

MIROPIKO

(bent or crooked miro tree)
Podocarpus ferruginous

Te karakia o Nga Manu

Nga manu a rua - kapanga ee
Nau mai, kawea au i uta
He aha ra manu
Naana i takahi i taauru awatea?
i roki ai taku manu?

I konei ka whakahuangia e te tohunga nga ingoa
katoa o nga manu, ka poto, ka whakahua anoo

Ko nga manu kai takiwaa a rangi
Naana i takahi te taauru awatea
I roki taku manu
E hiki e rata, nau mai!
Te haria te kawea a taane ki uta

This ancient bird chant was recited by Rotu, a tohunga (priest) onboard the Tainui canoe. This chant has survived and was used by tohunga of Ngaati Wairere when removing rahui or tapu from traditional bird hunting grounds.



Miropiko Reserve

1. INTRODUCTION & OVERVIEW

1.1 KAUPAPA

Miropiko Reserve is a national taonga. Its location within an urban environment and containing the remaining physical evidence of the pa structures is a significant taonga to Ngaati Wairere, and also a valuable educational resource for the wider Hamilton community.

Ngaati Wairere who are tangata whenua of this rohe (district) is charged with exercising kaitiakitanga (guardianship) over this land. Hence, the opportunity and challenge for the Hamilton City Council is to develop a comprehensive management plan for Miropiko Reserve, which harmonises the needs of Maaori as kaitiaki (guardians) with those of other ethnic groups and cultures within the Council's rohe.

Such a management plan can only be developed in consultation and collaboration between Hamilton City Council, Nga Mana Toopu O Kirikiriroa and senior kaumatua of Ngaati Wairere.

The starting point for such a development must be determination of the fundamental strategy and concepts by the senior representatives of these three organisations. This Management Plan provides the strategy. The development and implementation of the detail for this strategy can be undertaken by representatives of these three organisations, working together.

1.2 MIROPIKO RESERVE

The Miropiko Reserve is located adjacent to the Waikato River on the western side of River Road (refer Appendix 1, Location Map).

The site includes both the Miropiko Pa and the associated access to the Waikato River. There are two legal titles included in the Reserve.

The title classified as *„historic'* under Section 18 of the Reserves Act 1977 is:

- Part of the land on DP 449, Pt Allotments 215 & 217 Parish of Kirikiriroa (CT 1021/257) (NZ Gazette 21 May 1987, No 74, page 2251).

The other title adjacent to the Waikato River and vested in the Hamilton City Council as *„local purpose (esplanade)'* under Section 289 of the Local Government Act 1974 is:

- Lot 2 DPS 68200 in Block XIV Komakorau SD (CT 54D/124).

1.3 PURPOSE OF THE MANAGEMENT PLAN

This Management Plan has been prepared as one method to assist in the management of the Miropiko Reserve. Its focus is on the protection and conservation of the archaeological, historical and cultural values of the reserve in a manner that promotes public awareness and accessibility to the site.

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Other methods that complement the Management Plan include:

- Public ownership by the citizens of Hamilton City;
- Zoning and other protection provisions under the Transitional and Proposed District Plans;
- Provisions of the Historic Places Act 1993;
- Classification under the Reserves Act 1977;
- Management of the reserve by Hamilton City Council (eg exclusion of vehicles, vegetation cover on the embankments);
- Kaitiaki by tangata whenua; and
- Community care, especially by neighbours surrounding the reserve.

Section 41(3) of the Reserves Act 1977 states that the purpose of a management plan is:

“The management plan shall provide for and ensure the use, enjoyment, maintenance, protection, and preservation, as the case may require, and ... the development as appropriate of the reserve for the purposes for which it is classified...”

In effect, the management plan provides the long term overall objectives and framework within which the specific day-to-day management actions can be undertaken.

In preparing this Management Plan, a process of ‘co-management’ between the Hamilton City Council and tangata whenua has been developed, using Nga Mana Toopu O Kirikiroa as the vehicle for communication between these two parties. This process recognises the importance of the Miropiko Reserve within the Hamilton City context and that it is only through the Hamilton community working together as a whole, that the vitality of the reserve can be secured. This preparation process will ensure that the future ongoing administration and maintenance of the reserve will continue using the principle of ‘co-management’.

1.4 PREPARATION OF THE MANAGEMENT PLAN

The Miropiko Reserve Management Plan has been prepared in accordance with Section 41 of the Reserves Act 1977. This has involved the following key actions:

- Public notification of the Council’s intention to produce a management plan and a request for suggestions and comments from the public about what should be covered in the draft management plan.
- Meeting and discussion with people who provided comment following the notification to produce a management plan.

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- Concurrent iwi consultation process undertaken by Nga Mana Toopu o Kirikiriroa.
- Suggestions and comments from iwi and the community being considered and incorporated into the preparation of a Draft Management Plan.
- Council consideration of the suggestions and comments and the Draft Management Plan;
- Council approval of the Draft Management Plan for public notification;
- Public notification of the Draft Management Plan. The Plan was made available for comment and submission from the general public and organisations (eg Department of Conservation and the Historic Places Trust);
- Council hearing submissions to the Draft Management Plan;
- Council revision of the Draft Management Plan after it has taken into account the submissions received, and recommend the revised Management Plan to the Minister of Conservation for approval as an Operative Management Plan.

2. HISTORY OF THE MIROPIKO RESERVE

Various aspects of Miropiko Pa's history are summarised within documents held by the Waikato Museum of Art and History and the Waikato Regional Committee of the Historic Places Trust.

Further historical details are held by tangata whenua. It has not been the purpose of this Management Plan to present a definitive historical account surrounding the Miropiko Pa. This is due to the fact that specific details of history are not required to determine the appropriate manner in which to manage the reserve. The historical importance of the reserve is already recognised (ie it is given that the purpose of the reserve management plan must be to protect, conserve and enhance the historical integrity of the site).

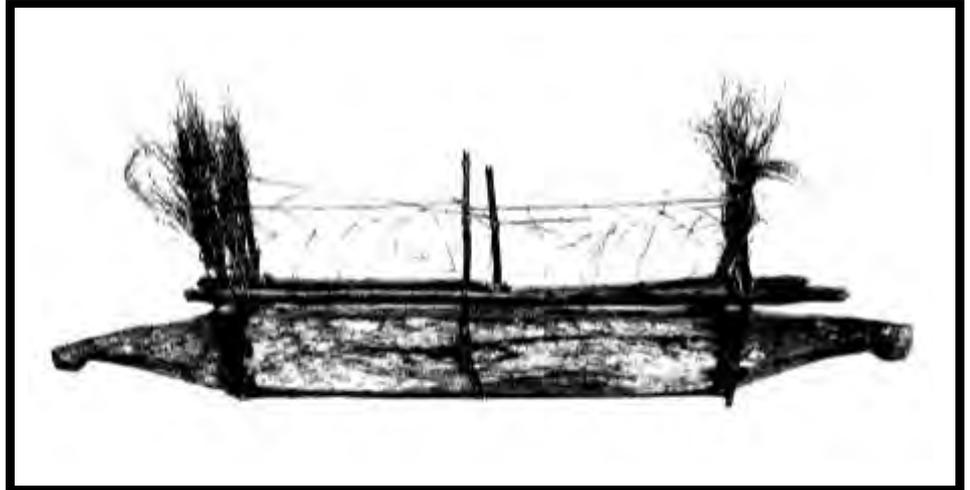
Some of the historical details are of a sensitive nature to tangata whenua (both in respect of their content and recent history), so that the sharing of such information is inappropriate at this time. However, sufficient information is available for it to be sieved and interpreted in an appropriate way for implementation through this Management Plan.

As a consequence of the preparation of this Management Plan, the development of a more comprehensive history may be forthcoming in due course. An overview of the ethnographic and European history is presented below. Additional historical information is contained in **Appendix 2**.

Pitopito Koorero - A Narrative of Ethnographic History

The *pa* and its environs takes its name from a solitary, twisted miro tree which once stood at this location in Neolithic Maaori times. This tree is recorded in ancient Maaori records as an important landmark used by Maaori bird hunting parties snaring the native pigeon kuku (*Hemiphana novaseelandia*) in the area.

Ritual ceremonies to tribal deities were performed at this location to ensure a rich and bountiful season for harvesting food such as miro, hinau, tawa, karaka and kotukutuku. The captured birds were preserved by storing them within their own fat in taha huahua (gourds) to be eaten later during the winter months.



*Waka manu - Pigeon trough as used by pre-European Maaori
Source : Obell & Moon (1985) - "The Natural World of the Maaori"*

The *pa* at Miropiko was developed at this site because:

- Soft alluvial soils allowed the easy construction of trenches, ramparts and earthen escarpments for protection of the *pa* and it's inhabitants;
- As there was extensive foliage overhanging the Waikato River, the *pa* was well hidden and hence virtually undetectable. Such locations were considered to be formidable positions for development of *pa* by ancient Maaori;
- The Waikato River was a key source of food, both for self-sustenance and also as an economic base for trade, to the Maaori people who inhabited the *pa*.

Ancient Maaori poems, songs and writings document the abundance of eels, mullet, freshwater crayfish, kaeo (freshwater mussels) and whitebait taken by the people of the *pa* both before and after the European came to the Waikato. Because the Waikato River was a key theme in the physical and metaphysical well being of the Maaori people of this rohe (district), the *pa* was constructed to protect these food resources.

- The water system of the Waikato River, its streams and tributaries provided an essential link for transportation and communication between the inhabitants of the *pa* and the people of the surrounding lands. They gave access and transport for timber from inland forests and for trade of food, materials and other resources gathered by the people of other areas.

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- The river water and rich alluvial soils along its banks allowed development of fertile terraces for the planting of kumara, taro and hue (water gourd) to feed the people of the pa and to provide a basis for trade with other Maaori people. Copses of trees such as karaka, miro, hinau, tawa and kotukutuku were transplanted to positions near the pa to provide harvests of edible berries and birds, which were attracted to the trees.
- To the east of Miropiko there were vast forest stands of towering kahikatea, tawa and pukatea. These not only provided a majestic backdrop to the pa, but also the forests teemed with birds such as kuku, tui, kiwi, kokako and huia which feasted on the berries of the kahikatea and miro and thereby provided a source of food for the people of the pa. The only surviving remnant of these once majestic forests is the Claudelands (Jubilee) Bush, which is now protected as a reserve and administrated by the Hamilton City Council.

The ancestors of Ngaati Wairere, Ngaati Haanui and Ngaati Koura inhabited the pa and lands of Miropiko until they were forced to finally abandon it because of the imminent arrival of British troops in 1864. These tangata whenua of Miropiko resettled at Hukanui, currently known as Gordonton.

The present elders of Ngaati Wairere recall that the burial caves and grounds at Miropiko Pa, which held the human remains of their ancestors and fallen warriors, were recovered between 1865- 1892.

They comment further that whilst the pa is not waahi tapu, Maaori tradition and kawa demand that every respect should be accorded to the site and only activities of a passive recreational nature should be undertaken at the site.

With the dislocation of Maaori people from Miropiko because of the Waikato Raupatu Land wars (1863-1864) a number of incorrect and contradictory reports were published by European commentators during the 19th century. These reports made erroneous statements about the actual location, extent and naming of the site and the Maaori hapu which originally occupied the land. Some of these were corrected, but others remained unresolved.

Locality and Original Builders of Miropiko

In an interview with HCM Norris in 1954, as recorded in his book *“Armed Settlers : The Story of the Founding of Hamilton New Zealand, 1864 – 1874”*, the Ngaati Wairere chieftain, Waharoa Te Puke correctly identifies the locality of the pa and its original builders. However, misspelling of their ancestral names within his book should be corrected to „Mataumoeawa’ rather than „Motumaewa’ to avoid confusion. Norris also misspells the name of the gully at the southern end of the pa as „kukuparuke’. The correction should be „kukutaruke’ – kuku (pigeon), taruke (lie dead in great numbers).

Waharoa Te Puke’s identification that the ancestral builders in this instance are of Ngaati Koura descent by virtue of their genealogy, indicates that these two sub-groupings may have shared the same locality. He refers to Karamu pa at Gordonton as being the stronghold of Hanui the Ngaati Haanui warlord himself.

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Occupation of the Miropiko Pa

Miropiko Pa has been occupied by ancestors of Ngaati Wairere, Ngaati Haanui and Ngaati Koura. Since European settlement, there have been a number of references to Ngaati Haanui being a subtribe of Ngaati Haua which if correct, would mean Miropiko was a Ngaati Haua pa. This story may have derived from early newspaper reports in the Waikato Times and other newspapers in the 1870's and possibly from the Church Missionary Society (CMS) reports of 1856.

Due to the dubious validity of these sources, these references are now questionable. It appears that Norris identified the pa as Ngaati Haanui from those references.

In modern accounts, there are claims that Miropiko belongs to Ngaati Haua due to popular or colloquial references to "Tamihana pa" nearby at Tamihana Avenue to the north of Miropiko. Tamihana Avenue was named in memory of Wiremu Tamihana the kingmaker of Ngaati Haua. However, there is no evidence of a pa of that name. In fact, Tamihana is a Maaori transliteration of the European name „Thompson'. There is no reference to the pa from within the traditional accounts of the Ngaati Wairere or Ngaati Haua.

Further, Dr Pei Te Hurinui Jones (a Tainui scholar of Ngaati Maniapoto from the King Country region) compiled an „1840' map of the Hamilton region, recording this area as being the domain of Ngaati Haua. In this instance, he is incorrect in the „1840' map reference, as he was not familiar with the local traditions or history of Ngaati Wairere or its related hapu. The map does not identify many of the traditional landmarks of the area in question.

Authoritative accounts of tribal genealogies from "*Tainui*" by L Kelly (1949) and „*Nga Iwi O Tainui*' by P TeH Jones & B Biggs (1995) support the finding that Miropiko Pa was never occupied by subtribes of Ngaati Haua.

Some informants have suggested that the exploits of Ngato Haanui (the identified sub-tribe who occupied Miropiko) and their famous war lord of the 1600s (Hanui), extended beyond the territories of the Waikato tribe. Haanui is recorded within the Ngaati Wairere genealogies as a descendant of Maramatutahi and Paretahuri. He was not a descendent of Ngaati Haua, but rather a contemporary of Haua within this region. Further, while Ngaati Tuwharetoa of the Taupo district accounts record that their ancestor Hatupatu had an elder brother called Haanui, he was not related to the Haanui of Ngaati Wairere progeny (i.e. the son of Maramatutahi and Paretahuri).

Even today, Miropiko still holds an intrinsic relationship with the Ngaati Wairere, not only because of it's central importance within the history and traditions of the hapu, but also as it is one of a very few examples of pa construction surviving within the Hamilton City area.

Summary of European History

Following European occupation at Hamilton in 1864, the site had a succession of owners including:

Lt Colonel Moule	1867-1868
J.C. Wooley	1868-1873
F.R.Claude	1873-1886

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B.C.Mourier	1886-1903
G.A. Hurdwood	1903-1904
H Valder	1904-1950
Public Trust	1950 - 1952
B.M. Hay	1952-1980
Hamilton City Council	1980 - to date

Between 1920 and 1944 parts of the pa site were subdivided and developed, resulting in loss of the ditch and bank at the northern end, and the loss of some of the bank at the southern end. Some filling and levelling also occurred to create an entrance to the site. At present the ditch and bank on the eastern side of the pa remain. Hamilton City Council purchased the property from Dr Hay in 1980, with a subsequent grant from the Historic Places Trust contributing towards the cost of purchase. At the time of purchase by Council the site included a house, several minor buildings and a disused swimming pool.

Miropiko Pa is recognised as a significant survivor of its kind within the city boundary. Much of the central defences are in a good state of preservation. To protect the site from further subdivision and potential destruction of its remaining features, it was declared a Historic Reserve under the Reserves Act 1977, in March 1987. The site should be registered as an archaeological site with the Historic Places Trust.

In addition, the site was rezoned "Conservation 1 Zone" in the First Review of the Hamilton District Scheme. Subsequently in the Second Review of the District Plan a „Heritage Protection Zone - Miropiko Pa' was introduced. These provisions have been developed into the "Recreation Environment" zone and "Significant Archaeological, Historic and Cultural Sites Overlay" in the Proposed District Plan.

The site has now been cleared of buildings and the pool has been filled with earth. The majority of the trees on the site that were part of the gardens associated with the house, remain on site. Some of these trees are protected under both the Transitional and Proposed District Plans (refer Section 4.3.1 & 4.3.2 of this plan).

3. ARCHAEOLOGICAL SITES

3.1 RECORDED ARCHAEOLOGICAL SITE

The whole of the Miropiko Pa site was investigated and recorded as an historic site in 1963 (NZAA reference N65/6). Formal registration with the Historic Places Trust will be undertaken in the future.

The Hamilton City Council (Recreation & Welfare Department) undertook additional survey work in 1981.

3.2 ADDITIONAL ARCHAEOLOGICAL SURVEY

No formal archaeological investigation has been undertaken of the site. Various artefacts have been unearthed in the course of work being carried out on the site (eg gardening, house removal). Some of these artefacts are stored at the Waikato Museum.

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A full archaeological assessment of the site is not proposed to be carried out at this time. It is recognised that relatively little archaeological assessment of the site has been undertaken. However, as physical works are undertaken to conserve and interpret the site, approval to modify or damage the site will be required from the Historic Places Trust and a resource consent is required under the Proposed District Plan. The approval from the Trust will require an archaeological assessment of that portion of the site. Over time a full site assessment will develop.

The assessments will include a record search, consultation and a setting out, identification and classification of site features. The purpose of a site assessment is to assess the archaeological features of the pa as well as determining the extent of the previous modifications. It also focuses on the potential effects of removing existing vegetation, the planting of new vegetation and the effects of incorporating a walkway or walkways within the site.

4. STATUTORY REQUIREMENTS

4.1 RESERVES ACT 1977

Two of the three legal titles comprising the reserve are classified as *‘historic reserve’* under the Reserves Act 1977.

The third legal title, adjacent the to Waikato River is an *‘esplanade reserve’* created as part of a subdivision application under the Local Government Act 1974 and therefore needs to be classified under the Reserves Act 1977. The purpose of an esplanade reserve is to provide for public access to the extent that this is compatible with preserving the stability of the land and maintaining conservation, historic, scientific or other values present at the reserve. The purpose of historic reserves is:

“...protecting and preserving in perpetuity such places, objects and natural features, and such things thereon or therein contained as are of historic, archaeological, cultural, educational, and other special interest.”

To assist in the future management of the reserve it is recommended that the esplanade reserve land be classified as *historic reserve*. This will then be consistent with the other two legal titles giving a single reserve classification for the site and ensuring that the purpose of the reserve is consistent across the three legal titles.

4.2 HISTORIC PLACES ACT 1993

Any physical works on an archaeological site require a consent under the provisions of the Historic Places Act 1993. Should any physical works be required at the reserve then an application pursuant to Section 11 of the Historic Places Act 1993 will be lodged with the Historic Places Trust to modify the archaeological sites.

4.3 RESOURCE MANAGEMENT ACT 1991 - HAMILTON CITY DISTRICT PLANS

Consistency needs to be maintained between an Operative Reserve Management Plan prepared under the Reserves Act 1977, and the provisions of the District Plan. If they are not consistent then the implementation of the management plan could be frustrated by the need to obtain resource consent approvals under the Resource Management Act 1991.

4.3.1 City of Hamilton Transitional District Plan

The Miropiko Reserve is currently zoned „Heritage Protection Zone - Miropiko Pa’ in the City of Hamilton Transitional District Plan. The zone provides an objective, policies and standards framework to assist in the protection and conservation of the zone features. These provisions must be taken into account in planning for use and/or development of the site.

General controls and development standards with which activities must comply include rules relating to the design and appearance of any building, building setback from the boundary, vehicle parking, signs and noise.

4.3.2 Proposed City of Hamilton District Plan

The Proposed District Plan was publicly notified in October 1999.

The site is zoned „Recreation Environment’ with the following „overlays’ applying to the site:

- Significant Archaeological, Historic and Cultural Site;
- Environmental Protection; and
- Significant Trees.

Overlay objectives, policies and rules apply as well as the zone rules.

The Recreation Environment zone applies to parks that have environmental, amenity or conservation values associated with them. The activities permitted in the zone are restricted to informal recreation activities that are compatible with the purpose of the zone (eg children’s play areas, shelters).

The Archaeological, Historic and Cultural Site overlay seeks to protect these types of features from activities that could destroy, damage or modify them. A resource consent is required for activities on these identified sites.

The Environmental Protection overlay seeks to encourage protection and enhancement of ecosystems, habitats of plants, birds and other wildlife and ecological corridors. Standards controlling size of buildings, removal of vegetation, earthworks, planting of noxious plant pests and stormwater disposal are included.

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The Significant Trees overlay seeks to protect individual trees and groups of trees and promote the maintenance of their values. Eight (8) large established trees on the reserve site are identified as Significant Trees. The removal of or modification to Significant Trees requires a discretionary activity resource consent. These provisions in the notified Proposed District Plan may change through the public submission process on the plan.



Identified Significant Tree on Miropiko Reserve

4.4 ARCHAEOLOGICAL PROTOCOLS

As a result of consultation with tangata whenua and the Historic Places Trust in relation to archaeological issues, the following measures have been agreed to by the Trust, Nga Mana Toopu O Kirikiriroa and Hamilton City Council.

- Prior to any work being undertaken on the reserve, the tangata whenua will be consulted and they may want to be present during works to conduct appropriate protocol and/or observe the works;
- Prior to work which modifies the ground being undertaken on the reserve, an archaeological assessment of that part of the site will be undertaken by a qualified archaeologist, including a records search, consultation and a detailed site survey;
- If any remains of artefacts are discovered they will be removed in accordance with Maaori protocol and any legal requirements of the New Zealand Historic Places Trust; and
- Any Maaori ethnographic artefacts discovered will be held in trust by Nga Mana Toopu o Kirikiriroa on behalf of tangata whenua until final ownership has been determined in accordance with the provisions of the Antiquities Act.

4.5 HISTORIC PLACES ACT 1993

Protection of historic features on the site is also provided under the provisions of the Historic Places Act 1993. Approval to destroy, damage or modify an archaeological site is required under this legislation.

5. VISION, OBJECTIVES & POLICIES

5.1 VISION – HE KITENGA

Protection of this significant site for the benefit of and in a spirit of partnership between tangata whenua and the wider community.

Discussion

This Management Plan addresses the key vision of ensuring that the site is conserved in a manner that is sensitive to its history, but recognises that the Miropiko Reserve is now within an urban residential environment, and is used by Maaori and non-Maaori members of the community. The Miropiko Reserve represents an important historical resource for both tangata whenua and the community of Hamilton.

5.2 OBJECTIVE 1 - KAITIAKI

To enable tangata whenua to exercise their role as kaitiaki within the existing legislative framework.

Discussion

The preparation of the Management Plan is one way in which tangata whenua have been able to exercise kaitiaki of this resource. Consultation has been undertaken to enable tangata whenua to discuss and address those matters of particular importance to them in a timeframe, a process and an environment that meets their requirements. The Reserves Act 1977 provides limited statutory consultation requirements in comparison with more recent legislation (particularly the Resource Management Act 1991). In that regard, the principles of consultation that have been developing in the field of resource management practice have been adopted in this process, including the following:

- Involving tangata whenua at the initial stages of the management plan preparation process, prior to the formalisation of any ideas (ie starting the process with an open mind);
- Waiting to hear what tangata whenua have to say and listening to what is said;
- Providing sufficient information (eg management plan process, requirements of the Reserve Act 1977) to enable tangata whenua to effectively contribute to the process and proposal;

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- Using the auspices of Nga Mana Toopu O Kirikiriroa as a vehicle to establish and carry out consultation at the appropriate level, whether at iwi, hapu, marae or individual level; and
- Providing sufficient resources to enable consultation to be undertaken without unreasonable cost to tangata whenua.

5.2.1 Policy 1. a) - Partnership

Management of the reserve to be undertaken as an ongoing and developing partnership between tangata whenua and the wider community.

Discussion

The preparation of the Management Plan should not be seen as an end to the process. Rather, the Management Plan will guide the implementation of the elements contained therein. The Reserves Act 1977 does provide for the setting up of organisations to manage specific reserves. However, in this instance it is considered that the process of preparing the Management Plan has cemented an ongoing relationship that negates the need to formalise the relationship.

In addition, the elements that are proposed to be developed on the reserve are such that they cannot be developed independently of tangata whenua. For example, the pou whenua is a cultural feature that will only be constructed and established after tangata whenua have confirmed the details.

5.2.2 Policy 1. b) – Integration

Recognise the relationship that exists between the Miropiko Reserve and other reserves in the immediate and wider vicinity.

Discussion

The Miropiko Reserve is not a reserve included in the „Riverside Reserves Operative Management Plan (April 1997)’. However, reference to the Riverside Reserves Management Plan is appropriate as the Miropiko Reserve is adjacent to the Waikato River and may eventually be linked to and be contiguous with the other riverside reserves to the north and south. The objectives for the Miropiko Reserve complements and supports the Riverside Reserves Management Plan provisions. The following extracts from the Riverside Reserve Management Plan and the comments serve to illustrate the inter-relationship between these two management plans:

“1.2.1 Goal

“To reinforce the role of the Waikato River (and adjacent reserves) as a resource of historic, scenic and recreational interest” (Hamilton District Plan 1.2.3)”

Comment

Both Objectives 1 & 2 of this Management Plan recognise the historic importance of the reserve and its relationship to the Waikato River. Specific “Key Implementation Area’

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(refer to Section 5.4) seek to enhance the relationship to the Waikato River (eg planting to maintain and enhance views), while others seek to address the historic and cultural importance of the reserve.

“2.2.1 Objectives

- (d) *To conserve all objects, trees and landforms of historic significance on riverside reserves”*

Comment

Objective 2 of this Management Plan specifically addresses the historical integrity of the reserve. With this objective being implemented by the ‘Key Implementation Areas’ relating to the conservation of archaeological features and significant trees.

3.3.1 Objective

“To provide for Maori cultural, spiritual and social values and practices (Hamilton District Plan 1.2.6)”

Comment

The Vision and Objective 1 of this Management Plan in particular seek to enable Maaori to exercise kaitiakitanga over the Miropiko Reserve.

5.3 OBJECTIVE 2 – CONSERVATION

To conserve the historical integrity of the site.

Policy 2 a) – Community Interaction

Conservation and interpretation is interactive for the community (both Maaori and pakeha).

Policy 2 b) – Interpretation

Recognise that history is not static, but is a living and evolving story.

Discussion

The Miropiko Reserve Management Plan seeks to promote the conservation and interpretation of the pa site so that its historic character is not further modified or destroyed. Given the uniqueness of the site, its importance in contemporary Hamilton and the greater Waikato area and in the traditional history of Ngaati Wairere, the fundamental kaupapa (strategy) of the Management Plan is to ensure that the site can be enjoyed by the whole community. By providing appropriate access to the site, the public will be able to gain an insight into Hamilton’s pre-European history.

In order to conserve and interpret the site, an understanding of the conservation values of Miropiko Pa itself needs to be gained. A

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description of those features that were once contained in Miropiko Pa and identification of those features needing to be conserved, are contained in **Appendix 2 – Conservation Values**.

In order to give effect to the conservation values of the site, a Concept Plan containing the following „Key Implementation Areas’ has been developed. These are described below and are illustrated on the “Miropiko Reserve Concept Plan” contained in **Appendix 3**.

5.4 CONCEPT PLAN – KEY IMPLEMENTATION AREAS

Layout Principles

- The vegetation plantings and construction of physical features will reflect the general layout and functions of a traditional pa.

Fortification

- The fortifications will be protected and made visible by the removal of all shrub and exotic vegetation and replacing them with appropriate low native groundcover (eg *Meuhlenbeckia complexa*, native grasses).

Te Marae Atea

- Within the defensive ditches, an open space (te marae atea) will be maintained in lawn, where formal occasions and children's play will have equal place. This open area also enhances visibility and public appreciation of the fortifications, views to the river and provides an invitation to explore the gully area.
- The entrance to the marae atea will be restricted to a formal entrance (te waharoa) announcing the special character of the reserve. Reinstatement of the waharoa that was in existence at the time the Valder family owned the site would reflect the linkage between Maaori and European occupation of the site.



Waharoa (formal entrance) when the site was owned by the Valder family (1904 - 1950)

- Standing outside the formal entrance, clusters of miro trees will proclaim "Miropiko".

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- Overlooking the marae area, a shelter (te mahau) will backdrop the formal occasions, as well as provide shelter from sun and a refuge from activity.

Planting

- To enhance the "Out of City" character and provide a visual barrier between the pa site and the neighbouring properties, native vegetation typical of the Waikato will be planted around the residential boundaries of the site. This reflects the forest (te ngahere) that was in existence, and the relationship between the tangata whenua of the marae and the surrounding presence of Tane Mahuta (guardian spirit of the forest).
- Any development and planting undertaken on the reserve site will ensure that the views of the Waikato River are maintained and where possible enhanced. This will emphasise the significance of the river as a transport system, food source and means of defence.
- At the edge of the Waikato River, the canoe landing point will be maintained clear of willows and an eel weir (rauiri) will be constructed. This illustrates a traditional and customary Maaori fishing method and is also a safety feature near the river's edge.
- A concentration of tutu, karaka and miro trees on the cliff top will represent 'husbanded plants' as a food source (te mara). They will also provide the local hapu with berries, fruit and leaves that can be harvested for ceremonial occasions and medicinal purposes.
- Standing behind the shelter, overlooking their marae, a group of totara trees and a single ginko (nga ra Ngaatira) will reflect the complete history of the site by acknowledging the former generations that have cared for Miropiko. Other exotic trees will be progressively be removed and be replaced by native tree species.
- Planting a miro tree with a buried talisman to carry the "Mauri" of the former tree that stood at the site.
- A pa harakeke (copse of flax's) should be planted, as a tuahu (ceremonial altar) in the manner of traditional Maaori belief systems, for future use in traditional weaving. This could be located either in the gully or in association with the pou whenua.

Interpretation Panel and Pou Whenua

- Beside the shelter, an interpretation panel (pitopito korero) will tell the story of Miropiko and its tangata whenua, and explain the features of the site.
- The pou whenua will signify the wairuatanga of the past, present and future, inviting visitors to appreciate the 'specialness' (te mauri) of Miropiko.

MIROPIKO RESERVE MANAGEMENT PLAN

The pou whenua will be carved to reflect the ancient “stone-age” style and appearance that was common for such taonga. The remainder of the structure would reflect the metaphysical relationship of the former occupiers of Miropiko with their ancestors and deities that were involved in rituals and religion. It would be appropriate that the structure is positioned on the site of the original homestead, to presents a startling spectacle of an icon of Maaori culture not seen in the Waikato since 1844. In order to prevent vandalism to the structure, it will be necessary to construct a traditional fence or barrier surrounding the pou whenua, supplemented with locally sourced flaxes, ongaonga (native nettle) to be planted at the base of the pou whenua.

Other Features

- Use of interpretative palisade fencing where appropriate.
- Development of a punatapu (baptismal pool) to commemorate the cultural history and values of the site. Such punatapu were traditionally used for ritual cleansing and communication with the ancestors of Miropiko. This would provide a valuable resource for ongoing use by the Ngaati Wairere and a constant point of contact between the people of the present and their ancestors. The punatapu can be developed at either the rauwiri or where a separate water supply can be readily provided.

In addition to those “Key Implementation Areas” described above and illustrated in Appendix 3, the following “**Associated Implementation Actions**” will also be undertaken:

- Completely covering or removing the swimming pool.
- Removing any other remnants of European buildings and structures.
- Controlling stormwater outlets to protect the character of the gully’s landscape and vegetation.
- Removing plant pests and exotic species from the gully and other areas, and planting appropriate native species. This will help to retain canopy cover in the gully area to assist in the establishment of underplanting.
- To improve public access to the site and identify Miropiko Reserve as a destination point alongside the existing eastern riverbank walkway along River Road, access from River Road into the reserve will be enhanced. As there is limited parking available on River Road, and the road shoulder is less than 1 metre in width, off road parking will be provided. Parking will provide safe access to and from River Road and its construction will be undertaken so as not to compromise the health of the protected trees and archaeological sites. The parking area will accommodate 3-4 cars only.

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- Pedestrian access within the reserve will be designed and constructed so as to minimise disturbance to the site, whilst providing the best possible viewing of the site features. The existing walkway to the river's edge will be reinstated to meet safety requirements, including railing.



Existing walkway to Waikato River edge

- Rubbish bins on site will be located at the road entrance to the site only. This is to encourage eating outside of potentially culturally sensitive areas and to provide ease for servicing.
- Water facilities will be provided for at the entrance to the reserve. All existing underground services to the reserve will be removed as appropriate.
- Appropriate interpretative signage will provide information on the pa's history and physical features and enable the reserve to be used for educational purposes.
- A „Welcome Sign' to be erected at the entrance to the reserve stating that all members of the public are welcome to visit and enjoy the reserve.