

3.188 Otumoetai pā



Address / Location	29 Levers Road
Reserve Category	Heritage Reserve
Size	18,940m ² (approx.)

Legal Description	Reserves Act 1977 Classification and Gazette Reference (if applicable)
Part Lot 1 DP 28736	Historic Reserve
Part Lot 2 DP 28736	Historic Reserve

History/General Information

- The reserve is located at 29 Levers Road, situated between Levers Road and the Tauranga Harbour. Landforms rise northward from Levers Road before cresting at an escarpment and dropping dramatically towards the harbour. The upper levels have panoramic views of the Tauranga Harbour to the north towards Mauao and the harbour entrance and west toward the Bowentown end of the harbour and east towards the port.

- The reserve has a steep north facing embankment that leads down to a large flat area that takes the property directly to the water's edge and meets the existing walkway leading along the waterfront from Kulim Park through to Fergusson Park.
- The reserve is set amongst established residential development, consisting of single to three storey housing.
- The reserve itself has a road frontage of 82m and extends directly northward 265m where it meets Council esplanade reserve and then the harbour.
- Ngai Tamarawaho, a hapu of Ngāti Ranginui, are Tangata Whenua of Otumoetai Pā, having lived at Otumoetai.
- Otumoetai 'O-tu-moe-tai' is the name of the large pā situated along the waterfront from about the eastern half of Beach Road Reserve to about 30 paces west of the large old macrocarpa tree, including the hilltop above.
- Meaning 'the tide standing still as if asleep', since the late 19th century, the name has been given to the whole district between the Waikareao Estuary and Bethlehem, from the sea-shore back to the Waihi highway, including Matua, Bellevue and Brookfield.
- Since the arrival of Māori to Aotearoa /New Zealand, the site of Otumoetai Pā was occupied first by the Ngamarama people, then by Ngāti Ranginui, and then later by Ngaiterangi. The latter were in control of the Tauranga district when the missionaries and traders arrived in the early 19th century. As the largest pā in Tauranga and the residence of the principal chief, Tupaea, it was known to both Anglican and Catholic missionaries as the capital of the district.
- Otumoetai Pā was threatened by the musket-armed Ngapuhi from the Bay of Islands under the utu-seeking chief Te Morenga in 1820 (by a stratagem the Otumoetai chief Te Waru achieved peace with the invaders) and by Ngāti Maru from the Thames Valley under Te Rohu in 1828.
- Te Rohu had already destroyed Otamataha Pā at Te Papa but one of his wives persuaded him to be satisfied with the utu obtained and not attack Otumoetai.
- For a week or so in 1832, Otumoetai Pā was besieged by Ngapuhi under the chief Titore using cannon, without success. In one of the attacks on the pā the young Ngapuhi chief Hone Heke was wounded. He was sent home "least his boldness should get the better of his discretion". Te Rarawa from north of the Bay of Islands took over the siege for a time in 1833, with the assistance of Titore.
- In 1832 the CMS (Anglican) missionary Henry Williams, a former naval officer in the Napoleonic and American wars, thought the defences of Otumoetai Pā were well-constructed "for a native affair".
- In 1835 W.R. Wade, the first CMS missionary stationed at Te Papa, Tauranga, thought Otumoetai "the largest pā I have yet seen and has evidently been well fortified, having a trench cut to a depth of 16 feet below the inner embankment and an unusually high and strong external fence". At that time Otumoetai had a population of 500 and was the principal pā of Tauranga. Maungatapu Pā had 300 people.
- After Bishop Pompallier established the Catholic mission station at Otumoetai in 1840, the first priest, Father Viard, wrote "The New Zealander unites a pleasing quick-wittedness and a great desire to improve himself. He is moreover very industrious and gives proof of much taste for carving. The principal occupation of the men consists in cultivating the soil and in constructing the Māori waka, a kind of long and narrow craft with which they do not fear to brave the waves and storm. The women, after household cares are attended to, employ their time in weaving for themselves very pretty cloaks. More commonly, grown-ups have for garment a single blanket... ."
- In April 1840 the CMS missionary, Alfred Brown sort to secure signatures to the Treaty of Waitangi. Tupaea, the leading chief of the time was resident at Otumoetai. He and other chiefs associated with him refused to sign. A further meeting with Otumoetai chiefs called by Major Bunbury in May 1840 proved futile for the Crown.
- Captain A.D.W Best saw the Otumoetai Pā in 1842 and remarked in his journal "Nowhere have I seen so great a number of fine canoes the care with which they

preserve their fishing nets was also worthy of remark every net being placed on a little elevated platform and then securely thatched over.”

- On the beach flat below the pā is the site of the former Anglican Chapel constructed in 1843. This was a centre for education and religious teaching. The Roman Catholic Church had already established a church and mission further along the beach. Bishop Pompallier was based here and well-known for influencing the Treaty negotiations with his addition of the unwritten 4th article of the treaty, allowing religious freedom.
- In the mid 1830s Ngaiterangi were drawn into a long and bitter war with Te Arawa of Rotorua and Maketu by their Ngāti Haua allies of Matamata. Ngaiterangi at length made peace with Te Arawa in September 1845 under the auspices of the Anglican and Catholic missionaries. Te Arawa chiefs and people came to Tauranga to seal the peace, going first to Maungatapu Pā and then going with the people there and the missionaries to Otumoetai Pā. The final peace meeting was on the site purchased by Council, under the old titoki tree.
- It is of interest that the question of the Queen’s sovereignty was brought up at this peace meeting. According to the Rev Thomas Chapman of Rotorua, the people present were happy to have “Christ as the Head of the Church...but we want no other head we want no one over us. This speech was much approved, and here the matter was dropped...”
- At this peace meeting the old dispute between the two tribes about the ownership of Motiti Island was left undecided. It flared again in 1852. In response to severe provocation by Te Arawa, the chief Tupaea led a party of 340 men, including his Ngāti Haua allies, in eleven war canoes from Otumoetai to occupy the island.
- During this time Tupaea, son of Te Waru, emerged as a paramount chief through fighting prowess and political leadership. He resided at Otumoetai and Pukewhanake Pā, at the mouth of the Wairoa River.
- In November 1852, HMS Pandora came to Tauranga to survey the harbour. Her captain, Byron Drury, had been asked by the Government to help solve the Motiti dispute. He and his officers visited Otumoetai Pā while they were here. They greatly admired the interior of the Catholic church and the carvings about the large canoes. The ship’s surgeon John Jolliffe remarked that this showed what the Māori could do when required. “The village of Otumoetai is curiously situated along the beach on the steep side of a high green bank almost perpendicular, it is entrenched and surrounded by palisades”.
- There was, too, a great quantity of land about here fit for cultivation; wheat, potatoes and Indian corn were grown. When the Pandora was about to leave Tauranga from her anchorage in Waikorire (now Pilot) Bay seven large canoes from Otumoetai and other villages raced across the harbour at great speed in honour of her and to show their friendship.
- Following a period of peace and economic prosperity in Tauranga, British troops were sent in 1864 to put down any uprising as a result of the alliances with the Māori King Movement.
- The Otumoetai people’s political sympathies lay with their Ngāti Haua and other Waikato allies’ support of the Māori King movement from the late 1850s. They fought with them against the government in Taranaki in 1860-61 and again in south Auckland in 1863, and finally at the battles of Gate Pā and Te Ranga in Tauranga in 1864.
- The latter battles resulted in the confiscation of land at Tauranga, including Otumoetai Pā. Some of the pā land was granted to chiefs and half an acre to the early trader James Farrow. The remainder was put up for sale.
- Otumoetai Tangata Whenua left the pā to live with other kin at Whareroa, Rangiwaewa and inland kainga. Many of the dead were taken to be reburied at other urupa.
- The pā was still important as a focal point, in December 1865 a waka taua race began in front of what is now downtown Tauranga which passed in front of Otumoetai Pā, won by Tupaea and his crew.

- Most of the land in this Historic Reserve was acquired from the Government by Robert Matheson in 1870. The eastern half of the beach land was purchased from Hori Ngatai and Renata Toriri in 1881. This, together with the 110 acres of land on the western and southern sides purchased from James and Edward Foley in 1869, brought the Matheson farm up to a 123 acres. The farm extended along the western side of the Otumoetai road from the seashore to about the number 400 on that road, the old boundary with the Tollemache farm "Bentley" ("Bentleigh"). The boundary then ran west to near the railway line, then north through the line of Meadowland Street across the present Levers Road to the seashore. The Matheson farm was named "Fairview" from at least as early as 1882. The homestead block remained in the ownership of the Matheson family until 2004 when it was purchased by Council for an Historic Reserve.
- Following the purchase of the land by Council from Mr Alister Matheson, the land will be managed, developed and maintained as an historic reserve for the benefit of the community.
- A set of management statements has been developed to protect the heritage features on the land including the pā site, landform, significant vegetation as well as numerous archaeological features of both Māori and European origin.
- This approach to the management of the reserve is in accordance with the express direction by Mr Alister Matheson upon the purchase of the site by Council. Heritage New Zealand Pouhere Taonga and Ngai Tamarawaho also support this hierarchy.

Description/Key Known Values

- Otumoetai Pā Historic Reserve contains an intact remnant of one of the most important pā in the Western Bay of Plenty.
- The archaeological resource is of local and national significance and includes features relating to defended and undefended activity within the Otumoetai settlement.
- The main features are the defensive ditch, scarp and terraces.
- A number of artefacts have been identified on site and are now held at the Tauranga Museum. These include the Peace stone, obsidian and foundation stones from the former Anglican Church, stone and bone tools.
- Otumoetai Pā contributes to local, regional and national knowledge in the form of Māori artefacts and archaeological features that date from the early period settlement of Tauranga to the 1840s.
- Otumoetai Pā was an economic, political and religious centre of activity between 1836 and 1864. This was interrupted by the arrival of British troops and subsequent confiscations of Tauranga lands.
- Tupaea, paramount chief of Tauranga resided at Otumoetai during this time. His prowess was as a fighting chief and traditional political and religious leader having influenced the establishment of the Kingitanga.
- Otumoetai was a site of rejection for the Treaty of Waitangi in April and May 1840.
- Otumoetai was the site of and staging place for many battles from ancient times to the 1930s.
- A peace stone was placed at Otumoetai Pā commemorating the peace between Te Arawa and Ngaiterangi.
- The Catholic Church and Church Missionary Society established churches adjacent to the pā.
- The significant historic fabric of Otumoetai pā Historic Reserve includes visual evidence of earthworks denoting its use as a defended settlement – ditch, terraces, scarp, and tihī; and as a political and religious centre with the peace stone and location of the former Anglican church site.

- The occupation and use of the site as part of a farm has provided a visual link to previous land use and activities. The remnant farm structures and fabric of particular significance from this period include the front gate and fence, old fence posts, sun dial, specimen trees, shrubs, and building footprints.
- Otumoetai pā is a former settlement for Ngamarama, Ngāti Ranginui and Ngaiterangi descent groups.
- The pā was a focal point of occupation, use and association, including human burial, politics, religious activities, fishing, tool manufacture, gardening, and a place of occasional conflict.
- The reserve contains a well - preserved remnant of the former pā that contributes to maintaining the special relationship with descendants of those who lived on the pā.
- Ngai Tamarawaho leaders have actively participated in the maintenance of relationships with Otumoetai Pā and surrounding area, including the re-interment of human remains, conservation projects and involvement in development proposals.
- The significant cultural fabric of the reserve includes the titoki tree, taonga insitu, tihi, and landscape form.
- With a rich cultural heritage the reserve supports a variety of significant native species and exotic cultivar.
- Vegetation within the old house site is considered to be rich and of historical importance and as such the careful management of these species is proposed to ensure their retention.
- The historical and cultural values of Otumoetai Pā Historic Reserve have been significantly shaped by the reserves inherent landscape values.
- The elevated landforms and clear sightlines in all directions have influenced historical use as a pā site through to the siting of the Matheson house to take in harbour views.
- The natural landform has been highly modified through housing development; however the basic landform features within the Matua suburb consist of a large plateau, sited 20m above sea level, with steep, terraced embankments that extend down toward sea level, to both east and west of the peninsula.
- The historical entrance to the Matheson house site is located centrally along the property's Levers road frontage. Old concrete posts and timber gates terminate the central access driveway that extends to the house site.
- The northern side of the reserve consists of fenced paddocks, with a central grassed driveway. Framed by large specimen trees the driveway extends in a straight line, northward towards the house site. On the eastern side of these paddocks the landform drops into a shallow gully that extends into the neighbouring residential properties below.
- Extending directly northward from the Levers Road frontage, the reserve traverses a grassed plateau of paddocks before crossing a remnant Māori fortification ditch. Beyond the ditch the house section is located. This area of the reserve was where the main house was located and supports the majority of both native and exotic vegetation. Dropping steeply down a terraced, sparsely vegetated embankment, to a flat-grassed paddock the reserve then connects with the foreshore of the Tauranga Harbour and the Beach Road Esplanade Reserve walkway, which extends along the property's eastern frontage.
- Vegetation within the reserve is mainly concentrated to the old house site, located within the centre of the reserve. All species have been recorded, dated and catalogued by Kate Brunning (Ref: Planting Report, April 2004). Kate Brunning's comprehensive survey of all vegetation on site includes an anecdotal history of significant specimens based on discussions with Mr Matheson.
- Of particular significance within the old house site is the large Titoki tree planted on the eastern side of the house. It is estimated by Mr. Matheson to be at least three hundred years old. It has been declared tapu and is of extreme significance to the pā. Until the late nineteenth century, it was used as marker to the hapuku fishing grounds by the

Tangata Whenua of the area. From the ocean, fishermen in canoes would line the Titoki up with the western edge of Mauao. Another line would then be taken from Karewa Island across to the Kaimai range. It is also a landmark in the area because of a meeting undertaken in September 1845 between the Ngaiterangi and Arawa tribes. After ten years of war, peace was made and a large stone from Mauao was laid at the site as a symbol of this agreement (K. Brunning, April 2004).

Leases (as at January 2018): none.

Reserve Specific Management Statements:

General

1. Ensure that the existing values and character of the reserve is carefully maintained for the appreciation of the public.
2. Preserve the unique archaeological, cultural and historic values in perpetuity whilst providing for managed public access and passive use.
3. The reserve will primarily be managed to protect the existing resource, through:
 - a. protecting physical features and material of archaeological significance in perpetuity
 - b. ensuring site features and events significant to the history of Tauranga, the region and its people are recorded, preserved and maintained
 - c. enabling reflection and celebration of Tangata Whenua and European culture and the shared values embodied in the history and traditions of the reserve.
4. Secondary management outcomes aim to enhance public use and experience of the reserve, through:
 - a. Enhancing public understanding and appreciation of the reserves' archaeological, historical and cultural values
 - b. Maintaining and improve amenity values for users of the reserve and the wider community
 - c. Providing and manage public access to the reserve in a manner compatible with the archaeological, historical and cultural values of the reserve.
5. Otumoetai Pā is also identified on the Tauranga City Plan as a significant archaeological site, and a significant Māori site. Management of the reserve must be in accordance with the provisions as outlined in that plan.
6. Dogs are prohibited on the reserve.

Archaeology

7. The archaeological significance of the reserve requires an avoidance or minimisation of changes to the physical integrity of the landform. This will be achieved by actively limiting and managing any potential activity or use that may impact on archaeological values.
8. Any ground disturbance involving removal or movement of subsurface material on the reserve must be approved by Heritage New Zealand Pouhere Taonga. Particular attention should be given to the physical integrity of the defensive ditch, northern scarp and terraces.
9. There shall be no replication or reconstruction of the existing archaeological features including the ditch, terraces, tihi and escarpment.
10. The reserve is available for passive recreational use only. Given the archaeological and cultural sensitivity of the land, no active recreational or sporting use is permitted.
11. Archaeological investigation (except identified in this plan) within the reserve is to be avoided except in exceptional circumstances such as the uncovering of artefacts as a result of a natural process or event. In these cases such investigation will seek to retain the integrity of the maximum amount of material within the reserve.

12. Any archaeological investigation on site is to be conducted by a suitably qualified archaeologist(s) in accordance with appropriate conditions and standards as set out by the Heritage New Zealand and Tangata Whenua.
13. Physical disturbance to the land shall be limited to works and associated maintenance in accordance with the conservation plan.
14. The scale, design and final location of any structure is to be determined in consultation with Ngai Tamarawaho and the Heritage New Zealand Pouhere Taonga.
15. Signage located at all reserve entry points will inform visitors of the archaeological significance and activities that are not permitted.

History

16. Retain the physical integrity of the existing landform that forms the reserve, avoiding all earthworks and modifications that would adversely impact the historical record, public understanding and appreciation of the reserve.
17. Preserve the existing area surrounding the old house site as the 'Marae atea Rongomatane' of the pā. This area will remain as the physical and spiritual focal point of the reserve. (Note: The Marae atea Rongomatane is intrinsically linked to the Marae atea Tumatauenga).
18. Preserve the existing escarpment and fortifications as a dominant characteristic of the site. Ensure all physical interventions such as structures, tracks and vegetation are sympathetic to the existing landform.
19. Maintain key vistas into and out of the reserve to ensure that historical connections and associations are preserved. These vistas include:
 - a. Direct vistas from elevated areas of the reserve through to the foreshore, harbour, Mauao and Matakana Island. These harbour views are an integral attribute of the reserve and were a defining feature for historical use.
 - b. Vistas into the reserve from the harbour and in particular the visibility of the escarpment, pā and titoki tree.
20. Investigate options for the return of the peace stone to the reserve. Further consultation will be undertaken with Ngai Tamarawaho, Mr. Alister Matheson, Tauranga Museum and appropriate statutory authorities on ownership prior to a final determination being made on the potential return of the peace stone.
21. Reference the historical locations of the Matheson Homestead and other historic or significant structures/ objects of significance as deemed appropriate by the Conservation Plan.
22. Restoration of historic fabric within the reserve will be undertaken only in accordance with the Conservation Plan. All restoration should be based on respect for existing material and interpretation of all available evidence, so that it is consistent with earlier form and meaning.
23. Reconstruction of historical fabric may be appropriate if it is essential to the functioning or understanding of the place, and if sufficient evidence is available to avoid supposition. Generalised representations of features or structures will be avoided.
24. Any changes to the fabric of the reserve will be fully documented and placed in an appropriate archive.
25. Maintain historic plantings as detailed in the Landscape Evaluation Report (Kate Brunning) and as addressed in the Vegetation Management Plan. This shall include the recording of all ongoing plant management within the reserve.

26. Two trees within the reserve are listed as heritage or notable under Tauranga City Plan. The management of these trees shall be in accordance with the City Plan.
27. Maintain the presence of historic plantings by propagating replacement planting from parent stock.
28. Information relevant to the history of the Otumoetai Pā should be documented and archived at an appropriate place for future reference.
29. Decline any requests for memorials of any form within the reserve.

Tangata Whenua and European Culture and Tradition

30. The tangata whenua status of Ngai Tamarawaho and the cultural significance of the land are to be given recognition through effective relationships and decision making processes. This will include meaningful consultation with tangata whenua for any decision affecting the management and use of the land that has not been provided for in this plan.
31. Ngai Tamarawaho considers the reserve to be a wahi tapu, (a sacred place) and wish to have this formally recognised under the Heritage New Zealand Pouhere Taonga Act 2014.
32. Informed decision making will involve meeting with the representatives of the Te Runanga o Ngai Tamarawaho, Mr Alister Matheson and Heritage New Zealand Pouhere Taonga where necessary to share information and seek mutual agreement on the implementation of this plan.
33. The reserve is a passive recreational resource with uses permitted that are compatible with the wider cultural context and expectations associated with this.
34. Use of the land by organised groups will be monitored by Council and Ngai Tamarawaho to ensure that public use of the reserve will not result in conflict with cultural or historic values or negatively impact on the site itself.
35. Due to the intrinsic cultural values, the serving and consumption of food and drinks in conjunction with group activity is not sanctioned.
36. Ensure that the Titoki tree is protected in such a way as to enhance awareness and appreciation whilst reducing the risk of vandalism. Low hedging shall be established around the tree to restrict physical access whilst maintaining visibility.
37. Taonga discovered on site are to be managed in accordance with statutory requirements and best practice.
38. Enable the continued observance of ceremonies, rituals and cultural events that have a direct historic and ongoing connection with the reserve and are compatible with the archaeological and historical values. All other event use of the reserve is prohibited.
39. There shall be no use of the land for commercial purposes, or for such purposes as advertising, display of goods or services, or any other use that is incompatible with the historic and cultural value and record of the land or the vision and goals of this plan.
40. Park infrastructure such as picnic tables, barbeques, rubbish bins and facilities associated with food preparation, consumption and disposal will not be provided on the reserve. Seating placement will be in accordance with the outcomes of the conservation plan.

Education and Interpretation

41. Park infrastructure such as picnic tables, barbeques, interpretation elements will serve to enhance public understanding of the reserve's historical and cultural values. Considered and unobtrusive interpretation has the potential to enhance the visitor

experience of the reserve without distracting from or conflicting with the underlying purpose of the reserve.

42. Interpretation elements will not compromise the values, appearance, structure or fabric of the reserve, or intrude upon the experience of the reserve.
43. Interpretation signage will be kept to a minimum and focused in key areas to avoid over-cluttering the reserve. Signage will be sympathetic to the character of the reserve and be designed for consistency and durability.
44. Promote the educational value of the Historic Reserve through a variety of media including marae 'spaces', carvings and interpretation panels and enabling contribution from Tangata Whenua.
45. A strong relationship with the library and museum will be developed to enable a collective educational resource. For example, the connection between stored artefacts and the reserve itself should be made clear to museum visitors to encourage them to visit the reserve.
46. Community awareness, ownership and protection of the reserve is encouraged through the development of a community action group.

Amenity

47. The interface between the reserve and the harbour margin will be fenced (or similarly treated) in such a way as to manage (and where required) restrict pedestrian access without impeding views into the reserve from the harbour or walkway.
48. All lawns and vegetation will be maintained to the standard specified in the conservation plan.
49. The open and uncluttered character of the reserve will be maintained to retain key vistas.

Access

50. Access to the reserve shall be restricted to pedestrians only with the exception of service and emergency vehicles. Cycling, skateboarding and other forms of transport are prohibited within the reserve.
51. Clear signage will be used at entry points to convey the restrictions on use within the reserve and the reasons for these restrictions.
52. Provide for the ability to define areas of restricted access to avoid physical damage to the land occurring or to carry out remedial work.
53. All vehicles are prohibited from the reserve with the exception of service and emergency vehicles and the provision of a parking area along the Levers Road frontage.
54. Universal access shall be provided to all key areas within the reserve, however an accessible connection over the embankment to Beach Road Reserve will not be developed due to the adverse impacts of minimum construction standards with relation to the archaeological values.
55. All walkways and tracks are to be designed to be reversible with regard to site impacts. Identify pedestrian desire lines to manage pedestrian access through and within the reserve. Future monitoring of these walkways will ensure that appropriate use and access is being achieved.
56. Low-impact design alternatives are to be explored for all walkways though the conservation plan. Permeable surfaces such as soft, irregular grades of beach or river gravel with rounded edges will be preferred for pathway construction. Crushed metal surfaces with angular surfaces should be avoided. Hard, impermeable path surfaces such as concrete, bitumen and unit paving shall be avoided to reduce the impacts of

increased surface runoff. Avoiding the use of these surfaces will also remove the likelihood of skateboards and bicycles being used in the reserve.

57. A walkway from the top of the escarpment to Beach Road Reserve may be provided if defined as needed through the conservation plan.
58. Provide well-defined access routes through the reserve which direct higher volumes of pedestrian traffic away from historic features.
59. Access to the reserve will be managed through a combination of fencing and planting. Boundary planting and/or fencing is to be used predominantly along reserve boundaries with vegetation and hedging used internally to define significant areas and protect particular site features.
60. Replace all existing boundary fencing along the Tauranga Harbour edge and the eastern site boundary alongside Beach Road Reserve with boundary plantings (shrubs, low growing plants) and/or permeable fencing to a height not less than 1500mm (subject to outcomes of the conservation plan which will consider various methods to protect the integrity of the site and balance this against integration with the wider open space network).
61. The Beach Road entry to the reserve will be a lockable gate to provide security and controlled access at night (Note: This access will only be created upon development of the proposed escarpment walkway which is subject to monitoring and further discussion through the conservation plan).
62. Align access routes sensitively with regards to the existing landforms, vegetation and reserve features to reduce visual impact and potential erosion.
63. Discourage "through- routes" due to the potential degradation of the physical historic values from a high volume of pedestrian movement.
64. The design of walkways and access routes must be in accordance with CPTED (Crime Prevention through Environmental Design) principles. Access routes will therefore enhance user safety as well as preventing damage to significant features, landforms, vegetation and structures.