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# CVA REPORT HUGH GREEN PARKER ESTATE ROAD HINGAIA



## PROPOSED SHA: HUGH GREEN, PARK ESTATE RD HINGAIA

Prepared for Hugh Green, Park Estate road

Prepared By Ngati Te Ata

**“Tiakina mai a Papatuanuku**

**Aa te Waa**

**Ka tiakina mai a Papatuanuku**

**ia koe”**

**“Care for the land**

**as one day**

**The land will care for you”**

## Hingaia

The ariki (chief) **Hingaia**.

The Hingaia area, stream and its catchment, this is an area, which was, formerly, densely populated by Maori. Hingaia was an ariki (woman of high rank) who is buried at Maketu (near Stevensons quarry).

The stream, which bears her name, represents her. The stream and surrounding area therefore have special meaning for Maori. Any further development needs to be considered by Iwi very carefully as any major impact on the value of traditional land and waterways will not be supported by tangata whenua.

## Foreword

The Hingaia Peninsula and wider surrounds has a special significance for its indigenous human, plant and animal inhabitants. Since the early settlement years of the inner harbours and lands of the Auckland Isthmus, oral traditions have recorded stories, descriptions and accounts of the occupation of Hingaia. The naming of the Peninsula was claimed by the Tangata Whenua of early times of whose descendants are still present in the area today. Named after the ariki Hingaia.

Continued years of occupation and activity in the area are a primary signal of the abundance and availability of food sources both animal and plant and the ability of the food chain to sustain itself and its populations. The Tangata Whenua of the Hingaia Peninsula were masters of these sustainable practices and lay claim to generations of traditions and practices handed on to the practitioners of this age-old philosophy today.

The development of this philosophy and its adaptations to the contemporary social and political context is commonly known as Kaitiakitanga. Tangata Whenua claim a particular version of Kaitiakitanga and how it has sustained their people who have occupied the Hingaia for ensuing centuries. Tangata Whenua admit to their unpreparedness for the impacts of colonial settlement and increasing populations, modern development and increased demand on available natural resources.

While their belief systems and Kaitiaki practices still exist, many of local Tangata Whenua descendants have moved from the area and are scattered through to the Manuka Harbour, if they still reside in the area at all. Those that remain are less dependent on the available resources of the area, largely in part, due to the loss of control and determination of how the resources are utilised and managed.

From a Tangata Whenua perspective regional growth has remained the largest and most detrimental impact on the state of the regions natural resources. Underlying this phenomenon is a paradigm, which is foreign to the indigenous paradigm and lacks the historical pathway which links people to land and to future generations in a continuous genealogical pattern.

This report is a step towards a better understanding of the background of the Tangata Whenua, their needs and aspirations for the Hingaia Peninsula and an explanation of why their heritage is so important to them. The consistent message from local Tangata Whenua, is that they have a concern for the local environs and ecosystems. It is their view that the link between present and future generations and the Hingaia Peninsula is unstable, given the inability of Hingaia in its current state to sustain its present plant, animal and human occupants.

Tangata Whenua have made some strong recommendations to the local authority and planning profession to take account of their values, to recognise their priorities and to collaboratively look at policy which guides present and future planning decisions.

*Karl Flavell*

*Ngati Te Ata*

## Executive Summary

The Auckland Council has been progressing urban planning for Hingaia in accordance with the Regional Growth Strategy, which has identified the Hingaia Peninsula and wider surrounds as a future urban area able to accommodate no less than 10,000 people over the next 50-year period. 5,000 people are to be accommodated over the next 20 years as detailed in the Southern Sector Agreement (Urban), which has outlined conditions for the implementation of Greenfield development for Hingaia.

It is clear that Tangata Whenua communities have their own planning systems, values, philosophies, attitudes, traditions, relationships and processes for making decisions about how to interact with their environment. These indigenous approaches have developed quite independently from the planning approaches of Western based societies. Part I of this report is devoted to the explanation of fundamental Maori values that underlie Tangata Whenua philosophy and social structure.

In examining the Hingaia Peninsula and wider surrounds the cultural, spiritual and environmental links to the broader Papakura District and the Manuka Harbour have been recognised.

Ngati Te Ata, along with the other iwi, are recognised as Kaitiaki of the Manuka Harbour, Hingaia Peninsula, and its surrounding environs. They have identified an intergenerational responsibility as Kaitiaki, to ensure the cultural, social and spiritual integrity of the Harbour is upheld for the present and future generations

The waters of the Manuka Harbour are of special significance to Tangata Whenua as it provides for the social, cultural, spiritual and economic wellbeing of the Waikato people through the access to kai ika, kai moana, rakau, manu, and other Taonga.

Southern waters, which would include the Pahurehure Inlet, are generally of good quality.

All the harbour water was often turbid. This turbidity is an inevitability of the harbours shallow depth and long unobstructed distances for the effect of wind mixing. The perceptions that the shoreline zones suffer excessive pollution because sedimentation here is particularly marked, should be tempered because this is a result of the mixing pattern in the harbour.

A key factor considered concerning the margin of the Manuka Harbour is the degradation of coastal margin environments, particularly soft shore margins (i.e. beaches and estuaries). These have generally been significantly modified by a range of human activities – including pastoral land use, earthworks, levees, drainage, coastal structures (especially shoreline armouring and stormwater outlets).

The research undertaken into the evolution of the plant life present on the Hingaia Peninsula has established that the original indigenous vegetation would have comprised of lowland conifer-broad-leaved forest and flax/raupo wetlands inland.

The residential settlements of Bottletop Bay and Towai, Karaka Park lifestyle blocks, farming and horticultural blocks, the New Zealand Bloodstock Centre and Strathallan School and other exiting activities on the Hingaia have caused extensive modification of the vegetation. The most noteworthy

ecological areas that remain are the freshwater wetland areas in the south-east and the forested island of Kopuahingahinga Island in the north.

With regard to physical evidence of historic events/activities most of Papakura District remains to be surveyed for cultural heritage sites meaning there are substantial gaps in information where there has been no survey and consequently no recorded sites. Of those sites recorded Maori archaeological sites make up the greater part of all cultural heritage sites in the Papakura District. The majority of sites in Hingaia are shell midden deposits along the esplanade reserve. Maori heritage values and sites are places or associations of significance to Tangata Whenua because they have a connection with the ancestors and atua. The protection of such sites is considered to be paramount.

With regard to the history, Papakura / Drury area and surrounds were important access areas for travellers in pre-European times, the early settler and military periods. With the Manuka Harbour to the west and the Hunua Ranges to the east, it was an area highly utilised as a link between Tamaki Makaurau / the Auckland Isthmus and the Waikato. The Hingaia Peninsula contains some evidence of pre-European Maori occupation, but not to the same degree as elsewhere in the District as an indication of the level of resources present in comparison to other locations.

Physical remains relating to the European history of Hingaia are distinctly lacking. There are no pre-1900 structures, such as churches, halls, or other community buildings, and associated trees. This has been attributed to the fact that there early European settlement did not develop around a communal village as was the case elsewhere in the District.

### **Mitigation**

Mitigating environmental impacts on the land is the classic route towards ensuring kaitiakitanga is observed. The applicant and the contracted firms could look at forming an environmental mitigation package in collaboration with Ngati Te Ata which reflects the nature and term of the proposed subdivision and the effects of the development on their cultural landscape as well as the effects on Ngati Te Ata and the iwi of the project site.

The findings disclosed within this report are that there will be an impact on intangible (spiritual) and tangible cultural values but that the nature of the site and its heavily modified condition means that these impacts will be less than minor and, as also explained in this assessment, can be dealt with through mitigation proposals.

From a cultural perspective there is no reason why the proposed SHA for Hugh Green at Park Estate Road, Hingaia proposed subdivision should not proceed on condition that the recommendations of this report are provided for.

### **Background**

There are currently a number of Special Housing Areas in the South identified to create more housing for Auckland, the Hugh Green site at Parker Estate Road Hingaia is proposed to develop 97ha of land into potentially 12-1400 house sites.

This report has been produced by Ngati Te Ata of the area as an expression of our concerns associated with the future development in the area as currently proposed by Auckland Council.

This report is part of the final assessment for the Hugh Green Park Estate Rd development project and aims to present information regarding the history of Hingaia and provide recommendations for protection and management of natural heritage, cultural heritage sites as well as conditions for use of names, within the development, which are associated with the Maori and European history of the area.

It is intended that this Kaitiaki Plan will assist with project development and decision making by all parties involved and ensure that iwi issues, concerns, interests and values are provided for within the resource management process. The ultimate goal for iwi is the protection, preservation and appropriate management of natural and cultural resources, including landscapes, in a manner that recognises and provides for our interests and values and facilitates positive environmental and social outcomes.

For Ngati Te Ata it is vital that three key considerations are provided for regarding the proposed 279 Parker Estate Rd Hingaia subdivision:

1. That the mana of our people is upheld, acknowledged and respected
2. That our people have rangatiratanga (opportunity to participate, be involved and contribute to decision making) over our ancestral taonga
3. That as kaitiaki we fulfil our obligation and responsibility to our people (current and future generations) as custodians, protectors and guardians of our cultural interests and taonga.

### **Maori World View**

Tangata Whenua communities, like other indigenous communities throughout the world, have their own planning systems, values, philosophies, attitudes, traditions, relationships and processes for making decisions about how to interact with their environment. These indigenous approaches continue to develop quite independently from the planning approaches of Western based societies.

Stories, traditions, philosophies and values passed down from generation to generation have provided the framework within which Tangata Whenua relationships with their environment have developed. These traditions have combined to shape the Tangata Whenua world view and their understandings and associations with the natural world.

Maori believe they descend from a cosmogonic existence, as a result of a sequence of events of cosmic evolution. A particular perspective of these events is given by the Tangata Whenua of the Manuka harbour, recounted to relate their particular genealogy to their physical environment.



“First, there was *Io*, the Supreme Being. Then, there was *Te Kore*, within which was the formless void. *Te Kore* was the first of eight epochs. It was in the second the *Te Wai Katoa*, the endless water was first manifest. This was followed by *Kotahi Te Ki* – the unspoken thought; *Kotahi Te Korero* – the one spoken word; *Kotahi Te Wananga* – the one sacred assembly; *Te Kore Whiwhia* – the intangible formless void, *Te Kore Makihi-hi-Rere* – the formless void, pierced by a line extending into space; and *Makaka* – the sacred curve. After these periods came *Aio Nuku* – the widespread calm, during which *Io* dwelt for countless ages under the epochal period of *Te Po Tiwhatiwha* (the gleaming night), which in turn heralded the appearance of *Te Whetu* – the world of stars”

It is a belief that within the period of *Te Whetu*, Maori trace their genealogy to Ranginui, Papatuanuku and their offspring.

“Maori traditional belief patterns deal with three distinct aspects of creation: the creation of the world or cosmos; of the atua; and of human beings. There are tribal variations to the creation beliefs but all focus in the end on the triumph of light over darkness, the creation of habitable worlds and the emergence of life in all its inter-related forms, culmination in the appearance of the human family”

It was from the union of Ranginui and Papatuanuku that allowed their offspring to obtain authority over various things:

Tane Mahuta – God of the Forests (*rakau*) and Birds (*manu*)

Tangaroa – God of the Waterways (*moana*) over Fish (*ika*)

Tawhirimatea – God of Winds (*hau*)

Ruaumoko – God of Earthquakes

Rongomatane – God of Cultivation (*kumara*)

Haumiatiketike – God over Fern (*aruhe*)

Tumatauenga – God of Man (*Tangata*)

Whiro – God of darkness and evil.

Each of the Atua (gods) inherited eternal responsibilities to procreate, control, regulate all things animate and inanimate, and all natural phenomena. Hineahuone was later created from the earth and instilled with the *wairua* (spirit) and *hauone* (breath of life) from *Io* the Supreme God. This brought Hineahuone to life and she rose to take her place as the mother of humankind.

From the union and separation of Ranginui and Papatuanuku came the birth of their many offspring. A series of semi evolutionary processes took place whereby all things in the universe came into being.

Descendancy from the Atua (Gods), their family connection to all life forms has committed *Tangata Whenua* through the generations to a role of guardian or *Kaitiaki*. It was these inter-generational and inherited responsibilities as *Kaitiaki* that ensured that the use and development of their environment was restricted to meeting the needs of present generations in a manner that ensured

that the natural resources were sustained for future generations. Built into this system was a check and balance component of tikanga which incorporated key concepts such as tapu, wairua and Mana. Specific controls, which included rahui tapu, whakanoa and karakia, were methods used to manage their behaviours and impact on the physical environment.

## **Maori Values**

Non-Maori need to have an appreciation and understanding for Traditional Maori values. These values and principles underpin the tribal structures of traditional Maori society, acting as a set of common laws within which the collective of members must accede to in order to achieve communal balance, social order and group coherence.

## **Mana**

Mana has a number of different meanings including prestige, control authority and power.

Mana can be gained in a number of different ways. These include: status passed down from generation to generation (i.e. the Mana passed down to Te Arikinui Te Atairangikaahu, the current head of the Kingitanga); excelling in a particular pursuit; by hosting a large gathering or bestowed on persons within the tribal structure for their talents, expertise or knowledge. Mana permeates the ethos of Maori life and is closely associated with aroha (love) and utu (reciprocity).

## **Rangatiratanga**

Rangatiratanga and Mana are inextricably linked. Rangatiratanga means to exert Mana (power, control and authority) over things that are owned, and to control and manage resources and people in accordance with the groups specific preferences. Article Two of the Treaty of Waitangi guaranteed 'te tino rangatiratanga' to the Chiefs in respect of their lands, their forests, their seas, and their taonga. The Waikato Hapu that signed the Treaty believe this means they were given the right to own, control and manage their resources which includes the Manuka Harbour.

## **Wairua**

Wai (means water) and rua (means two), depicts the notion of spirituality and in particular specifies an awareness of both a physical and spiritual dimension of reality. There is a fundamental belief that all things animate and inanimate within the natural world have innate spiritual elements or dimensions.

## **Tapu**

Tapu is a mechanism by which social order and control is rendered within traditional Maori society. All things or persons that possess tapu must be approached with caution.

It is believed that failure to do so may have negative consequences.

Waahi tapu are places where a specific tapu arising out of a particular set of consequences is present. These include burial grounds, caves, springs, material mauri, artefacts and pa. These places are under the responsibility and protection of the recognised Kaitiaki (guardians). They are places associated with ancestors, events and phenomena of a sacred nature.

Whilst everything is subject to tapu, waahi tapu are specific places, areas and sites of a sacred nature. Lands, forests, trees, mountains, rivers, seas can all be subject to tapu for at various reasons and various times, either temporarily or permanently. For example, where lands contain koiwi (human skeletal remains), pa, or where significant events have taken place, the site would be considered a sacred area or waahi tapu. Areas of waterways may be tapu, having been set aside for specific religious or ceremonial instruction and as such are places not to be trespassed upon. Tapu places are not public areas. Access to these areas was generally restricted to those prepared to follow appropriate procedures. Tapu does not just prohibit access but insists upon a certain course of action or protocol to be adhered to and strictly followed.

Waahi Tupuna denotes those significant and sacred areas, which are places, areas, buildings, maunga, landscapes, waters associated to significant events and deeds of the ancestors. The protection of these sites is viewed as vital for the well-being of present and future generations.

Waahi tapu form an integral part of Maori life. The removal or destruction of waahi tapu causes great concern for Iwi and threatens the integrity of that tribal identity and its development.

## **Mauri**

Mauri is the life essence, the life principle of all things animate and inanimate within the natural worlds and beyond, including mankind. Mauri endows existence and being. Mauri is descended from the atua who received mauri in the divine creation process from which Maori descend. The uniqueness of each taonga is directly attributed to its mauri. Mauri is the interconnecting link between humankind and the natural, physical and metaphysical world. An attack on the Mauri of a resource is a direct attack on the wellbeing of Kaitiaki.

Mauri never dies in a physical sense but can transform according to the impacts upon it. These impacts can have either beneficial or detrimental effects.

Mauri and its maintenance is a critical point of understanding within the Maori worldview and place of the environment within it. The practitioners of the maintenance of mauri, the Kaitiaki enact their

role through a series of culturally determined observances or tikanga, which act to conserve, protect, enhance and respect their domain of natural resources in accordance with their knowledge of maintaining all mauri. The exercise of the Kaitiaki role is linked to the expression of rangatiratanga or self-determination and sets the bounds for the relationship between Kaitiaki and a particular resource. The relationship between Kaitiaki and the natural world in accordance with the Maori worldview is one which is interdependent, reciprocal and intertwined.

The mauri (life essence) of a resource, the Kaitiaki (guardianship) role, tikanga and Te Reo are ancestral taonga (gifts) because their continuance is fundamental to the social, cultural, spiritual and economic wellbeing of Tangata Whenua and their relationship with their ancestral taonga.

The spiritual component to environmental management is missing from contemporary planning systems, but for Maori the recognition of both the physical and spiritual aspects of a resource is essential to the continuance of that resource for present and future generations. Maori feel alienated in the contemporary planning regimes and instead, seek to assimilate the Maori worldview into the existing statutory, planning and management framework. The underlying assumption is that the practical expression of the Kaitiaki role must be provided for within current planning and management regimes.

### **Kaitiakitanga and Tikanga**

As Kaitiaki, Maori have an ancestral obligation to protect and maintain mauri of all things.

These responsibilities extend to the protection of other manifestations of Kaitiaki such as animals or spirits that guard special places. The names of places can indicate specific environmental controls required for that particular place. The Kaitiaki obligation is one which is derived from ancestral sources. It is not considered a job or as a task but as an ancient responsibility with jurisdictional applications.

The Kaitiaki ethos approaches the environment in a holistic sense where land, water, soils, minerals, energy, plants, animals, birds, rivers, trees and people interact and affect each other. All levels of the tribal structure can enact Kaitiaki responsibilities but is dependent on the nature of the resource itself.

Kaitiakitanga is the descriptive term of the Maori resource management system and should be recognised as both a practice and the result of a philosophy of resource management. Built into this system is a check and balance system of tikanga acting as a discipline which insists upon certain courses of action. Mauri was traditionally maintained using tikanga such as karakia, kawa, tapu, rahui and whakanoa. Other tikanga exist that were used to maintain mauri.

### **Te Reo**

In recognising the relationship of Maori and their culture and tradition with their ancestral taonga an understanding of Te Reo is required. Te Reo (the language) is also an essential component to fully

comprehend the core cultural values, in addition individuals must have the spiritual understanding that comes with Te Reo.

Maori perceive and interact with the external world through their own unique set of concepts, beliefs, knowledge and other ancestral taonga. An appreciation of Te Reo provides interconnectedness with the spiritual, historical, and physical contexts of the Maori and forms the basis of communicating with the external world.

There is an inextricable link between the language, places, people and events. Iwi for example means the relationship of the entire tribal group. Iwi derives from kiwi generally meaning bones. Kiwi is a contraction of Kiwi and is conceptualised by some Iwi as being the first bird with a skeletal structure. The tree Ngaio derives its name from the first breath of Te Io, the Supreme being therefore indicates the importance of that tree to Maori culture and traditions. Whanau means family as well as birth. Hapu means sub-tribe or group of whanau. It also means being with child.

## **Whenua**

Whenua is conceptualised as the spiritual and physical body of Papatuanuku, Earth Mother. Papatuanuku is a creator, sustainer, healer, nurturer, giver and receiver. Her various roles are necessary to safeguard the continued survival of her many offspring, including Maori. Descent from Papatuanuku ancestrally binds Maori to the land and the land to Maori. Maori are not the possessors of the land, rather the land is viewed as the possessor of Maori. This cyclic reciprocity between Maori and Papatuanuku is reflected in the return to her earthly fold at death and the placement of placenta in its earthly resting place at birth.

Land is integral to the physical and spiritual wellbeing of Tangata Whenua, who are the people of the land. Rangatiratanga and Mana stem from having Turangawaewae (a place to stand) as the ancestors had always exercised.

Whenua includes minerals, soil, gravel, shingle, all things that are inherent in the Whenua and mauri of the Whenua. Whenua can also include offshore islands, inlets and outcrops in the water.

“The relationship between the Tangata Whenua and the Manuka Harbour provides for both physical and spiritual life. The spiritual importance and association with the Manuka is embodied in belief and tradition. The Tangata Whenua... are its Kaitiaki and are responsible for its general well-being... The [ir] spiritual beliefs... were translated into rules governing behaviour and practice. Laws of the sea [Maori laws] were imposed through tapu and rahui... and subject to punishment if ignored. Other rules guided behaviour. Loud and offensive talk was prohibited on the harbour, certain foods were not allowed on the water... [or] gutting and cleaning of fish at sea or opening of shellfish [on the shore]. Bathing was prohibited in certain places and urinating in the water was forbidden at all times”

## **Wai**

There are two basic types of wai (water) which are wai maori (freshwater) and wai tai (salt water). One must first understand the significance of wai to the Maori people. A short interpretation of the types of wai (water) now outlined below.

### **Wai Maori**

Wai maori originates from the aegis of Tane Mahuta (God of the Forests, Birds). Wai maori relates to the separation of Ranginui and Papatuanuku. Tane had the role of dealing with the pain and grief that occurred as part of the separation of his parents. It is said to be the tears of Ranginui, his embracing mists, his adorning cloak of snow which forms the substance of wai maori. All such water originates from pain, separation and anxiety and thus attracts mauri, or life force of its own.

Wai Maori came to be the term for water after it had come into unprotected contact with humans. Wai Maori is the term used to describe water that is running free and unrestrained, with clear, pristine qualities. Wai Maori nevertheless, retains mauri generally of a benevolent kind, and which can be controlled by ritual. Wai Maori is also used to bless and heal. Separate waters are used for cooking, drinking and cleaning.

### **Wai Tai**

Wai tai, or salt water rests under the auspice of Tangaroa, God of the Sea. Wai tai is the name used for the sea, surf and tide. Wai is seen as the end point of a cycle of water, having undergone the natural processes of generation and degradation finally returning to Tangaroa for rejuvenation.

### **States of Wai (Water)**

Maori regard water as sacred and have concerns for its purity and life supporting qualities. Water is an important taonga that must be nurtured like all other things. Water is associated with a number of different tikanga practises. Water can pass through a number of different states. These are briefly explained.

### **Waiora**

Waiora is used in sacred rituals to purify and sanctify. The rain from the sky is Waiora, and can be used to give life, to sustain wellbeing and to counteract evil.

### **Waikino**

Waikino, is a term for water rushing rapidly through a gorge, or waters over which the play of light has the effect of masking hidden boulders or submerged snags which render the waters potentially harmful to man. In a spiritual sense, Waikino is water, which has been polluted or debased, spoilt or corrupted in some way.

## **Waimate**

Waimate is water that has lost its mauri, or life force. It is dead, damaged, polluted or has lost its power to rejuvenate either itself or other living things. Waimate, like Waikino have the potential to cause misfortune, contamination, or distress to the mauri of other living things including humans, their resources and resource areas.

## **Hingaia Peninsula**

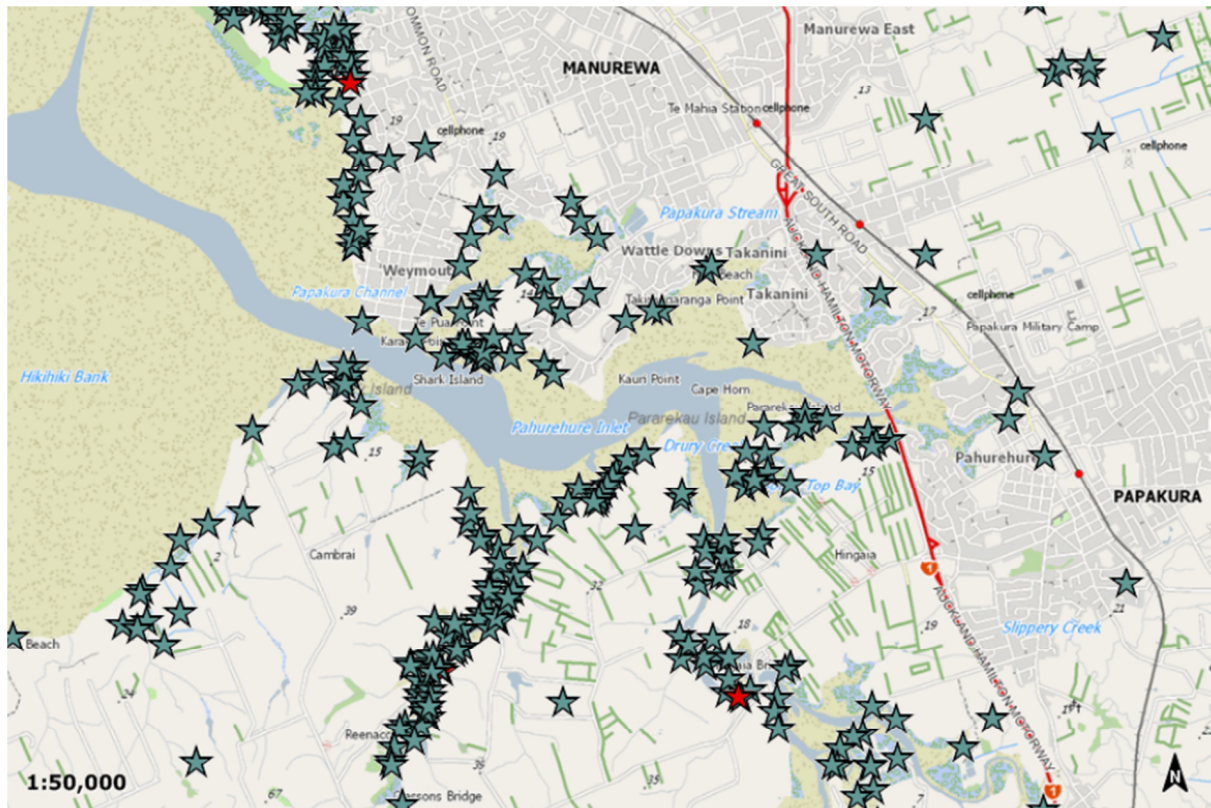
The Hingaia Peninsula is interlinked with the Manuka Harbour and its surrounding environs. The Hingaia Peninsula, as designated in the Hingaia Peninsula Structure Plan (see Figure A), has Papakura and State Highway 1 to its east, with the Pahurehure Inlet to its north and Drury Creek to the west and south. Although attached to the Peninsula by causeways, the islands of Pararekau (Lees Island, ex Kings Island), Orona Island and Kopouahingahinga Island to the north are not included in the present Development Project. At the very southern end of the Peninsula is the township of Drury to the east and the mouth of the juncture of Slippery Creek and the Hingaia Stream which are also excluded from the Structure Plan. The total land area included in the Hingaia Structure Plan is 684 hectares.

The elevation is generally 15 to 19 metres above sea level across the Peninsula and is part of what has been described as the Manukau Lowlands. The Lowlands area extends from the Waiuku River and Awaroa Portage in the west to the Hunua Ranges in the east and from the Waikato in the south to the Manukau Harbour in the north.

The geographical outline of Hingaia as identified by Papakura District Council is quite different to that of Tangata Whenua views. Ngati Tamaoho has asserted that the Hingaia Peninsula is far wider than that detailed description given by Council.

### **Figure A – Hingaia Peninsula area**

NZAA Recorded Archaeological sites in Pahurehure Inlet (May 31, 2013)



## Manuka Harbour

The Manuka Harbour is acknowledged as “an ecological entity of great significance”. It is situated to the south and west of the Auckland Isthmus. The Harbour itself covers an area of some 370km<sup>2</sup>, while the contributing land catchment area covers an additional 430km<sup>2</sup>, giving a total harbour and land catchment area of 800km<sup>2</sup>. The Manuka Harbour has 600km of coastline and is one of the largest harbours of its type in New Zealand.

“The Manuka Harbour is estuarine in character inasmuch as it is a mixing basin where freshwater streams meet ocean waters. A number of freshwater streams and minor rivers discharge into the Harbour, and there is also a significant addition of fresh water from rainfall.”

Within the Manuka Harbour, there are four large channels known as the Wairopa and Purakau to the north, Papakura in the centre, and Waiuku to the south. Some of the larger streams within the [Harbour and Catchment area] include Huia Nihotupu (north), and Puhinui, Papakura, Hingaia, Ngakoroa, Whangapouri and Whangamaire (south-eastern”).



## Historical Research

### Tangata Whenua Account

Ngati Te Ata asserts that the Articles of the Treaty of Waitangi acknowledge the true spirit of partnership that was entered into in good faith with the Crown. By these assertions, Waikato Hapu seek to ensure they maintain the Mana and control over their traditional lands, seas, rivers, resources and taonga within the Waikato tribal region. The relationship between Ngati Te Ata and local government is of most relevance in the contemporary application of the Treaty and its principles. This is because the Crown has devolved to local government the ownership and management of the same resources and taonga, which Waikato have traditionally owned and managed for centuries before European contact.

Ngati Te Ata suffered significant land confiscation in the late 1800s and it was not until 1995 that the Crown and Waikato reached a settlement of the raupatu or confiscation of lands through the Treaty settlement process. The agreement reached with the Crown however specifically excludes the Waikato River, this and other claims to natural resources in the Waikato tribal region excluded from the 1995 settlement may be negotiated in separate settlement processes in the future.

Historical records reveal, "At least thirty-two Tainui Rangatira are known to have signed the Treaty of Waitangi in the Manuka area, perhaps fifty-four according to various authorities. This opened the way for Crown-led land purchases from Maori. These began in the early 1840s and continued through into the mid-1850s. Large blocks of land were sold at Pukekohe, Ramarama, Waiau, Te Puni, Tirikohua, Te Maro o Hinewai, Tomotomo, Waipipi, Purahohura and Matamata o Taumore."

At this time Ngati Te Ata had identified the land that they would agree to sell and had agreed that no further land would be sold.

Tangata Whenua recollections state that:

By the mid-1850s, the Maori groups of the region had sold all the land they wanted to sell and retained substantial areas for their own needs. Ngati Pou retained the 10,920 acre Tuakau Block. Te Akitai retained kainga at Patumahoe, Pukekohe, Kirikiri at Papakura, Pukaki and Ihumatao. Ngati Te Ata still owned substantial holdings between the Waikato River and Awhitu. Ngati Tamaoho retained a vast area of land east of the Ramarama Block as far as the Hunua Ranges. They also occupied Whatapaka and Te Karaka

Reserves and kainga at Tuhimata.

By the early 1860s, about 140 Pakeha families had settled onto land between the Waikato River and Papakura. Farming was the major vocation, both for them and the Maori of the district, and peaceful co-existence prevailed. This was not to last.

From the mid – 1850's onwards, Maori became concerned over the consequences of land sales and the major influx of British settlement into Aotearoa. Inter-tribal allegiances were developed to prohibit the sale of further Maori land to the Crown.

“Although Maori views differed, there was significant support for the political objectives that found expression in the establishment of the King [“the Kingitanga”] [under the first Maori King Potatau Te Wherowhero] movement, centred around the Waikato. The development of these policies frustrated settlers, and the Crown interpreted the King movement as a general challenge to its authority.”

The Crown considered Maori actions as being rebellious and as a consequence, large scale confiscations (Raupatu) of Maori land and forced evictions took place, this made vast areas of land available for further European settlement.

Potatau travelled to seek an audience with the Queen of England to speak “rangatira to rangatira” about the injustices that were facing his people. These attempts to prohibit the Crowns actions were rejected.

The Native Land Court was established in 1862 & 1865. It essentially individualised land titles that were communally owned by the Hapu. It is evident that by the end of the nineteenth century, many Hapu were left with insufficient lands for their subsistence and future development. “Between 1865 and 1899, 11 million acres of Maori land [was either gifted, transferred, purchased or confiscated] by the Crown and European settlers in the North Island”

This continued into the twentieth century with large-scale confiscations still occurring with the introduction of various other vehicles such as Maori Land Boards, the Board of Maori Affairs, and other government agencies as well as the Land Court. “Between 1910 and 1930, approximately 3.5 million acres of Maori land was sold. By 1930, Maori retained only 6% of the land in New Zealand.”

The alienation and confiscation of Whenua (land), desecration of taonga, destruction of waahi tapu, (sacred place), urupa (burial grounds), displacement from their “Turangawaewae” (a Place to stand) has had a devastating effect on the social, cultural, spiritual and economic wellbeing of Ngati Te Ata. “The Crown acknowledges that confiscating Maori land after the warfare's of the 1860's in Waikato...was an injustice and was in breach of the principles of the Treaty of Waitangi.”

The Waikato people have always asserted their Mana and control over their lands and resources as guaranteed by the Treaty of Waitangi. In contemporary times, these grievances have been heard and addressed through the Waitangi Tribunal and direct negotiation processes with the Crown.

### **Relationship to the Manuka Harbour**

The Hingaia Peninsula is interlinked with the Manuka Harbour and its surrounding environs. This section provides a brief account of the Tangata Whenua historical recollections and associations with the Manuka Harbour.

## Recollections of the Manuka Harbour

Tangata Whenua recollections refer to a huge sandy plain within the Harbour that was said to have stretched from the South Head of Manuka Harbour right down to the Waikato river mouth. This area was referred to as Paorae, which is interpreted as “a vanished land”. Tangata Whenua traditions have it that Paorae was very much a reality about 1400A.D

Tangata Whenua historical recollections of Paorae indicate that it stretched 60 kilometres out to sea. To walk around the perimeter of Paorae between the two entrances was at least a three-day journey. Pohutakawa Trees and other coastal plants had established themselves on this sand country ...The Manuka consisted of three large tidal inlets running towards Waiuku, Papakura and Onehunga, with the areas in between, now represented by sandbanks submerged at high tide, being dry land covered in lowland forest, scrub and swamp vegetation. These three channels, which met at Puponga Point discharges into the ocean between 4 and 5 km north of the Harbour entrance...

Over the centuries the area Paorae was gradually reduced in size by the encroaching sea until, at about 1800 A. D., only an island remained off the coast just south of Manuka Heads, separated from the mainland by a narrow channel. The island came to be known as Nga toku-rau-o-puakirangi.

Historical evidence suggests that Paorae was an island where settlements were located, cultivations were grown and an abundance of kai ika, kai moana and animals lived. There are no recollections of Paorae or the three long saltwater creeks meeting at Puponga Point among Tangata Whenua today. In saying this, evidence suggests that the Harbour was quite different centuries ago prior to the period of Maori occupation.

The Harbour held an abundance of kai ika, kai moana and attracted a number of different bird species to its coastlines. Kai moana such as cockles, sea urchins, koura (rock lobster), mud oysters, and crabs were plentiful. Fish species included snapper, kahawai, parore, tarakihi, Gurnard, kingfish, pilchard, barracoota, flounder, mullet, sharks, skates, trevally and moki. Other fish of some importance include rays, dogfish, eels, sole, piper, leather jacket, smelt, whitebait, sprats, stargazer, and yellow-eyes mullet.

Despite its altered form and diminished mauri, the Harbour remains a tangible, real, and unique entity, which generates in the hearts of Tangata Whenua deep feelings of aroha (love), a sense of being close to, perhaps one with, nature. The Harbour is a birthplace for the creatures of the waters, and in Maori thought, is also a birthplace of Tangata Whenua.

The Harbour was and remains Turangawaewae for Tangata Whenua, their place to stand tall and gain strength from past associations made through centuries of tribal contact.

## **Jurisdiction and Occupational Associations**

The Waikato Hapu are the Kaitiaki of the Manuka Harbour, Hingaia Peninsula, and its surrounding environs. “The Tangata Whenua have an interest in the Harbour and its environs by virtue of Te Mauri o te Whenua – the mauri of the land”

They have an intergenerational responsibility as Kaitiaki, to ensure the cultural, social and spiritual integrity of the Harbour is upheld for the present and future generations.

The Waikato Hapu have occupied the environs of the Manuka Harbour for over 600 years. The descendants of these tribes as a consequence of this long association with the area, have a special relationship with the land and the Harbour.

The Harbour has continued to provide for the social, cultural, spiritual and economic wellbeing of the Waikato people. The Harbour provided an abundance of kai ika, kai moana, rakau, manu, and other taonga for the Waikato Hapu.

Although lands have transferred out of Maori ownership, Tangata Whenua still assert their Kaitiaki responsibility to protect “te mauri o te Whenua”. This ancestral responsibility cannot be transferred to others; it is the Kaitiaki responsibility alone.

## **Archaeological Surveys**

Maori heritage values and sites are places or associations of significance to Tangata Whenua because they have a connection with the ancestors and atua. These are important elements to identify and preserve for the benefit of present and future generations. Most archaeological surveys and excavation have been prompted by threats of destruction or modification of sites by development.

“Archaeological investigations have unearthed a large number of ancient middens around the shores of the Manuka which demonstrated that at one time or another in the archaic past, the Maori people occupied almost the whole length of the Harbour shoreline.”

It is important to acknowledge that all archaeological sites are of cultural and historical significance to Tangata Whenua and as such all sites must be protected until relevant information has been gathered about them in the very least.

Tangata Whenua believes it is important to ensure the protection of all areas that may have historical significance to Tangata Whenua. The people of Whatapaka Marae specifically recommended that, “All sites are protected until the appropriate information relating to the site has been researched. These sites link us to the past... We must be given the opportunity to research these sites of significance to learn more about our history...”

Tangata Whenua acknowledges limitations to archaeological assessments in reflecting the historical events in time that may have taken place. It is important for Tangata Whenua to participate in the

research process in determining the historical relevance and importance of any given area. This invaluable exercise can assist in forming an overall historical picture of the area for the benefit of public knowledge.

### **History and Heritage Sites**

For various reasons little has been written about the Maori or European history of the Hingaia. Therefore with regard to Maori history much of the research undertaken for the Hingaia Peninsula has centred on neighbouring areas. The majority of information sources have used material from 19th century records including letters and journals, Government papers, published and unpublished literature, newspaper articles, old land claims, court records, Turton's Deeds and Fenton's Judgements. They name various Iwi/Hapu as the Tangata Whenua over the surrounding areas through permanent or seasonal occupation or through association with friendly or related Hapu. The historic information researched documents those named historically with an interest in the area.

Heritage protection is a key area of concern for Iwi. Care for the maintenance of all their cultural generators ensures that Maori people will continue to evolve with an integrity that unites them with their past and ensures that Marae, waahi tapu, language, care for the elderly and other cultural values will be propagated. Land and resource development should not detrimentally affect the integrity and evolution of Maori culture.

### **Historical Background**

The Papakura / Drury area and surrounds were important access areas for travellers in pre-European times, the early settler and military periods. With the Manuka Harbour to the west and the Hunua Ranges to the east, it was an area highly utilised as a link between Tamaki Makaurau / the Auckland Isthmus and the Waikato.

The Ararimu track linked these two important areas by skirting the Papakura Swamp and passing through the Hunua hills to the headwaters of the Mangatawhiri Creek which provided one of the main waka routes both to the Waikato and the Hauraki Gulf. The track was guarded particularly by the pa site at old Maketu, 4 kilometres east of Drury, a Ngati Pou settlement dating from the 1700s. In the 1840s it was 'occupied by the Te Akitai under their chief Te Tihi' [presumably Ihaka Takanini]. At much the same time a new pa at Maketu had been built and was occupied by Ngati Pou.

North of Maketu and to the southeast of Hingaia is the Slippery Creek or Opaheke catchment area whose waters flow into the Manuka Harbour at Opaheke at the southern extremity of Hingaia. Murdoch, ARC historian and speaker of *Te Reo*, writes that owing to the strategic location of the catchment it was occupied by a number of tribal groups who 'could trace their ancestry back to the earliest occupants of the land, and in particular the crew of the Tainui'.

These groups included Ngati Tamaoho, Te Akitai, Ngati Te Ata, Ngai Tai and Ngati Pou, all being unified as part of the wider tribal confederation known as Te Waiohua’

Their main occupational sites were on the western slopes of the Drury Hills and the shores of the Manuka Harbour which would have brought them into the study area. Their main settlements and cultivations were close to their pa, two of which were near the mouth of Slippery Creek while two others were in the Pukekiwiriki or Red Hill area, about 4 kilometres east of Papakura. One of these was the well known pa of Ngati Tamaoho - Pukekiwiriki, a misspelling of Pukekoiwiriki, a more recent name for the pa known as Paritaiuru, an ancient place connected to the great chieftainess, Marama, of the Tainui canoe.

At the beginning of the New Zealand Wars, the pa and neighbouring settlement of Te Aparangi, were under the control of the principal chiefs Ihaka Takanini te Tihi, a great grandson of Kiwi Tamaki, and Mohi te Ahiatengu. At times Ihaka resided there with his people of Te Akitai and Te Uri a Tapa, Hapu of Ngati Tamaoho and Mohi with the Whatapaka Hapu of Ngati Tamaoho’.

No known tracks passed through the Hingaia Peninsula but on the ‘Papakura side’ of the peninsula, at Chalky Point, was a canoe landing from where a track led to Waipapa at the head of the Pahurehure Inlet. The track is described as having ‘been used for generations by the Maoris until it was several inches deep’. A further possible site for a canoe landing is at Bottletop Bay. Today there is a wharf in use which could be the site of an earlier wharf and an earlier landing site. The waterways around Hingaia were highly used to gain access to the important pa at Pukekiwiriki and the neighbouring settlement of Te Aparangi as well as the pa at Slippery Creek and the Opaheke settlement.

It has been postulated by Clarke ‘that the interior Manukau lowlands served as a neutral or buffer zone between the powerful tribes of the Tamaki Isthmus, Hauraki Gulf and the Lower Waikato (in prehistory these would be the Ngati Whatua and cognate tribes and the Ngati Paoa as opposed to the Ngati-Tamaoho, Ngati-Teata, Ngati-Tipa, Ngati-Tahinga and their allies)’ ...’It also serves as a corridor allowing access between the Tamaki Isthmus and the Waikato River and such settlement as there was concentrated on the routes through the area, that is, the Awaroa Portage and along the Hunua foothills and through the Ranges’.

Added to this could be the route from Te Pua Point, using a small canoe, across the narrow neck of Manukau Harbour waters at the entrance to the Pahurehure Inlet to Karaka Point.

### **Land Purchases**

The land sales in the areas surrounding Hingaia present both a picture of the Maori living in these areas and/or commanding Mana over their Whenua at the time as well as the interconnections of Hapu and tribal affiliations.

## **Hingaia Purchase**

In 1844 Adam Chisholm purchased 'Hingaia', an area of 2193 acres. In his first letter to the Colonial Secretary, Chisholm forwarded a letter on December 9 regarding his proposed purchase, along with one in Maori which was signed by Whangaroa, Te Rou and Hemi Te Ngohe, described as of the Ngati Whatua. George Clarke, Chief Protector of Aborigines wrote:

'Whangaroa with the other persons herein named are, I believe, the principal owners of the land applied for. Wiremu Parata also has a claim, and it would not be safe for Mr Chisholm to purchase without his consent'

William Cole, son of the earliest settler in the area, George Cole, later was to write that Wiremu Parata was 'a good man but not of rank'

Chisholm then sent a further letter signed by seven chiefs of Ngati Whatua including Wiremu Parata. The extra three were Wiremu Houngohe, Paora and Taniwha. The boundaries were described as:

'Commencing at a bluff point called Maungatahi on the Manukau River, running thence to Waikowhai and the Pukepuke where a post was erected by Isaac [Ihaka Takaanini] and Whangaroa, (native chiefs), running straight from the said post to a place called Whakarau, thence it comes along the plain to Otuwairoa, following the river to Maukitua and Te Totara adjoining Maungatahi where it commences'.

The above is part of the official translation described by the Official Interpreter, C.O.Davis, as a true translation.

The post was erected by Ihaka Takanini of Te Akitai/Ngati Tamaoho although the sellers were described as of Ngati Whatua. The names of none of the other signatories have been noted elsewhere to confirm their identity.

In June 1852 the Government paid 280 pounds to extinguish claims held by 'Ngatipari' upon lands which included Chisholms

A survey plan of 1852 (SO 1103) shows Chisholm's land already subdivided and sold with the Hingaia Road, a paper road, bisecting it. To the north of the road are blocks purchased by A.B.Abraham, J.S.Gilfillan and W.S.Grahame holding the largest block while he and Wheeler were landholders to the south.

## **Papakura Block**

Missionaries had been travelling through the Papakura and Drury areas from 1834, staying at the Maori village of Opaheke near the mouth of Slippery Creek. The strategic importance of that area was not lost on the Government and the 'Papakura Block' was purchased in 1842 from Te Akitai and Ngai Tai and extended from Papatoetoe to just south of present day Papakura (Murdoch 1990:1).

Travelling through the area in 1846, a Dr Johnson noted that Papakura was an occasional residence of 'Te Akitai and Nga Iwi Hapu of Ngati Tamaoho' who came to plant potatoes and gather fern root.

### **Pukekohe Block**

In the Franklin area, the first land offered to the Crown for sale by Maori was in 1842. The first purchase stretched from the Karaka foreshore on the Manukau Harbour to the Waikato River in the south. Signatories were Katipa and Te Waka Kaihau, chiefs of Ngati Te Ata, and seven others.

The purchase was immediately opposed by Ihaka Takanini and Mohi Te Ngu 'of Te Akitai (or Ngati Tamaoho)' and in this they were supported by many other principal chiefs and tribes. It was claimed that although the block could not have been sold without the consent of Ngati Te Ata, it was Mohi's ancestor, Te Whare Aitu, who had been the more recent owner'. Several Maori Reserves within the Block were set aside including one at Te Karaka in the northern part of the block known as Pukekohe No 2 Block with interests held by Ngati Tamaoho.

### **Ramarama Block**

At the same time as negotiations were underway for the Pukekohe Purchase, Ngati Tamaoho were negotiating to sell blocks of land at Ramarama and Waiau Pa which Ngati Te Ata opposed. It was agreed that each would withdraw the objections to the other's claim. The Ramarama Block was sold in 1846 by Epiha Putini, Wiremu Wetere, Wiremu Wata and Haimona of Ngato Tamaoho. The boundaries were the Hingaia Stream [the western arm of Slippery Creek] in the east, the Mangatawhiri in the south, the boundaries of Pukekohe to the west and in the north the Manukau to the head of Papakura.

### **Paraheka Block**

This block was sold in 1848 by Te Akitai. It was to the west of the Whatapaka Stream near Kingseat and included part of the Waiau Pa Parish.

### **Tangata Whenua Associations**

Given the records for sales of land around the Hingaia area of the Manukau Lowlands as well as the references to areas of occupation provide a general view of the tribes which dominated the area around the 1840s. It can be seen that no definite land features appear to have marked the boundaries of the tribes.

Nevertheless, in so many of the historical references above one name continues to reappear and that is of Ihaka Takanini. Cowan refers to him as a chief of Te Akitai and Te Uri-a Tapa, Hapus of the



Ngati-Tamaoho'. Morris describes the connection this way: 'Te Akitai is the name given to the ancient tribe. Ngati Tamaoho was the name used in the nineteenth century, although prominent chiefs such as Ihaka Takanini usually preferred to use the word "Te Akitai"'

Although tribal boundaries were fluid, it would appear then, that the area of the Manukau lowlands including, and around Hingaia was occupied mostly by the Te Akitai / Ngati Tamaoho people. Craig notes that in the vicinity of Papakura the only Maori settlements in early European times were at Takanini and Kirikiri. The latter area encompassed Pukeklwiriki.

In discussing the tribal occupancy of Franklin, Morris writes that the Waikato (or Tainui) tribes amalgamated with the inhabitants of the western and southern sides of the Manukau. From this arose the tribes of Ngati Te Ata, Ngati Tamaoho and Ngati Pou and 'it was these tribes that were dominant in the Franklin area when the Treaty of Waitangi was signed in 1840. She adds that the territory claimed by the Ngati Te Ata was in the Waiuku area, Ngati Tamaoho claimed the Patumahoe-Drury area, while both tribes occupied pa sites on the Waiuku Peninsula. Ngati Pou lived at Tuakau, Pokeno and Maketu.

Excerpts from Cowan [first published 1922] add or confirm: Tuakau – Ngati Pou Pokeno – Ngati Tamaoho, Paerata – Ngati Tamaoho, Patumahoe – Ngati Tamaoho, Pukekohe – Ngati Tamaoho. Cowan mentions Te Akitai only once, in reference to the village of Te Aparangi at Red Hill, –'this was the village of the old chief Ihaka Takaanini and his people of Te Akitai and Te Uri-a-Tapa, Hapus of the Ngati-Tamaoho'. Mention of Ngati Pou is always in reference to their being staunch Kingites, and the scenes of their fighting. Ngati Tamaoho are mentioned in the same context.

References to tribal occupation on the southern shores of the Manukau Harbour are few.

Clarke notes a pa site at Seagrove, that of Karaka Te Aua of the Ngati Tipare [Ngati Pare] Hapu of Ngati Tamaoho. Another pa at Karaka Point also belonged to the 'Ngatiapare' tribe [Ngati Pare] as noted in a court hearing in 1866. Ten years before, Ihaka Takanini had signed a Deed agreeing to give five acres out of Te Karaka reserve as a 'place of residence for the Keeper of the Ferry...'

## **Occupational History**

It has been established which were the main tribes occupying the Hingaia Peninsula. However it may be noted that, in the above references, the name Hingaia is not mentioned other than in reference to the stream. For Maori there was no specific location known as Hingaia, just as there was none for Papakura. Both were streams, indicating the greater use and importance of the waterways as opposed to the flat and swampy land neighbouring parts of the streams.

The only recorded pa site on Hingaia is R12/171 south of Park Estate Road however its status as a pa is under question. Two known pa were at the mouth of Slippery Creek, one is recorded as R12/8. The Slippery Creek pa lie just outside of the study area but indicate the proximity of known Maori settlement.

The closest main settlement to Hingaia was at Kirikiri. A plan of 1854 shows land surveyed and subdivided all around Papakura but this land still under Native Title. Maori were never quick to sell

their favoured lands and Kirikiri was sold only after the New Zealand Wars. The fact that Hingaia was sold early, 1844, is an indication that the land was of less importance to them. Dr Johnson shrewdly remarked, in reference to Te Karaka, that 'the chief defect is the almost total absence of wood, and shelter of any description – hence it has no value to the Natives, who were easily induced to part with it – indeed they seldom dispose of land which possesses the indispensable requirements of wood and water'. By contrast, the land at Kirikiri, contained both wood and a natural underground water supply.

In the sparsely forested area of Te Karaka/Hingaia, 'Chisholm's Bush' would have provided many resources and may have been kept wooded by Maori precisely for that reason as a complement to the estuarine resources of the Manukau.

In early European times farming was an unsatisfactory enterprise. Although the land was thought to be highly productive 'fern-land' it merely produced little grass and stunted crops, as noted. Nevertheless, considerable ploughing was under-taken during the early years of settlement, an operation for which farmers on the coastal plain became famous.

The few successful farmers were those who bought on the flats near the sea and at river mouths. These locations are precisely where the great majority of recorded pre-European archaeological sites are on the Hingaia.

It was not until the early 1900s that the application of artificial fertilisers transformed 'the barren acres' and the Karaka/Hingaia area became more utilised, demonstrated by the construction of a bridge across the Hingaia Stream in 1914.

The advantages of the waterways surrounding Hingaia were taken up by Europeans as did Maori before them. The Hingaia Stream / Drury Creek was used by immigrants arriving by boat to take up land at Drury and beyond. The Slippery Creek landing was utilised considerably at the time of the Land Wars with goods being brought to the Commissariat Depot from Onehunga. The British gunboat HMS *Harrier* made several traverses of the Hingaia. Goods and livestock were carried either way while 40 ton vessels picked up coal to take to Onehunga.

James Appleby's bricks likewise were conveyed to Auckland from the Slippery Creek Wharf around the 1860s. Barges came to Bottletop Bay to collect Hunua road metal to ship to Onehunga.

It is quite likely that evidence of Maori occupation on the Hingaia has been destroyed over time. The clearance of land, the considerable documented ploughing, the utilisation of land to the very foreshore, stock damage, all have affected the nature of the landscape and undoubtedly removed archaeological evidence of past occupation. Nature also contrives to damage sites as evidenced in middens along the Esplanade Reserve undergoing 'ongoing severe erosion' while increasing mangroves hide or destroy middens and landing places.

However the evidence of known sites, of historical comment, of traditional Maori settlements, all point to the conclusion that the land was not held in high regard by Maori. Hence the Hingaia would have been used as a place for temporary or seasonal occupation, a place to pass on through to more favourable areas. A place where the waterways to north, west and south would have been the highways and the land most utilised would have been the littoral fringes.

The early European history around the Hingaia took place on the eastern side, or 'Papakura side' of the Peninsula, especially at the head of the Inlet at Waipapa as well as at the south of the Peninsula at the junction of Slippery Creek and the Hingaia Stream. Both areas were also favoured by Maori, both have lost much physical evidence of their history and both are outside the confines of the Development Project. Nevertheless both areas are inextricably connected to the history of the Hingaia and this should not be lost sight of, most particularly the Opaheke / Drury area. This was reached most readily by Maori and Europeans by passing along the Hingaia Stream, known also as the Taheke, and passing by the Hingaia shores. So the Hingaia by its very location is a part of that wider cultural context which incorporates the local and regional story of both Maori and Europeans.

## **Hingaia Peninsula**

The following statements have been taken from the Manuka Harbour claim to the Waitangi Tribunal. These key statements relate to the Hingaia Peninsula and surrounding environs. In relation to the Hingaia Peninsula, Tangata Whenua claimed that Whatapaka and Pukaki Inlets were important breeding areas for a great variety of fish. In more recent times, fishing has become more limited to the Papakura channel and Pahurehure Inlet where shark, flounder, snapper, mullet, trevally, kahawai and kingfish can still be taken.

"The Whatapaka Creek in the vicinity of Whatapaka Marae was once renowned for kahawai, snapper, mullet and stingray. These species were in good abundance in this area until recent times"

Tangata Whenua from Whatapaka Marae and Ngati Tamaoho presented evidence stating:

"Whatapaka Marae was renowned for its plentiful supply of scallops and flounder from Te Hihi Creek. Forty to sixty flounder could be caught by spear by one man in the early nineteenth century where now he would be lucky to catch 8 (p5 Carmen Kirkwood evidence)"

"Whatapaka fisheries extended from Pahurehure Creek westward to Whatapaka Creek, and included the major banks on the southern shores of the Harbour, Hikihiki, Poutawa and Hongore"

There are a number of spawning grounds identified at Matakawau Creek, Rangiriri Creek, to the left of Colbeck Road on Awhitu, Kauritutahi Creek, Waiuku Creek, Taihiki River and Inlet, Whatapaka (Clark's) Creek, Pahurehure Inlet, Hingaia (Drury) Creek and Ouhinui Creek.

A number of fish species were available in the Harbour, albeit in low numbers, such as dogfish, stingray, mullet, kingfish, piper, shark, gurnard, pioke, barracouta, tarakihi, kahawai, snapper, flounder, (sand and yellow belly) eels, herrings, sprat, black snapper and catfish"

Tangata Whenua stated, "We are the Kaitiaki, our waka is Tainui. In recent times, dating from the arrival of the Pakeha, Kawerau, Ngati Tai, Ngati Tamaoho, Ngati Paoa, Aikitai, Ngati Te Ata, Ngati Tipa and Ngati Tahinga ate from the same bowl, we all share the fisheries. The Harbour and her estuaries are dying slowly, from detergent, sewage from Mangere and land siltation. The spawning grounds are slowly disappearing, and the food for fish which the sandbanks used to supply is now slowly diminishing because pollutants are settling over the banks and killing the fish's kai."

In earlier times, around 1939, [in the] Papakura Channel towards Weymouth Point on the Mangere side, you could catch “monster snappers” with a short net. They recalled a story where a fishing party caught 200 on one trip.

Tangata Whenua attribute the build up of soil along the shoreline causes soil to enter the harbour:

One kuia recalled when her whanau (family) fished in the area for about a week: “After we dried our fish and it would last all year round...Shark was the favourite...I believe there is no fish because of pollution...we had lovely seafood [but] nothing now..”

...In my growing up years whenever we needed seafood my father would send me down to the inlet to set a net to catch just enough fish to eat. In those times [1930s] fish was in great abundance. Today...fish have disappeared...My granduncle Tukapea used to dry and catch fish and [take by train] to our mother marae at Ngaruawahia...In conclusion I do not agree with commercial fishermen as they don't know how to care for our Manuka[nor] understand that the sea is part of mother earth, the sky father, and their child the god of the sea.”

Tiraha Karena stated in previous evidence presented to the Waitangi Tribunal:

“I was born at Ngaruawahia..I am the eldest mokopuna of Turua and Tori Kirkwood and today spend all of my spare time at...Whatapaka with my whanau....My life on Manuka holds a lot of special memories....my late father Tukahia...was one of the best in gathering sharks and stingray. This actually became an annual event...since his death in 1970 no one...has been able to get shark and stingray in abundance like then and it's...because of pollution in the harbour.” (94)

#### **Other general statements:**

“ The Manuka Harbour provided and abundance of kai ika (fish) and kai moana (shell fish) that sustained the needs of the Waikato people.”

“ Tangata Whenua maintained tikanga controls over the use of the harbour to ensure that the taonga was sustained for the present and future generations”.

“ Maori exercised practises such as makutu, rahui, and tapu to control human behaviour and protect natural resources”.

“ The further desecration of traditional fishing and kai moana areas must be stopped.”

“In terms of Whenua, traditional fisheries and waahi tapu are required for our physical and spiritual sustenance. The identity of Waikato is intertwined with the moana. The coastline is subject to extreme pressures, coastal development, sewage discharged onto traditional kai moana grounds, sedimentation, public and vehicle access onto our customary fisheries and waahi tapu sites all these things impinge and impact on our moana and in turn on our own well-being.”

“The moana, the shoreline, the lands, the mountains there are no distinction between these places as all interact and affect each other and therefore they must be managed as one.”

“It can be said that if we are unable to exercise our customary rights to these taonga, then it can be said that we are an Iwi without Mana if we are unable to exercise our culture and traditions.”

As seen from these statements, Tangata Whenua occupation over hundreds of years in the area provided a wealth of knowledge relating to the historical significance of the Manuka Harbour and Hingaia Peninsula area and the distribution of fish resources, and the abundance of kai ika and kai moana that existed in historical times.

## **Restoring Kaitiakitanga**

### **Background**

Less than 150 years ago the Hingaia Peninsula was part of a harbour which contained rich and diverse ecosystems.

These ecosystems provided natural resources for one of the densest populations of Maori in New Zealand to sustain themselves, spiritually and nutritionally, as well as provide plentiful food and gifts for visitors and for trade.

By the mid-twentieth century, the harbour and catchment was on the way to becoming one of the most intensively utilised in the country, the streams had become no more than conduits for agricultural and urban waste and the forest had been cleared to only 2% of their original extent and Maori had been displaced from access and management of their traditional resources.

The development of the Hingaia Peninsula provides many opportunities to mitigate for the loss of these natural resources and foster restoration of some of those losses which have occurred within the last two generations. To achieve this plans need to provide an opportunity to restore access, management and guardianship – kaitiakitanga.

### **Loss of Identity and Past Resource Use**

A major concern of the local Iwi is that their distinctive identity to the area could be lost as a result of the changes planned for the Hingaia Peninsula and the potential further exclusion from the management and use of their natural resources.

The Maori population around Manuka Harbour are known to have used large amounts of marine food resources over a very long time. Archaeologically, the significant presence of middens attest to this as well as do historical records. Up to 19 species of shellfish, especially cockles, pipi, scallops and oysters, have been identified as being part of the regular traditional diet. A large range of fin-fish have also always been caught. These are species which visit the productive mangrove fringes for food or shelter and sometime for breeding.

Maori people of the Manuka possessed considerable Mana from being the providers of food from the sea to a large hinterland and even into the Waikato region, and at no stage have Tangata Whenua relinquished the tino rangatiratanga (authority) over the fishing.

The spiritual dimension of the fishing and shellfish collection has also been great. The Manuka Harbour was no different from Maori fishing in other parts of New Zealand in that spiritual attributes are given to the act of fishing and the equipment. Maori concern about the fishing has often been voiced. At the Waitangi Tribunal in 1987 local traditions were acknowledged, and proposals put forward for Iwi to have greater authority to exercise kaitiātanga to better protect the resources themselves.

The intensity of use of the marine resources has greatly decreased over recent times and the mauri of the area has diminished accordingly. It is often stated that this is because of environmental degradation, which may be part of the reason. But probably more important is the natural evolution of the ecosystem with the concomitant greater inaccessibility of the shellfish beds, and also the changing nature of the local and national economies that allows for commercial fishing and modification of the shoreline. There is still considerable use of kaimoana, and it is an essential part of Tangata Whenua's current identity.

### **Pollution of Aquatic Resources**

Potential pollution can be placed in four classes:

- \_ Toxic substances such as heavy metals (e.g. arsenic, lead, copper, zinc);
- \_ organic materials such as pesticide residues;
- \_ microbial pathogens causing disease as from sewage; and
- \_ excessive nutrient runoff, which cause disruption of the natural ecosystem (as from fertiliser runoff).

Many pollutants, particularly heavy metals, accumulate in sediments and affect the organisms living there, including the shellfish.

There has been no regular monitoring of the streams entering the Manuka Harbour, an in particular the Pahurehure Inlet. However, stormwater flows are considered to be a significant source of contaminants contamination, particularly heavy metal and organic substances from road traffic sources. A survey undertaken by the Auckland Regional Council in 1992 concluded that there were unacceptably high levels of faecal contamination (coliform bacteria numbers) in the harbour. Road traffic had elevated the heavy metal concentration particularly of zinc and copper but concentrations appeared not to be at critical levels. Similar conclusions for plant nutrients were made (N & P).

Particulate material was low in stormwater and did not contribute much to the sedimentation in the harbour. Much more important in this respect was the contribution from earthworks and construction work. This report was the basis on which the Auckland Regional Council developed its policy for improved stormwater discharge control with various regulation provisions, and including the TP10 guidelines which much of the wetland guidelines in the Hingaia Peninsula Structure Plan have been based on.

Regular monthly sampling for chemical and microbiological pollution of Manukau Harbour water, sediment and shellfish have been carried out since 1984, and microbiological surveys on bathing beaches since 1975. There have only been two sampling stations of direct relevance to the Hingaia Peninsula, at Pahurehure Inlet and Hingaia Bridge.

The seventh annual report on water quality in 1995 concluded that there had been no increase in contaminants over the previous seven years. This covered some of the period of improved effort from local government to control pollution, including the improved functioning of the Manukau Sewage Purification Works.

Waters of the main central harbour had very good quality and were like seawater.

The northern waters which had more urban and treated sewage influence input, including raw sewage and septic tank overflows, had in fact improved in quality, although contamination in the vicinity of the sewage works outfall, which still existed at that stage, were slightly elevated. Discharge from the treatment plant travelled along the course of the old riverbed in the harbour and dispersion into the rest of the harbour water is very restricted.

Southern waters, which would include the Pahurehure Inlet, were generally of good quality. All the harbour water was often turbid, especially in the south. Since that time, with the building of the causeway by NZTA in 1968, the “natural flush” effect has been throttled by the causeway allowing contaminants from poorly designed stormwater systems to build up, and the Pahurehure Inlet now has a health rating of “F”.

Twelve years ago the pollution condition of Manuka Harbour was also not considered significant. However the data given for arsenic in shellfish did appear to be excessive.

The main water mass of the harbour was reported to have good quality water and sediment, but that there was some sediment pollution in the less well tidally flushed inlets. Since that time controls for pollution have improved in the region and so it would not be expected that the condition would have deteriorated.

Inlets, such as around Hingaia are only mixed by tidal movement, and freshwater flows from the land have very little mixing effect. The result is that there is limited transport of sediment material out of the inlets and so it tends to be concentrated there.

## **Sustainable Development**

Ngati Te Ata support and advocate the sustainable principles and recommendations that Ngati Tamaoho have forwarded (taken from Ngati Tamaoho CIA Report) - being:

### ***Green Roofs***

- *Ngati Tamaoho promote sustainable development, and believe, that all new development should in some, if not most ways, be self-reliant and sustainable.*
- *There are many options for sustainability, with solar panels and green roofs being among a few.*

- *Green Roof Benefits [source google green roof benefits] Green roofs offer many public, private, and design-based benefits.*
- *Stormwater Management*

*With green roofs, water is stored by the substrate and then taken up by the plants from where it is returned to the atmosphere through transpiration and evaporation.*

*In summer, depending on the plants and depth of growing medium, green roofs retain 70-90% of the precipitation that falls on them; in winter they retain between 25-40%. For example, a grass roof with a 4-20 cm (1.6 - 7.9 inches) layer of growing medium can hold 10-15 cm (3.9 - 5.9 inches) of water.*

*Green roofs not only retain rainwater, but also moderate the temperature of the water and act as natural filters for any of the water that happens to run off.*

*Green roofs reduce the amount of stormwater runoff and also delay the time at which runoff occurs, resulting in decreased stress on stormwater systems at peak flow periods.*

#### *Improved Air Quality*

*The plants on green roofs can capture airborne pollutants and atmospheric deposition.*

*They can also filter noxious gases.*

*The temperature moderating effects of green roofs can reduce demand on power plants, and potentially decrease the amount of CO<sub>2</sub> and other polluting by-products being released into the air.*

#### *New Amenity Spaces*

*Green roofs help to reach the principles of smart growth and positively affect the urban environment by increasing amenity and green space and reducing community resistance to infill projects. Green roofs can serve a number of functions and uses, including:*

- *Community gardens (e.g. local food production or co-ops)*
- *Commercial space (e.g. display areas and restaurant terraces)*
- *Recreational space (e.g. lawn bowling and children's playgrounds)*

*Herb Garden on Fairmount Waterfront Hotel, Vancouver, BC. (Courtesy of David Walker)*

#### *Energy Efficiency*

- *The greater insulation offered by green roofs can reduce the amount of energy needed to moderate the temperature of a building, as roofs are the site of the greatest heat loss in the winter and the hottest temperatures in the summer.*
- *For example, research published by the National Research Council of Canada found that an extensive green roof reduced the daily energy demand for air conditioning in the summer by over 75% (Liu 2003).*



### *Noise Reduction*

- *Green roofs have excellent noise attenuation, especially for low frequency sounds. An extensive green roof can reduce sound from outside by 40 decibels, while an intensive one can reduce sound by 46-50 decibels (Peck et al. 1999).*

### *Increased Biodiversity*

- *Green roofs can sustain a variety of plants and invertebrates, and provide a habitat for various bird species. By acting as a stepping stone habitat for migrating species they can link species together that would otherwise be fragmented.*
- *Increasing biodiversity can positively affect three realms:*
- *Ecosystem: Diverse ecosystems are better able to maintain high levels of productivity during periods of environmental variation than those with fewer species*
- *Economic: Stabilized ecosystems ensure the delivery of ecological goods (e.g. food, construction materials, and medicinal plants) and services (e.g. maintain hydrological cycles, cleanse water and air, and store and cycle nutrients)*

*Social: Visual and environmental diversity can have positive impacts on community and psychological well-being*

*Mill Valley Hillside Project, Mill Valley, CA. 2010 Awards of Excellence Winner. (Courtesy of McGlashan Architecture)*

### *Improved Health and Well-Being*

- *The reduced pollution and increased water quality that green roofs bring can decrease demands for health care*
- *Green roofs can serve as community hubs, increasing social cohesion, sense of community, and public safety.*
- *Health; There is a growing body of evidence that the visual and physical contact with natural greenery provides a range of benefits to people. These include both mental benefits (such as reduction of stress) and physical benefits (including the provision of cleaner air). Access to green space can bring about direct reductions in a person's heart rate and blood-pressure, and can aid general well-being.*

### *Urban Agriculture*

- *Using green roofs as the site for an urban agriculture project can reduce a community's urban footprint through the creation of a local food system.*
- *These projects can serve as a source of community empowerment, give increased feelings of self-reliance, and improve levels of nutrition.*

### *Educational Opportunities*

- *Green roofs on educational facilities can provide an easily accessible sight to teach students and visitors about biology, green roof technology, and the benefits of green roofs.*

## **7 Solar**

*Advantages of Solar Power [source google]*

*Increasingly, people are looking for renewable energy solutions to provide the power we need to live our lives in the modern world. Fossil fuels are non-renewable; they use finite resources that will eventually disappear, become too expensive or too environmentally damaging to source. In contrast, renewable energy resources like solar energy are constantly replenished and will never run out.*

*Advantages of solar power, including the following:*

- *Renewable The sun provides a constant and consistent power source. It won't run out and can provide electricity for our world indefinitely. It won't contribute to global climate change and doesn't require hazardous waste disposal like nuclear power.*
- *Quiet Solar cells are completely silent. Unlike wind energy or oil extraction, solar energy does not disrupt the local environment or annoy people.*

*Additionally, solar energy is freely available. Solar electric power is available everywhere electricity is used.*

- *Effective After the initial outlay for solar panels and installation, there is very little cost for solar power. It does not cost anything to harness the power of the sun, unlike paying for oil or gas – which continues to increase in price over time.*
- *In some countries, financial and tax incentives make solar electricity even more cost effective when compared with conventional electricity.*
- *Easy To Set Up And Maintain*

*Solar power panels and products are relatively easy to install. Unlike conventional electrical power, you don't need wires or cords to employ solar power. Another advantage to solar power is that very little maintenance is required to keep solar cells running. This is because there are no moving parts in a solar cell, which makes them durable and long-lasting.*

- *Reliable Solar electric power panels have been proven to be highly reliable.*
- *Many PV solar panels (including the LG panels we supply) have long-term warranties, and good quality panels can last for decades. Additionally, solar power technology is improving consistently over time. With more and more people turning to solar power, new developments in the technology are constantly being brought to market.*
- *Clean One of the most important advantages of solar power is that it is clean. It produces no carbon footprint or harmful emissions and absolutely no pollution.*

*This makes solar energy far more eco-friendly than non-renewable sources like oil, which releases harmful greenhouse gases, carcinogens and carbon dioxide into the air.*

- *Solar is a new form of renewable energy that is becoming a main source of energy supply in many overseas countries. Its popularity is continuing to grow in New Zealand as our climate is well suited to this form of renewable energy.*

Many of our infrastructure providers for electricity are now including the ability to accept power into the system from excess solar, as well as provide power to a home.

### **Earthworks**

- Earthworks involving cut to fill are a necessary part of most developments in
- Under the current TP90 guidelines it is allowable to release up to 10% of sediment into the receiving environment. That is 1 ton if 10 ton of earth moved, or 10 ton per 100, and so on. When there are 1000's of ton of earthworks carried out, this amounts to many ton of sediment per development entering the receiving environment, through pipes, into streams, waterways and finally the estuaries / harbours.
- When a site is confined due to available land space developers are required to use a variety of methods of containing silt, by "silt fence", hay bales, silt ponds and if / when it rains a flocculent. These, [flocculent] is generally a chemical product that binds the sediments together so that they "fall out" of the muddy water and settle and are not released into the waters. These flocculants are generally a chemical "poly aluminium chloride" [PAC] and can have a devastating effect on the receiving environment if accidental over-dosing occurs. There are a variety of organic flocculent available currently on the market.
- When undertaking earthworks applicants must use the TP90 guidelines as absolute "bottom Lines".
- There are proven ways to reduce the amount of sediment entering the ecosystem by creating a series of pools instead of just one forebay / silt pond
- Using organic flocculent compounds when flocculation is necessary.
- Use silt fences in conjunction with silt ponds, a "treatment train" approach".

### **Native Trees and Plants**

- Native trees and biodiversity are what make New Zealand unique. Prior to the arrival of Europeans, native trees were abundant, and used only following Karakia [prayer] and for specific purposes. To Mana Whenua these old trees were Tupuna Taonga, living entities that commanded respect.
- Following the arrival of Europeans, entire Regions were "clear felled" then burnt for both the profit from the trees that were not only used for building houses within the country, but exported by the ship full, then the land turned into farm land. Imagine the greed of being able to destroy thousands of hectares of forest, hundreds and thousands of years old, there for "the taking."
- Sadly this attitude prevails today in some instances, and even our current and proposed Council Plans to not offer "blanket protection" to these remaining old trees. Each tree has to be individually protected if not within a covenant.
- Ngati Tamaoho believes that all trees over 200 years old should be automatically protected.
- There are so many exotic plants and trees within our society today, and not all of them are welcomed. Some have proven to be pests, while others drop their leaves in the autumn and block stormwater infrastructure, while adding to the nitrate content within the waterways.

- *There are also a lot of “hybrid” trees and plants around, as people meddle with nature to achieve “better looking” or “producing” trees/plants.*
- *It is distressing to see areas denuded of original flora. Some areas were specifically named because of a particular tree species that thrived there, only today to find not even one still flourishing.*

*Ngati Tamaoho support and promote the use of “eco-sourced” trees and plants within their rohe.*

## **Stormwater**

He taurawhiri kotahi mai ano te kopunga tai no i te pu au

*From the source to the mouth of the sea all things are joined together as one*

## **Stormwater**

Regarding the 279 Park Estate Rd proposed subdivision the main site environmental concern and one with a strong cultural component relates to **water quality and the desire to protect and enhance the water resource**. In this case the receiving catchment and the Manukau Harbour (Te Manukanuka o Hoturoa).

Stormwater runoff in particular needs to be controlled and properly treated before reaching the Manukau Harbour. Ngati Te Ata will oppose any point discharges and any wastewater discharges reaching the stream such as from vehicle wash down facilities. Also during the construction phase care must be taken to ensure sediment runoff is captured and settled out before any further treatment and or discharge.

Ngati Te Ata advocate the highest level of treatment of stormwater before it is discharged into waterways. The protection of the mauri of all natural waterways, and that the food producing capacity of natural waterways is protected and enhanced, as is their life supporting capacity.

We advocate water conservation and efficient use of water, opposes the direct disposal of any waster into waterways and requires that waste pass through the soils before discharge.

Our preference is that waterways be managed to a level that ensures their use as a food source and supports active restoration programmes, including stream edge planting.

Recognise that flocculent overdose will cause unacceptably high levels of flocculent to the receiving environment. It is vital that works and activities do not adversely alter the mauri to the extent that it is no longer recognisable as waiora.

Stormwater contaminants of concern are oils, greases and other hydrocarbons, composite brake dust, principally iron and other trace contaminants.

Stormwater must be treated with a propriety device, ie storm filter, sand filter or Up flo (In an underground water retention device), wetland filtration natural planting and other high quality

treatment. The proposed wetland needs to be enhanced with riparian planting, and serve as a final cleansing after the stormwater has passed through the filtration device to be installed, prior to its discharge to the receiving catchments. This option is do-able and is an obvious, natural way to further enhance the mauri. It would have an aesthetic appeal and be of major environmental benefit for this and future proposed works.

Regarding the receiving catchment, this catchment is home of our kaitiaki, our taniwha whom ensures our protection on the water both physically and spiritually. It is also of significant spiritual value in regard to ceremonial activities, waters for healing and medicinal purposes. They are also a traditional source of food such as tuna (eel).

Many of our people wish to re-establish wetlands as a source of traditional food including eels, whitebait, mullet and watercress.

Drainage, pollution, quarry activity and animal grazing and introduced plants have already degraded much of this surviving area. The protection of this outstanding and nationally recognised, catchment from inappropriate drainage and subdivision effects like sediment build up is paramount to iwi. The water quality of the receiving catchments has been seriously affected by years of industrial discharges resulting in a highly degraded aquatic system. Any discharge to this environment needs to be treated to a high standard by setting “environmental bottom lines”.

These are the Policies (below) that Ngati Te Ata put forward to Auckland Council to be integrated into the planning framework regarding the 279 Park Estate Rd proposed subdivision

#### Policy

Policy – land use planning and management adjacent to wetlands

To ensure that all land use practices that have the potential to impact on wetlands have efficient sediment, drainage, discharge, fertiliser application, and riparian buffer control practices in place to ensure that adverse impacts on wetlands are prevented.

#### Methods

(a) There shall be no discharges of point or non-point source wastewater to ecologically or culturally significant wetlands.

(b) All stormwater discharged to ecologically or culturally significant wetlands shall be treated in such a way that ensures the ecological condition and cultural use of the wetland is not compromised.

(c) Buffer zones of appropriate indigenous plant species shall be established and/or maintained around all significant wetlands to protect them from the effects of land use and to help reduce fluctuations in wetland water levels.

Land use changes and practices, stormwater and wastewater discharges have had an adverse impact on coastal ecosystems, modifying the hydrologic regime and the ecological value and quality of waterways. Particularly when accompanied with the removal of native flora and fauna, can place

pressure on resources, can change the character of the landscape, and alter traditional views and features of the landscape.

Inadequate planning for urban or rural development and growth can result in residential sprawl which impacts on landscape character. This is further aggravated when there are inadequate or failing infrastructure services (water supply, wastewater, stormwater management, solid waste management).

The anticipated urban growth, particularly in new growth areas, provides the opportunity to develop new urban areas based on enhancement principles, the types of principles that could be employed include on-site stormwater and wastewater treatment, recycling of treated wastewater, and water conservation where appropriate technology enables this to occur.

Manage the adverse effects of urban and rural residential subdivision and development through the use of Low Impact Development ('LID ') principles in all new subdivisions and developments including, but not limited to:

- i. Minimising stormwater impacts to the greatest extent practicable by reducing imperviousness, conserving natural resources and ecosystems, maintaining natural drainage courses, reducing use of pipes, and minimising clearing and grading;
- ii. Providing runoff storage measures dispersed through the site's landscape with a variety of detention, retention, and runoff practices;
- iii. Where they will be of benefit, encouraging the use of mechanisms such as rainwater harvesting, rain gardens, roof gardens, and onsite storage and retention;
- iv. Where they will be of benefit, encouraging the use of stormwater treatment devices including on-site treatment systems, allowing for emergency storage and retention structures; and
- v. Such areas that have unavoidable impervious areas, attempt to break up these impervious areas by installing infiltration devices, drainage swales, and providing retention areas.

We need to ensure that wastewater and stormwater systems are designed, constructed, and upgraded to ensure wastewater does not enter stormwater systems.

In this sense Auckland Council identifying any areas where stormwater enters the wastewater system and making financial allowances in the Long-Term Plan for the upgrading of infrastructure; and providing education programmes and partnerships with the community and Ngati Te Ata, promoting the concept of waste minimisation a 'no waste' society, and a hierarchy of waste management.

Minimise wastewater production by:

- i. Developing standards for low water use fittings;
- ii. Encouraging water metering and volumetric wastewater charging based on water consumption; and

iii. Encouraging reduction and prevention of stormwater infiltration and ingress into wastewater systems through design standards and construction control.

Regarding trade waste, stormwater, wastewater, and trade-waste by-laws ensure high levels of on-site treatment are obtained prior to discharge e.g. improve design methods to maximise the removal of heavy metals from the trade waste.

## **The Proposal**

Hugh Green owns a property that they have applied for Special Housing Area status to develop for housing within the Hingaia Structure Plan Area. There is approximately 97ha of land and the proposed yield is between 12-14,000 house lots.

The site is roughly triangular in shape with the northern boundary formed by Park Estate Road and the Southern Motorway forming eastern boundary. Drury Creek forms the south western boundary.

The site has some flat land adjacent to Park Estate road, then a basin effect down to the lower lying land closer to the estuary and opposite the BP station on the opposite side of the motorway.

During discussions with the applicant the intention is to “fill” the lower lying land to make it suitable for development and raise it above future predicted sea level rise due to climate change.

Currently the site receives motorway runoff that is currently treated through the existing wetland areas on site prior to it slowly making its way to the Drury Creek.

The concept plan provided shows most of the site developed, with a possible boat launch area that is currently mangrove.

## **Ecology**

Very little native vegetation or habitat for native fauna remains since the majority of the land has been subject to grazing

Birds are common on this property, mostly exotic species; however three species of conservative note were detected, including New Zealand pipit, black shag and little black shag. As well as shags and other coastal birds the estuary area is likely to provide habitat for banded rail and other birds of conservation concern. Pipits are commonly found in farmland, coastal, wetland and forested habitats, but are absent from much of the Auckland Region and Waikato Region and are only sparsely present where they do occur.

No lizard survey has been undertaken at the site, but lizards that may be found include copper skink, Pacific gecko and the introduced species rainbow skink.

All watercourses within the site are highly modified and degraded due to unrestricted grazing damage, historical channelization, channel clearance/excavation to aid drainage and reflects the surrounding agricultural land use.

Six fish species have been recorded from watercourses within the site. Species recorded include shortfin eel, banded kokopu, inanga, common bully, giant bully and the pest fish gambusia. Inanga have an 'At Risk' (Declining) conservation status. Inanga were observed in the lower reaches of a watercourse during a site visit by Golders.

Two wetland areas remain near the southern margins of the site. These have been highly modified by grazing and drainage works but still serves to buffer the adjacent estuarine habitats, which are more intact.

Estuarine vegetation along the northern part of the site and wider Hingaia Peninsula coastline comprises predominantly mangroves. Further south along the site boundary, not all of the coastal margin is fenced, and the natural transitional habitats from mangroves to salt marsh or salt meadows in the estuarine wetlands have been influenced or mostly removed by grazing livestock.

Development of the site should consider potential effects on the wading bird ecology. The Manukau Harbour together with the Firth of Thames forms the most important wintering grounds for wading birds in the Southwest Pacific. The Manukau Harbour is considered to be of international significance and has been identified as a Site of Special Wildlife Interest of 'Outstanding' significance. Parts of the estuary adjacent to the site are mapped as significant areas for wading birds in the Auckland Regional Coastal Plan. An important consideration should be the management of sediment and contaminant runoff from the site to minimise effects on wading bird feeding in the adjacent estuary.

The presence of highly degraded wetlands within the site represents a potential constraint. Wetlands are defined as 'permanently or intermittently wet areas, shallow water or land/water margins that support a natural ecosystem of plants and animals that are adapted to living in wet conditions' (RMA 1991). Lowland wetlands are one of New Zealand's most threatened ecosystems, providing important habitat for a diverse range of terrestrial and aquatic flora and fauna and play a functional role in buffering flows and capturing nutrient and contaminant runoff. Wetlands have historically been drained for agriculture and development with an estimated loss of 87% of wetlands compared with pre-European times. Freshwater wetlands comprise less than 0.5% of the land cover area in Auckland (Auckland Council 2012).

The wetland areas within the site, although heavily degraded through grazing and drainage activities, are still valuable habitats. These wetlands while modified still provide important wildlife habitat and a buffer to the more intact adjacent estuarine wetlands.

## **Archaeology**

Two on-sites have been undertaken by Mana Whenua with regards to viewing and identifying sites of significance. The first site visit was undertaken with project planners, the second with an archaeologist [Matt Campbell] and Kaumatua. The "knoll" area was identified as a site of significance [see attached archaeology report] by both archaeologist [Matt Campbell] and Kaumatua.

A prior report by Russel Foster did not identify the knoll as being a site of significance "*The other site in the plan change area is that recorded as R12/171. This was originally recorded as a possible, although the record noted that the identification was doubtful. An update in 1996 found that it did*

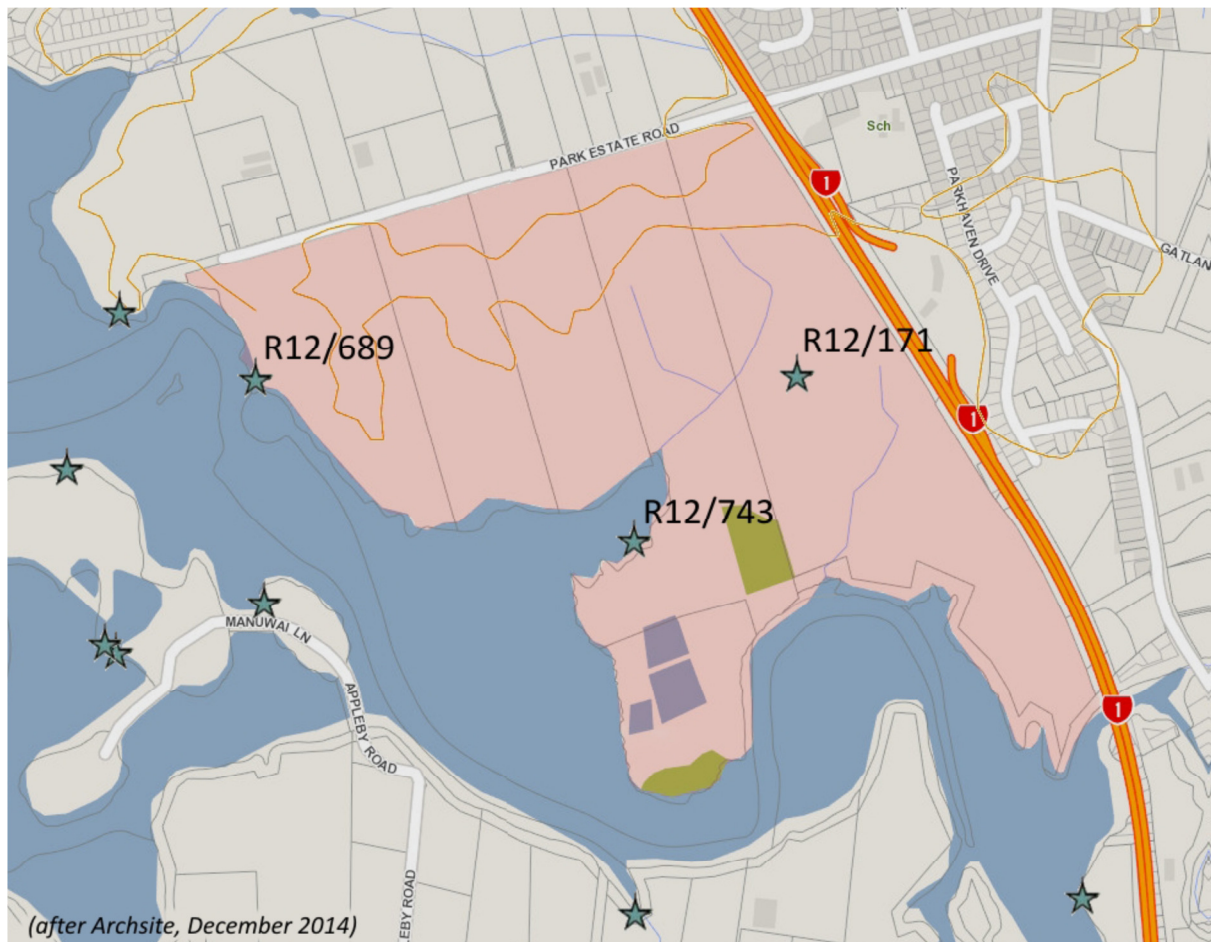


not have the characteristics of a pa and that the identification was still doubtful. In 2000 it was also noted the features alleged to have been present in 1976 were not present and that it was unlikely to be a pa. An archaeological inspection in 2002 also determined the knoll was not a pa but thought there may be subsurface archaeological evidence. A further inspection was undertaken in 2003 including test pits and probing, concluded the knoll was not an archaeological site.”

The Russel Foster report however in its recommendations states;

1. This report is concerned with archaeological values. Tangata whenua should also be consulted in case there are traditional or cultural associations with the plan change area that could be affected by the proposed development.

#### 15.4 Map provided by Russel Foster report



An Archaeological report was commissioned by Mana Whenua through Matt Campbell, who visited the site on April 23<sup>rd</sup> 2015. Ngati Te Ata concurs with the recommendations provided within the Matt Campbell report;

*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.*

*The knoll on which R12/171 is recorded is located within the proposed wetland on the Draft*

*Concept Plan prepared by Harrison Grierson, dated 20 March 2015. It is recommended that: • • protecting the knoll and any archaeology on it associated with recorded site R12/171 in a wetland is an appropriate protection mechanism and should be adopted in the final Concept Plan;*

- *No earthworks should take place on the knoll or within a defined buffer around it, and no machinery should be placed on it.*

*Sites R12/689 and R12/743 are located on the banks of the Drury Creek and so will be incorporated into Esplanade Reserves. It is recommended that:*

- *an Esplanade Reserve is an appropriate protection mechanism for sites R12/689 and R12/743, as well as other, unrecorded sites on the banks of the Drury Creek;*

## **Conclusions**

The Hugh Green site has a mixture of wetlands, watercourses and estuarine environments, and while mostly degraded from past farming practices, has the ability to be restored and enhanced.

The quality of water determines the relationship that the tribe has with its waters. The waters of Tamaki [and Waikato] regions have been modified to support economic gains, and the impacts of poor management practices are increasingly being seen.

Stormwater runoff from our town centres and roading network containing metals, oils, petrol, diesel, and other contaminants has a cumulative effect on our streams and harbours.

This proposed development in its current form will have an effect on the ecology within the site. There have been native species of birds and fish habituating within the site, and the possibility of lizards being present.

There is a “knoll” within the wetland that has been identified in both Foster and Campbell reports, although archaeological reports differ in their findings, the site is still considered a feature worthy of protection.

Sustainable development is a high priority for Ngati Te Ata, especially within development of land, water quality measures and housing/building design.

A boat ramp is provided for within the concept plan that would see the need to remove the existing mangroves. Mangroves play an important part in water quality treatment.

To date Ngati Te Ata has received only initial concept design for this proposal and no AEE reports have been received. A CIA report may be needed following more detailed design of this proposal

### **Recommendations**

- The 7 Te Aranga Principals are applied to this proposal
- The objectives, principals and methods within this report are provided for
- The concept design includes as much of the existing wetland area as possible, inclusive of the “knoll”
- Sustainable development practices are included in every aspect of the design
- Ngati Te Ata is engaged throughout the design phases
- A treatment train approach to stormwater is adopted utilizing the “green infrastructure” methods
- A comprehensive management plan for fauna is developed that includes the protection of fish, bird and lizard species
- Provision of cultural monitoring within identified areas from Ngati Te Ata is provided for
- The esplanade is wide enough to provide protection for the remaining archaeological sites
- Remove all weeds and exotic tree species from the esplanade area and replace with appropriate native species
- The esplanade to follow the natural indentations inland
- All natural puna [springs] are identified and protected and integrated into the landscape design
- Naming of open space and road names is provided for

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**

**HUGH GREEN LIMITED  
PARK ESTATE SHA**

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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 associated 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 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.

The Authority will eventually be superseded by Te Ākitai Waiohua Settlement Trust (‘the Trust’) which has an interest in resource management projects in the rohe with regards to redress received for settling Te Ākitai Waiohua historical claims. A recent example of this includes the vesting of ownership and co-management of Wiri Mountain (Matukutururu) with the Ngā Mana Whenua o Tāmaki Makaurau Collective, of which the Trust is a member.

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 Waiohua 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 Waiohua 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.<sup>1</sup>

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.<sup>2</sup>

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

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



The mana (prestige) of Te Ākitai Waiohūa is represented in its manaakitanga (hospitality) and kaitiakitanga (guardianship) over the environment.<sup>3</sup>

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 Waiohūa 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.<sup>4</sup>

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.

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<sup>3</sup> Waikato Iwi Management Plan Manukau 1996, Huakina Development at p97

<sup>4</sup> 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 Waiohūa 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 Waiohūa is encouraged to facilitate an effective partnership where all members act reasonably and in good faith with each other.

### **Rangatiratanga**

Te Ākitai Waiohūa 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 Waiohūa 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 CVA 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 Waiohua (including further material if requested); but the act of presenting, supplying or sending out information alone is not deemed consultation<sup>5</sup>;
- The applicant allows sufficient time for the information supplied to be properly considered by Te Ākitai Waiohua;
- A response is prepared and offered by the applicant to Te Ākitai Waiohua.

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 Waiohua  
 √  
 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

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<sup>5</sup> 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 leaves 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 settles 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 Taouma (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 Māori hostels at Onehunga and Mechanics Bay.<sup>6</sup>

**1863-1864** – Before the invasion of the 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 three of his 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 Ihaka’s children 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 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 tangata 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

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<sup>6</sup> 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.<sup>7</sup>

In the Te Ākitai Waiohua rohe (district), of which the project area forms a 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.<sup>8</sup>

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

The historical interests of Te Ākitai Waiohua<sup>10</sup> 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 Tāmaki Makaurau with pa located at Maungakiekie (One Tree Hill) and Maungawhau (Mt Eden).<sup>11</sup> There were Waiohua pa located on other cones and hills as well, including Owairaka (Mt Albert), Puketapapa (Mt Roskill), Te Tatua (Three Kings), Te Kopuke (Mt St John), Remuwera (Mt Hobson), 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.

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<sup>7</sup> Sullivan supra at p2

<sup>8</sup> Sullivan supra at p3

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

<sup>10</sup> The historical area of interest is subject to change.

<sup>11</sup> 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, Omahu (near Remuera), Orakei, Kohimarama, Taurarua (Judge's Bay), Te To (Freeman's Bay) and other places<sup>12</sup>.

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. The pa and the mountain have long been quarried. Mt Smart Stadium now stands in their place.

Te Ākitai Waiohua traces its ancestry back to the mingling of 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.

Another important tupuna is Taihaua, son of Keteanataua of the Tainui canoe. He settled with his father on the Tamaki River at Taurere (Mount Taylor) and established a pa at Owairoa (Cockle Bay)<sup>13</sup>

Taihaua begat Poro who begat Kokoia who had a son 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.

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

<sup>13</sup> Moon, Paul "The Struggle for Tamaki Makaurau: The Maori Occupation of Auckland to 1820", Auckland 2007

## South Auckland Occupation

Te Ākitai Waiohua have historically occupied Mangere and Ihumatao including Papahināu (also misspelled as Papahinu) along the Puhinui Peninsula and Te Motu a Hiaroa (Puketutu Island.) In this area are ancient urupa (burial sites), pa sites and wāhi nohoanga (temporary living sites), wāhi tapu (sacred sites) as well as waka hauling and portage sites. Archaeological evidence reveals that the area was settled from at least 1200AD.

Te Ākitai Waiohua also stayed at Wiri with pa at Nga Matukurua, which is situated close to the Puhinui Stream. Nga Matukurua are a pair of volcanic cones known as 'the two bitterns.' Matukutūreia (McLaughlin's Mountain) is the 'careless bittern' or 'bittern standing at ease' named after the chief who was attacked at the pa after falling asleep at the end of a fishing expedition. Matukutururu (Wiri Mountain) is 'the watchful bittern' named after the Waiohua chief whose vigilance saved his people from being attacked at the pa there.

Wiri, the contemporary name of Matukutururu and the surrounding area, comes from Te Wirihana Takaanini, a paramount chief of Te Ākitai Waiohua and direct descendant (great great grandson) of Kiwi Tamaki.

Takanini is also a Te Ākitai Waiohua name which is a misspelling of Takaanini, from the father of Te Wirihana, Ihaka Takaanini. The name Wiri also has its origins with Ihaka Takaanini as he was also known as Ihaka Takaanini Wilson or, in Māori terms, Ihaka Wirihana Takaanini.

Further south, Waiohua occupied pa at Opaheke, Te Maketu<sup>14</sup> (Peach Hill near Drury) and Pukekoiwiriki<sup>15</sup> (Red Hill near Papakura) which is misspelled Pukekiwiriki. Te Ākitai Waiohua stayed at Te Aparangi, a village situated east of Papakura near the Kirikiri stream at the base of Pukekoiwiriki pa. The occupation of both Pukaki and Te Aparangi still occurred in the 1860's<sup>16</sup> when Ihaka Takaanini was the paramount chief of Te Ākitai Waiohua.

Papakura, Karaka, Pukekohe and Patumahoe were important areas of occupation and cultivation for Te Ākitai Waiohua through to the mid 19th century. Parts of Papakura and Karaka were specifically reserved from early land sales so Te Ākitai Waiohua could remain on the land. Some parts such as Puketakauere (Shark Island) were excluded altogether. In 1856 Te Ākitai Waiohua are recorded as opposing plans for a road to be constructed through reserve land at Papakura and Karaka.

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<sup>14</sup> Ringer supra note 15 at [Link](#)

<sup>15</sup> Ringer supra note 15 at [Link](#)

<sup>16</sup> James Cowan, 'The NZ Wars A history of the Maori Campaigns and the Pioneering Period Volume 1 1845-64 Chapter 28 The First Engagements', RE Owen, 1955 page 251

The Pahurehure inlet and Karaka shoreline along the east coast of the Manukau harbour were also used and seasonally occupied by Waiohua through to at least the 1850's, providing a ready supply of food (kaimoana) and transport to the wider Manukau Harbour.

The Hingaia region around the Park Estate project area was initially sold by members of Ngāti Pare, a hapū of Te Ākitai Waiohua, to Adam Chisholm in 1844. This occurred through the pre-emption waiver scheme introduced by Governor Robert FitzRoy which allowed the direct sale of land from Maori to settlers. In 1845 the scheme was stopped by Governor George Grey and all pre-emption waiver transactions were subsequently investigated to ensure they were legitimate. Following an inquiry in 1848, the Chisholm purchase which involved over 2,000 acres of land was held to be invalid. The Crown retained the area as 'surplus' lands and took steps to divide and onsell the site.

In 1851 other members of Ngāti Pare, including Te Ākitai Waiohua chief Ihaka Takaanini, opposed the Chisholm purchase as their interests had not been recognised or acknowledged at the time of the transaction. Adam Chisholm also opposed the official Crown decision to invalidate his purchase.

Although it was not the outcome that Te Ākitai Waiohua wanted, most of the land had already been sold to others so the Crown resolved the matter by paying Ngāti Pare further monies to extinguish any remaining interests. The Crown also eventually awarded Adam Chisholm land scrips and just over 200 acres of what remained from the original 2000 acre transaction.

Neighbouring pre-emption waiver land transactions occurred in Papakura between settlers and Ngāti Pare of Te Ākitai Waiohua. William Hart and William Hay both purchased 1,600 acres of land in Papakura, although the Hart block was specifically signed off by chiefs Ihaka Takaanini and Pepene Te Tihi.

These two pre-emption waiver transactions were also invalidated by the Crown and subsequently disputed by both Te Ākitai Waiohua and the purchasers. The outcome was similar to Chisholm - the Crown paid some monies to Te Ākitai Waiohua, granted William Hart land scrips (but none of the transacted land) and William Hay a mixture of scrips and just over 200 acres of land, and sold the rest of the 'surplus' lands to others.

Further east Te Ākitai Waiohua utilised Karaka and Pukekohe until sections (including Paerata) were sold by another tribe. The land block sale was opposed at the time by Ihaka Takaanini, but the Crown had onsold some of the land to settlers before it could be remedied.

As a result, an amended Pukekohe land block sale in 1853 was permitted by Te Ākitai Waiohua on the condition that a 5000 acre land reserve 'Te Awa Nui Taikehu' was specifically set aside for the tribe.

This particular area was significant as it had pre-existing settlements, cultivations and urupa (burial grounds.) Unfortunately, due to a series of mistakes and surveying errors, the Crown onsold 2000 acres worth of reserve land to settlers and mistakenly recorded the reserve boundaries as only occupying 2500 acres. Te Ākitai Waiohua objected to the sales and boundaries but the Crown declined to go back on its previous land trades and offered one solution - to buy out the tribe's remaining recorded reserve of 500 acres. After 5 years of protest, Ihaka Takaanini reluctantly agreed to the Crown's buyout of the Pukekohe reserve in 1858.

Ihaka Takaanini was also a recognised chief in Patumahoe. This was expressed during the Patumahoe uprising of 1860 where a potentially volatile situation that could have ended in hostilities between Māori and Pakeha was avoided due to the intervention of Ihaka Takaanini.

The death of a local Māori individual by gunshot created tensions between local Māori and Pakeha settlers of Patumahoe when it was determined before a formal Court of Inquiry that the death was accidental. Ihaka Takaanini, with the help of other Te Ākitai Waiohua rangatira, intervened to ensure Pakeha officials were not harmed during the inquiry and successfully helped to turn away a taua (party) of approximately 400 armed Māori who travelled by waka to Patumahoe from the Waikato seeking utu (restitution) for the death.

Te Ākitai Waiohua clearly have a longstanding relationship with the Hingaia region and its surrounding environs that play an integral part in the history, whakapapa (genealogy), ancestry and stories of our people.

## **Development History**

It is important that any party dealing with tangata whenua 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 seasonal farming and cultivation, which is supported by archaeological evidence of gardening, cooking and midden sites. The coastal location of Pahurehure was important strategically and provided easy access to kaimoana including pipi (cockles), pupu (periwinkles), tio (mud oysters), tipa (scallops), tuna (eel), kanae (mullet), tamure (snapper), patiki (flounder), whai (stingray), kahawai and parore (black snapper.)

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. Mangere and Ihumatao featured a mission station at the time with associated chapels, marae and school houses.

From the mid to late 19<sup>th</sup> Century, Mangere became a region that was known for producing and trading oats and wheat as well as cultivating potatoes, maize, peaches, melons and plums, selling fish and raising pigs. The cultivations and community established by Te Ākitai Waiohua placed it in a strong economic position within the burgeoning town of Auckland.

However, since the time of the Land Wars 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 Waiohua to view development with a degree of caution and apprehension.

The Manukau Harbour has been and is still affected by environmental concerns arising from multiple projects including stormwater, 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. Local maunga (mountains) and volcanic cones have been lost either partially or entirely due to mining and quarrying developments.

Some projects have offered no unique benefit to members of Te Ākitai Waiohua that any other resident or ratepayer of Auckland has already experienced or can still experience today. However, Te Ākitai Waiohua has been disproportionately affected in a negative manner with the loss of land, water and resources and the erosion of its traditional environment including the marae, urupa (burial grounds) and ancestral lands. These effects are not experienced by the general residents and ratepayers of Auckland.

### **Spiritual and Cultural Associations**

Te Ākitai Waiohua 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 Waiohua 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 Waiohua 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 Maori 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**

Te Ākitai Waiohua recommend provisions are made for blessings (karakia) before commencement of earth or waterworks.

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

These recommendations follow the principles of Mana Rangatiratanga and the development of a relationship that recognises the status of Te Ākitai Waiohua as mana whenua, reflecting the need to engage at a governance level.

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

### **Acknowledgement**

The history of Te Ākitai Waiohua should be acknowledged where possible throughout the project area. This can be achieved with accurate 'historical' signage of landmarks and correct naming in the area as well as express references in published material related to the project.

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

## **Iwi monitoring and Water Quality**

Te Ākitai Waiohua recommend that our nominated iwi monitor is engaged and resourced accordingly in areas of cultural significance. Iwi monitoring is important given the possibility of the finding of taonga and other items of archaeological significance within the project area.

From a kaitiaki perspective, this participation on a regular basis is necessary for any proposed earth and/or waterworks.

In the event of accidental discovery of koiwi, archaeological and cultural material or artefacts occurring on site, the following protocol should be observed:

- cessation of all work in the immediate vicinity;
- 5 - 30 metre fenced protection zone to ensure the area is secured and remains undisturbed;
- contractors, council and anyone else related to the site, immediately contact iwi representatives no later than 4 hours after discovery;
- the contractor must not recommence work until iwi representatives have given specific approval to proceed.

Te Ākitai Waiohua strongly recommend stormwater systems that maintain the highest possible treatment in relation to (clean) water quality and flow as a priority. In-road rain gardens, tree pits, wetland and vegetated swales are all natural options.

Te Ākitai Waiohua support the use of forebays as opposed to stormwater ponds and applying onsite sustainability initiatives whereby stormwater leaves a site clean and a system designed to collect rainwater from a roof.

Current council standards allow for some adverse environmental impact to land and waterways, but the cumulative effects of this over many different projects in the same area results in pollution that is not sustainable in a city with an ever increasing population. We strongly recommend that any project minimises all adverse environmental effects to land or waterways now and in the future through prudent project design. Where possible, the environment must be rehabilitated to negate the impact of historical damage or any effects the project may have had or yet have on the area.

Concerted efforts and a firm commitment must be made towards ensuring fresh water and stormwater are kept separate and not be allowed to mix together so as to degrade the mauri (life force) of the water. This is a culturally provocative act in the same vein as discharging treated effluent or waste directly into water.

Te Ākitai Waiohua strongly support the promotion of innovative green business initiatives and practices. For example, the use of low-impact building materials or using packed gravel or permeable concrete instead of conventional concrete or asphalt to enhance replenishment of ground water. One critical issue of water consumption is that in many areas, demands on the Manukau Kaawa aquifer will eventually exceed its ability to replenish itself.

These recommendations follow the principles of Mauri Tu in emphasising the environmental health and life essence of the eco-systems in the project area.

## **Design**

Māori cultural values and concepts should be recognised in the design aspects of the project and incorporate Māori colours, symbols and building materials where appropriate.

Te Ākitai Waiohua believe that incorporating design into the history of early Maori occupation enhances an appreciation for sites of significance and assists the wider community in understanding the uniqueness of its environment and the people who live in it.

These recommendations follow the principles of Mahi Toi.

## **Landscaping**

Where possible the natural and cultural landscape should be preserved in the design and long term maintenance of the project.

Te Ākitai Waiohua strongly support the removal of weeds such as wattle, tobacco plants and others, plus the replacement of exotic species with native and/or eco sourced vegetation and other 'productive species' eg. fruit bearing trees. Any loss of native vegetation must be offset by the planting of other native species, replacing 'like for like' wherever possible.

Te Ākitai Waiohua support the development of internal neighbourhood parks for passive and active recreation.



These recommendations reflect the principles of Taiao and incorporation of natural landscapes into the project area.

Te Ākitai Waiohua request the inclusion of an addendum to recommendations outlined in this Cultural Values Assessment, upon receipt of all information pertaining to the Park Estate SHA 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 this project.**