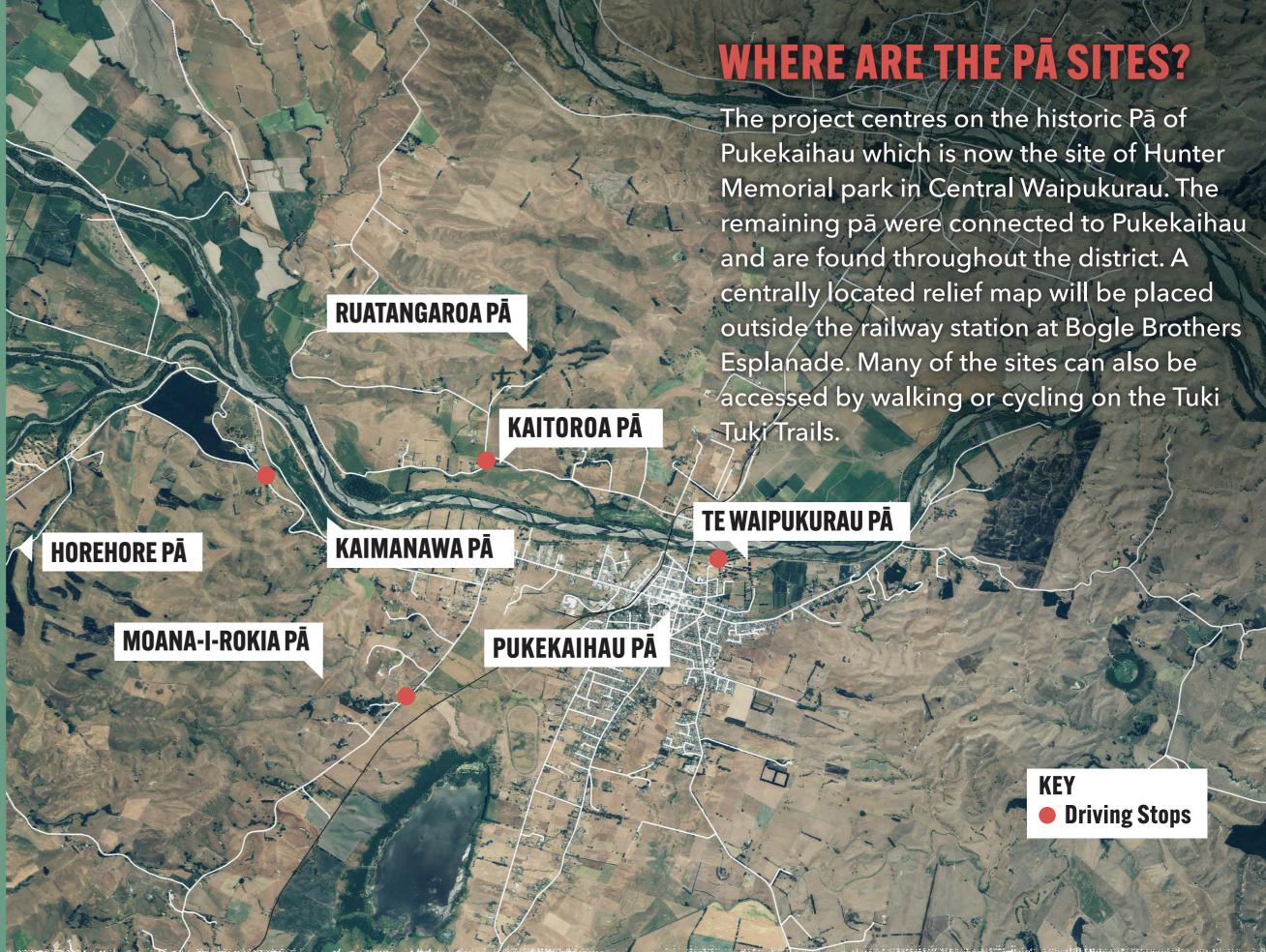


Storytelling Trail Opening 2021

Free Self-guided Experience

ABOUT NGĀ ARA TIPUNA

Ngā Ara Tipuna will see six historic pa sites in Central Hawke's Bay bought to life with vibrant displays, carvings and digital storytelling, showing the untold stories of pre-European Māori life in the district.



WHO HAS BEEN INVOLVED?

Ngā Ara Tipuna is a partnership between Tamatea Hapū, Te Taiwhenua o Tamatea and Central Hawke's Bay District Council. Award winning 'place-based storytellers' Locales have been engaged to manage and deliver the project. A governance entity (Charitable Trust) has been established to have ultimate ownership of the assets when they are created.

WHAT IS THE PLAN FOR THE FUTURE?

Once the first six Pa site are developed and opened to the public the project will look to connect to other pa and historic sites in the district. These could include Lake Whatuma and Te Taumata (The Worlds Longest Place name). The project team will also look to develop cultural tours and experiences for locals and visitors alike to experience the sites, although many of the places will be free to explore at any time and have digital content for you to view on your phone.

Ngā Ara Tipuna will be a cultural and education treasure that the people of Tamatea/Central Hawke's Bay can be proud of. It will showcase our shared history and stories, and provide a place to share these stories with visitors to the district, as well as providing a valuable resource for teachers and students. This project is just the beginning in how we as a district tell and share our unique and vibrant history.

FUNDRAISING

The total project cost for this first phase of the project is \$3.8 Million. We secured \$2.8 Million from the **Provincial Growth Fund in January** this year, and thanks to several other funders (Central Hawke's Bay **District Council, Eastern and Central** Community Trust, Heretaunga-Tamatea Settlement Trust, and Lottery Environment and Heritage Fund) we are now only \$150,000 away from being fully funded.We are looking for community partners and corporate sponsors to help us achieve full funding for this project.

WHAT HAPPENS IF WE

DON'T GET THE FINAL FUNDING?

If we don't raise the last \$150k the project will

Final funding	\$150k
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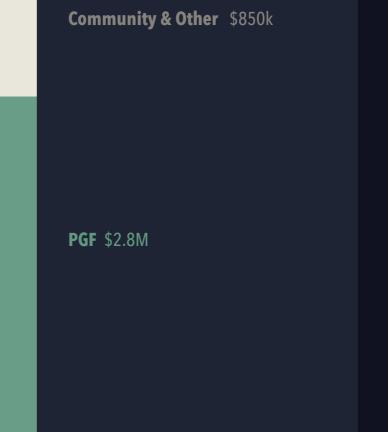
Doug Tate 027 422 9977

still go ahead. We may have to delay a few of the final items until we do raise the money; for example, the landscaping, planting and park furniture (seats, rubbish bins etc.) on Hunter Park may have to be delayed until we find the money.

TOTAL \$3.8M

WHAT HAPPENS IF WE MANAGE TO **GET MORE FUNDING THAN WE NEED?**

Ideally we would like to raise over the \$150k we need to complete this project. This would mean that the Trust who will oversee the Pa sites can build some reserves to ensure that new digital stories can be told, and we will be able to get a start on what's next; for example an environmental centre at Lake Whatuma.















0.

The Kiripar

and the lake.

between Pukekaihau Pā

AQUATIC ANIMALS

PLANT SPECIES

Harakeke (flax)

- Raupō (bulrush) - Pikopiko (ferns) - Ti para (cabbage trees

- Tuna (eels) - Kõura (freshwater crayfish)

- Upokororo (native grayling,

now extinct) - Other native fish species

grayling, now extinct) - Pātiki (flounder)

BIRD SPECIES - Tüturiwhatu

(banded dotterel) - Tarāpuka (black-billed gulls)

- Kõau (cormorant)

PLANT SPECIES

- Harakeke (flax)

KIRIPARA

The Kiripara Stream once linked Lake

Whatumā with the Tukituki River. This

tributary facilitated

and the lake.

waka (canoe) transport between Pukekaihau Pā

(ancestors), the Tukituki River was much wider – its flow has ed by stopbanks and other forms of river management. The ding water over the floodplain: the whole Waipukurau area. It of waka (canoe) transport for people travelling within this rohe field.

river, a rare type of ecosystem. Braided rivers have many ich constantly change their size and flow.

field.

(ancestors), the Tukituki River was much wider - its flow has (ancestors), the turner to the forms of river management. The ding water over the floodplain: the whole Waipukurau area. It of waka (canoe) transport for people travelling within this rohe

YOU ARE HERE



PUKEKAIHAU I

This pā was built by Ruakūhā: a
rangatira (chief) who lived 13 -
15 generations ago (the 1600s).This pā was built by Ruakūhā: a
rangatira (chief) who lived 13 -
15 generations ago (the 1600s).

A spring flowed from the highest point of the på. It was known as a manawa whenua – this refers to its depth of water, which comes from deep in the land's heart. The unfailing spring still flows today, sustaining the people of Waipukurau: the town heart. The unfailing spring still flows today, sustaining the people of Waipukurau: the town reservoir is located here.

Waipukurau: the town reservoi is located

> 400 years ago, this pā would have bustled with groups engaged in food production and industry. Pukekaihau Pā was situated in relation to mahinga kai: food gathering places. South of the på, the lakes Whatuma and Ōngatoro were renowned sources of premier kai (food), including large tuna (eels) and fish. Wetlands extended from the Tukituki River to the foot of the pa, attracting migrating birds. Residents of the pā only needed to travel a short distance to the northern banks the Tukituki to reach the large Tarewa forest, where birds and berries were abundant.

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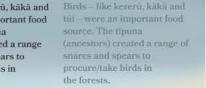
A SEASONAL WAY OF LIFE

The tīpuna (ancestors) managed all natural resources to ensure they were available in season. Diverse produce gathered nearby and brought to this pā at different times of year included: flax, fern root, berries, pollen, kererű and other birds, tuna (eels), fish, kākahi (freshwater mussels), and kiore (Polynesian rats).

Residents of the på of all ages and genders participated in food gathering and preparation. Everyone had a role to play whether it be making tools and equipment, hunting/gathering produce, or preparing/serving food.

BIRDING

Birds - like kererű, käkä and Birds - like kererű, käkä and tūi - were an important food tiil - were an important food source. The tipuna source. The tipuna (ancestors) created a range (ancestors) created a range of of snares and spears to procure/take birds in procure/take birds in the forests.





kareao (supplejack) or the slender anches of other plants, then wove lengths into

The tipuna (ancestors) made hinaki:

eel traps. They split the stems of eel traps.

HĪNAKI



FLAX WEAVING

The tipuna (ancestors) used flax to create an assortment of cloaks, belts, baskets, mats and ropes. The art of flax weaving - and harvesting - was done by female practitioners.

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was presented with grandeur mony, often spread out in a long cognise collective contribution tity.

was presented with grandeur nony, often spread out in a long cognise collective contribution tity.

was made up of whakatihi: shaped piles of food.

was made up of whakatihi: shaped piles of food.

lynesian rats) were plucked d in poutaka: tightly woven, t backate lined with form

their juices and stored in patua: containers made of bark

containers made of bark

5. Tuna (eels) were cut in half then laid flat, to make them easier to

Birds like kererű were preserved in their juices and stored in pātua:

transport and store.

Tuna (eels) were cut in half then

laid flat, to make them easier to

transport and store.

0 4. Birds like kererű were preserved in

8 200



Hāngi (earth ovens) could steam large quantities of kai (food): eels wrapped in flax, kākahi (freshwater mussels), kūmara, taro, and fern roots. Hangi (earth ovens) could steam large quantities of kai (food): eels wrapped in flax, kākahi (freshwater mussels), kūmar

The roots were eaten when other foods were scarce.

FERN ROOT

TI KOUKA

Ti kouka (cabbage trees) were a rich source of food. The kauru

(rhizomes) were edible and often wai-kōrari (flax-honey) was dripped over them for a sweeter flavour.