

The logo for Te Akitai, featuring the text "Te Akitai" in white on a black rectangular background. The text is surrounded by decorative red and white swirling patterns.

Te Akitai

**CULTURAL VALUES ASSESSMENT
BY TE ĀKITAI WAIOHUA**

for

DRURY PLAN CHANGES

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“Te toto o te tangata he kai, te oranga o te tangata he whenua”
Food is the blood of the people, but the welfare of the people lies in
the land

TE ĀKITAI WAIOHUA STRUCTURE

Te Ākitai Waiohua Waka Taua Incorporated (‘the Society’) is a not for profit tribal organisation that aims to promote kaitiakitanga as well as cultural and environmental values with regard to the wider needs of the community. The Society represents Te Ākitai Waiohua in matters relating to the environment, sustainable resource management and the protection of wāhi tapu. Waiohua are the tangata whenua of this region who traversed their tribal domain (rohe) in a seasonal cycle of shared harvesting, gathering and fishing.

The Pūkaki Māori Marae Committee (‘the Committee’) operates as a management structure that deals with the day to day operational activities of Pūkaki Marae and any ongoing engagement with Auckland Council, CCO’s and other organisations. Pūkaki Marae acts as an open forum for Te Ākitai Waiohua iwi/hapū members to raise any issues they may have. The Pūkaki Māori Marae Trust acts as the governance structure and handles any governance related issues as and where required.

Te Ākitai Waiohua Iwi Authority (‘the Authority’) is an entity created primarily to engage with the Crown for the negotiation and settlement of matters under the Treaty of Waitangi. Its membership includes an elected board of negotiators who have a formal mandate to settle with the Crown on behalf of all registered members of Te Ākitai Waiohua iwi/hapū.

Te Ākitai Waiohua Settlement Trust (‘the Trust’) is now the main representative iwi entity which has an interest in resource management projects in the rohe with regards to redress received for settling Te Ākitai Waiohua historical claims. An example of this includes the vesting of ownership and co-management of the remnant Wiri Mountain (Matukutūruru) with the Ngā Mana Whenua o Tāmaki Makaurau Collective, of which the Trust is a member. Other examples include the vesting of Wiri Lava Caves with the Trust and a statutory acknowledgement over St Johns Redoubt Reserve which are both in Wiri/Manukau.

These interrelated entities together form the foundation for the involvement of Te Ākitai Waiohua in resource management issues at various levels.

PRINCIPLES OF THE ENVIRONMENT

The earth is a living entity. All living entities have a mauri or life force. Māori are connected to the land, forests, mountains, sky, ocean and waterways. Sustainable management of the land and the protection of its productive capacity are vital. Since Māori need access to flora and fauna for cultural harvest and craft, they are required to protect indigenous resources and facilitate the regeneration of the related eco-systems.

Māori are natural scientists who use environmental indicators as guides to the wai ora (health) of an eco-system. In doing so, they complement but do not replace the work of technical scientists. The reverse is also true.

A major natural indicator for Māori includes the life sustaining properties of an eco-system. Does a forest or bush area produce food and shelter that sustains bird and animal life? Does a waterway have sufficient bio-diversity and health that it can provide sustainable harvests of kai moana (sea food) of a standard fit for human consumption? Shellfish, berries, fish, medicinal herbs, flax and birdlife are all important indicators for Māori that reveal the strength and health of an eco-system.

As with certain other cultures, Māori holistically view human beings as an integral part of the eco-system and not as a separate entity. All living things share a natural balance, an 'interconnectedness and oneness' akin to a web of which humanity is only a part of. An imbalance in this complex network has a flow on effect that impacts the entire eco-system and ultimately humanity.

These values, passed from generation to generation, are a significant part of the intangible heritage of Māori and overall culture of New Zealand. Like the haka, these values help to make the country a place that is unique internationally.

Te Ākitai Waiohūa adheres to these core principles in relation to the environment and applies the philosophies contained within when examining any issues that involve natural resources and eco-systems. Te Ākitai Waiohūa believes it is essential that spiritual and cultural concepts are recognised as key factors in the management of the environment with programmes that actively enhance and facilitate these concepts.

KAITIAKITANGA

The term "tiaki" means to guard, keep, preserve, conserve, foster or watch over, while the prefix "kai" with a verb conveys the agent of the act. Therefore a Kaitiaki is a guardian, preserver, conservator, foster parent and protector.

The suffix “tanga” added to the noun means guardianship, sheltering, preservation, conservation, fostering and protecting.¹

In essence, Kaitiakitanga is the role played by kaitiaki.

All of the elements of the natural world - the sky father (Ranginui) and earth mother (Papatuanuku) as well as their offspring the seas, sky, forests and birds, food crops, winds, rain and storms, volcanic activity, humankind and wars – are often referred to as taonga or elements that are to be treasured and respected.

To watch over these natural resources, Kaitiaki manifest themselves in physical forms such as fish, animals, trees, reptiles or sea creatures. Each kaitiaki is imbued with mana or prestige, although that mana can be removed if violated or abused. There are many forms and aspects of mana of which one, is the power to sustain life.

Māori are careful to preserve the many forms of mana held and, in particular, to ensure that the mana of kaitiaki is preserved. Humans are also kaitiaki, being the minders of physical elements of the world.

As guardians, kaitiaki ensure the protection of the mauri or life forces of their taonga. Tangata whenua are warned of the impending depletion of their ancestral lands in a similar way for any major development.

A taonga whose life force becomes severely depleted, as in the case of the Manukau harbour which has experienced many years of pollution, presents a major task for kaitiaki in restoring the mauri of the taonga to its original strength.

Each whanau or hapū are kaitiaki for the area over which they hold mana whenua, that is, their ancestral lands and seas. Thus, a whanau or a hapū who still hold mana in a particular area take their kaitiaki responsibilities very seriously. The penalties for not doing so can be particularly harsh. Apart from depriving the whanau or hapū of the life sustaining capacities of the land and sea, failure to carry out kaitiakitanga roles adequately may result in the premature death of members of that whanau or hapū. Kaitiaki is a right, but it is also a responsibility for tangata whenua.²

The mana (prestige) of Te Ākitai Waiohū is represented in its manaakitanga (hospitality) and kaitiakitanga (guardianship) over the environment.³

¹ Paper by Marsden, Rev Maori & Henare, Te Aroha “Kaitiakitanga, A Definitive Introduction to the Holistic World View of the Maori” November 1992 at p15

² McCully, Matiu & Mutu, Margaret “Te Whanau Moana Nga Kaupapa Me Nga Tikanga” Reed NZ 2003

³ Waikato Iwi Management Plan Manukau 1996, Huakina Development at p97

The capacity to exercise kaitiakitanga is dependent upon prudent sustainable management and the protection of natural resources which requires the careful monitoring and safeguarding of the environment. Te Ākitai Waiohū welcomes any opportunity to fulfil its role as kaitiaki in a relationship that also provides for future progression and development.

RESOURCE MANAGEMENT ACT

Part 2 of the Resource Management Act 1991 (“RMA”) considers the “purpose and principles” of the statute, which provide the foundation for persons to exercise their functions and powers using this legislation.

The purpose of the RMA is to promote the sustainable management of natural and physical resources according to section 5 of the RMA.

To achieve this purpose, one of the matters that must be recognised and provided for is the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga under section 6 of the RMA.

Particular regard must also be given to kaitiakitanga and the ethic of stewardship following section 7 of the RMA. Kaitiakitanga is defined in the RMA as the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources and includes the ethic of stewardship. Tangata whenua also exercise kaitiakitanga over the coastal environment.⁴

However, one should note the difference between kaitiakitanga as stewardship or ‘guarding property’ in the definition of the RMA as opposed to kaitiaki protecting the communal usage of natural resources.

Finally, the principles of the Treaty of Waitangi must also be taken into account under section 8 of the RMA.

⁴ New Zealand Coastal Policy Statement 2010, Policy 2

PRINCIPLES OF THE TREATY OF WAITANGI

In addition to the RMA, the principles of the Treaty of Waitangi are also referred to in section 4 of the Local Government Act 2002.

This has an express impact on Part 2 (purpose, role and powers of local government) and Part 6 (planning, decision making and accountability of local government) of the statute.

In its engagement with the Crown, local government and parties under the RMA, and through its development of other relationships, Te Ākitai Waiohū recognises the most relevant principles of the Treaty of Waitangi.

Reasonable Cooperation

In recognition of the unity of the parties involved, consultation with Te Ākitai Waiohū is encouraged to facilitate an effective partnership where all members act reasonably and in good faith with each other.

Rangatiratanga

Te Ākitai Waiohū retains control and enjoyment of the resources and taonga it wishes to retain and benefits from the active protection of these interests by the Crown.

Equality

Te Ākitai Waiohū has legal equality with all citizens of New Zealand, including the right to pursue its customary interests to the extent recognised in the law and seek redress for the historical actions of the Crown.

“Whatungarongaro te tangata toi tu whenua”
As man disappears from sight the land remains

CULTURAL VALUES ASSESSMENT

For Te Ākitai Waiohua, a Cultural Values Assessment (CVA) represents an opportunity to provide a unique cultural lens over our affairs that can be shared with others. This exclusive perspective allows Te Ākitai Waiohua to address the issues, interests and concerns it has in a way that is consistent with its own history and core principles.

The main interests of Te Ākitai Waiohua include:

- The recognition and acknowledgment of Te Ākitai Waiohua and its history in Tāmaki Makaurau (Auckland);
- The opportunity for Te Ākitai Waiohua to exercise its role as Kaitiaki in Tāmaki Makaurau;
- The ability for Te Ākitai Waiohua to protect and preserve its interests, resources and taonga in Tāmaki Makaurau.

The CVA is an invaluable tool to obtain a better understanding of Te Ākitai Waiohua, its history and aspirations, which can be considered and applied in various other forums. Through these opportunities, there is plenty of scope for Te Ākitai Waiohua to work together productively with other parties. However, the CIA is not deemed a consultation or part of consultation between Te Ākitai Waiohua and an applicant.

The CVA's purpose is primarily to provide information before consultation so that all parties are fully informed of our position. Appreciating this position is essential to understanding our responses if ongoing consultation occurs. Although there is no general obligation to consult, it is undoubtedly useful to do so and Te Ākitai Waiohua adheres to a key set of principles in the consultation process.

PRINCIPLES OF CONSULTATION

Consultation, to be meaningful, requires that:

- Genuine efforts are made to consult with Te Ākitai Waiohua in good faith;
- An application has not already been finally decided upon before or during consultation; the applicant must have an open mind throughout and be ready to modify the application or even start again if necessary;

- The applicant provides all relevant information to Te Ākitai Waiohūa (including further material if requested); but the act of presenting, supplying or sending out information alone is not deemed consultation⁵;
- The applicant allows sufficient time for the information supplied to be properly considered by Te Ākitai Waiohūa;
- A response is prepared and offered by the applicant to Te Ākitai Waiohūa.

This report is not a consultation. It is a presentation of information to facilitate a written response prior to a future consultation meeting.

TE ĀKITAI WAIOHUA GENEALOGY

Hua-Kai-Waka
 Eponymous Ancestor of Waiohūa
 √
 Te Ikamaupoho = Te Tahuri
 √
 Kiwi Tamaki
 √
 Rangimatoru
 √
 Pepene te Tihi
 √
 Ihaka Wirihana Takaanini
 √
 Te Wirihana
 √
 Wirihana Takaanini of Pūkaki

“Te Pai me te whai rawa o Taamaki”
 The luxury and wealth of Taamaki

⁵ Ngati Hokopu Ki Hokowhitu v Whakatane District Council, 9 ELRNZ 125

TE ĀKITAI WAIOHUA TIMELINE SUMMARY

Pre-history - Te Ākitai Waiohua tupuna inhabit Tāmaki Makaurau.

1000 – First radio carbon dating of occupation in New Zealand.

1100 – Portage at Otahuhu between Manukau Harbour and Tamaki River in use.

1200 – First radio carbon dating of occupation of Te Ākitai Waiohua sites at Wiri Mountain and Puhinui Estuary, Mangere.

1300 - Tainui canoe from Hawaiki travels up Tamaki River to the Otahuhu portage and crosses to the Manukau Harbour and Motu a Hiaroa/Puketutu Island.

1620–1690 - Huakaiwaka (Hua) forms Waiohua. He lived and died at Maungawhau (Mt Eden.)

Early 1600's - Maki, the leader of an immigrant group from the South known as Kawerau a Maki, attack and defeat their Nga Oho (pre-Waiohua) hosts at the Rarotonga (Mt Smart) pa. Kawerau a Maki then leave the district for North and West Auckland and Waiohua reoccupies the area.

Late 1600's - Kawharu from Kaipara engages in raids down to Maungarei and Wiri.

1690–1720 – Ikamaupoho, son of Hua, leads Waiohua. He lived and died at Maungakiekie (One Tree Hill.)

Late 1600's-early 1700's - Ngapuhi raiders attack Rangikaimata of Waiohua at Maungakiekie.

1720–1750 - Kiwi Tamaki, grandson of Hua, son of Ikamaupoho and progenitor of Te Ākitai Waiohua, leads Waiohua at Maungakiekie before he is killed in battle by Te Taou Ngāti Whatua.

1750–1754 - Waiohua lose a series of pa in Tāmaki Makaurau to Ngāti Whatua and retreat to Drury, Pokeno, Kirikiri/Papakura and other parts of South Auckland. The last Waiohua pa in Tāmaki is taken in 1755.

1760 - Te Taou Ngāti Whatua settle in Tāmaki having defeated Waiohua tribes who withdraw south from Tāmaki to Papakura, Ramarama and surrounding areas.

1769 - Cook visits the Hauraki Gulf in the Endeavour. The canoe Kahumauroa is hollowed out by Ngāti Pou Waiohua and hauled across the portage to the Tamaki River where it is beached and finished.

Mid 1780's – Te Tahuri from Nga Iwi gifts land at Tauoma (western bank of the Tamaki River) to the wife of a chief of Ngāti Paoa. During this time Te Ākitai Waiohua re-establish themselves at their traditional residences at Wiri, Pūkaki and Otahuhu. They include Ngai Tahuhu, Ngai Marama and Ngāti Huatau hapū.

Late 1700's - Ngāti Whatua consolidate their hold on central Tāmaki but are unable to maintain their hold on the whole of south east Tāmaki.

1790-1793 - Ngāti Whatua and Waiohua fight together as allies against Ngāti Paoa.

1793 - Rangimatoru, son of Kiwi Tamaki, is killed fighting alongside Ngāti Whatua against Ngāti Paoa. He is succeeded by his son Pepene Te Tihi.

1795 - Tuperiri of Ngāti Whatua dies at Maungakiekie. Ngāti Whatua, who have occupied for less than fifty years, cease residing there and move to coastal kainga at Orakei, Mangere and Kauri Point.

1821 - All volcanic cone pa of Tāmaki Makaurau have been virtually abandoned as defensive fortresses with the introduction of the musket. Ngapuhi war parties from Northland begin to raid the region and come into conflict with Te Ākitai Waiohua, Ngāti Whatua and Ngāti Paoa, which creates a period of great instability in Tāmaki Makaurau.

1822-1825 - Te Ākitai Waiohua and Ngāti Whatua continue to stay in Tāmaki.

1825 - One of a series of Ngapuhi expeditions arrives in Tāmaki. The threat of Ngapuhi forces armed with muskets eventually leads to Tāmaki being abandoned.

1828-1835 - No one is attempting to reside in Tāmaki.

1830-1835 - Te Ākitai Waiohua and Ngāti Whatua are based in Waikato under the protection of Waikato Chief Potatau Te Wherowhero. They only return to parts of Tāmaki for short periods of time.

1831 - Te Ākitai Waiohua including Chief Pepene Te Tihi are observed by Charles Marshall at Pūkaki.

1835 - After nearly ten years in exile, Te Ākitai Waiohua and Ngāti Whatua return to Tāmaki under the protection of Potatau Te Wherowhero, who makes peace

with Ngāti Paoa at Pūkeke on the east side of the Tamaki river mouth. Te Ākitai Waiohūa re-establish themselves at Pūkaki, Papakura, Red Hill and Pokeno.

1857-1858 - Potatau Te Wherowhero becomes the first Māori King. Te Ākitai Waiohūa become a part of Kiingitanga or the Māori King Movement, which aims to unite Māori, authorise land sales, preserve Māori lore and deal with the Crown on more equal terms.

1861 - Ihaka Takaanini is chief of Te Ākitai Waiohūa along with his father Pepene Te Tihi and they reside at Pūkaki, Mangere and Ramarama (Red Hill near Papakura.) Ihaka is a significant landowner, land assessor for the Crown, keeper of the Maori hostels at Onehunga and Mechanics Bay.⁶

1863-1864 – Before the invasion of Waikato in the time of the New Zealand Land Wars, Ihaka is stripped of his roles and accused of being a Kiingitanga sympathiser and rebel. Tribal land at Mangere is confiscated due to the allegiance of Te Ākitai Waiohūa to the King Movement. Ihaka and several whanau members, including his three children, wife Riria and father Pepene Te Tihi are arrested at Ramarama and held without charge by the Crown at a military camp in Otahuhu. Pepene Te Tihi and two of the children of Ihaka die while in custody. Ihaka is moved to Rakino Island in the Hauraki Gulf and held there without charge or trial until his death in 1864. It is still not known to this day where Ihaka Takaanini is buried. Ihaka is succeeded by his son Te Wirihana Takaanini, the only survivor of the three children originally held in custody.

1866-1969 – Although most of the land had been confiscated and sold into private ownership, Te Ākitai Waiohūa returned to Mangere and built a new marae in the 1890's. The marae and associated community remained until the 1950's when the proposed construction of Auckland Airport in Mangere created zoning restrictions, forcing many Te Ākitai Waiohūa members to move and live in other areas.

1970-Today – Te Ākitai Waiohūa and the Waiohūa tribes as mana whenua re-establish their ahi kaa in the central and southern areas of Tāmaki Makaurau. A new marae is built at Pūkaki, Mangere and opened in 2004.

“Kei Taamaki te rua o Te Waiohūa”
The storepit of Te Waiohūa is at Taamaki

⁶ Return of the Native Secretary's Department, Appendix to the Journals of the House of Representatives (AJHR), 1861, E-05

TE ĀKITAI WAIOHUA HISTORICAL SUMMARY

According to korero, Waiohua descend from the original people of the area and trace their whakapapa in this region back before recorded time. Radio carbon dating has established occupation in New Zealand as far back as 1000 AD.⁷

In the Te Ākitai Waiohua rohe (district), of which the project area forms a main part, the earliest radio carbon dates have been at the ancestral maunga at Wiri near Papatoetoe and at the Puhinui estuary on the Manukau harbour. They are consistent with the view that the Otahuhu portage between the Waitemata and the Manukau harbours was in use at this time.⁸

In the era of Huakaiwaka (Hua), the eponymous ancestor of the Waiohua confederation of iwi, Waiohua owned all of Tamaki in the 17th century.⁹ This continued until the time of Hua's grandson, Kiwi Tamaki, in the 18th century.

The historical interests of Te Ākitai Waiohua¹⁰ extend from South Kaipara in the North West across to Puhoi and Wenderholm Park in the North East and follows the coast down to Tapapakanga Regional Park and the Hunua Ranges in the South East. The boundary continues from the Hunuas across Mangatawhiri, Mercer, Onewhero and Port Waikato in the South West before moving North to Pukekohe and Patumahoe while excluding Awhitu and Waiuku. The boundary continues North along the coast, including the islands of the Manukau Harbour, past the Waitakere Ranges in the West of Auckland and back up to South Kaipara.

The territory of Waiohua was established throughout Tamaki Makaurau with pa located at Maungakiekie (One Tree Hill) and Maungawhau (Mt Eden).¹¹ There were Waiohua pa located on other cones and hills as well, including Te Tatua a Riukiuta (Three Kings), Te Kopuke (Mt St John), Remuwera (Mt Hobson), Owairaka (Mt Albert), Puketapapa (Mt Roskill), Rarotonga (Mt Smart), Taurere (Mt Taylor) and Maungarei (Mt Wellington.) At that time, hilltop pa made ideal locations defensively. These sites had constructed terraces, walls, banks and storage pits on the outer slopes of the maunga, as well as kumara and food plantations that extended into the surrounding areas.

⁷ Sullivan supra at p2

⁸ Sullivan supra at p3

⁹ Paora Tuhaere, Chief of Ngāti Whatua at the hearing on Ihumatao, RDB Vol 103, p3917

¹⁰ The historical area of interest is subject to change.

¹¹ Kay, Richard & Bassett, Heather "Maori Occupation of Land within the Boundaries of Auckland City Council 1800-1940 - An Historical Report for the Auckland City Council", August 1997, pg 10

Waiohua also held pa at Onehunga, Hillsborough, Remuera, Omaha (near Remuera), Orakei, Kohimarama, Taurarua (Judge's Bay), Te To (Freeman's Bay) and other places¹².

Although Kiwi Tamaki was based at Maungakiekie he seasonally stayed at different pa throughout Tāmaki, as it came time to harvest various types of food – fish, shellfish, birds, bird eggs and vegetables.

These pa were places of protection and sustenance for generations of Waiohua and were occupied through to the end of Kiwi Tamaki's leadership, at a time when the community was at its height in strength, unity and stability. Waiohua engaged in traditional and symbolic cultural practices, but they were also homes where the people lived, fought and died.

In the 15th century the Waiohua chief Whauwhau was the victim of a surprise attack by Maki and his followers. After the departure of Te Kawerau a Maki to the West Coast and the Waitakeres, Waiohua re-established themselves at Rarotonga, which has long since been quarried and now houses Mt Smart Stadium. To this day, Te Kawerau a Maki is based in North and West Auckland from the Waitakeres up through to the Kaipara Harbour.

Te Ākitai Waiohua traces its ancestry back to the mingling, as the original people of the land, with members of the Tainui canoe. Tainui members who settled in this area included Horowi, whose pa was at St Heliers and Poutūkeka at Pūkaki pa, another portage to the Tamaki River. There was also Marama, wife of Hoturoa the captain of the Tainui canoe, and Hiaroa at Te Motu a Hiaroa (Puketutu Island) pa on the Manukau harbour. Marama's descendants, known as Ngai Marama, lived in the area and became part of Te Ākitai Waiohua.

Taihaua begat Poro who begat Kokoia who had Tarahape. Tarahape's daughter was Paretutanganui, who married Kiwi Tamaki and had a son Rangimatoru. Kiwi Tamaki's grandson was Pepene Te Tihi who also had a son Ihaka Takaanini. During the Land Wars, Pepene Te Tihi and Ihaka Takaanini were accused of being rebels and held in custody without trial until their eventual deaths. Three of Ihaka's children were also held in custody and only one, Te Wirihana Takaanini, survived the ordeal. The descendants live at Pūkaki, Mangere today and are known as Te Ākitai Waiohua.

Te Ākitai Waiohua have historically occupied Mangere and Ihumatao including Papahinau (also misspelled as Papahinu) along the Puhinui Peninsula and Te Motu a Hiaroa (Puketutu Island). In this region are ancient urupa (burial sites), pa sites and waahi nohoanga (temporary living sites), waahi tapu (sacred sites) as well as waka hauling and portage sites. However, the origins of Te Ākitai through

¹² Fenton J F D, Important Judgments delivered in the Compensation Court and Native Land Court 1866 to 1879, Orakei, 22 December 1869, Auckland

Waiohua show that its traditional rohe and area of interest extend beyond the boundaries of Mangere and Ihumatao.

DRURY PLAN CHANGES

The proposed Drury Plan changes have an impact on the development of various related areas in Papakura, Opaheke, Karaka, Hingaia, Paerata and Pukekohe. This broader region is of particular significance to the people of Te Ākitai Waiohua as it incorporates places of continued occupation and cultivation over time.

Papakura

Te Ākitai Waiohua built and maintained various kainga (settlements) and cultivations in the western parts of Papakura, situated north of Drury.

The eastern section of Papakura is also known as Kirikiri which incorporates Pukekōiwiriki (Red Hill) a maunga (mountain) pa site occupied by Waiohua and their Ngā Oho, Ngā Iwi and Ngā Riki ancestors. This connection continued through to the time of Te Ākitai Waiohua led by paramount chiefs Ihaka Takaanini and his father Pepene Te Tihi. The name Pukekōiwiriki or 'hill of the small skeleton' is said to relate to the remains of ancient chiefs at this site that permanently stained the earth red with blood. The name Red Hill is also a reference to the naturally red soil found in the region.

The numerous maunga in Tāmaki Makaurau made ideal pa sites in their time, providing protection to the people living there with defensive measures that took full advantage of higher ground. The location of Pukekōiwiriki overlooking the Manukau harbour to the west and Hunua ranges to the east made it a strategically important landmark. The adaptable, fertile soils surrounding the maunga also offered opportunities to grow food gardens supported by nearby waterways at Hays Creek and Kirikiri Stream. Proximity to the Manukau Harbour for food and transport and Hunua ranges for refuge and forest materials also made the maunga suitable for settlement.

By the 19th Century fortified hilltop pā had been abandoned in favour of kainga suitable for food cultivation that were closer to resources and transport routes. In this time Te Ākitai Waiohua settled mainly at Te Aparangi located at the base of Pukekōiwiriki. After the arrival of settlers, the people of Te Aparangi grew fruit, vegetables and other produce to trade and take advantage of the burgeoning Auckland market.

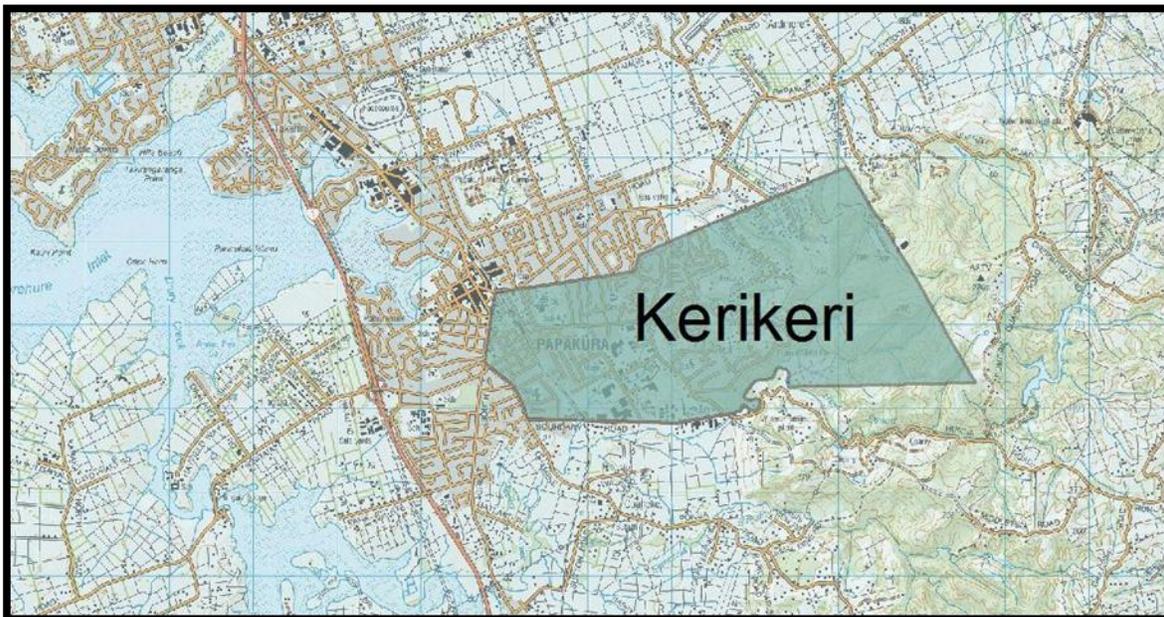
Te Ākitai Waiohua continued to build and maintain their kainga and cultivations in the region despite constant pressure for colonial settlement and development. Te Ākitai Waiohua are recorded as opposing plans to build roading through its lands at Papakura and Karaka in 1856, revealing just how sensitive the people were to retaining the whenua (land) they had left.

Te Ākitai Waiohua continued to live at Papakura and Kirikiri until the Land Wars of 1863, when the Māori of South Auckland were asked to swear an oath of allegiance to Queen Victoria or vacate their lands. This request was made in 1858 as a response to the rise of the Kiingitanga movement at Waikato, in an environment where settlers feared that Auckland would be attacked and overthrown by hostile Māori. Those individuals that did not swear an oath of allegiance were deemed to be rebels against the Crown and subsequently had their lands confiscated by statute.

As strong adherents of Kiingitanga, most of the people from Te Ākitai Waiohua reluctantly left their kainga and travelled south to Waikato. However, not everybody managed to make the journey.

A total of 23 Te Ākitai Waiohua members were arrested at Kirikiri by the Crown just as the Land Wars began. Ihaka Takaanini was sick at the time, travelling with a group of relatives including his elderly father Pepene Te Tihi, wife Riria and their three children. These individuals along with 17 other relatives did not travel to the Waikato and were subsequently incarcerated by Crown troops.

Our people were marched to a military camp in Drury and then moved to a stockade in Otahuhu.



In 1864 the remaining lands held by Te Ākitai Waiohūa at Papakura were confiscated by the Crown as the Kirikiri block (also misspelled as the Kerikeri block). Papakura was subsequently used in the Waikato Immigration Scheme by the Crown in 1864 and 1865 to house military settlers. No land from the Kirikiri (Kerikeri) block was returned to Te Ākitai Waiohūa, even when a successful case was made for restitution at the Compensation Court in 1866.

As part of its Treaty of Waitangi settlement with the Crown, Te Ākitai Waiohūa is seeking various redress, including a land vesting at Te Ngahere o Papakura (Kirk's Bush) Scenic Reserve and two statutory acknowledgements at Kirikiri (Children's Forest Settlement Road) Reserve and Red Hill Scenic Reserve.

Drury

Drury is a region of significance to Te Ākitai Waiohūa that provided access to the Manukau harbour and its wealth of natural resources.

Drury, Opahake and surrounding areas incorporating Karaka and Hingaia featured seasonal settlements, fishing and kaimoana (seafood) gathering sites and waka (canoe) landing areas at key points around Drury Creek, leading out to the wider Pahurehure inlet. This included the pa and settlement at the mouth of Slippery Creek and Waipapa at the head of the Pahurehure inlet.

Due to its location, Drury was an important transport corridor to the Manukau harbour from kainga in Ramarama, Tuhimata and Kirikiri, with a network of tracks and waterways in the area that were used extensively to facilitate travel by waka.

Waiohūa also utilised seasonal fishing settlements based on the small Drury Creek islands in the Pahurehure inlet, which include the main motu (island) of Paraurekau (Pararekau Island), Kopuahingahinga Island and the eastern islet of Orewa. These motu are all located at the mouth of Drury Creek in Bottle Top Bay (Waikirihinau). The fishing resources in this specific region were so significant to Te Ākitai Waiohūa that, when the islands were purchased by the Crown in 1853, a witnessed note was added to the deed of sale to specifically acknowledge and preserve iwi customary fishing rights.

Although populated, Drury was not as extensively used for occupation and cultivation as other parts of the western coastline of South Auckland. This is due mainly to the openness of its resources making the area vulnerable to attack and its frequent use by travellers passing through the area either from or to the Manukau harbour. Hingaia represented a crossroads between the Manukau harbour as far as Awhitu in the west, the Hunuas to the east and the Waikato (and Waikato River) to the south, so any party wishing to travel between these

areas usually had to pass through Hingaia as the most south eastern section of the harbour.

Larger defended settlements were located further east and south of Hingaia, including Te Aparangi at Kirikiri, the hilltop pa at Pukekoiwiriki (Red Hill) and Te Maketu¹³ in Ramarama. Hingaia is the name given to the stream and has been applied to the wider area. It is also thought to be the name of a Waiohua Chieftainess who was buried at Te Maketu in Ramarama.

As part of its Treaty of Waitangi settlement with the Crown, Te Ākitai Waiohua is seeking various statutory acknowledgements as redress at Drury Conservation Area and Drury Creek Islands Recreation Reserve as well as sites further south including Raverthorpe Conservation Area, Raverthorpe Scenic Reserve and Te Maketu Historic Reserve.

Pukekohe/Paerata

To the south west of Drury, Pukekohe and Paerata are places that were favoured for their ability to cultivate crops. The adaptable, fertile soil and moist climate is appropriate for growing food gardens and the region is strategically placed between the Manukau harbour to the north and Waikato river to the south.

In 1843 a large section of Pukekohe was offered to the Crown for purchase by another iwi. The paramount chiefs of Te Ākitai Waiohua at the time, including Ihaka Takaanini and his father Pepene Te Tihi, disputed the transaction because it did not take into account Te Ākitai Waiohua interests or of its people who were still living in the affected region. The Crown decided to resolve the dispute by proceeding with a second Pukekohe land transaction in 1853 expressly involving Te Ākitai Waiohua and setting aside a land reserve named Te Awa Nui o Taikehu for ongoing settlement.

After the second Pukekohe purchase was signed by the parties, the boundaries of Te Awa Nui o Taikehu were incorrectly recorded by the surveyor resulting in a much smaller reserve than was originally intended for Te Ākitai Waiohua. Consequently significant sections of the land that were meant to be included in the reserve were mistakenly sold into private ownership.

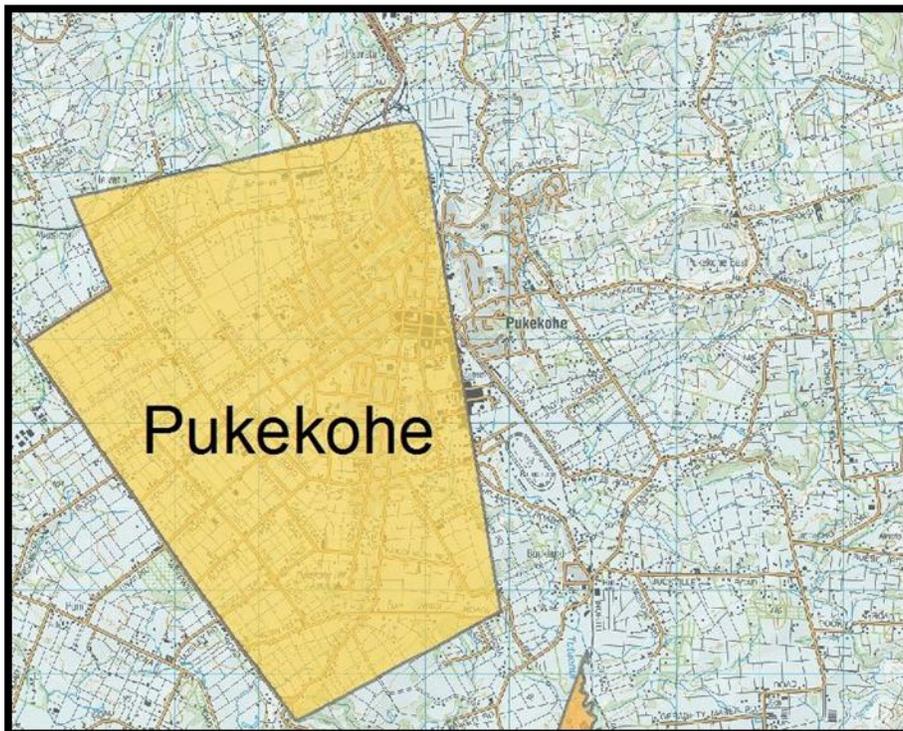
When the error was discovered, the chiefs of Te Ākitai Waiohua protested again and insisted the alienated reserve land, which included cultivations and urupa (burial grounds), be returned immediately. There was also evidence that the Crown surveyor of the reserve had privately acquired some of the land excluded from Te Awa Nui o Taikehu and on-sold them to private buyers for his own personal gain.

¹³ Ringer supra note 15 at [Link](#)

The Crown response to these complaints in 1857 was to offer what lands were left of the original reserve and pay compensation for the sections that were sold. Te Ākitai Waiohua initially refused to accept this decision because of the importance of the lands lost. However, in 1858, after five years of protesting the wrongful alienation of land at Te Awa Nui o Taikehu, Te Ākitai Waiohua reluctantly accepted the final Crown offer.

Te Ākitai Waiohua settled on the reserve they had left despite constant pressure for colonial settlement and development. The arrival of settlers in the surrounding regions provided the people of Te Ākitai Waiohua with opportunities to engage in trade and take advantage of the rapidly increasing Auckland market by selling their produce. Te Ākitai Waiohua continued to live and cultivate at Pukekohe until the Land Wars.

The Crown launched its invasion of the Waikato from nearby Pokeno, crossing the Mangatawhiri River on 12 July 1863. In response to the invasion, a church site at Pukekohe East and Burt's farm in Paerata were raided by Māori forces resulting in various casualties. This occurred several days after Camerontown, a military depot based along the shores of the Waikato River south of Pukekohe, was successfully sacked by Māori combatants.



In the aftermath of the Land Wars, the remaining land held by Te Ākitai Waiohua at Pukekohe was confiscated by the Crown. No property from the five thousand

acre Pukekohe confiscation block was returned to Te Ākitai Waiohua, even when a successful case was made for restitution at the Compensation Court in 1865.

As part of its Treaty of Waitangi settlement with the Crown, Te Ākitai Waiohua is seeking various redress including a land vesting at Te Ngahere o Pukekohe (Rooses Bush) Scenic Reserve and a statutory acknowledgement at Paerata Scenic Reserve.

Development History

It is imperative that any party dealing with Te Ākitai Waiohua be properly informed so that all interaction can be understood and viewed within a historical and cultural context.

Historically the land in the region has been used for fishing and cultivation, which is supported by archaeological evidence of gardening, cooking and midden sites. Settlement was seasonal as the people stayed at main sites during winter, moved to smaller camps to plant gardens during spring, fished and collected kaimoana from fishing camps during summer and then returned to the main settlements again during autumn to harvest and store crops in preparation for winter.

Te Ākitai Waiohua is not against development. Indeed our ancestors were still accomplished fisherman and farmers of food gardens and livestock by the 1860's. However, the Land Wars changed everything. Te Ākitai Waiohua has a strong history with Waikato through Chief Potatau Te Wherowhero, who escorted our people from Waikato to Tāmaki Makaurau to resettle the land and offer protection against rival tribes such as Ngapuhi and Ngāti Paoa. Potatau Te Wherowhero became the first Māori King in 1857-1858 and Te Ākitai Waiohua readily pledged its allegiance to Kiingitanga (the Maori King movement).

In 1863 the people of Te Ākitai Waiohua were accused of being rebels of the King Movement and delivered an ultimatum by Governor George Grey - swear allegiance to Queen Victoria thereby reneging on its allegiance to the Māori King or move off their lands. Before any such decision could be made by Ihaka Takaanini, he and those of his people with him were arrested. Pūkaki, Ihumātao and its surrounding areas were looted and razed to the ground. Any waka found around the Manukau Harbour was smashed or burned. Ultimately various land interests in the Manukau region was confiscated (raupatu) by the Crown in 1864 and most of it sold into private ownership. Some land was returned to individual Maori rangatira (leaders), some of whom were not Te Ākitai Waiohua, during Compensation Court hearings, if they could prove they had not been in 'rebellion' against the Crown during the Land Wars. Without land to provide an economic base, the tribal structure of Te Ākitai Waiohua deteriorated.

Since this time many of the natural resources of the area have been seriously depleted in the name of progress and as a direct result of Auckland's rapid growth. These events and experiences have led Te Ākitai Waiohūa to view development with a degree of caution and apprehension.

Local maunga (mountains) and volcanic cones have been lost either partially or entirely, such as Maungarahiri, due to mining and quarrying developments. Some places such as Te Hopua a Rangi (Geddes Basin or Gloucester Park) have been heavily modified for modern development. These landmarks inhabited by ancestors of Te Ākitai Waiohūa are mostly or completely gone now in the name of progress.

The Manukau Harbour has been and is still affected by environmental concerns arising from multiple projects including stormwater, piggery, farmland or other waste runoff and the discharge of raw sewerage into its waters through emergency overflow points around the harbour. Commercial fishing and various types of infrastructure running around, under and through the harbour have also impacted upon its integrity as a natural resource.

These experiences have shaped the views of Te Ākitai Waiohūa on modern development and encouraged our involvement in various projects that potentially have a significant impact on the land and harbours of Tāmaki Makaurau.

Spiritual and Cultural Associations

Te Ākitai Waiohūa have a strong spiritual (Taha wairua) association with the land which provide its people with a sense of meaning, connection and purpose. Tribal landmarks and resources such as maunga and waterways that were present in the time of our ancestors impact upon the descendants that exist today. If those landmarks and resources are damaged, contaminated or even destroyed the consequences can manifest themselves in the spiritual, physical and mental detachment of the people, leading to cultural disassociation, ill health and even death.

These traditional associations are still expressed today in a modern context.

PROJECT RECOMMENDATIONS

Given the history of Te Ākitai Waiohūa with the project area and the principles it follows in terms of the environment, kaitiakitanga, consultation and relevant legislation the following recommendations can be offered:

Te Aranga Cultural Landscape Principles

Te Ākitai Waiohūa supports the application of the seven Te Aranga principles to this project in the design and development of an iwi based cultural landscape. The principles as listed in the Te Aranga Māori Cultural Landscape Strategy 2006 have been modified for the purposes of this report. However, the relevant principles are directly cited in each of the other recommendations.

Participation

The ongoing participation, consultation and involvement of Te Ākitai Waiohūa must be ensured in all phases of the project. This includes the sharing of information about the proposed plan changes as they become available, which will allow Te Ākitai Waiohūa to amend or make further recommendations based on any new information.

This recommendation follows the principle of Mana Rangatiratanga and the development of a relationship that recognises the status of Te Ākitai Waiohūa as mana whenua and reflects the desire to engage at a governance level.

It also demonstrates the principle of Ahi Kaa and the desire to explore opportunities for Te Ākitai Waiohūa to resume a role as kaitiaki in the project area.

Acknowledgement

The history of Te Ākitai Waiohūa within the proposed plan change areas should be acknowledged where possible throughout the project. This can be achieved in various ways similar to the plan changes proposed for the Puhinui region and associated Puhinui Precinct rules established following this process.

This recommendation reflects the principles of Whakapapa and Tohu with the recognition of Te Ākitai Waiohūa place names and landmarks in the project area.

Iwi monitoring

Te Ākitai Waiohūa recommend that our nominated iwi monitor is engaged and resourced accordingly for plan change areas that may impact sites of significance.

This recommendation follows the principle of Mauri Tu in emphasising the environmental health and life essence of the eco-systems in the region.

Landscaping

Where possible the proposed plan changes should account for the natural and cultural landscape in a way that fits with the natural environs of the region.

This recommendation reflects the principle of Taiao and incorporating natural landscapes.

Design

Māori cultural values and concepts should be recognised where possible as the proposed plan changes are developed.

This recommendation follows the principle of Mahi Toi and the incorporation of iwi design into the project.

TE ĀKITAI WAIOHUA CONTACT DETAILS

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The concerns, issues and recommendations outlined in this Cultural Values Assessment (CVA) shall be provided for as a means for the participation and ongoing involvement of Te Ākitai Waiohua, but does not constitute written approval of the project.