



Auckland Council

Te mahere ā-rohe mō ētahi wāhanga te Poari
ā-Rohe Pātata o Puketāpapa me Albert-Eden

Area Plan for parts of Puketāpapa and Albert-Eden Local Boards

A 30-year vision that guides and supports the development
of Mt Roskill, Ōwairaka, Sandringham, Wesley, Waikōwhai
and Three Kings, where significant growth is planned.

May 2025





Mihi

Tēnei au te noho atu nei
i te kāhiwi o Waikōwhai ki te uru.
Ka mihi iho au ki raro ki te ākau o Manukau moana,
he taunga kawau tiketike, te eke ki te tāhuna tōrea.
Ka huri whakateraki aku kamo,
ka kite atu au i te ara hou e kokoti mai rā i
taku manawa
me te Ahikāroa o Rakataura,
kia tae au ki Te Tāpapakanga a Hape
ka hoki mai anō taku hā,
kei reira nei hoki kō Pukewīwī.
Ka kite kau atu au i te remu o Ōwairaka,
ka hoki whakararo ano ōku whakaaro
ki Te Tātua o Riu ki Uta
e tu ārai mai rā mōku i te whitinga mai o te rā.
Kei tua ki te raki, ko te Puku o te Tipua nei o
Tāmaki Makaurau,
kei raro ko te Onehunga.
Kātahi au ka hoki mā te Kāhiwi Pūpuke
kia ū atu anō au ki a koe Waikōwhai.
I kona ka tau aku mihi,
ka eke, kua eke, hui e, taiki e!

Here I sit
on the western ridge overlooking Waikōwhai.
I send my greetings below to the shores of the
Manukau Harbour,
landing place of visiting cormorant on the domain
of the oystercatcher.
My gaze turns northward,
along the new path that cuts through the heart
of the ancient fire-line of Rakataura,
that takes me to Hape's repose,
to Pukewīwī
where I can catch my breath.
Hemmed in by Ōwairaka to the north,
my thoughts turn south
to Te Tātua o Riu ki Uta – Three Kings,
my boundary to the east.
Beyond lies the Central Business District
and to the south, Onehunga.
From here I follow the ridgeline that is Hillsborough
till I am back at Waikōwhai.
And, there my greetings rest,
we are bound, it is done!



Te kupu takamua

Foreword

This Integrated Area Plan is a significant document based on partnership with mana whenua, two rounds of community consultation, and the combined effort of many elected members across two local boards, ably supported by council staff.

This plan covers suburbs which are home to over 40,000 people now, with the possibility of that population doubling over the next decade. Mt Roskill, Ōwairaka, Sandringham, Wesley, Waikōwhai and Three Kings provide employment, learning and recreation opportunities now and will need to provide more in the future. How these suburbs change over the next decade and beyond will be shaped by government initiatives such as the National Policy Statement on Urban Development, the new Medium Density Residential Standards, and the Auckland Light Rail project.

We have worked together to develop this area plan to support the future growth and development of these suburbs. Feedback from all groups has provided us with an understanding of current and long-term needs and allowed us to proactively plan for a more sustainable future.

This plan provides a vision and framework to respond to a growing population, housing intensification, climate change, and to protect the unique local identity of our neighbourhoods.

It highlights the importance of taking a collaborative approach as we move forward to capitalise on the opportunities that growth brings. We aim to use this plan to help us to deliver ‘density done well’, acknowledging the heritage, cultural diversity, and natural assets of these suburbs.

The area plan provides for greater housing choice, safe and efficient transport options and the local amenities and infrastructure needed to support our people. Acknowledging the challenges ahead, the plan aims to be resilient and adaptive to changes in the future.

We would like to thank all those who have contributed their ideas and time to developing the area plan and look forward to the next steps in implementing the plan.



Julie Fairey, Chairperson
Puketāpapa Local Board.



Margi Watson, Chairperson
Albert-Eden Local Board.

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Ngā kōrero mō te mahere

1 About the plan

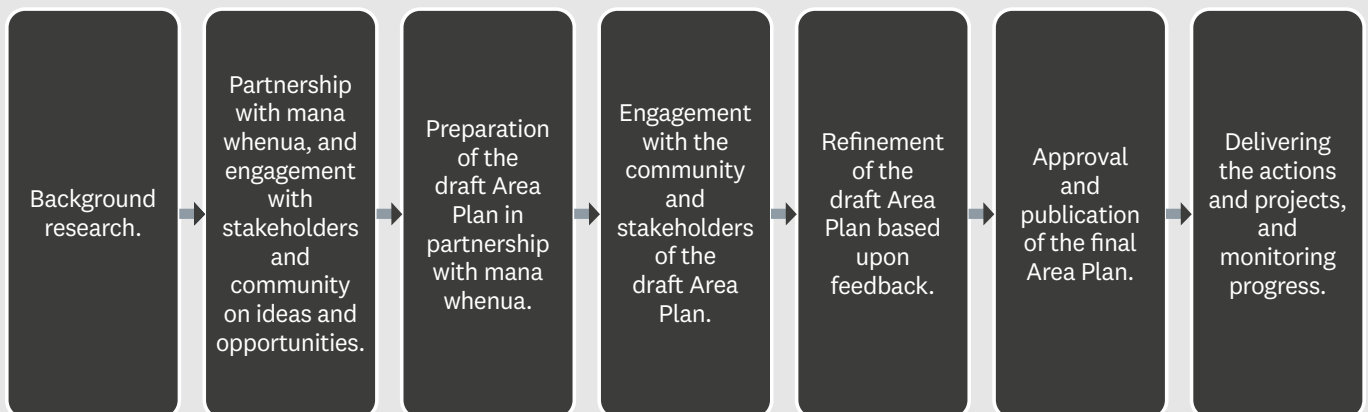
The focus of this area plan is to provide a framework so that the communities of Mt Roskill, Ōwairaka, Sandringham, Wesley, Waikōwhai and Three Kings can shape their area for the change that will come with growth and development over the next 30 years. This area is forecasted to grow by nearly 50 per cent (or by about 20,300 people) to approximately 61,100 residents by 2051.

This forecast is based on Auckland Council's projections made in 2020. Since then, government mandates such as the National Policy Statement on Urban Development, the new Medium Density Residential Standards to enable more housing, and the Auckland Light Rail project once implemented, could significantly exceed the forecast.

The plan highlights opportunities to respond to a growing population, housing intensification, climate change, and to protect the unique local identity.

A working group comprising two members of the Albert-Eden Local Board, all six members of the Puketāpapa Local Board, and 11 mana whenua representatives have guided the development of this plan, including consultation with stakeholders, mana whenua, and local communities.

Area Plan journey



Limitations

This plan provides a platform to guide and co-ordinate decision-making and investments, but cannot set rules for controlling development or directly approve funding for projects.



Vision and key outcomes

The plan proposes a future vision, and 10 key outcomes or long-term goals to respond to the challenges and opportunities facing the area, and to help achieve the vision over time. A range of actions are proposed to help deliver the outcomes.

Future vision

With Te Auaunga (Oakley Creek) at its heart, linking Ōwairaka, Puketāpapa and Te Tātua-a-Riukiuta (Big King); this is an area with strong heritage and vibrant, diverse communities.

Our vision is that future growth, in partnership with mana whenua as kaitiaki, will:

- regenerate and develop this area
- build a great place to live, work and visit
- be climate change resilient, with a low carbon footprint.

Our people celebrate the area's rich history, care for the environment and are proud to call this place home.



Winstone Park, Mt Roskill.

Key outcomes

No.	Theme	Outcome
1 	Natural environment	A protected, regenerated and healthy natural environment.
2 	Maori identity and wellbeing	The kaitiaki role of mana whenua is respected, and Māori identity and wellbeing supported and uplifted.
3 	Cultural and social history	The area's diverse history and community is recognised, celebrated and retained.
4 	Climate change responsiveness	A low carbon community that is resilient to climate change and natural hazards.
5 	Healthy communities	Engaged, healthy and connected communities.
6 	Housing	Enable an increase in housing supply and choices to meet current and future community needs.
7 	Centres and employment	Revitalised and growing centres, providing a range of employment choices for local residents.
8 	Open spaces and community facilities	A high quality network of parks and open spaces that are accessible and safe, with active community spaces and places.
9 	Transport	Connected, walkable neighbourhoods that are safe and easy to get around and prioritise the use of active and public modes of transport.
10 	Network infrastructure	New and upgraded infrastructure that embodies water sensitive design, including enhancement of water quality, that is resilient to the pressures of a growing population and climate change.

Key sections of the plan

Overview – introduces the plan and describes its overall purpose and development process. It also describes engagement and consultation undertaken to date.

Vision – a shared long-term aspiration for the area’s future.

Principles – to guide the plan’s overall direction.

Outcomes – long-term goals to help achieve the vision and guiding principles.

Actions – a set of actions, informed by community, mana whenua, and stakeholder feedback, to help deliver the outcomes. Many of the actions require further investigation before they can be confirmed with timeframes and costs.

Areas of special focus – areas of significant change, where outcomes are identified to assist future planning and placemaking

Implementing the plan – identifies how the plan will be implemented to help achieve the vision and outcomes.

Key reasons for developing the area plan

The area plan is a spatial plan to support the anticipated growth in population and employment in the ‘development areas’ of Mt Roskill and Three Kings identified in the Auckland Plan 2050, and the significant redevelopment of Kāinga Ora’s land holdings in Puketāpapa and Albert-Eden Local Board areas for new homes.

In the Mt Roskill area (encompassing the current Kāinga Ora development areas of Roskill South, Waikōwhai and Ōwairaka), Kāinga Ora are proposing to replace approximately 3,000 state homes with up to 11,000 new homes on their landholdings over the next 15 to 20 years. This will include approximately up to 4,400 state homes, 3,300 affordable homes and 3,300 homes for the open market. Redevelopment of Kāinga Ora’s land holdings forms part of the regeneration of this area, alongside private residential and commercial developments. This means there will be even more growth than the figures quoted above, including private development, where growth is less easily predicted.

The area plan will provide the opportunity to reflect community, mana whenua and key stakeholder aspirations for the future of this area, and ensure that growth and change are managed in a co-ordinated and integrated way.

Achieving the changes envisaged by this plan will take time, resources, funding, effort and commitment.

Guiding principles

Five important principles guide the overall direction of this plan:

1. Apply Te Ao Māori (Māori world view) principles around the protection and preservation of the environment.
2. Inform and involve local communities and stakeholders in the development of the area plan.
3. Partner with mana whenua to deliver the key outcomes and actions in the area plan as part of Auckland Council’s responsibilities under Te Tiriti o Waitangi and its broader obligations to Māori.
4. Capitalise on the transformational changes provided by Auckland Housing Programme for the benefit of local communities.
5. Foster sustainability and resilience, taking positive action to reduce carbon emissions to respond to the impacts of climate change.

How the area plan will be used

Commitment to a shared vision and outcomes will:

- Support the delivery of the directions in the Auckland Plan 2050 at the local level.
The Auckland Plan sets out a 30-year strategy for the growth and development of the whole of Auckland.
- Provide a framework to identify priority areas for investment and action, enabling advocacy to seek funding and resources for the local area.
- Identify opportunities for collaboration between multiple stakeholders to develop and implement actions in the plan.
- Help inform decision-making on funding and prioritisation through the council’s long-term plan (LTP) or 10-year Budget and Annual Plan process. These processes consider the funding and prioritisation of projects. Those seeking new funding will require advocacy to become new LTP initiatives.
- Inform successive local board plans and agreements.
- Influence the decisions of private developers and infrastructure providers to consider local needs and expectations with their projects.



Carols at Three Kings Reserve.

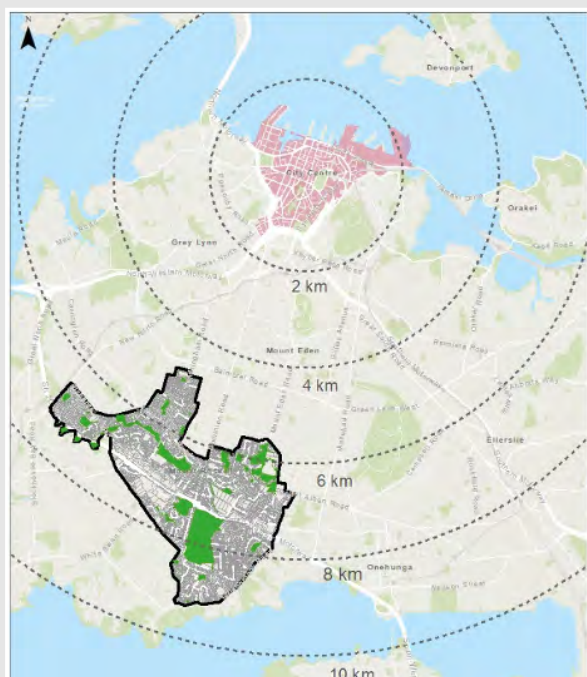
Te horopaki ā-rohe pātata

2 Local context

The plan area

The plan area covers parts of the Albert-Eden and Puketāpapa Local Board areas, located about six kilometres from the City Centre (refer Figures 1 and 2). It encompasses approximately 1,065 hectares focused on the ‘Development Areas’ of Mt Roskill and Three Kings identified in the Auckland Plan 2050, where future population and employment growth is anticipated; and those suburbs with a large number of state homes, where redevelopment of new housing is anticipated as part of the Auckland Housing Programme. The programme has a mandate to deliver small, medium and large-scale housing developments in Auckland over the next 10 to 20 years.

Figure 1: Location of the plan area.*



*Source: Auckland Council

Mana whenua relationships to this area

Māori culture and identity is celebrated by Aucklanders and is our point of difference in the world. Partnering with Māori in creating and implementing this plan is part of Auckland Council’s responsibilities under Te Tiriti o Waitangi and its broader obligations to Māori.

References in the plan are to Te Tiriti o Waitangi, rather than the Treaty of Waitangi.

Beyond the plan area is the Carrington residential development. The Government holds 26.5 hectares of land in Mt Albert, Auckland, for residential development, adjacent to the Unitec Institute of Technology campus. Over the next 10 to 15 years, a new urban village of approximately 2,500 to 4,000 homes will be developed on this land.

The Puketāpapa Local Board makes up the largest part of the plan area, encompassing the suburbs of Mount Roskill, Roskill South, Three Kings, Wesley and Waikōwhai. The northern most part of the plan area is within the Albert-Eden Local Board, encompassing parts of Sandringham and Ōwairaka.

Figure 2: Plan area.*



This reflects mana whenua determination that the wording in Te Tiriti, compared to the translations of key terms in the English version, is what their tūpuna signed up to. Te Tiriti o Waitangi recognises the rangatiratanga (autonomy and leadership) of Auckland’s hapū and iwi, and the inseparable bond between Tāmaki Makaurau the people and Tāmaki Makaurau the place.

Te Ao Māori (the Māori world) provides a holistic way of protecting and understanding our environment. Māori world views are shaped from Māori values, traditions, and experiences. Māori culture is based on the genealogical connection between all things and people. This gives the environment spiritual and metaphysical value as well as a physical presence.

Kaitiakitanga is a key concept, with a holistic meaning encompassing guardianship and stewardship and the processes and practices of looking after the environment. It is considered an obligation of mana whenua (Māori with tribal affiliations in the area) to maintain the waters and land to which they whakapapa (have a genealogical relationship). This gives mana whenua a unique relationship with the natural environment as kaitiaki. For Māori, their connection with the natural environment provides a sense of identity and enables them to exercise their mana (prestige).

However, when the natural environment is weakened, for example by worsening water quality or through removal of native trees, this connection can be weakened. Working together with mana whenua enables access to knowledge and practices that can help look after and nurture the environment, such as knowing what local native plants are best to use for replanting. It is important for the area plan to recognise the relationships mana whenua have with this area.

Ngā Tapuwae ō Mataoho – the Auckland cultural landscape (refer Figure 3).

The Auckland region is made up of the ancestral lands of a large number of iwi and hapū, whose rohe cover the entire region, with many extending into neighbouring regions. Each iwi and hapū has unique perspectives of and relationships with their own ancestral places, but there were also shared areas and resources, interwoven histories and traditions, and whakapapa connections.

To the south east of Tāmaki Makaurau lies Te Ngāherehere ō Kohukohunui / the Hunua Ranges), the great forest of the maunga Kohukohunui, and the highest peak in the Auckland region. To the east, te tai rāwhiti, lie the inner motu, including Peretū / Rangitoto, Te Motu ō Ihenga, Waiheke, Motutapu and others, and beyond Te Tara o Te Ika ā Maui / the Coromandel Peninsula (the barb on the tail of the Maui's great fish / the North Island).

To the south, te tai tonga, the Waikato River, and south west the Awhitu Peninsula. To the west, te tai hauāuru, is Te Manukanuka ō Hoturoa, the Manukau Harbour. To its north the mountains and great forest Te Wao Nui o Tiriwa - the Waitakere Ranges.

To the north, te tai tokerau, the Kaipara Harbour and Mahurangi. All these areas have been intensively occupied since the earliest inhabitation of Aotearoa, and Tāmaki Makaurau is the cross-roads of trade-routes from Northland, Waikato, Coromandel, and beyond.

Historians have observed that the Auckland region has been intensively occupied and used since earliest times by a large number of often interrelated hapū. Almost every feature is named and forms part of a wider cultural landscape. Taimoana Turoa (Turoa and Royal, 2000 p.38), described the importance of these named landmarks within the rohe:

“Like other tribal districts there was not one piece of their territory with which the people were not familiar. There was no natural feature which defied description and appropriate naming. Ranges, ridges, promontories and streams identified tribal and personal boundaries. Prominent peaks, rivers and seas assumed a personification of great reverence. Every topographical feature, however insignificant, promoted commemoration of ancestors, deeds, events, phenomena and the acknowledgement of atua, the gods of creation”.



The origin of Tāmaki Makaurau is described in the Maui traditions. The famous Polynesian ancestor Māui Tikitiki a Taranga hauled up the great fish Te Ika a Māui (the North Island) from the depths of Te Moana Nui a Kiwa / Pacific Ocean. The body of the fish settled on the surface of the sea, where Māui's brothers proceeded to beat the fish to subdue it and claim the most prized portions for themselves. Their efforts left Auckland as a narrow landmass lying between two great oceans, with the scales of Māui's fish being scattered to form the offshore islands. The surrounding sea poured into the wounds of the Ika, so that the land and sea became interwoven, giving Auckland its pervasive maritime character.

Within Te Ao Māori (the Māori world) Te Upoko o Te Ika a Māui (the head of Māui's fish) is viewed as being at the top of the north island. This contrasts with a Western view of the world, with Europe and the north at the top. Accordingly, the cultural landscape maps within this plan are drawn south-north, to properly reflect the way Mana Whenua view their world.

Local traditions attribute the volcanic landscape of the isthmus to Mataoho (also spelt Mataaho). Local iwi traditions recall volcanic landscapes in Pacific homelands, and their tupuna witnessed major volcanic events here, including the eruption that created Rangitoto Island, ancient human footprints preserved in the ash on neighbouring Motutapu. Volcanic features are the result of Te Riri o Mataoho ('the wrath of Mataoho'), and remembered as Ngā Tapuwae o Mataoho, the sacred footprints of Mataoho.

According to one tradition, Mataoho lived at Te Ipu-a-Mataoho (the bowl of Mataoho / Mt Eden crater). When his wife left him, taking all his clothes, Mataoho called on the goddess Mahuika, who threw down fire upon the landscape to warm him, forming Ngā Huinga-a-Mataoho (the gathered volcanoes of Mataoho). In a related tradition, a family of giants at Takapuna insulted the goddess Mahuika. According to some traditions Mahuika responded by tearing up the land where they lived, creating Lake Pupuke, and throwing the earth offshore to form Peretū / Rangitoto Island. Others say that Mahuika appealed to Mataoho to do this deed.

Another account for the volcanoes of the isthmus recalls a battle known as Te Pakuranga Rāhihi – the day the earth caught fire. Te Pakuranga Rāhihi was a clash between the patupaiarehe peoples of the Waitākere and Hūnua Ranges. A taua (war party) from the Hūnua Ranges tried to retrieve their tupuna Hinemairangi, who had been taken to the Waitākere Ranges in the west. Waitākere priests chanted incantations, bringing down super-heated sunrays on the Hūnua war party. Hūnua tohunga responded in kind, calling on Mataoho who caused the Tāmaki isthmus to erupt in fire.

According to Ngai Tai, Hinemairangi was turned to stone in the battle, now a large tapu stone on the beach at Maraetai, where she remains as a mauri and kaitiaki of the Maraetai coastline, protecting the iwi from the effects of seismic and volcanic activity. The placename Pakuranga recalls this battle, being a contraction of Te Pakuranga Rāhihi.

Many of Auckland's volcanic features recall Mataoho, including Te Kapua o Mataoho (Te Hopua ā Rangi / Onehunga Basin), Te Ipu o Mataoho (cup of Mataoho, also Te Kapua Kai a Mataoho – Maungawhau / Mt Eden), Te Ihu o Mataoho (the nose of Mataoho / Maungataketake), Te Pane o Mataoho (the head of Mataoho, also Te Ara Pueru / Mangere Mountain), Te Tātua o Mataaho (the belt of Mataoho, also/ later called Te Tātua a Riukiuta / the Three Kings), and Te Tapuwae a Mataoho (the sacred footprint of Mataoho / Mt Robertson). These are shown in [Figure 3](#).

Tāmaki Makaurau is associated with the earliest Polynesian voyagers, including Toi Te Huatahi and Kupe Mai Tawhiti. Their names are remembered in names like Te Moananui ā Toi, one name for the Hauraki Gulf, and Te Toka Tapu a Kupe / Ninepin Rock at the entrance to Te Manukanuka o Hoturoa / Manukau Harbour. Centuries later, many of the great waka passed through Tāmaki Makaurau, some naming places commemorating the journey, such as Te Tāhuhutanga o Te Waka Tainui / the Ōtāhuhu portage and maunga, and nearby Ngā Rango o Tainui.

Tainui rangatira, after whom landmarks were named include Hape (also called Rakataura) and his sister Hiaroa, both senior Tainui tohunga, and other rangatira like Horoiwi, Taikehu, and Hoturoa's son Poutukeka. Examples are Puketāpapatanga a Hape / Pukeiti, Te Motu a Hiaroa / Puketutu Island, Te Pane o Horoiwi / Achilles Point, Te Wai o Taikehu / Tāmaki River, and Te Pūkaki Tapu o Poutukeka / Pūkaki Crater. Many of the iwi of Tāmaki descend from these tūpuna, including those of Waikato, Waiohua, and Marutūāhu, and by descent and/or marriage to these groups, Ngāti Whātua.

Te Arawa waka placenames in and around Tāmaki Makaurau include Te Waitematā (the obsidian waters) named by Tamatekapua, according to Te Arawa tradition. Tamatekapua is said to have come to blows with Hoturoa, captain of the Tainui canoe, when the two met at Rangitoto Island. This resulted in Tamatekapua having his face bloodied, from which the island was named 'Nga Rangi-i-totongia-a-Tamatekapua' (the day the blood of Tamatekapua was shed), today shortened to Rangitoto.

Other place names are associated with prominent waka that passed through Tāmaki Makaurau. Ngāi Tai ki Tāmaki refer to Rangitoto as Peretū, the name Ngā Pona a Peretū - the three knuckles of Peretū given by Taikehu, describing the Island's three peaks. Adjacent to Peretū is Te Motutapu a Taikehu / Motutapu Island). Nearby Te Motu ā Ihenga / Motuihe Island) was named by Ihenga, grandson of Tamatekapua.

Other places commemorate tribal taniwha. Te Routu ō Ureia, the backscratcher of Ureia, is an oyster covered rock that commemorates the taniwha Ureia, a Hauraki kaitiaki said to have escorted the Tainui waka on its voyage from Hawaiki. He was known to frequent this rock which breaks the surface of the Waitematā Harbour at low tide. Another taniwha, Kaiwhare, was the guardian taniwha of the Manukau Harbour and nearby east coast, reputed to cause floods and overturn waka for transgressions against the harbour. He lived at the Gap near Piha and at Taratara / Cake Island in Awhitu, his lair known as Te Rua o Kaiwhare.

Other important landmarks recall relationships with places and peoples further afield. Manurewa commemorates the tūpuna Tamapahore. He resided at Ngā Matukurua, his mother being of Ngāti Paoa and father of Waiohua. The full name of Manurewa

'Te Manu rewa o Tamapahore' recalls a kite flying competition between the two brothers Tamapahore and Tamapahure in which the former's prized kite broke free and travelled east over the Hunua Ranges and Te Tara o Te Ika ā Maui / the Coromandel Peninsula). It landed at distant Whenuakite, the full name of which is 'Te Whenua I Kitea te Manu o Tamapahore' (the land where was found the kite of Tamapahore). This event remains an important cultural connection between the iwi of Whenuakite and Manurewa.

Place names sometimes reflected important resources and environmental conditions. There are many names like Waiharakeke (water of flax plants) or Waikokopu (stream known for the native fish kokopu). Taikehu named Ngā Hau Māngere after the warm lazy winds the area enjoyed. Other places were named after tapu places in Hawaiki, for example Taikehu drank from a spring near Te Roto / Panmure Basin, which he named Te Waipuna ō Rangiatea, 'the spring of Rangiatea', in memory of Rangiatea / Raiatea in Hawaiki. Rarotonga / Mt Smart was named in memory of the Pacific island that the Tainui had recently departed from, while Te Wairoa was named after Te Wairoa - a waterway in the ancient Rai'atea homelands (modern day Tahiti) from where many waka originated.

There are hundreds of placenames like these, and many associated traditions held by each iwi and hapū of the region. Densely occupied and often contested, these many significant places and resources across Tāmaki Makaurau are layered with significance by living here over many centuries. The accumulated memories and the evidence on the landscape of human endeavour, woven together, make up the cultural landscapes of the iwi and hapū of Tāmaki Makaurau. Bounded by named tohu (landmarks) and remembered in the stories and sayings of mana whenua, these many local landscapes make up the korowai, the cultural tapestry, that is Tāmaki Makaurau.

The map in [Figure 3](#), Ngā Tapuwae o Mataoho, locates Tāmaki Makaurau on Te Ika ā Maui. It shows many of the places described above, indicative waka routes, and the strategically important waka portages of the Auckland isthmus that form part of the cultural landscape of Tāmaki Makaurau.

Figure 3: Ngā Tapuwae ō Mataoho landscape.



Source: Auckland Council. Waka icon by Zack McCune – the Noun Project.

The Puketāpapa cultural landscape

(refer Figure 4).

Like the Auckland isthmus and surrounds, the three tūpuna maunga of Puketāpapa, Ōwairaka, and Te Tātua a Riukiuta and neighbouring maunga and volcanic craters, are associated with the deity Mataoho, and part of the hugely significant Ngā Tapuwae ō Mataoho landscape. Te Kapua ō Mataoho (Te Hopua ā Rangi / Onehunga Basin), and Te Epu o Mataoho (Te Kapua Kai a Mataoho or Maungawhau / Mt Eden) also recall that tradition. Other famous tupuna are remembered in the names of the maunga and other landscape features.

Ōwairaka or Te Ahi kā a Rakataura is named for Rakataura, a tohunga (priest) of the Tainui waka. Te Tātua a Riukiuta, also called Te Tātua o Mataoho, recalls Riukiuta, the navigator of the Tainui waka (although some associate him with the Arawa waka), while toward Onehunga is the place called Te Rorea ō Taikehu, named after the Ngai Tai tupuna Taikehu, also of the Tainui. More recent ancestors are also recalled in placenames. For example, the northern portion of Onehunga Bay is named Te Pūhea ō Te Ata (Te Pūhea Cove), after Te Ata i Rehia, the eponymous ancestress of Ngāti Te Ata. The maunga of the area each featured defensive pā, with those at Puketāpapa and nearby Maungakeikei being particularly well fortified and strategically important. Each provided shelter in times of conflict for nearby papakāinga, which in turn serviced large areas of gardens.

Having been previously occupied by the Ngāoho people, prior to the mid-18th century, Puketāpapa and other pā on the isthmus were occupied by Waiohū. Te Kawerau ā Maki occupied the lands to the west, but enjoyed overlapping use of local resources in this area, including access to Te Waitematā. A series of battles first against the Marutūāhu tribes and then Te Taoū saw the Waiohū peoples driven to their lands to the south, so that the Puketāpapa/Ōwairaka area was largely occupied by Ngāti Whātua Ōrākei by about 1740. The area remains of great significance to each of these groups today.

The landscape around the three maunga was rich with resources and contained undulating land traversed by the many branches of the three streams named Te Auaunga, Waititiko, and Whau. Waititiko runs for about 5km from the slopes

of Ōwairaka to Te Tokaroa / Meola Reef in Te Waitematā. Te Auaunga / Oakley Creek is Auckland's longest meandering stream, running through the highly valued and massive Te Wai ō Rakataura wetland after which the nearby maunga was named. To the west, the Whau Stream runs from near Te Manukanuka o Hoturoa eventually north into Te Waitematā. The ancient Whau portage follows the neighbouring Wai Tahurangi, which empties like the Whau Stream into the Whau River (inlet). The streams supported an abundance of tuna, koura, kokopu, and other resources.

The gullies and flat lands were partially covered by large kūkūwai (wetlands) and wairepo (swamps), and the rich volcanic soils were ideal for growing kumara and other kai. Thomas Kirk described the vegetation of the Tamaki isthmus in 1870, as the land was passing from Māori into settler hands.

He described undulating clay hills and gullies covered with low-growing tea-tree and tauhinu varied by clumps of gum land grass tree (*Dracophyllum sinclairii*), with dwarf cabbage trees and pygmy clubmoss (*Phylloglossum Drummondii*) found in all suitable wet peaty areas. The gullies were usually swamps filled with raupō, edged with a varied growth of sedges and other moisture loving plants. The slopes of the gullies were covered with karamu and cabbage trees. In the patches of bush that remained the most common trees were mangeao, puriri, northern rata, tawa, kanuka, toro, red mapou/red matipo, rewarewa, hinau, kaiwhiria, and kauri, with many other species and undergrowth such as toropapa and large leafed coprosma, as well as many small ferns (Kirk, 1870).

This is consistent with information on the historic landscape of Puketāpapa. Pohutukawa also grew along the coastline and streams. Some of these trees were used for ceremonial purposes, making them particularly tapu, and they remain known to mana whenua today. Puketāpapa was also on a crossroads of land routes heading from the south to the north west and Kaipara Harbour, with the Waitematā harbour to the north and Te Manukanuka ō Hoturoa to the south. To the west, the Whau portage traverses from one harbour to the other, while to the east are the Karetu portage and Te Tāhuhutanga ō te Waka Tainui, the Otahuhu portage. Puketāpapa is in the middle of this land and water crossing.

The cultural landscape today

Since alienation, the wetlands have almost all been drained, gardens and numerous stones removed, springs capped, streams significantly reduced or piped, areas of bush completely felled, caves filled in or used as infrastructure, and the whole area bulldozed and built over. Little of the high quality soil is now accessible. The waterways and coastlines are significantly degraded, and often the little kai that remains is inedible from pollution.

There are no mana whenua marae in the Puketāpapa – Ōwairaka areas, and not even any urban marae to provide much needed cultural support for both tangata whenua and taurahere/matāwaka, the majority of Māori living within Tāmaki Makaurau whose tribal areas are elsewhere. The closest urban marae are Hoani Waititi further west, and Te Puia at Māngere Bridge. The closest mana whenua marae are a long distance away – Ōrakei, Makaurau and Pukaki Marae. This is significant as marae are an important aspect of tribal identity, and represent the mana of tangata whenua, the people of the land. Mana whenua aspire to having their own marae on their ancestral lands.

There are also few significant Māori entities at Puketāpapa – Ōwairaka, resulting in a minimal visible Māori presence in the area. Given its important history and cultural significance, mana whenua seek to address this absence, to restore a strong and distinct Māori presence in Puketāpapa – Ōwairaka.

It may seem that much of the cultural landscape described above has long since been erased, covered in houses and streets. It is now a densely populated cityscape. But for mana whenua the cultural landscape is still very much visible, and alive. Important landmarks surround us in every direction. Old places long since physically destroyed remain in our memory. Apart from the traditional placenames that have survived, tūpuna and their deeds are remembered in modern landmarks, buildings and structures.

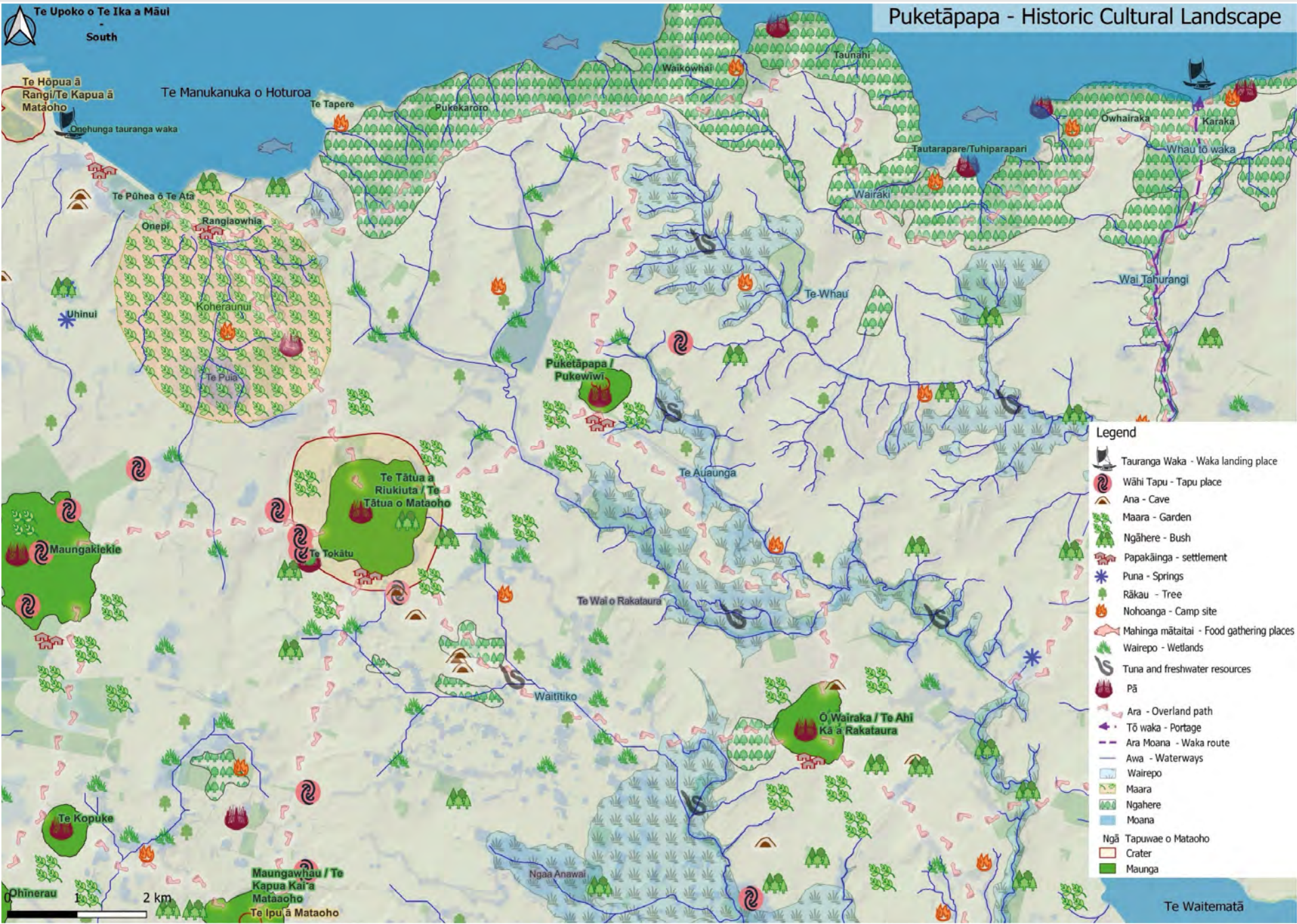
The precious waterways remain, albeit shortened and often piped. Multiple portage roads across the isthmus trace traditional portage routes, and others retrace traditional ara hiko (historic walkways). Mana whenua aspire to elevate these tohu, to open the eyes of the Puketāpapa community to the important ancient cultural landscape within which it lives.

There are five tikanga-themed maps in this series that convey mana whenua aspirations for the cultural landscape within the Plan Area. The tikanga are Te Tiriti o Waitangi, Hei Oranga/Manaakitanga, Mauri, Wai Māori, and Tapu (refer Appendix A). Each illustrates the way in which a particular tikanga is relevant to planning decisions, and how it affects the local community. Collectively, the maps illustrate and promote kaitiakitanga. For each map, a series of actions is listed under the heading Ngā utu (required actions).

From engagement with Kāinga Ora and the Auckland Council, mana whenua understand that there is a high level of alignment between their aspirations and those of these responsible agencies. However, mana whenua have not sought to identify or reference the required actions against the undertakings of the council, Kāinga Ora, or local boards to determine the level of alignment.

Te Ākitai Waiohū have provided their own cultural narrative, which is attached as [Appendix B](#) to the area plan.

Figure 4: Puketāpapa – historic cultural landscape map.



Source: Auckland Council. Waka icon created by Zack McCune, Tuna icon created by Muhammad Yusuf M – both of the Noun Project.

History

The wider area is significant to mana whenua as a source of kai (food) and kaimoana (fish and shellfish from the Manukau Harbour), a place of settlement and trade, agriculture, births and burials; and as a cultural landscape that embodies the ancestral, spiritual and religious traditions of all the generations that came before European settlement.

Significant natural landscapes entwined with the local area's cultural identity include:

- the Tūpuna Maunga of Te Tātua-a-Riukiuta / Big King, Puketāpapa/Pukewīwī / Mt Roskill, and Ōwairaka/Te Ahi-kā-a-Rakataura / Mt Albert
- Te Auaunga / Oakley Creek, one of Auckland's longest urban streams, flowing from Hillsborough through Mt Roskill, Ōwairaka and Waterview to the Waitematā Harbour.

After European settlement and until the 1930s, the area was largely farmland. In 1939, the government began planning comprehensive state housing developments in what are now the suburbs of Three Kings, Mount Roskill, Waikōwhai and Wesley. The first of these was between Dominion Road and Three Kings. This is known as the 'Wesley College Block', having been the initial location of Wesley College. These historical state housing developments significantly shaped the pattern of built development and the social and physical character of these areas.

By 1959, significant residential development had occurred throughout these suburbs with only pockets of undeveloped land.

Housing development since the 1970s has been mainly characterised by infill development, along with recent pockets of redevelopment and new housing at Three Kings and Ōwairaka. There was change in Ōwairaka where Housing New Zealand redeveloped and intensified the area around McGehan Close in the 1990s.

Business land has been more intensively developed along Stoddard Road, Carr Road and Roma Road, responding to the south-western motorway (State Highway 20) and extension and Waterview connection, offering both local retail services and some employment. Additional community facilities have been developed over the last 20 years including the Wesley Community Centre, the Fickling Convention Centre and Mt Roskill Library at Three Kings, and the leisure facilities at Keith Hay Park.

Construction of the south-western motorway began in the 1980s, with the final connection – the Waterview Tunnel – completed in 2017. This major connection now forms part of the Western Ring Route and has improved access to the airport from the central suburbs and connecting the motorway network across Auckland.

The place today

In the Auckland Unitary Plan (operative in part 2016) (AUP), the plan area is primary zoned Mixed Housing Suburban zone (188.8ha), Mixed Housing Urban zone (269.3ha), and Terrace and Apartment Building zone (139.5ha). These zones enable more opportunities for housing choice by increasing heights and density close to centres, community amenities and public transport ([refer Figure 5](#)).

Central government has mandated that Auckland Council change the Auckland Unitary Plan rules and zones to accommodate the requirements of the National Policy Statement on Urban Development 2020 and the new Medium Density Residential Standards. Further information on these requirements to allow for more housing at greater heights and densities is provided in [Appendix C](#) – Strategic content of the plan.

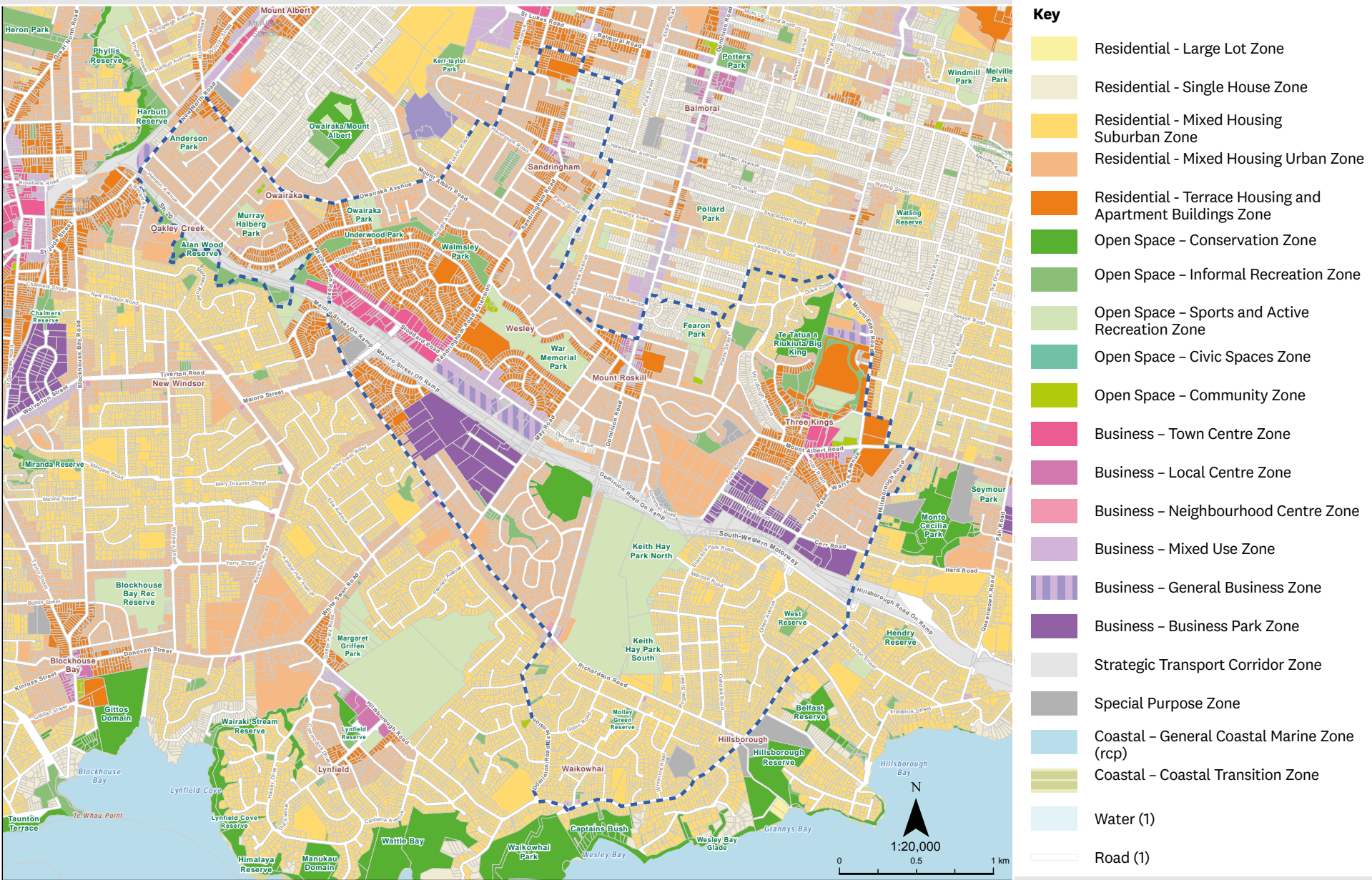
Two town centres at Stoddard Road and Three Kings offer retail, community and employment opportunities, including medium-sized supermarkets and business services. Further retail locations include the Sandringham and Mt Roskill local centres, and the large format retail centre at 22 Stoddard Road.

While the route for light rail, and location of stations and stops is still to be determined, transit orientated developments would be appropriate around stations and stops. Further information on the Auckland Light Rail Project is available in [Appendix D](#) – Auckland Light Rail Corridor under investigation.

Two main light industry areas comprising 42.8ha are located at Roma Road and Carr Road, with a mix of large-scale industry, retail and services. Other significant uses include community facilities, and parks and open spaces.

The area includes prominent Tūpuna Maunga significant to mana whenua: Te Tātua-a-Riukiuta / Big King, Puketāpapa/Pukewīwī / Mt Roskill, and Ōwairaka/Te Ahi-kā-a-Rakataura / Mt Albert.

Figure 5: Auckland Unitary Plan (Operative in part) – zones.



Source: Auckland Unitary Plan (operative in part).

The Tūpuna Maunga o Tāmaki Makaurau Authority (Maunga Authority) is the statutory authority established under the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act to co-govern the Tūpuna Maunga. The Maunga Authority is comprised of equal representatives from Ngā Mana Whenua o Tāmaki Makaurau and Auckland Council, together with Crown (non-voting) representation. It is independent of Auckland Council and has its own decision-making powers and functions.

Auckland Council is responsible for the routine management of the Tūpuna Maunga under the direction of the Maunga Authority, while the Auckland Unitary Plan protects significant views of the Tūpuna Maunga through the use of viewshafts and height sensitive areas. Mana whenua and the Tūpuna Maunga Authority also actively seek to protect the views to, and between, Tūpuna Maunga.

Parks, reserves, and sportsfields include Keith Hay Park, Murray Halberg Park, Three Kings Reserve, War Memorial Park, Underwood Park, and Walmsley Park.

Community facilities are located on parks or in centres. These include Cameron Pools and Leisure Centre, Fickling Convention Centre, Mt Roskill Library, Mt Roskill War Memorial Hall, Sandringham Community Centre, and the Wesley Community Centre.

Key transport routes include State Highway 20 and the arterials such as New North Road, Dominion Road, Sandringham Road, Mt Albert Road and Mt Eden Road which cross the area. The plan area is served well by public transport, with Western Line train services, and bus services as part of the Frequent Transit Network operating on the arterials and parts of Richardson Road.

Three waters infrastructure (stormwater, water and wastewater) and electricity supply and telecommunications are needed to meet current and future demand for housing and businesses in the plan area. Two major infrastructure projects are underway in the area, the Central Interceptor wastewater tunnel and the Western Isthmus Water Quality Improvement Programme.

They aim to significantly reduce wastewater overflows and reduce stormwater entering the wastewater network. There are also a number of infrastructure projects in the Mt Roskill area that have received funding as part of the government's 'shovel-ready' programme, including projects to increase the water supply in the area, particularly in Wesley and Waikōwhai.

The community

The plan area is home to about 40,800 people (2018 Census). This population is forecast to grow by nearly 50 per cent to 61,100 people, and employment from about 7,000 jobs to just over 10,000 jobs by 2051.

At the 2018 Census, the population were 42 per cent Asian, 26.5 per cent European and 19.6 per cent Pasifika with the most commonly spoken languages being English, Hindi, Chinese (Mandarin and Cantonese), and Samoan.

The community is relatively youthful, with a higher proportion of people (27.4 per cent) aged 15-29 years compared with Auckland as a whole (22.8 per cent). There is also a lower proportion of home ownership (43 per cent) compared with Auckland as a whole (60 per cent).

80 per cent of residents use private vehicles as main mode for travel to work, suggesting that many residents travel outside the plan area for employment. Retail and services are the dominant sectors of employment within the plan area.

While the area's growing population and diversity will continue to enrich its culture and identity, it will also need to be supported by resources, effort and commitment to provide for existing and future needs of the community.



Te pāhekoheko me te whakahokinga kōrero

3 Engagement and feedback

Feedback from mana whenua, key stakeholders, and the community has informed the development of this plan. Early engagement included individual hui and collective hui with mana whenua representatives, and meetings with the following stakeholder agencies:

- Auckland District Health Board
- Tātaki Auckland Unlimited
- Auckland Transport
- Department of Corrections
- Eke Panuku Development Auckland
- Fire and Emergency Services
- Kāinga Ora
- KiwiRail
- Ministry of Education
- New Zealand Police
- Waka Kotahi NZ Transport Agency
- Watercare Services.

Development of the plan has also benefited from the council's engagement and public feedback on the Albert-Eden and Puketāpapa Local Board Plans (2020) which set direction and priorities for the next three years.

Mana whenua engagement

Information held by the council identified 15 mana whenua groups as holding connections to this area:

- Ngāti Whātua o Kaipara
- Te Rūnanga o Ngāti Whātua
- Te Ākitai Waiohū
- Ngāti Tamaoho
- Ngāi Tai ki Tāmaki
- Te Ahiwaru
- Ngāti Paoa
- Te Kawerau ā Maki
- Ngāti Whātua Ōrākei
- Ngāti Tamatera
- Ngāti Maru

- Ngāti Te Ata Waiohū
- Ngaati Whanaunga
- Te Patukirikiri
- Waikato – Tainui.

Individual hui were held with six mana whenua groups, who expressed interest in being engaged on developing the area plan:

- Ngāti Whātua Ōrākei
- Ngāti Te Ata Waiohū
- Ngaati Whanaunga
- Te Ākitai Waiohū
- Te Ahiwaru
- Te Kawerau ā Maki.

Ngāti Tamaoho, Ngāi Tai ki Tāmaki, Ngāti Maru, Te Patukirikiri and Te Rūnanga o Ngāti Whātua also wished to be engaged on a collective basis in relation to developing the plan.

Cultural value assessments were provided by Ngāti Tamaoho, Ngāti Te Ata Waiohū, Ngāti Whātua Ōrākei, Te Ākitai Waiohū, Ngaati Whanaunga and Te Kawerau ā Maki to describe their histories, whakapapa, and areas of interest. Themes from the cultural value assessments included:

- recognition of mana whenua's status and their kaitiaki role
- effective engagement and collaboration
- mana whenua design principles, which recognise Māori cultural values and concepts and complement other design principles in development projects
- natural and cultural landscapes
- quality and mauri of water
- groundwater recharge
- stormwater treatment to minimise contaminated runoff
- soils and earthworks
- native trees and plants

- biodiversity and sustainable development
- low carbon transport modes and greenways
- improving air quality
- future economic opportunities
- supporting the upskilling and training of rangatahi (youth)
- exploring alternative wastewater treatment and disposal options.

Community engagement

Feedback was sought from the wider community to understand their concerns and ideas for the future of the area. Restrictions related to COVID 19 delayed the first round of community engagement until 2 October to 15 November 2020. The approach to engagement included:

- feedback forms (hard copy and online)
- ideas and feedback posted on Social Pinpoint – online engagement platform
- five drop-in sessions at Mt Roskill Library, Cameron Pools, Wesley Market, Wesley Community Centre, and Sandringham Spring Festival
- two community forums arranged by the Puketāpapa Local Board
- targeted engagement events with the Albert-Eden Youth Board, Puketāpapa Youth Foundation, Roskill Chinese Group, Puketāpapa Business Voice and Sandringham Project in Community Empowerment
- online social media presence.

This first round of community engagement resulted in 127 feedback forms with almost 1,000 individual feedback points, and 271 comments and ideas on social pinpoint and on post-it notes. The feedback was analysed, and key themes identified to develop the draft plan.

Between 1 February and 4 March 2022, the community gave feedback on the draft area plan through the council's Have Your Say website, at the Mt Albert and Mt Roskill Libraries, and at the Wesley Market. Overall, 44 feedback forms were received with most supporting the plan's vision (86 per cent) and 90 per cent indicating that the 10 key outcomes in the draft plan were either fairly or very important.

Feedback was also received from a number of agencies and groups including Auckland Transport, Tātaki Auckland Unlimited, Healthy Puketāpapa, Kāinga Ora, Ministry of Education, Puketāpapa Youth Foundation, Tūpuna Maunga Authority, and Waka Kotahi NZ Transport Agency.

Overall, there was good support for the proposed actions, and a number of ideas and suggested amendments from the feedback process have been included in the plan.



Craft community class.

Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 1. A protected, regenerated and healthy natural environment.



What we heard – a snapshot of key themes from feedback.

- Take greater care of the environment.
- More trees and planting along streams and in parks are needed.
- Reduce pollution in drains and waterways.
- Keep mature trees and tree canopy.
- Restore and improve the waterways.
- Improve public access to natural areas, parks and streams.
- Continue the restoration of Te Auaunga / Oakley Creek.

Actions (refer to [Map 1 – Natural environment and cultural heritage](#)).

In response to feedback, the following actions have been identified to help achieve outcome 1.

No	Action	Lead	Partners
1	Recognise and support mana whenua's customary kaitiaki role by encouraging their partnership in environmental restoration and management plans and programmes, including those for the restoration of Manukau Harbour and Te Auaunga / Oakley Creek.	Auckland Council, mana whenua	
2	Enhance and activate Te Auaunga / Oakley Creek and its catchment.	Mana whenua, Auckland Council (Healthy Waters)	Kāinga Ora
3	Partner with mana whenua, and engage with landowners and community groups to develop restoration plans for streams.	Mana whenua, Auckland Council (Healthy Waters),	Kāinga Ora
4	Investigate and create a “blue-green network” through ecological corridors that link Tūpuna Maunga, open space, significant ecological areas, streams and the coast. Ecological corridors could include planted greenway connections, stream restoration, and street trees.	Mana whenua, Auckland Council	Tūpuna Maunga Authority, Auckland Transport, Kāinga Ora

No	Action	Lead	Partners
5	Preserve, restore and rehabilitate natural and cultural landscapes within the area including celebrating, maintaining and enhancing sites and places of significance to mana whenua and their relationships with them.	Mana whenua, Auckland Council Heritage New Zealand Pouhere Taonga, Kāinga Ora	Heritage New Zealand Pouhere Taonga, Kāinga Ora
6	Take opportunities to retain and restore wai (water), kūkūwai (wetlands) and repo (swamp, bog, marsh) environments to a natural condition, including daylighting, channel naturalisation and enhancement of riparian margins.	Auckland Council (Healthy Waters), mana whenua	
7	Investigate, restore or enhance te ora (health) and food producing capacity of freshwater ecosystems in the area.	Auckland Council (Healthy Waters), mana whenua	
8	Implement the council's Wai Ora Monitoring Framework as it relates to the plan area.	Auckland Council (Healthy Waters)	Mana whenua
9	Advocate and promote for all new developments to incorporate water sensitive urban design principles including: <ul style="list-style-type: none"> • adoption of a treatment train approach to minimise the risk of contaminant/sediment mobilisation • reuse of: <ul style="list-style-type: none"> - clean stormwater on-site - grey water where practical on-site. 	Auckland Council (Healthy Waters), mana whenua	Eke Panuku Development Auckland
10	Complete and implement the most recent stormwater and awa restoration plans (refer to the 'Other important documents' section of the plan).	Auckland Council (Healthy Waters), mana whenua	Kāinga Ora
11	Implement the Albert-Eden and Puketāpapa Local Board's Urban Ngahere (Forest) Strategies in the plan area.	Albert-Eden and Puketāpapa Local Boards	Auckland Council
12	Investigate and provide additional native planting in public areas, e.g. parks, open spaces, streets to increase carbon sequestration (i.e. capture and store atmospheric carbon dioxide) and resilience to the impacts of climate change.	Auckland Council	Mana whenua, Auckland Transport
13	Incorporate eco-sourced or 'whakapapa-sourced' trees and plants in public developments, including housing or open space, and promote their use in private developments.	Auckland Council	Mana whenua

No	Action	Lead	Partners
14	Advocate for all new developments to minimise earthworks (land disturbance) and restore and enhance the natural landform and its features, including: <ul style="list-style-type: none"> • encouraging building designs which follow the shape of the land • reusing soil and topsoil on-site for landscaping and productive purposes. 	Auckland Council	
15	Implement the council's Strategic Approach to Sediment programme as it relates to the plan area.	Auckland Council	
16	Advocate for the protection of mature and healthy trees, particularly natives.	Albert-Eden and Puketāpapa Local Boards, Auckland Council	Mana whenua, Kāinga Ora
17	Implement the National Policy Statement for Freshwater Management 2020 and any subsequent government policy direction and guidance, through appropriate changes to the Auckland Unitary Plan with respect to the plan area.	Auckland Council	



Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 2. The kaitiaki role of mana whenua is respected, and Māori identity and wellbeing is supported and uplifted.



What we heard – a snapshot of key themes from feedback.

- Recognise and provide for Māori values and cultural heritage in projects.
- Celebrate cultural heritage and values.
- Maintain and improve the Tūpuna Maunga (ancestral mountains).
- Recognise and protect places of significance to mana whenua.
- Celebrate and share Māori history, stories, and art.

Actions (refer to [Map 1 – Natural environment and cultural heritage](#)).

In response to feedback, the following actions have been identified to help achieve outcome 2.

No	Action	Lead	Partners
1	Recognise and promote connections between the three Tūpuna Maunga, their surrounding communities, and the wider natural and cultural landscape.	Mana whenua, Auckland Council	Tūpuna Maunga Authority
2	Investigate and incorporate the landscape and narratives of the three Tūpuna Maunga into the design of public artworks, signage and infrastructure projects.	Mana whenua, Auckland Council	Tūpuna Maunga Authority
3	Implement actions in the Three Kings Plan (2014) to recognise and restore the mana of Te Tātua-a-Riukiuta /Big King.	Auckland Council Tūpuna Maunga Authority	Tūpuna Maunga Authority
4	Increase the use of Māori place names within the landscape to recognise the cultural landscape, including supporting implementation of the Te Kete Rukuruku programme in the area.	Mana whenua, Albert-Eden and Puketāpapa Local Boards	
5	Share Māori knowledge, history and stories so Māori identity can be uplifted, recognised, appreciated and seen in the landscape.	Mana whenua, Albert-Eden and Puketāpapa Local Boards	
6	Provide for and give effect to the role of mana whenua as kaitiaki (guardians) of the land through opportunities such as art works and built environment design to reflect cultural associations/ history where possible and in particular on/adjacent to heritage places.	Mana Whenua, Auckland Council	

No	Action	Lead	Partners
7	Implement the recommendations from council's Cultural Values Assessment Review Project as it relates to the plan area.	Auckland Council	
8	Incorporate mana whenua cultural values and mana whenua-led, Tāmaki Makaurau specific design principles in public developments including housing and open spaces; and encourage their uptake in private developments to enable the integration of mātauranga and tikanga Māori in design and development.	Mana whenua, Auckland Council	Albert-Eden and Puketāpapa Local Boards
9	Facilitate and co-create opportunities for Māori to achieve their economic aspirations in the area and create a sustainable economic base, including supporting: <ul style="list-style-type: none"> • private and public sector partnerships with Mana Whenua on key infrastructure and development projects • Mana Whenua and Māori social procurement initiatives • the Whāriki Māori Business Network. 	Auckland Council	Mana whenua
10	Create and sustain local employment opportunities for people especially youth, including supporting the Ngā Puna Pūkenga skills for industry employment initiative and partnerships programme.	Auckland Council	Central Government, mana whenua
11	Advocate for work experience and opportunities for students while in school e.g. cadetships in schools.	Albert-Eden and Puketāpapa Local Boards	



Carved Māori waharoa (gateway) at Winstone Park.

Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 3. The area's diverse history and community is recognised, celebrated and retained.



What we heard – a snapshot of key themes from feedback.

- Make the area's local history more visible.
- Tell the story of the place.
- Celebrate and share the history and heritage of the area, e.g. heritage walks, interpretative signage, art.
- Reinforces the area's identity and character.
- Respect heritage buildings.
- Incorporate heritage/character values into future housing developments.

Actions (refer to [Map 2 – Historic heritage and special character](#)).

In response to feedback, the following actions have been identified to help achieve outcome 3.

No	Action	Lead	Partners
1	Investigate opportunities in new developments to celebrate and showcase: <ul style="list-style-type: none">• cultural heritage• historic heritage and character.	Albert-Eden and Puketāpapa Local Boards	Mana whenua
2	Recognise and celebrate the area's state housing history.	Auckland Council, Kāinga Ora	
3	Recognise and celebrate the area's diverse heritage.	Albert-Eden and Puketāpapa Local Boards, mana whenua	
4	Support historic organisations and community groups to record and share stories, including oral histories.	Albert-Eden and Puketāpapa Local Boards, mataawaka	

Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 4. A low carbon community that is resilient to climate change and natural hazards.



What we heard – a snapshot of key themes from feedback.

- Build the resilience of the community.
- There is support for climate change resilience and lower carbon emissions.
- Make more use of recycled materials.
- Greener streets.
- Homes and buildings are more energy efficient.
- Provide more electric car charging stations.

Actions

In response to feedback, the following actions have been identified to help achieve outcome 4.

No	Action	Lead	Partners
1	Support initiatives in Te Tāruke-ā-Tāwhiri: Auckland's Climate Plan 2020.	Albert-Eden and Puketāpapa Local Boards	
2	Low carbon initiatives to encourage the adoption of sustainable and resilient practices and to build on local community-based programmes, such as the Puketāpapa low carbon action plan - 'Becoming a Low Carbon Community – An Action Plan' (2018) and its successors, and other plans and relevant low carbon actions.	Albert-Eden and Puketāpapa Local Boards	
3	Strengthen and support land use planning and building provisions to reduce the level of exposure to natural hazards by influencing where and how development occurs.	Auckland Council	

Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 5. Engaged, healthy and connected communities.



What we heard – a snapshot of key themes from feedback.

- An area with diverse people and cultures.
- There is a need for more free and accessible community and cultural events.
- Provide better outdoor spaces where markets and community celebrations can occur.
- Community facilities and programmes are valued for helping improve health and cultural wellbeing.
- Make the community safer by installing for example lighting and CCTV.

Actions

In response to feedback, the following actions have been identified to help achieve outcome 5.

No	Action	Lead	Partners
1	<p>Implement the Healthy Puketāpapa Action Plan in the area, including:</p> <ul style="list-style-type: none">• delivery of community and social cohesion projects to help communities going through transition during new builds• working with social housing developers, local schools and community groups to ensure the delivery of community - centred housing• empowering residents to define what healthy homes means culturally, socially and physically to them, and the support they require to fulfil these aspirations• connecting residents to local movement opportunities and ensuring sport and recreation clubs have capability to support this capacity• supporting community needs by reviewing the need for community facilities• being responsive to Māori community needs, particularly access to high quality healthcare, parks, sports and recreation facilities• supporting delivery of locally led programmes in the Sport and Recreation Strategic Action Plan, and Sport and Active Recreation Facility Plans.	Puketāpapa Local Board	Healthy Puketāpapa Network partners, mana whenua, Kāinga Ora

No	Action	Lead	Partners
2	Continue to promote, fund and support a co-ordinated programme of events and activities including local markets and festivals that celebrate the cultural diversity of the area.	Albert-Eden and Puketāpapa Local Boards	
3	Continue to support and fund different groups and their activities, projects and initiatives that promote this outcome.	Albert-Eden and Puketāpapa Local Boards	



Roskill Youth Zone next to the Wesley Community Centre.

Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 6. Enable an increase in housing supply and choices to meet current and future community needs.



What we heard – a snapshot of key themes from feedback.

- More housing choices and better homes are needed.
- Housing is too expensive.
- Housing should meet our needs that includes extended families and retirement living options.
- More investment is needed in facilities and services to meet the needs of current and future residents.
- Incorporate amenities and landscaping to make new developments more attractive.

Actions

In response to feedback, the following actions have been identified to help achieve outcome 6.

No	Action	Lead	Partners
1	Support Kāinga Ora and other crown agencies to plan and implement quality residential redevelopment over the next 15-20 years, providing greater housing choice and at increased density that provides for improved social, economic and environmental outcomes, and access to green and community spaces.	Auckland Council	Mana whenua, Kāinga Ora
2	Continue to implement the provisions of the Auckland Unitary Plan by enabling appropriate development, including social and community facilities and services, to support new residential development across the area.	Auckland Council	Mana whenua
3	Implement the National Policy Statement on Urban Development 2020, Medium Density Residential Standards (where applicable), and any subsequent government policy direction and guidance, through appropriate changes to the Auckland Unitary Plan with respect to the plan area.	Auckland Council	Mana whenua, Auckland Transport
4	Advocate for quality residential development and redevelopment across the plan area, providing greater choice and at increased density, that provides for improved social, economic, accessibility and environmental outcomes; to support community and social services, access to green and community spaces, and to public transport.	Albert-Eden and Puketāpapa Local Boards, Auckland Council	Mana whenua

Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 7. Revitalised and growing centres, providing a range of employment choices for local residents.



What we heard – a snapshot of key themes from feedback.

- Improve the appearance of shops.
- Better shops, cafes, restaurants, and seating are needed.
- Wider footpaths, more trees and green spaces. Litter eyesore – more rubbish bins are needed.
- There is concern about the safety and vacant shops in Mt Roskill Centres.
- 2016 SPICE Sandringham vision report – identified priorities for Sandringham.
- Attract more visitors and investment.
- There is support for retaining light industrial areas for employment.

Actions (refer to [Map 3 – Centres and employment](#)).

In response to feedback, the following actions have been identified to help achieve outcome 7.

No	Action	Lead	Partners
1	Identify and implement upgrades and improvements to centres, including but not limited to: <ul style="list-style-type: none"> • Mt Roskill South Neighbourhood Centre • Mt Roskill Local Centre • Three Kings Town Centre – implement actions in the Three Kings Plan • Sandringham Local Centre • Hendon Avenue Neighbourhood Centre • McKinnon Neighbourhood Centre • Stoddard Road Town Centre 	Auckland Council	Kāinga Ora, Auckland Transport, private developers
2	Identify and establish the future role and function of significant road corridors, in particular, but not limited to, Carr Road and Stoddard Road.	Auckland Council, Auckland Transport	Kāinga Ora
3	Investigate opportunities for new civic spaces, including but not limited to: <ul style="list-style-type: none"> • Sandringham Local Centre • Stoddard Road Corridor • Mt Roskill Local Centre • Three Kings Town Centre • McKinnon Neighbourhood Centre 	Auckland Council	Kāinga Ora, mana whenua

No	Action	Lead	Partners
	<ul style="list-style-type: none"> • Mt Roskill South Neighbourhood Centre • Richardson Road Neighbourhood Centre • Richardson Road Neighbourhood Centre (Hariston Road and Weston Avenue) • Hendon Avenue Neighbourhood Centre • South of Murray Halberg Park • Around public transport stations and stops. 		
4	Retain light industrial areas at the Roma Road and Carr Road areas to enhance local employment opportunities.	Auckland Council	
5	Work with local businesses to establish a collaborative business network to connect with other businesses in the plan area.	Albert-Eden and Puketāpapa Local Boards	
6	Work with local business, education providers and government agencies to increase local employment opportunities, especially for youth.	Albert-Eden and Puketāpapa Local Boards	
7	Investigate opportunities to partner with other agencies and implement programmes in the community that support an emphasis on culture, wellbeing and sustainable business practices, e.g. The Kitchen Project developed by Eke Panuku Development Auckland and the Papatoetoe and Papakura food hubs.	Albert-Eden and Puketāpapa Local Boards, Eke Panuku Development Auckland, Healthy Families South Auckland, Auckland Council	Mana whenua



Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 8. A high quality network of parks and open spaces that are accessible and safe, with active community spaces and places.



What we heard – a snapshot of key themes from feedback.

- There is support for more parks, open space and civic spaces.
- There is a need for more open space as the population grows.
- Parks should be larger and more useable, not just small pocket parks.
- Parks need more activities and facilities such as bike and scooter circuits, playgrounds, toilets, quiet spaces, tables and benches, shelter and water fountains.
- Parks need better maintenance and removal of rubbish.
- Provide opportunities for nature play like Māra Hūpara along Te Auaunga Awa / Oakley Creek walkway.
- Better community facilities are needed that are fit for purpose.
- Work with the community to understand their aspirations.
- Organise more activities and facilities for senior citizens.

Actions (refer to [Map 4 – Community facilities and open space](#)).

In response to feedback, the following actions have been identified to help achieve outcome 8.

No	Action	Lead	Partners
1	Implement concept plans for parks to meet future community needs.	Auckland Council	
2	Identify opportunities to improve open space provision (including addressing the shortfalls), including but not limited to the following areas: <ul style="list-style-type: none"> • Walmsley area • Roma area • Between Howell Crescent, Burnett Avenue and Sanft Avenue • Waikōwhai area. 	Auckland Council	
3	Implement actions in the Three Kings Plan (2014) and the Three Kings/Western Reserve Parks Needs Assessment (2021) to improve the quality of open spaces and sportsfields.	Auckland Council	Tūpuna Maunga Authority

No	Action	Lead	Partners
4	<p>Implement network plans to provide a wide range of safe and desirable uses and facilities in parks and open spaces, including but not limited to:</p> <ul style="list-style-type: none"> • trees • food production spaces • shade and shelter • play and natural play • furniture • pathways and connections • sport and recreation • fitness • dog walking • spaces to encourage intergenerational connections • waste minimisation to achieve para kore (zero waste) where possible. 	Albert-Eden and Puketāpapa Local Boards	
5	Work with Kāinga Ora and other housing providers, in consultation with the relevant community, to improve amenities and safety in parks and creation of new parks through new housing developments and land exchange.	Auckland Council, Kāinga Ora, housing providers	
6	<p>Identify and implement upgrades and improvements, including but not limited to:</p> <ul style="list-style-type: none"> • Mt Roskill Library and Fickling Convention Centre • Sandringham Community Centre in conjunction with investigating the need for a community centre at Ōwairaka. 	Auckland Council	
7	Investigate opportunities for community hubs – places for the community to access services and create connections, including but not limited to Sandringham Local Centre and Roskill South Neighbourhood Centre.	Auckland Council	
8	Identify and improve services and programmes offered, including but not limited at the Wesley Community Centre and Fickling Convention Centre at Three Kings.	Auckland Council	
9	Investigate and identify the need for additional community services in the area to meet the needs of a diverse and growing community, and deliver them as funding and priorities allow.	Auckland Council	Mana whenua

Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 9. Connected, walkable neighbourhoods that are safe and easy to get around and prioritise the use of active and public modes of transport.



What we heard – a snapshot of key themes from feedback.

- Accessibility and getting around is important.
- There is a need for better traffic management.
- Improve bus services so that they're more frequent, on time, and with better connections to train stations.
- There is a need for better and safer walking and cycling connections for people of all ages and abilities.
- There is support for extending walking and cycling connections.
- Street users feel safe and comfortable.
- Better maintenance of local streets is needed including mowing of berms.
- There is support for a future transit light rail route.

Actions (refer to [Map 5 – Transport and connectivity](#)).

In response to feedback, the following actions have been identified to help achieve outcome 9.

No	Action	Lead	Partners
1	Investigate and implement transport network and service improvement projects for all users with a focus on bus, cycling, walking and safety; and road and intersection upgrades with appropriate stormwater mitigation measures.	Auckland Transport, Kāinga Ora	
2	Investigate and implement future Frequent Transit Network services and connections in line with the Regional Public Transport Plan and Future Connect Network along key roads including, but not limited to: Stoddard Road, May Road, and Carr Road.	Auckland Transport	
3	Identify and implement a route for Rapid Transit Light Rail, with appropriate stormwater mitigation measures and potential upgrades to the water and wastewater networks to support growth in line with the route works.	Auckland Transport, Waka Kotahi NZ Transport Agency, Light Rail Establishment Unit	

No	Action	Lead	Partners
4	<p>Prioritise and deliver local pathway connections for, and/or local safety or network improvements, walking, cycling and micro mobility to link communities to schools and other social and community facilities and amenities such as local shops and public transport stops; including but not limited to the following:</p> <ul style="list-style-type: none"> • Te Tātua a Riukiuta - Big King Reserve accessibility links • between Te Tātua-a-Riukiuta – Three Kings and One Tree Hill Domain • between Three Kings and Monte Cecilia Park and Mount Roskill School Campus • from SH20 Cycleway at Hillsborough Road to Monte Cecilia Park • link to Mt Roskill Shops and Dominion Road transport hub • SH20 Cycleway to Lynfield Youth and Recreation Centre via White Swan Road • link to Hillsborough Cemetery from Keith Hay Park • between Sandringham to St Lukes • Dominion Road Parallel East. 	Auckland Council, Auckland Transport, Albert-Eden and Puketāpapa Local Boards	Kāinga Ora
5	<p>Investigate the potential for local pathway connections, and/or local safety or network improvements or walking, cycling and micro mobility, including but not limited to the following:</p> <ul style="list-style-type: none"> • Te Auaunga / Oakley Creek to St Lukes via Watea Reserve • between Mt Roskill local centre and Big King via Fearon Park and Arthur Richards Memorial Park • between Keith Hay Park to Waikōwhai Park • between Ōwairaka / te Ahi-kā-a-Rakataura / Mt Albert, Owairaka Park and Murray Halberg Park • Roskill South shops to Keith Hay Park, connecting up with greenway on the Akarana Golf Course side of the road • Mt Roskill Shops (Richardson Road) to Hillsborough Road • Te Tātua-a-Riukiuta / Big King to Maungawhau / Mt Eden • local connections to support the wider transport network. 	Auckland Council, Auckland Transport, Albert-Eden and Puketāpapa Local Boards	Kāinga Ora

No	Action	Lead	Partners
6	Identify and implement transport improvements which prioritise public transport and active modes to support large-scale housing redevelopment and redevelopment of centres in the area plan.	Auckland Council, Auckland Transport, Kāinga Ora	
7	Investigate and implement safety, network management, parking and operational improvements to the transport network in conjunction with wider changes to land use patterns, emphasising active and public transport modes.	Auckland Council, Auckland Transport, Albert-Eden and Puketāpapa Local Boards	Kāinga Ora, private developers



Making travel safe and easy.

Ngā putanga me ngā mahi matua

4 Key outcomes and actions

Outcome 10. New and upgraded infrastructure that embodies water-sensitive design, including the enhancement of water quality that is resilient to the pressures of a growing population and climate change.



What we heard – a snapshot of key themes from feedback.

- Provide the necessary infrastructure to support the community into the future.
- Treat stormwater prior to discharge to land and water.
- Continue the investment to protect and enhance the water quality and health of streams and waterways.
- Unrestored parts of Te Auaunga / Oakley Creek flood regularly.
- There is support for the removal or undergrounding of the 110kV overhead transmission lines across Waikōwhai.

Actions (refer to [Map 6 – Network infrastructure](#)).

In response to feedback, the following actions have been identified to help achieve outcome 10.

No	Action	Lead	Partners
1	Investigate and deliver upgrades to the stormwater system network, including the use of water sensitive designs through parts of the area that are known to be deficient, including but not limited to: <ul style="list-style-type: none">• Ōwairaka• Roskill South• Three Kings• Waikōwhai• Wesley.	Auckland Council (Healthy Waters)	Kāinga Ora, private developers, Albert-Eden and Puketāpapa Local Boards, mana whenua, Auckland Transport
2	Progress projects to address water quality, stream flooding and erosion, including but not limited to: <ul style="list-style-type: none">• Taumata/Watea wetland restoration• Flood reduction works at Te Auaunga / Oakley Creek• Improve flooding storage at Freeland Reserve• Improve flood flows between Winstone and May Roads• Molley Green Reserve upgrades.	Auckland Council (Healthy Waters)	Mana whenua, Kāinga Ora, Piritahi

No	Action	Lead	Partners
3	Advocate for the undergrounding or removal of the 110kV overhead transmission lines across Waikōwhai to be brought forward.	Auckland Council, Puketāpapa Local Board, Kāinga Ora	
4	Continue to investigate, design and implement resilient wastewater and water supply network upgrades and improvements in the capacity of existing water and wastewater infrastructure, in order to service existing and future demand in the area.	Watercare Services	Kāinga Ora, other developers
5	Advocate for proactive planning, and ongoing upgrades to network infrastructure in the area to cater for growing and changing future demands, e.g. electricity and gas supply, ultrafast broadband, and evolving telecommunications technology.	Auckland Council	
6	Complete the Western Isthmus Water Quality Improvement Programme to separate combined stormwater and wastewater systems.	Watercare Services, Auckland Council (Healthy Waters)	
7	Complete the construction of the Central Interceptor Wastewater tunnel.	Watercare Services	
8	Partner with mana whenua and work with network infrastructure operators to plan and design network infrastructure projects in the area which restore and improve te ora (health) of terrestrial ecosystems, the coast, wetlands, streams, estuaries and riparian areas.	Auckland Council (Healthy Waters), Watercare Services Mana whenua	Mana whenua



Kāinga Ora housing developments in Mt Roskill.

Ngā wāhi i motuhake rā te arohia

5 Areas of special focus

Eight areas of special focus are identified in this plan. These are areas where significant growth and change is anticipated due to the redevelopment of Kāinga Ora's landholdings for housing, or where existing centres and employment areas are likely to come under pressure from future growth.

The Outcomes envisaged: or statements of desired future character for each special focus area are complemented by the actions in the plan to assist future planning and placemaking. However, the outcomes are a snapshot of the current environment, and may change as new areas of focus emerge in the future.

Ōwairaka

The suburb of Ōwairaka includes the open spaces of Alan Wood Reserve, Murray Halberg Park, Underwood Park and Ōwairaka Park. Te Auaunga / Oakley Creek is a key feature in this area having an important drainage and ecological function. Recreation facilities include the Valonia and Ōwairaka skate parks.

The suburb is largely zoned Mixed Housing and Mixed Housing Suburban in the Auckland Unitary Plan and includes properties which Kāinga Ora is redeveloping to provide a mix of state, affordable and market housing. These properties are located mainly in the vicinity of Murray Halberg Park, Ōwairaka District School and Kūkūwai Park.

Outcomes envisaged:

- The vitality of Hendon Avenue neighbourhood centre and a community hub is enhanced alongside the redevelopment of Kāinga Ora land holdings near the centre.
- Small-scale landscape and amenity improvements (e.g. seating, planting) are delivered, providing amenity to residents and workers.
- Walking and cycling connections are improved to Alan Wood Reserve, Murray Halberg Park and Kūkūwai Park, and the neighbouring Stoddard Road shops and services.

- New pedestrian and cycling/micromobility links are provided as part of new housing developments.
- A wider range of housing from town house to apartments are provided to meet the needs of a diverse and growing community.

Sandringham local centre and surrounds

Sandringham local centre provides for a range of local needs, restaurant offerings and health services including a medical centre and pharmacy. There are two smaller neighbourhood centres located further north along Sandringham Road, while the Westfield St Lukes Shopping Centre to the north-west provides more comprehensive shopping and supermarket needs for residents living in this area.

Outcomes envisaged:

- A strong and attractive destination for the evening economy and celebration of independent restaurants, attracting visitors beyond the Sandringham area.
- The heritage character and distinctiveness of Sandringham Local Centre is retained.
- A youth start-up hub/co-working space/café is created.
- Community spaces are progressively upgraded or developed within the local centre.
- Opportunities for the heritage toilet are identified and implemented.
- Along and across the main street, pedestrian and personal safety and accessibility are enhanced, while the road's function as a main thoroughfare for buses and cars is safely managed.
- Improved walking and cycling connections to the nearby Ōwairaka and Wesley areas.
- Improved layout and safety at Taumata Reserve.
- If future light rail stations or stops are confirmed and located within or in close proximity to the Sandringham local centre, provide opportunities for higher density housing, commercial and mixed used development; compatibly located in and near the centre.

Roma Road – light industrial area

This is a key light industrial area for employment bounded by May Road and State Highway 20 (SH20) with access to SH20 and the Waterview Tunnel. It has potential to be a stronger employment destination but has poor connections due to the severance created by SH20 and traffic. Roma Road provides access to some large commercial and industrial business premises.

Regionally, there is a shortage of land for light industrial uses such as manufacturing, production, logistics, storage, transport and distribution activities, and the retention of light industrial zoned land is critical to meet future needs. The Roma Road (including the adjacent sites along May Road) and Carr Road areas are the only two remaining major light industrial zoned areas in the Central Isthmus.

Outcomes envisaged:

- The area is retained for light industrial use providing for further development and employment growth.
- Sustainable business practices are adopted by all businesses leading to cost efficiencies in energy use, transport, and waste management.
- Businesses have the capability to access emerging technologies, innovation, and undertake product development.
- An attractive business location providing quality amenities and facilities for workers.
- Businesses minimise their environmental impact on adjoining streams and waterways.
- Transport networks enable the efficient and safe movement of goods and people.
- Improved walking and cycling connections to the neighbouring Stoddard Road and Wesley areas, enabling safe and easy movement to shops and community amenities and facilities.
- Improved public transport services alongside the redevelopment of Kāinga Ora land holdings surrounding the wider area.
- Improved amenity and public access to the wetland area located between Marion Avenue and Roma Road.
- More street trees.

Stoddard Road corridor

Stoddard Road corridor is an important business and employment area. It can be split into the town centre area to the north (North Stoddard Road), with mixed uses and general business area to the south (South Stoddard Road). Large portions of the town centre are more akin to light industrial or mixed use such as workshops, garages and other low-density land uses.

The town centre contains a small mall and a row of single level shops accommodating clothing, food and beverage and other retailers, along with medical services. Some large retailers provide large format retailing.

South Stoddard Road contains a range of businesses including food and general retailing, storage and warehousing. Of note is a shopping centre at 22 Stoddard Road containing large format retailers, a supermarket, food outlets and restaurants.

Outcomes envisaged:

- The corridor and town centre transitions to a vibrant mixed use area, with retail, office and residential uses.
- Services and facilities for the wider community are improved, e.g. shops, cafes, seating, open space areas.
- A wider range of employment opportunities is enabled.
- Access to affordable business and creative spaces are available for business enterprises and start-ups.
- The town centre provides improved community facilities and services to meet the needs of a growing population.
- Improved bus services are provided along Stoddard Road, connecting to the neighbouring suburbs of Ōwairaka and Wesley.
- Improved walking and cycling access across and along Stoddard Road to shops and services and between the neighbouring suburbs of Ōwairaka and Wesley.
- Stoddard Road stream is restored and enhanced, with improved public access.
- If future light rail stations or stops are confirmed and located within, or in close proximity to the Sandringham local centre, provide opportunities for higher density housing and mixed uses along or near the corridor.
- More street trees.

Wesley

The Wesley neighbourhood is located to the north of the Stoddard Road corridor and to the east of Ōwairaka. Currently a relatively lower density residential area, it comprises a large portion of Terrace Housing and Apartment Building zoning. Kāinga Ora owns significant housing stock within Wesley, and has signalled redevelopment of housing in this area.

Outcomes envisaged:

- Wesley Community Centre and Roskill Youth Zone provide a thriving hub as the community grows.
- Better safe walking and cycling connections in these areas, including the crossing of Te Auaunga / Oakley Creek, link the northern and southern sides of the Wesley community.
- Reliable public transport services are improved to and from Stoddard Road and Roma Road shops, services and employment opportunities.
- The restoration of Te Auaunga / Oakley Creek is continued through to War Memorial Park.
- Access, safety and passive surveillance of Walmsley and Underwood Reserves are improved in conjunction with neighbouring Kāinga Ora housing developments.
- Pedestrian connections are improved to neighbouring Ōwairaka, and from the Te Auaunga greenway to the Tūpuna Maunga of Puketāpapa/ Pukewīwī / Mt Roskill.
- A wider range of housing from town houses to apartments are provided to meet the needs of a diverse and growing community.
- Communal facilities to be developed hand-in-hand with the redevelopment to suit the community's needs.
- If future light rail stations or stops are confirmed and located within, or in close proximity to the Wesley neighbourhood, provide opportunities for higher density housing and mixed uses.
- Suitable areas are investigated for high density living supported by rapid transit network and public open space and amenity.

Mt Roskill local centre

The Mount Roskill Local Centre is based around the intersection of Dominion Road and Mt Albert Road with most of the shops along the Dominion Road. There are existing frequent bus services along both roads, however this has not necessarily provided the catalyst for the centre to thrive.

The streetscape of the local centre along Dominion Road was upgraded in 2020. Despite this investment, current retailers have expressed concerns related to the time taken to complete the upgrade and the decrease in on-street parking which they felt impacted the viability of the small shops along the main street.

The Dominion Road Primary School adjacent to the local centre has pedestrian access directly into the centre, with its main access and frontage off the Quest Terrace cul-de-sac.

Outcomes envisaged:

- If future light rail stations or stops are confirmed and located within or in close proximity, to the Mt Roskill local centre, provide opportunities for higher density housing and mixed used development, compatibly located in and near the centre.
- More terrace houses and apartments as well as commercial and mixed use developments (i.e. shops or other commercial premises at ground floor with apartments or offices above) are established nearby and within the Mt Roskill local centre.
- More housing developments attract new businesses and anchor tenants to the local centre.
- Safe, convenient and pleasant walking environment and cycling connections to/from the local centre.

Three Kings town centre and surrounds

Three Kings town centre comprises the Three Kings Plaza (a small shopping mall which includes a supermarket), a range of council community facilities (Mt Roskill Library, Fickling Convention Centre) clustered around Three Kings Reserve, and smaller shops along Mt Albert Road. The area also includes the former Three Kings quarry, the second largest brownfield site in Auckland and now being developed for up to 1,500 homes and amenities in alignment with the Auckland Unitary Plan's Three Kings Precinct Plan which was fought for by the local community. This large-scale housing development will have impacts on the surrounding suburbs. Kāinga Ora has plans to redevelop their residential housing portfolio in this area in the future, replacing aging dwellings with new state, market and affordable housing options.

Outcomes envisaged:

- The town centre experiences growth in small to medium enterprises, particularly personal and business services that support the local community.
- New businesses and events play a pivotal role in encouraging people to shop, visit and stay longer.
- Existing council community facilities offer flexible spaces and support local community networks and providers.
- A new civic square within the town centre provides an accessible space for community events and a place for shoppers and visitors to meet.
- Actions in the Three Kings Plan 2014 are delivered, improving open space access and integration between the town centre and surrounding residential areas.
- Walking and cycling connections are improved to allow residents and visitors easy access to Tātua-a-Riukiuta / Big King, community facilities, Three Kings Reserve, and Three Kings School, and access to park facilities planned as part of the Three Kings Quarry redevelopment.
- New buildings acknowledge and celebrate the area's built and cultural heritage.
- Carr Road area is retained as a light industrial area for employment related activities.

- Opportunities are explored with the Ministry of Education for the shared use of playing fields, open spaces and buildings within the Three Kings School for community purposes.

Waikōwhai area

Currently, the area is characterised by detached and lower density housing that is relatively distant from jobs, community facilities and major retail centres. It has an undulating topography, with elevated views along the ridgeline roads as well as low points where there are flooding issues. Currently, overhead transmission lines run across the northern and southern edges of the area.

Kāinga Ora owns significant housing stock within Waikōwhai and has signalled significant housing redevelopment in this area. Most of their existing housing stock will need either repair or replacement. Kāinga Ora's master planning for this area is underway and an increase in housing density in some places beyond the current Mixed Housing Suburban zoning in the Auckland Unitary Plan is anticipated.

Outcomes envisaged:

- Redevelopment of Kāinga Ora land holdings facilitates the upgrade of Molley Green Reserve, and improves the vitality of the Roskill South and McKinnon Street neighbourhood shops.
- Safe walking and cycling connections in the neighbourhood including pedestrian connections and safety improvements between Molley Green Reserve, Keith Hay Park and local schools (Hay Park Primary School and Waikōwhai Intermediate School).
- A community facilities hub is established, providing a place to meet, socialise, work and study.
- The 110kV overhead transmission lines are removed or undergrounded enabling higher density residential developments to be located within walking distance to Richardson Road and bus services.
- Improved frequency of bus services to the area, alongside Kāinga Ora's housing developments.
- A thriving community food forest.

Te whakatinana i te mahere

6 Implementing the plan

The vision and 10 outcomes for the area plan will be achieved by delivering the actions in the plan over the next 20 to 30 years.

Many of the actions will require further investigation to confirm their viability, and to establish appropriate and/or available budget and timing for implementation. A separate implementation plan will be developed for the area plan, recording each action, delivery partners, funding status, and delivery time frame.

The implementation plan should be seen as a 'living schedule'. Over time, some actions will be delivered, some may change, or there may be unforeseeable delays. Some may not be viable and need to be replaced with new actions to meet community needs.

Role of the local boards and mana whenua

The Albert-Eden and Puketāpapa Local Boards will play a key role in realising the future vision and outcomes of this plan. This will range from funding of projects, advocating to central government and other agencies for positive changes to encourage investment, to strategic oversight of the plan as it progresses. The plan will be kept 'live' with monitoring and regular progress reporting to both local boards.

Ngā mana whenua o Tāmaki Makaurau are key partners in the strategic alignment, design, and development of projects that may affect their mana motuhake, tino rangatiratanga, and kaitiakitanga rights and values under Te Tiriti o Waitangi.

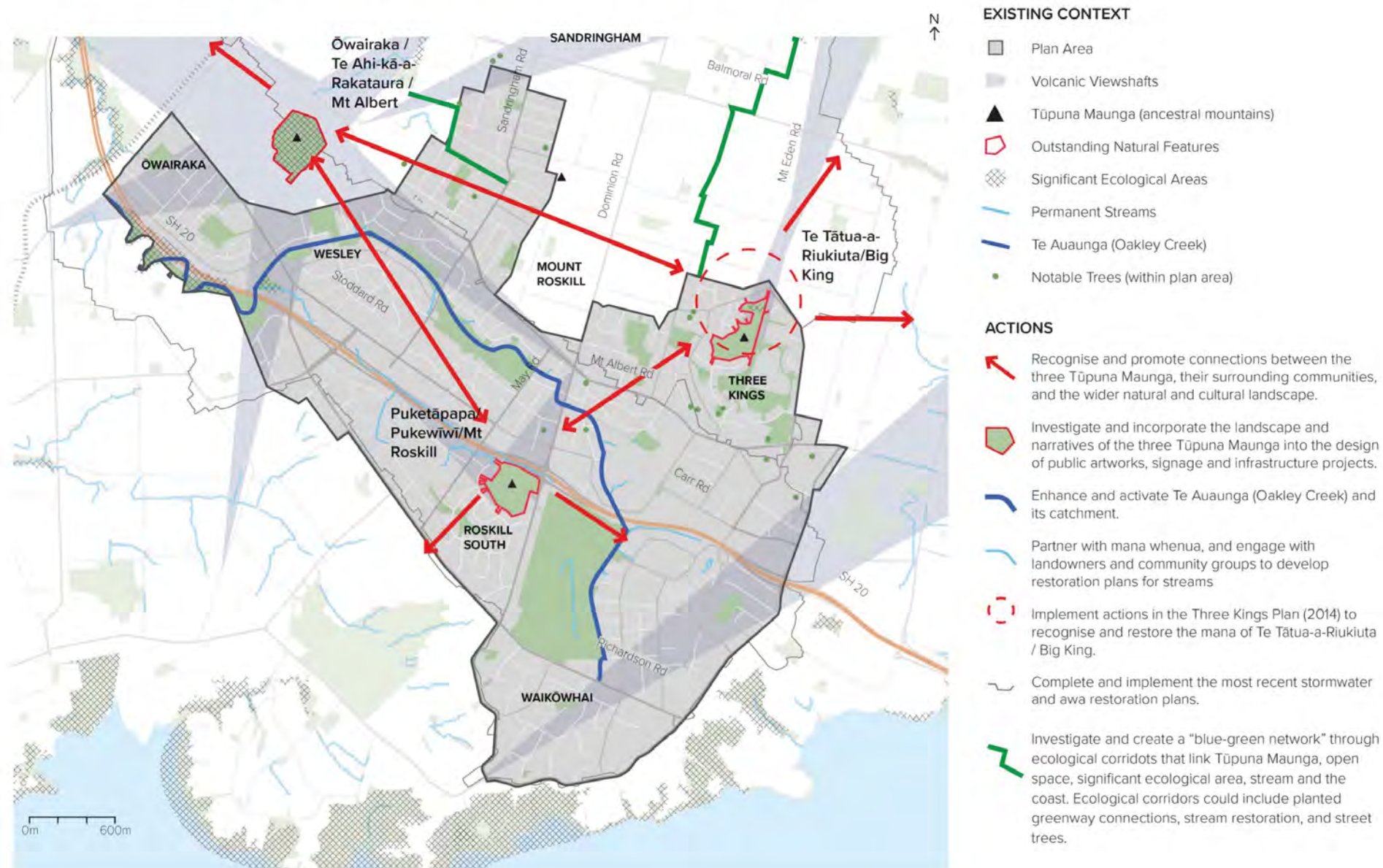
Funding implications

The 10-year Budget or Long-term Plan (LTP) and Annual Plan are the council's main budgetary tools, combining all the council and council-controlled organisation activities and funding. The current 10-year Budget was adopted on 29 June 2021 and is formally reviewed every three years.

Many of the actions listed in the plan are unfunded and will require advocacy to be included in the budget. It is important to note that the availability of the council's funding to implement actions is not guaranteed, and that there will be trade-offs, e.g. the impact of COVID-19 has constrained the availability of the council's funding. The implementation plan is designed to be used to advocate for and prioritise funding for actions and projects in the area plan for Mt Roskill, Ōwairaka, Sandringham, Wesley, Waikōwhai and Three Kings over the next 30 years.



Map 1 – Natural environment and cultural heritage.



Map 2 – Historic heritage and special character.



EXISTING CONTEXT

- Plan Area
- Historic Heritage Overlay
- Places on the Heritage Schedule
- Special Character Areas Overlay
- Heritage Trails

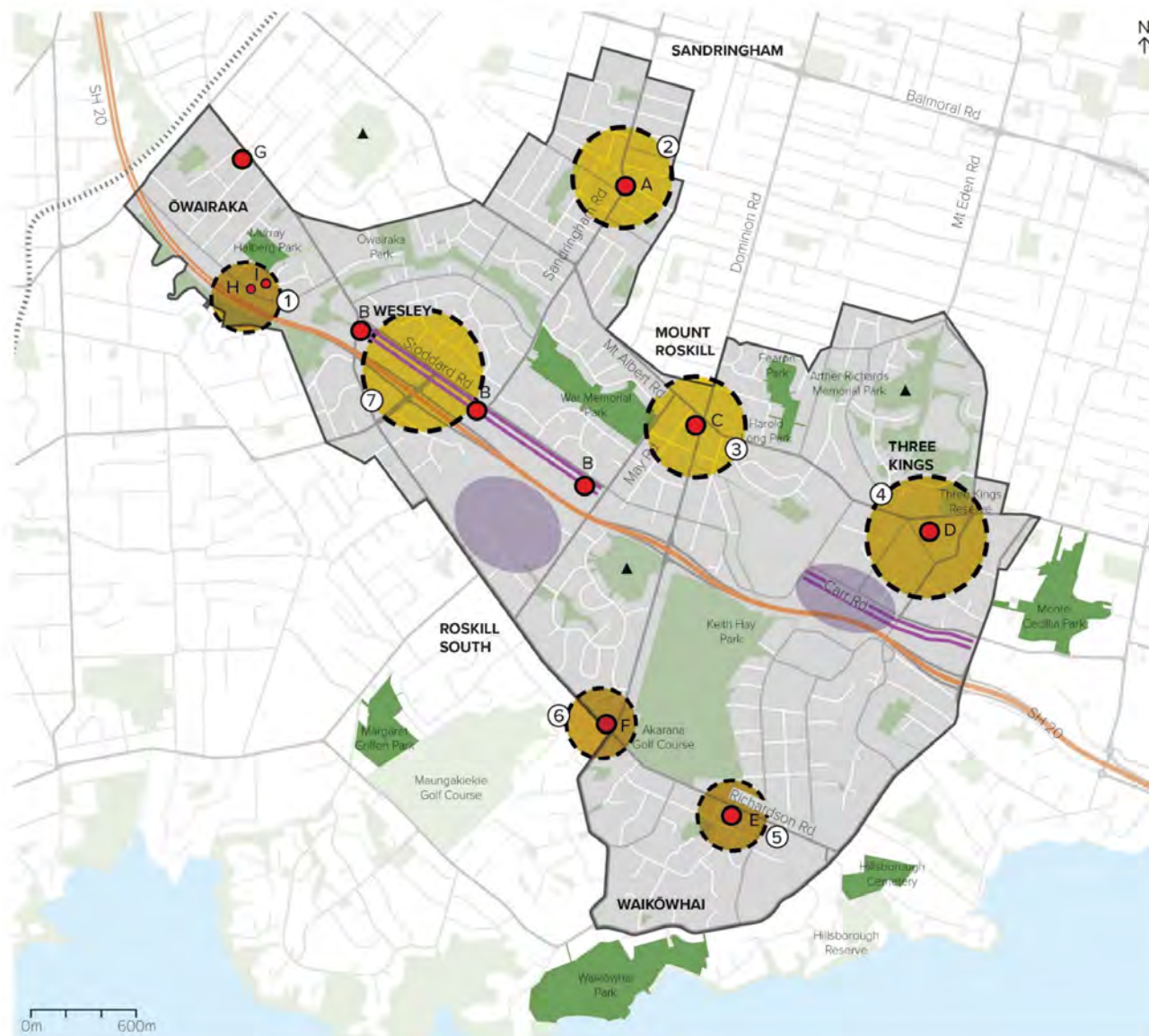
ACTIONS

- Recognise and celebrate the area's state housing history.
- Recognise and celebrate the area's diverse heritage.

PLACES ON THE HERITAGE SCHEDULE

- 1 Greenlee (former)
- 2 Sandringham Public Toilets
- 3 War Memorial Hall & Memorial
- 4 Pukewiwi/Puketāpapa/Mt Roskill
- 5 Te Tātua O Ruikiutu Pa/Big King
- 6 Three Kings Wesleyan Native Institution Memorial
- 7 Mt Roskill Fire Station (former)
- 8 Preston House (former)
- 9 Pumphouse (former)
- 10 Three Kings Congregational House
- 11 Mt Roskill Municipal Building (former)
- 12 Ranfurly Veterans Home
- 13 Coleraine

Map 3 – Centres and employment.



EXISTING CONTEXT

- Plan Area
- ▲ Tūpuna Maunga (ancestral mountains)

ACTIONS

- Identify and implement upgrades and improvements to centres including, but not limited to:
 - ① Hendon Avenue Neighbourhood Centre
 - ② Sandringham Local Centre
 - ③ Mt Roskill Local Centre
 - ④ Three Kings Town Centre – implement actions in the Three Kings Plan
 - ⑤ McKinnon Neighbourhood Centre
 - ⑥ Mt Roskill South Neighbourhood Centre
 - ⑦ Stoddard Road Town Centre.

== Identify and establish the future role and function of significant road corridors, in particular, but not limited, to Carr Road and Stoddard Road.

● Investigate opportunities for new civic spaces, including but not limited to:

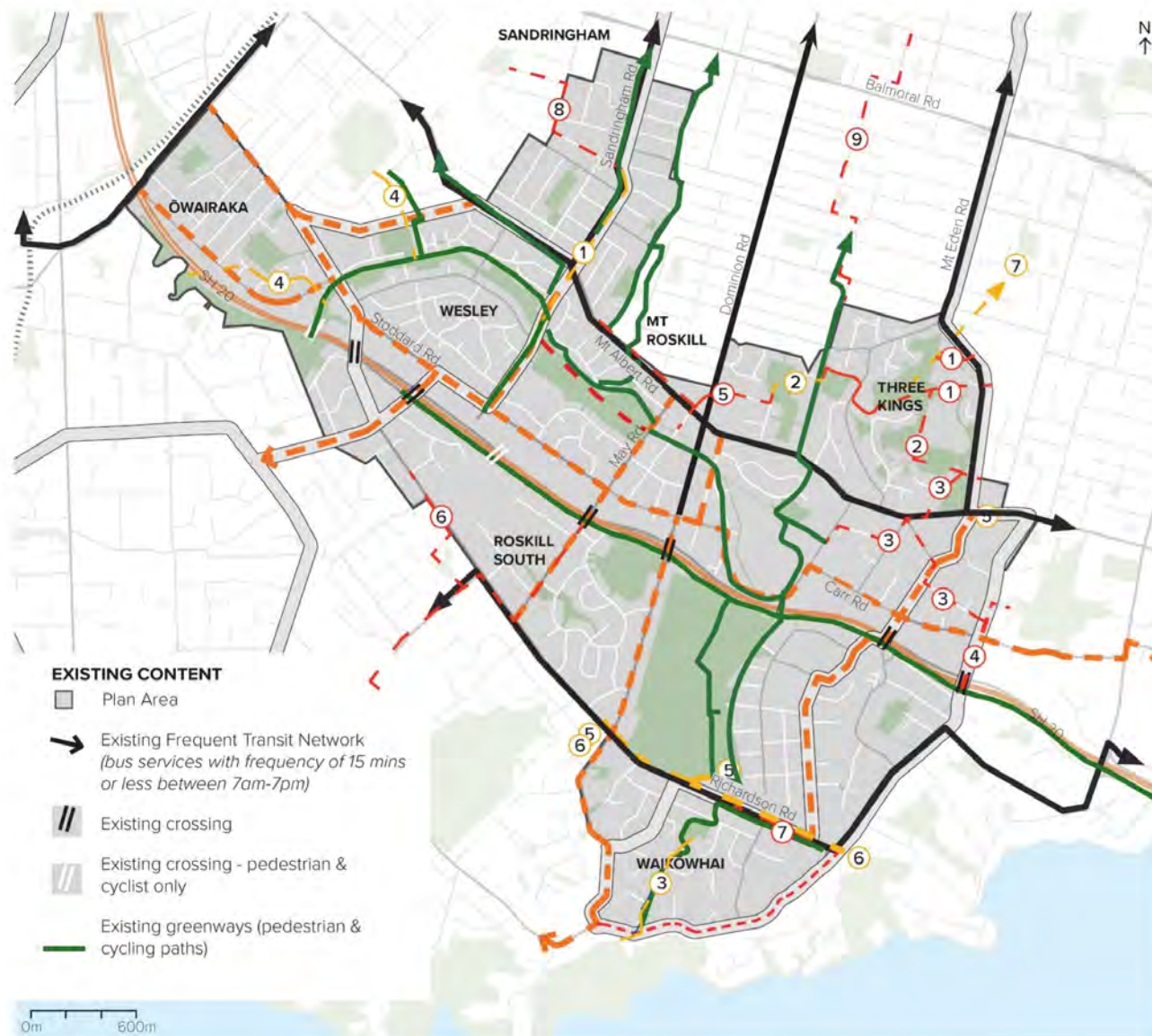
- A Sandringham Local Centre
- B Stoddard Road Corridor
- C Mt Roskill Local Centre
- D Three Kings Town Centre
- E McKinnon Neighbourhood Centre
- F Mt Roskill South Neighbourhood Centre
- G Richardson Road Neighbourhood Centre
- H Hendon Avenue Neighbourhood Centre
- I South of Murray Halberg Park
- Around public transport stations and stops.

● Retain light industrial areas at the Roma Road and Carr Road areas to enhance local employment opportunities.

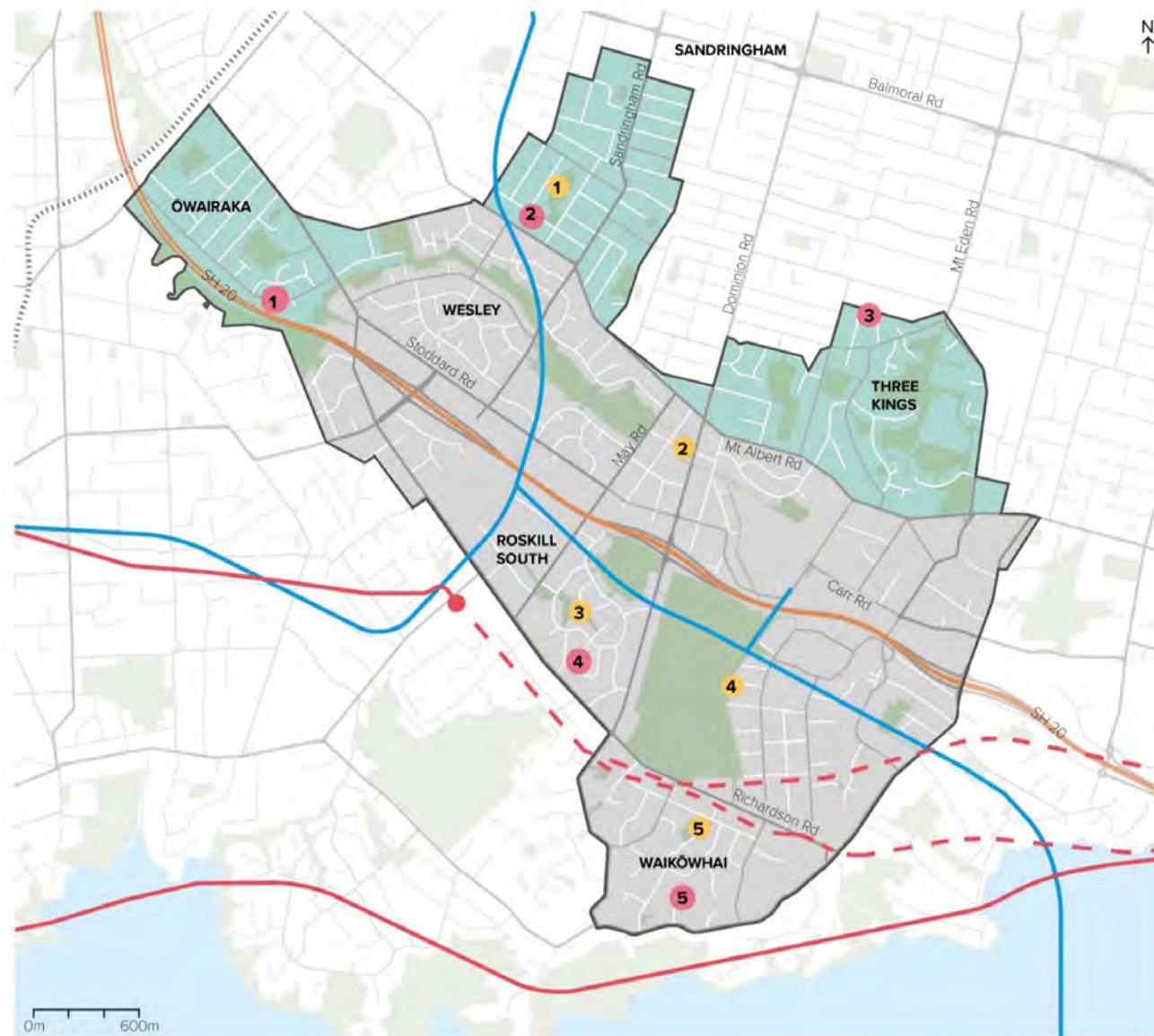
Map 4 – Community facilities and open space.



Map 5 – Transport and connectivity.



Map 6 – Network infrastructure.



EXISTING CONTEXT

- Plan Area
- Transmission Lines
- Mt Roskill Substation

ACTIONS

Investigate and deliver upgrades to the stormwater system network, including the use of water sensitive designs through parts of the area that are known to be deficient, including but not limited to:

- 1 Owairaka
- 2 Wesley
- 3 Three Kings
- 4 Roskill South
- 5 Waikōwhai.

Progress projects to address water quality, stream flooding and erosion, including but not limited to:

- 1 Taumata/Watea wetland restoration
- 2 Improve flood flows between Winstone and May Roads
- 3 Improve flooding storage at Freeland Reserve
- 4 Flood reduction works at Te Auaunga/Oakley Creek
- 5 Molley Green Reserve upgrades.
- Advocate for the undergrounding or removal of the 110kV overhead transmission lines across Waikōwhai to be brought forward.
- Complete the Western Isthmus Water Quality Improvement Programme to separate combined stormwater and wastewater systems.
- Complete the construction of the Central Interceptor Wastewater tunnel.



Te kuputaka

Glossary

Auckland Transport: A council-controlled organisation of Auckland Council that controls and manages Auckland's transport networks (except state highways) from roads and footpaths to traffic signals, rail and buses.

Auckland Housing Programme: A Crown-led initiative to deliver small, medium and large scale housing developments in Auckland over the next 15 to 20 years.

Auckland Unitary Plan (operative in part 2016): The city's planning rulebook which guides the use of Auckland's natural and physical resources, including land development.

Blue-green network: Built environmental projects that incorporate blue-based water elements including creeks and streams; and green-based elements including parks, reserves, and amenity landscaping. The benefits of blue-green networks include enhance ecological corridors, improved water quality, increased amenity, and better greenway connections.

Council: Auckland Council.

Council-controlled organisations (CCOs): An administration body, accountable to Auckland Council, which focuses on delivering and managing a specific service, activity or area.

Kāinga Ora: Kāinga Ora – Homes and Communities has two key roles:

- Being a world-class public housing landlord
- Partnering with the development community, Māori, local and central government, and others on urban development projects of all sizes.

Kāinga Ora has Crown entity status under the Kāinga Ora–Homes and Communities Act 2019.

Lead: The agency or stakeholder leading the delivery of an action.

Long-Term Plan: A 10-year plan that sets the services and investments for Auckland Council for the next 10 years, and details how they might be paid for.

Medium Density Residential Standards

(MDRS): MDRS are the development rules that the government has decided must be applied to all relevant existing residential zones (the Single House Zone, the Mixed Housing Suburban Zone, the Mixed Housing Urban Zone, and the Terrace Housing and Apartment Building Zone) to enable more houses to be built.

National Policy Statement for Freshwater

Management 2020 (NPS-FM 2020): Provides national direction on the management of freshwater. It must be given effect to in the Auckland Unitary Plan.

National Policy Statement on Urban

Development 2020 (NPS-UD): This requires Auckland Council to enable more building height and housing density within and around Auckland's city centre, metropolitan centres, and rapid transit stops such as train and busway stations.

Partner: The agency or stakeholder supporting the delivery of an action through expertise and/or resources.

Puketāpapa/Pukewiwi: Mt Roskill.

Ōwairaka: Mt Albert.

Working Group: Comprises two members from Albert-Eden Local Board, all six members of the Puketāpapa Local Board, and 11 mana whenua representatives to provide direction and develop plan content with the council's project team. Mana whenua representatives were from:

- Ngāti Whātua Ōrākei
- Te Ākitai Waiohū
- Ngāti Te Ata Waiohū
- Te Ahiwaru
- Ngaati Whanaunga
- Te Kawerau ā Maki
- Ngāti Tamaoho
- Ngāi Tai ki Tāmaki
- Ngāti Maru
- Te Patukirikiri
- Te Rūnanga o Ngāti Whātua.

Ngā tohutoro

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KĀINGA ORA 2019. Tauākī Whakamaunga Atu – Our Statement of Intent 2019-2023. Wellington: Kāinga Ora.

MEAD, H. M. 2003. Tikanga Māori: Living by Māori Values, Wellington, Huia Publishers.

Thomas Kirk, “On the Flora of the Isthmus of Auckland and the Takapuna District” in Transactions and Proceedings of the New Zealand Institute, 1870, vol.3, pp. 148-161.

Topic papers prepared in 2020 to develop the plan:

- Demographics
- Natural heritage, environment and landscape
- Business and centres
- Historic heritage and special character
- Land use, urban design and built form
- Open space
- Social infrastructure and community facilities
- Transport and Connectivity
- Network infrastructure.
- WAITANGI TRIBUNAL 2019. The Stage 2 Report on the National Freshwater and Geothermal Resources Claims. Wellington: Waitangi Tribunal.

Te āpitihanga A: Ngā mahere me ngā whakamārama e whai tikanga ana, i tukuna mai rā e ngā mana whenua

Appendix A: Tikanga themed maps and explanations provided by mana whenua

The following series of tikanga-themed maps and accompanying texts are intended to show the way mana whenua view their world. Each map expresses mana whenua issues and aspirations relating to a particular tikanga, and articulates the responses deemed necessary for addressing these, and ultimately for maintaining social and environmental balance.

Te Tiriti o Waitangi – Puketāpapa (refer Figure 6).

Te Tiriti o Waitangi, the Treaty of Waitangi is the founding document of New Zealand. It consists of three articles; the first provides for ‘kāwanatanga’ (governorship) by the British Crown, the second guarantees Māori full possession and authority over their lands, waters, and taonga (treasured things), and the third gives Māori the same rights and obligations as those of newly arriving British. Hapū of Tāmaki Makaurau signed Te Tiriti o Waitangi in Tāmaki, and do not see it as an historic relic, but as a living and binding agreement.

Importantly, mana whenua interests do not stem from Te Tiriti o Waitangi, but from pre-existing customary practices, including native title. Te Tiriti promised to uphold those pre-existing rights and interests. Despite this, mana whenua have lost all of their ancestral lands within the Plan Area, and retain little across the whole of the Auckland region.

The wrongful alienation of ancestral lands is one of many breaches of Te Tiriti o Waitangi for which Mana Whenua have negotiated settlements over recent decades. A number of iwi of the Puketāpapa area have received settlements, including Ngāti Whātua Ōrākei, Te Ākitai Waiohau, Te Kawerau ā Maki, Ngāi Tai ki Tāmaki, Ngāti Tamaoho, and Ngāti Paoa. Other mana whenua are at various stages of their Treaty settlement negotiations.

Settlements are an important way of restoring ancestral relationships, and giving mana whenua a presence in the community. They often transfer ownership of public lands such as schools, reserves, wharves, and other public facilities to iwi, with these sometimes being subject to ongoing public access, or leased back to the Crown, sometimes in perpetuity.

There is some redress from existing settlements within Puketāpapa, including the three tupuna maunga, Te Tātua a Riukiuta / Three Kings, Puketāpapa / Mt Roskill and Wairaka / Te Ahi Kā a Rakataura / Mt Albert. There are six coastal statutory acknowledgements over the coastline, being those of Te Kawerau ā Maki, Ngāi Tai ki Tāmaki, Ngāti Tamaoho, Te Ākitai Waiohau, Ngāti Whātua Ōrākei, and Ngāti Paoa. Other than the maunga, little redress land has been transferred in the Plan Area, either cultural or commercial. For example, no Puketāpapa schools have yet been transferred to mana whenua.

Most surplus-to-requirement Crown land within the Auckland metropolitan area is subject to a 176-year right of first refusal (RFR). Other Crown-owned land is subject to the binding Mahi Ngā Tahi protocol with the Ministry of Housing (now Ministry of Housing and Urban Development). Under the protocol, if the Crown seeks to develop land subject to the RFR to assist in achieving the Crown’s social objectives in relation to housing, and involves a third party in the development (including a private buyer or Crown body), the agency must first provide mana whenua the opportunity to be the developer, subject to meeting the intended Crown social objectives related to housing, and on such terms as might be offered to the private sector. While the protocol does not include existing Kāinga Ora land, it affects other Crown land if the Crown seeks to change its use for housing purposes (see Tāmaki Deed of Settlement, Property Redress Schedule, Part 7.11).

As a result, and even prior to Treaty settlements, mana whenua are heavily involved in housing across Auckland. They build, and significantly influence, housing in Puketāpapa, and across Auckland.

Treaty settlements have established co-governance relationships between mana whenua and Auckland Council in relation to public lands, and natural resources. The Tūpuna Maunga volcanic cones of Tāmaki Makaurau are now owned by mana whenua iwi, and managed by the Tūpuna Maunga Authority (a co-governance relationship between Auckland Council and mana whenua).

Negotiations for all mana whenua have yet to start for harbours, water rights, and MACA (Marine and Coastal Areas (Takutai Moana) Act 2011) claims, still unresolved decades after the Crown legislated to extinguish marine native title. While those claims remain undetermined, native title remains in legal effect.

The Crown refused to enter into co-management for Auckland's waterways, despite doing so for the nearby Waikato and Waipā Rivers, and all Hauraki waterways. It argued that iwi should seek a co-management arrangement with Auckland Council. Ten years later, mana whenua are seldom involved in the management of their awa across the Auckland region. Given the degraded and reduced state of the region's waterways, a new management approach is clearly warranted.

In both the Wai 262 report and recent Fresh Water report, the Waitangi Tribunal criticised the Crown for using treaty settlements to provide co-management arrangements, forcing iwi to trade in 'scarce Treaty credits' for the right to participate in environmental management that the Treaty requires, and parliament promised through the Resource Management Act (RMA). Councils have almost universally frustrated iwi rights to manage their awa and other treasured natural resources. Tribunals have slammed councils' refusal to share or delegate management to mana whenua, finding that 'The RMA is virtually a dead letter in respect of mechanisms for tino rangatiratanga over freshwater bodies', and noting that Treaty settlements have been far more significant in terms of delivering co-governance/co-management of water bodies and other natural resources.' (Waitangi Tribunal, 2019 p.79).

In Tāmaki, the Crown and Auckland Council have effectively prevented mana whenua participation in the management of their waterways and other taonga. There are a few notable exceptions, including those noted above; the Tūpuna Maunga Authority, co-management of Te Pūkaki Tapu o Poutukeka / Pūkaki Lagoon with Te Ākitai Waiohū, and some place-specific management bodies like that for Puke Koiwiriki reserve. Mana whenua are determined to build on these arrangements, and to embed co-management, or management by them as standard practice. Both Kāinga Ora and Auckland Council have stated support for this approach. The Auckland Plan reads, under the heading Te Tiriti o Waitangi / Treaty of Waitangi:

“As a result of the treaty settlement process, partnership arrangements between iwi, Auckland Council and the wider Auckland community will become an increasingly important means of enhancing the prosperity and quality of life of all Aucklanders. These arrangements can include active Mana Whenua involvement in the co-governance of maunga (volcanic cones), wahapū (harbours), motu (islands), and kaitiakitanga (guardianship) of land and marine resources.”



The Auckland Plan's development strategy includes the intention to enable Māori aspirations through recognition of Te Tiriti o Waitangi / The Treaty of Waitangi and customary rights. What is missing is action.

Ngā utu – required actions

A series of outcomes and actions needed to give effect to Te Tiriti o Waitangi are listed below.

The overarching Treaty-related response sought for Puketāpapa and across the region is involvement in the management of all ancestral lands, waters, and other taonga. That is what is promised in Te Tiriti the Treaty of Waitangi, and what the Crown has agreed to provide. This means a voice in all decision-making that concerns mana whenua, including by the following measures:

- Return of Crown lands such as schools, reserves, wharves, and civic facilities to mana whenua ownership, with these leased back in perpetuity or for the period of the currently required use.
- Resource Management Act section 33 transfers, or empowering mana whenua as heritage authorities to manage significant taonga in and around Puketāpapa.
- Resource Management Act section 36A or similar joint management arrangements over waterways and natural resources.

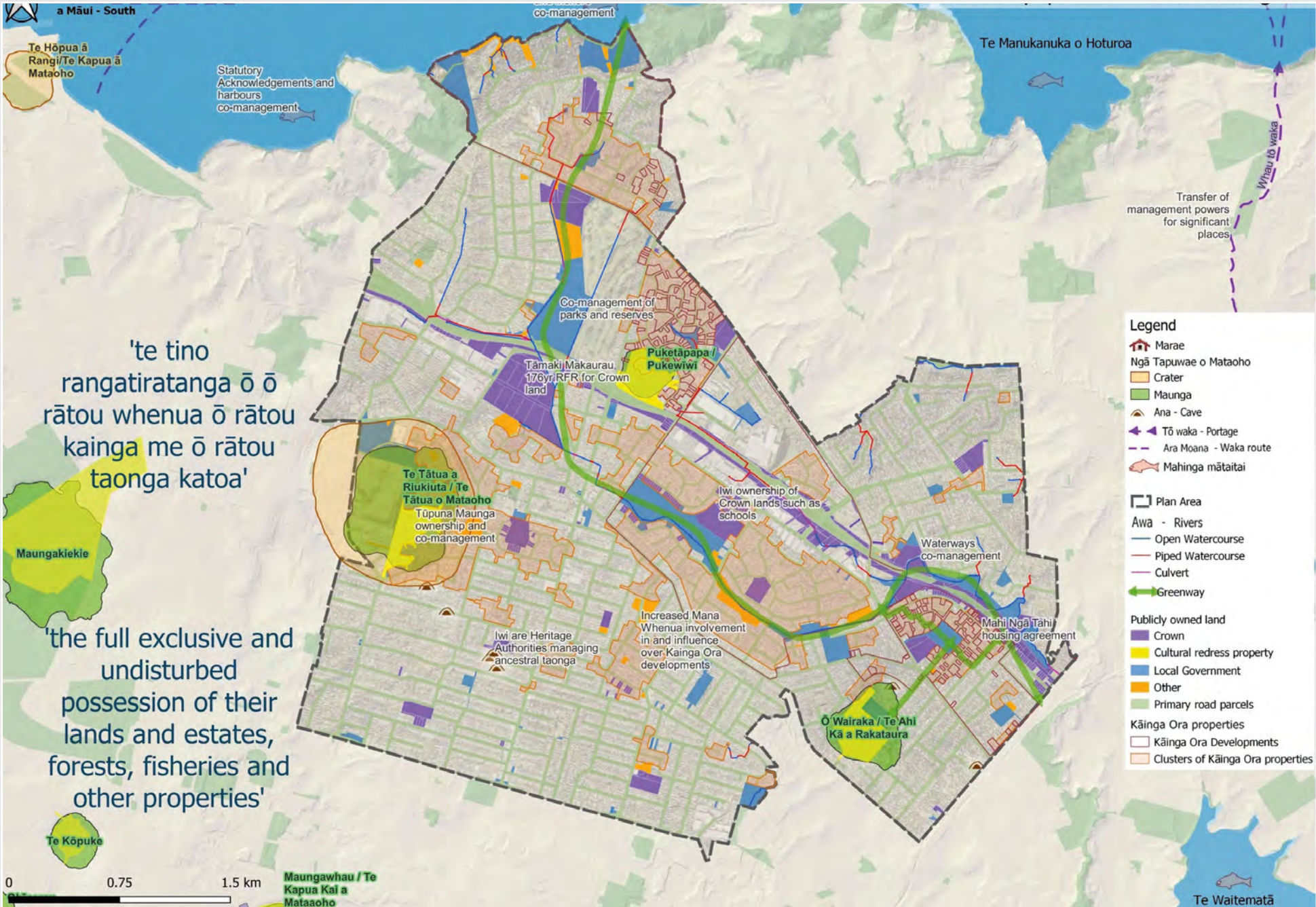
- Full partnership with mana whenua for all Kāinga Ora developments. Mana whenua to be given first opportunity to undertake housing developments.
- Ahu moana (to foster or tend to the ocean) or similar co-management arrangements by hapū and local communities of the coastline.
- Mana whenua interests in wai hapū (harbours) recognised and co-management of Te Wai Te Matā and Te Manukanuka ō Hoturoa put in place.
- Mana whenua being widely recognised and supported in their customary kaitiaki role.
- Māori placenames and cultural narratives restored to recognise the cultural landscape.

In [Figure 6](#), the Te Tiriti o Waitangi map illustrates actions required to give effect to Te Tiriti obligations, and for upholding and realising the potential provided by Treaty settlements.



View across the water at Wāikōwhai Park.

Figure 6: Puketāpapa – Te Tiriti o Waitangi map.



Source: Auckland Council.

Hei Oranga – Manaakitanga – Puketāpapa (refer Figure 7).

Oranga is the Māori word for welfare or health. Hei oranga calls for action to maintain wellbeing. A particular tikanga related to oranga is manaakitanga, a sacred responsibility on mana whenua to look after manuhiri – those from outside the hapū or iwi – residing on ancestral lands. Tribal mana is lifted by generous hospitality, but diminished when there are insufficient resources, such as kai, to sustain manuhiri. Accordingly, manaakitanga remains a strong driver of proper social and environmental stewardship.

For Māori, achieving oranga requires a holistic approach. A prominent Māori health model, Te Whare Tapa Whā, uses the wharehau as a symbol of wellbeing, with the four walls of the whare being taha tinana (physical wellbeing), taha wairua (spiritual wellbeing), taha hinengaro (emotional/mental wellbeing) and taha whānau (the importance of whānau health to individual wellbeing). Should one of the four dimensions be missing or damaged, a person, or collective, may become ‘unbalanced’ and unwell (Durie, 2006).

Puketāpapa, like much of the Auckland metropolitan area, has been intensively occupied and used since the earliest arrival of Māori to Aotearoa. Nestled between the Waitematā and Manukau Harbours, the landscape is dominated by the three tūpuna maunga of Puketāpapa, Ōwairaka, and Te Tātua a Riukiuta. These three maunga were topped by pā, each with papakāinga on their sides, surrounded by large gardens on land cleared from between the expansive wetlands and bush, all fed by numerous springs, and three twisting waterways, Te Auaunga / Oakley Creek), Whau, and Waititiko / Meola Creek.

Originally born out of a large-scale public housing programme, today Puketāpapa is an area with a diverse community of more than 40,000 people. While Puketāpapa enjoys fair social and economic statistics, property prices within local suburbs are increasingly beyond the reach of many local residents, with a lower proportion of home ownership (43 per cent) compared with Auckland as a whole (60 per cent). 2013 census data shows that 14.3 per cent of households in the plan area live in crowded households. With current trends in home affordability, without intervention we would expect these statistics to worsen.

Today, Māori make up about 6 per cent of the population of Puketāpapa, te reo is not much spoken, and there is little reflection of mana whenua across the community. There are no marae in the area and none of mana whenua for many kilometres. There are some urban marae in surrounding suburbs, e.g. Hoani Waititi and Te Puia. As a consequence, there are few Māori education providers, or similar institutions. This plan includes substantial recognition of the potential to utilise mātauranga Māori and tikanga for improved planning results.

Mana whenua celebrate the vibrancy and diversity Puketāpapa, which includes significant Indian, Chinese, Pakeha and Pacifica communities, in addition to the great potential of this youthful population. The proportion of people born overseas was 52.7 per cent, compared with 27.1 per cent nationally. This includes people that have been here for decades and raised their families in Auckland, and more recent immigrants.

Mana whenua feel a particular obligation to newcomers to their rohe, considered waewae tapu until welcomed and acclimatised by the hau kainga – the whānau that keep the tribal fires alight. A key component of this is the need for those from elsewhere to learn and respect tikanga Māori, including kaitiakitanga, and some understanding and respect for the cultural significance and sensitivities of the local landscape, seascape, and resources.

Puketāpapa is home to a sizeable proportion of Kāinga Ora properties. For this reason, the area has great potential for realising excellent outcomes from the current programme of revitalising and intensifying housing in the area. This includes benefits to be achieved from repurposing and realigning Kainga Ora, other Crown, and council lands, along with those of mana whenua obtained through Treaty settlement, in the pursuit of optimised social, cultural, and environmental results.

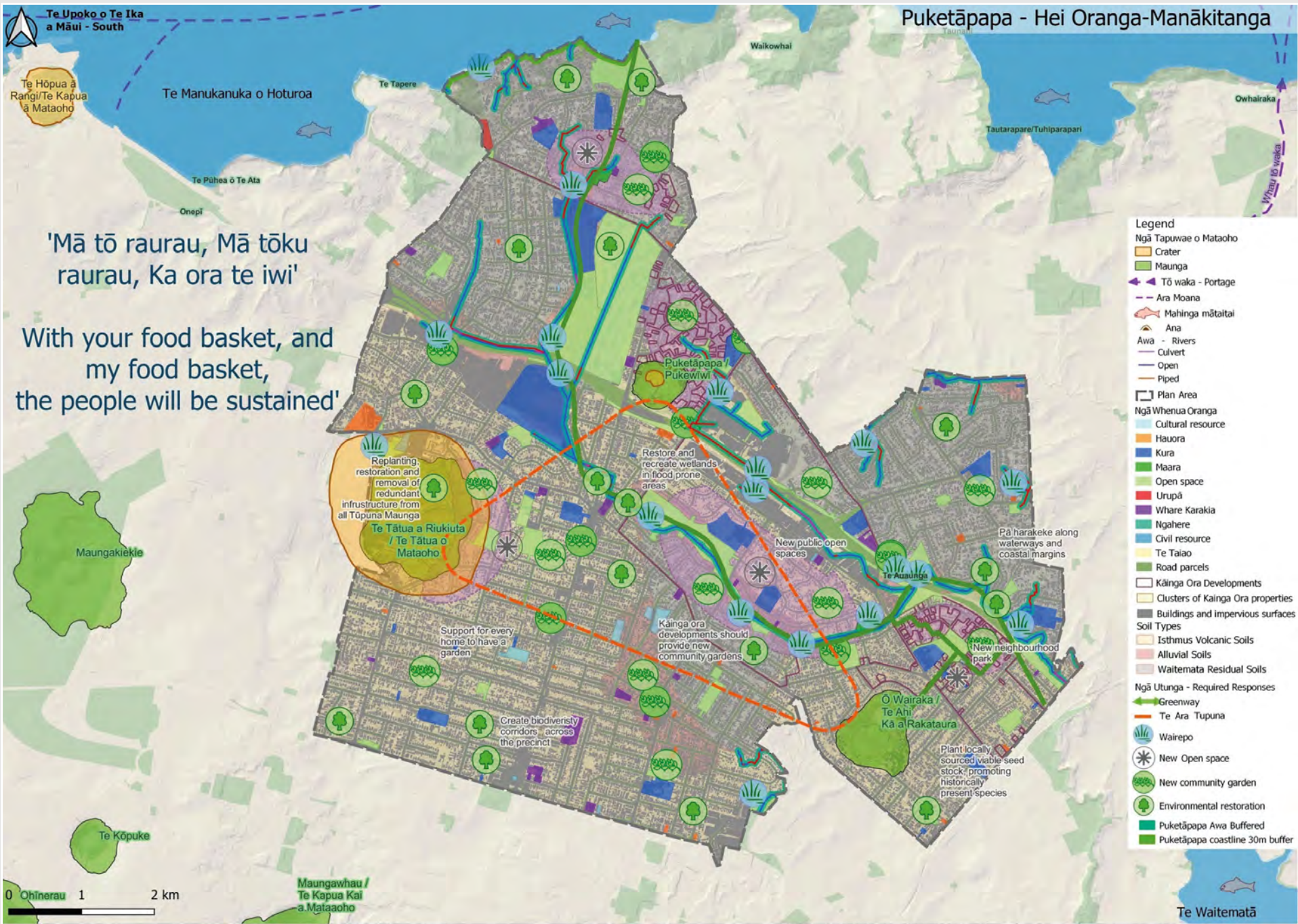
Ngā utu – required actions

A series of outcomes and actions needed to achieve oranga (wellbeing) and to assist mana whenua to manaaki those within their rohe are listed below.

- Undertake widespread environmental restoration initiatives to increase vegetation cover at Puketāpapa, restore biodiversity and habitat, provide greater access to nature, and to traditional resources such as rongoā, kai, and other taonga such as harakeke for cultural purposes.
- Better align Crown and council policies and initiatives, and involve mana whenua in all decision-making for urban development and improvement.
- Maintain a well-managed and enriched natural environment and provide ecological corridors. This includes the maunga (mountains), awa (rivers/creeks), moana (sea) and kai (food) corridors.
- Create networks of safe and healthy streets to support a shift to more sustainable transport choices.
- Provide sufficient housing to ensure all residents enjoy warm, dry, safe, and sustainable homes that provide a range of housing needs and improve health outcomes, including options such as intergenerational homes, prefabricated homes, and opportunities to age in place.
- Recognise the significant Indian, Chinese and Pacific communities at Puketāpapa, and provide culturally responsive housing and other community facilities.
- Deliver papakāinga (intergenerational housing), working with mana whenua to identify locations.
- Provide housing in accessible locations, ideally near health facilities and transport hubs, for residents with specific needs – older people, people with mental health or disability issues.
- Increase the number, quality, and accessibility of playgrounds, including those for people with mental or physical disabilities.
- Apply mana whenua-defined cultural design principles for all Crown and council developments, and promote these for private developments, to provide a strengthened sense of belonging and identity.
- Develop a tūpuna maunga to moana greenway corridor, as a priority, making improvements to public spaces.
- Identify opportunities to improve degraded cultural landscapes, including a cultural pathway connecting the three tūpuna maunga of the area with those nearby.
- Promote māra kai (vegetable gardens) in public spaces and within all new developments, and provide assistance to allow every household to have its own garden.
- Promote soil conservation, which is vitally important for the mauri of soil and for hydrology and carbon capture, including building design adaptation such as using elevated floors on foundation posts in preference to benched platforms and concrete slabs.
- Re-establish historic wetlands and streams to support the cleansing of inlets and harbours.
- Provide dedicated youth play and activation zones that enable social interaction and provide high-risk activities including wheeled play, court, and exercise facilities.
- Create space for mana whenua marae on Treaty settlement or other lands.
- Provide civic spaces in centres that provide shade and places to rest and gather.
- Provide a greater variety of education providers and additional social venues for young adults.

Some precinct wide Hei Oranga-related actions and objectives are shown on the map in [Figure 7](#), along with some place-specific actions. These include those proposed by Kāinga Ora, Auckland Council and the local boards, and others articulating mana whenua aspirations. Notably, many oranga-related responsibilities lie with agencies other than Auckland Council and Kāinga Ora, and mana whenua continue to engage with relevant Crown agencies to achieve the outcomes sought here.

Figure 7: Puketāpapa – Hei Oranga-Manaakitanga map.



Source: Auckland Council.

Mauri – Puketāpapa (refer Figure 8).

Mauri is the essential element or life force within all things. Marsden refers to mauri as the life force, essence, or life principle, saying it was originally regarded as elemental energy derived from the realm of Te Korekore, out of which the stuff of the universe was created, and that all created order partook of mauri (Marsden, 1977). Māori consider that all elements of the natural world are imbued with mauri, people and animals, plants, water, and land.

The maintenance of mauri has been described as the key obligation underlying kaitiakitanga. The Waitangi Tribunal (1999 p. 39) described the responsibility (in terms of mauri) placed upon mankind as kaitiaki of the natural world:

“...if the mauri of a river or a forest, for example, were not respected, or if people assumed to assert some dominance over it, it would lose its vitality and force, and its kindred people, those who depend on it, would ultimately suffer. Again, it was to be respected as though it were one’s close kin.”



The natural environment within Puketāpapa has been substantially modified, its extensive wetlands drained, and forests first felled for farming. It was later bulldozed, and some treasured caves filled in, with little regard for the environment, environmental processes, or the impacts of ecological destruction on the wellbeing of the ever-growing community.

The area has few remaining wetlands, and with their filtering capacity removed, adjacent coastal wetlands have been impacted by sedimentation and other land-use effects. Waterways are in poor condition, their habitat value significantly reduced,

and much of their remaining length piped. Stream margins are heavily modified, and overhanging vegetation removed, rendering them prone to warming. The highly valued springs that once fed local waterways have all been capped or piped.

Waterways once teeming with kai have a much reduced life supporting capacity. Their mauri reduced, the variety and numbers of fish and invertebrates has crashed. The state of the streams often renders kai inedible, and this has a knock on effect to the receiving coastal environment, with both the Waitematā and Manukau Harbours being under substantial pressure.

Little thought was given to ecology while the suburbs of Mt Roskill and Mt Albert were being built, resulting in fragmented remaining open spaces and vegetation. The parks and reserves of the area provide some urban habitat, but would be more effective if connected by corridors of habitat for urban biodiversity. Puketāpapa retains a comparatively high level of urban vegetation, but the bar is set low and there is a need for significant new planting.

Buildings and impervious surfaces cover most of the area’s rich soils, wasting its growing and cleansing potential, and inhibiting recharge of the shallow aquifers below. While earlier houses used light timber construction elevated floors on foundation posts, new dwellings increasingly use benched platforms, which are detrimental for both soil conservation and for interrupting the flow of water, creating flooding issues. Stripped soil is carted by truck, often to be dumped in another rohe. There is an opportunity for Kāinga Ora to lead by example by moving away from benched platforms and concrete slabs.

Auckland Council and the other agencies are aware of the state of the urban environment. Council, the Hauraki Gulf Forum, the Parliamentary Commissioner for the Environment, Crown research institutes, and the Ministry for the Environment state of the environment reports have repeatedly shown that the region’s ecology, water quality, and environmental resources are under significant pressure. There have been credible restoration initiatives both on land and within the coastal marine area, but these are too few.

Mana whenua have witnessed this environmental degradation, and have consistently sought greater involvement in the planning and responses required to address it. Auckland's local boards, the council, and the Crown have acknowledged the potential for tikanga and mātauranga Māori for environmental management. Despite numerous undertakings to do so, they have not utilised the centuries of local ecological knowledge built up by mana whenua, and their environmental management methods developed which had maintained a balance between the needs of people and those of the natural world on which they rely, for millennia.

Ngā utu – required actions

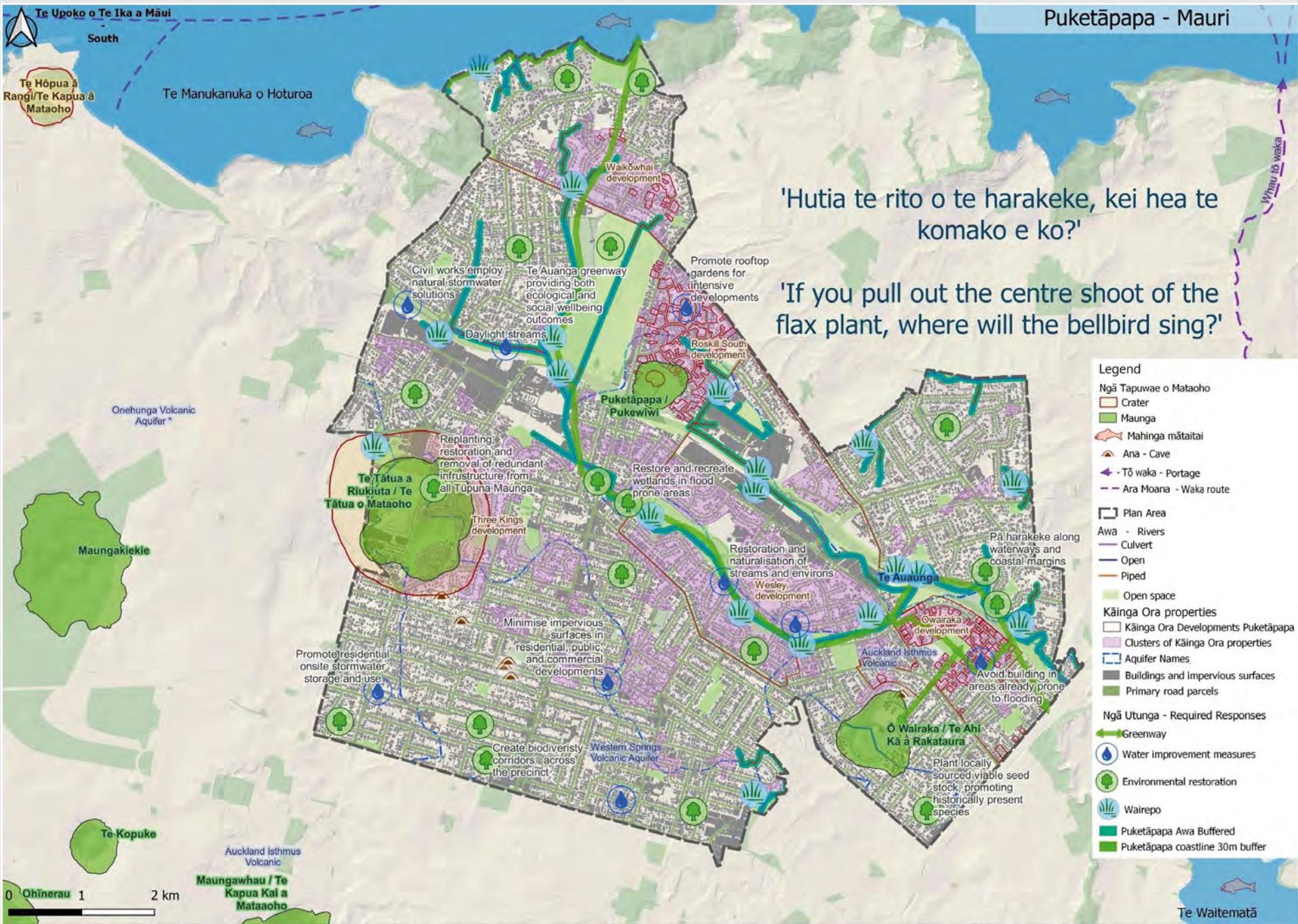
A series of outcomes and actions needed to restore the mauri of the natural environment at Puketāpapa/ Ōwairaka are listed below.

- Develop and roll out a mātauranga Māori-based coordinated and long term inter-agency response to reverse the decline and restore the mauri of the lands, waters, flora, and fauna of Puketāpapa and its surrounds.
- Expand the Te Auaunga Creek / Oakley Creek restoration project to include all waterways at Puketāpapa.
 - Riparian planting to increase biodiversity, amenity, and cultural values.
 - Use of ecologically/mana whenua-sourced indigenous plants.
 - Daylighting, channel naturalisation and enhancement of streams and their riparian margins.
 - Adoption of non-agrichemical solutions to pest plant and animal management.
 - Protecting and restoring terrestrial and coastal wetlands, including Taumata/Wātea.
 - Removing fish passage barriers.
- Maintain a 20m riparian margin and building setback along waterways where possible.
- Implement the Auckland Council Ngahere Strategy to achieve an increase in tree canopy by planting trees in streets, parks, and gardens.

- Provide a connected greenway through ecological corridors to regenerate and improve biodiversity and environmental quality, especially in areas of more intensive development.
- Maximise the ecological and wellbeing potential of the three tūpuna maunga in the area.
- Implement climate change adaptation measures utilising resilient natural systems.
- Partner with mana whenua and work with government agencies, developers, and landowners to retain, restore and enhance the mauri of the lands and waters of Puketāpapa, including by:
 - ensuring that site coverage and impervious surfaces of all new developments make adequate provision for soakage and aquafer recharge
 - supporting and monitoring the use and maintenance of best practice silt and sedimentation controls during development
 - raising awareness of the effects of sediment on the receiving environment
 - water sensitive design infrastructure upgrades in and around residential development areas.
- Masterplan Kāinga Ora and other large-scale residential developments to ensure best design including providing sufficient open space for community wellbeing and ecological outcomes.

The map in [Figure 8](#) shows mana whenua aspirations for restoring the mauri of all aspects of the natural environment in and around Puketāpapa.

Figure 8: Puketāpapa – Mauri map.



Source: Auckland Council.

Wai Māori – Puketāpapa (refer Figure 9).

Mana whenua have a special relationship with water in all its forms, it is considered to be a taonga. As discussed in the text on mauri, wai is imbued with mauri, a spiritual life force, and to keep the mauri intact, we must look after the water. Originating as ngā roimata o Ranginui, the tears of the sky father, ua (rain) is considered to be the purest form of wai ora (water). Wai ora becomes wai Māori on contact with Papatūānuku, the earth. Wai māori describes water that is running freely or unrestrained, or that which is clear or lucid.

The map in Figure 9 addresses all aspects of environmental management and planning relating to wai māori – Ki uta ki tai. Ki uta ki tai refers to the concept of mountains to the sea – a whole-systems approach to the sustainable management of water. This map is primarily aimed at stormwater management, and at adapting to the effects of climate change, including increasingly extreme weather events, ensuring the wellbeing of the community and the environment.

The historic landscape of Puketāpapa was dominated by several large wai rēpo (wetlands), criss-crossed by three main streams – Te Auaunga (Oakley Creek), Whau, and Waititiko (Meola Creek). The wetlands have long been drained, and the streams significantly reduced in length, with much of their remaining length piped. As a result, the capacity of the land and waterways to absorb and transport significant rainfall events is greatly reduced. This is compounded by the amount of land covered in houses and impervious surfaces. These inhibit soakage and recharge of the underlying shallow aquifers. This means that precious water which traditionally fed local wetlands and sustained Papatūānuku is now channelled along drains, eventually finding its way to Te Waitematā / Waitematā Harbour and Te Manukanuka o Hoturoa / Manukau Harbour, carrying with it runoff from the land and pollutants.

At the same time, we face increasingly severe weather events, and Auckland's demand for water is placing ever-increasing stress on water sources from both within and outside the region. The Mangatangi and Mangatawhiri Rivers, like those of the Waitākere Ranges, have been dammed, the needs of the awa and their inhabitants suffering the consequences as

year after year their water levels get lower. The aquifers under Auckland city are under increasing pressure and deprived of natural recharge, and Auckland demands huge volumes of water from the already over-allocated Waikato River, a taonga to Waikato Tainui iwi, and to each of the related mana whenua of Māngere.

The whakatauki 'Ka muri, ka mua' (walk backwards into the future with my eyes fixed on my past) speaks to the importance of learning from the lessons of the past when approaching new challenges. In the context of wai māori, and Puketāpapa/Ōwairaka, we can learn from the historic landscape itself when seeking to deal with increasingly extreme weather patterns. The map in Figure 9 illustrates that while we have destroyed the wetlands and waterways, the lay of the land still carries stormwater to their historic locations, resulting in massive floodplains and overland flow paths that threaten properties and potentially community safety.

The measures shown on this map, and those listed below, emphasise the importance of utilising mātauranga Māori, traditional knowledge, and environmental management approaches, to better respond to the effects of climate change, including increasingly severe weather events and increasing demand for water in the face of shortages. It is imperative that we learn from the past, and employ millennia of traditional knowledge in finding solutions for the future.

Ngā utu – planning responses

A series of outcomes and actions needed to manage wai māori at Puketāpapa are listed below.

- Partner with mana whenua develop climate change adaptation strategies for Puketāpapa and elsewhere that both make our communities more resilient and ensure that we no longer waste wai māori – this most precious of taonga.
- Take measures to better understand the cumulative impacts of land use planning, particularly on stormwater, but also on the receiving environment including Te Waitematā and Te Manukanuka o Hoturoa / Manukau Harbour, and the underlying aquifers.

- Promote, and where appropriate and practicable, require developments to reinstate or create ‘natural’ stormwater solutions, including wetlands.
- Restore and expand coastal wetlands to maximise their capacity to protect the harbour from land use effects, and the land from coastal inundation and marine climate change impacts.
- Investigate the potential to recreate waterways in their historic locations in preference to installing new drains, particularly for large-scale council or Kāinga Ora developments.
- Require on-site retention, storage, and use of wai for all new residential and commercial developments, including innovative approaches such as rooftop gardens for intensive developments; and promote and incentivise the same for existing homes and businesses.
- Promote the inclusion of a third pipe network to utilise non-potable ‘grey water’. In particular, Watercare should discard its policy of not allowing a third pipe network.
- Minimise impervious surfaces for new developments, and encourage their removal within existing homes and businesses, to promote aquifer recharge.
- Promote building design that uses elevated floors on pots rather than benched platforms and concrete slabs to aid soil conservation which is vitally important for the mauri of soil and for hydrology and carbon capture.
- Require the use of soft engineering solutions, rain gardens, swales and wetlands, rather than engineered approaches.
- Auckland Council should recognise mana whenua traditional ownership rights to wai, and that it is a particular taonga, including by entering into co-management arrangements.
- Daylight piped and culverted streams, in partnership with mana whenua.
- Undertake area-wide restoration and naturalisation of all waterways, to improve habitat value, and provide greater resilience to extreme weather events.
- Resource mana whenua to develop a suite of cultural indicators for measuring effects on and of wai.



Te Auaunga / Oakley Creek.

Puketāpapa - Wai Māori

'Ka mua ka muri'
'Looking to the past to inform our future'

Legend

- Ngā Tapuwae o Mataoho**
 - Crater
 - Maunga
- Mahinga mātaimai**
- Plan Area**
- Awa - Rivers**
 - Culvert
 - Open
 - Piped
- Aquifer Names**
 - Kāinga Ora Developments
 - Clusters of Kāinga Ora properties
 - Buildings and impervious surfaces
- Te Riri o Tāwhirimātea**
 - Flood Plains
 - Flood Prone Areas
 - Stormwater runoff
- Ngā Utunga - Required Responses**
 - Water improvement measures
 - Wairepo
 - 30m buffer coastline
 - 20m buffer on streams
 - Historic waterways
 - Historic wairepo

Map Labels:

- Te Upoko o Te Ika a Māui
- South
- Te Manukanuka o Hoturoa
- Te Tapere
- Te Pūhea o Te Ata
- Onepi
- Te Pūa
- Maungakiekie
- Onehunga Volcanic Aquifer*
- Te Tātua a Riukiuta / Te Tātua o Mataoho
- Minimise impervious surfaces in residential, public, and commercial developments
- Promote residential onsite stormwater storage and use
- Protection of shallow aquifers
- Western Springs Volcanic Aquifer
- Maungawhau / Te Kapua Kai a Mataaho
- Ngā Anawai
- Waikowhai
- Taurāpapa
- Tautarapare/Tuhiparapari
- Wairaki
- Te Whau
- Wai Tahurangi
- Owhairaka
- Whau to Waka
- Puketāpapa / Pukewiwi
- Te Auaunga
- Te Wai o Rakataura
- Restoration and naturalisation of streams and environs
- Look to the location of historic waterways, ponds, and wetlands to inform stormwater management
- Auckland Isthmus Volcanic
- Ō Wairaka / Te Ahi Kā a Rakataura
- Te Kopuke
- Auckland Isthmus Volcanic
- Te Waitematā

Scale: 0 Ohinerāu 1 2 km

Tapu - Puketāpapa (refer Figure 10).

Tapu (sacred or restricted) and noa (ordinary or free from restriction) are key principles that influence all aspects of Māori society. Tapu operates as a social prohibition, aimed at maintaining personal and community wellbeing, by avoiding hazards. Durie (Durie, 2000) cites Te Rangi Hiroa (Peter Buck) a Māori member of parliament between 1909 and 1914, explaining the application of tapu:

“He drew a connection between the use of tapu and the prevention of accidents or calamities, implying that a dangerous activity or location would be declared tapu in order to prevent misfortune. More than a divine message from the gods, or the recognition of status, the conferment of tapu was linked to healthy practices”.

While tapu is often translated as sacred, it also equates to prohibited, forbidden, not ordinary, and ‘to be set apart’, and all things possess tapu (Mead, 2003). While considered to originate from the atua, tapu has a pragmatic basis. (Benton et al., 2013):

“Compared with some of our modern practices – legal, social and hygienic – it seems to have been constructed upon the keystone of common sense and expediency... there was always good reason underlying the tapu”.

In Te Ao Māori, tapu and noa govern human behaviour and their relationship with the environment. A breach of tapu is considered to be a hara (violation) that carried severe penalties. Today, tapu still provides a framework for maintaining social cohesion, and for environmental management, laying down ‘rules’ to regulate behaviour and promote safe practices.

Wāhi tapu are places of particular religious and cultural significance, derived from the presence of human remains, death, or where blood was spilt. They include urupā (burials), pā and wāhi pakanga (battle sites), wāhi pito (places where the whenua, afterbirth/umbilical cord, are buried), and also places where religious ceremonies were conducted. But tapu is also associated with human waste, hazardous materials, and other threats to health or wellbeing.

Rāhui (a closure or ban) is a practice aimed at protecting the community from tapu. Rāhui can have a religious, health/safety, or conservation purpose. A rāhui is laid to temporarily restrict access to a place or resource, such as closing a beach for swimming or collecting kai moana (sea food), in response to an accident or drowning; to help manage overfishing; or to address seasonal pressures on a resource.

In Figure 10, the map reflects the various elements of tapu that govern Māori society, sacred places including places of worship and burial, medical and human waste facilities, contamination, and other forms of hazard – natural or manufactured – that present a risk to life or wellbeing. It associates various forms of tapu or hazards with particular atua, the gods traditionally responsible for particular domains of the natural world. Mataoho is the deity to which Tāmaki Makaurau traditions attribute volcanic activity. The volcanic cones and craters of Auckland considered to be Ngā Tapuwae o Mataoho, the sacred footprints of Mataoho.

Climate change elements are characterised as ‘te riri o Tāwhirimātea’ – the anger of Tāwhirimātea – the god who controlled the wind and rain, while sea level rise and coastal inundation are personified as ‘te riri o Tangaroa – the anger of the Tangaroa – the god of the seas.



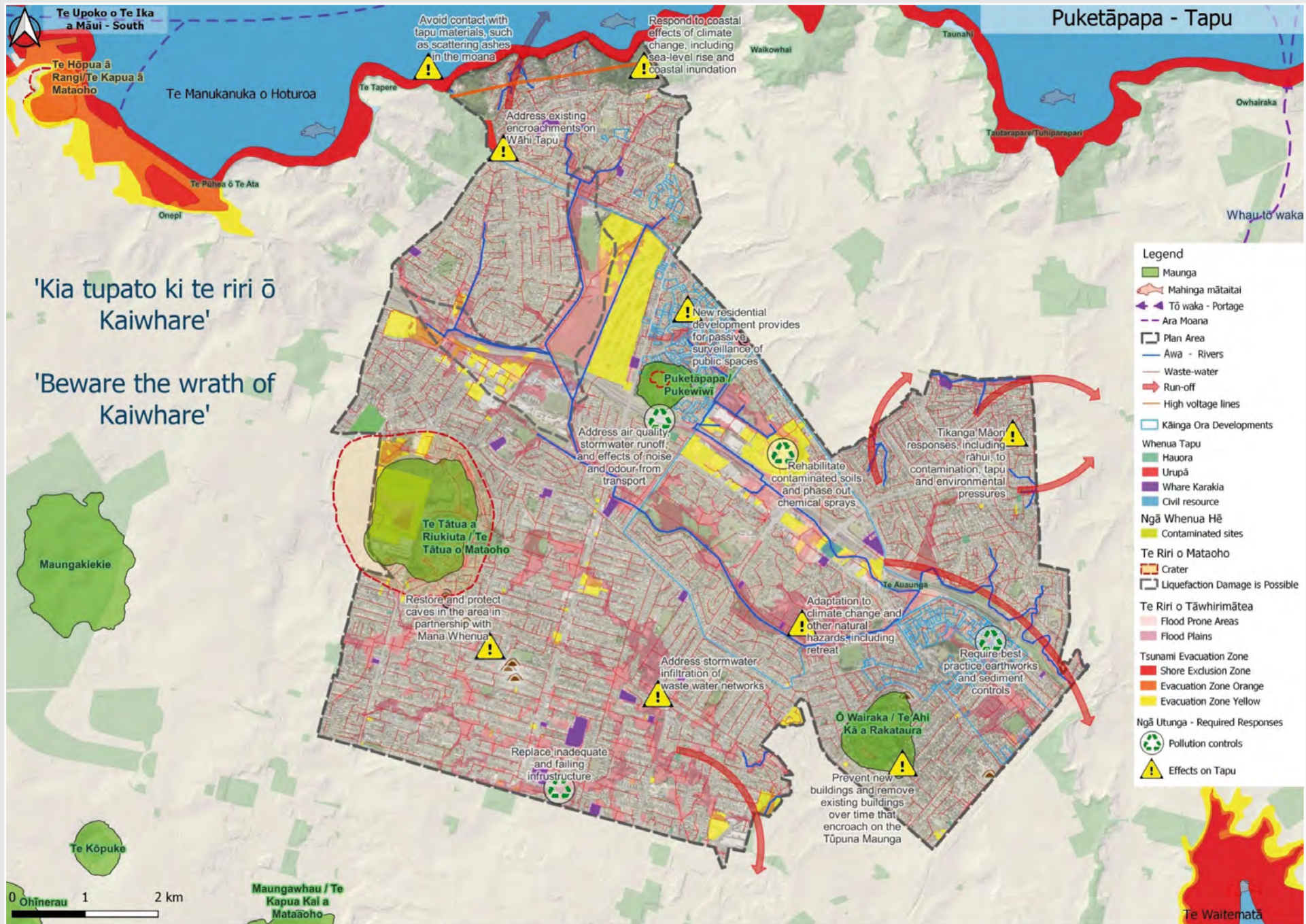
The message, ‘Kia tūpato ki te riri ō Kaiwhare’ acknowledges Kaiwhare, the taniwha that carried the eponymous Tainui tupuna Hape from Hawaiki to Tāmaki Makaurau. In local tradition, Kaiwhare is a kaitiaki of Te Manukanuka o Hoturoa / Manukau Harbour who demanded respect for the harbour, and was believed to punish transgressions. This reference acknowledges that many human-created hazards, sedimentation and pollution, stormwater, and wastewater, significantly impact the moana.

Ngā utu – required actions

A series of outcomes and actions needed to respect and uphold tapu at Puketāpapa are listed below.

- Protect and respect wāhi tapu and other culturally significant places, including maintaining a separation of culturally inappropriate activities, such as piping human waste through cemeteries.
- Maintain viewshafts to and from places important to mana whenua at Puketāpapa including significant landmarks, particular the tupuna maunga.
- Recognise and protect Ngā Tapuwae ō Mataoho, taking measures to strengthen the relationships of mana whenua with their ancestral taonga, including by vesting these places in mana whenua, and ceding management responsibilities to them.
- Partner with mana whenua to initiate a programme of work to locate the lava caves within Puketāpapa/Ōwairaka and excavate them to their original condition, particularly where they are located on public land.
- Take measures to ensure the area’s natural environment is resilient to the impacts of climate change.
- Support and monitor the use and maintenance of best practice silt and sedimentation controls during development, including educating and raising awareness of the effects of sediment on the moana.
- Phase out the use of chemicals hazardous to the environment or to human health, including adoption of a non-agrichemical solution to pest plant and animal management.
- Identify natural hazards, including floodplains, overland flow paths, sea level rise and coastal inundation, high voltage electricity lines, and liquefaction prone areas:
 - Avoid development in the most hazard-prone areas
 - Where development is considered appropriate despite hazards, ensure appropriate design responses to cope with natural hazards
 - Develop adaptation plans that include the potential need for retreat in some places.
- Prevent any further encroachment of public or private developments on the tupuna maunga or other culturally significant places, and develop a strategy to remove existing encroaching buildings over time, including by council or Crown purchase and demolition or relocation, where this can be achieved.
- Promote and support waste minimisation and increase awareness of projects that recycle, reuse and repurpose resources to achieve para kore (zero waste) where possible.

Figure 10: Puketāpapa – tapu map.

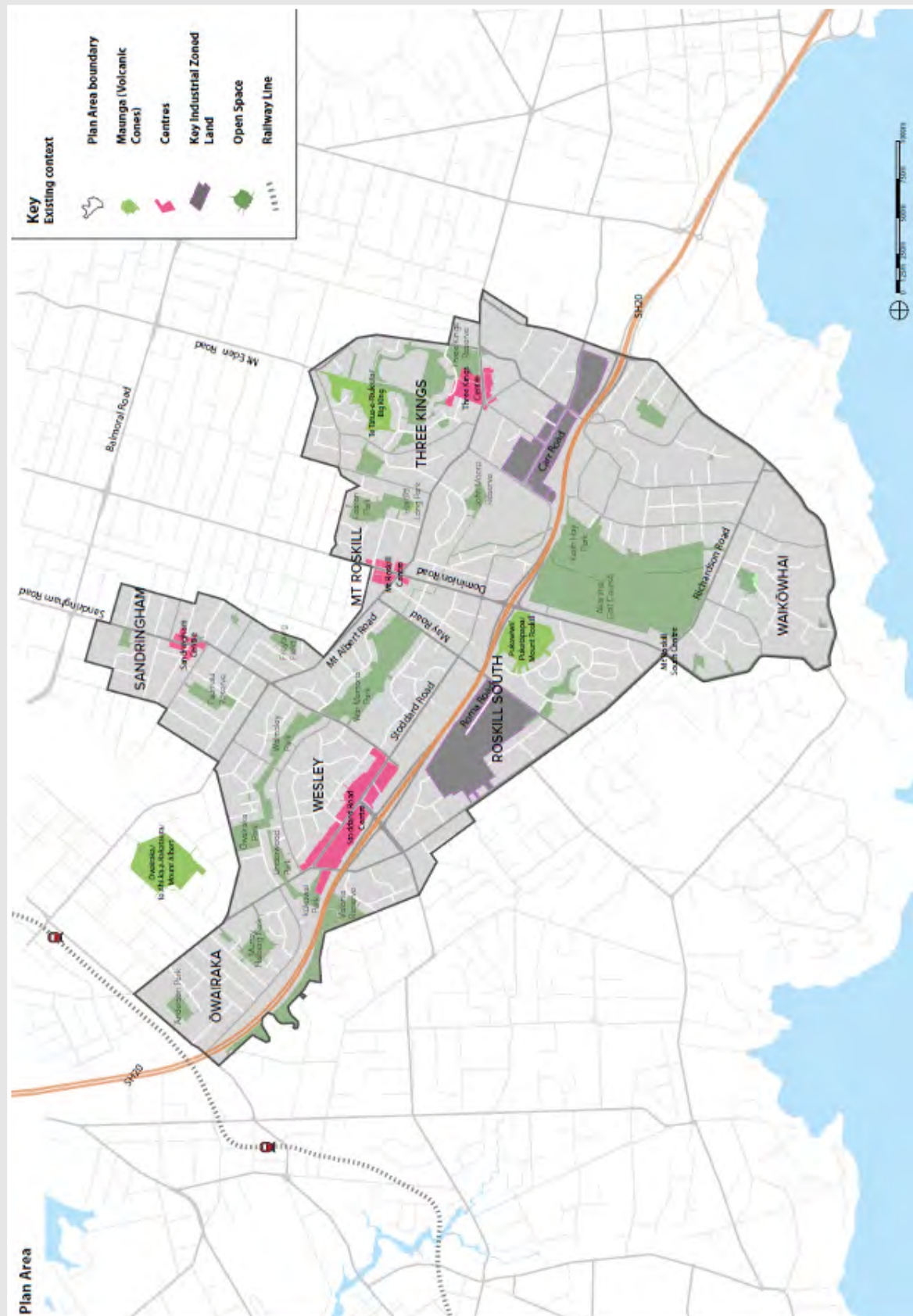


Source: Auckland Council.

Te āpiti hanga B: Te ākitai waiohuae

Appendix B: Cultural narrative

Area plan for parts of Puketāpapa and Albert-Eden Local Boards.



Prepared for Auckland Council on behalf of Te Ākitai Waiohūa by Ben Leonard. September 2024.

Kei Tāmaki te rua o Te Waiohū.

The storepit of Te Waiohū is at Tāmaki.

Kōrero whakamua – background

In 2022, Auckland Council adopted the ‘Area plan for parts of Puketāpapa and Albert-Eden Local Boards’ (the plan). This plan was developed to support the anticipated growth in the development areas of Mt Roskill and Three Kings, as well as the significant redevelopment of Kāinga Ora land in Puketāpapa and Albert-Eden Local Boards.¹ The plan sets out a vision, guiding principles, key outcomes, and areas of special focus in planning for the development of this area over the next 30 years.

Mana whenua were involved in developing the plan, including providing kōrero on their traditional, cultural, and historic connections to the area. The plan sets out an overview of these cultural narratives, covering all six iwi who participated. In addition to this, Te Ākitai Waiohū have requested a specific cultural narrative that reflects their unique history and relationship with the area. Auckland Council has commissioned independent historian Ben Leonard to complete this work on behalf of Te Ākitai Waiohū.

This document gives an overview of the history and cultural associations of Te Ākitai Waiohū within the area covered by the plan. This includes Pukewīwī / Puketāpapa / Mt Roskill, Te Ahikā a Rakataura / Ōwairaka / Mt Albert, Te Tātua O Riukiuta / Three Kings, Te Wai o Rakataura, Te Auaunga / Oakley Creek, Sandringham, Wesley, and Waikōwhai. It has been compiled from existing historical research, alongside discussions with Te Ākitai Waiohū.

Tāmaki Makaurau – cultural landscape

With its fertile volcanic soils, defensive pā maunga, abundant freshwater streams, and dual harbours, Tāmaki Makaurau was known as a land of plenty. This is reflected in the tribal saying:

‘Te pai me te whai rawa o Tāmaki.’

The wealth and prosperity of Tāmaki.

According to Waiohū tradition, much of the landscape of Tāmaki was shaped by the atua Mataaoho (also known as Mataaho).²

The movements of Mataaoho led to the creation of many volcanic features such as Te Pane O Mataaoho / Māngere Mountain, Te Ipu-kai-a-Mataaoho / Mt Eden crater, Te Ihu O Mataaoho / Ihumātao, and Te Tapuwae a Mataaoho / Robertson Hill. These volcanoes are said to be the result of Te Huringa o Mataaoho (the writhing of Mataaoho) and often described as Ngā Tapuwae o Mataaoho (the sacred footsteps of Mataaoho). As a tupuna (ancestor) of Waiohū, Mataaoho connects Te Ākitai Waiohū to the very origins of this whenua.

Several of the maunga created by Mataaoho are found within the cultural landscape covered by this plan update, including Pukewīwī / Puketāpapa, Te Tātua O Riukiuta / Three Kings and the lower southern slopes of Te Ahikā a Rakataura / Mt Albert. As offspring of Mataaoho, these tūpuna maunga are revered as living ancestors of Te Ākitai Waiohū. This also includes tomo (lava caves) such as Te Ara Tomo O Ruarangi, near Te Ahikā a Rakataura, and others at Te Tātua O Riukiuta and Pukewīwī. These caves are significant wāhi tapu (sacred places) that are of great cultural and traditional importance.

¹ Area plan for parts of Puketāpapa and Albert-Eden Local Boards, Auckland Council, 2022, p.8.

² Waitangi Tribunal, *The Manukau Report*, Wai 8, 1985, p. 26.

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Waiohūa and their ancestors built great pā on these maunga, the remains of which can still be seen to this day. These defensive fortifications protected the wider cultural landscape and acted as cultural, spiritual, and strategic focal points for the area. Pukewiwi, Te Ahikā a Rakataura, and several of the peaks of Te Tātua O Riukiuta were fortified with terraces, palisades, tunnels, and other earthworks.⁴

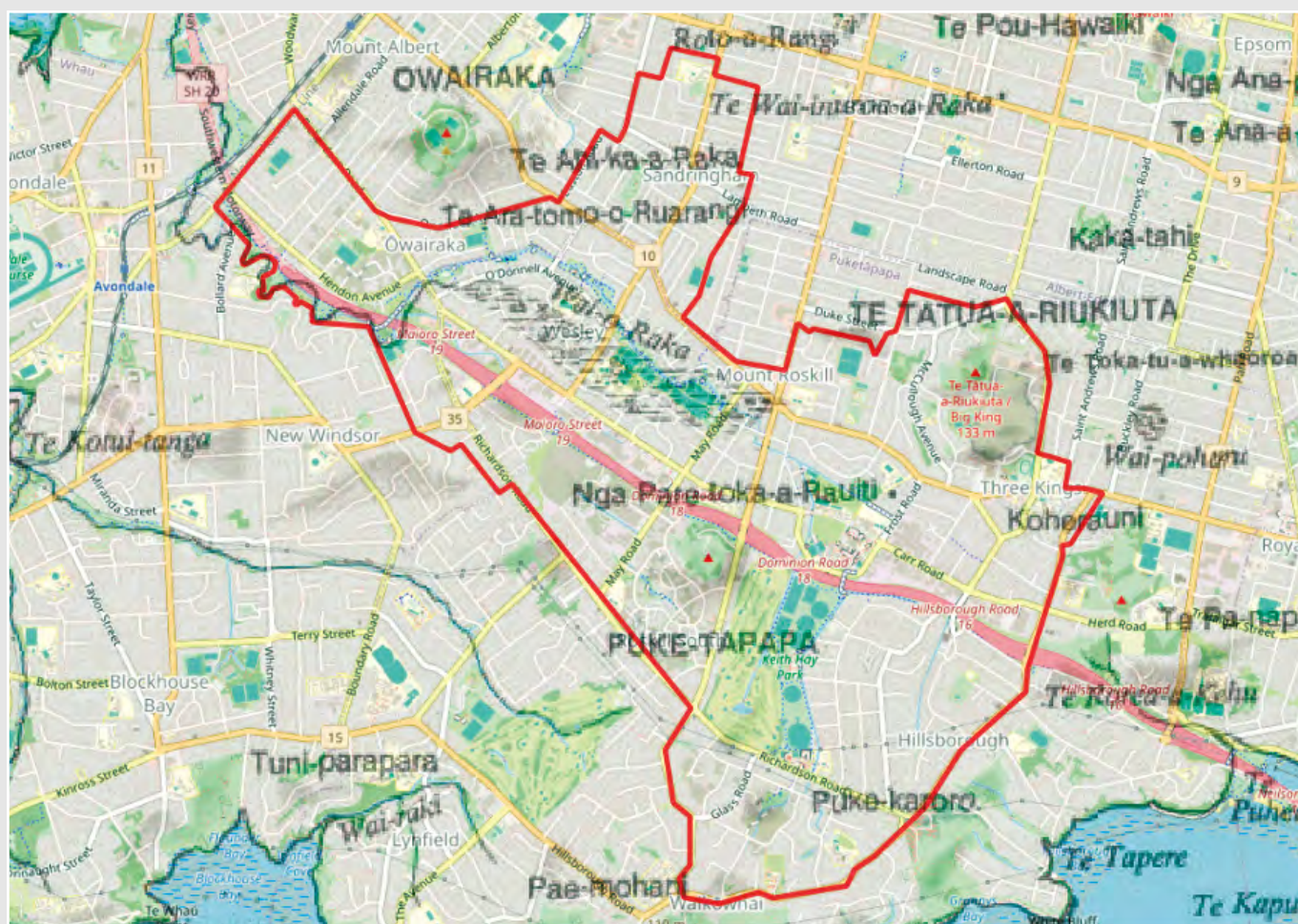
Terraces contained living and food storage areas, while lower slopes and the surrounding fertile soils were turned into large gardens. Upper terraces were heavily fortified as places of defence and refuge in times of war. The tihi (peak) was often associated with the rangatira of the pā and seen as a place of great tapu.

Pukewiwi was named for the wiwi (rush) plants that grew in abundance on its lower slopes. The pā was extensively fortified, with evidence of terraces still clearly visible. The prevalence of wiwi indicates the large wairepo (wetlands) that once extended below the maunga. Much of the area to the north, east, and west of the maunga was covered in wetland marshes, including Te Aumaro (site of the current motorway).⁵ These wairepo were culturally significant places, respected as integral parts of a healthy landscape. They were important sources of kai (such as kōura), rongoā (medicinal species), and building and weaving materials (including harakeke, raupō and toetoe).

³ Te Ākitai Waiohūa Deed of Settlement 2023: Statements of Association, p. 18.

⁴ Te Ākitai Waiohūa, 'Cultural Values Assessment for Drury Plan Changes', 2019, p. 13.

⁵ Dr Elizabeth Pishief and John Adam, 'Te Tātua O Riukiuta: Three Kings Heritage Study', Auckland Council: 2015, p. 26.



Map of significant places mentioned in this narrative, drawn by Jan Kelly (1990) from original by Leslie Kelly, 1938. Overlaid with current topographical map and area plan update boundaries (red) by the author (2024). Source: Jan Kelly, Auckland Libraries Heritage Collection, Map 9502.

The peat and other compounds in these wetlands were also natural preserving agents that were able to protect precious taonga, especially during times of war. Many taonga continue to be found in the former wetland areas as they are developed.



Pukewiwi (maunga in distance on left) and Te Tātua o Riukiuta (maunga in distance on right) as seen from Te Pane O Mataaoho. Painting by Chris Gaskin, Auckland Regional Council, 1993.

Across these wetlands to the east is Te Tātua o Riu-ki-uta, a group pā maunga now mostly quarried. The name refers to the tuff ring surrounding the main peaks, likened to the strength and protection of the tātua (girdle/belt) of the rangatira Riu-ki-uta. Riu-ki-uta was a tōhunga of great renown who arrived here aboard Tainui waka. Riu and his descendants claimed these maunga as their home and built extensive fortified pā on many of the peaks. This included Ngā Pare-toka O Rauiti (sometimes referred to as Rauiti) and Koheraunui.

Ngā Pare-toka O Rauiti was of special significance, being surrounded by walls constructed of the volcanic rock of the area.⁶ The strength of these fortifications is referred to in the prophetic words uttered by Rauiti, which have since become tribal proverbs referring to the strength of his descendants:

‘Ka horo ko pare oneone, ka tu ko pare-toka. Ko waka kotuita, kaore e tukutukua nga mimira.’⁷

As descendants of Riu-ki-uta and Rauiti, Te Ākitai Waiohūa hold ancestral mana whenua in this cultural landscape through their whakapapa.

Many important traditional sites and wāhi tapu are found within Te Tātua O Riu-ki-uta, including the former resting places of Te Toka-tu-Whenua. This important kōwhatu (stone) now sits near Maungakiekie, having been moved by Sir John Logan Campbell in 1900.⁸



Sketch by John Kinder of Te Tātua O Riu-ki-uta, prior to quarrying. Te Toka-tu-Whenua can be seen on the far right. Sir George Grey Special Collections, Auckland Libraries, REF: 4-1194.

To the north lies Te Ahikā a Rakataura / Owairaka, one of the great pā of Waiohūa. This maunga was once far greater in size than it is today, having been quarried from the late-19th to early-20th century.⁹ The pā was extensively fortified with many tūāpapa (terraces) and maioiro (embankments). The lower slopes were utilised for growing kūmara in the fertile volcanic soils.¹⁰

The name Te Ahikā a Rakataura refers to the long burning fires of occupation of Rakataura (also known as Hape). Rakataura is said to have arrived in Te Ika-roa-a-Māui before his whanaunga of the Tainui waka, welcoming them to Tāmaki in the tradition known as Karanga-a-Hape. Rakataura is an important ancestor of Waiohūa, connecting to Te Ākitai Waiohūa through his descendant Kiwi Tāmaki.

Te Ahikā a Rakataura was one of the principal pā of Waiohūa, with rangatira such as Kiwi Tāmaki residing here in the kuaka (godwit) season from March to April. During this time, the population of Te Ahikā a Rakataura / Owairaka was estimated to be around 1,500, making it one of the largest settlements of the Tāmaki region.

On the southern slopes of this maunga is the volcanic cave known as Te Ara Tomo o Ruarangi. This cave is associated with the tūpuna Ruarangi, who escaped the pā through the volcanic cave leading out to Te Ara Whakapekapeka a Ruarangi (Meola Reef¹¹). This is one of the tomo and ana (caves) found on the volcanic maunga of this area, many of which are important wāhi tapu.

⁶ D. R. Simmons, ‘George Graham’s Maori Place Names of Auckland, Records of the Auckland Institute and Museum, Vol. 16, 1979, p. 26.

⁷ George Graham, ‘The Legend of Te Tātua Pa’, Journal of the Polynesian Society, Vol. 39, no. 119, pp. 169.

⁸ Ibid., pp. 177-178.

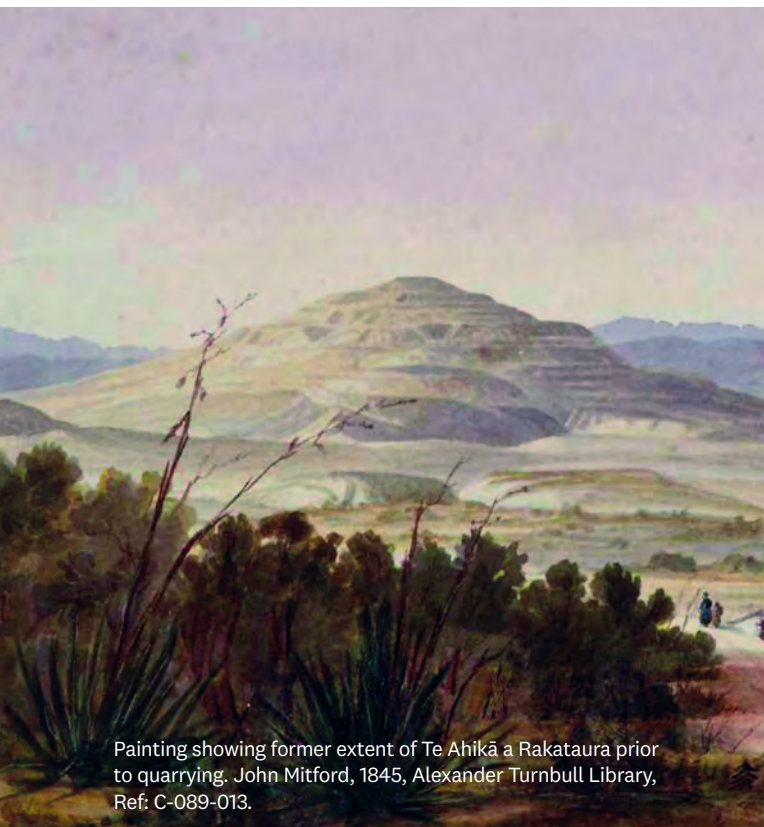
⁹ Auckland Council, ‘Owairaka Mt Albert Hetaie Walks Brochure’, 2011, p. 4.

¹⁰ Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014, Attachments: Statements of Association, p. 18.

¹¹ Auckland Council, ‘Owairaka Mt Albert Hetaie Walks Brochure’, 2011, p. 3.

As the Deed of Settlement signed between Te Ākitai Waiohūa and the Crown in 2021 states:

"These maunga were places of protection and sustenance for generations of Waiohūa and were occupied through to the end of Kiwi Tamaki's leadership at a time when the community was at its height in strength, unity and stability. Waiohūa engaged in traditional and symbolic cultural practices on the maunga, but they were also homes where the people lived, fought, and died."¹²



Painting showing former extent of Te Ahikā a Rakataura prior to quarrying. John Mitford, 1845, Alexander Turnbull Library, Ref: C-089-013.

Connecting these maunga and other sites of significance are the many manga (streams) and awa (rivers) of the area. These waterways are often likened to the veins of a body, connecting the entire cultural landscape through te wai-ora, the lifeblood of the land and its people. Much like the tūpuna maunga, the streams and rivers of Tāmaki are regarded as living tūpuna by Te Ākitai Waiohūa. Their health is reflective of the wellbeing of both the people and the land.

The main awa of this area is Te Auaunga, also known as Te Wai O Rakataura / Oakley Creek. As the name indicates, the river was part of the wider cultural landscape under the mana of Rakataura. This includes the extensive wetlands of Te Wai O Rakataura and the puna-wai known as Te Inu-wai a Rakataura. As well as being of spiritual and ancestral significance, this awa and its springs were crucial for fresh water for drinking, bathing, cleaning, and ceremonial purposes. It was also an important source of food, including kōkopu and several species of tuna (eels).

In the south of the plan area lies a high ridgeline overlooking Ngā Tai O Rakataura, the tidal channels of Manu-kau-noa-iho / Manukau Harbour. This ridge includes many ancestral sites of importance to Waiohūa, including Paemōhani, Pukekāroro and Te Tapere. The names of each of these places reflect their use and significance, including the mōhani (fern root) gathered here, as well as the place of gathering for entertainment at Te Tapere. Each of these places was important for Waiohūa as part of the seasonal cycles in which they moved across the rohe.

These tūtohu whenua (tribal landmarks) continue to be important to their descendants to this day. Te Ākitai Waiohūa have a strong taha-wairua (spiritual) association with each of these maunga, awa, and wairepo, and with the entire interconnected cultural landscape as a whole. This spiritual and ancestral connection, grounded in whakapapa, provides their people with a sense of connection, meaning and purpose. As these places have been damaged, contaminated or in some cases destroyed, mamae (pain) can manifest in the spiritual, physical, and mental health of the people. This is why it is of the utmost importance to protect and enrich both the physical and spiritual aspects of these places.

¹² Te Ākitai Waiohūa Deed of Settlement, Documents: Statements of Association, 2021, p. 16

Tangata whenua – people of the land

As described above, Waiohua trace their whakapapa directly from the lands and waters of Tāmaki Makaurau. They are also descendants of the first people of Tāmaki, including the great explorers Māui, Kupe, and Toi.¹³ From these early tūpuna descend the tangata whenua (people of the land), who later wove their whakapapa with those who arrived on the tūpuna waka. Many of these rangatira, such as Rakataura, remained in Tāmaki and married the local people, forming iwi such as Ngā Oho, Te Uri O Pou and Ngā Iwi.¹⁴ It was from these iwi that the great ariki Huakaiwaka was born.

Huakaiwaka was the paramount chief of Tāmaki and it was through his extensive whakapapa connections that many of the iwi and hapū were brought together as the Waiohua confederation. Through his leadership, Waiohua gained its unique tribal identity and maintained mana whenua throughout Tāmaki Makaurau. This is reflected in the tribal saying:

‘Kei Tāmaki te rua o Te Waiohua’.

As with all the leaders of Waiohua, Huakaiwaka lived across the rohe in a seasonal cycle, including at pā in the area such as Te Ahikā a Rakataura. These pā were part of the tribal domain of Huakaiwaka and his descendants of the chiefly lines of Waiohua, including his son Te Ikamaupoho and his son Kiwi Tāmaki. From these ancient ancestral links, Te Ākitai Waiohua have maintained customary interests and ahi kā (continuous occupation) in Tāmaki Makaurau.

Kiwi Tāmaki is recognised as the founding ancestor of Te Ākitai Waiohua. Much like his tūpuna, Kiwi Tāmaki lived at Maungakiekie, Te Ahikā a Rakataura, Te Pane O Mataaoho and other pā maunga throughout the region.¹⁵ It is said that under his leadership, both Waiohua and Tāmaki Makaurau came to the height of their wealth and abundance.

Kiwi Tāmaki was killed during the battle of Te Rangī-hinganga-tahi at Paruroa and the mantle of his leadership was passed down to his son Rangimātoru. After the death of Rangimātoru it was passed down to his son Pepene Te Tihi and then on to his son Ihaka Takaanini.

Following the invasion of Te Ākitai Waiohua lands by the Crown, Ihaka’s only surviving son Te Wirihana became leader of the iwi.

Today, the majority of the registered members of Te Ākitai Waiohua are descended from Te Wirihana, the great-great grandson of Kiwi Tāmaki.¹⁶

As such, Te Ākitai Waiohua are direct descendants of Huakaiwaka and Kiwi Tāmaki. This direct whakapapa (genealogy) from the principal chiefs of Waiohua makes Te Ākitai Waiohua unique among the peoples of Tāmaki Makaurau. The enduring mana of this whakapapa is described in the tribal saying spoken by Te Rangikaimata of Waiohua:

‘Te kāhu-pokere o Tāmaki, e kore e ngaro i te hinapōuri.’

The black hawk of Tāmaki
will never be lost to darkness.

Te Ākitai Waiohua continued to exercise mana whenua in Tāmaki Makaurau throughout the 18th century, including the area covered by the plan update between Pukewīwī, Te Tātua a Riukiuta and Te Ahikā a Rakataura.

In the mid-18th century, iwi from the north led a series of major attacks against Waiohua in Tāmaki. This had major impacts on the plan change area, including the depopulation of pā such as Te Tātua a Riukiuta and Te Ahikā a Rakataura.¹⁷ Many people were killed in the battles that followed including the ariki Kiwi Tāmaki, who is recognised as the last paramount chief of Waiohua.

The victors of the invasion entered Tāmaki and took the necessary steps to connect with Waiohua through the formal process of peace-making established through strategic marriages. This process is known as te tātau poumanu (the greenstone door) and was an essential step in allowing them to remain in Tāmaki by establishing whakapapa relationships with those who had ancestral rights to the land.

¹³ Te Akitai Waiohua Deed of Settlement 2021, p. 7.

¹⁴ Ibid.

¹⁵ Te Akitai Waiohua Deed of Settlement 2021, Attachments: Statements of Association, p. 7.

¹⁶ Te Akitai Waiohua Deed of Settlement 2021, p. 7.

¹⁷ Ibid., pp. 7-8.

Once these relationships were established, Te Ākitai Waiohūa re-occupied their lands alongside their newly arrived relations. The strength of te tatau pounamu is illustrated by the fact that these two groups fought alongside each other to defend Tāmaki Makaurau only one generation later, including Te Ākitai Waiohūa rangatira Rangimātoru.¹⁸

Te Ākitai Waiohūa continued to exercise their traditional rights within Tāmaki throughout the early 19th century. In the early 1820s, an ope tauā (war party) of northern iwi arrived in Tāmaki and launched an attack on a pā at Waipuna / Panmure. Fearing defeat, the occupants of the pā called for help. Te Ākitai Waiohūa warriors were among a tauā of around 100 men who responded and successfully defended the pā.

Attacks from northern iwi continued throughout this period, impacting Te Ākitai Waiohūa and Tāmaki Makaurau as a whole. In the wake of these attacks the residents of Tāmaki left their homes and sought safety in traditional refuges such as Te Hūnua, Te Waonui a Tiriwa / Waitākere and Waikato. Almost 10 years later, these groups returned under the protection of the great Waikato chief Te Wherowhero.

In order to facilitate this return, Te Wherowhero called for a peacemaking between iwi at Pūkeke on the Tāmaki River in December 1835.¹⁹ A second peacemaking hui took place at Ōtāhuhu shortly after, involving the different iwi and hapū.

These peacemaking arrangements and with the victories Te Ākitai Waiohūa had won allowed for their return to Tāmaki.

A return to Tāmaki was then cautiously conducted at various traditional pā and papakāinga, including Karangahape, Māngere, Ihumātao, Onehunga, Horotiu / Auckland Central and Ōrākei. Under the leadership of Rangimātoru's son Pepene Te Tihi, Te Ākitai Waiohūa took up their former kāinga (villages) at Pūkaki / Māngere, Waimahia / Weymouth, Waimihia / Conifer Grove, Kirikiri / Red Hill/Papakura, Puhinui and Te Wharau / Burswood.

By the late 1830s, Te Ākitai Waiohūa chiefs Ihaka Takaanini and Mohi Te Ahi a Te Ngu had reoccupied Ōrākei alongside their whanaunga.²⁰

As a result of the northern invasions, the area of the plan change update was not permanently reoccupied. It did, however, continue to be utilised by Te Ākitai Waiohūa for seasonal food gathering including birding, fishing and shellfish gathering.

Te Taenga-mai O Te Pākehā – arrival of the Europeans

In the early 1830s, Pākehā missionaries began visiting Tāmaki Makaurau. They developed relationships with Te Ākitai Waiohūa, including with the chief Te Tihi, who adopted the Christian name Pēpene. Te Ākitai welcomed these newcomers, bringing them into a reciprocal relationship with the iwi in the spirit of manaaki. This included the concept of *tuku whenua*, which allowed *manuwhiri* (guests) to use certain areas of land as long as the reciprocal relationship was maintained for the benefit of both parties.

As missionaries began to compete for areas to proselytise in Tāmaki, some sought to formalise these *tuku whenua* agreements in written form. The concept of permanent land sales to individuals was not part of Te Ākitai Waiohūa tikanga. However, some of these missionaries claimed to have 'purchased' huge areas of Tāmaki Makaurau during the 1830s. This included land north of the Waitematā Harbour and in the area south of Te Tō Waka (Ōtāhuhu portage). These 'agreements' were never properly surveyed and were not agreed to by all those with rights to the land. In the case of the Tāmaki block negotiated between 1836 and 1839, Māori were also meant to retain at least one-third of the total land.²¹

¹⁸ Te Ākitai Waiohūa, 'Cultural Values Assessment for Drury Plan Changes', 2019, p. 11.

¹⁹ Te Ākitai Waiohūa Deed of Settlement 2021, p. 8.

²⁰ Ibid.

²¹ Ibid., p. 12.

The Te Ākitai Waiohūa perspective on these agreements is clearly set out in the historical account found in their Deed of Settlement:

"Te Ākitai does not view these early transactions as purchases, but rather reciprocal agreements over the use of land.

Traditional Māori land ownership was communal and involved ongoing obligations. This differed considerably from the European concept of exclusive property rights which could be bought or sold.

Prior to 1840, Te Ākitai had limited experience of European land tenure and its expectations regarding pre-Treaty transactions differed from the expectations of settlers."²²



In March 1840, a copy of Te Tiriti o Waitangi was brought to Tāmaki in order to collect signatures. Among those who signed the 'Manukau copy' of Te Tiriti was Te Ākitai Waiohūa chief Mohi Te Ahi A Te Ngu.²³ This established the ongoing and reciprocal Te Tiriti relationship between the Crown and Te Ākitai Waiohūa. However, shortly after signing the agreement the Crown began to contravene its provisions.

In the early 1840s, Crown agents began to negotiate land purchases to provide for the settlement of Auckland. Initially, rangatira from another iwi had granted the Crown a block of land from Ōpoutūkeka / Cox's Bay, to Maungawhau, to Taurarua / Judges Bay in 1840.²⁴

²² Ibid., p. 13.

²³ Ibid.

²⁴ R. C. J. Stone, *From Tāmaki Makaurau to Auckland*, Auckland: Auckland University Press, 2002, p. 255.

In June 1841, the Crown signed an agreement with leaders of this same iwi for a large area of land to the south and west of the original grant, including the majority of the area plan update land as shown below. This agreement was for around 13,000 acres for 200 pounds, four horses, 30 blankets, 10 cloaks, one tent and a desk.²⁵ Te Ākitai rangatira did not sign this agreement. The land was then partitioned and sold to settlers, with the majority being in private ownership by 1849.

As Crown agents continued to seek out large tracts of land, Māori petitioned Governor Robert FitzRoy to allow them to deal with individual settlers and small areas of land in the vein of the original tuku whenua agreements. Eventually, FitzRoy agreed to their requests and in March 1844 the Crown's monopoly on sales of Māori land was waived.

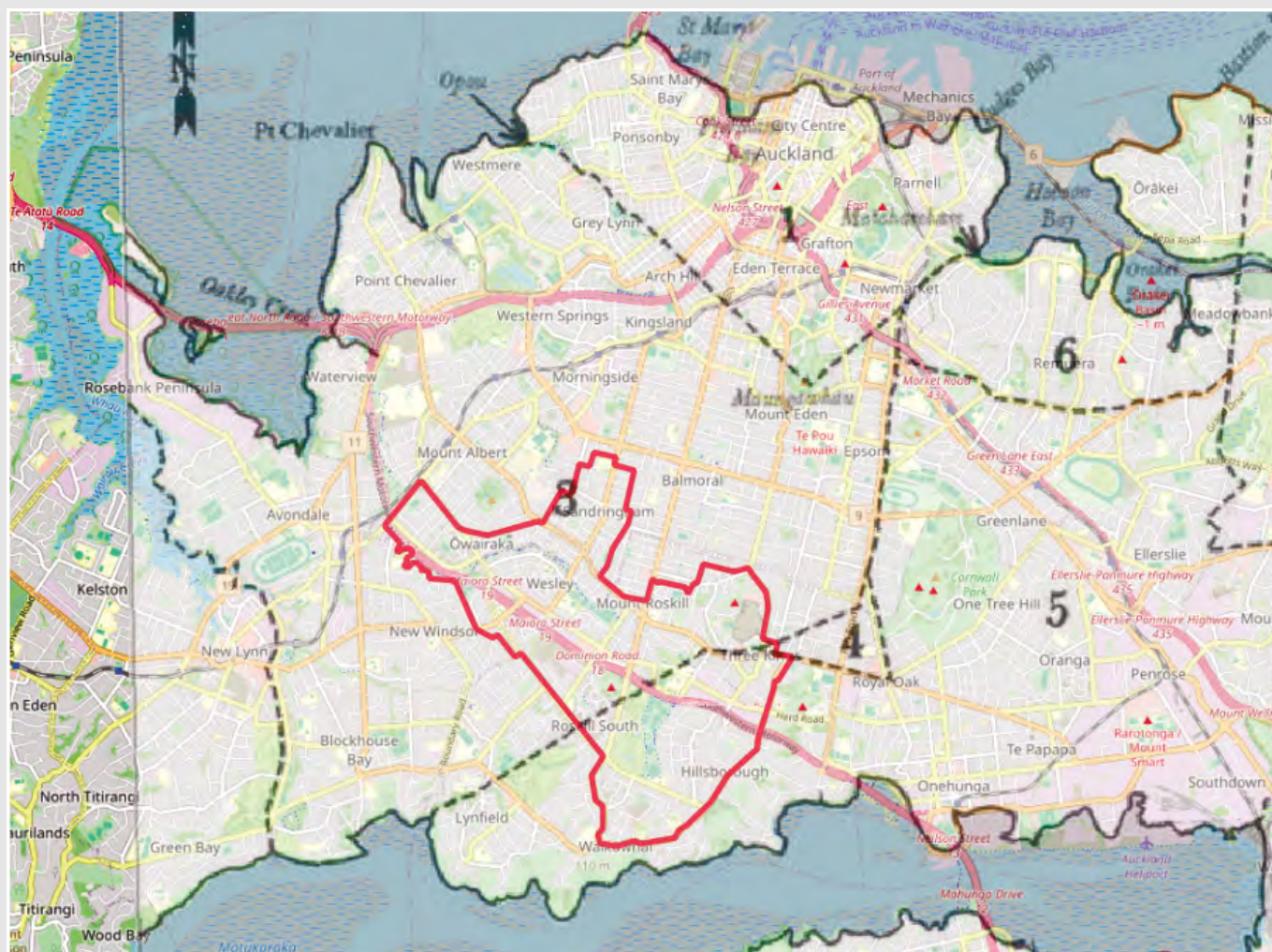
Land agreements made under this 'pre-emption waiver' required a fee of 10 shillings to be paid to the Crown. They also required that one-tenth of the land sold be granted to the Crown as 'waste land.'²⁶ This led to a flood of land agreements across Tāmaki, including all the remaining Māori land in the plan update area as shown below.

Pre-emption waiver agreements were signed with settlers like Donovan, O'Keefe and O'Donohue around Te Tātua O Riukiuta, May around Pukewiwi, and Atkins around Paemohani. They also included large blocks sold to the Wesleyan Mission Trust, including lands around Te Aumaro, Te Tātua O Riukiuta, Pukekaroro and Te Wai O Rakataura.²⁷

²⁵ Henry Hanson Turton, 'Waitemata to Manukau Block: Deed 208', *Maori Deeds of Land Purchases in the North Island of New Zealand: Volume One, 1877*, Digitised Copy held by New Zealand Electronic Text Centre, Accessed 8 July 2024.

²⁶ Te Akitai Waiohū Deed of Settlement 2021, p. 16.

²⁷ Pishief and Adam, p. 46.



Map showing land agreements effecting the area plan update land. Adapted from R. C. J. Stone, *From Tāmaki Makaurau to Auckland*, Auckland: Auckland University Press, 2002. Area plan boundaries shown in red.

This was not to last, however, as FitzRoy was recalled and replaced by George Grey in 1845. Grey quickly reinstated the Crown monopoly on land sales and announced that pre-emption waiver transactions would be investigated by commissioners under the Land Claims Compensation Ordinance 1846.²⁸ Commissioners were meant to investigate whether the purchases had been made from the appropriate iwi and whether their rights had been properly extinguished. However, in practice the hearings were formulaic and perfunctory, usually resulting in the land going to either the settlers or the Crown. This became known as the Matson inquiry.

The Land Claims Compensation Ordinance also removed the requirement for one-tenth of each purchase to be set aside as a reserve. Instead, claimant settlers were allowed buy the land at a rate of £1 per acre.²⁹ All of the reserved land was therefore purchased by settlers or retained by the Crown. As a result, no lands or money were set aside for Māori.

The result of the Matson inquiry was the loss of all the remaining Māori land in the plan update area. By the later 1850s, all Māori customary land in the area was gone. The Crown has since acknowledged this and apologised to Te Ākitai Waiohūa in the Deed of Settlement in 2023. However, the land remains in both private and Crown hands.

Te Riri Pākehā – invasion of Waikato

The rapid loss of Māori land during the 1840s and 1850s led many iwi to seek out new methods of organisation and resistance. This included the establishment of the Kīngitanga movement and the raising up of Waikato rangatira Te Wherowhero as King in 1858. Te Ākitai Waiohūa played an important role in the establishment of the Kīngitanga, including hosting several major hui in their rohe.³⁰

The Crown, however, viewed the establishment of the Kīngitanga as a direct challenge to its sovereignty. Meanwhile, in Taranaki, Māori resistance to land sales had led to armed conflict with settlers and invasion by the colonial military.

While Te Ākitai Waiohūa maintained their support for the Kīngitanga, they also wished to maintain peace and prosperity with their Pākehā neighbours.

Te Ākitai leaders such as Ihaka Takaanini and Mohi Te Ahi a te Ngu went to great lengths to maintain peace during the early 1860s, even preventing bloodshed when an ope taua from another iwi arrived in Tāmaki seeking utu for the death of a relation at Patumāhoe.³¹ Despite the best attempts of Te Ākitai to maintain peace, Governor Gore Browne and his successor Governor Grey began plans for an invasion of Waikato through southern Tāmaki.

Governor Grey's plan included the construction of a military supply line from Auckland to Waikato known as the Great South Road. It was completed in 1862 and stretched right through the heart of the Te Ākitai Waiohūa rohe.³² As soldiers built military redoubts to garrison key points along the road, it became clear to Te Ākitai Waiohūa that a full-scale invasion was imminent.

In July 1863, Grey issued a proclamation to iwi living in the south Auckland district to take an oath of allegiance and give up any weapons or forfeit their lands and leave the region.³³ This proclamation was delivered to Te Ākitai Waiohūa at Māngere, Pūkaki and Te Aparangi on 9 and 10 July.

At Te Aparangi, Ihaka Takaanini suggested that he would agree to the terms of the proclamations and sign the oath to protect his people and allow them to leave for Waikato.

Ihaka asked Crown representatives for a few days to allow them to prepare. Shortly thereafter, Crown forces invaded Te Aparangi and arrested Ihaka and 22 others including women, children, kaumātua (elders) and the sick.³⁴

These people were never formally charged but were marched to Ōtāhuhu military camp where they were imprisoned. During the following four months in military prison, many became sick and died, including Ihaka's father Te Tihi and two of his three children.

²⁸ Waitangi Tribunal, *The Hauraki Report: Volume I*, Wai 686, 2006, p. 92.

²⁹ Ibid., pp. 92-93.

³⁰ Te Ākitai Waiohūa Deed of Settlement 2021, p. 22.

³¹ Ibid., p. 21.

³² Vincent O'Malley, *The Great War for New Zealand: Waikato 1800-2000*, Bridget Williams Books: Wellington, 2016, p. 186.

³³ Te Ākitai Waiohūa Deed of Settlement 2021, p. 23

³⁴ Ibid., p. 24.

In November 1863, a new government took office and placed the surviving prisoners on Rākino Island / Motuhurakia in the Hauraki Gulf. Ihaka Takaanini died two months later, while the survivors remained imprisoned on the island for several more years. Meanwhile, those who had managed to escaped Te Aparangi under Mohi Te Ahi a te Ngu were involved in battles against Crown forces throughout late 1863 and early 1864.

Te Ākitai Waiohū believe that the loss of its key leaders in the 1860s led to a loss of its voice and profile in Tāmaki Makaurau without clear rangatira representation, rendering the iwi virtually invisible to many third parties.

As the war continued, the Crown passed the New Zealand Settlements Act 1863 enabling the Colonial Government to confiscate land from Māori whom the Governor deemed to be in rebellion and to use that land for settlement. This included the remainder of Te Ākitai Waiohū lands at Pūkaki, Ihumātao, Kirikiri / Papakura, Māngere, Pukekohe and Patumāhoe. This left the iwi virtually landless by the end of 1864.

Te Ākitai Waiohū were not able to properly participate in the Compensation Court hearings that followed. Many of their leaders were dead and most of those who survived were deemed to be ‘rebels’ and unable to seek compensation. Some small blocks of land were returned to Riria, wife of Ihaka Takaanini, and her son Te Wirihana, but these were later sold by other grantees. Only one small block of land was retained by Riria, the 50 acre Pūkaki block granted to her by the Compensation Court in 1866. This provided a base for the remnants of Te Ākitai to rebuild a community at Pūkaki through the late 19th century.

Te ao hurihuri – a changing world

With their lands on the Tāmaki isthmus now in private ownership, Te Ākitai redeveloped Pūkaki as their main papakāinga following the raupatu (land confiscation). A new marae was constructed in 1890 and whānau continued to re-populate the area under the chief Te Wirihana, son of Ihaka Takaanini.³⁵ Pūkaki slowly became a sizeable community once again, with up to 200 families living there by the 1950s.

Meanwhile, the land at Te Tātua O Riukiuta, Te Wai O Rakataura / Oakley Creed, Pukewīwi / Mt Roskill, and Te Ahikā O Rakataura Mt Albert was cleared and drained for farming. The original land blocks were progressively carved up into smaller sections and given new names like Mount Roskill, Lynfield and Wesley. Tūpuna maunga, such as Te Ahikā O Rakataura, were quarried and roads and railways built with the gravel.³⁶

As the population of Auckland grew, settlers progressively pushed the residential extent of the city westward into this region. Throughout the 1940s, state housing developments took shape in what are now the suburbs of Three Kings, Mt Roskill, Waikōwhai and Wesley. By the 1960s, most of the former farming land had been developed into suburban residential areas and business development land along Stoddard Road and Carr Road. Construction of the northwestern motorway further intensified development around the main centres of Lynfield, Three Kings, Mt Albert, Wesley and Mt Roskill.

In July 2011, the Crown recognised the mandate of Te Ākitai Waiohū Iwi Authority to negotiate a comprehensive settlement of the historical Treaty of Waitangi claims. This included an acknowledgement and apology for the actions described above and a recognition of Te Ākitai Waiohū interests in the land of the area plan update.

On 16 December 2016, the Crown and Te Ākitai Waiohū signed an Agreement in Principle, which formed the basis for this settlement. This was followed by an initialled deed of settlement in 2020. The deed was ratified by Te Ākitai Waiohū members and signed on 12 November 2021. This Deed of Settlement is conditional on the enactment of the settlement legislation, pending on its passage through Parliament.

³⁵ Ibid., p. 29.

³⁶ Lisa Truttman, *Te Maunga at Mt Albert: A History of Ōwairaka/Te Ahi-kā-a-Rakataura*, 1963, pp. 13-17.

Te āpitihanga C: Te horopaki whai rautaki

Appendix C: Strategic context

This area plan has been informed by key strategic plans and priorities of central government, mana whenua and Auckland Council. Nga Mana Whenua o Tāmaki Makaurau and Auckland Council have collectively contributed to this plan.

Central government priorities

There is a directive from central government to improve wellbeing and social outcomes for communities. A focus is being put on providing reliable and efficient public transport in key areas and improve housing options for people, including affordable housing.

A focus is also being placed on the collaborative work between agencies including Auckland Council, Kāinga Ora, Waka Kotahi NZ Transport Agency, Watercare Services, Auckland Transport and other council-controlled organisations (CCOs) to deliver these outcomes.

Relevant priorities

National Policy Statement on Urban Development 2020 (NPS-UD)

The objectives of the NPS-UD came into effect on 20 August 2020. The NPS-UD outlines policy directions that relate to ‘well-functioning urban environments’, intensification and density increases, changes in amenity values, removal of minimum requirements for on-site car parking, applying the principles of the Treaty of Waitangi (te Tiriti o Waitangi) in relation to urban environments and supporting reductions in greenhouse gas emissions to meet climate change targets.

The NPS-UD requires the council to plan to enable sufficient supply of housing and business land, and capacity in infrastructure networks to meet current and future demand. This will require a sustained effort from the council, CCOs, and infrastructure providers (including central government) to align their intentions and resources.

More specifically, the NPS-UD requires that the council enables increased density and/or buildings heights of at least six storeys in areas in or near city or metropolitan centres and the ‘walkable catchments’ of rapid transit stops.

Intensification is also required around our town, local and neighbourhood centres.

There are also qualifying matters (i.e. exceptions to the application of these requirements to increase density and height) where certain circumstances apply constraints on density and height, including:

- matters of national importance under section 6 of the Resource Management Act 1991 (i.e. historic heritage and natural hazards)
- the operation of nationally significant infrastructure
- sites subject to a designation by a Requiring Authority under the Resource Management Act 1991
- other matters that are specific to the Auckland context.

Changes to the Auckland Unitary Plan to implement the requirements of the NPS-UD will start in August 2022.

The National Policy Statement for Freshwater Management 2020 (NPS-FM 2020)

The NPS-FM 2020 is a statutory tool developed under the Resource Management Act 1991 by central government to provide national direction on the management of freshwater. It must be given effect to in the Auckland Unitary Plan (AUP).

The NPS-FM is now in its third iteration, with the latest amendment coming into force on 3 September 2020. This introduced significant new requirements, with consequential implications for the council’s work programme over coming years. This includes that plan change(s) to give effect to the NPS-FM 2020 in the AUP must be notified by 31 December 2024, with final decisions made within two years of notification.

It is important to note that in achieving the goals of the NPS-FM (in previous and current iterations) which include managing the effects of urban development on the health and wellbeing of water bodies, freshwater ecosystems, and receiving environments, the council has always recognised that giving effect to the NPS-FM by amending the freshwater provisions in the AUP is only part of the response required. What happens on the ground through the operational delivery across the council

family is also critical for improved freshwater outcomes, and as such should be identified as contributing to the implementation of the NPS-FM 2020.

Resource Management (Enabling Housing Supply and Other Matters) Amendment Act

This act came into force in December 2021. It requires zones within the AUP to contain a number of Medium Density Residential Standards, alongside the NPS-UD to boost housing supply and enable more types of housing.

The new standards will allow property owners to develop housing of up to three storeys in most residential areas, without needing a resource consent, subject to compliance with standards.

There are also qualifying matters (i.e. exemptions to the three-storey requirements and the new standards) such as protecting sites of cultural, historic, or ecological significance or avoiding development in areas with natural hazards.

Changes to the AUP to implement the requirements of the Medium Density Residential Standards will start in August 2022.

Auckland Housing Programme (AHP)

The Auckland Housing Programme is a Crown-led initiative to deliver small, medium and large scale housing developments in Auckland over the next 15 to 20 years. The council and the Auckland Transport, Watercare Services and Eke Panuku Development Auckland CCOs have a significant role to play as landowner, asset manager and regulator. They are well placed to provide assistance to Kāinga Ora as the lead housing delivery agency in pursuit of the AHP. For more information on the AHP go to the Kāinga Ora – Homes and Communities website.

Auckland Light Rail Project

The Auckland Light Rail group is a partnership between Waka Kotahi NZ Transport Agency, Auckland Transport, Auckland Council, the Ministry of Transport and Kāinga Ora. The group reports to a governance board with an independent chair and representatives of the partners including local boards and Mana Whenua. It is vital that Mana Whenua play a more active role in decision making during the next phases of the project.

The group has worked on tasks set by the Government including:

- partnering with Mana Whenua
- developing the Indicative Business Case (IBC)
- engaging with stakeholders and communities.

The IBC considered how best to achieve the following outcomes:

- a light rail service that:
 - is attractive, reliable, frequent, safe and equitable
 - is integrated with the current and future public transport network
 - improves access to employment, education and other opportunities
- a transport solution that embeds sustainable practice and reduces Auckland's carbon footprint
- unlocking urban development potential, supporting a quality compact urban form and enabling integrated and healthy communities.

The decision to move forward with tunnelled light rail takes future aspirations into account and addresses the real need for expansion of joined up rapid transit in the future. It is proposed that from the north, the tunnelled light rail will start at Wynyard Quarter and travel underground to Mt Roskill. From Mt Roskill, light rail will travel overland along State Highway 20 to Onehunga, across the Manukau Harbour, to Māngere and onto the airport (refer Appendix D).

Community and stakeholder engagement is integral to the ongoing planning phases and will help shape future decisions such as the location and design of stops/stations, integration with other transport modes and urban outcomes. Community input will also be imperative for both the construction and operational phases of the project, to ensure the delivery is carried out reflecting the interests of the community, local residents and businesses.

The next phase of the project will focus on a Corridor Business Case which includes further detailed planning, design and consenting. Refinement of the route, station areas, urban outcomes, costs, delivery and funding will be undertaken. Development of the business case has commenced in 2022, and it is anticipated that the planning and consenting phase will take 2-3 years and construction will then take 6-8 years.³⁷

Further information on the Auckland Light Rail project go to the Auckland Light Rail website.

³⁷ In January 2024, the Government announced that Auckland Light Rail was not proceeding.

Mana whenua strategic priorities

The Tāmaki Makaurau Mana Whenua Forum has membership of the 19 mana whenua entities with interests in the Auckland Council area. The purpose of the forum is to support mana whenua in their role as Te Tiriti partner with Auckland Council and the Crown by partnering on all region-shaping decisions that require a collective voice, with a focus on mana whenua and mataawaka thriving and leading in Tāmaki Makaurau. It is an independent governance-level forum operating under its own terms of reference.

While the forum does not represent or act on behalf of the individual mana whenua groups – each maintains their mana motuhake – the forum will come together to provide a collective view on appropriate region-wide matters.

A 10-Year Strategic Plan sets out the strategic aspirations of the forum, and is intended to be its guiding document. The outcomes (ngā pou) being sought by the forum are:

- Governance: We are exercising our role as a Te Tiriti partner across Tāmaki Makaurau
- Culture and Identity: Our culture and identity is seen, heard, felt and celebrated across Tāmaki Makaurau
- Natural Environment: Te Taiao te wai and te hau in Tāmaki Makaurau are thriving and cared for
- Wellbeing: Our whānau in Tāmaki Makaurau are happy, healthy, thriving, and achieving
- Economic: Mana whenua are an economic force in Tāmaki Makaurau at the whānau, hapū and iwi levels.

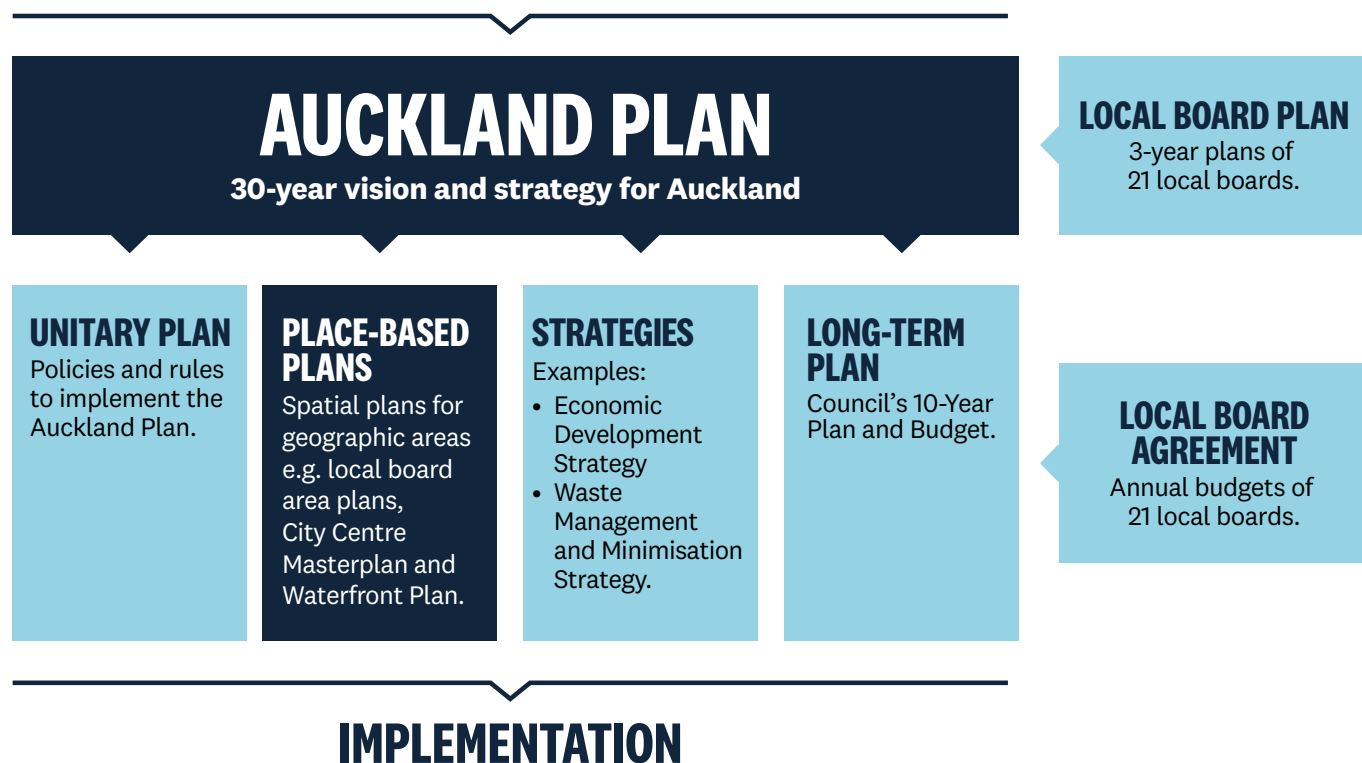


Walmsley Park planting volunteers.

Auckland Council priorities and plans

Once adopted by the Albert-Eden and Puketāpapa Local Boards, the area plan will sit within the context of Auckland's strategic plans and strategies that collectively influence how the plan area might grow and develop as shown in Figure 11.

Figure 11: Auckland's strategic planning context.



The Auckland Plan 2050: The Auckland Plan sets out the long-term vision and strategy for how Auckland will grow and how the three key challenges of high population growth, shared prosperity, and reducing environmental degradation will be addressed. The area plan will help to identify how this can be achieved at the local level.

Te Tāruke-ā-Tāwhiri: Auckland's Climate Plan 2020: sets out Auckland's long-term approach to climate action. It sets out the priority action areas to reduce emissions and adapt to the impacts of climate change. The Plan calls for a range of actions from central government, the private sector, non-governmental organisations, community groups and individuals, all of which have a role to play in reaching the emissions reductions goals.

Long-term Plan 2018-2028 or 10-year Budget:

The Long-term Plan sets out all council and council-controlled organisation funding across Auckland over a 10-year period. It is one of the key tools for implementing the Auckland Plan 2050 and includes budgets for projects and initiatives identified in local board plans.

Auckland Unitary Plan (Operative in part 2016):

The policy and rule framework that manages development in Auckland, in accordance with the Resource Management Act 1991. It sets out what can be built and where, legal protections for natural, historic and cultural heritage, and how to create a higher quality and more compact Auckland.

Local board plans: The Puketāpapa Local Board Plan (2020) and the Albert-Eden Local Board Plan (2020) provide a community-level vision, priorities and projects for these two local board areas. The local board plans have informed the development of the area plan.

Other important documents

Development of this plan has drawn on a number of sources, including:

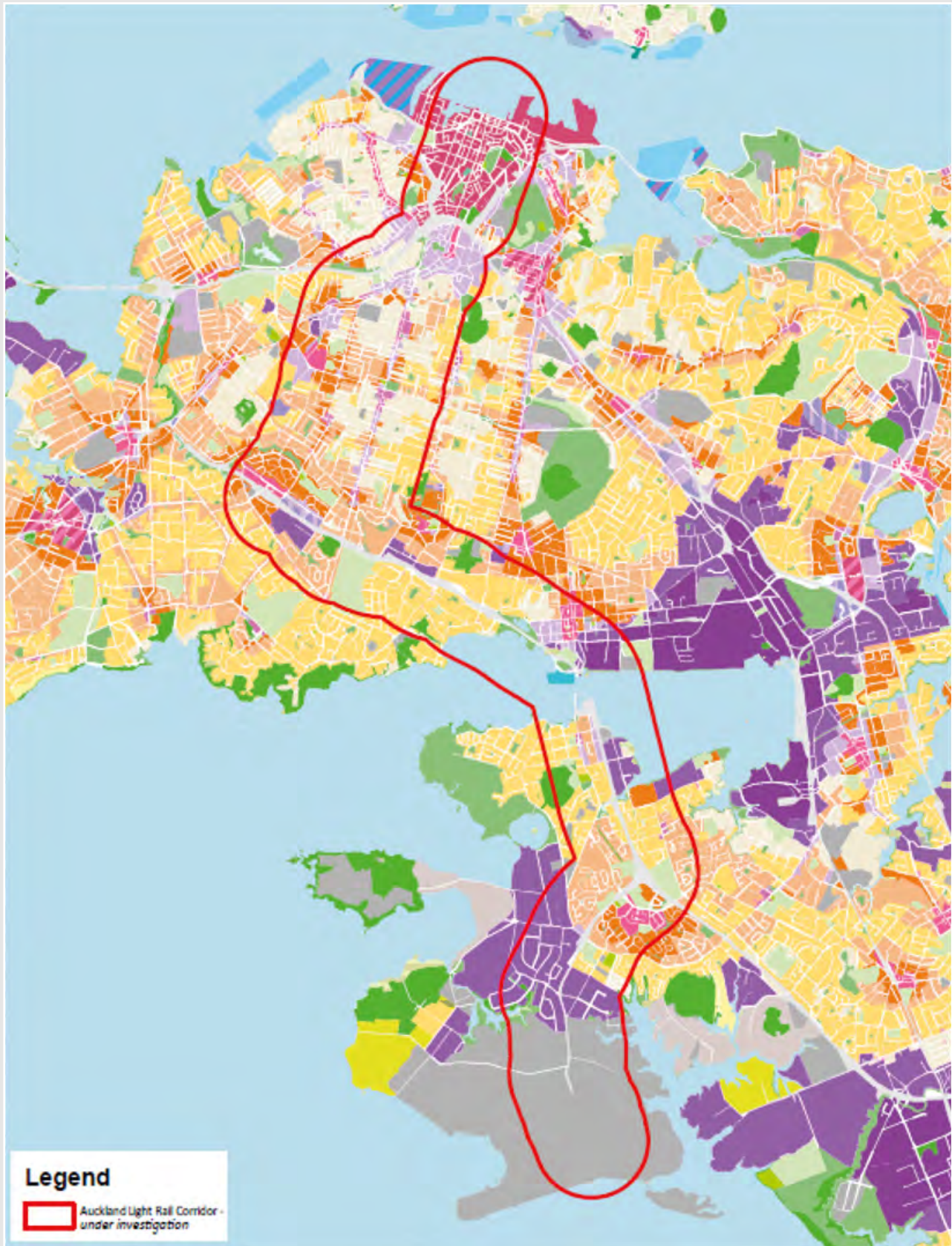
- Technical and other information collated into topic reports listed as references in the draft plan
- Tūpuna Maunga o Tāmaki Makaurau Integrated Management Plan 2016
- Tūpuna Maunga Authority Integrated Management Plan Strategies 2019
- The Regional Public Transport Plan (2018-2028)
- Rapid Transit Corridor Study, City Centre to Mangere – A research report to inform any future spatial planning in the Corridor Study area, July 2019
- Te Rautaki Ngahere ā-Tāone o Tāmaki Makaurau - Auckland's Urban Ngahere (Forest) Strategy 2019
- Puketāpapa Urban Ngahere 10-Year Action Plan 2021
- The Puketāpapa Greenways Plan 2012
- Puketāpapa Greenways Review 2017
- Puketāpapa - Becoming a low carbon community: An action plan 2018
- Puketāpapa Open Space Network Plan 2018
- Albert-Eden Local Paths (Greenways) Plan 2018
- Albert-Eden Open Space Network Plan 2018
- Albert-Eden Sport Active Recreation Facilities Plan 2021
- Albert-Eden Local Board Ngahere Analysis Update 2021
- Albert-Eden Urban Ngahere Action Plan 2021
- Te Auaunga / Oakley Creek - He Rautaki Whakaora mō ngā Wai o Te Auaunga – Vision and Restoration Strategy for the Lower Catchment. Long Term Strategy to 2040 and Implementation Plan 2018-2020, 2018
- Te Auaunga / Oakley Creek Middle Section Action Plan 2019
- Three Kings Plan 2014 Auckland's Urban Ngahere (Forest) Strategy 2019.



Wesley Markets.

Te āpitihanga D: Te Kauhanga Arawhiti ki Tāmaki Makaurau e whakatewhatewhahia ana

Appendix D: Auckland Light Rail Corridor under investigation





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Te mahere ā-rohe mō ētahi wāhanga te Poari ā-Rohe Pātata o Puketāpapa me Albert-Eden.

Area Plan for parts of Puketapapa and Albert-Eden Local Boards.

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