation laws of Tangata Whenua and is the blueprint from which tikanga are derived. Based on kawa, the tikanga of Tangata Whenua were developed through experimentation, observation and adaptation. This is an evolving process and has been honed over centuries by Māori. Tapu and Noa regulated these processes to maintain universal balance.

Tapu and Noa

Tapu and noa are cultural practice regulators. These regulators have several inherent meanings, none of which can be adequately expressed in the English language. The closest concept available is Yin and Yang of Chinese origin. In Western terms tapu and noa can be partially described as a person's masculine and feminine sides. Tapu and noa are equal parts of a whole, yet they are separate. One cannot exist without the other.

Tapu and noa operate in several degrees, with the sole existence of creating balance. In essence, when one regulator is high (which involves more observance of cultural practices) the other regulator is low. Each contain the energy to rebalance the other when one is at their peak. This is one of the reasons why there are physical limitations around entities which are tapu and entities which are noa.

It is through observing cultural practices around tapu and noa that universal balance is maintained. These cultural practices are called tikanga and are the law of Tangata Whenua.

Tikanga

Unlike Kawa, which are unchanging, the laws known as tikanga are literally 'that which is correct'. Tikanga are cultural laws that provide for ways that places, objects and habits are managed, described and used. It is important to note that tikanga are not lore. Lore is a Colonial educational construct used to undermine the value and integrity of indigenous law systems. Such educational constructs were used in the past to validate colonisation and have no inherent value in modern society. Tikanga of Tangata Whenua are based on observation, accumulated historical knowledge and common sense practices.

Tikanga are able to evolve and adapt to environmental, social and spiritual changes. Every hapū member had knowledge of cultural practices, which were present in every facet of daily life. Individually people would specialise in specific areas in which they displayed initial natural abilities such as bird snaring, fishing, gardening, healing, carving, weaving, hapū history and the like. In doing so each person was able to 'read the signs' of their expertise and were called tohunga. Depending on their level of skill, they would assume a corresponding mantle of cultural practices relating to their work and all individuals worked together for the benefit of the hapū. These practices include karakia.

Karakia

Incantations are the verbal formula Tangata Whenua use to protect, enhance, reduce and stabilise tapu and noa, depending on the situation. Water was used in certain karakia ceremonies. Incantations came in many forms, were based on the relationships of the gods and were designed to maintain universal balance. For example, the gods Tāne and Tangaroa disagreed over separating their parents. Tangaroa has hated Tāne ever since the separation and he includes humankind, Tāne's offspring, in his hate. Tangaroa will take any opportunity he can to kill the offspring of Tāne, especially when we hunt and consume Tangaroa's offspring.

Humankind manages this love/hate relationship through incantation to Rongo, who is the peacemaker brother of Tāne and Tangaroa. Traditionally when humankind set off over water for travel or fishing, incantations evoked the diplomatic nature of Rongo to keep peace between his brothers and thus keep humankind safe. These blessings were enforced after safe passage with incantations and offerings of genuine respect to Tangaroa for the tolerance accorded to humankind afforded under the influence of Rongo. As humankind consume their own relatives (marine life), these incantations also invoked the necessary placations to maintain balance in the cosmos, just as Hine Titama had done in the creation narrative.

Inoi

These are Christian based prayers. Christian teachings also include the healing and transformative powers of water. Christianity was easily adopted by local Tangata Whenua as the base ideology of the Christian faith complemented their base ideology. In essence, one God known by many names. In accordance with the spiritual knowledge of the practitioner, inoi are an acceptable manifestation of karakia for the Tangata Whenua of the Wairoa District.

Christian based faiths in the Wairoa District include Ringatū, Ratana, Mormon, Catholic, Mihiingare Anglican, Presbyterian, Jehovah's Witnesses, Te Kohititanga Marama (now extinct) and a range of new age Christian groups. The practices of other religious denominations also hold relevance and significance to base Tangata Whenua ideology. All faiths are important.

Mauri

Through the creation narratives local Tangata Whenua know every part of the universe is alive - flora, fauna, geology, air and water. Each individual part in the ecosystem has a mauri – a life-force that makes it animate. Of all the living entities water is the most abundant and thus affects everything within the ecosystem, making water itself a mauri for all other living entities. Water has a mauri and is a mauri itself. This is the critical reason why due care and diligence was taken to keep the mauri of water strong and healthy at all times. Strong, healthy water provides a strong, healthy ecosystem.

Recommendations

1. Engagement

Open dialogue with the community but in particular with hapū who hold Mana Whenua and Mana Moana in the area of and surrounding any development site. Ideally this should be done at the initial stages of any development project including working with cultural themes, narratives, designs and spiritual matters including site blessings.

2. Discovery of Human Remains

The resolution process already exists and would be:

- Bones unearthed.
- Police contacted first and foremost.
- Police usually contact a forensic pathologist to ascertain the nature and age of the bones.
- If the bones are found to be human, the Coroner becomes involved.
- As bones which may be found in any earthwork associated with area will not be in a recognised cemetery, the Coroner may enlist an archaeologist to ascertain the age of the burial site.
- If the bones are found to be historic, usually Heritage New Zealand is enlisted to liaise with Tangata Whenua. Wairoa Museum in the past has assisted with this.
- Reintering of kōiwi will be at the discretion of mana-whenua.

3. Discovery of Taonga Tūturu and Artefacts

The resolution process already exists and would be:

- Wairoa Museum contacted first and foremost.
- Wairoa Museum will then follow their procedure based on the Protected Objects Act 1975 and the associated Ministry for Culture and Heritage guidelines. This may include further archaeological advice and appropriate Tangata Whenua engagement.
- At the onset of the above procedure Wairoa Museum will advise the Ministry that the mana whenua hapū of the area are Ngāti Kurupakiaka and Ngāti Moewhare based on the findings of this entire report.

4. Modifying Archaeological Sites

Anyone intending to modify an archaeological site must in the first instance gain an archaeological authority from HNZPT

5. Proposed Development of Winter's Complex and former Wairoa County Club building

Meaningful engagement with mana whenua hapū should occur at the earliest opportunity alongside engagement with the wider community of Wairoa District.



WAIROA CENTRAL BUSINESS DISTRICT HERITAGE AND CULTURAL ASSESSMENT - PAGE 78



WAIROA CENTRAL BUSINESS DISTRICT HERITAGE AND CULTURAL ASSESSMENT - PAGE 79

HERITAGE AND CULTURAL ENGAGEMENT

Introduction

The following outlines entities which may have involvement in any form of future development within the defined assessment area.

Mana Whenua/Mana Moana

The hapū of the Wairoa District hold Mana Whenua and Mana Moana over their respective territories, which includes land both above and below water. Some of these territories are shared equally; some are exclusive to certain hapū; some territories have obligations tied to them by other hapū.

A third class of rights, Mana Tangata, are those held by the ruling classes, formed through intergenerational whakapapa ties, conquest, reciprocity, resource sharing and leadership roles. Mana Tangata rights have often been, and still are, misinterpreted as being Mana Whenua rights. The two are quite separate.

Mana Whenua and Mana Moana rights reside collectively within hapū who, in times of need, unite in a political unit called iwi. The traditional iwi formations in the Wairoa district include Ngāti Kahungunu, Ngāti Ruapani and Ngāi Tūhoe. Recent times has seen the formation of Ngāti Pāhauwera, Ngāti Rakaipaaka and Rongomaiahine political iwi units. Currently most hapū, but not all, are represented by affiliation to a marae.

Though lands were allocated and then some acquired through a European land system, hapū are still tied ancestrally to their traditional lands whether they have legal ownership of them or not. This mentality is due to the Tangata Whenua concept of time. Tangata Whenua view themselves standing in the present, with their eyes firmly fixed on the past, which guides them confidently backwards into the future (ngā wā o mua – the past, or literally ‘the times in front’). While the attitude of hapū towards development on privately owned lands varies, recently there has been a trend towards engagement to ensure activities are done in a safe manner for all concerned.

Ngāti Kurupakiaka and Ngāti Moewhare are the mana whenua hapū of the defined assessment area. Today Ngāti Kurupakiaka is based at Taihoa Marae; Ngāti Moewhare is based at both Taihoa Marae and Waihirere (Takitimu) Marae.

Tangata Whenua Entities

Kahungunu Executive

Established under the Māori Social and Economic Advancement Act 1945, this charity acts on behalf its beneficiaries the community within Wairoa District.

Ngāti Kahungunu Wairoa Taiwhenua Incorporated

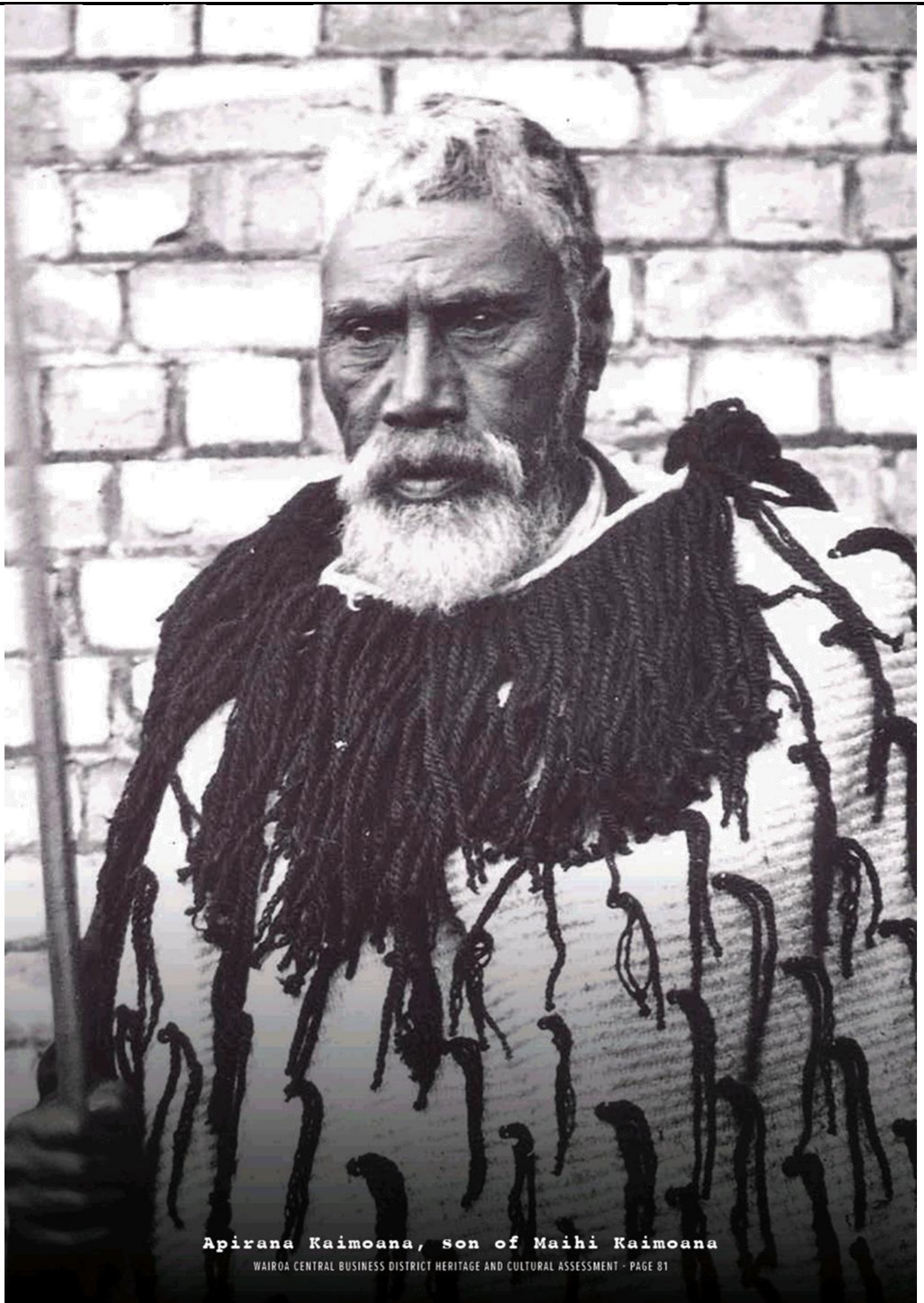
Established under the Incorporated Societies Act 1908, this charity acts on behalf of its registered members and wider community.

Wairoa Waikaremoana Māori Trust Board

Established under the Māori Trust Boards Act 1955, this Trust acts on behalf of its registered beneficiaries of Ngāti Kahungunu residing in Wairoa District and the owners and their descendants of the list of owners of Lake Waikaremoana wherever they may reside.

Wairoa District Council Māori Standing Committee

Established under clause 30(1)(a) and (2) of Schedule 7 of the Local Government Act 2002, this committee advocates on behalf of tangata whenua as appropriate.



Apirana Kaimoana, son of Maihi Kaimoana

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Tātau Tātau o Te Wairoa Trust

Established following the assent of Iwi and Hapū of Te Rohe o Te Wairoa Claims Settlement Act 2018, this Trust acts on behalf of its registered members.

Kahui Trusts

Alongside Tātau Tātau o Te Wairoa Trust seven independent Kahui Trusts, representing different beneficiary bases, exist. The relevant ones for the assessment area are:

- Te Hononga o Ngā Awa Trust (includes Wairoa Waikaremoana Trust Board);
- Te Wairoa Tapokorau Whānau Trust (includes Ngāti Moewhare); and
- Te Wairoa Tapokorau Mai Tawhiti Trust (includes Ngāti Kurupakiaka).

Mātangirau Reserves Board

Established following the assent of Iwi and Hapū of Te Rohe o Te Wairoa Claims Settlement Act 2018, this Board consists of three members appointed by Tātau Tātau o Te Wairoa Trust and three members appointed by Wairoa District Council.

The Mātangirau Reserves Board manages:

- Local Purpose (Esplanade) Reserve A (within the report assessment area);
- Local Purpose (Esplanade) Reserve B;
- Ngamotu Lagoon Wildlife Management Reserve;
- Whakamahia Lagoon Government Purpose Reserve (three parts); and
- Rangihoua Pilot Hill Historic Reserve (two parts).

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Wairoa District Council

The Wairoa District Plan became operative on 25 June 2005 and incorporates all of the Council's decisions and legal obligations including heritage matters. Of particular note is Part B.4.4.2 which states:

"Within the spirit of the Treaty of Waitangi, the Wairoa District Council must consult with Māori who are the descendants of the original inhabitants, who own the land, who currently reside in the area, and who exercise traditional authority over the areas made sacred by their ancestors. Through this consultation process the aspirations of each area within Wairoa District will be realised in accordance with the Treaty of Waitangi."

Part D.22 addresses cultural heritage including buildings, trees or any heritage resource listed in Schedule 1 of the Wairoa District Plan. Schedule 1 lists Historic Buildings, Sites (including archaeological sites), Wāhi Tapu and Notable Trees. It is noted that in the online version of the Wairoa District Council Operative Plan, Appendix 1 that at the time of writing this report there are no Notable Trees listed.

Wairoa District Heritage and Museum Trust

The Wairoa Museum is a community museum established 45 years ago and located in a heritage building in the centre of town. The museum can and does advise individuals and groups in the event of the discovery of human remains and taonga. The museum also offers its expertise with various heritage projects and issues across the Wairoa region.

Heritage New Zealand Pouhere Taonga

Heritage New Zealand Pouhere Taonga is a Crown entity with a membership of around 20,000 people that advocates for the protection of ancestral sites and heritage buildings in New Zealand. HNZPA administers the Heritage New Zealand Pouhere Taonga Act 2014.

Ministry of Culture and Heritage

The Ministry for Culture and Heritage is the department of the New Zealand Government responsible for supporting the arts, culture, built heritage, sport and recreation, and broadcasting sectors in New Zealand. MCH administers the Protected Objects Act, 1975.

Recommendations

1. **Tangata Whenua Engagement**
Matters within the defined assessment area pertaining to Tangata Whenua be undertaken with Ngāti Kurupakiaka and Ngāti Moewhare as traditional mana-whenua hapū.
2. **Community Engagement**
Alongside Tangata Whenua Engagement meaningful dialogue should occur with the Wairoa District Community.
3. **Legal Obligations**
Any future development within the defined assessment area is required to accommodate any possible legal conditions that may possibly arise as a result of said development.

APPENDICES

Māui



*Fossilized shell
from the peak of
Whakapunake -
Unaccessioned*

The Māui Narrative is known throughout the Pacifica nations. Māui lived an extraordinary life which is still recalled and discussed today. Many of his deeds explain the Pacifica mindset and his presence in whakapapa details how each of the nations relate to each other.

The Wairoa District holds a significant part in the Māui Narrative. The tangata whenua are descendants of Māui. Our sacred mountain Whakapunake is where his hook foul-snared. The coastal part of this district sits on his hook, which was made from the jawbone of his goddess grandmother. The island of Waikawā contains the DNA of Māui, as he baited his hook with his own blood. The Māui Narrative is the oldest and strongest part of local identity and it relates to all people who live in this district.

And the meaning of Māui's name? Mā = for. Ui = question. Māui = for questioning. That is, Māui questioned our world for the enlightenment of you and I.

Māui Narrative

Tena koe. Māui I am. Patriarch of the peoples who call Pacifica home. They are a great, seafaring people who are at one with the waters as they are with the lands. People have come from the four corners of Earth Mother to this part of the Pacific. I am father to all.

The many springs, rivulets and waterways that form my life narrative are reflected in my many names. I am Māui of the topknot of Taranga. Māui the last-born. Māui the seeker. Māui the shape-shifter. Māui the sun-tamer. Māui the fire-gatherer. Māui the procurer of knowledge. Māui the fisherman. Māui the mischief maker. Māui the defeated. My names with one in common for all – Māui – he who is to question. It was my purpose to question the flow, the velocity, the current of life and seek answers. In doing so, the stories of my life remain as a great pool of discovery and sustenance for all so we may learn. So we may live. So we may grow.

Our collective narratives of this place are like many rivers flowing into each other. Each story, no matter how old or recent, are each as important as the other. They form a glistening body of living water which we have all had a part in creating. May the sustenance of our stories nourish you in your journey. Welcome to the living pool of our existence.

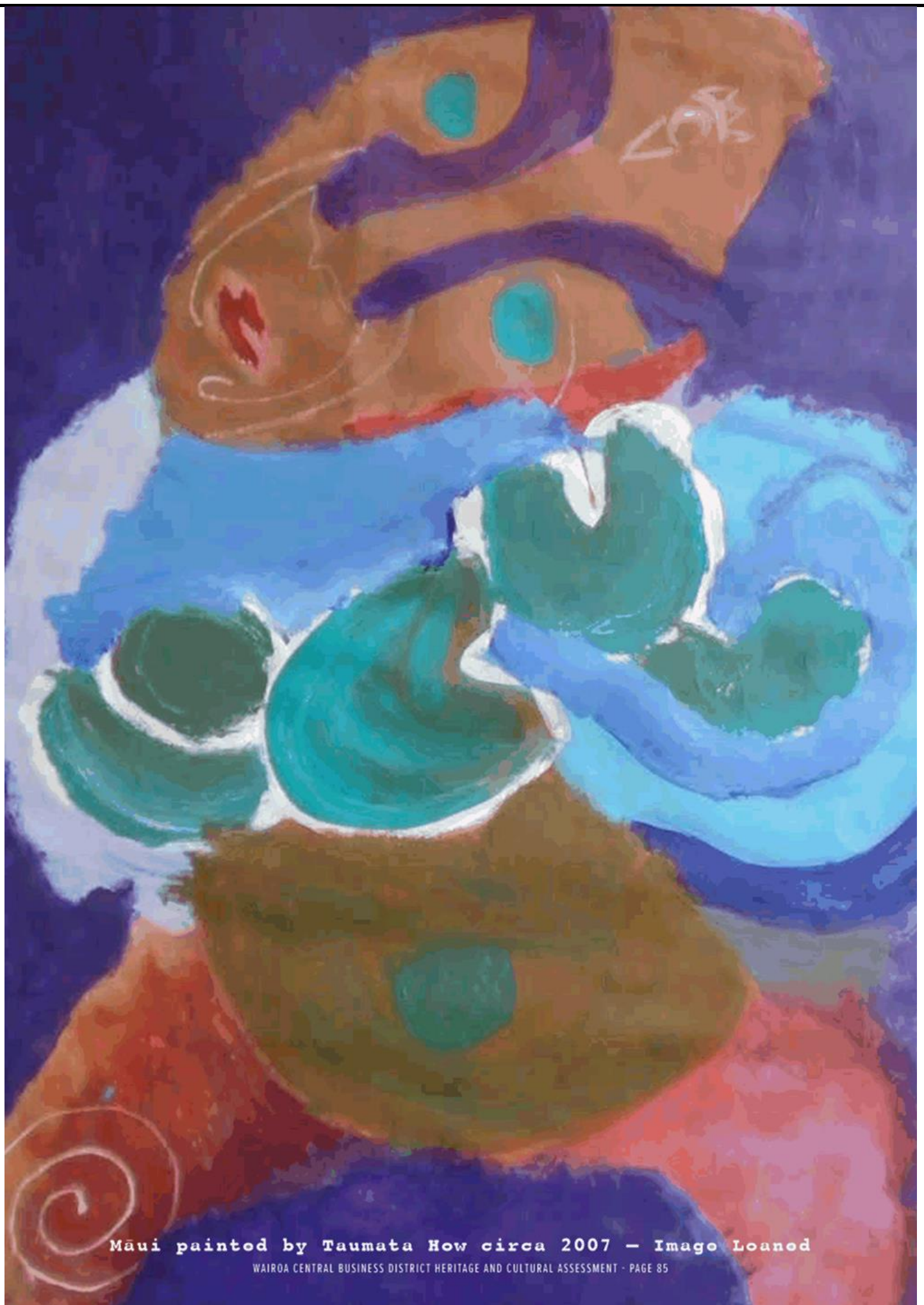
This land we call home was formed from the carved flesh of my great fish. In carving my great fish it became one with Earth Mother. This place of beauty is testimony to the legacy started since I hauled this place from the dark watery depths into the world of light.

Since I raised this place many have made it their home, on the back of my great fish. We each have something to add to its life-force. Our shedded skin becomes one with Earth Mother's living skin. Continual layering of skin on soil imbues this land with ourselves. This is the essence of an ancient whakapapa that began with me.

I sought to understand and develop my place in our world, as the life-force of my name drives me to do. I learnt that through support, understanding, trust and love any task was easily done, not by me alone, but as part of a community.

I am not always fair. I can be quite stubborn and vindictive at times. These traits have been passed down through the ages and are part of the water song of this place. Learning to tame these traits is difficult. One of my gifts to you is my hard learned lessons. Use this gift wisely.

My final quest was to defeat death Herself and make us immortal. I failed and paid with my life. Therefore it is up to you all, my many mokopuna, to pass my legacy onwards through the centuries as part of the water song of our home. In doing so my life-lessons are not in vain as you use the essence of my life-works in living your own well.





MĀUI GOES FISHING

Māui wanted to go fishing but his older brothers would not help or take him. One day he visited his grandmother and she gave him her jawbone to use as a fish-hook. Because his grandmother was a goddess, her jawbone contained special powers.

Māui hid in the bottom of his brother's fishing waka and when they were far out to sea at their fishing grounds Māui came out of hiding. Māui did not like the fishing ground they were at as the special powers of his hook told him to travel more. He made his brothers travel further and further out to sea.

When Māui was happy with a place to fish at, his brothers would not share their fishing bait with him. His brothers were angry because Māui made them travel so far. So, Māui hit his own nose causing it to bleed. He used his own blood as bait on the special hook from his grandmother and then threw the hook into the sea. Māui caught a huge fish – a giant stingray.



TE IKA A MĀUI

The older name of the North Island is Te Ika a Māui, which means 'The Fish of Māui'. If you look down at the North Island from very high, just like in the graphic above, its shape is very much like that of a very big stingray.

The older name for Wellington is Te Upoko o te Ika, which means 'The Head of the Fish'. In the old days, people who lived in Wairoa would say they were going 'up' to Wellington, because they were travelling up to the head of the fish. Since the map of Aotearoa has been turned upside-down, most people from Wairoa would now say they are going 'down' to Wellington. To the elders, this does not make any sense.



WHAKAPUNAKE

When Māui caught his great fish, the special hook did not catch the stingray in the mouth. Instead, it 'foul-snared' the fish in its side. The short name for the mountain is Whakapunake, which means 'to foul-snare'.

'Pu' means to pierce.

'Na Ke' means 'in a place not intended'.

The special hook caught the frowning cliff on the Whakapunake range, which is the highest point in the photo above. This frowning cliff is called Te Toka-Kāiaia.



TE MATAU A MĀUI/HAWKE'S BAY

The older name for Hawke's Bay (the land) is Te Matau a Māui, which means 'The Hook of Māui'. It is in the shape of Māui's special hook with Mahia Peninsula being one barb of the hook and Cape Kidnappers the fastening barb. The hook is in the shape of a jawbone and has two points to it.

Some say the Bay was made in the shape of Māui's special hook as a reminder of how the land was fished-up. Others say the hook fell and turned into the land surrounding the bay, the land that we live on today.

Appropriate gifts to remind people of this area are fish hook pendants and earrings.

The older name for the bay (Hawke Bay) is Te Whanganui ā Ruawhoro, named after the great tohunga of the waka Takitimu. Ruawhoro came to Aotearoa a very long time after Māui did.

NGĀ-HERU-MAI-TAWHITI

When Ruawhoro arrived in Aotearoa many years ago, he came on the waka Takitimu. Ruawhoro was very clever and knew much information. Māui was his ancestor and Ruawhoro knew the history about Māui's fish, of Whakapunake and Te Matau a Māui.

Waikawa (also known as Koura and Portland Island) was chosen by Ruawhoro as the spot to establish a special university which he called Ngā-heru-mai-tawhiti.

Ruawhoro chose Waikawa as this place for the university because Māui had smeared his hook with his own blood for bait. To the elders, a person's blood is very sacred. As Waikawa is the barb of the hook, it was made sacred through the blood of Māui being smeared over it.



TE MATAU A MĀUI/SCORPIO CONSTELLATION

The Scorpio group of stars in the sky is also called Te Matau a Māui, which means 'The Hook of Māui'. The shape of the stars not only looks like a scorpion, they also look like a fish-hook.

During a certain period of the year, when you travel over the sea to Aotearoa from the North, these stars guide your way here. As you get closer to Aotearoa, the bottom of the group of stars gets closer and closer to the horizon, which is where the sea meets the sky. When the bottom of the hook touches the horizon, it appears to touch the land. The land that it appears to touch is Whakapunake, so it looks like that Aotearoa is being fished up by a giant star hook.

So, Māui's giant hook made of stars in the sky, created from the special jawbone of his goddess grandmother, actually hooks the land out of sea – right on the frowning cliff of Whakapunake.

For all these reasons mentioned in this history and may others as well, our mountain Whakapunake is a very special place for all of us who live beneath its majesty. The End.



THE LONG WATER WHICH BUBBLES, SWIRLS AND IS UNEVEN

Tēnā koutou. My name is Bubble Swirl Bump Long-Water. I am the river. I have lived here for a very long time. I am the main river in the Wairoa area.



MY KŌWHAIWHAI DESIGN WHICH COMES FROM MY NAME AND THE WAY I LOOK



My full name is a long one. It is Te Wairoa Hōpūpū Hōnengenenge Mātangi Rau. It means the long water which bubbles, swirls and is uneven. If you look hard at me, you will see that my water bubbles, swirls and is uneven. The people who live alongside me behave like this. They have tempers which bubble and boil and this lead to arguments. But like me they all come together in the end – the people of Wairoa are good at working together when they need to.

I am made up from two smaller rivers. They are my tributaries, which means they are my parents. My first parent is Waiau whose partner is Waikaretaheke. My second parent is Wairoa, who comes from my grandparents Ruakituri and Hangaroa. I am lucky to have three parents. I am also made from water from many creeks, streams, springs and lakes. They are my many, many grandparents.

ALL OF ME



I start at Frasertown where the Wairoa and Waiau rivers meet. Where these rivers meet is called my 'headwaters'. I end where my water mixes with the sea. I like to play with the sea. Each day we push each other backwards and forwards. This playtime is called the tide going in and out. We always play.

MY FISHING AREAS



I am made up of three parts. These are areas people go fishing in. In the old days you only fished along the part of the river that you lived next to. Te Wairoa Hōpūpū is the largest fishing area, as there are less fish in this part of me. The closer you get to the sea the smaller the areas are, as the numbers of fish are larger. Therefore, Te Wairoa Mātangi Rau is the smallest fishing area because it has the greatest amount of fish in it.



ME AND THE SEA PLAYING AT THE BAR

Many creatures live in my waters. Like the sea these creatures are also my friends.

EEL AND FLOUNDER WAITING TO PLAY

There are many types of fish. There are eels which live in holes along my banks. There are patiki who scoot across the bottom of the river with a puff of mud. There are great schools of kahawai who live both in me and the sea. There are whitebait who are a very nice food for people to eat. People spend a lot of time catching whitebait when they are allowed to.



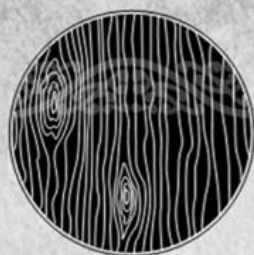
A SCHOOL OF KAHAWAI PLAYING

There are many taniwha who live in my waters. Taniwha protect locals from outsiders and it is outsiders who call them taniwha. To the local people they are called kaitiaki, which means guardian.



A CRAB CLAW, JUST LIKE THE ONES TUPAHEKE HAS

Tupaheke is a guardian who lives under a rock at the bar. Tupaheke has giant claws like a crab. He can call to the winds to make the sea rough. He protects me and you from any danger that may come over the sea.



THE SKIN OF MUREMURE

Muremure lives in the Awatere creek, which flows into me. Muremure looks after this area. He looks like a giant log of wood sitting in the water. He likes to be quiet. Te Kautu lives in me near Lockwood Point. He looks like a huge, scaly, unusual fish. Te Kautu likes to build nests of driftwood in the water. He knows this part of the river is dangerous to swim in and he doesn't like people in the water. It is best to leave Te Kautu alone to his nest-building.

PIPI AND TUANGI CLEANING MY WATER

There are many types of shellfish who live in me. Whētiko live on my muddy belly, though they are hard to find now. You can still find kakahi the little freshwater mussels living on rocks and sunken branches. There are pipi and tuangi near the sea.



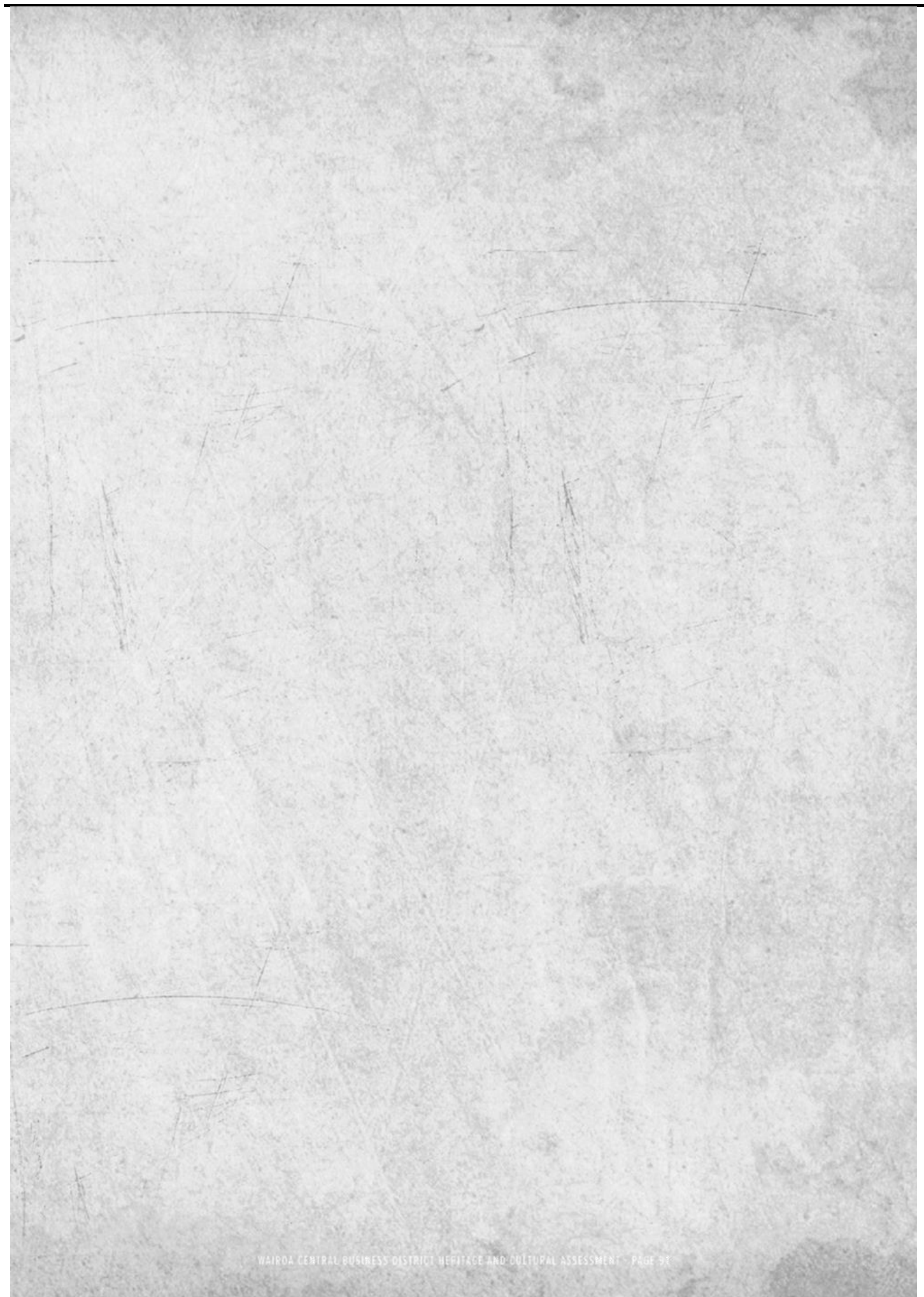
SICK KAKAHI NEEDING CLEANER WATER

Shellfish are special because they clean my water while they search for food. But they also eat the bad things in my water. You cannot eat any shellfish from me because of pollution. Perhaps one day my waters will be clean again? Then you will be able to eat these shellfish.

FOOTPRINTS ON THE SAND AT WAIROA BAR - IT IS THE JOB OF ME AND THE SEA TO WASH THESE AWAY

I have many stories to tell. People are a big part of my stories. But it is time for me to go and play with the kahawai, so I will let someone else tell those stories. After I play with kahawai I will go and have quiet time with Muremure. Thank-you all for listening to this part of my story. The End.







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8.6 MAYOR'S TASKFORCE FOR JOBS UPDATE

Author: Courtney Hayward, Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor

Authoriser: Kitea Tipuna, Tumu Whakarae Taupua Interim Chief Executive Officer

Appendices: 1. MTFJ Reporting [↓](#)

1. PURPOSE

- 1.1 To update the Committee on Mayor's Taskforce For Jobs activities being undertaken by Wairoa Young Achievers Trust.

RECOMMENDATION



The Kaiurungi Matua Kaupapa Here me te Mana Arahi Senior Policy & Governance Advisor RECOMMENDS that Committee receive the report, and endorse notifying the MTFJ that the first milestone of 25 sustainable outcomes has been reached.

Confirmation of statutory compliance

In accordance with section 76 of the Local Government Act 2002, this report is approved as:

- a. containing sufficient information about the options and their benefits and costs, bearing in mind the significance of the decisions; and,
- b. is based on adequate knowledge about, and adequate consideration of, the views and preferences of affected and interested parties bearing in mind the significance of the decision.

Signatories

	
Author Courtney Hayward	Approved by Kitea Tipuna



Mayor's Taskforce for Jobs – Community Recovery

Monthly Report Template

Based on your Proposal we will then ask for a monthly report on how you are tracking to deliver employment within your TA. If there are changes to your original proposal, or changes to your labour market or community during this time, that means you will need to make an adjustment to the delivery of the funding, then we would ask you to contact us prior to the monthly report.

The monthly report is due at the end of each month. It is useful to also include relevant collateral alongside the monthly report, this may include press releases, PowerPoint presentations or brochures.

1 How many employment outcomes have you achieved this month?

Employer	# of employment outcomes	Industry
QRS	1	Road Servicing
Affco	2	Meat Works
Whakaora Marae Projects	3	Building and Construction
Korou Digital	1	IT

Please specify employment outcomes by sector (i.e., construction, agriculture, conservation, hospitality, horticulture etc) and please indicate whether or not these align to Government investment (i.e., Shovel Ready Projects).



- *Please identify anything specific about the employer and the outcome that supports the intent of the partnership e.g. Youth placed into employment and training with..., or 3 displaced workers, supporting 3 families, transitioned from hospitality... to...*
- *Please include any potential apprenticeships too.*

QRS - Client one – We are currently helping this client to gain their full license to move up in their role. The outcome of this will be that they gain their wheels, tracks and roller license.

Affco - Client one – This client is a young parent who had recently been working at a Kohanga in Wairoa. This job had ended due to the holiday period and she needed a stable job with a stable income to support their family. We had been assisting them in their job application which was successful in the new year.

Client two – We had been supporting this client from their move back from Hamilton. Where they had been studying Carpentry. They would like to further their career in Carpentry but in the interim they wanted a job that can help them financially to get to their end goal.

Whakaora Marae Projects – The Whakaora Marae Projects has commenced. We have assisted one of these applicants transition from their final year of school into a role where they will be able to gain an apprenticeship.

Two of the applicants have transitioned from level 2 BCATS into their new role where they will be able to gain an apprenticeship.

Korou Digital – This client has just recently gained an apprenticeship at Korou Digital. They have a strong interest in Music Production. They would like to further their career in the IT industry to gain more skills for their goals within the music industry. We will continue to work with this client to gain the necessary qualifications to enable a smooth transition into the music industry.



1 How have you been supporting those placed into employment?

- *Please include employer follow-up visits or follow-up engagement, including pastoral care.*
- *If you are engaging weekly by phone, please include an approximate frequency e.g. twice weekly.*

Whakaora Marae Project – We have been in constant contact with our clients in this project. We had one client that had gained work at Affco transition into this project. They are all really enjoying their sense of belonging and going back to their own Maraes where they had grown up. To be able to give back to not only their community but to their people is one of their greatest achievements.

Korou Digital – We have recently been in contact with this client, helping them further their career pathway and future in the IT Music industry.

QRS – Our clients placed in QRS are very happy in their employment. They have engaged with us when necessary and have been great to work with. One of the clients placed here needed their full license so they can do more in their role, we placed them on the first defensive driving course of 2021. This will cut down their time on their restricted by 6 months.

Affco – Our clients that have been placed at Affco have been engaging in the pastoral care.

Since starting after the New Year after the break, we got in contact with all 47 clients. This was to make sure all clients were still enjoying their mahi and if there was anything, we could do help further them in their current roles. Most of them are happy where they are and have been proving themselves to their employer. The rest are wanting to gain apprenticeships or cadetships to gain skills and qualifications. We are working with all 47 of our clients, their employers, and guardians to ensure they are meeting their goals.



2 Please note any developments with the progress of the employer coordinator. (if necessary)

- This can include current work plans, engagements with employers and progress on placing or retaining NEET's into employment.*

We have had contact with a local hospitality employer that is going through Service IQ to help one of their employees gain a qualification in the hospitality industry. We will have further discussions when this commences to see what assistance they may require financially.

A MTFJ client has made known to us that they would also like to gain qualifications in the hospitality industry. They are currently working at Osler's and is looking to finishing up there. We will help them gain employment at another local employer where they will begin their apprenticeship through Service IQ.

We have two clients currently working with Jones Contracting. We are looking to sign a client with Jones Contractors for an apprenticeship through mana in mahi and we will be able to support this employer with a wage subsidy. We are yet to make this final but will set up a meeting for a convenient time for all three to sit down and discuss further information.

3 Have you had any engagements with MSD?

- This can be local engagement as part of Council discussions, or specific to supporting individual employers or people to gain employment*

One of the reasons for asking this question is to make sure we are working together to support the community (and that we are not tripping over each other in the process). We will, of course, be asking the Regional Commissioner for feedback from MSD as well. Any issues you identify can be escalated to the MTFJ Coordinator for discussion with MSD at a national level.

- We have been working closely with one of our clients that has required to go on the Jobseeker's benefit. This client has put in an application at QRS so they are currently waiting to hear back from them before they get off the Jobseekers benefit.
- We have also assisted another client that had no source of income on to the Jobseeker's benefit. This client has put an application in at Affco and is actively still looking for a job.
- We are also currently working with a work broker to set up subsidise employment initiatives e.g. Mana and Mahi.

We are still waiting for potential referrals from MSD. We have an MSD worker working closely with us and has been awesome help with assisting clients from no income to Jobseeker's.



4 What emerging opportunities are there and any general comments?

There are a number of government initiatives underway or being planned that could create opportunities for this partnership (Shovel Ready comes to mind), so it remains important to communicate with each other in advance.

We have recently had a meeting with our Managers of MTFJ Wairoa, where we have made plans for the MTFJ Coordinators to network with the Central Hawkes Bay team. We will be meeting with them the first week of Feb 2021.

Te Whakaari trust – A potential farm for a client was unsuccessful. We have gone back to the trustee for support and other farm opportunities for our client.

Korou Digital - We have had a sit-down meeting with the Coordinator of this programme to discuss what we can do to help assist in any way for our rangatahi to move into this apprenticeship.

ITO- (Industry training organisation) We are developing partnerships with the local business community and the industry training organisations e.g. Service IQ, BCITO, CONNEXIS, AG ITO, Young Farmers

Employment Outcomes to date: 31 Sustainable Outcomes

