

**Te Akitai**

**TE ĀKITAI WAIOHUA  
CULTURAL HERITAGE ASSESSMENT**

**for**

**PUHINUI PENINSULA**





Te Ākitai Oho Moata  
*Te Ākitai awake at early dawn*

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## Te Ākitai Oho Moata *Te Ākitai awake at early dawn*

### **Introduction**

Auckland is the largest and most populous urban region in New Zealand. Inhabited by over one million people, Auckland or Tāmaki Makaurau makes up a third of the country's population. Tāmaki Makaurau means 'desired by many' in Maori which is a definition that still applies today. It is the only city in the world that is built on an active volcanic field. These are only some of the features that make Auckland such a unique place.

Tāmaki Makaurau is also home to many exclusive Maori cultural sites that are of special significance to different iwi or hapū for a variety of reasons. They may have value to other parties as well, but the importance of these sites to particular tribal groups vary, depending on how they connect to a specific location. Thus distinct 'layers' of interest can be expressed by different iwi or hapū over the same cultural site or area.

Due to the location of Tāmaki Makaurau, cultural sites are under constant threat of destruction and degradation to meet the needs of a major metropolitan city. The growing population of Auckland produces a corresponding increase in demand for development in the region. As a consequence, local Maori find themselves constantly having to identify ways to protect and preserve any cultural sites of significance that still remain in Tāmaki Makaurau.

One method of achieving this goal is to express the value of a specific area from a Maori perspective in a document that can be distributed to a wide range of stakeholders. After careful consideration and deliberation, Te Ākitai Waiohū has completed a cultural heritage assessment for the Puhinui peninsula to assist Auckland Council in the development of a regional master plan.

The core objective of the Te Ākitai Waiohū Puhinui Cultural Heritage Assessment ('the Report') is to provide a clear and concise view of the cultural heritage values of the Puhinui peninsula from a Te Ākitai Waiohū perspective. The Report will try to articulate the specific layers of interest the people of Te Ākitai Waiohū have in the region. As well as being a place of continued occupation, the Puhinui peninsula is inextricably linked to the history, stories, whakapapa and mythology of Te Ākitai Waiohū.

The region also features sites of geological, archaeological and historical importance but the Report will concentrate on cultural values in an attempt to describe the importance of the Puhinui peninsula to the future of the Te Ākitai Waiohū people. It is hoped that this document will also strengthen the long term commitment of Auckland Council to protecting and preserving the environmental and cultural integrity of the area.



## **Cultural Heritage Values**

For the purposes of the Report, cultural heritage values are seen as a direct reflection of the traditional importance and association of Te Ākitai Waiohūa with the land and sea. In relation to a particular region, these values are recognised in the sacred sites, places and landscapes that are a part of the area as well as the cultural and spiritual relationship Te Ākitai Waiohūa has with them.

Recognition of this connection to the land is fundamental, as it gives meaning to the identity of Te Ākitai Waiohūa and provides context to the historical, existing and continued presence of Te Ākitai Waiohūa in an area.

Examples of sacred places or wāhi tapū include battle sites (wāhi pakanga), burial grounds (urupa), waka portages (tōanga waka) and pa sites. However, cultural heritage values surpass this description to incorporate the wider landscape and region as a whole.

In many cases, cultural sites and landscapes have been successfully preserved in part because they also happen to share environmental, scientific or historic value. For example many volcanic maunga (mountains) in Tāmaki Makaurau have been quarried for the purposes of development, but there are several craters that remain, partly because they still have geological, archaeological and modern heritage value.

Relying on the shared worth of a site to safeguard its cultural value is no longer sufficient in a growing metropolitan environment like Tāmaki Makaurau. The effects of urban modification or demolition on a site can be irreversible. Thus the cultural and spiritual aspects of an area need to be given as much weighting and consideration as any other unique feature that deserves protection.

Historically, sites of significance have been closely guarded and deemed sensitive information, and explains why Te Ākitai Waiohūa are reluctant to freely disclose and distribute such material. This information can be misconstrued and misused, which has led to unsatisfactory outcomes in the past.

Te Ākitai Waiohūa has experienced situations where cultural site information has been released to other parties and:

- Subsequently used as a basis for consultation on other unrelated projects that Te Ākitai Waiohūa are not formally informed of or consulted over;
- Are based on the views of one or a few iwi and then extrapolated to apply to all iwi that may have an interest in the site. Such 'universal' cultural associations are likely to be inaccurate or incorrect;
- Used to grant permission to developments or applications in an area immediately surrounding or adjoining the identified cultural site. Although this may be seen as an



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attempt to mitigate against any direct effects on the area, it ignores or shows a failure to understand why the site is of cultural significance. This is the greatest concern Te Ākitai Waiohua has for the Puhinui region in particular;

- Consequently matched against other sources of information to 'cherry pick' data that suits the purposes of a project. In practice, this usually means cultural sites requiring high levels of protection due to its significance to Te Ākitai Waiohua being ignored or 'weighed up' against cultural material from another iwi or hapū with a lower protection requirement, in line with the corresponding interest of that iwi or hapū in the area.

These scenarios have led to inconsistencies in how cultural sites are treated and confusion around why they are significant to different iwi and hapū. However, such experiences do not mean Te Ākitai Waiohua are unconditionally opposed to disclosure of any cultural information. Although we remain cautious, it can be useful to divulge our cultural heritage values if they can successfully:

- reduce the risk of damage to the sites of significance that remain in an area;
- enable development that truly reflects the values associated with a region;
- provide clear information to land owners and developers of the characteristics of the area and relevant sites that lie within it;
- provide further context and evidence to support Treaty of Waitangi settlement legislation and a Deed of Settlement as it relates to the area;
- be given the appropriate consideration and respect they deserve.

Te Ākitai Waiohua still reserves the right to not identify places or values of historic, cultural or spiritual significance especially if it is not in the best interests of the iwi or site.

The Report is not intended to be a comprehensive or exhaustive list of Māori sites of significance in the Puhinui region and should not be read as such. The Report is simply an account of the general area and a selection of sites that are so significant or have such a strong connection to Te Ākitai Waiohua that they are worthy of ongoing protection and careful consideration in the future development and planning of the Puhinui peninsula.

Te Ākitai Waiohua have a strong spiritual (Taha wairua) association with Puhinui which gives its people a sense of meaning and purpose. Landmarks and resources 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 and provide impetus for Te Ākitai Waiohua to protect, preserve and restore its wāhi tapū and taonga in Puhinui. Ultimately, the Report is intended to be one further step towards achieving this goal.





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## **Puhinui Peninsula**

The Puhinui peninsula is located on the western shores of Manukau overlooking the Manukau Harbour. The region incorporates parts of various modern Auckland suburbs such as Wiri, Mangere and Papatoetoe representing an eclectic mix of rural, industrial and suburban areas with some notable public land and wildlife reserves and a major international airport.

Puhinui also features numerous estuaries with the main waterways being Pūkaki, Waokauri, Otaimako, Tautauoa and Puhinui Creeks, while the motu Wiroa Island sits off the coast just below the mouth of the Pūkaki and Otaimako Creeks.

The area used to feature two prominent maunga Matukuturua (McLaughlin's Mountain) and Matukutururu (Wiri Mountain), although the latter has now been quarried away. Similar to the rest of Tāmaki Makaurau, Puhinui has an assortment of volcanic craters that are also of geological significance including Te Pūkakitapu o Poutūkeka (Pūkaki Crater), Ngā Kapua Kohuora (Crater Hill) and Kohuora (Kohuora Park.)





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The significance of the Puhinui peninsula to Te Ākitai Waiohua has already been formally recognised in other forums. This includes the various archaeological, geological, historical and heritage value studies and reports that have previously been produced in relation to the area.

The Waitangi Tribunal released a fairly detailed report on the history of the people of Pūkaki in the Wai 8 Report on the Manukau Claim<sup>1</sup>.

Other examples include the Te Ākitai Eastern Access Agreement (EAA) which was signed in October 1991 by representatives of Te Ākitai Waiohua (under the Pūkaki Maori Marae Committee), the Auckland Regional Council and Auckland International Airport, in relation to a planning consent application to construct a bridge across Pūkaki Creek and develop the eastern access route to Auckland Airport. The EAA contains two relevant clauses that emphasise the cultural associations of Te Ākitai Waiohua with the Puhinui.

Clause 5(b) of the EAA recognised and accepted without reservation that construction of the eastern access approach road and bridge to the airport will impact on the ancestral lands and waters of the people of Waiohua, Pūkaki and of its relationship, cultural and traditional links with its ancestral land and waters as per the findings of the Waitangi Tribunal on the Manukau Claim and elsewhere.

Clause 7 of the EAA required Manukau City Council, in recognition of the potential pressure for new urban type development of the Puhinui Peninsula, to initiate a variation to its review to reflect the following:

- (a) recognise the need to protect and ensure the protection of the Pūkaki Marae environs;
- (b) recognise the need to protect and ensure the protection of the Manukau Harbour in the Puhinui locality;
- (c) recognise the need to protect and ensure the maintenance of the landscape and visual qualities of the eastern access locale as a gateway to New Zealand;
- (d) its powers under the Resource Management Act 1991 to prohibit urban development and development that has urban characteristics (including but not limited to characteristics of an industrial or commercial nature.)

The EAA is one formal instrument that expressly recognises the connection between Te Ākitai Waiohua and the Puhinui peninsula that requires ongoing protection.

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<sup>1</sup> Waitangi Tribunal 'Report of the Waitangi Tribunal on the Manukau Claim, Wai 8 Waitangi Tribunal', Department of Justice, Wellington, July 1985



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In the *Central Earthmovers Ltd v Manukau City Council*<sup>2</sup> 2002 case Judge JES Allin made a decision in the Environment Court about the rezoning of the Mangere-Puhinui Heritage Zone based on the evidence of Te Ākitai Waiohūa kuia, Mahia Wilson, who was called by the Manukau City Council to discuss Māori cultural issues.

Mahia Wilson deposed that the marae and ancestral home of Te Ākitai Waiohūa is at Pūkaki. All the lands within the Mangere-Puhinui Heritage Zone and beyond were once in the tribe's ownership and remain an important part of its heritage. Major areas of settlement were located around the Manukau Harbour including at Pūkaki, which was an important strategic location, natural source of food and centre of commerce. The heritage and history of the area is a taonga, with the water, coast and landforms being interrelated. The physical and spiritual wellbeing of tangata whenua continues to be linked to their ancestral lands and waterways. There is an enduring physical and spiritual connection with ancestral lands and waahi tapu and other taonga and those of their tupuna.

Mahia Wilson concluded at paragraph 190, page 36 of the Environment Court decision that:

“it is critical and essential to retain the historical rural and heritage associations with their marae and its environs, their urupa, Pūkaki lagoon and the wider context of land in the Mangere-Puhinui Heritage zone in order to protect the outlook from our Marae to the waters and the land around the Pūkaki and Waokauri creeks and consolidate the progress made in rebuilding. We seek the security that our history, cultural and spiritual values will be acknowledged and that our association with our ancestral lands is recognised. It is therefore essential to us that developments create the traditional environment in the context of our Marae, urupa and ancestral lands.”

The Environment Court set out its findings from paragraph 194, page 37 of the decision:

“We accept the undisputed historical, cultural and spiritual association that Ms Wilson and her people have with the area included in the Mangere-Puhinui Heritage and beyond. We accept that the heritage and history of the area are a taonga. We also accept that the Pukaki Marae is an important focus for the Māori community, with associated housing and facilities planned for the future. We find that the lands in the Mangere-Puhinui Heritage Zone are ancestral lands of Tangata Whenua, in that the lands were owned by ancestors. Much of the land is now owned by others...However, we accept the cultural, spiritual and traditional values expressed and the association with ancestral lands. We also find that there are important cultural, spiritual and traditional links with the Waokauri and Pukaki creeks and accept that the lands and the waters are interrelated to Māori.

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<sup>2</sup> *Central Earthmovers Limited v Manukau City Council*, A91/2002 [2002] NZEnvC 151 (1 May 2002)





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We find that, apart from the footprints of Pukaki Lagoon and Crater Hill, there are not specific areas on the referrers' properties that are of particular concern. As Ms Wilson stated, the Maori view is a holistic one and tangata whenua have traditional links with the whole area and beyond. The Council's legal submissions asserted that there are a considerable number of burial sites or urupa in the Pukaki and Crater Hill environs."

The Environment Court decision provides yet another instance of formal recognition of the relationship between Te Ākitai Waiohūa and the Puhinui peninsula that should be safeguarded.

The Final Report and Decision of the Board of Enquiry into the Proposed Men's Correctional Facility at Wiri <sup>3</sup> prepared in 2011 recognised Te Ākitai Waiohūa as having mana whenua status in the area. This report was required after an application was made by the Minister of Corrections to refer a decision to the Board of Enquiry under section 149J of the Resource Management Act 1991 to alter an existing designation (or plan provision that shows intended future land use) to build a men's prison next to an existing women's prison in Wiri.



***Puhinui includes a part of Papatoetoe, which receives its name from the prominence of toetoe grass in the area with its distinctive arching and white feathery plumes***

In the matter of Te Ākitai Waiohūa and the Ministry for Culture and Heritage, the Maori Land Court determined in 2013 that Te Ākitai Waiohūa were the traditional owners of 192 Taonga Tūturu found at Auckland International Airport. The order determining ownership of the taonga tūturu is attached as Appendix 2. This case involved a large

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<sup>3</sup> Board of Inquiry 'Final Report and Decision of the Board of Inquiry into the Proposed Men's Correctional Facility at Wiri', Vol 1, Ministry for Environment, Wellington, September 2011



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number of koiwi (human remains) and ancient taonga tūturu (artefacts) found in 2008 and 2009 at the airport in Mangere.

The 192 taonga tūturu were dated by archaeologists as being from the time period 1620AD to 1870AD, which made the finding of regional if not national significance. The Ministry for Culture and Heritage became involved, as it is assumed under the Protected Objects Act 1975 that any taonga tūturu found are owned by the Crown, until the Maori Land Court determines the traditional owners.

To ensure we were able to have the final say on what happened to the taonga tūturu Te Ākitai Waiohū were required to prove before the Maori Land Court, traditional ownership over the taonga by establishing our relationship with the region through the 1600-1870AD period. After submitting briefs of evidence, Judge Stephanie Milroy accepted the position of Te Ākitai Waiohū at a Court sitting on 20 April 2013.

This was an important legal decision because it not only allowed Te Ākitai Waiohū to retain control over a specific set of taonga, but it officially reaffirmed the status of Te Ākitai Waiohū in the wider region.

These examples are listed in the Report simply to establish that the people of Te Ākitai Waiohū have a strong evidential basis to support their claims to the region. Furthermore Te Ākitai Waiohū are seeking to reinforce its recognition in the area through the Treaty of Waitangi settlement process with formal acceptance of its relationship with Puhinui in the Deed of Settlement and resulting legislation. To achieve this, various settlement redress options for Te Ākitai Waiohū are being explored with the Crown including land transfers, statutory acknowledgements of specific sites and official Maori name changes over geographical features in the Puhinui peninsula.

### **Occupation of Puhinui**

The Puhinui peninsula is of fundamental significance to the people of Te Ākitai Waiohū because it is an ancient site of occupation from time immemorial through to the present day. Very few other iwi or hapū in a highly developed urban environment like Tāmaki Makaurau can make this claim.

Given the fertile soils of the region, much of the land was suitable for cultivating food and other materials for medicine and weaving. The coastal location and numerous waterways made it an ideal location for fishing and gathering kaimoana. Puhinui is also a key transport route with open access to the Manukau Harbour from the various creek estuaries and craters that sit further inland.

Te Ākitai Waiohū descend from the original people of the land and can trace their whakapapa (genealogy) back before recorded time.



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The whakapapa connections of Te Ākitai Waiohua to the Puhinui peninsula have been attached to the Report as Appendix 1.

The earliest radio carbon dates in the region have been at the maunga in Wiri and the Puhinui estuary along the Manukau Harbour. From this data, occupation and settlement in the area can be traced back to at least the 13th Century.

Before the introduction and use of the musket in the 19th Century, hilltop pa were built on volcanic cones throughout Tāmaki Makaurau as they made excellent sites to maintain defensive positions that took full advantage of higher ground. At the same time the volcanic soils of the surrounding area were adaptable enough to grow food that could be stored at the pa for future use. Puhinui features its own examples of fortified hilltop pa with settlements situated on and around the two maunga Ngā Matukurua or 'the two bitterns', made up of Matukutururu (Wiri Mountain) and Matukutūreia (McLaughlin's Mountain), that were both nourished by the nearby Puhinui Creek and stream.

Settlement was seasonal as the people stayed at main sites in winter, moved to smaller camps to plant gardens during spring, fished and collected kaimoana from fishing camps in summer and then returned to the main settlements again during autumn to harvest and store crops in preparation for winter. In addition, throughout the ages various tupuna of Te Ākitai Waiohua have occupied the area at different times.

Poutukeka II and his son Whatuturoto were both paramount chiefs (ariki) of Ngāti Poutukeka in or around the 16th Century. They are said to have controlled the Tāmaki isthmus and Manukau region in their time while still staying at Mangere and other places.

Occupation of the area continued until Kiwi Tamaki, the ariki of Waiohua and great great grandson of Poutukeka II, was defeated in battle in the 18th Century. At that time the people of Te Ākitai Waiohua are said to have retreated south of Puhinui deeper into Manukau, but eventually returned to live in the area again.

This occupation continued until the musket raids of the early 19th Century. War parties made up of northern iwi armed with muskets raided Tāmaki Makaurau over this period and the people of Te Ākitai Waiohua fled south again to the safety of relatives in the Waikato region. After some time the people returned to reoccupy the Puhinui region under the protection of Pōtatau Te Wherowhero, a Chief of the Waikato tribes.

Towards the middle of the 19th Century, as pakeha began to first settle in Tāmaki Makaurau, Te Ākitai Waiohua became involved in various land transactions concerning the Puhinui peninsula.



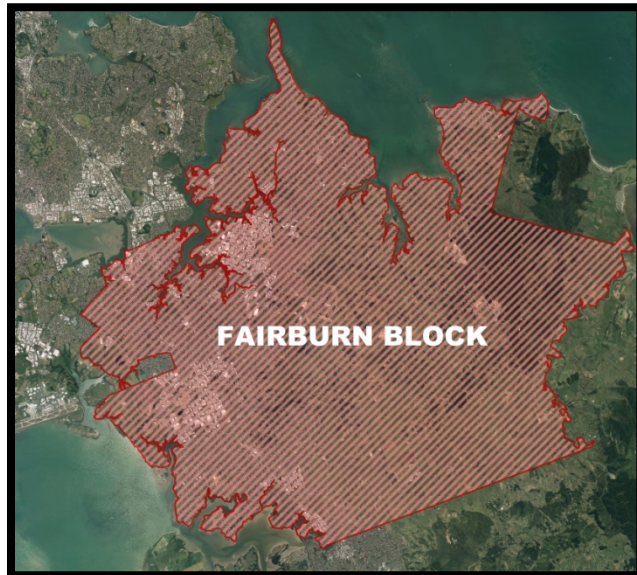


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The most well known is the Fairburn block (also named the Tāmaki block), where approximately 63,000 acres<sup>4</sup> of land in Manukau was 'sold' to William Fairburn of the Church Missionary Society in 1836 by various iwi, partially to help settle tribal boundary disputes over the region.

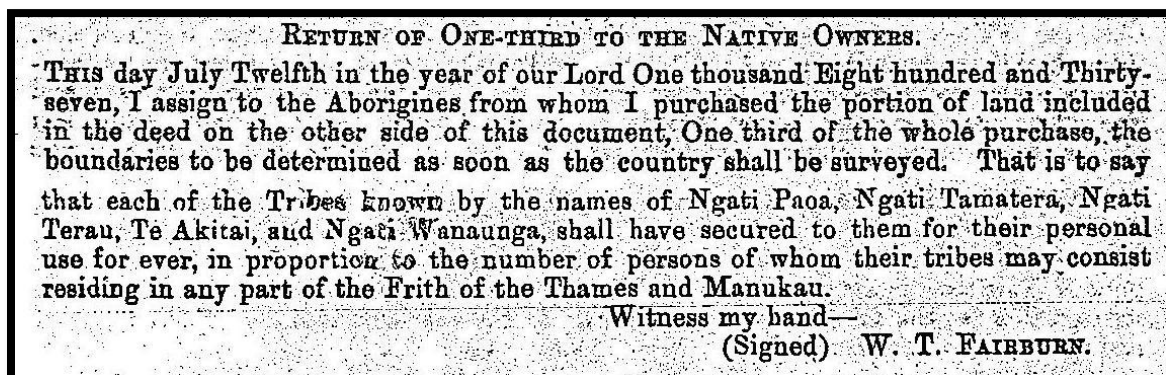
William Fairburn was thought to be a missionary of some influence as the name of the Te Ākitai Waiohū chief, Pepene Te Tihi, or to be specific 'Pepene' is a Maori translation of Fairburn. Pepene Te Tihi is the grandson of Kiwi Tamaki.



The boundaries of the Fairburn block were dubious given the lack of proper surveying, but included land as far east as Howick and Beachlands, north to Otahuhu and Pakuranga, south to Papakura and as far west as Puhinui. Some descriptions of the western boundary go as far as the eastern rim of Te Pūkakitapu o Poutūkeka (Pūkaki Crater) all the way to the Manukau Harbour along the shores of the Puhinui reserve.

The transaction itself was disputed as an alienation of property given Maori were allowed to occupy and cultivate

land in the Fairburn block after the 'sale.' Furthermore, a subsequent deed was entered into by the missionary William Fairburn that provided for one third of the land being returned to the various iwi after the block was surveyed.



***Excerpt from Fairburn block deed amendment***

<sup>4</sup> The size of the Fairburn block varies between 40,000 to 85,000 acres due to the unclear boundaries and underlying assumptions that must be made by various sources.



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However, this agreement was not honoured and the Crown allowed William Fairburn to keep just under 3,000 acres of land. The remainder of the block - over 60,000 acres - was retained by the Crown as 'surplus' lands and largely sold into private ownership.

Te Ākitai Waiohūa also transacted land with specific individuals who looked to settle in the Puhinui region. These dealings were still subject to early government policies around assessing the validity of land transactions that occurred before the signing of the Treaty of Waitangi in 1840. The Crown right of pre-emption waiver was also implemented in 1844, which allowed land transactions in Auckland to occur directly between settlers and Maori as long as the settlers paid the required fees for waiver certificates, Crown grants, surveys and plans. Unfortunately, these different measures led to a similar outcome as the Fairburn block, where the land actually granted to individual buyers by the government was only a fraction of the property originally transacted. The vast majority was retained by the Crown as 'surplus' lands and sold.

Following these experiences Te Ākitai Waiohūa stopped transacting land in the Puhinui peninsula and retained what was left for its own use. The people continued to occupy, cultivate and farm the land at Pūkaki in Puhinui for the purposes of trade which included keeping pigs and growing oats, wheat, maize, fruit and vegetables. Te Ākitai Waiohūa soon became a part of the local Auckland economy and the Pūkaki community flourished. This continued until the Land Wars of 1863.

Te Ākitai Waiohūa has a strong history with Waikato particularly through its connections that go back as far as Poutukeka, the son of Hoturoa who was captain of the Tainui waka. Several centuries later, after the musket raids on Tāmaki Makaurau in the early 19th Century, it was Chief Pōtatau Te Wherowhero who escorted the Te Ākitai Waiohūa people back from the Waikato to resettle the area under his protection. When Pōtatau Te Wherowhero became the first Maori King in 1858, the people of Te Ākitai Waiohūa readily pledged their allegiance to Kiingitanga or the Maori King movement.

The Land Wars were a colonial response to the Kiingitanga movement, which united various Maori tribes in the central North Island under a central monarch, similar to the Queen of the British empire, as a way of ending land alienation and negotiating on more equal terms. Kiingitanga was seen by the colonial government as a direct threat to British authority as well as colonial aspirations for land acquisition and settlement in the Waikato. Rising tensions between local Maori and settlers along with rumours of an imminent attack on Auckland by rebels of the Kiingitanga were sufficient to justify military action.

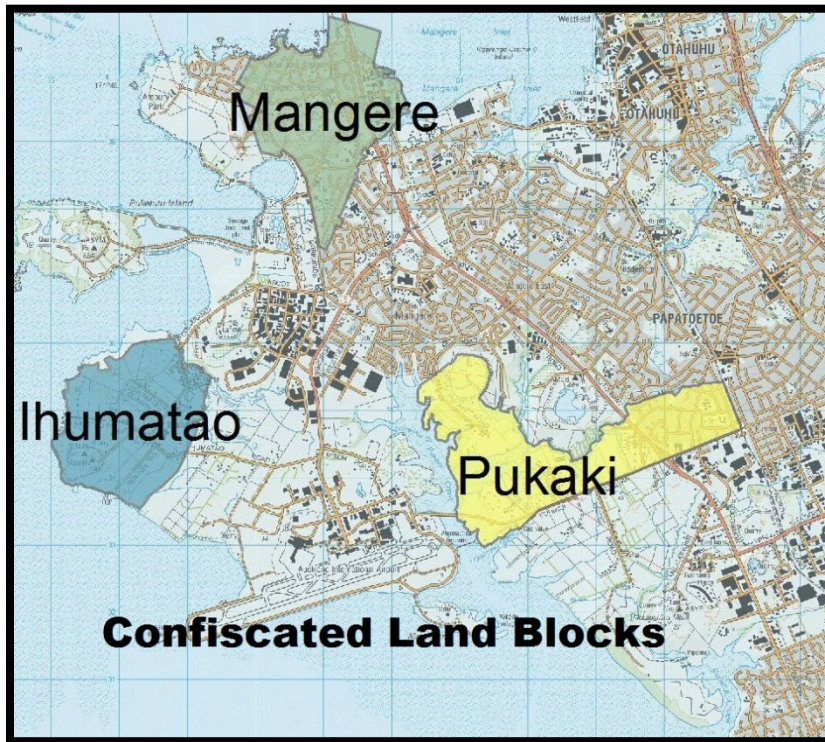
The armed forces of the colonial government invaded the Waikato in 1863 by order of Governor George Grey. The war ended with large scale loss of life and the mass confiscation of 1.2 million acres of land from Manukau through to the Waikato.





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Over 1000 acres of this confiscated land was from Pūkaki alone in the Puhinui peninsula as well as similar sized blocks at Mangere and Ihumatao.

The confiscations had a devastating impact on Te Ākitai Waiohūa, who were rendered virtually landless and remained in exile for some time after the Land Wars. During a Compensation Court Hearing in 1866, representatives of Te Ākitai Waiohūa managed to have some land at Pūkaki returned to them by proving they were not

rebels of the Kīngite movement. Some of these representatives did not have close familial ties to Te Ākitai Waiohūa nor had they lived at Pūkaki before and promptly sold their land interests outside of the tribe.

The other representatives remained in the region and slowly rebuilt a community again. By the middle of the 20th Century the remnants of Te Ākitai Waiohūa re-established themselves with housing centred around Pūkaki Marae, which had been rebuilt in the 1890's. The Wai 8 Report of the Waitangi Tribunal on the Manukau Claim describes up to a few hundred families living at Pūkaki by 1960 and a marae dining hall (wharekai) that could seat up to one thousand people. Unfortunately the community was tested again with the growth of Auckland city and the increasing demand for infrastructure and services in the Puhinui region.

The joint development of Auckland International Airport by the Crown and local government during the 1950's created zoning restrictions and runway requirements that extended into Puhinui and crippled the ability of Te Ākitai Waiohūa to maintain their marae and houses at Pūkaki. Many owners lost their properties within the context of rising rating demands coupled with an inability to effectively use the land. The pressure against land retention forced Te Ākitai Waiohūa to choose between either leaving Pūkaki or watching the marae and local housing slowly fall into disrepair with no legal means of preserving them.

The ongoing development of Auckland Airport had a severe impact on the local environment and access to kaimoana and fisheries. Airport foreshore reclamations and



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operation restrictions on activities within the area limited the ability for any traditional fishing to occur around Pūkaki and the parts of Puhinui closest to the airfield. These effects were exacerbated further by airport based pollution and runoff into the surrounding environs, including the Manukau Harbour and nearby Pūkaki and Waokauri Creeks. A crash fire bridge was also built at the airport, but this new construction had the effect of impeding the flow of water from the Manukau Harbour into the Pūkaki and Waokauri creeks causing increased siltation and affecting the local fisheries further. Both the Pūkaki and Waokauri creeks were once navigable by boat in the 1850's but, with the exception of lightweight vessels and specialist transport, this is no longer the case due to the build up of silt.

The Manukau Harbour has been and is still affected environmentally by multiple urban projects and local government infrastructure including stormwater, local farmland and piggery runoff, other forms of industrial waste and raw sewerage discharged into its waters through emergency overflow points around the harbour. The Puhinui Creek and inland stream is also contaminated with industrial and urban waste flowing into the waterway and out to the Manukau Harbour, particularly from nearby industrialised areas such as Wiri.

Te Ākitai Waiohū initially responded to regional development by setting aside a three acre block as a Maori Reservation. This was to ensure that the people of Te Ākitai Waiohū would always have inalienable land at Pūkaki for at least a marae. Unfortunately the Māori Land Court failed to gazette the reservation twice in 1947 and 1953 and the land was unintentionally sold into private ownership as part of a sale of an adjacent property.

Today the only pieces of land within collective tribal ownership include the area under modern Pūkaki Marae, the Pūkaki Crater floor and the urupa (burial ground) that sits on the crater rim, all of which have been gifted to Te Ākitai Waiohū by other parties.

The land beneath Pūkaki Marae was gifted back to Te Ākitai Waiohū by the Turner family of Turners and Growers Limited who were persuaded by their cousin Chief Judge Arnold Turner of the Planning Tribunal. Judge Turner by chance had presided over an environmental case where he heard how the land reserved for a marae at Pūkaki had been lost.

The Pūkaki Crater floor and Pūkaki urupa near the crater were gifted back to Te Ākitai Waiohū by the Manukau City Council following the Wai 8 Report of the Waitangi Tribunal on the Manukau Claim. Pūkaki urupa had fallen out of Maori ownership as it was sold after Te Ākitai Waiohū were in exile following the Land Wars. Pūkaki urupa is still landlocked to this day and the only access is through private land which requires permission of the legal owner.



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Only 7.6 acres owned by different whanau members of Te Ākitai Waiohū remains of the land returned at Pūkaki by the Compensation Court in 1866. This land is slowly being reoccupied again with the development of papakainga housing.

It can be seen from this historical summary that the Puhinui peninsula is a region the people of Te Ākitai Waiohū have consistently occupied throughout time. From the settlements in the area established by our ancestors in the 13th Century and earlier, to the alienation of property as a result of land transactions and confiscations of the 19th Century and again in the 20th Century from the pressures of urban development, leading to the papakainga housing being built at Pūkaki today, Puhinui has always been an integral part of the history and ongoing story of Te Ākitai Waiohū.

Although the people left the region at different periods for a variety of reasons and faced numerous challenges over many generations, the Puhinui peninsula is a place that Te Ākitai Waiohū have always returned to - a place that has always represented home.

### **Te Pūkakitapu o Poutūkeka (Pūkaki Crater)**

Te Pūkakitapu o Poutūkeka or 'the sacred head spring of Poutukeka' is probably the best example of a site of significance in the Puhinui region because it is such an integral part of Te Ākitai Waiohū on a series of levels.

Historically the crater was a tidal lagoon that fed into the Waokauri Creek and out to the Manukau harbour, making it an ideal site for landing and anchoring waka (canoe.) True to its name, various fresh water springs (puna) still exist on the site today. Water is not just a physical resource for Māori, but an entity in itself with important spiritual and cultural value. The purity and quality of the water at Te Pūkakitapu o Poutūkeka was said to be renowned throughout the region and revered by the people of Te Ākitai Waiohū. The crater was also a natural 'food bowl' and bridge between fresh and salt water kaimoana from the creeks and harbour. Settlements and gardens were also built on the crater to take advantage of the natural resources of the area.

Geologically the crater is fairly well preserved considering its recent history. In the early 20th Century the lagoon was drained and dammed. The resulting land was converted into a speedway and then farmland. The lagoon was modified from 1925 to form Henning's speedway, a racing track constructed by George Henning using the natural 'stadium' landscape of the crater.

Such a drastic change to a historical landmark became an obvious cause of concern for Te Ākitai Waiohū at the time. Tensions were heightened when there was talk of the bodies from Pūkaki urupa on the rim of the crater being exhumed and possibly re-located so the land owner could develop the speedway. These events formed the basis





## Te Ākitai Oho Moata *Te Ākitai awake at early dawn*

for Te Ākitai Waiohua seeking ownership of both the urupa and crater, which it largely achieved over sixty years later in 1993.



***Photograph<sup>5</sup> of Pūkaki Lagoon (Pūkaki Crater) in 1925***

As stated previously, the crater floor and land under the urupa were gifted back to Te Ākitai Waiohua by the former Manukau City Council in recognition of the Wai 8 Report of the Waitangi Tribunal on the Manukau Claim. Today the entire crater is co-managed with Auckland Council. There are ongoing concerns around erosion of the crater rim and parts of the urupa potentially slipping down the crater walls that Te Ākitai Waiohua must currently deal with in this forum.

Suffice to say Te Ākitai Waiohua has a primary interest in Te Pūkakitapu o Poutūkeka as landowner and custodian over the puna and ancestors that are buried there.

The name of the crater is an ancient one that dates back to Poutukeka, the son of Hoturoa who was the captain of the Tainui waka. When the people of the Tainui waka arrived in Aotearoa and eventually explored Tamaki Makaurau, some members stayed and intermarried with the people who were already there and also named various landmarks of the area. Te Ākitai Waiohua are descended from these ancestors who are known as Nga Oho.

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<sup>5</sup> Sir George Grey Special Collections, Auckland Libraries, 4-5219, James D Richardson



## Te Ākitai Oho Moata

*Te Ākitai awake at early dawn*

Several generations later Poutukeka II, the son of Kuranoke, was the paramount chief (ariki) of Ngāti Poutukeka. He controlled the Tamaki and Manukau regions around the 16th Century and stayed at Mangere and other places. The name of this ariki is not only recognition of Poutukeka of the Tainui waka, but also reasserts his connection to the area.

The grandson of Poutukeka II is Huakaiwaka, the ariki and eponymous ancestor of Waiohua. The grandson of Huakaiwaka is Kiwi Tamaki, the ariki and eponymous ancestor of Te Ākitai Waiohua. This establishes a clear whakapapa (genealogical) relationship between Te Ākitai Waiohua and Te Pūkakitapu o Poutūkeka. These links are referenced in Appendix 1 of the Report.

The connection to the people of Te Ākitai Waiohua is illustrated further through Pūkaki Marae, which takes its name from Pūkakitapu and a traditional haka portraying the people's association with Kaiwhare the guardian taniwha of Manukau Harbour often described as a colossal stingray.

Huakaiwaka was the ariki of Ngāti Poutukeka, in his time succeeding his father Whatuturoto and grandfather Poutukeka II. Hua has strong whakapapa links to the ancient tribes of the region which also make him a chief of Nga Oho, Nga Iwi and Nga Riki. The name Huakaiwaka translates to 'the eater of canoe' in recognition of his success in uniting the peoples of Tāmaki Makaurau and absorbing various hapu into a confederation of tribal groups. This accomplishment allowed Huakaiwaka to control much of Tāmaki Makaurau in the 17th Century. Hua stayed at Maungakiekie (One Tree Hill) pa, which was strategically located on the maunga in the centre of Tamaki between the Manukau and Waitemata harbours. Maungawhau (Mt Eden) was also used as a 'base' of operations in Hua's time.

When Hua was close to death, it is said the great chief asked to drink the waters from the sacred spring located at Pūkaki crater for which the name Te Pūkakitapu o Poutūkeka originates. There are variances on the precise events that follow, but after Hua's passing the united confederation of tribes adopted the name Te Waiohua or 'the water of Hua' in honour of his last request.

Huakaiwaka was succeeded by his son Te Ikamaupoho as the ariki of the people that became known as Waiohua. Eventually Te Ikamaupoho was succeeded by his son Kiwi Tamaki, who became the chief of Waiohua until his defeat in battle in the 18th Century. The direct descendants of Kiwi Tamaki are recognised as Te Ākitai Waiohua today.

This story shows the close connection between Te Pūkakitapu o Poutūkeka and the birth of Waiohua as a recognised tribal entity in Tāmaki Makaurau.





Te Ākitai Oho Moata  
*Te Ākitai awake at early dawn*



***Te Pūkakitapu o Poutūkeka (Pūkaki Crater)***

The crater is also one of series of volcanic craters in Manukau that are collectively known as Ngā Tapuwae o Mataaoho or 'the footprints of Mataaoho.'

Mataaoho is a vulcan deity and ancient tupuna of Waiohūa who created the volcanoes in the region. One account claims this is the result of Te Riri o Mataaoho or 'the wrath of Mataaoho' while other more personified stories say Mataaoho found Tāmaki Makaurau too cold and created the volcanoes to generate warmth.

The main crater of Maungawhau (Mt Eden) is known as Te Ipu a Mataaoho or Nga Kapua Kai o Mataaoho ('the food bowl of Mataaoho'), where Mataaoho came to rest and engage in sacred ceremony. Mangere Mountain is called Te Pane o Mataaoho ('the head of Mataaoho'), while the western point of Ihumatao overlooking the Manukau Harbour is known as Te Ihu a Mataaoho ('the nose of Mataaoho').

The other footprints of Mataaoho in Manukau include Mangere Lagoon, Te Tapuwae o Mataaoho (Mt Robertson or Sturges Park), Kohuora (Kohuora Park) and Ngā Kapua Kohuora (Crater Hill.) Along with Te Pūkakitapu o Poutūkeka, the craters Kohuora and Ngā Kapua Kohuora are both in the Puhinui region.

This shows the strong relationship Te Pūkakitapu o Poutūkeka has with the mythology of Te Ākitai Waiohūa.



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By all accounts, Te Pūkakitapu o Poutūkeka is a site of great significance to Te Ākitai Waiohūa in the Puhinui region. It features in the stories, mythology, genealogy and history of the iwi and was occupied, cultivated and utilised for its spring water, the burial of ancestors and facilitation of transport. Recognition of its importance can still be seen today with Te Ākitai Waiohūa as the legal owners of the crater floor and urupa. Te Ākitai Waiohūa has and will continue to do all that it can to safeguard Te Pūkakitapu o Poutūkeka and its environs in the future.

### **Ngā Matukurua (Wiri Mountain and McLaughlins Mountain)**

The 'twin' maunga of Wiri are known collectively as Ngā Matukurua or 'the two bitterns.'

Matukutūreia (McLaughlin's Mountain) and Matukutururu (Wiri Mountain) are both natural landmarks and terraced pa sites that were occupied by Te Ākitai Waiohūa ancestors. The surrounding land was cultivated with kumara and food gardens, parts of which were sectioned off with stone walls as found in the Matukutūreia stonefields. Significant portions of the stonefields have been demolished. The remains of ancestors are also buried at these settlements. The Puhinui Creek and stream was close enough to both maunga to meet the needs of the pa sites.

Matuku means 'bittern', tu is 'to stand' and ruru means 'morepork' while reia is 'to fall away.' So Matukutururu is 'the watchful bittern' or 'bittern standing alert' named after a story involving a Waiohūa chief whose vigilance saved his people from being attacked at the pa site. Matukutūreia is the 'careless bittern' or 'bittern standing at ease' named after a story involving a Waiohūa chief who was assaulted at the pa site after falling asleep at the end of a fishing expedition.

Today Matukutururu has been largely quarried away for volcanic scoria and basalt. Only the remaining 'twin' Matukutūreia still stands and, although the maunga has been visibly scarred by excavation, it can clearly be seen from Pūkaki Marae. The preservation of this volcanic viewshaft is a priority to Te Ākitai Waiohūa in the future development of Wiri and the wider Puhinui peninsula.

The lands surrounding Ngā Matukurua, including Puhinui reserve, feature soil that has been imported from the nearby volcanic cones. This made the area more appropriate for food and garden cultivation and shows a clear awareness of the impact of high quality soil on agriculture.

Although it has been quarried, Matukutururu forms a part of the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress settlement that was negotiated from 2009 to 2014 between the Crown and the 13 iwi or hapū of Tāmaki Makaurau, including Te Ākitai Waiohūa. As a result, the iwi/hapū collectively own what remains of the maunga through the Tupuna Taonga o Tāmaki Makaurau Trust and administer the land as a reserve with





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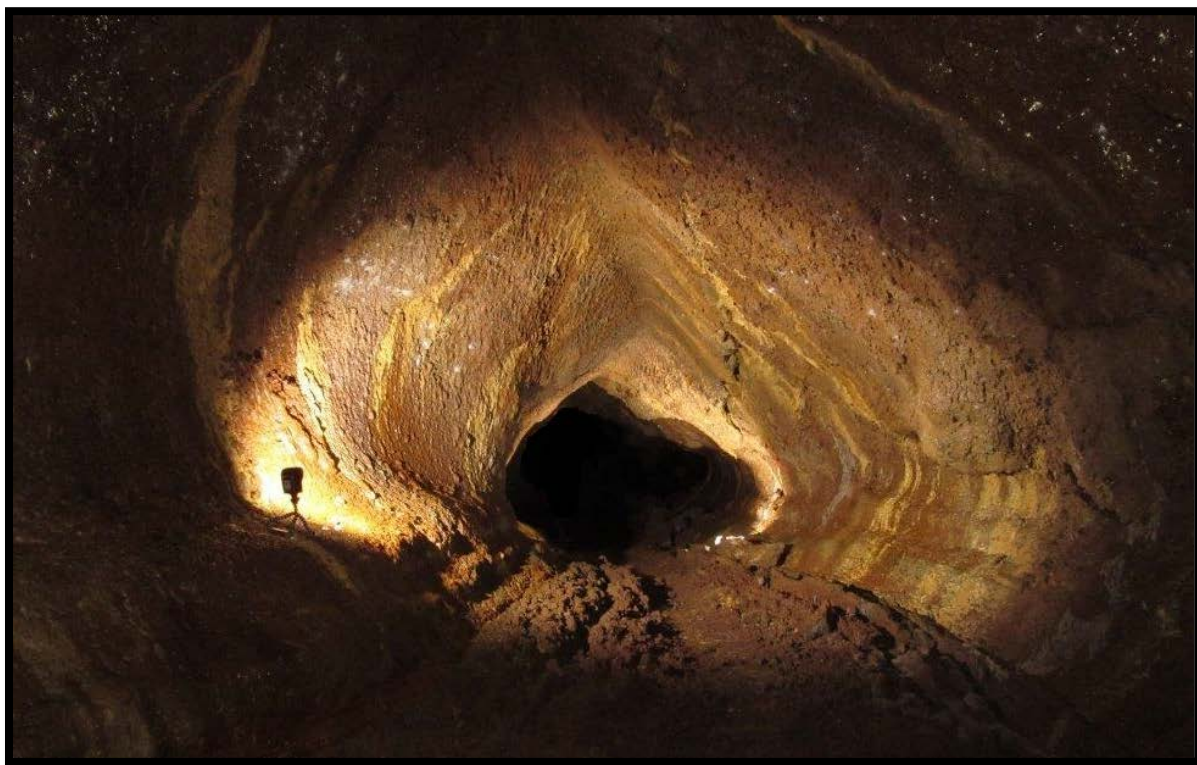
Auckland Council. This administration is facilitated by a third entity, the Tupuna Maunga o Tāmaki Makaurau Authority, which is made up representatives from both iwi/hapū and Auckland Council.



The Wiri Lava Cave, a 290 metre underground cavern of national geological significance, is a part of the quarried Matukutururu and one of the only surviving remnants of the original maunga. This makes the protection and preservation of the Wiri Lava Caves of special importance to Te Ākitai Waiohū as the remaining physical link to Matukutururu.



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***Inside the Wiri Lava Cave***

Wiri is a suburb in Puhinui named after Te Wirihana Takaanini of Te Ākitai Waiohua in the late 19th Century. Te Wirihana is the son of ariki Ihaka Wirihana Takaanini and grandson of Pepene Te Tihi. The majority of the registered members of Te Ākitai Waiohua today are descended from Te Wirihana.

The suburb Takanini south of Puhinui is a misspelling of Takaanini, named after Te Ākitai Waiohua chief Ihaka Wirihana Takaanini. Ihaka's middle name is also connected to the name of the suburb Wiri. To link the genealogical connection further, Ihaka's father Pepene Te Tihi is the son of Rangimatoru and grandson of Kiwi Tamaki, the progenitor of Te Ākitai Waiohua.

Ngā Matukurua is a place of significance to Te Ākitai Waiohua as a former pa site with a unique history that explains the name and story of 'the two bitterns.' The wider area has close links to Pūkaki Marae and the whakapapa of Te Ākitai Waiohua. Although Matukutururu already forms a part of the Tāmaki Makaurau collective redress, the area is of such importance that some sites are being considered by Te Ākitai Waiohua for further cultural redress in Treaty of Waitangi settlement negotiations with the Crown.





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### **Ngā Kapua Kohuora (Crater Hill) and Kohuora (Kohuora Park)**

Ngā Kapua Kohuora (Crater Hil) is a volcanic crater that contains a lava cave lake and overlooks the western section of the Waokauri creek in Papatoetoe. It used to have a scoria cone in the middle of the crater which has since been quarried away.

The crater has a 'twin' named Kohuora (Kohuora Park) that is located in Papatoetoe north east of Ngā Kapua Kohuora. There is a Te Ākitai Waiohua whakatauki relevant to the Papatoetoe region which states 'Kohuora ki te uru, Tāmaki moana ki uta, he toetoe hei tīpare ki waenganui' or "Kohuora to the west, the shore of the Tāmaki River and a head dress of toetoe in the middle."

The name Kohuora is a reference to the lively or steaming mist that arose and covered the crater before dissipating as the sun passed overhead. It is said these mists provided excellent conditions for growing kumara and gourd plants.

Te Ākitai Waiohua built settlements, cultivated gardens and even buried their dead on and around these natural landmarks to take advantage of the higher ground and provide easy access to fresh water (and fresh water kaimoana) from the crater lakes and springs.



***Ngā Kapua Kohuora (Crater Hill)***





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The twin craters are also a part of Ngā Tapuwae o Mataaoho or 'the footprints of Mataaoho', linking them to the mythology of Te Ākitai Waiohūa and the story of the vulcan deity Mataaoho.

Ngā Kapua Kohuora and Kohuora are both sites of significance to Te Ākitai Waiohūa as they feature in the mythology and occupation of the Puhinui region. These areas are also being considered by Te Ākitai Waiohūa for cultural redress in Treaty of Waitangi settlement negotiations with the Crown.

### **Wiroa Island (Kohia)**

Wiroa Island (also known informally as Wairoa Island) is a motu in the Manukau Harbour that was valued by Te Ākitai Waiohūa for its red ochre.

The motu has an older alternate name Kohia or 'gathering' in reference to the collecting of red ochre from the clay and sandstone deposits on the southern cliffs of the island.



Red ochre is mixed with oil and can produce a variety of colours ranging from red and orange through to yellow and brown earth tones. This mixture can then be used as a natural dye for personal adornment or to decorate and preserve carvings, waka, kete and buildings.

The island was said to be the best source of red ochre in the entire Puhinui peninsula until it fell into private ownership and Te Ākitai Waiohūa lost access to the resource.

Kohia is a unique cultural site of significance to the people Te Ākitai Waiohūa. The story of the motu is very specific because it is recognised and remembered for a particular resource used for a distinctively Maori cultural practice.

### **Creeks of Puhinui**

There are several waterways in the Puhinui peninsula that are significant as they provided obvious access to fish and kaimoana and were used for transportation. This is also true of the Manukau Harbour. Bird colonies of various species nested along the banks of the creeks and shellfish were plentiful. The Puhinui Stream even features an example of a pre-European fish trap.

These waterways were strategically important as a waka (canoe) portage route through Pūkaki from the Manukau Harbour to the Tāmaki River, providing further access to the



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Waitemata Harbour and Hauraki gulf. There were several portage routes to transport waka from the Manukau Harbour over to the Waitemata Harbour and back again that were vital for moving around Tāmaki Makaurau.

With the Pūkaki portage route, waka could travel from the Manukau Harbour up the Waokauri Creek to the crater lake landing sites at Te Pūkakitapu o Poutūkeka or Ngā Kapua Kohuora, over land at Papatoetoe and through to the Tamaki River. Te Ākitai Waiohua defended and controlled this portage route and took advantage of the natural resources of the area by building settlements at various headlands within this network of creeks.

Access to and utility of these waterways is limited today due to the location of Auckland International Airport, and the associated land and water use restrictions within proximity of a modern international airfield. Mud and mangroves replace the white sands that lined the banks of the Pūkaki and Waokauri Creeks. The build up of silt and growth of mangroves in the area due to modern development means the waterways are navigable only by light water vessels or specialist vehicles such as the hovercraft and barges employed by Auckland International Airport.

Contamination of the creeks, particularly the Puhinui Creek and Stream, from rural, industrial and suburban land runoff into the water makes them unsuitable for recovering some species of kaimoana today.

The people of Te Ākitai Waiohua have always sought to protect and preserve the integrity of the waterways wherever possible. In 1993 sections of the Pūkaki Waokauri creek beds became a Maori reservation owned collectively by Te Ākitai Waiohua. The land was made available as a marine reserve by order of the Maori Land Court under section 439 of the Maori Affairs Act 1953 and section 338 of Te Ture Whenua Maori Act 1993 for the purpose of a landing place, fishing ground, catchment area, bathing place and a place of historical, cultural and spiritual significance.

This land transfer was a considerable achievement for Te Ākitai Waiohua as it acknowledged the significance of the area to its people and reaffirmed the role of Te Ākitai Waiohua as kaitiaki over the natural resources of the Puhinui peninsula.

### **Waokauri Creek**

Waokauri Creek being the 'kauri forest' or 'kauri stream' refers to ancient Kauri trees that grew in the area, allowing people to recover kauri gum by digging in the right places. The Waokauri Creek is also important as a place associated with the people of Taranaki and their struggles during the Land Wars.

Te Ākitai Waiohua kuia and kaumatua have shared stories of kinship with the Taranaki tribes and how they would regularly commemorate the Taranaki Wars. At this service they would remember what happened and celebrate with a feast for the people who lost



## Te Ākitai Oho Moata

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their lives following the principles of peaceful resistance in Pai Marire, which translates to 'goodness and peace'. It was also an opportunity to consolidate the ties between Taranaki and Te Ākitai Waiohua and honour the sacred beliefs of the Pai Marire or Hauhau faith. Te Ākitai Waiohua retains its connections with Taranaki to this day with the name of the wharekai of the former Pūkaki Marae (built in the 1890's at the settlement Papahināu) being Te Raukura o Tamaki. This name comes from the raukura (plume) that was used as the peace symbol of Te Whiti-o- Rongomai and Tohu Kakahi, the leaders of the Maori settlement Parihaka. The former wharekai was even said to be built to the same design specifications as the wharekai at Parihaka.

### **Otaimako Creek**

Otaimako Creek is said to have been named after Taimoko an early ancestor of Ngai Tahu. The tribe Ngai Tahu was based in Otahuhu and is a part of the Waiohua confederation of tribes, which includes the people of Puhinui.

### **Tautauoa Creek**

Tautauoa Creek is said to be a misspelling of Awataotaoroa or 'river of the extensive plain.' This is a reference to the nearby Taotaoroa, the fertile land expanse in Mangere historically used for the cultivation of food as well as medicinal and weaving materials by Te Ākitai Waiohua.

### **Puhinui Creek**

The Puhinui Creek and stream and, by extension, the Puhinui peninsula is said to have been named after conflict between the Waiohua of Tamaki and the people of the Hauraki Gulf in or around the 17th Century.

A party of Hauraki chiefs and their men visited Waiohua at Pūkaki in Mangere. On the journey home the Hauraki delegation were ambushed and killed by Waiohua. Some men managed to escape the trap, including Rautao who eluded capture using his waka, Puhinui. Rautao hid the canoe in the creek (now called Puhinui) before returning home to Hauraki.

Eventually Rautao came back with a war party to seek retribution for the ambush. He also looked to recover Puhinui, the canoe he had left behind, only to find it had been discovered by Waiohua. The feather plumes attached to the bow of the canoe allowed it to be seen above the mangroves growing along the banks of the creek. The resulting conflict between the Hauraki and Waiohua forces (and the creek associated with the incident) became known as Waipuhinui or 'the water of the big plume.'

Despite the encroachment of modern development, the various creeks of Puhinui are still of great importance to Te Ākitai Waiohua. At a practical level, the creeks were important natural resources for food and water and a strategically significant



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transportation route. The whakapapa, history and stories of the area are reflected in the names of the various creeks. Furthermore the significance of these waterways are supported through Te Ākitai Waiohua ownership of the Pūkaki Creek marine reservation.

### **Headland Pa sites of Puhinui**

The Puhinui peninsula features several sites of occupation, many of which are located on the headlands within the network of waterways that include the Pūkaki and Waokauri Creeks.

Strategically placed pa sites on a headland served multiple purposes in terms of maintaining access to the creeks for food and transport, and keeping close to fresh water sources at Te Pūkakitapu o Poutūkeka and Ngā Kapua Kohuora craters. Such sites were also invariably located on higher ground providing a good vantage point to view the surrounding area and look across the Manukau Harbour. When approached by others, Te Ākitai Waiohua would have time to decide whether to defend or flee the area.

The region surrounding these headland pa also enjoyed fertile volcanic soils to cultivate food and materials. Taotaoroa or 'the extensive plain' in Mangere, north west of Te Pūkakitapu o Poutūkeka and Ngā Kapua Kohuora craters, is a prime example of this as the land was utilised productively by Te Ākitai Waiohua for generations. The land around Prices Road in modern day Wiri is also said to have been cultivated in a similar fashion. The soil there, coupled with higher ground, provided natural drainage for any kumara or food gardens that were planted.

### **Papahinau**

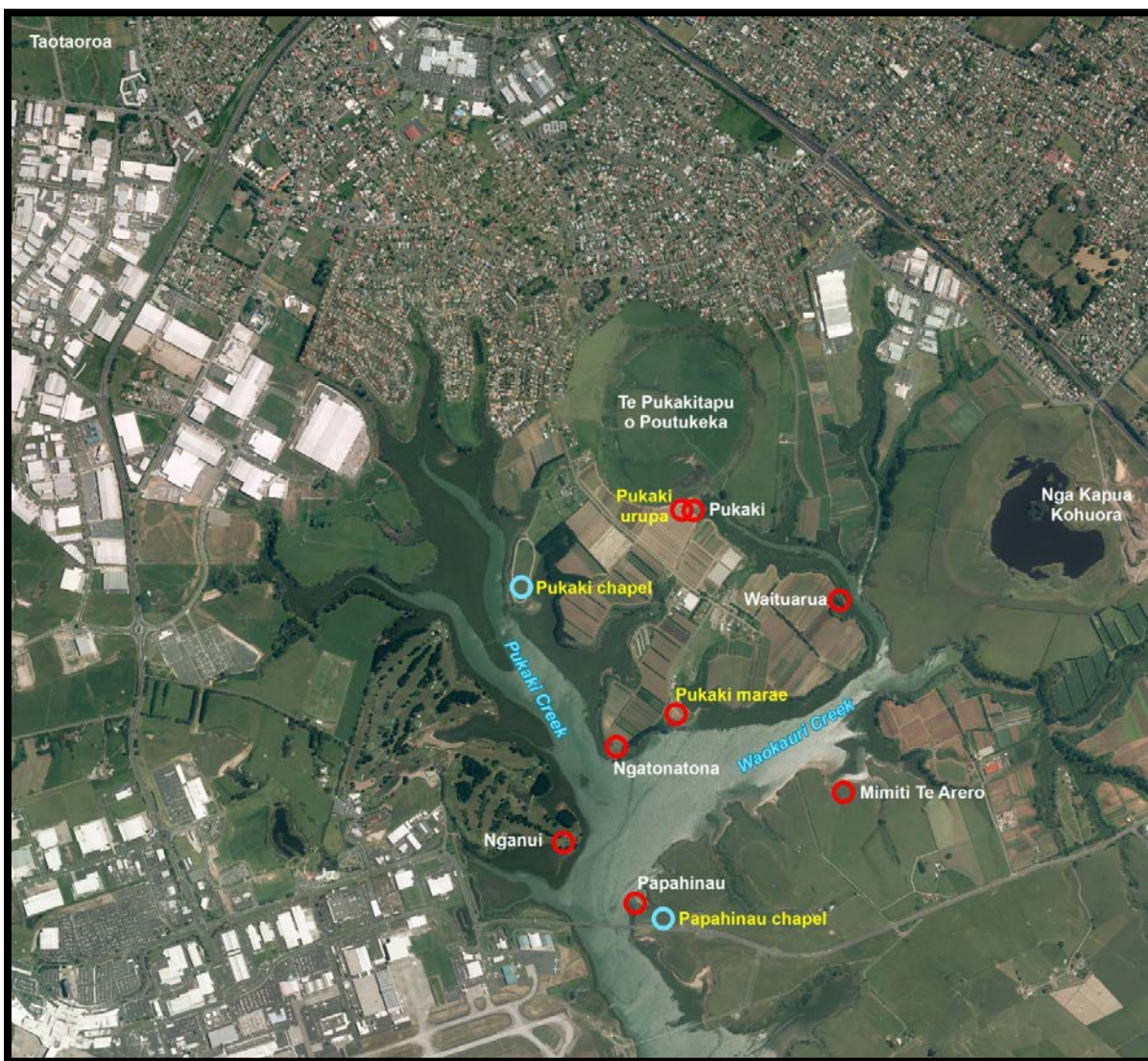
Papahinau is a settlement based on the headland above Otaimako Creek where the Pūkaki and Waokauri Creeks converge. As the 'entrance' to the network of Puhinui creeks, it is a primary settlement that looks out across the Manukau Harbour. Papahinau is where the original Pūkaki Marae was built prior to the second marae located at Ngatonatona, which was constructed in the 1890's, and the current marae that was opened in 2004.

It is also one of the main sites Te Ākitai Waiohua returned to from the Waikato after the musket raids on Tāmaki Makaurau in the 1830's. However, it is thought to have been occupied before then in the days of Te Ākitai Waiohua tupuna Poutukeka II, and even earlier in the 15th Century, through to the time of Kiwi Tamaki's defeat in the 18th Century. Thus it is still considered to be an 'old' site where the people of Te Ākitai Waiohua lived and buried their dead.





Te Ākitai Oho Moata  
*Te Ākitai awake at early dawn*



As the settlement was active over the period in which Maori first interacted with settlers, Papahinau does show some signs of European influence. At this time the people of Te Ākitai Waiohūa began to trade with the developing town of Auckland using the rich food gardens and natural resources of the area.

A Wesleyan chapel was built at Papahinau around 1863 and an old pa site close to the church is still known locally as Chapel Point today. The chapel was large enough to hold up to 150 people. Papahinau remained in Te Ākitai Waiohūa hands until the land confiscations following the Land Wars. During this time the chapel is thought to have been moved and the people of Te Ākitai Waiohūa driven south to Kirikiri and the Waikato.





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Due to its association with the war and mass land confiscations of the 19th Century, Papahināu is still considered an important place to Te Ākitai Waiohūa but one that retains many sad memories.

### **Ngatonatona**

Ngatonatona is a headland settlement that sits above where Pūkaki and Waokauri Creeks intersect. The significance of this site is Te Ākitai Waiohūa returned here after the land confiscations in an attempt to re-establish itself in the region.

Some properties at Pūkaki were returned to Te Ākitai Waiohūa individuals following a Compensation Court Hearing in 1866 including the land where Ngatonatona was built. The former main settlement, Papahināu, had largely been sold into private ownership by the Crown following the Land Wars and could not be returned. Te Ākitai Waiohūa managed to gradually rebuild over time at Ngatonatona until the expansion of Auckland International Airport on the other side of the Pūkaki Creek, which severely restricted all nearby land development and slowly pushed the people of Te Ākitai Waiohūa out of the region again.

### **Mimiti Te Arero**

A settlement further to the east of Waokauri Creek is Mimiti Te Arero, which is the final pa before the creek splits between Te Pūkakitapu o Poutūkeka and Ngā Kapua Kohuroa craters. This site is considered a smaller offshoot of the Papahināu settlement, which is located further east, and was occupied around the same time.

### **Nga nui**

Nga nui or the 'many' is a settlement on the Western side of the Pūkaki Creek, where Auckland International Airport is currently located. It was occupied by Te Ākitai Waiohūa until the land under the site was purchased in the mid 19th Century.

### **Waituarua and Pūkaki**

Waituarua is a defended garden settlement which sits on the headland that runs through to the lagoon of Te Pūkakitapu o Poutūkeka. At the entrance of this crater overlooking the lagoon is Pūkaki pa, which is near the location of the Pūkaki urupa still in use today.

It is believed that there are further pa sites in the area, particularly in the eastern section of the Waokauri Creek and directly on the craters themselves. These settlements have not been formally identified or reported in archaeological studies of the Puhinui peninsula conducted to date, but the headland pa would have acted as sentry points to secure the waterways and protect the Puhinui portage route.



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In summary, all of these sites of occupation are of particular significance to Te Ākitai Waiohua because they were places of protection and sustenance for generations of people. They were communities where people grew food, defended their territory, buried their dead and gathered to meet at the marae or worship at the chapel. The existence of these sites represents a strong and united society even in times of great instability and uncertainty. More importantly these settlements were homes where the people of Te Ākitai Waiohua lived, fought and died.

### **Pūkaki Chapel**

Pūkaki Chapel was an Anglican church built around 1858 south of Te Pūkakitapu o Poutūkeka on a small outcrop of land along Pūkaki Creek. It is said that it could hold up to 100 people.

The significance of the site relates to the introduction of Christianity to the people of Te Ākitai Waiohua and the chapel being an early place of religious worship in the region. The Christian faith played an influential part in early Maori society with the efforts of the Church Missionary Society and the dedication of individual missionaries such as William Fairburn. As stated earlier, Te Ākitai Waiohua chief Pepene Te Tihi took his name 'Pepene' after Fairburn.

The Pūkaki chapel was erected before the Wesleyan Papahinaiu chapel, which was built around 1863 further south where the Pūkaki and Waokauri Creeks meet. The Pūkaki chapel site maintained a close proximity to Maori settlements in the area and Pūkaki Creek, making it accessible by waka. It is also very close to a traditional papakainga area north of the site now known as Peninsula Park in Mangere.

The church was funded and maintained by the local Maori community until the Land Wars, when Te Ākitai Waiohua was forced to leave the region in 1863. At this time the chapel and surrounding lands were placed in the care of Bishop George Selwyn for religious and educational purposes. These conditions were not honoured and the property was transferred to the Church of England and eventually sold into private ownership. The chapel burnt down in 1869 while it was being used to store farm produce.

Although the chapel is gone, the site still retains a historical and spiritual significance to Te Ākitai Waiohua due to its association with the Christian faith our ancestors adhered to.



## **Conclusion**

This report is intended to be a clear holistic expression of the layers of interest and cultural heritage values that Te Ākitai Waiohua maintain in the Puhinui peninsula.

The information presented shows the region has been a place of continuous occupation and home to generations of Te Ākitai Waiohua people since time immemorial. The cultural and spiritual association of Te Ākitai Waiohua with Puhinui is indisputable as the region forms an integral part of the history, genealogy, mythology and stories of our people and the area. Such deep connections are likely to remain far into the future.

Although this is not intended to be a complete list, the report highlights a series of key sites of significance that connect the people of Te Ākitai Waiohua to the Puhinui peninsula. These places and landscapes act as living repositories of knowledge that provide a tangible record of events describing how and why the relationship with the land has developed over time.

In recognition of this association, Te Ākitai Waiohua wishes to participate fully in the ongoing planning and development of the Puhinui peninsula. As kaitiaki Te Ākitai Waiohua expects to be consulted on projects that lie within the region including design, landscaping, monitoring and advocating environmental standards that are appropriate to the area.

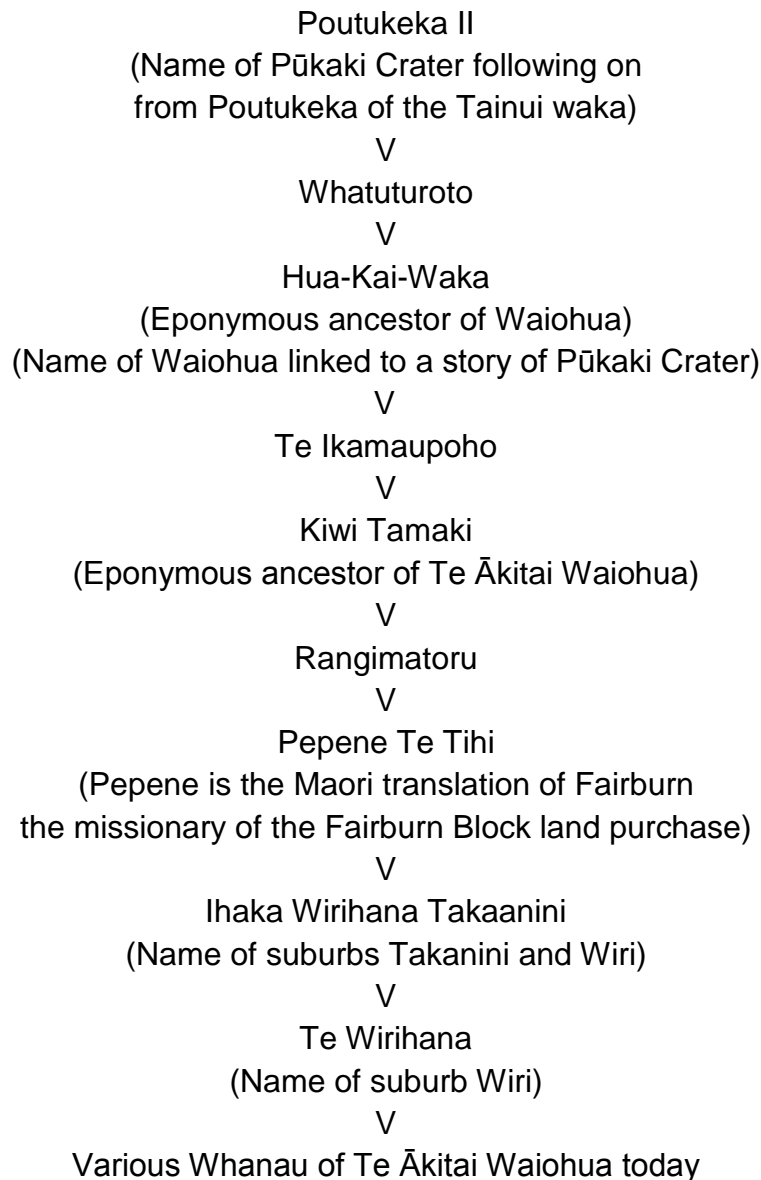
Furthermore the people of Te Ākitai Waiohua have gone to great lengths to preserve its connection to Puhinui whether it be by seeking title to land, developing formal reports and agreements or utilising judicial forums such as the Compensation Court in the 19th Century and the Environment Court and Maori Land Court in the 21st Century. As a result, Te Ākitai Waiohua seek meaningful opportunities to become even more involved in the progression of the Puhinui peninsula in ways that fully acknowledge and respect the traditional history, genealogy and stories of the region.

This should provide clarity to all potential stakeholders that the overarching cultural landscape of the Puhinui peninsula, along with key sites that lie within its boundaries, are of extreme importance to Te Ākitai Waiohua. The ongoing planning and development of Puhinui peninsula is seen to have a direct effect on the past, present and future of the Te Ākitai Waiohua people.



Te Ākitai Oho Moata  
*Te Ākitai awake at early dawn*

## **APPENDIX 1 - Whakapapa Connections to Puhinui**



Te Ākitai Waiohua claim direct descent from Waiohua through the male rangatira line, not by marriage or other relationship. Thus all of the ancestors listed on this chart are male chiefs. The origins and association of Waiohua with Tamaki Makaurau date back many generations through Nga Oho, Nga Iwi and Nga Riki.



### ORDER DETERMINING OWNERSHIP OF TAONGA TŪTURU

Protected Objects Act 1975, Sections 12(1)(b) and 12(1)(e)

In the Māori Land Court  
of New Zealand  
Waikato Maniapoto District

**IN THE MATTER** of an application to determine  
ownership of Taonga Tūturu

AT a sitting of the Court held at Hamilton on the 30<sup>th</sup> day of April 2013 before Stephanie Te Aomarama Milroy, Judge

WHEREAS application was filed by the Chief Executive of the Ministry for Culture and Heritage to determine ownership of Taonga Tūturu

AND WHEREAS 192 Taonga Tūturu as described in schedule attached hereto were found at Auckland Airport, from September 2008 to March 2009

NOW THEREFORE the Court upon reading and hearing all evidence adduced in support thereof and being satisfied on all matters upon which it is required to be so satisfied HEREBY DETERMINES pursuant to Section 12(1)(b) of the Protected Objects Act 1975 that the traditional ownership of the said Taonga Tūturu set out in the attached schedule hereby resides with the Te Akitai Waiohū hapū

AND FURTHERMORE pursuant to Section 12(1)(e) of the Protected Objects Act 1975 the said Taonga Tūturu shall be vested in the trustees of Te Akitai Waiohū Iwi Authority (and their successors in title, from time to time) as trustees for safekeeping and preservation

AS WITNESS the hand of a Judge and the Seal of the Court



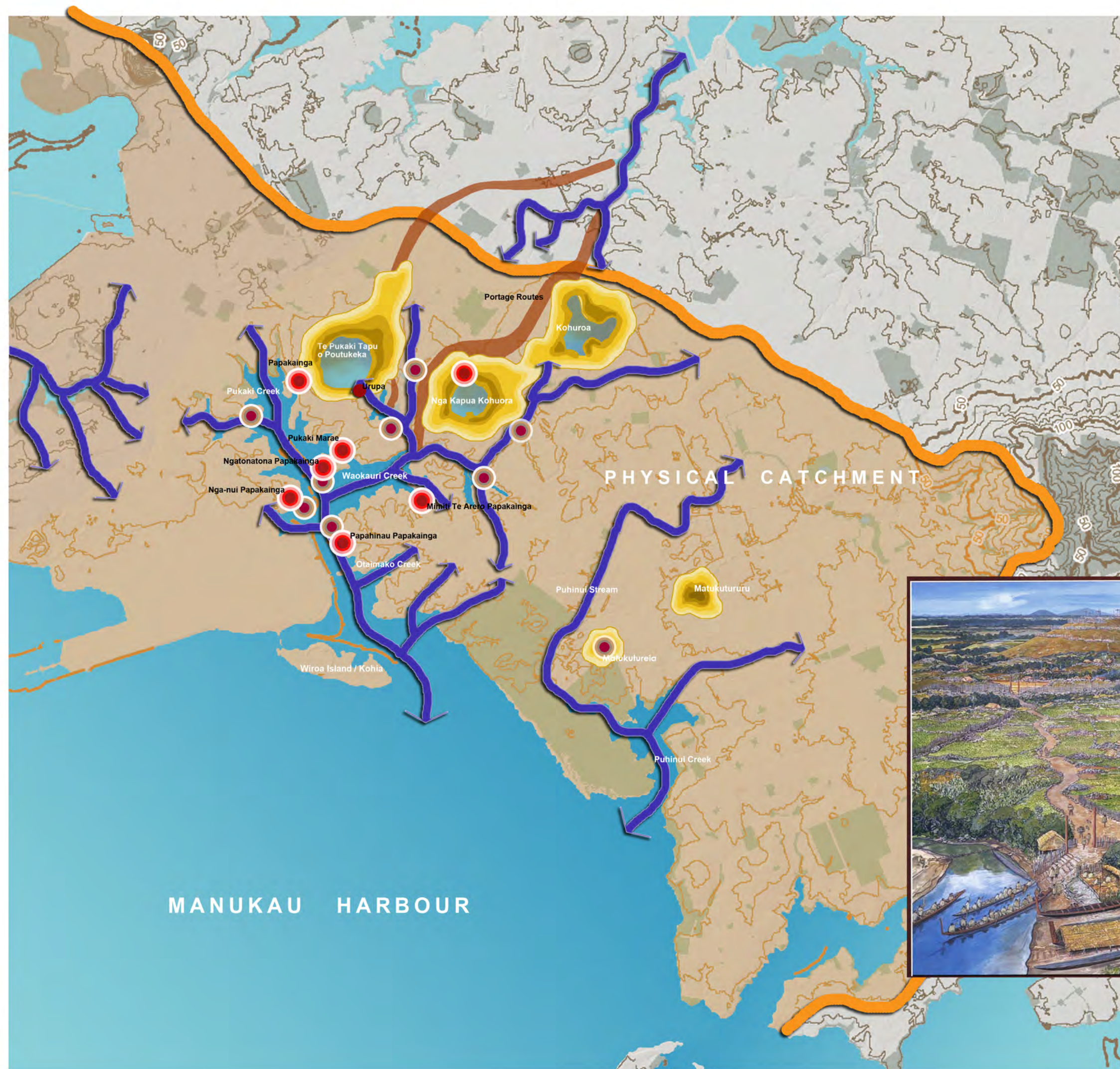


CULTURAL HERITAGE ANALYSIS  
HISTORIC SITES & LINKAGES -

PHYSICAL CATCHMENT DOMINATED BY TE  
AKITAI: STREAM CORRIDORS, VOLCANIC  
FEATURES, AREAS OF SETTLEMENT & PA SITES

January 2016

1/4



Chris Gaskin: "The Stonefields of South Auckland" - looking up the Puhinui Stream towards Matukuturua





MAP KEY:

SETTLEMENT SITE

PA SITE

CHAPEL SITE

WALKWAY LINKS

PORTAGE ROUTES TO TAMAKI RIVER

AREA OF FISH TRAPPING

STREAM CORRIDOR LINKAGES

VOLCANIC FEATURES

COASTAL MARGINS







TE PANE O MATAAOHO MANGERE

MAUNGATAKETAKE / IHUMATAO



MAP KEY:

KEY VIEWS FOR TE AKITAI

IMPORTANT PHYSICAL LINKS

EXTREMELY HIGH SENSITIVITY  
VERY HIGH SENSITIVITY  
HIGH SENSITIVITY  
HIGH / MODERATE SENSITIVITY  
MODERATE SENSITIVITY