



Cultural Values Assessment

Kingstone Property Limited

48 ESMONDE ROAD
TAKAPUNA

16 APRIL 2020

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Tara te Irirangi - Ngāti Tai Ariki
Paramount Chief & Signatory to the Treaty of Waitangi
Karaka Bay, 4 March 1840

NGĀI TAI KI TĀMAKI

1 AREA OF INTEREST





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Ka tau ai te Kokoea
Ka whaiwhai ake te Mātuku Moana
Kakai te Kererū
Ka tiaki tūtei te Ruru
Ka korihi, ka tangi
Ka tangi, ka korihi
Ka korokī ko Ngāti Tai
Ko Ngāi Tai ka korokī

Tihei Mauri Ora

Ka rere ngā mihi
Ka rere ngā manu i ngā hau āwhio
Ki te iringa pātaka kōrero
Te reo o tua whakarere

Ka inumia āku manu mai te puna o te kī
Hinemairangi tūpuna Turehu
Ko Peretū ko Tāmaki ko Huiarangi ngā tūpuna Maruiwi

Ngāti Tai rauru a Hinematapāua
Tainui rangatira ko Taihaua
Ngāti Tai te iwi taketake karoro inu tai

Nō reira, whakatau ki te Rangi, whakatau ki te Papa
E rere ana te whakaaro ki a rātou ngā rārangi maunga o Tāmaki Makaurau tū te ao tū te pō
Ngā rārangi tangata kua nunumi ki te pō, haere, haere koutou okioki ai
Ki a tātou ngā kanohi ora, tēnā koe, tēnā koutou, tēnā tātou katoa

Kupu Whakataki - Introduction

Ngāi Tai ki Tāmaki, known hereafter as Ngāi Tai, are an ancient mana whenua of Tāmaki Makaurau which is best demonstrated by our pepeha and with our many kōrero tuku iho (traditional stories).

One such kōrero tells of our ancient tūpuna that stood on the shores of Te Haukapua (Torpedo Bay) to pōhiri (welcome) Tainui, Te Arawa, and all herenga waka upon their arrival into Tāmaki Makaurau, thus reaffirming Ngāi Tai as tangata whenua, mana whenua, and mana moana of Tāmaki Makaurau.

Our lands and waters remain the basis for Ngāi Tai oranga and are some of our basic underlying principles that will sustain us now and for our future generations.

Oral traditions of Ngāi Tai ki Tāmaki have maintained customary interests and ahikā in and around the islands of Tāmaki Makaurau (Auckland), the Waitematā, Tīkapa Moana (Hauraki Gulf) and Hauraki since time immemorial.

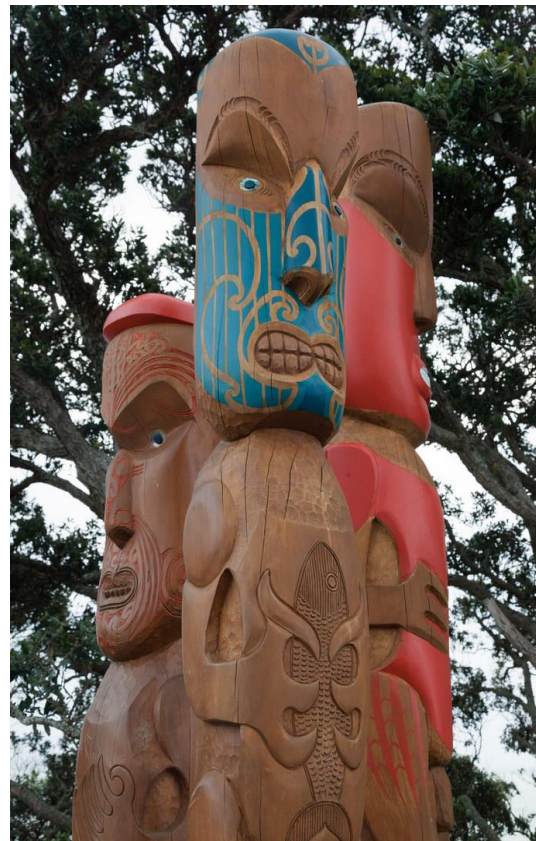
Before the signing of Te Tiriti o Waitangi, Ngāi Tai ki Tāmaki rangatira, alongside rangatira of other iwi, were actively involved in land transactions within Tāmaki and the inner-Gulf islands. Ngāi Tai ki Tāmaki consider that their tūpuna did not intend to permanently alienate their ancestral lands through transactions in the late 1830s. Rather, Ngāi Tai ki Tāmaki view those transactions as attempts by their tūpuna to foster ongoing, mutually beneficial relationships with Europeans.

Te Pane o Horoiwi

Over 600 years ago Hoturoa the commander of the waka Tainui, Taiehu, a Ngāi Tai Rangatira and Horoiwi the Rangatira who landed and settled in the Tāmaki area taking Whakamuhu a Ngāi Tai ancestress for a wife.

These Pouwheneua pictured stand at Te Pane o Horoiwi, known today as Achilles Point, St Heliers, Auckland and represent Ngāi Tai presence long before the arrival of Pākehā to these shores.

Kaiwhakairo: Reuben Kirkwood



**We of the sacred footprint in the earth
the footprints of the high-born – the footprints on our foreshores**

Tapuwae O Nuku - Ngāi Tai have a long unbroken genealogy and occupation of their lands, waters and seas extending from the aboriginal inhabitants, pre-dating Kupe, Toi Te Huatahi and the great migration. Although our whakapapa best describes our hononga to the whenua, a tino taonga of Ngāi Tai, a tohu (symbol) currently residing in the Auckland Museum, being a fossil human footprint dating from the founding eruption of Te Rangi-i-toto-ngia-ai-te-lhu-o-Tamatekapua (Rangitoto) over 600 years ago and discovered on Te Motutapu-o-Taikehu, a place long held sacred to Ngāi Tai for their many wāhi tapu and association with Tupua of the motu (islands).

Tapuwae Ariki - Smaller footprints remind us of the many descendants and mokopuna, who have crossed this region over that long period of time. Larger footprints remind us of our high-born chiefly lines (ariki) and ancestors. These remind us of how important those leaders were and their value as navigators through our history.



This human footprint was found in ash from Rangitoto, which erupted about 1400 AD. The footprint was covered in ash from later eruptions, and uncovered during archaeological excavations on Motutapu Island, adjacent to Rangitoto

Private collection
Photograph by Reg Nichol

<http://www.teara.govt.nz/en/photograph/6829/footprint-in-rangitoto-ash>

Tapuwae O Tai - Our tribal name Ngāi Tai, resounds as the story of a maritime people unencumbered by any normal sense of boundaries. Where our vision was only limited by our imagination, it was the same vision, honed by thousands of years of exploration, facing the challenge of navigating the world's greatest ocean for survival. These descendants of Māui today carry his DNA and values into the new world of Ngāi Tai, true inheritors and worthy recipients of a boundless legacy left by the ancients and their numerous descendants.

Ka hoki ngā mahara ki a rātou mā, ngā uri a Māui-pōtiki i tapaina nei ki te motu. Tēnā ko ngā tūpuna o Ngāi Tai i waiho toitū te mauri o neherā.

“Ko ngā whetū ki te rangi, ko ngā kirikiri ki te one taitapa, ko ngā mana whakaheke o Ngāi Tai.”

*“As the stars in the sky and the grains of sand on our many foreshores,
so are the myriad chiefs in the Pantheon of Ngāi Tai forebears.”*

1. Ngāi Tai Ki Tāmaki – Ngā Pou Tarāwaho ā te Iwi

The name Ngā Pou Tarāwaho ā te Iwi is a metaphor for the Governance and Management processes (Iwi Trust Framework) that provides the Ngāi Tai ki Tāmaki Trust a voice to speak for and on behalf of the Iwi.

Governance and Management

Ngāi Tai ki Tāmaki Trust maintains the Crown and Iwi recognised mandate to negotiate the historical treaty settlement grievances with the Crown. Ngāi Tai signed their specific Deed of Settlement and Settlement Bill with the Crown on November 7th, 2015 and then on June 28th, 2018 the Ngāi Tai ki Tāmaki Claims Settlement Bill passed through its Final Reading in Parliament. A historic yet sombre day that was attended by the Ngāi Tai ki Tāmaki, board members, kaumatua, pakeke, rangatahi, tamariki, and mokopuna.

The Ngāi Tai ki Tāmaki Trust is also the Iwi authority that represents the general business of Ngāi Tai, including, but not restricted to, local and central government relationships, commercial and cultural properties, fisheries, aquaculture, forestry, farming, hospitality, tourism, tourism events, education, environmental, social and other affairs involving Ngāi Tai.



Operations

The Board and its Post Settlement Governance Entity is supported by a Chief Executive, Chief Financial Officer, Communications Manager, Te Hononga Team Leader, Te Hononga Administrator, and a dedicated RMA unit called Te Taiaomaurikura governance and operations.

Ngāi Tai ki Tāmaki Board and Operations Office is located within our cultural boundaries at 11 Papakura-Clevedon Road, Clevedon.

2. Ngāi Tai Ki Tāmaki Kaitiakitanga – Te Taiaomaurikura

Ngāi Tai has a well-established and experienced Kaitiaki rōpū responsible for tikanga protocols, strategies and responsibilities to protect Ngāi Tai wāhi tapu, and wāhi taonga under the Resource Management Act 1991. The Ngāi Tai historical domain covers areas from Papatūānuku to Ranginui and all cultural spaces between these realms and beyond. Te Taiaomaurikura RMA unit has the responsibility to uphold three (3) fundamental guiding principles under the Ngāi Tai ki Tāmaki Trust mandate;

- 2.1 the PROTECTION of our taonga – our people, kōrero tuku iho, wāhi tapu, sites of cultural significance.
- 2.2 to RESTORE Mana to our taonga – our people, wāhi tapu, including sites of cultural significance affected by the destructive hands and thoughts of others.
- 2.3 to EDUCATE others of Ngāi Tai taonga – Strategies to care for, respect, and retain our wāhi tapu, sites of cultural significance and kōrero tuku iho.



Totaratahi – Te Onewa Pā

Kaitiakitanga

Whakahaumarū

Whakaako atu

Ngāi Tai acknowledges the RMA 1991, Local Government Act 2002 (updated 1 July 2018) and now the Unitary Plan as at 13 July 2018 as well as the suite of ‘other’ planning tools and instruments that serve to guide and advise the consenting authority in all their respective decisions. Ngāi Tai are committed to encouraging all consenting authorities to ‘give proper and meaningful effect’ to iwi and cultural issues of significance as opposed to the ‘have regard’ as per the RMA 1991 language.

The aspirations for a Cultural Values Assessment (CVA) are for a mutually respectful and open discussion between both parties to arrive at a positive and beneficial outcome, based on principals of the Treaty of Waitangi, and Ngāi Tai ki Tāmaki tikanga.

In terms of Tikanga, Ngāi Tai ki Tāmaki observe;

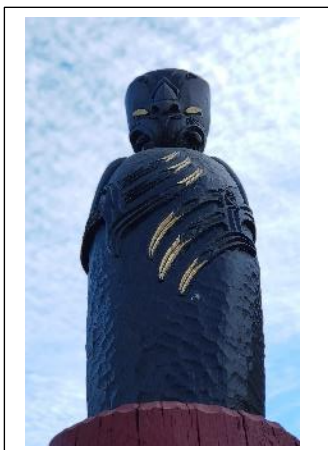
- **Whanaungatanga** – that Ngāi Tai acknowledge and respect all Iwi, hapū, and those who hold mana whenua, mana moana.
- **Kotahitanga** – allows Ngāi Tai the ability to work together whilst maintaining its individual independence and autonomy – mana motuhake.
- **Te Reo me ōna Tikanga Māori** – that Ngāi Tai uphold and maintain Te Reo Māori, all customs and traditions.

Furthermore, Ngāi Tai approach the Treaty of Waitangi tactfully, as the underlying principles of the Māori version ensured “tino rangatiratanga” remained with Māori. Therefore, our expectations are that our relationships with others will be based on:

- Ngā Reo Tika – that communications are based on historical evidence
- Ngā Reo Pono – that communications maintain the highest integrity
- Me te Aroha – that communication exchanges shall be respectful and considered.

Ngāi Tai tikanga restricts reproducing Ngāi Tai whakapapa or significant historical events in full, for fear that our kōrero will be altered or reproduced that could be misinterpreted or misrepresented by others. However, Ngāi Tai whakatauākī are used to express significant events of Ngāi Tai Rangatira and Tūpuna, during the occupational period (and beyond) over our sites of interest that are identified within our Cultural Values Assessments and/or Cultural Impact Assessments.

Ngāi Tai do not recognise this CVA as that of furnishing this project with either the in-depth Ngāi Tai whakapapa or history.



Ka totoko te aroha, wairua o te hanga
ka wehe i a tātou

*“sorrow wells upwards, conjured forth
by memories of that which we have
lost.”*



3. Te Tiriti o Waitangi – Ngāi Tai ki Tāmaki Tino Rangatiratanga

Ngāi Tai history recalls harmonious relationships with Pākehā settlers prior to the Crown's arrival and subsequent 'muru raupatu' (confiscations) after 1840. In some instances, missionaries that had settled in the Tāmaki area were acknowledged by Rangatira and Mission Houses for the faithful began to spring up on Ngāi Tai whenua.

Many other actions of both the Crown Agencies and local Government Authorities compounded the breaches of the Treaty that occurred in the 1800s, including but not limited to muru raupatu (unjustified land confiscation by the Crown) and which the Crown exacted upon Ngāi Tai in the East Wairoa Block, and Hunua area. Many of these breaches of faith have been articulated by Ngāi Tai Rangatira and tūpuna as well as historians over the last 175 years. Ngāi Tai tūpuna petitioned Parliament and the Crown in a request for justice to be delivered and the return of muru raupatu Ngāi Tai whenua has been recorded as early as 1881.

It is well recorded, by various academics, that the differences in the understanding of the Treaty between Māori and the Crown were divergent due to the translation of the text and the variable world view paradigms of the two cultures who were the signatories. It is highly likely that Ngāi Tai tūpuna believed that by signing the Treaty that Ngāi Tai Whenua and Taonga would be protected (by remaining in their protective care) and that trading with the Pākehā would remain strong and continue to be of financial benefit to both cultures.

The Treaty of Waitangi articles alongside of the Declaration of Independence of 1835 are the founding documents of Aotearoa setting out the rules in which the new European settlers are to work alongside and govern the Indigenous people – iwi of Aotearoa.

Of paramount importance to Ngāi Tai when considering principles as described in the Treaty, are the relationships of Ngāi Tai both internally and externally. Internally, Ngāi Tai continue their cultural revitalisation resurgence through regular events that celebrate Ngāi Tai identity, history, customary rituals and other traditions. Ngāi Tai also enjoy strong relationships with other mana whenua, mana moana iwi and hapū. Externally, Ngāi Tai, through their Board & PSGE, continue to initiate, explore and develop relationships with the Crown, its agencies, Local Government and the private sector.



Signing of the Terms of Negotiation

4th July 2010 – Ngāi Tai Ki Tamaki Tribal Trust Board along with Aidan Warren, Legal Counsel, sign the 'Terms of Negotiation' at Parliament Wellington NZ.

4. Ngā Rautaki o Ngāi Tai

Prior to the arrival and decision of European explorers to adopt Tāmaki Makaurau as their hub of settlement and population growth, Ngāi Tai had maintained their interests for hundreds of years by right of ahikā and practising our manaakitanga to those that arrived on our shores and in some cases became our allies.

The earliest European arrivals to Tāmaki Makaurau recorded a dense population, relative wealth and organised settlement upon the land, which was testament to the resources and fertility of the land that enabled Māori who were not of Ngāi Tai lineage to co-exist amongst us.

These aspirations remain with Ngāi Tai today, as we seek to protect and reconnect with our significant historical sites and reflect upon how our ancestors provided for us over many centuries.

Ngāi Tai have a very long and profound association with our historical boundaries and many of our connections and stories have been partially lost in the mists of time and through the suppression of our reo and tikanga, seeing the loss of many of our customary rights & practices but those that remain, that we have been able to maintain, give us cause to articulate our presence within our rohe that gives us potential to reinforce our connections with;

- Te Wai Māori – Freshwater and waterways
- Ngā Kukuwai – Wetlands
- Mahingā Kai – Traditional areas we collect kai
- Mahinga Ika – Traditional fishing grounds
- Te Whenua – The Land
- Te Ara Rangī – Air space
- Te Takutai Moana – The Coastline
- Te Waitai / Te Moana – Sea water / The Ocean
- Ngā Kararehe / Manu – Animals and Birdlife
- Te Wao nui ā Tāne – Forests and Bush

Our connections with Te Taiao (The Environment) feature strongly throughout our CVA/CIA documents and in being able to protect, restore, and educate with respect to Ngāi Tai taonga as evident in our commitment and responsibilities as Kaitiaki. Our strategies for the ongoing restoration and protection for Te Motutapu a Taiehu, Ngā Pona Toru a Peretū (Rangitoto), Te Naupata, Waikōpua ki Tai, Waikōpua ki Uta, Motukaraka, Hunua, Kahawairahi, Wai-o-Marū, and Umupuia, are developed to preserve the Ngāi Tai recognition as Iwi Mana Whenua.



Ngāi Tai advocate for improving the ecological footprint.

The kōwhai is one of the best known native trees found throughout our historical boundaries in a diverse range of habitats from riparian forests, coastal cliff faces to inland grey scrub communities.

Native birds such as the Tui, Bellbird, Kākā and Kererū all benefit from the kōwhai.

Karoro – Black-Backed Gull

Native manu & taonga species to Ngāi Tai.

He mōkai tēnei ki te rangatira Tara Te Irirangi (the Karoro was a favoured pet of Tara te Irirangi)

Ngāi Tai - he iwi Karoro inu tai
“a people accustomed to living by the sea”



5. Cultural Significance of the project area to Ngāi Tai ki Tāmaki

Ngāi Tai acknowledge Papatūānuku, Ranginui, their tamariki mokopuna and have regard for all iwi that co-exist amongst us and within our cultural boundaries. No part of this document should be regarded as speaking for, or otherwise representing the cultural values or associations of other iwi groups and should not be regarded as an attempt to understate their cultural heritage or values associated with this area.

In proper custom and tradition, the right to challenge whakapapa Māori has always been, and continues to be for those people who have whakapapa and toto Māori. It is through our customs and traditions that Ngāi Tai will continue to uphold our mana and connections within formal settings and within our CVA/CIA documents and challenge those who proclaim a connection within our cultural boundaries.

Ngāi Tai acknowledge the varying layers of occupation, not however before citing the significance of our own ancient layers prior to the arrivals of waka and other peoples whom we refer to as tauīwi. Ngāi Tai dismiss many of the stories and earlier archaeology reports for the Māori history of Tāmaki Makaurau as recited by Pākehā historians for their cut and paste style, their misspellings of our ancestral names and places and their accounts or lack thereof for Ngāi Tai, and our turanga, our standing places within the landscapes and kōrero of Tāmaki Makaurau.

The cultural tools that Ngāi Tai applies are categorised within the following elements:

Maunga Whakahī - Te Rua Maunga and Ngā Pona Toru ā Peretū

Our cultural footprints, our Ngāi Tai narratives, reach across the entire Tāmaki Makaurau landscape, from atop our many maunga, from our many ceremonial standing places, our sacred burial places, that speak of our uniqueness and occupation in the landscape. For the people of Ngāi Tai our wairua, our mauri can still be seen, felt and heard.

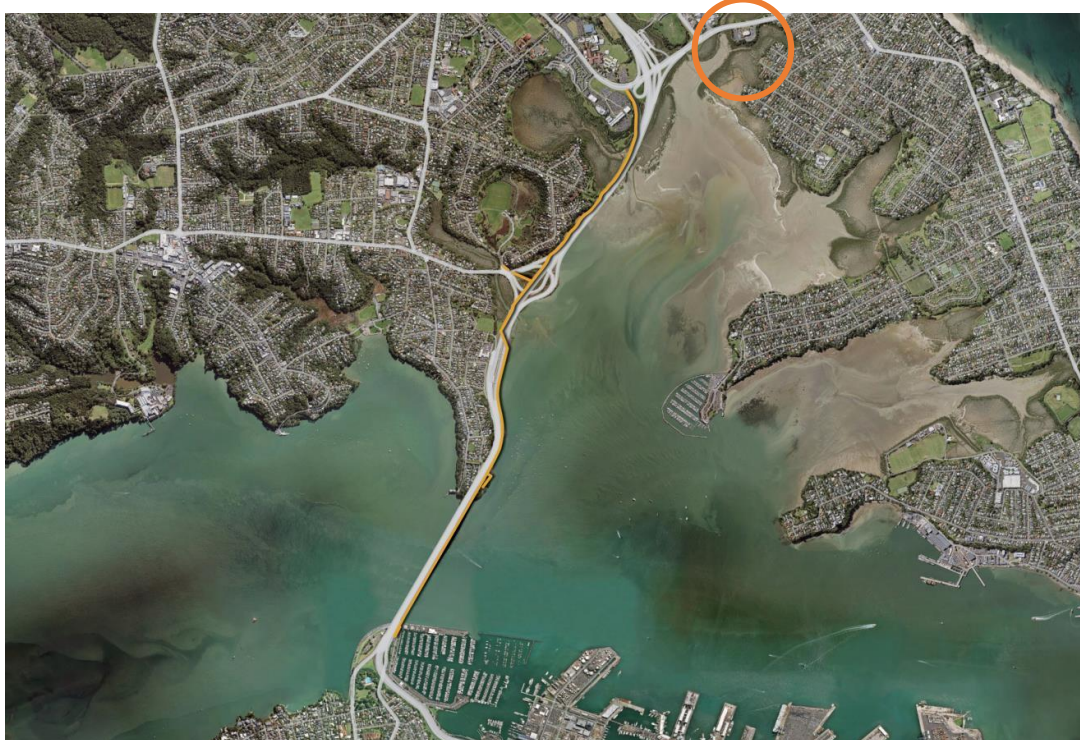
Ngā maunga whakahī of Ngāi Tai stand with humility throughout Tāmaki Makaurau and are notable within this project footprint. Ngāi Tai acknowledge our ancestral whakapapa to Te Rua Maunga, now known as Pupuke Moana and Ngā Pona Toru ā Peretū who is an early Maruiwi tūpuna whose whakapapa is embedded within our Ngāi Tai whakapapa, his name still seen in the landscapes throughout the North Shore region.

The original name 'Ngā Pona Toru ā Peretū' is acknowledged and recognised statutorily by the Crown, however it is now called Rangitoto Island. The name "Rangitoto" is said to have been a result of an altercation between our Ngāi Tai tūpuna Taikehu, of the Tainui waka, and Tama-te-Kapua of Te Arawa waka, where they had a disagreement that led to a fight, and Taikehu gaining an advantage struck the nose of Tama-te-Kapua causing his nose to bleed. The island was then renamed Te Rangi-i-totonga-ai-te ihu-ā Tama-te-Kapua, "*the day the nose of Tamatekapua bled*". There are stories citing this altercation was Hoturoa of Tainui waka however Ngāi Tai kōrero acknowledge Taikehu.

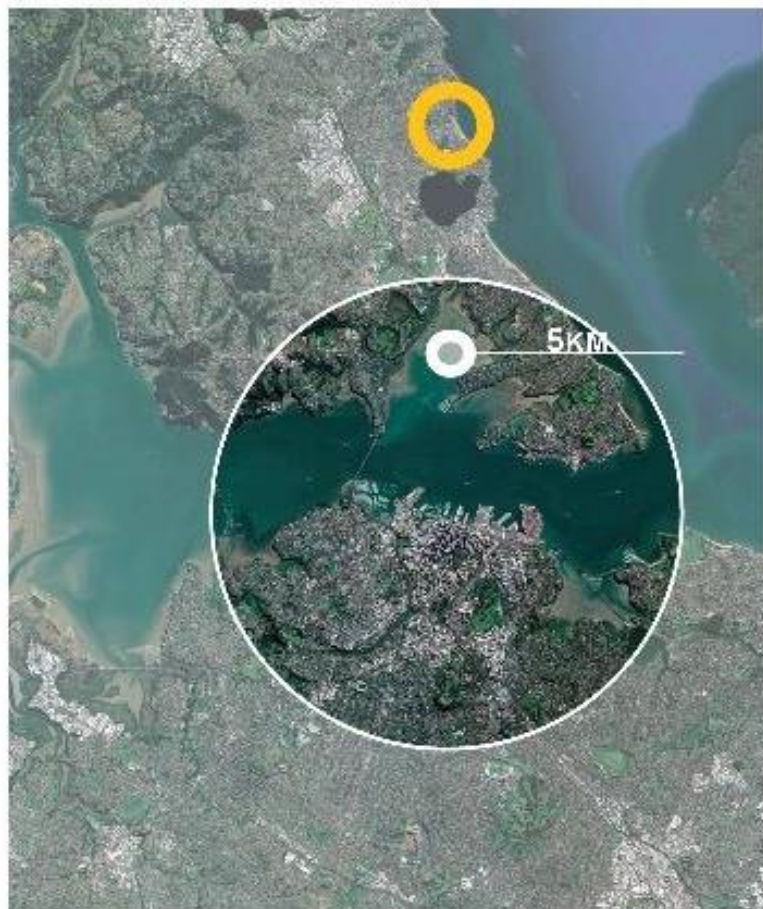
Ngāi Tai are Mana whenua of Ngā Pona Toru ā Peretū and Te Motutapu a Taikehu which no other iwi or organisation can exercise their mana motuhake (authority) over, as Ngāi Tai have been continually and successfully challenging our occupation and ahikā "mai rānō" and consider any kōrero given by anyone else as questionable, without authority, and unsupported.

Ngāi Tai whakatauāki: "*Ko Rangitoto te maunga, Ko Pupuke te awa, ko Taikehu te tangata*"

Maps of Project Area



The proposed Northern Pathway, Westhaven to Akoranga route, in close proximity to 48 Esmonde Road site and sites of significance to Ngāi Tai ki Tāmaki



Cultural Design Narrative - Te Patu – nā Reuben Kirkwood

Nō Tāukiuki – from ancient times

48 Esmonde Road, known in tradition as ‘Te Patu’, this being a reference to the strength, mana, and form of the land being likened to a patu.

Early kōrero tuku iho of Ngāi Tai ki Tāmaki refer to founding ancestor Peretū of the pre-main waka fleet period (pre 1350AD).

Within the 5km reach of 48 Esmonde Road lie the following sites as named by Peretū:

- Te Raho Para a Peretū (Castor Bay, Headland Pā)
- Ngā Pona Toru a Peretū (The three knuckles of Peretū, the tihi, summit of Rangitoto)
- Ngā Huru-huru a Peretū (Referring to the cloak of Rata upon the body of Rangitoto)
- Te Rāhui Kākā a Peretū (Referring to the Kākā reserve of Rangitoto that Peretū held domain)
- Te Awanui o Peretū (Rangitoto Channel)
- O Peretū (Pā-site, Fort Takapuna)
- Te Haukapua (Torpedo Bay Naval Museum)

Descendants of Peretū and Ūika (another founding Ngāi Tai ancestor) welcomed the Tainui waka to Tāmaki Makaurau at Te Haukapua (Torpedo Bay, Devonport) now statutorily recognised by the Crown in our Settlement. Alongside 11 others including Taikehu, the ancestor Tāiki disembarked and went on to reside in and name several locations of note around Tāmaki (Te Wai o Tāiki and Ngā Huru-a-Tāiki - the ancient block of bush still standing at Awataha/Northcote). Tāiki and others who disembarked the Tainui in Tāmaki Makaurau were thereafter assimilated into Ngāi Tai whakapapa as our early, main-fleet era ancestors.

In early records, the small headland directly south of Te Patu is referred to as ‘Pā-tuna-rua’ meaning ‘double weir’ or ‘two fish/eel weir’. By its geographical location the site at Pā-tuna-rua would have included the area at 48 Esmonde Rd and no doubt was referring directly to the inlet at either side of Te Patu, and the great opportunity for trapping fish and eel there.

Surrounding coastal and inlet historical names of note include:

- Waipaoraora - ‘The healthy/healing waters’ (the inlet in which ‘Te Patu’ is situated)
- Waka-tatere - ‘Waka maintenance site’ (the internal fresh-water tributary of Waipaoraora)
- Oneoneroa - ‘Long sandspit’ (the shallow sandbank that still exists today, at the mouth of Waipaoraora)
- Te Puna Wai ā Tene (the ancient spring to the west of Te Patu, on the western edge of Waipaoraora)

Wātū – present

In considering these histories of the area alongside modern maps and images, the unique topography of Te Patu is apparent. 48 Esmonde Road is sited upon what was probably a sandspit that built up over time to create a low island at the mouth of Waipaoraora. Now fringed with mangrove and some neighbouring industrial zones, the waters surrounding Te Patu would have once been sandy and clear-flowing. Despite its low-lying, podium nature, Te Patu, by its location at the head of Oneoneroa, holds commanding views toward the inner Waitematā. These views take in Te Onewa and beyond to Te Tō (Westhaven) and Te Matarae (Belmont) to the south-east.

Te Patu is outlined by a border of pōhutukawa and karaka, some of notable size and age. As observed onsite, the larger karaka sheltering many karaka seedlings beneath their canopy can be viewed as a metaphor for the potential of Te Patu to support a kāinga 'Uru-karaka' (Karaka grove). The karaka tree was valued in the traditional Māori context as it provided, once processed, edible seasonal fruit or seed.

Tau Karaka – future

Tau karaka is used here as a metaphor for the 'future' speaking to the time of waiting for the Karaka tree to bear fruit which enabled Ngāi Tai tūpuna to harvest not only the berries but the manu (birds) that would feast upon them.

Future development at 48 Esmonde Road presents the opportunity to reinforce the factors that make this site geographically and historically unique. A design approach which references and supports this site at its environmental potential is encouraged, ie; references in the palette to the inlet at its healthiest, reference to tahuna (sandspits and dunes) in tones and form.

Other natural themes of relevance to the area are encouraged:

- Aua - yellow-eyed herring
- Kanae - mullet
- Tara - white fronted tern
- Tuna - eel
- Karaka - uru karaka, seeds and growth
- Tuangi - cockle
- Ngā Huru a Taiki - the epiphyte vines or hanging roots
- Food baskets

The pā-tuna (fish/eel weir) is a design reference to the history of the place as a productive food basket. Given the complex nature in engineering of pā-tuna, it can be represented in several ways:

- In pou, timberwork which reference the structure of pā-tuna
- In weaving, weaving from a structure, connection to hinaki
- In hinaki structure
- As a metaphor for an entry or mouth
- In informative signage with interpretive drawings of possible weir structures and positioning

Ngāi Tai ki Tāmaki favour design that supports native planting. Structures and buildings that are specifically designed to support and utilise native plants and gardens are encouraged.

Traditional upright elements such as pouwhenua would reinforce the historic stature of Te Patu at viewpoints along the boardwalk. Accompanying signage would inform of the natural history of Te Patu, of its Māori associations and of its historic and future value. The return of Te Patu to a community-based living space requires a sensitive approach that observes the natural and historical qualities of its landscape.

Reuben Kirkwood
Ngāi Tai ki Tāmaki

Ngahere and Taru Kino – Forest and Pest Plants

The project area once heavily forested, inland dense groves of Kauri, Totara, Ponga, Karaka, Kohekohe, Tī Rākau, Kawakawa, Taraire, Tawapou, Kanuka, Manuka, Rewarewa and Pūriri with lush undergrowth providing food & shelter, a healthy ecosystem. Ngāi Tāiki, a hapū of Ngāi Tai established itself in the district of Awataha and here, the name **Ngā Huru ā Tāiki** was given to a sacred Pūriri in which items considered to be tapu, were concealed. The Pūriri to this day is a taonga species for Ngāi Tai and do not advocate for this taonga to be planted into city landscapes, preferably park & bush settings only.

Today's environment greatly altered by development and time an unhealthy ecosystem now exists. Loss of the great forests, now pockets across the little is left to deal with the building pollutants within the environment. Ngāi Tai tikanga advocates for the complete removal of exotic pest plants species and to be revegetated following a mutually agreed landscape & planting plan. Local eco-sourcing and area specific restoration appropriate to the cultural landscape are recommended.

Some plant species such as watercress, puha and kōkihi, are today considered pest weeds. These however once a nutritional food for Ngāi Tai and a source once in abundance, now scarce in our landscape & waterways due to the level of pollutants from western developments and infrastructure. Ngāi Tai advocate for all landscape planting to be native species to the project area and advocate for areas to be identified, to plant food species to encourage foraging.

Ngā Wai: Awa and Hikuawa – Rivers and Tributaries

Water is of special significance to Māori, to Ngāi Tai. Wai tai, wairere, wahapū, wai whakaika, awa and ākau from which essential food sources and drinking water are provided. They are fundamental to the sustenance and quality of life as a life source to all living and indeed ngā wāhi motuhake for the mauri of our tūpuna and for ngā uri o Ngāi Tai today.

Estuaries were favoured for food gathering sites and provided safe, sheltered waters with an abundance of fish able to hide & spawn amongst the Manawa (native mangrove), shellfish, and birds for eating. Estuaries also gave access to the interior of the country and its wealth of resources-tall timbered rain forests, abundant bird life, flax swamps and rivers full of tuna (eels).

The two ecosystems that an estuarine environment provides, the filtering system they provide are largely under threat due to the sediment overloads.

Because estuaries were viewed by many European settlers as unproductive wastelands, estuarine land was reclaimed for harbours, and filled in for pasture, sewerage schemes and stormwater discharge.

Many estuaries are still under threat from;

- excess silt
- pollution from sewerage, industrial / agricultural runoff and stormwater
- invasion by introduced species (plant, fish and animal)
- reclamation

The Design Narrative clearly outlines the significance and importance of waterways to Ngāi Tai however for further clarity, **Waipaoraora Te Awataha, Opua Wānanga, Te Oneoneroa, Ngā Awarua** (Shoal Bay) used for tauranga waka (moorings) and the ease of access to settlement sites. **Te Kōpua a Matakerepo** and **Te Kōpua a Matakamokamo** the tuff craters and **Pupuke Moana**, still visible today. In these areas spanning centuries are many recorded cultural and archaeological sites that represent the intrinsic significant ancestral links Ngāi Tai have to the North Shore.

Awataha Village and close to where the Awataha Marae now stands, historical records cite the forced removal of kōiwi and the desecration of ancient ancestor burials that took place during the early part of the Second World War causing immense anger and grief to Ngāi Tai. It is also well known that tapu burial sites were disturbed when the motorway was first constructed where our ancestors were buried in 'te ara o Hinekirikiri', the intertidal area of the CMA. Ngāi Tai tikanga of old, the traditions, the koha of tūpuna to Tangaroa, the bodies were wrapped in cloaks and whāriki (woven mats) and pushed down into the mud, which acted as a preservative. For these reasons Ngāi Tai have concern for the CMA, for the original coastal areas, now destroyed by modern practices, the mass desecration of our burial places.

Te Waitematā / Tikapa Moana

Ngāi Tai travel unencumbered from mainland Tāmaki Makaurau traversing Te Waitematā, Te Marae o Tai and Tikapa Moana to the outer islands of Te Rangitoto, Te Motutapu ā Taikehu, Te Motu ā Ihenga, Motukorea, Rataroa and Te Motu Arai Roa, now known as Waiheke Island. Te Waitematā is of great cultural, historical and spiritual importance to Ngāi Tai and therefore we consider Te Waitematā to be our ātea given our many pā kāinga were accessible by waka. The many battles fought within the Northern Pathway is not unlike the marae ātea, the realm of Tūmatauenga. Te Waitematā was not only our main highway for travel.

Over population resulting in over development of the project area has put much strain on Te Waitematā, resulting in its degradation. Climate Change and Global Warming are having a direct impact also, and therefore design must factor sea level rise and coastal erosion. These factors have directly impacted our mahinga mātaitai, our customary seafood gathering sites.

Sea Change Tai Timu Tai Pari - Hauraki Gulf/Tikapa Moana Marine Spatial Plan has been developed to address this - <http://www.seachange.org.nz/>

If surrounding moana and awa are compromised, the impact upon Ngāi Tai, the compound effect in the gathering of kaimoana, fishing or activities such as swimming become unsafe due to the increased health related issues. Such outcomes conflict with Ngāi Tai values in respect of manaakitanga. With flood levels, weather bombs, the many heavy rainfall events experienced in the area this past year, overland waters carrying pollutants propose further concerns for Ngāi Tai for the stormwater overflows into the CMA. This proposal could directly impact the stormwater run-off after heavy rains which will affect the water quality of Te Maraetai and Tikapa Moana, surrounding foreshores and tidal streams.

Ngāi Tai advocate for the receiving waters, the importance for measures over and above 'best practice' in water sensitive design to provide appropriate and ongoing contribution to healthy water quality outcomes. These outcomes can be achieved with appropriate stormwater devices such as 360 devices, rain gardens and wetlands. **Ngāi Tai do not support storm water ponds.**

Whenua – Te Tō, Te Oka, Te Onewa Pā, Onepoto, Awataha, Akoranga, Takapuna

Proposed Northern Pathway to 48 Esmonde Road Project Site

Ngāi Tai kōrero tuku iho speaks of the occupation of the area by its many hapū. It is therefore not unreasonable to consider that wāhi tapu or archaeology in this area would be present, and though much of it unseen, evidence of the ancient occupation lies beneath the surface and above ground evident by pā sites, tuff craters.

Recent excavations across various projects have exposed human remains present in the interface between the historic fill and original layers. Kaitiaki have been able to alert the project management to the discovery of kōiwi or other archaeological remnants. Although not always seen by Heritage New Zealand as being in an archaeological context, the cultural context and sensitivity of such discoveries validates our values and manaakitanga on the project.

Today the remnants of Te Onewa include a defensive ditch, midden, and remnants of other earthwork features (including sections of terraced pits on the southern point of the pā). The construction of the Auckland Harbour Bridge and other infrastructure and residential developments has severely damaged or destroyed much of the archaeological record – the terracing and tihi of the pā along with the defensive ditch and bank system have been cut down, the associated kāinga and gardening systems located further to the north will either have been destroyed or are underneath the road and housing, and tracks surrounding the pā have been built through midden (as evident by dispersed midden scatter in the heaped material). The fact that much has been destroyed or poorly managed does not take away from the cultural, spiritual, heritage, and archaeological values associated with the area, and these values are of high significance. Ngai Tai continue to actively maintain ahikāroa and kaitiakitanga to these wāhi tapu to the present day.

In sharing this kōrero it serves as a reminder that where excavation will be carried out, it is **critical** this project provides for appropriate cultural mitigation measures.

Ngā Uara o Ngāi Tai - Cultural Values

As mentioned above the area and general designation of the proposed Northern Pathway has triggered some cultural significance flags to Ngāi Tai that requires a CVA addressing the appropriate measures and mitigations.

Our cultural values are both tangible and intangible that need to be appropriately assessed to deliver a document that represents Ngāi Tai accordingly to the project team. The development of this specific area through the mid-20th century transformed the CMA and surrounding lands at the expense of the environment and desecration of our ancestor's including the loss of our cultural heritage and our ability to stay connected to this culturally significant region. The natural and physical resources in this region was of vital importance to ensure the survival of successive generations of Maori tribal groups in this area. Our traditional customary use of these resources has been well documented, and these rich environments would have provided an abundance of sustainable fresh food resource and a stable diet for our ancestors.

Our relationship and the cultural significance to this land, is immeasurable, as a life source its realms, connects us with our past, it connects us with the present, and with our future as the legacy to hold in trust for our tamariki and mokopuna. The land carries with it a deep sense of belonging and identity for our iwi, and as tangata whenua we have been inherently charged with upholding our guardianship obligations from birth right, passed down through many generations from our many ancestors.

Proposed Bridge/Walkway

Whilst most of our historical claims have been settled with the Crown it is important to note the **DEFERRAL OF MACA CLAIMS**, harbour negotiations and appropriate harbour redress is still to be developed in further negotiations between the Crown, Ngāi Tai ki Tāmaki and other iwi, those who have settled and those still in negotiations.

The Crown have noted that they will negotiate harbours redress in “*good faith*” with Ngāi Tai ki Tāmaki in a manner consistent with the principles of Te Tiriti o Waitangi (The Treaty of Waitangi). For this project, Ngāi Tai ki Tāmaki are legitimately concerned about developments into and across the CMA and any who seek long term coastal occupation of the Waitematā Seabed within the project area.

We consider this may adversely affect negotiations and the Crowns ability to provide appropriate redress going forward.

The Ngāi Tai ki Tāmaki Trust MACA application was filed in the High Court of New Zealand at Auckland on 18 December 2017 and registered as CIV-2017-404-564.

Rāhui

Ngāi Tai tikanga applies Rāhui or conservation rules to decline gathering and harvesting in the customary sense, setting prohibitive measures.

Rāhui are a means by which when imposed, are a measure of protection, to invoke tapu so that the passing of a person has the measure of respectable time for the wairua and the mauri to settle, to allow a food source time to replenish, to close a place off due to inherent dangers. A rāhui is imposed with karakia and can only be lifted with karakia.

Ngāi Tai advocate for rāhui, as we have done for Umupuia beach for many years, for the protection of the tuangi (New Zealand Cockle) to allow them to replenish.

Today's modern times, now in the year 2020, the worlds collective poor practices have seen the spread of yet another pandemic Covid-19. Ngāi Tai have imposed a rāhui at our marae Umupuia meaning no large gatherings can take place such as tangihanga for the overall wellbeing of the iwi.

6. Project Issues Effecting Ngāi Tai

Ngāi Tai have been actively immersed in recent infrastructure projects including Council Wastewater Reticulation and Stormwater improvements. These projects recorded 'unknown and unregistered wāhi tapu sites including kōiwi (pre-European remains, midden, hāngī and umu stones for cooking, fishhooks, toki (adze).

Ngāi Tai are working to the Healthy Waters programme Te Mauri o te Wai. The potential discovery of kōiwi (human remains), Māori artefacts or archaeological features remains the single largest concern for Ngāi Tai, when working alongside developers. ***Cultural monitoring of associated infrastructure earthworks is critical. This is the general earthworks condition Ngāi Tai applies to similar projects within significant cultural landscapes.***

7. Potential Effects on Cultural Sites, Features and Values

Ngāi Tai acknowledge there are potentially unknown or unregistered cultural taonga and/or kōrero that will be difficult, if not impossible for Ngāi Tai to evaluate and provide the appropriate mitigation according to Ngāi Tai Tikanga.

Some of this effect is quantifiable and can be approached in a logical order to seek mitigation, i.e. agreed monitoring and document control of whenua excavations or materials received.

It is critical this project provides for appropriate cultural mitigation measures and that these agreed measures be worked through in partnership with Ngāi Tai. These measures need to be factored, budgeted, and secured into this project.

The main project issues to measure in this Ngāi Tai CVA are;

- Continued loss of mana, our spiritual & physical connection with the space
- The potential of unearthing / exposing cultural remains including kōiwi (human remains)
- Significant ground disturbance resulting in permanent damage to natural land characters
- Destruction of cultural heritage
- Effects on terrestrial ecology
- Damage to the varying ecotones and their environments
- Effects on marine and shorebird ecology
- Earthworks and sediment controls
- Works within culturally significant watercourses / waterbodies
- Potential impact on native fish and fish passages
- Loss of potential notable native trees & vegetation
- Potential adverse effects to Mokokoko, Tāmaki Green Gecko and Forest Gecko
- Potential further reclamation to the CMA
- Water quality management, concern for poor treatment for new and existing impervious areas
- Diversion of groundwater
- Air quality pollution
- Material management / Disposal of waste to landfill
- Identification and implementation of sustainability measures, procurement and materials
- The potential claims, seeking coastal occupation permit under the seabed of the harbour so the route is protected / secured.

8. Mitigation & Recommendations

The following are Ngāi Tai cultural values for the clients consent:

1. Ngāi Tai request to remain in contact with regard to the proposed project site and request copies of consent conditions and monitoring records as detailed by the Council. This is to allow the opportunity for our office to contact the client in regards to any significant cultural value issues.
2. For any site where the ground is broken or water altered then Ngāi Tai tikanga (protocols) asks to provide cultural services in the form of karakia (blessing) and monitoring. Should the client require Ngāi Tai to perform any cultural services then this will be a negotiated cost between the client and our office.
3. Should kōiwi (human remains) be unearthed a rāhui is to be invoked to allow appropriate mitigation measures.
4. Observe and uphold RMA 1991, Sections 6, 7 & 8. Monitor earthworks and other works where appropriate. Employ **Cultural Discovery Protocols** should any unknown or unregistered Māori or cultural sites be unveiled during earthworks.
5. Should cultural material discoveries occur, Kingstone Property Limited to give consideration to provide resourcing for a Pou Whenua, kōhatu, or Ngāi Tai marker, if and where appropriate, to be installed to mark the significance of the whenua.
6. Although Ngāi Tai have affiliations to the whenua we acknowledge that there are other iwi who also affiliate to the whenua and we are careful not to present cultural values that misrepresents kōrero for any other iwi.
7. Ngāi Tai do not agree for the use of any whakatauki/whakatauākī, kōrero or tūpuna ingoa (ancestor names) for this project without consultation with the writer and/or Te Taiaomaurikura RMA office in the first instance.
8. The site is within close proximity to a number of streams, including Waipaoraora, Opuā Wānanga, Te Awataha, the tuff ring craters and Te Wairau. History tells us that developments have polluted, poisoned and degraded the many waterways of Tāmaki Makaurau (Auckland). Should the appropriate measures not be taken from the outset, these awa (rivers/streams) will suffer further the effects from the proposed development. Ngāi Tai advocate for all waterways whether direct or via storm water to be protected during the stages of development via stringent sediment controls and appropriate devices.
9. Due to the scale of the project area, Ngāi Tai expect the correct sediment controls will be in place and a site monitor would be present during the earthworks phase.
10. It is expected that an archaeology report, water quality testing and geotech report will be conducted and presented to Ngāi Tai for review.
11. Pending the Archaeologist Assessment findings, an appropriate Authority should be sought from Heritage New Zealand. (NZ Historic Places Trust).
12. The area holds suppressive modern history for Ngāi Tai, we would expect that appropriate tikanga by way of karakia will be observed before, during, and post development of the project area.

13. Ngāi Tai reserve the right to also provide a CIA should accidental discoveries be made during the development of the project.
14. That Ngāi Tai are able to give a historical name, as appropriate for this area of development.
15. That Ngāi Tai are given equal naming opportunities within the scope of the project.
16. That Ngāi Tai participate within the main group hui at the varying stages.
17. Ngāi Tai request direct engagement with regard to replacing any existing settler or redoubt post markers, if any, within the area of development to be resourced for additional markers acknowledging Ngāi Tai as Iwi mana whenua.
18. In the event Ngāi Tai are challenged by another Iwi or group who wish to demonstrate their affiliation to the project area, then Ngāi Tai, and Ngāi Tai only, will consider the challenge and provide a response.
19. Ngāi Tai acknowledge our mandated artist Reuben Kirkwood and support his design input on our behalf for the design concepts of 48 Esmonde Road, Takapuna. Should any other opportunities arise out of this project, then engagement and a contract should be sought and discussed with Ngāi Tai – Taiaomaurikura RMA unit.
20. With respect to artworks provided by Ngāi Tai mandated artists, it is generally expected that an agreement and resourcing for an annual contract to provide for the ongoing maintenance of the works provided.

ALL EMERGENCIES

Findings, incidents and accidents must be reported to the Ngāi Tai ki Tāmaki Trust Kaitiaki Offices immediately on **(09) 292 8484** and, via email to kaitiaki@ngaitai-ki-tamaki.co.nz and, via email to Ngāi Tai ki Tāmaki Zaelene Maxwell-Butler on zaelene@ngaitaitamaki.iwi.nz.

9. Taha Tinana – Cultural Values Assessment Summary

We acknowledge that we have been engaged to provide this CVA and that we can in some way express some of the thoughts and feelings before, during, and after the project.

The initial meeting was our opportunity to be part of a partnership with the project team where Ngāi Tai could contribute. Our underlying optimism was that our traditional and cultural knowledge could assist the planning processes including cultural strategies for crisis management.

To be truly involved at the planning process is an absolute desire of Ngāi Tai.

This CVA has been prepared to redress the mana of our tūpuna and to Ngāi Tai ki Tāmaki. It is to ensure and nurture positive communications between you the client, your nominated contractors, Ngāi Tai ki Tāmaki Taiaomaurikura RMA Unit management and its employees, to avoid neglect in following cultural protocols, and to acknowledge the taumaha, the heaviness brought on our Ngāi Tai Kaitiaki carried for and on behalf of our people, ngā uri o Ngāi Tai.

Ngāi Tai view that reciprocity and ongoing engagement is of the utmost importance, to work in partnership and for further appropriate cultural mitigation measures to be secured. The opportunity to better recognise the significant cultural values, and rich history of this area must not be overlooked or downscaled with this proposal.

Ngāi Tai reiterate and strongly encourage the cultural mitigation measures to be adequately provided for and employed by the applicant.

In conclusion, Ngāi Tai ki Tāmaki appreciate the opportunity to work closely with Kingstone Property Limited and Jasmex Auckland and we welcome any questions, further discussion or concerns in respect of this CVA.

Zaelene Maxwell-Butler
Aukaha Pākaekae
Te Taiaomaurikura