



NEW ZEALAND
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NEW ZEALAND ARCHAEOLOGICAL ASSOCIATION NEWSLETTER



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 EDITORIAL

Dear Fellow-members,

The delay in producing this issue was unavoidable, as Council had to discuss the printing methods - cyclostyled versus Xerox. We have now decided to Xerox future issues. I am sorry for the late appearance, but hope you like the finished product. I have to thank Colin Smart for the technical help.

Council has changed the titles of myself and colleagues from Editor-in-Chief and Editors to Editor and Local Editors. Also from now on, the various Editors will be selected annually by Council, and the position of Editor will rotate among the Local Editors in the different centres.

We now have a number of Libraries among our subscribers, who are naturally anxious to complete their files. Some early issues are out of print; if any members have any issues which they no longer require please send them to me. Vols. 1 & 2 are particularly needed. I have included an article by Leo Capell, now on the Education Staff of Canterbury Museum, on Flaked Stone Tools, because I feel that much of his classification has relevance to a much-neglected group of New Zealand artifacts.

Ron Scarlett

 EXCAVATIONS at PARI WHAKATAU, CLAVERLY

by R. Scarlett

In 1955, a party led by Dr Roger Duff, of the Canterbury Museum, and Dr Robert Bell, of Oklahoma University, began excavations at the historic Ngati Mamoe pa, Pari Whakatau, Claverley in Marlborough, on the East Coast, a few miles north of the Conway River, and south of Haumuri Bluff. More digging was done the following season, and in August-September 1960 a small Museum party continued the work. Before giving a summary of the results obtained, a brief account of the traditional history of Pari Whakatau, drawn mainly from Canon Stack's South Island Maoris, may be of interest. I am one of those who believe that Maori tradition, especially of the last 4 or 5 hundred years, contains a good deal of reliable material, some of which, as in this excavation, can be checked by archaeology.

The Ngati Mamoe and Ngai Tahu originated north of the Wairarapa. They were probably hapu of one tribe, at the beginning. Working down through the Wairarapa, and then to the Wellington District, some of them, probably towards about 1500 AD crossed Cook Strait into Marlborough, the Ngati Mamoe first, the Ngai Tahu a little later. Fighting broke out, with intermittent periods of peace, during which intermarriage between the two tribes took place. The Ngai Tahu seem to have been

greater in number than the Ngati Mamoe, and gradually forced the latter from one pa to another, southward. After leaving Peketa, on the Kahutara River - Canterbury Museum excavations there have already been reported in the Newsletter - the Ngati Mamoe settled at Omihi, where our story really begins. Omihi was a fortified Kainga, on the narrow beach plain - a refuge pa is reported to exist on the hill at the back - it seems to have been only a village with stockade, although as yet no archaeological research in this matter has been carried out - and was traditionally once occupied by Te Puhirere, a Waitaha chief, and his followers (claimed to be of the ancestral line of Nga Puh).

At any rate, the Ngati Mamoe settled here, and a period of peace ensued. One of their chiefs at this time was Tukiauau, of mixed Ngai Tahu (on his father's side) and Ngati Mamoe (from his mother) descent. A Ngai Tahu chief, Manawa, decided to attack Omihi with his six companions, he reconnoitred the Kainga, and caught sight of the head-ornament of the old Rakai momona, father of Tukiauau. Manawa who was sitting outside his hut threw a spear, and pierced the old man through the heart. Unaware of the result of his spear throw, Manawa and his friends withdrew, planning to attack Omihi at dawn.

The death of Rakaimomona alarmed the Ngati Mamoe, and they evacuated during the night, leaving fires burning to deceive the enemy. Manawa and his party approached at dawn, saw no one about, and sent scouts to the top of the hill to overlook the Kainga. When they reported the village was deserted, Manawa returned to Waipapa to report to his senior chief, Maru. Maru wished to follow the fugitives and bring them back to Omihi, his motive, according to Stack, being that his Ngati Mamoe connections might, at some later date, be able to avenge Rakaimomona's death.

He found Tukiauau at Tutae-putaputa (the Conway River) preserving his father's head. Maru urged Tukiauau not to go any further, but to build a pa at Fakihi (the Claverley district). This Tukiauau did, and Pari Whakatau was constructed. The daughter of Maru, Rakai te Kura, was betrothed in infancy to Te Rangi Tauhunga, some of Te Rangi Whakaputa. However, with her father's consent she married another, Tuakeka. Te Rangi Whakaputa, angered when he heard of the marriage, went to Maru's enclosure, and killed a servant of Maru's in Maru's presence. Maru then sought refuge with Tukiauau, and remained there until the Ngai Tahu forced Te Rangi Whakaputa to ask him to return. Peace reigned for a short time, then hostilities were renewed. At Pari Whakatau lived a famous beauty, Te Ahurangi, daughter of a chief, Tu Whakapau. Manawa wished to visit her, with a view to proposing her marriage to his son, Te Rua Hikihiki, thinking thus, as Te Ahurangi was of the Ngati Mamoe, to gain the latter as his son's serfs. He paid a friendly visit, saw the girl's beauty, and went home.

When he later returned, to make the formal betrothal proposal, Tukiauau had learned of the real reason for this, and was determined to exact utu for his father's death. Manawa had about 100 men with him, according to tradition, on his second visit. The Ngati Mamoe divided the visitors into two groups, one of which was to be spared. Manawa's wife entertained these, while after a formal welcome and feast, two others, containing the principal chiefs, were shown into a large house, set apart for their reception.

Manawa, last to enter, bent at the low doorway, and was struck on the head by Tukiauau. Staggering forward, he received another blow. Once he was in the house, the door was closed, and the Ngai Tahu trapped. Manawa, by this date an old man, told his followers that their fate was hopeless, but do die like men. He asked for volunteers to attempt to break out, to tell the other Ngai Tahu of their fate. Many attempted this, but were killed. Finally, when the Ngati Mamoe had somewhat relaxed their guard, a young man, Tatua, succeeded. Dodging spears, and running between the houses, he reached and climbed the outer palisado. More Ngati Mamoe awaited him, but he eluded them and sprang over the cliff, which is not very high, he gained the beach. The Ngati Mamoe then feasted on their slain enemies. The Ngai Tahu let a year pass, until "the grass had grown over the oven" and then despatched a war party by sea. They laid siege to Pari Whakatau, but could not take it by storm. Food was getting low for both sides. The pa was finally taken by a stratagem. One Tu te Rangiapipi, related to some of the Ngati Mamoe, asked permission to visit the latter to offer peace. He was welcomed, and made many visits. When the Ngai Tahu became impatient, he told them to wait until a strong nor-wester blew. When such a wind came, he again visited the pa, and, taking a hot oven stone, set fire to the thatch of a house. Pretending to put out the fire, he pulled burning thatch from the whare, and threw it so that the wind carried it to other houses. Soon the whole place was alight, and in the confusion, the Ngai Tahu attacked and took the pa. The remnants of the Ngati Mamoe retired southward.

Such is the traditional history, and, as will be seen, our excavations support some of it.

Pari Whakatau is on a long spur running towards the sea, and ending on the beach. It falls steeply to the northern side, and rather more gradually to the south. Small creeks on either side provided an ample water supply. With good palisades, it would be a strong and easily defended position. The lower end of the spur now has the modern road and railway cutting dividing it, and on the seaward edge the old road has taken another large slice from it. There are many raised rim, sunken house pits on it, forming no very regular pattern, and of these three have been excavated. Dr Duff has prepared a full excavation report for publication, and I do not intend to give an extended account here.

In the earlier digs, a large house and pit, roughly 35 x 20', was excavated. This is almost certainly the whare in which Manawa and his men were trapped. It is close to the northern side of the site, and not very far from the end of the spur, so that Tatua would not have a long run to the cliff edge. It is the largest pit on the pa. Another house-pit was also excavated in the earlier seasons.

This time our small team concentrated on a third pit, and on what was left of the midden. The latter lay between the old road cutting - the deposit was deeper on that side - and the railway cutting. The spur itself, as exposed in the cuttings, is a folded block of Amuri limestone, with a cap of sandstone and gravelly soil. The midden was approximately 9' between the cuttings, and about 20' long, and the deepest part, about 2' from the surface, but there was, of course, a layer of surface soil, so that the true depth of midden, at its greatest, was about 1'6", and much of it was shallower; with some help from young

folk, I excavated it almost completely. There was little bird bone - Albatross (*Diomedea* sp.), Mollymawk (*Thalassarche cauta* subsp.) and New Zealand Quail (*Coturnix novaezealandiae*) being present, but large quantities of fish, some of which seems to be *Baracouta* and *Groper*, but the bones are not yet identified with certainty, and some seal bone.

The artifacts, although comparatively few, are important. The polls or butts of 4 typical North Island type adzes (2B of the Duff classification) of poor quality argillite and basalt were found, an awl from a bird wing, a needle or awl point of bone, also a burnt bone needle and fish-hooks. I found 3 of these on the surface of the "natural" rather pressed on trodden into it, all within a couple of feet of one another, and 1 foot deep, at the base of the midden at this point. The first hook was of Kuri mandible, a typical *baracouta* hook point. A fragment of another such hook was found later. The second hook was very important, being the shank of a shank-barbed one-piece hook, of human bone. Such hooks are typical of the East coast of the North Island, and this find tends to confirm the East coast origin of the Ngati Mamoe, and shows the persistence of hook-making tradition over about 300 years. The third hook, also of human bone, was the bone point of a two piece hook, of which the shank would be wooden. Two "blanks" or "tabs" of human, one of which had a longitudinal incision, and which were almost certainly intended for making fish-hooks, were later found at a somewhat higher level. A few other burnt fragments of human bone were also recovered. It is tempting to believe, though of course impossible to prove, that this human bone, or some of it, was that of Manawa and his men.

Another curious find, which both Dr Duff and I are inclined to think is an artifact, is a thin flake of a viridous copper-coloured stone, about 1 mm. in thickness, 17 mm. in width, with straight, parallel sides and a maximum length of 41 mm. Both ends are broken, and it is now not possible to be certain of its use, but in my opinion it could have been pierced and used as an ear or neck pendant. It certainly bears the appearance of human workmanship. At the midden and on the pa-site, in the various excavations, flakes of argillite, quartzite, chert, etc. were found, and in the house-pit excavated this season, part of another 2 B adze. Apart from two or three tiny chips, no greenstone was found - in contrast to Peketa and Omihi, where adzes of greenstone are fairly plentiful.

The poor quality of most of the argillite, etc. and the lack of nephrite, indicates the impoverished condition of the Ngati Mamoe by the time they reached Pari Whakatau. The house-pit, with the raised rim of earth which had originally been banked against the upper walls, which was excavated this time, was approximately 18' x 12', and revealed a new feature, porch four feet deep on the north side, with a ramp in the centre to provide easy access. The ramp may have originally supported a notched log for steps. On either side of the ramp were heavily charred posts in position, and remains of burned wood and ponga leaves (? from the thatch) lay on the floor of the house, ample evidence of conflagration. Evidence of this destruction by burning was also found during the earlier digs. This supports the traditional account of the destruction of the pa.

As in the house-pit excavated earlier - they are dug some 3 feet into the ground, the pattern of posts and other evidence indicate that

there was a period of re-building. During the first week of our recent excavations, the Assistant Museum Education Officer and Deputy-Leader of the Canterbury Museum Archaeological Society (Little White Chief, Dr Duff is Big White Chief and I am Midden Chief. We must have a little fun) was in charge of the work on the house-pit.

Four of us returned to the site at Labour weekend, and excavated the post-holes in the house pit, which we had, owing to lack of time, not done in the main excavation.

Much work yet remains to be done at Pari Whakatau. There is a pit, adjacent to the one excavated this time, with an unusual, lunate rim on the south side, which I am keen to see excavated, and we have not yet dealt with the palisades.

We were fortunate in having as hosts Colin and Nola Barry, who own Mt. Berry, the farm adjacent to Pari Whakatau - the north edge of the pa is on Colin's farm; some of us slept in their comfortable hut - electric light, etc! Others tented on their lawn. Their children, Jane and Nigel, helped at the dig. Mr Brian Wright, the owner of the site, also gave us full permission to dig, and took great interest in the work. Working on the basis of 25 years to the generation, the traditional date for the burning of Pari Whakatau was 1650 A.D. + 60. Material from the 1955 dig gave a C.14 date of 1635, which is good confirmation.

Stack, working on a 20 year generation count, placed the arrival of the Ngati Mamoe in the South Island at 1577. Corrected by Dr Duff to the 25 year count, the date is 1502. Of course, all such counts are approximations, but they do give a good working guide. Hence, above, I have used the round date 1500 A.D. as the approximate time of the arrival of the Ngati Mamoe in Marlborough.

I have dealt very briefly with the house-pits, in view of Dr Duff's forthcoming full account of the excavations. However, I wish to emphasise a few points.

1. The identify of the material culture of Ngati Mamoe and Ngai Tahu. This was clear at Paketa, and is confirmed at Pari Whakatau. Both have the distinctly North Island form of adzes, fish-hooks, etc. One form which may be a South Island development is the slanting - "skew-edged" is the term Dr Duff uses - blade of many of the smaller flat greenstone adzes. This feature is common to both tribes. According to their tradition, which there is no reason to disbelieve, they were also closely related, at any rate in the later stages, by inter-marriage, and many of their quarrels bear the stamp of family squabbles. Much nonsense has been written in the past, and is still current in some quarters, about the Ngati Mamoe being much earlier than, and a different people, with different culture, from the Ngai Tahu. This is unmitigated balderdash, and contradicts all the evidence.

2. That there is a stratum - often a big one of truth, in much Maori tradition, e.g., the numbers of people involved in battles, etc., may have grown in the repeated telling of the story, but the fighting took place. Tradition speaks of a big house on Pari Whakatau. Dr Duff and Dr Bell excavated it. Tradition says the pa was destroyed

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by burning. We found ample evidence in support of this. Tradition says the Ngati Mamoe came from the East Coast of the North Island. We found they possessed a typical North Island material culture, and were still making a typical East Coast fish-hook. The traditional date for the destruction of Pari Whakatau is C.1650 A.D. The C.14 date is 1636 + 60 A.D.

New Zealand archaeology cannot confirm names of people, but it can confirm the events in which tradition says they were involved.

On the Monday of Labour weekend we paid a visit to a farm at Goose Bay, where a midden discovered during gardening is yielding interesting material, adzes, fish-hooks, moa bone, including a large worked tab (apparently derived from a sub-fossil source), quartzite knives, sinkers, etc. I hope, later, to make a full report on this material.

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QUARTZITE

by Rhys E. Griffiths

In "NEWSLETTER" of the N.Z. Archaeological Association, Vol. 3, No. 1, December 1959, under the title of "Some Random Thoughts", I referred to the discovery in the Oxford district, near Christchurch, of outcrops of quartzite. It was also pointed out that, previously, the generally held belief as to the origin of this material as a stone of economic worth to the Maori had been the McKenzie Country.

Opportunity came in August of this year (1960) to examine in some detail the Oxford outcrops. At that time, I was in charge of some two dozen Stage II Geography students doing field work in the area. They were asked to note outcrops found, and to bring samples back to camp, together with a grid reference which would pinpoint the locality. On the basis of my previous discovery of the year before, it was possible to suggest where outcrops could occur. Specimens of quartzite were shown to the group, and its characteristics pointed out.

Each evening, samples collected during the day were handed in, and it soon became possible to plot the distribution and to see where the outcrops occurred. At this stage, I inspected the localities and collected a range of hand specimens over the full length of the outcrops, a distance of one and a half miles approximately. Grid references for the two extremities of the line of outcrops from Sheet S75 of the New Zealand Provisional One Mile Series are 498878 and 486863.

The area in which they occur is one of low rounded hills, previously bush covered, but now mainly under grass, tussock and small remnants of bush, mainly in gully heads. It lies between the inner edge of the Canterbury Plains and the slopes of Mount Oxford. In places on the summits are bare outcrops of basalt. In other places, but also on the summit flat blocks of basalt varying in thickness from an inch upwards are scattered about on the surface. This stone is very fine-grained, tough, and distinctively blue on fresh surfaces. I would regard it as a high-quality stone.