Appendix 20 – Archaeological Assessment

2025 Ōhaupō Road, Te Awamutu: archaeological assessment

report to
BBO,
The Ultimate Group
and
Te Awamutu Developments Ltd

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Date: 28 May 2025
Reference: 25-1662

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1 Introduction

Te Awamutu Developments Ltd (TADL) intend to develop a senior living project at 2025 Ōhaupō Road, Te Awamutu (Part Lot 1 DP 35654 and Lot 1 DPS 36696). There is currently a Proposed Plan Change Application to rezone the land from rural to residential underway but this has been paused by TADL. BBO is currently preparing a Substantive application for the development outcome with the Referral application being accepted by the Fast Track Panel on 29 October 2025. An archaeological assessment of effects is required in support of the development outcome, including bulk earthworks, and the FTAA processes. There are no recorded archaeological sites on the New Zealand Archaeological Association's (NZAA) Site Recording Scheme (SRS). While there are several sites recorded in the Te Awamutu and Ōhaupō areas the archaeological landscape is not well understood and recorded. Sarah Powell of The Ultimate Group Ltd, on behalf of TADL, commissioned his assessment from CFG Heritage Ltd.

2 Project Description

Te Awamutu Development Limited (TADL) is a senior living project (the project) located at 2025 Ohaupo Road, Te Awamutu. The site, covering 25.78 hectares is located north of Te Awamutu and south of Hamilton City. The site lies within the Waipā District Council territorial authority.

The Project enables the development of a community for senior living, providing 407 dwellings/units, including single-storey houses, duplex units, apartments, and a 100-bed care facility. The development will also feature communal facilities and a neighbourhood centre. The Project is designed to cater specifically to an aging population, addressing a critical need for retirement housing and care capacity. The development will be restricted to persons ages over 55, either via covenants or similar mechanisms. The land tenure will be a mix of fee simple and Occupation Right Agreements (ORA) under the Retirement Villages Act 2003.

3 Introductory Statement

My full name is Danielle Marie Trilford and I hold the position of Principal Archaeoligist at CFG Heritage Ltd, a firm of consulting archaeologists and heritage consultants. I have been employed by CFG since 2015. Prior to that I worked as a Consulting Archaeologist to private firms and Universities. I have 15 years of experience in this field.

I hold the Qualifications of a Bachelor of Arts with Honours and Anthropology, and a Master of Arts with Distinction in Anthropology from The University of Otago (2014).

I am a member of the New Zealand Archaeological Association, of which I am on the Executive Elect as Vice-President, and have also served as an Executive-Elect councillor as Secretary and Officer for the Association currently totalling 7 years. I regularly hold the approved Section 45 Archaeologist role from Heritage New Zealand Pouhere Taonga for projects.

3.1 Code of Conduct

I am familiar with the Code of Conduct for Expert Witnesses (Environment Court Practice Note 2023) and although I note this is a Fast Track Panel process, I agree to comply with this code. The information I will present is within my area of expertise, except where I state that I am relying on information provided by another party. I have not knowingly omitted facts or information that might alter or detract from opinions I express.

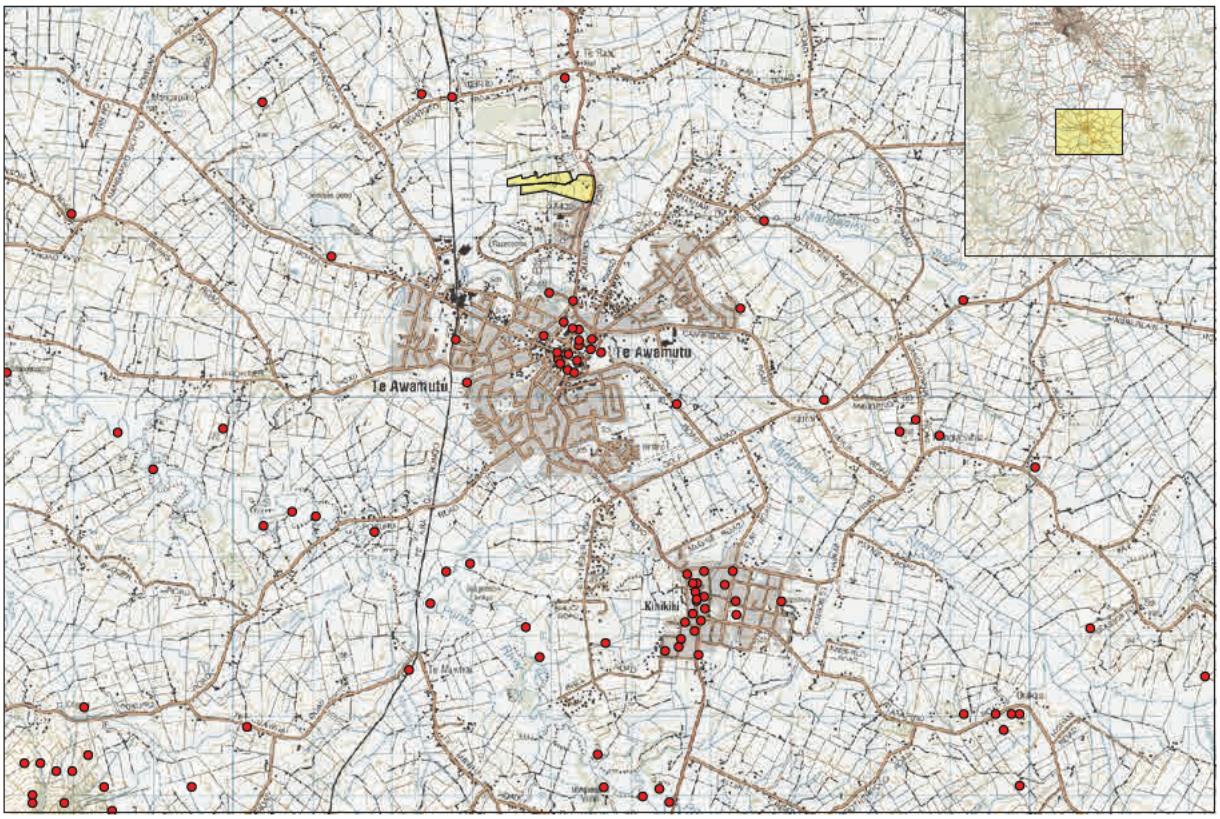


Figure 1. Map of Te Awamutu showing the two parcels and surrounding recorded archaeological sites.

3.2 Statutory requirements

All archaeological sites, whether recorded or not, are protected by the provisions of the Heritage New Zealand Pouhere Taonga Act 2014 and may not be destroyed, damaged or modified without an authority issued by Heritage New Zealand Pouhere Taonga (HNZPT).

An archaeological site is defined in the Heritage New Zealand Pouhere Taonga Act as:

(a) any place in New Zealand, including any building or structure (or part of a building or structure), that—
  (i) was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel where the wreck occurred before 1900; and
  (ii) provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand; and
(b) includes a site for which a declaration is made under section 43(1).

The Resource Management Act 1991 (RMA) requires City, District and Regional Councils to manage the use, development, and protection of natural and physical resources in a way that provides for the wellbeing of today's communities while safeguarding the options of future generations. The protection of historic heritage from inappropriate subdivision, use, and development is identified as a matter of national importance (Section 6f).

Historic heritage is defined as those natural and physical resources that contribute to an understanding and appreciation of New Zealand's history and cultures, derived from archaeological, architectural, cultural, historic, scientific, or technological qualities.

Historic heritage includes:

- historic sites, structures, places, and areas
- archaeological sites;
- sites of significance to Maori, including wahi tapu;
- surroundings associated with the natural and physical resources (RMA Section 2).

These categories are not mutually exclusive and some archaeological sites may include above ground structures or may also be places that are of significance to Maori.

Where resource consent is required for any activity the assessment of effects is required to address cultural and historic heritage matters.

4 Methodology

The following digital data sources were consulted:

- Site records from the New Zealand Archaeological Association (NZAA) Site Recording Scheme (SRS) were obtained from ArchSite (https://nzaa-archsite.hub.arcgis.com/)
- Records of previous archaeological investigations in Te Awamutu were obtained from the HNZPT digital library (https://dl.heritage.org.nz/greenstone3/library/collection/pdf-reports/).
- Historic maps and plans held by Land Information New Zealand (LINZ) were accessed using QuickMap.
- Aerial Photographs held by Land Information New Zealand (LINZ), Auckland Council and in other online archives were searched (https://data.linz.govt.nz; https://www.aucklandlibraries.govt.nz/Pages/heritage-photographs.aspx; https://kura.aucklandlibraries.govt.nz).
- Soil information was obtained from Manaaki Whenua Landcare Research's S-Map online service (https://smap.landcareresearch.co.nz/app).
- The Waipā District Council eplan map viewer was visited to check for heritage features recorded in the properties (https://eplan.waipadc.govt.nz/eplan/property/12501/0/72?_t=property).

The property was surveyed on foot on 22 May 2025 by Danielle Trilford of CFG Heritage Ltd. This was a visual survey with spade-width test-pits across the property to examine the nature of subsoils.

5 Background

The property is on the west of State Highway 3, Ōhaupō Road, between the Te Awamutu and Ōhaupō townships. The property is currently used for rural grazing with a house at the east end.

Soils of the project area is in the north area the Ōhaupō Silt Loam (59), the Horotiu-Te Kowhai Complex (48b) in the southwest, and the Hamilton Clay loam (83) in the southwest (McLeod 1984). These loams are well-suited for pre-European Māori horticulture.

Māori of the project area are, in general, descended from the *Tainui* waka which made its final landfall at Kāwhia. From their coastal settlements around the harbour the ancestors of the present Tainui iwi gradually moved inland. The full history of the influence and control over lands by the various iwi and hapū in the study area is a long and complex one beyond the scope of this report and is only summarised here. Settlement patterns during human history in the study area appear to have been concentrated around major rivers and streams, notably the Pūniu and Waipā rivers, and prominent hills such as Kakepuku. Māori settlements included Te Awamutu, the name of which refers to the end of canoe navigation on the Manga-o-hoi stream, after which Māori who wanted to travel further inland had to proceed on foot (Barber 1984: 20). The archaeological record, while somewhat limited and far from complete, also indicates a dense pattern of settlement along the Pūniu and Waipā rivers and on the slopes of Kakepuku. Kakepuku is a sacred mountain to the northern Maniapoto and includes four prominent pā on or near the summit, Hikurangi, Te Tokatoka, Omonga and Torewa (Barber 1984: 182). The large areas of former swampland are likely to have been utilised and traversed by Māori.

5.1 19th century Māori

Traditional histories and early contact reports indicate that the period from the late 18th century and into the early 19th century was one of great social upheaval among Māori, characterised by inter-tribal warfare and displacement of populations. Much of the conflict was over control of land and resources, with major fighting and displacement of people during the 1820s due to Ngāpuhi

retaliatory raids. In 1822, Ngāpuhi, under the command of Hongi Hika, attacked Matakitaki pā on the confluence of the Waipā River and the Mangapiko Stream. This was the first time many of the Waikato people had experienced musket warfare and the pā was overrun (Smith 2002: 225–231). In 1825 Ngāpuhi and Ngāti Whātua fought the battle of Te-Ika-a-Ranganui near the Kaipara Harbour. Hongi's son Hare Hongi was killed. Utu was declared to restore the mana lost by the passing of his son, and Hongi Hika pursued the Ngāti Whātua survivors of the battle throughout the North Island (Crosby 1999: 156). Some of the survivors ended up seeking shelter in the Waikato with Ngāti Pāoa at Haereawatea pā near Te Awamutu.

5.2 Early European Contact

The first British explorers to enter the region were likely missionaries, with other early visitors mainly engaged in trading around the coast and along major rivers. In the early 1830s tension was developing over control of territory between representatives of the Wesleyan Society and the Church Missionary Society (CMS). Both societies had established footholds in the north of the North Island, but the large Māori populations around the Manukau and throughout the Waikato and central North Island were, in their eyes, unclaimed territory. In 1834 when the Wesleyan William White learnt that A.N. Brown and James Hamlin were to explore the Waikato on behalf of the CMS, he sailed from Hokianga to Kāwhia and arrived before Brown and Hamlin arrived. White travelled as far as Ngāruawāhia, setting up mission stations there and at Raglan and Kāwhia, and claimed the whole of the west coast as Wesleyan territory based on prior exploration (Garrett 1991: 63). An arrangement was later reached between the CMS and the Wesleyan Society which initially saw all Wesleyan missionaries south of the Manukau being withdrawn in 1836, although they soon returned to Kāwhia and some interior stations.

One of the first inland mission stations was Mangapouri (S15/134), established by the CMS near the junction of the Pūniu and Waipā rivers in 1834, although this proved to be a short-lived affair and was abandoned in 1836. The CMS soon after restored their base in the region with the Benjamin Ashwell, who persuaded Māori at Otawhao (Te Awamutu) to help him establish a mission station there in 1839 (S15/325). The Otawhao mission station prospered with the arrival of the John Morgan in 1841, who remained at the station until the British Invasion in 1863.



Figure 2. Sketch of Te Awamutu & Rangiawhia by Captn. G. R. Greaves, D.A.Q.M.G., drawn between 1861 to 1864 (Auckland Libraries Heritage Collections Map 268-14).



Figure 3. Town of Te Awamutu, surveyed by W. J. Palmer, July 1878. (Auckland Libraries Heritage Collections Map 4237)

Roman Catholics also had a presence in the area with a mission established at Rangiaowhia in 1844. The missionaries also encouraged Māori to grow European during the 1840s and 1850s a prosperous trade in produce was carried out between the Waipā and the markets of Auckland.

The Mission Station of Otawhao was the settlement that later became the Pākehā settlement of Te Awamutu, established around 1840. The present location of St. Johns Church is believed to be around 180 m from the Mission Station (Drummond 1964). The missionary John Morgan was an enthusiastic farmer who established Te Awamutu as one of Waikato's earliest granaries. Around 4000 British troops arrived in Te Awamutu during the Waikato Land Wars, and St. John's Church served as their garrison until they left in 1867. The land around Te Awamutu was confiscated after the wars.

5.3 Land wars

The signing of the Treaty of Waitangi in 1840 was a document the Crown saw as means to enable first rights to buy land from Māori. The questionable dealings by companies like The New Zealand Company stoked tensions between Māori and the Crown. By the late 1850s the government was eager for more land to be available for settlement, mainly to provide for the influx of migrants

from Britain. Māori farmers were thriving in the Waikato, so much so that they grew much of the food Auckland depended on, and the Waikato was known as a food bowl. Māori resistance to selling land was increasing, especially in the Waikato, where the Kīngitana movement was developing. Tribal unity concerning the opposition to selling whenua was growing and became formalised in 1857 when Wiremu Tāmihana helped Waikato iwi elect a king. Te Wherowhero, a Ngāti Mahuta rangatira born in Te Awamutu, was crowned the first Māori King in 1858 (Stokes 2002). He was known as King Pōtatau. The Kīngitanga opposed the sale of Māori land and although some were receptive to leasing, the Crown saw this as a further obstruction to the development, and the Kīngitanga as a direct attack on British authority. Tensions between Māori and Europeans in the Auckland and Waikato districts gradually increased and in July 1863 Governor Grey issued an ultimatum to the Waikato tribes around Auckland to immediately swear an oath of allegiance to the Queen and to put down their arms. Those who did not comply were told to remove south of the Mangatāwhiri, effectively declaring themselves rebels against the Crown (O'Malley 2019). A number of battles were fought as the British invaded further south into the Waikato, culminating in the siege of Ōrākau between 31 March and 2 April 1864.

5.4 LiDAR and Old Aerial Photographs

Aerial photographs of the area were taken as early as 1943 and show at that time the land was open grassed farmland with some wetland. There are no distinct features visible in the aerial photographs indicative of archaeological sites present but they do show that the stream was more established than it is currently (Figure 4). LiDAR does not show any visible evidence of archaeological features, such as pits or terracing, but it does indicate that the slope of land on the south side matches the topography seen in 1943 aerials, suggesting no substantial ground modification or regrading in the 20th century (Figure 5).

5.5 Archaeological investigations

There has been patchy and fairly minor investigation of the wider area, mostly focused on pre-1900 archaeological sites. There is a notable absence of pre-European Māori period sites recorded on the SRS that aren't pā, such as terracing, pits, findspots, horticultural sites, and others that commonly coexist with pā in similar landscapes. It is probable that these sites are present but are not recorded because there is no investment into recording archaeological sites unless in response to development pressures.

North of the proposed works area the pre-1900 boat sheds, S15/5, were monitored by Alexy Simmons (2022). No archaeological features were exposed.

Around 2 km south of the proposed works, Sarah Phear and Richard Shackles (2011) excavated the footprint of a build for Woolworths supermarket where archaeological site S15/464, a historic period rubbish pit and drainage ditch located on the former bank of a creek was exposed.

A little further south Waipā District Council installed a new wastewater pipeline between Waikeria Prison and the existing wastewater treatment plant at Te Awamutu, which was monitored by Anne O'Hagan (2021). The work was primarily directional drilling with little ground disturbance that could be archaeologically monitored, but the areas which were topsoil stripped did not exposed any in situ archaeological features. One complete un-embossed torpedo style soda bottle was exposed in the excavation area for the Albert Park pumpstation, in the vicinity of the 65th Regiment Redoubt (S15/338). The bottle style dates to the 19th century, with these bottles commonly used until the 1890s.

Multiple archaeological investigations have been undertaken at or near the Mission Station at Otawhao / Te Awamutu and its related structures: Barr (1995) assessed the station; Simmons (2001a; 2001b) assessed the Mission's St John Church; and Cable (2009) assessed a site adjacent to Selwyn Park. Simmons (2018) investigated archaeological deposits associated to the mission station during the bike park build where features and material culture was exposed associated with the mission period.

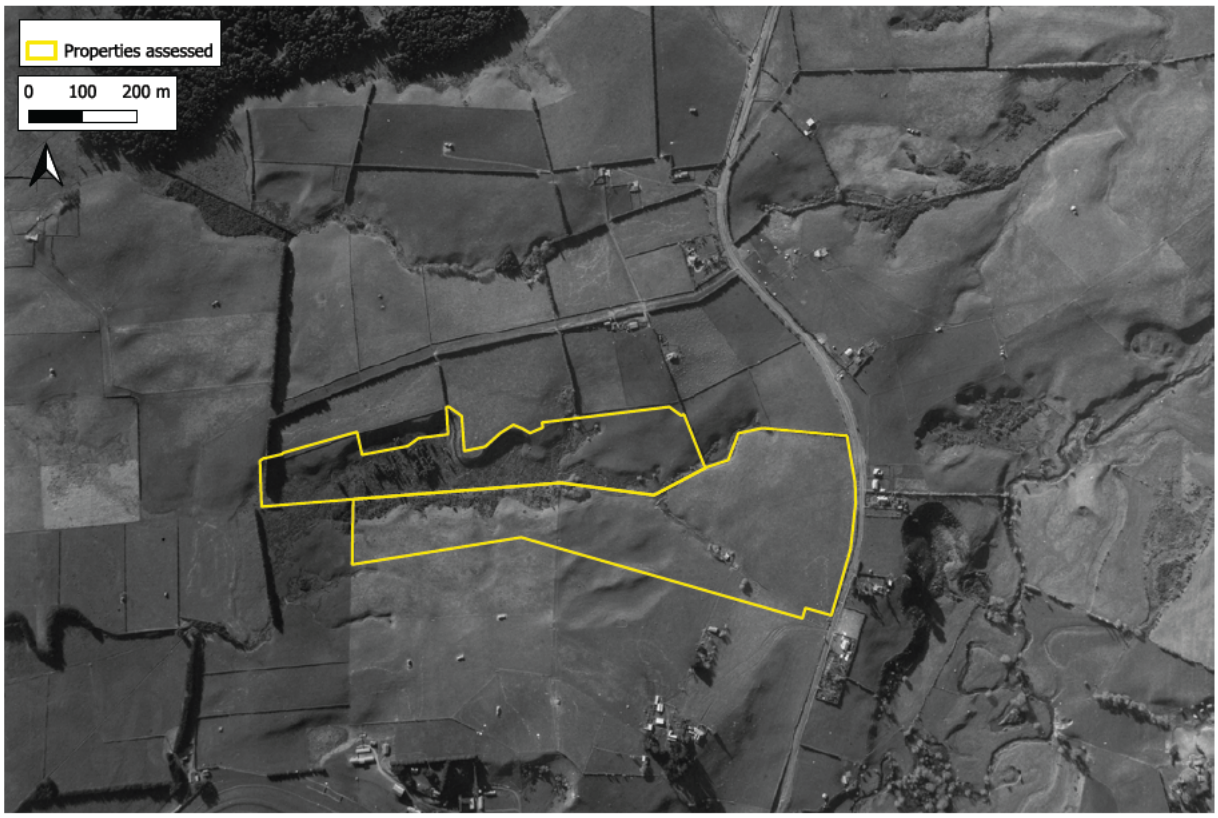


Figure 4. Aerial photograph taken in 1943 (SN266/839/48) with properties outlines overlaid.

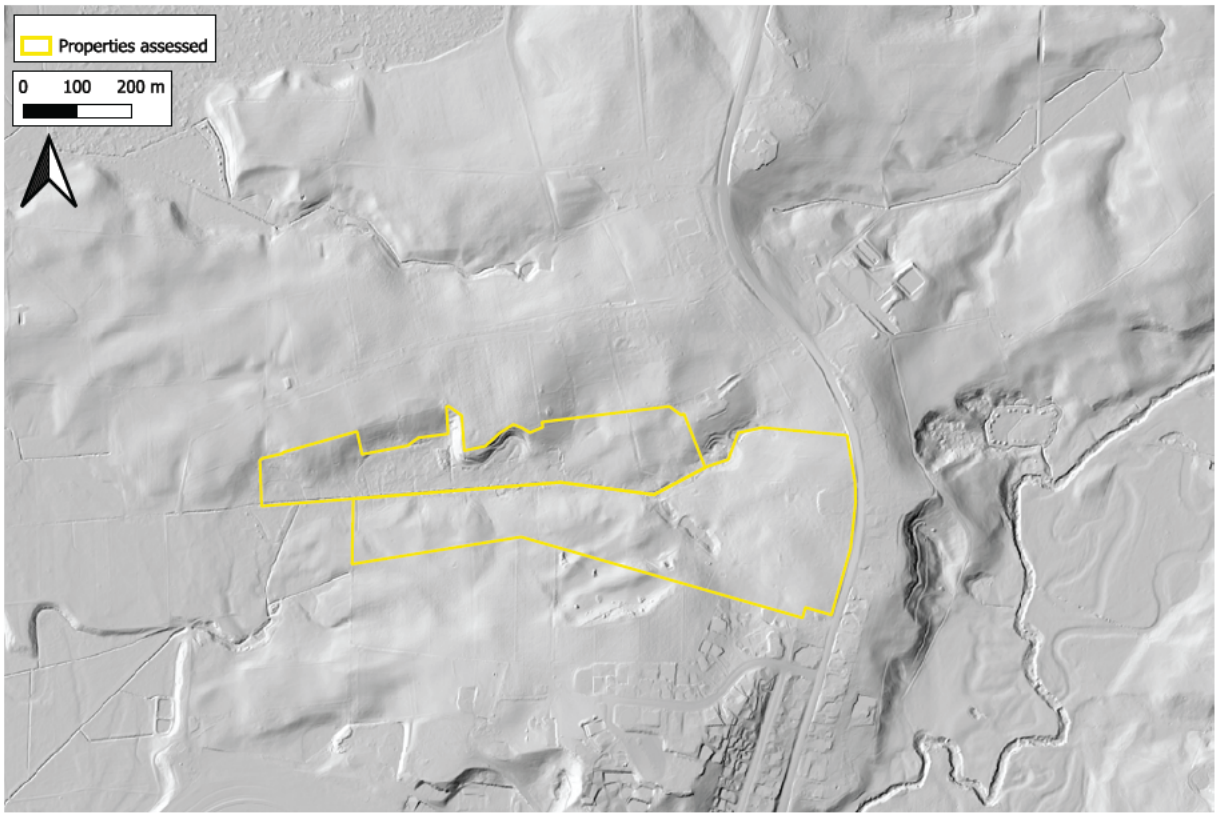


Figure 5. Hillshade of the project area with properties outlies overlaid.

6 Field survey

The east end of the property has a house and some sheds, otherwise the remainder of the property is grazing land with some scattered trees along the boundary (Figure6 and 7). There is a large stand of kahikatea trees on Lot 1 DPS 36696 in low-lying land (Figure 8).

The property is gently rolling land and there are no distinct elevations or topographic features to suggest pre-European Māori or European-period defensive structures would be utilised on the landscape. Pirongia Maunga and Maungatūroto are visible from the property (Figure 9).

Test pits were dug to examine the nature of subsoils, they were all generally similar, with a 200–280 mm thick organic homogenous topsoil capping a sterile sandy loam subsoil matching those seen on the NZLRI soils maps (Figure 10).

No archaeological features were identified during the survey.

7 Assessment

This assessment relates only to potential archaeological values. Other interested parties, in particular mana whenua, may hold different values regarding the effects of the project.

No archaeological features or deposits were observed at the property and historic aerial imagery and research, site survey results, and LiDAR results indicate that none are expected to be present. There is no reasonable case to suspect that the project will affect any potential previously unrecorded archaeology.

8 Recommendations

These recommendations are only made on the basis of the archaeological values that have been outlined above. Any other values associated with special interest groups, including tangata whenua, can only be determined by them. It is recommended that:

- an authority to modify or destroy any unrecorded archaeology during the project does not need to be applied for from Heritage New Zealand Pouhere Taonga under Section 44 of the Heritage New Zealand Pouhere Taonga Act 2014;
- all works should be undertaken under an Accidental Discovery Protocol and all contractors and subcontractors should be made aware of their obligations under the Heritage New Zealand Pouhere Taonga Act 2014 – a draft protocol is appended to this report;
- since archaeological survey cannot always detect sites of traditional significance to Māori, or wāhi tapu, mana whenua should be consulted regarding the possible existence of such sites, and the recommendations in this report; and
- this report and recommendations are shared with the regional HNZPT office for their feedback and correct archaeological management.



Figure 7. View of the east end of the property and house facing southeast.



Figure 8. View of the property facing north.



Figure 9. Kahikatea stand on Lot 1 DPS 36696.



Figure 10. View of the property facing west with Pirongia Maunga in the background.



Figure 11. Test pit, scale units are 100 mm.

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Accidental Discovery Protocol

In the event of the accidental or unexpected discovery of archaeological features, including human remains:

1. All work within the vicinity of the discovery should cease immediately.
2. A buffer of at least 5 m should be set up around the discovery and this should be marked on the ground, preferably with pegs and tape, or similar.
3. All machinery and plant should be removed from the buffer zone where this is possible.
4. The site archaeologist, or other qualified archaeologist, should be informed.
   i Heritage New Zealand Pouhere Taonga (HNZPT) should be informed.
   ii If the discovery is of Maori origin, the relevant tangata whenua authorities should also be informed. Appropriate protocols (tikanga) should be observed.
   iii If the discovery is of human remains, the New Zealand Police should also be informed.
5. The archaeologist should take relevant steps to secure the area of the discovery.
6. The archaeologist will assess the discovery and advise HNZPT and the client on the relevant steps to be taken.
7. Works in the area of the discovery shall not recommence until authorised in writing by the archaeologist in consultation with any identified affected parties or HNZPT.