

RUB South
Cultural Heritage Overview Report



**Prepared for Auckland Council
Prepared by Heritage Consultancy Services
16 August 2013**



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Cover image: Alfred Sharpe *View of the rock of Maketu, near Drury* 1880. Manukau Harbour can be seen in the distance on the left in this view. Alexander Turnbull Library, D-033-007.

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Introduction

Auckland Council has signalled its intention to establish a Rural-Urban Boundary in parts of the former Franklin and Papakura districts (RUB South). Preliminary planning has identified a number of options with a focus upon an urbanised corridor linking Pukekohe and Drury.

Consultation to date between Mana Whenua and Auckland Council in regards to the RUB South has identified the need for cultural heritage input into this planning process. The cultural heritage values of this area are considerable; consequently the potential for loss of cultural heritage resources is great. As Kim Tatton noted in 2001

Franklin District comprises a largely rural area on the fringe of a major city. While the level of urban growth and development is less than in areas of Auckland City or North Shore City the potential for surviving cultural heritage sites is higher in rural areas such as Franklin District. Therefore, any proposed development or changes in land use can be a significant threat to often extensive and intact cultural heritage resources (Tatton, p. 27).

This overview report has been commissioned by Auckland Council to help guide the development of the Proposed Unitary Plan and to provide a basis for future planning inputs into the RUB South framework.

This cultural heritage overview is intended to help Auckland Council to

- spatially identify key cultural heritage issues for the relevant iwi/hapu groups (which may include sites or areas) in the RUB South investigation area;
- provide the RUB team with an explanation of each of these issues/sites/areas, including any associated cultural values, particularly any physical associations;
- help support decision-making on the final location of the RUB so that areas of high cultural value are recognised;
- identify information gaps about cultural interests and values and traditional associations with sites which may require future assessment and research;
- provide a further opportunity for iwi to participate in decisions that affect their taonga and advance their interests within their rohe.

Methodology

This overview report has been compiled with reference to a range of desktop sources. A thorough search of early survey plans was undertaken, and photographic collections held by Auckland Libraries, Auckland War Memorial Museum and the National Library were searched for historic images of the RUB South area. Auckland Council's *Cultural Heritage Inventory*, the register of the NZ Historic Places Trust and the NZ Archaeological Association's ArchSite database were accessed, although individual archaeological site records have not been viewed due to time constraints. Minimal fieldwork has been undertaken, simply to identify the proposed RUB South boundaries, particularly in regard to major landmarks within the area.

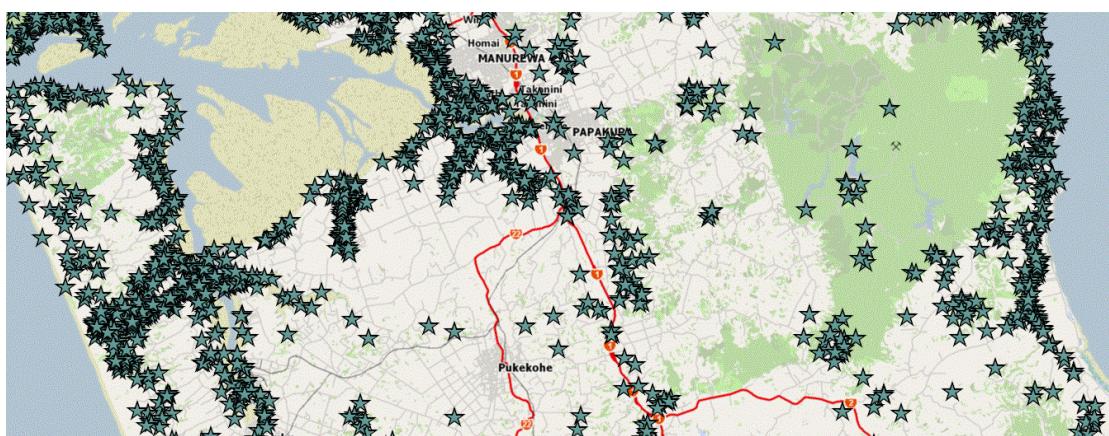


Figure 1: NZAA ArchSite map for RUB South area and wider setting.
<http://nzaa.eaglegis.co.nz/NZAAPublic/> Accessed 19 July 2013.

The cultural heritage schedules of the Franklin and Papakura District Plans have been consulted, as have the Franklin Heritage Inventory [compiled 2009/10] and a selection of recent plan change, structure plan and resource consent documents for the RUB South area. Kim Tatton's 2001 study *Cultural Heritage in the Auckland Region: Priority Areas for Survey and Assessment* and the 2012 *Southern Cluster RUB Project – Heritage Unit Input* report have also been reviewed. Documentation pertaining to Auckland Council's engagement with Mana Whenua in regards to the RUB South has also been provided by the Council and reviewed by the consultant.

While reference has been made to Auckland Council's *Historic Heritage Area Assessments: Draft Interim Guidance* [October 2012] the specific nature of the project, and the timeframe available for delivery of the report, has meant that the guidance has been informative rather than directive in this instance. To the extent that has been possible and practicable, this report may be described as a Level 1 Outline assessment, with a subregional focus, involving desktop research, vehicular-based fieldwork and the identification of existing and potential places of historic heritage value [HHAA Working Draft, p. 10]. That said the high level engagement specified for Level 1 Assessments has generally been the subject of direct consultation between Mana Whenua and Auckland Council.



Figure 2: William Temple *Waterfall near Drury, Auckland* c.1860s. Urquhart Album, Alexander Turnbull Library, PA1-q-250-53-2.

Report Limitations

This report is not a Mana Whenua cultural heritage assessment nor does it presume to represent Mana Whenua cultural heritage values or perspectives. It has been prepared on the basis that detailed cultural heritage assessment will be undertaken at a later date by Mana Whenua and that such assessments will be done before the RUB South is finalised and/or developed.

Parties to the ongoing cultural heritage assessment of the area covered by the RUB South may find it useful to consider the commentary and suggested processes provided in the *Historic Heritage Area Assessments: Draft Interim Guidance* [see p. 20]. Mana Whenua Values are specifically discussed on p. 38 of the Guidance booklet.

Overview History of RUB South Area

Introduction

The land areas that are the subject of this historic overview are generally located in the central part of Franklin district and have rich Maori and European histories. In addition to the land's cultural and economic value to tangata whenua, the area has long been in agricultural and horticultural use adjacent to small settlements such as Paerata, Drury and Runciman, the larger town of Pukekohe and the urban area of Papakura. While the RUB South focus areas are essentially rural or semi-rural, the development of these neighbouring settlements is also of fundamental importance.

At this time the RUB South has not been definitively defined but the indicative boundary is located to the south of the Auckland isthmus, on the southeastern reaches of the Manukau Harbour, and extends south towards the Waikato, on the western side of the Hunua Range. The northern cluster of RUB South areas is focused on the west, south and southeast of Papakura including parts of Hingaia, the Park Estate Road area, Opaheke, Runciman and Drury (though excluding Drury itself). The southern cluster is focused on Pukekohe and Paerata but extends north to the harbour through the Karaka district. The proximity of the Manukau Harbour and two traditional portages, one between the Manukau and the Tamaki River and the other between the Waiuku arm, Awaroa River and the Waikato River, have been major factors in the use and development of the area for Maori and colonial settlers. The closeness of the Karaka shore to Weymouth, across a narrow part of the tidal arm of the harbour, meant that this was also a well-used route.



Figure 3: 'Weymouth, Manukau City, Auckland, including Pahurehure Inlet', 28 September 1976. Whites Aviation Ltd, Alexander Turnbull Library, WA-73675-G.

While much of the following history is common to all of the areas, some events and developments are specific to more defined localities. The land around Pukekohe has concentrated areas of market gardening; Paerata is principally associated with the railway, dairying and Wesley College; Drury's development as a colonial settlement focused on the Great South Road, accommodation and rural services; the Papakura area once featured coal, clay and kauri gum extractive industries. Adjacent sources of employment, apart from Auckland city, included Kingseat, Ravensthorpe and Middlemore Hospitals, the freezing works and associated industries at Otahuhu-Westfield and the steel mill at Glenbrook. Thoroughbred horse studs occur throughout the area.



Figure 4: HA Scrivener 'Naval camp of HMS Harrier at Drury, New Zealand, 1863'. Alexander Turnbull Library, Wellington, B-061-020.

The Waikato War impacted in general terms on the whole area, but colonial and imperial camps and specific events were more localized. Military camps were also established in the district during World War II: these included the New Zealand military camp on the northeast side of Papakura and United States army camps near Pukekohe.

The area defined by the RUB South encompasses a large part of what was once Franklin County, in parts of the original survey areas of Karaka, Pukekohe and Opaheke Parishes.

The tangata whenua of the area

Maori occupation and association with the area dates back many centuries. Before European colonization, the area was the rohe of Tamaoho, also known as Te Akitai, and Ngati Pou. Tamaoho/Akitai had the major interest in what became the Pukekohe West Block, whereas the interest of Ngati Pou was more southerly, closer to the Waikato River. Ngati Te Ata's rohe was to the west of both. All three hapu can trace their whakapapa back

to the Tainui waka.¹

James Cowan records that a ‘fortified pa of the Ngati Tamaoho Tribe, named Te Maunu-a-Tu (“The Wargod’s Lure”), stood on the western end of the Paerata ridge in ancient days.’² Another major pa, Pukekiwiriki, stands above the plain east of Papakura at Red Hill, strategically placed to control the inner reaches of the harbour and north-south routes and tracks east to the Clevedon area. The pa withstood an attack by Ngapuhi in the early 1820s; tradition has it that the redness of the soil on the hilltop is testimony to the blood shed there.³ Two other Ngati Tamaoho pa sites were at the mouth of Slippery Creek, associated with settlements and cultivations.⁴

The landscape of the Karaka, Pukekohe and Opaheke Parishes was one of wetlands, creeks and bush, all of which supplied natural resources to tangata whenua. To the north of the Pukekohe area is the Manukau Harbour, to the south the Waikato River. Scattered throughout the region were papakainga (settlements), urupa (burial grounds) and vast areas of cultivation. Foot tracks such as the Ararimu from Maketu to Paparata skirted the swamps; another passed through Tuamata to Tuakau. Travel was easy across the Manukau and the portages provided access to the Tamaki River and the Waikato.



Figure 5: JG Johnson (1824-73) *Nga Makatiti at the back of Pukekohe* [view to the north-west of Pukekohe]. Auckland War Memorial Museum, PD 19(8).



Figure 6: A 'Plan of the Lower Waikato District Extending from Waikato and Pokeno to Ngaruawahia' (c.1864) graphically shows the extent and density of the bush from south of Drury to Pokeno and west of Pukekohe (north is at bottom of map, Waikato River shown at top right). An 'old Maori track' [Ararimu] is shown going through Maketu (lower left) to 'Pokeno native village' at top left, as well as several other tracks to Maku, Bald Hill and Camerontown and close to Tuimata. A large area is marked as Pukekohe Native Reserve. University of Waikato Library.

Official records, the accounts of church missionaries and kaumatua confirm that the tangata whenua living in the vicinity of Pukekohe were the barons of the land up until the mid-nineteenth century. To the established freshwater and saltwater fishing industry were added European crops, fruit and livestock rearing. These commodities had a major influence on the economy, trading patterns and lifestyle. Tamaoho, Akitai and Ngati Te Ata supplied themselves and incoming Auckland colonists with food. Dressed and undressed flax were additional commodities. Trade between iwi and settlers was brisk and relations good until disputes about land ownership and possession created a crisis that would not be resolved for over a century.

In August 1842 the Pukekohe block was sold to the Crown by iwi with a secondary claim to the land, from under the feet of its principal owners. The block was a large one taking in a long strip of land extending from the Manukau Harbour to the Waikato River. In return for this very fertile land the secondary claimants received from the Crown £150 in cash and £170 worth of goods.⁵ Katipa and Te Waka Kaihau, rangatira of Ngati Te Ata, signed the Deed of Purchase on 7 December 1843; George Clarke and Thomas Spencer Forsaith

represented the Crown. Local historian Nona Morris recorded the details of the purchase thus:

Payment consisted of £150 in cash, plus the following goods: - 181 blankets, 30 coats, 1 large tent, 2 smaller tents, 18 saws, 16 blocks, 4 frying pans, 1 hammer, 11 shingling hammers, 788 lbs of tobacco, 2 bed gowns, 1 auger, 3 chisels, 5 planes, 9 gimlets, 290 lbs of mails, 6 pit saws, 7 crosscut saws, 7 handles, 7 handles for below, 7 fasteners for the handles, 46 saw files, 13 pit saw files, 1 rough saw, 1 box pipes, 3 iron pots, 2 saucepans, 2 tea kettles, 2 ovens, 13 axes, 20 tomahawks, 4 brushes, 1 horse brush, 4 (pairs) shoes, 1 water pot, 1 compass, 8 spades, 6 jackets, 6 combs, 6 pairs of trousers, 6 silk handkerchiefs, 14 white shirts, 6 sou'westers, and 5 cartouche boxes.⁶

Tamaoho, the principal or true owners of the block, did not want to sell the Pukekohe Block, however, and the Crown had failed to ensure they were dealing with the legitimate owners of the land.

The report commissioned by the Waitangi Tribunal on the Alienation of South Auckland Lands (Wai330/4) states that, according to the Crown's interpreter John Grant Johnson, the 'purchase was immediately opposed by Tamaoho'.⁷ After some investigation it was apparent to the Crown that Mohi, 'whose ancestor Te Whare Aitu was the most recent owner of Pukekohe', had the strongest claim to the land and, notwithstanding that, those that sold the land merely had an interest in it.⁸

Mohi Te Ahi a Te Ngu had support for his ownership status from iwi throughout the country, but nevertheless the Crown did not attempt to resolve the dispute by dissolving the Deed of Land acquired from the illegitimate owners. Instead the government began to 'wheel and deal'. While the dispute with the government continued a settlement between Ngati Te Ata and Tamaoho was reached. Ngati Te Ata withdrew its opposition to Tamaoho attempts to sell the Ramarama and Waiau blocks in return for withdrawing their claims to Pukekohe. The agreement was completed with the payment by Ngati Te Ata of six casks of tobacco to Mohi and the Akitai.⁹

The Ramarama Block extended from Papakura to the Mangatawhiri Creek, some 35400 acres [14326 hectares]; the date of the sale is uncertain but a receipt signed by Epiha Putini, Wiremu Wetere, Wiremu Wata and Haimona of Ngati Tamaoho puts the date at 29 February 1844.¹⁰ However another receipt signed by the same chiefs was dated 10 June 1846; it was for '£200, 3 head of cattle, and harness for 4 head, 4 horses, 3 saddles and bridles, 150 double blankets, one dray, one pair of harrows, one plough and one set of cart harness'.¹¹ A further 1400 acres (an extension of the Ramarama Block) was sold in 1853 and a small block at Kakaramea in 1857 'to give easier access to the track which was to become the Great South Road'.¹²

The agreement regarding the sale of the Pukekohe Block did not solve the complaint of Tamaoho/Akitai with the Crown. Following the determined efforts of Mohi and Akitai, the Crown offered £200 to satisfy their claims, which was declined.¹³ The original owners of the Pukekohe block had no wish to part with their ancestral land.

By 1845 the government had sold much land between the Waiuku-Drury road and the Karaka foreshore.¹⁴ It was not until 17 June 1853, however, that Akitai accepted the Crown's

terms with the payment of £200.¹⁵ This was a recurring pattern throughout Tamaki Makaurau, whereby the Crown first purchased Maori ancestral land from non-owners and then, in accordance with the policy of the day, compensated true owners at a much later date.

Not only was the Crown at fault in dealing with non-land owners when purchasing, but mistakes were also made where purchased land was not surveyed immediately. In these cases iwi often found that land had been alienated which had not been agreed to. To bypass lengthy sale and purchase negotiations, and the attendant problems with survey accuracy, the Crown made blanket purchases to the east and west of the Pukekohe block. These blanket purchases included the whole of the Awhitu Peninsula, down to the Waikato River, and the Ramarama block, to the east of the Pukekohe block.

Te Awa Nui o Taikehu Maori Reserve

The Crown had certain responsibilities when purchasing land other than simply surveying it. Where land was promised as sustaining reserves for the Maori vendors, such land had to be adequately identified. Wai330/4 refers to the Pukekohe No. 2 purchase of 17 June 1853 where a reserve called Te Awa Nui o Taikehu was created and marked out on the plan attached to the deed. The deed showed no indication of its size, however. In 1853 Edwin Fairburn incorrectly surveyed the reserve and, as a consequence, some of the land that should have been set aside for Maori was distributed to settlers as Crown grants.¹⁶

Turton's Epitome records the ensuing protest by Tamaoho/Akitai and the position was set out in a letter from Mohi 'and all the Akitai' to the governor in 1857:

This is our permanent place for our children; our burial-places are also there. This part will not be given up to those Pakehas, it is for ourselves and our children ... This fault is not yours, or Mr Ligar's (the Surveyor General), it is the fault of Mr E. Fairburn. This is not a matter having reference to Maori customs, it is from the law of the Queen and of the New Zealand Government.¹⁷

The Crown investigated and concluded that the memorandum noting the boundaries of the reserves had not been adhered to. As recorded in Wai330/4 '[i]t appears that Fairburn had not, in accordance with Mr Ligar's promise, given the Maori vendors notice of his survey of Pukekohe, in order that some of them might have accompanied him to point out the limits of their reserve'.¹⁸ Moreover, it was found that Fairburn had not only incorrectly surveyed the reserve, but had also purchased some of the contested land for himself, only to immediately on-sell it for a large profit. Confronted with such unequivocal evidence, it appears that the Crown reluctantly returned the land to the Maori vendors in 1858.¹⁹

Despite this resolution, the Crown was clearly very successful in the period 1840-1862 in exercising its doctrine of pre-emption over Maori land throughout the South Auckland region. Whereas the Marquis of Normanby had instructed Governor Hobson in 1839 that the Crown was to ensure 'that the Maori wished to sell', history shows this did not necessarily happen with the prior consent of the principal owners.

Land Leagues and the Establishment of a Maori King

During the late 1840s and the 1850s, as a result of large areas of ancestral land throughout Aotearoa being acquired by the Crown by what ever means possible, many iwi set up Land Leagues. The chiefs of iwi committed themselves and their people not to sell even one more acre to either the Crown or anyone else.

Against the backdrop of land sales and alienation, it had become very clear to the Rangatira that Maori identity, language, society, and tikanga were under threat and that the drastic loss of land was relegating Maori to the status of tenants in their own country. Many hui were called to discuss the destiny of Maori and one outcome of these discussions was the decision made by some high-ranking Rangatira to appoint and then anoint a King for Maori.

In 1858 after many hui, Potatau Te Wherowhero was anointed the First Maori King.²⁰ One of the reasons Te Wherowhero was made King, in addition to his great mana, was that it was felt that the Waikato had an abundant supply of natural resources or kai, adequate to feed the many tribes who were expected to visit the King. These resources could be harvested from taonga such as the Waikato River, the many harbours and coastal foreshore, and the remaining bush lands within the Tainui rohe.

War

In spite of its unifying theme, the Maori King Movement was seen as a separatist movement. Governor Grey feared that the continual flow of settlers would be impeded as Maori progressively stopped selling land. Grey's stated approach in January 1863 was therefore to 'dig around the Kingitanga until it fell'.²¹ The Great South Road was being built further and further south to facilitate the movement of troops and supplies, with the section between Drury and the Waikato River over the Bombay hills being constructed in early 1862.²² The Waikato River was being surveyed for navigable routes by paddle steamers. Queen's Redoubt at Pokeno was constructed in 1862.²³

By this time Te Wherowhero's son Matutaera (later known as Tawhaio) was the reigning Maori King (1860-94) and rumours were being circulated by Crown agents that he was going to attack Auckland. Governor Grey therefore ordered the imperial troops to stand by in preparation for an attack on Waikato.

Before the war, came the hostilities. Armed conflict between Maori and the Crown had begun in Taranaki in 1860. By June 1863 confiscation of Waikato land was being planned by Premier Alfred Domett's government and loyalty to the crown was to be the test by which tangata whenua were to be 'measured'. Grey's proclamation to the Waikato hapu of the South Auckland region on 9 July 1863 stated that all those living north of Mangatawhiri Stream who pledged allegiance to the Queen of England would be allowed to stay on their land. Those who would not were to be expelled southwards and their land confiscated.

War proper broke out on 12 July 1863, when Lieutenant-General Duncan Cameron's forces crossed the Mangatawhiri Stream. On 17 July at Martin's farm south of Ramarama, a party of Ngati Paoa attacked a party of 18th Royal Irish, and on the same day at Koheroa just south of Mangatawhiri River a party of 2-3300 Waikato Maori clashed with imperial troops.²⁴



Martin's Farm. Drury, on the road to the Waikato.

Figure 7: JO Hamley 'Martin's Farm, Drury, on the road to the Waikato', 1863. Alexander Turnbull Library, Wellington, E-047-q-001.

Naval volunteers were ordered to smash all waka within the Manukau Harbour and this was done at two in the morning of 19 July 1863. Systematic destruction of property was also carried out along the shorelines of the harbour. Village palisades were fired and creeks and tidal waters were scoured for waka; twenty-one large canoes were towed to Onehunga and burned. Hapu with interests in the Pukekohe blocks, Akitai/Tamaoho, Ngati Pou and Ngati Te Ata, had both domestic and long, seaworthy waka. These were destroyed. Drays, ploughs and other movable Maori property were thrown into the harbour.

A later expedition searched the shoreline for waka overlooked by the first and brought back among its trophies the waka Te Toki-a-Tapiri, which was capable of carrying one hundred. The collector of customs at Onehunga used his influence to have it spared and it can be seen still at the Auckland Museum. The fleet that had sustained the settler city of Auckland with the products of Maori agriculture and horticulture was therefore all but destroyed.

What is today Franklin district was a dangerous place in the latter part of 1863. Some Maori stayed on their lands in the area, fearing the loss of cattle and pigs and the destruction of orchards. Contingents from Ngati Maniapoto, who did not listen to King Tawhaio, carried out attacks on small colonial settlements in the district, Pukekohe East being one such area. On 14 September 1863 a force of Ngati Maniapoto and Ngati Pou attacked the stockade that local militia had built around the small Presbyterian church at Pukekohe East; three Pakeha and at least six Maori were killed.²⁵



Figure 8: Presbyterian Church, Pukekohe East (1863)²⁶

Although the hapu of Waikato and other iwi put up a strong defence they could not outnumber the troops Grey had at his disposal, hundreds of whom came fresh from Taranaki to fight in the Waikato war. Against such numbers Waikato and their allies were able to muster between 1,000 and 2,000 men for three months at the larger of the battles at Meremere, Paterangi, Hangatiki and Maungatautari.

Within less than nine months Maori had conceded defeat after battles at Rangiriri (21 November 1863) and Orakau (2 April 1864). The Kingitanga was driven back into the King Country, clearing the way for the colonial settlement of the Waikato. Following the defeat of Waikato, and a period for some with their King in exile, the Manukau people went home in the 1870s to find the bulk of their remaining lands had been confiscated.²⁷

Although history records the flawed purchase of the Pukekohe Block by the Crown and the reserve put in place for the principal vendors, both were confiscated under the New Zealand Settlements Act 1863 to punish those who had ventured south to support the Maori King against the imperial and colonial troops. In the 20th century a long process of protest and redress was endured. Royal Commissions convened in the 1920s and 1940s determined that the raupatu (confiscations of Waikato and Taranaki) were excessive and unjust and also laid the foundation for future government-iwi reconciliation.

At the same time Maori who had been alienated from their lands sought shelter on reserves such as that at Whatapaka, where they continued their agricultural traditions. Kaumautua since passed on recall the Great Depression when times were hard for everyone and people from Auckland walked country roads looking for food for their destitute families. Those living at Whatapaka willingly shared what they had with the strangers and sent them on their way with as much food as they could carry. Today many of those living on the Whatapaka Maori Reserve, as well as those at Puukaki and Tamaki Makaurau papakainga

(settlements), are the descendants of those who had their lands at Pukekohe sold or confiscated against their will.

Finally, to close this chapter of Franklin history, the 1995 Waikato-Tainui Raupatu Settlements Act was passed and a settlement made for the Waikato lands below the Mangatawhiri River. This was accompanied by an apology for the unjust confiscations, given by Queen Elizabeth II to the late Maori Queen Te Arikinui Te Atairangikaahu in a private ceremony at Parliament Buildings.



Figure 9: 'Opening in the bush at Opaheke, 5 April 1854, from a watercolour by Mrs Charles Abraham'. Sir George Grey Special Collections, Auckland Libraries, 3-111-33.

First Europeans

The earliest Europeans known to have settled in the district were missionaries, although undoubtedly there were Pakeha explorers and traders passing through the district from the early decades of the 19th century. When Charles Marshall established his trading post at the Waikato Heads in 1830, he noted that another trader, Captain Payne, had been there earlier.²⁸ The trader Captain Kent visited the Manukau Harbour in 1831.²⁹

In 1834 missionaries Alfred Brown and James Hamlin travelled through Manukau to the Waikato, via the shore of the Pahurehure Inlet and across Slippery Creek, but found little sign of occupation.

While there was no mission station within the RUB Option areas, people living within these areas were influenced by the proximity of European goods and customs as well as the new religion. Franklin iwi who were living temporarily elsewhere after the Nga Puhi raids came into contact with missionaries even prior to their establishing stations in Franklin: people of Ngati Te Ata met the Church Missionary Society's James Hamlin at Mangapouri on the

Waipa c.1834, and Ngati Tamaoho came into contact with Methodist Rev. William Woon at Kawhia in 1834.³⁰ Woon established a mission station at Orua Bay in January 1836, but it was short-lived. Later in 1836 a CMS station was established at Moeatoa, just north of Waiuku, by Hamlin and the Rev. R Maunsell, but this shifted to Orua Bay in 1839 where Hamlin had set up an additional mission station.³¹ From these bases the missionaries travelled throughout the area, taking services at Papakura, Otahuhu and Mangere and assisting at Wesleyan services at Ngati Tamaoho villages.³² There was a Wesleyan chapel under the care of Rev. HH Lawry at Pehiakura (Kohokohe) on the Awhitu peninsula.³³ Even closer to the people of the Pukekohe-Papakura area was the Wesleyan mission station at Ihumatao, established in 1847.³⁴ Hoani Piha and Aperahama Kokika became teachers on the Wesleyan circuit.³⁵ Epiha Putini (Ngati Tamaoho) preached for the Methodists.³⁶

Other Pakeha visitors to the area included Captain WC Symonds in March-April of 1840; Symonds was collecting signatures for the Treaty of Waitangi.³⁷ Lady Jane Franklin, wife of the Governor of Van Diemen's Land (Tasmania), travelled through in March-April 1841 with a party of Maori and Europeans from Auckland to the Waikato via Onehunga, Orua Bay and the Awaroa portage.³⁸ The district was named Franklin in 1860, the year Lady Franklin received a Founders' Gold Medal from the Royal Geographic Society for the role she played in Arctic exploration, and it is assumed the name was chosen to honour her.³⁹

Geologist Ferdinand von Hochstetter passed through the district in 1859 when he undertook a geological survey of the region. His map of the southern part of Auckland Province shows tracks and locations of Maori settlements and Pakeha settlers.⁴⁰



Figure 10: 'The Southern part of the Province of Auckland showing the Routes and Surveys by Dr Ferdinand von Hochstetter'. Key: yellow = plastic clay, sand and brown coal; green = laminated clays with brown coal; grey = basaltic lava passing into trachytic conglomerates and breccias. According to his key, Hochstetter Maori pa or settlements he identified include Tuakau, Mangatawhiri, Pokeno,

Awhitu, Toware, 'Katipa's Pah' and Kotemotu. From *The Geological and Topographical Atlas of New Zealand* (Auckland, 1864).

Colonial Settlement

After the signing of the Treaty of Waitangi, the colonial government surveyed the country, dividing it into counties and parishes, planning roads, reserves and areas for towns. Parishes mapped in the RUB South were Pukekohe, Karaka and Opaheke. Papakura Parish was to the north. From 1865 to 1876 the district was part of Eden County; the Counties Act 1876 saw the southern part of Eden County split off as the new Manukau County. Franklin County was constituted in 1912, with its boundary taken further north into what had been Manukau, but excluding Papakura, which by then was a separate town district.

Road Boards and Highway Boards were the first local bodies, with their trustees answerable to the Auckland Provincial Council. The Pukekohe Highway District board was elected in 1862; in 1872 it split to form the Pukekohe East and West Road Boards.⁴¹ Other road boards in the areas covered by the RUB South were Karaka (from 1867), Paparata (1868) and Maketu (1868, became Opaheke 1878).

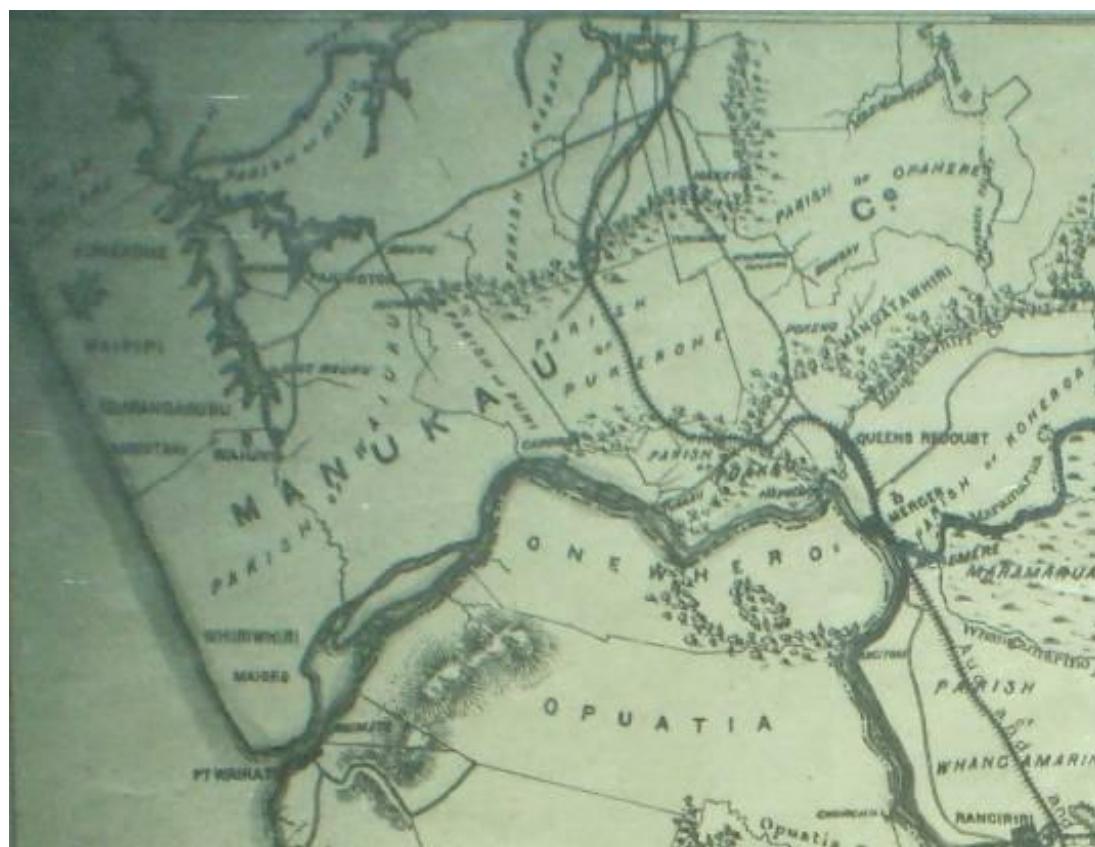


Figure 11: Part of 'Champtaloup and Cooper's New Map of the Southern Part of Auckland Province' (1880s) shows the parish boundaries of Pukekohe, Karaka, Waiuku, Waiau, Opaheke. All the land north of the Waikato River was Manukau County.

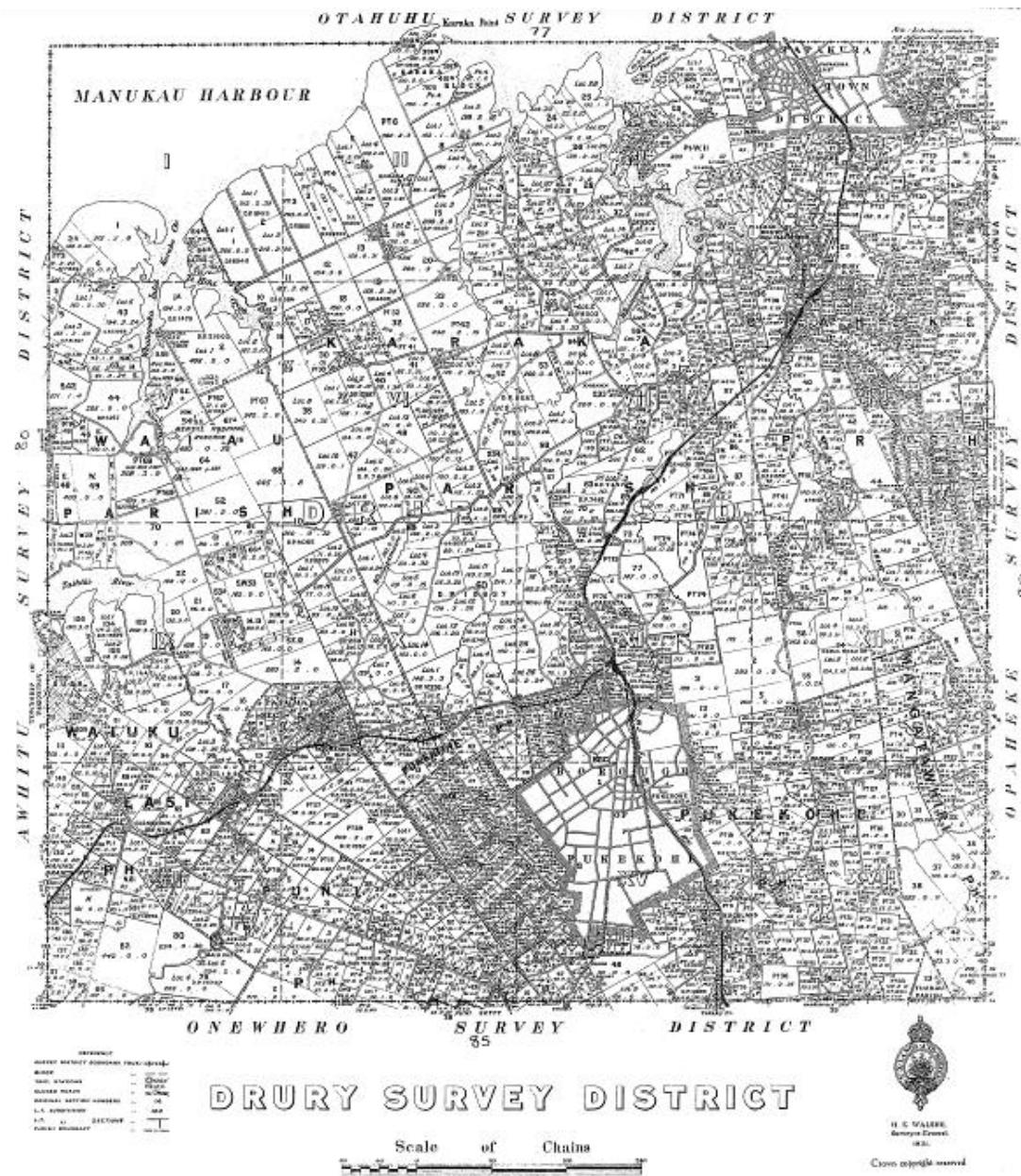


Figure 12: The layout of land parcels in 1931 shows parcels ranging from 5 and 10 acres on the west and south sides of Pukekohe to over 400 acres, with the majority being 100-200 acres. Land Information New Zealand.

Regardless of the early 1840s government purchase of the Pukekohe Block, it appears that it was not until over a decade later that the first European settlers arrived to take up land in the vicinity of what is today Pukekohe. Many of the early colonial purchasers had been absentee landowners, but amongst the earliest settlers was Samuel Hawke who purchased 110 acres on the eastern side of the present town, close to Belgium Road, in 1855. In the same year Hawke bought up land near the modern-day showgrounds, some 249 acres, and he also held a lease on part of the Maori reserve, for which he paid £20 a year in rent, until the start of the Waikato War in 1863.⁴²

Like Hawke, other early settler families bought land to the east of present-day Pukekohe during the late 1850s. When the settler township of Pukekohe was established, by survey

and in reality in 1865, the earlier settlement became known as Pukekohe East and the new town as Pukekohe West. In time however the 'west' was dropped as the community grew in size and stature.

Pukekohe

The name of the township is an abbreviation of the Māori phrase 'Puke kohekohe,' which means 'hill of the kohekohe,' New Zealand's native mahogany.

Today Pukekohe is the principal town in the Franklin district and a major service centre for the area's market gardening industry. Potatoes and onions are grown extensively in the well-drained volcanic soil of the region, which produces one-third of New Zealand's fresh vegetables. Industrial activities linked with Pukekohe over the years include the manufacture of butter and milk powder, the making of concrete products, farm implements, and joinery, general and precision engineering, and vegetable processing.

After a long period of Maori settlement and use, the first European settlers of Pukekohe arrived in the 1850s and 1860s, taking up five and ten-acre blocks to the north and west of what would become the town centre. Dairying, market gardening, and horse breeding and training have influenced the contemporary appearance of the site.

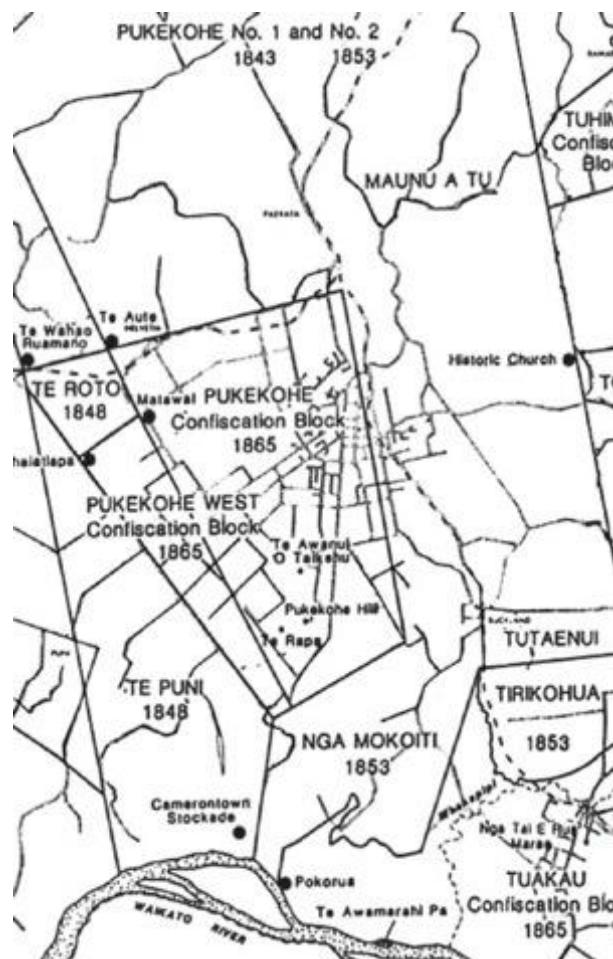


Figure 13: Confiscation and purchase map showing Pukekohe and surrounds, after GJ Murdoch (Nov 1988) Auckland Regional Authority Future Bulk Water Supply Study Phase 4 Background Report No. 5.⁴³

With the war of 1863-4 barely over, the Waikato Immigration Scheme was promoted by the government of the day to populate the confiscated lands of South Auckland and Waikato. Settler vessels from Scotland and Ireland berthed in Auckland with hundreds of immigrants aboard, most of whom had been promised free passage and a five or ten acre land allocation in return for leaving their homes and helping to build a far-distant colony.

Of all the settler ships that came to New Zealand during the 1860s, perhaps none had a more dreadful voyage than the *Ganges*, which Franklin historian Nona Morris has described as a “death ship”.⁴⁴ Of the 474 passengers that departed from County Cork, Ireland, on 2 November 1864 only 418 arrived when the ship disembarked at Auckland on 14 February 1865. People from the *Ganges* were sent to Pukekohe and Pokeno and many of the men were initially set to work on road building projects in the district.

In May 1865 Pukekohe was also settled by immigrants from the Cape of Good Hope, South Africa, who had arrived in Auckland aboard the *Maori* on 23 December 1864. The settlers were granted 5-acre allotments in the area now enclosed by West Street, King Street, the railway, and Birdwood and Jutland Roads. Morris gives the occupations of the male government immigrants on board the *Maori* as follows:

8 railway labourers; 56 labourers, 3 painters, 3 bakers, 1 gardener, 3 shoemakers, 1 tallow-chandler, 1 tanner, 1 wheelwright, 10 carpenters, 5 blacksmiths, 1 hatter, 2 saddlers, 8 sawyers, 4 navvies, 1 bricklayer, 1 engine fitter, 1 engine driver, 1 tinsmith, 1 jeweller, 1 schoolmaster, 1 coachbuilder, 1 shipwright and 1 brickmaker.⁴⁵

The original settlement of Pukekohe West ‘began at King Street, extended to the top of Pukekohe Hill and West and Northwest of the Cape Settlement.’⁴⁶ Early pioneering conditions were difficult, as one would expect, with little in the way of infrastructure and thick native bush to be cleared to make way for farming. The roads of early Pukekohe were nothing more than muddy tracks, making their improvement a priority. Early settler buildings in the district were equally basic. Once they could move out of tents the settlers lived in two- and three-roomed shacks, complete with ‘earthen floors, nikau thatched roofs and canvas covered windows.’⁴⁷



Figure 14: 'Plan of Pukekohe Block' SO 364, c. 1865, North Auckland Land District. Land Information New Zealand.

By the early 1870s the Pukekohe settlement was beginning to take on a more established appearance. An 1871 item in the *Daily Southern Cross* newspaper recorded that:

judging from a careful inspection of the progress made during the last six years in the cultivation of the land, in the production of crops, and rearing of stock, an observer must feel pleased at the present appearance of everything. An instance of the importance of the settlement may be gathered from the

fact that at least 800lb. of fresh butter and from 40 to 50 dozen of eggs are weekly sent by the immigrants to adjacent districts and Auckland, after making provision for their own wants, and in some instances packing in tubs for winter use. The district has the satisfaction of having an excellent schoolteacher in the person of Mr. R. Brown, and his successful management will be apparent when it is stated that during the last nine months the increased attendance has been 50 per cent. The defence of the district is well provided for, from 80 to 90 of the settlers having formed themselves into a body of Volunteers.⁴⁸

In the following year the separation of the Pukekohe East and West Road Boards signaled further growth in the settlement, as did the appearance in 1875 of the Auckland to Mercer railway in the town.⁴⁹ As for the rail link to Auckland, it not only promoted the growth of agriculture and horticulture in the district but also refocused the town centre upon King Street, in closer proximity to the railway station.



Figure 15: General view of Pukekohe, c.1910 – Pukekohe Hotel on the left in the mid-ground. WA Price Collection, Alexander Turnbull Library, Wellington, PAColl-3057.

Of the many notable immigrant settlers of early Pukekohe, James Roulston stands out. Roulston was born in Ireland, and spent some time in Australia before arriving in New Zealand in 1865. At first he ran a hotel and store in Thames, presumably attracted by the ‘gold money’ in the town, before relocating to Pukekohe in 1874.

Just as he had done in Thames, Roulston ran the Pukekohe Hotel in King Street and was founder and operator of a lucrative general store.⁵⁰ In the early years of the Pukekohe West settlement butter was as good as cash, and so was often used as payment of monthly

accounts at local businesses such as Roulston's.

Given his standing in the community and the rise of the local dairy industry in the late 19th century, it is perhaps not surprising to find Roulston involved in the establishment of the Pukekohe and Mauku Cheese and Bacon Factory Company in October 1883. The Factory Road premises of the company were officially opened on 12 January in the following year. The *Te Aroha News* reported at the time that 130 local settlers inspected the factory on its first day and sat down afterwards to lunch and speeches.⁵¹ The company was initially run by the following men: 'Secretary; Mr W. T. Wright, and the directors; John Allen, Thomas Barnaby, Major B. Harris, James Latimer, James Roulston, and George Russell, all of Pukekohe'.⁵²

The factory struggled through its early operation, but in 1888 Wesley Spragg of the NZ Dairy Association took it over and, with his knowledge of marketing, made the operation viable. With the advent of a dairy co-operative and the enlargement of the factory by Spragg, the company was supplied by as many as 729 local dairy farmers during the 1918-19 season. The following season, under the control of the recently formed New Zealand Co-operative Dairy Company, the factory produced 1715 tonnes of butter. By contrast 500 tonnes had been produced in the 1900-1901 season. Such success was not to last, however, as the factory was destroyed by fire in 1923 and subsequently replaced by a new factory at Paerata in 1924.

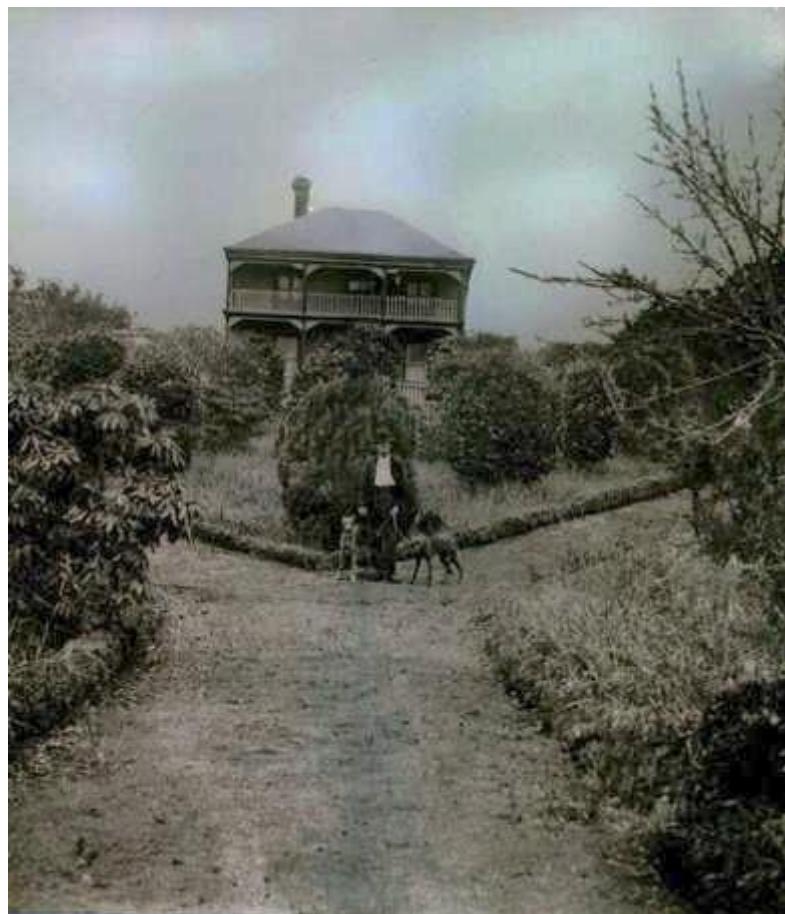


Figure 16: 'Belmont', Roulston residence in Belmont Road (c.1880). Collection of A Roulston, Pukekohe.

In 1920 James Roulston was a founding member of the Franklin Racing Club, now the Counties Racing Club in Buckland Road, and his contribution to the thoroughbred industry is remembered in Pukekohe to this day.⁵³

Just as the fortunes of the dairy factory and that of local farmers improved through the late 19th and early 20th centuries, so too did the town's. In June 1905 Pukekohe was gazetted as a town district and the town was formally constituted as a borough on 1 April 1912.⁵⁴ Dairy farming and market gardening created wealth and jobs through the decades ahead, although the people labouring in the fields were not always the same as those who reaped the rewards of Pukekohe's fertile soil and nearby markets.



Figure 17: King Street, Pukekohe, March 1913. Note W Roulston's building on the right of the picture. William Beattie Negative Collection, Auckland War Memorial Museum.

Having once been the owners and cultivators of the land, local Maori now worked for others on the market gardens; they also gained an income from seasonal whitebaiting on the Waikato River and at the Southdown Meatworks at Penrose. Many lived and worked alongside the Chinese and Indian market gardeners who came to the area in the early 20th century. Sadly all three groups were the victims of highly visible racism in Pukekohe from the 1920s through until the 1950s and 1960s.

Chinese arrived in the Pukekohe area in the early 1910s, with the 1916 Census listing two living in the Franklin county and three in Pukekohe borough.⁵⁵ It is assumed they were market gardeners. By 1926 there were 30 Chinese in Pukekohe borough and Franklin county combined.⁵⁶

The first Indian settler in the Pukekohe area, Mitha Unka, arrived in approximately 1918; he was followed by a few others in the next four years then 20 men in 1923.⁵⁷ Most of the first arrivals were young male rural workers from Gujarat state, with three from Punjab.⁵⁸ Initially they leased land for market gardens, but in 1932 Thribvond Girdhar bought 10 acres and from then on more purchased land as their situation became more settled.⁵⁹

The increasing visibility and prosperity of Chinese and Indian market gardeners in Pukekohe

prompted the emergence of the reactionary White New Zealand League in 1926. It quickly became a national movement and was founded on European opposition to 'Chinese and Indian immigration because it was seen as a threat to the racial integrity and economic prosperity of European New Zealanders'.⁶⁰ The degree of hostility aroused by these ethnic communities can be gauged from this excerpt from White New Zealand League propaganda:

Some parts of the Dominion are more suitable for onion and potato and vegetable growing than others, and this is being found out by the Asiatics, with the result that they are beginning to congregate in a few places, and by their frugal methods of living in sack shacks with benzene tin roofs, they create an unhealthy environment in which the white settler has to rear his family. It is almost impossible to sell land alongside the Asiatics, for who is going to ask a wife to rear a family in such an atmosphere?⁶¹

In 1926-7 the Central Indian Association was formed in response to the xenophobia being promoted by the White New Zealand League.⁶² Although the latter was a short-lived organisation, there remained in Pukekohe a high degree of ethnic tension and overt racism. 'Until the late 1950s, Indians there were excluded from barbers, private bars, and balcony seats in cinemas, and could not join the local growers' association.'⁶³ The Indian community established its own cultural, religious and sporting groups and in August 1953 opened the first Indian hall in New Zealand, the Nehru Hall.⁶⁴ The hall has been used for meetings, weddings, films and social events.

Maori experienced the same exclusionary treatment through the 1950s and 1960s; little wonder then that the Black Power gang gained a strong following amongst the town's Maori youth in the 1970s and 1980s.

The people of Nga Hau e Wha Marae, their various community organisations and the tangata whenua organisation known as Te Puaha Ki Manuka (est. 1979, renamed Huakina Development Trust in 1983) helped restore peace in the township. Black Power leaders themselves also worked extensively with these groups.

Cultural encounter and accommodation of another kind took place during World War II when the Auckland region became a training and supply base for the Pacific theatre of the war.⁶⁵ Between June 1942 and the winter of 1944 there were about 50,000 American servicemen and women in New Zealand at any one time.⁶⁶ American life in New Zealand during the war centred on the training camps set up in the vicinity of Wellington and Auckland. In the north, camps were dispersed over a wide area from Pukekohe and Papakura to Mechanics Bay and Western Springs.⁶⁷ In Pukekohe troops trained and lent a hand harvesting market garden produce that was being grown not only for local consumption and export to Britain but also for US troops in the Pacific.⁶⁸

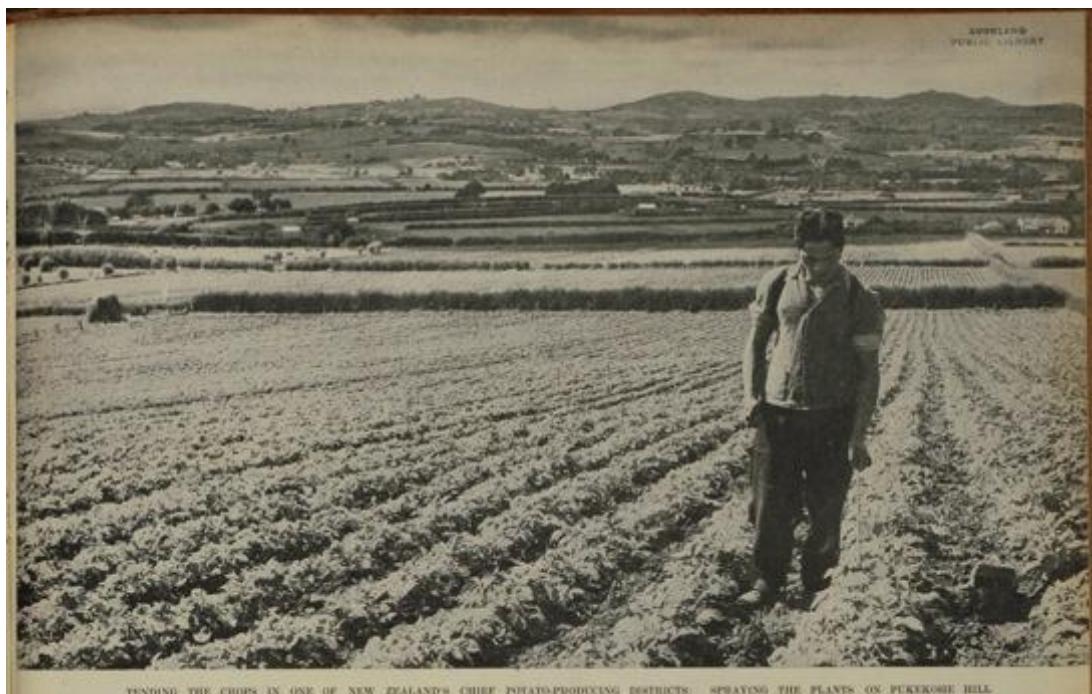


Figure 18: 'Tending the Crops in one of New Zealand's Chief Potato-Producing Districts: Spraying the Plants on Pukekohe Hill', *Auckland Weekly News* 21 September 1938. Sir George Grey Special Collections, Auckland Libraries, AWNS-19380921-53-1.

By 1956 Chinese market gardeners were utilizing 1000 acres around Pukekohe.⁶⁹ Twenty years after the war, it was recorded in the town's centennial publication that approximately 7500 acres were under cultivation in the district (approx 3300 acres by European growers, 2000 by Chinese, and 200 by Indian). 40000 tons of potatoes, 14000 tons of onions, and three-quarters of the North Island's cabbages were being produced annually, along with large quantities of cauliflower, carrots, pumpkin, kumara, lettuce, and smaller quantities of tomatoes, peas, parsnips, beetroot, leeks, sweet corn, and garlic.⁷⁰

During the 1960s there were Chinese, Indian and European market gardeners in and around Pukekohe, mostly on the south, west and northwest, with a few gardens around Helvetia and Buckland, and in 1977 "the Ministry of Agriculture and Fisheries (MAF) estimated that there are 162 growers in the Pukekohe district (from Papakura to Pukekawa), cultivating more than 12,350 acres ... making it the largest such concentration in the country".⁷¹

Today Pukekohe is still one of New Zealand's major centres of market gardening, thanks to the region's fertile soil and the energy and commitment of its people. Horses still graze in paddocks where once James Roulston's thoroughbreds cantered, and the training track in Adams Road is another reminder of the area's connection with the bloodstock industry. Even the fact that the town once dumped its night soil on the former Boase property in Jutland Road points to both its rural character and close proximity to the town centre.⁷²



Figure 19: Albert Hansen 'Pukekohe Hill' (c. 1940). Alexander Turnbull Library, Wellington, B-116-019.

Paerata

Paerata is a small settlement servicing a semi-rural community on the northern fringe of Franklin's principal urban centre, Pukekohe.⁷³ In the mid-19th century much of the locality was covered in bush.

In 2001 the population of the Paerata-Cape Hill area was 717 people living in 189 family units.⁷⁴ According to the local historian Nona Morris the name Paerata is a conflation of the Maori words *pae*, meaning a ridge or resting place, and *rata*, named for a large rata tree that grew on the ridge on Burtt Road.⁷⁵

From the mid-19th century Paerata district was part of what was known to colonial mapmakers and surveyors as the Karaka Parish. This was essentially the northern part of the land acquired by the Crown in the Pukekohe No. 1 Deed. Although other land in the Karaka Parish was put up for sale in June 1844, it was not until December 1844 that land in the Paerata district (Lots 58-78 of the Karaka Parish) was made available for selection.⁷⁶ That said, no land on the Paerata side of what is now known as the Waiuku-Drury Road was actually sold at this time.⁷⁷

It was effectively another decade before most of the land in Paerata was sold to colonial settlers, for 10/- per acre. Many of the new landowners were prominent people, either members of the central government or Auckland Provincial Council, businessmen or members of the clergy.⁷⁸

One such individual to buy land in Paerata was Thomas Forsaith, who had witnessed the original Pukekohe Deed in 1843. By the 1850s he had become a prominent businessman and member of the House of Representatives. In 1854 he held the position of Premier in

one of the briefest of government ministries (31 August 1854 – 2 September 1854). Forsaith acquired Lot 78 (198 acres) for just under £90.

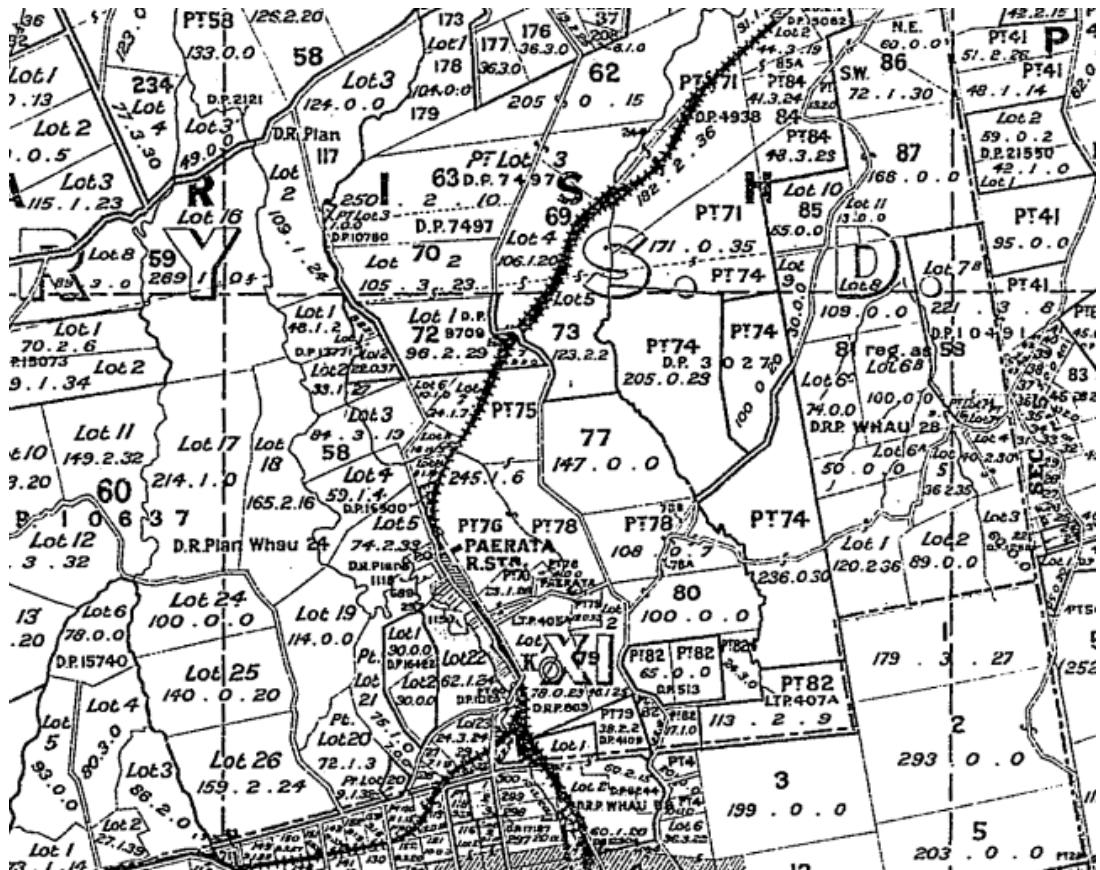


Figure 20: Detail from Drury Survey District map, showing Paerata and railway line. Land Information New Zealand.

Another early Paerata landowner was John Williamson, member of the Auckland Provincial Council (1853-1855), the House of Representatives (1855-1875), and, for a time, Superintendent of the Auckland Province (1856-1862, 1873-1875). He was also for a period Commissioner of Crown Lands. He acquired Lot 70. His brother James Williamson, who acquired Lot 13, was later a member of the House of Representatives (1862-1867) and of the Legislative Council (1870-1888).

Members of the clergy to buy land around Paerata included the Methodist ministers Reverends John Hobbs, James Buller and M Wilson and Anglican ministers the Reverend Edward Heyward and Thomas C Williams, the son of the missionary Henry Williams.⁷⁹ Not many of the new owners had come to farm. In fact most were absentee owners who were very likely speculating that land so close to Auckland was sure to increase in value.



Photo, J. C., 1920]

Burtt's Farmhouse, Paerata Hill

Figure 21: 'Burtt's Farmhouse, Paerata Hill. Reproduced in J Cowan's *The New Zealand Wars 1845-1864*, p. 284.

By 1861 only three settlers and their employees lived in the environs of Paerata.⁸⁰ One such settler was James Burtt. Burtt had arrived in New Zealand in 1850, and soon became a partner in the mercantile firm of Bain and Burtt. Only three years later Burtt retired from the firm and in February 1854 bought 600 acres in Paerata to farm. In 1856 Burtt made a successful application to the central government to have a road put through to Drury. This was known as Bluff Hill Road (now Burtt Road).

Following the invasion of the Waikato by Imperial troops in 1863, Burtt's farm became, for a time, nationally prominent.⁸¹ On 14 September 1863, the same day that the Pukekohe East Church Stockade was attacked by a taua of 200 Maori, a party of 20 Maori attacked Burtt's farmhouse. James Cowan, writing in *The New Zealand Wars*, identified the members of the party as mostly Ngati Pou. During the attack a son of Mr Watson, the farm manager, was mortally wounded and another farmhand was killed trying to get help. However, Watson's other two sons made it to the military camp at Drury to raise the alarm. According to Nona Morris the route the two Watson boys took to Drury would have been along the Bluff Hill Road.⁸² One of Watson's daughter's, Mary Ann, managed to escape from the farmhouse and make it to James Hamilton's farm located half a mile [0.8 km] to the east. Hamilton and his employee Alexander Goulan had already heard the gunshots and met her on the way. Their arrival at the farm led to a temporary retreat by the taua. Later that day a detachment of the mounted cavalry under Lieutenant Rait was sent out from Drury to retrieve the settlers and that night the house was ransacked along with a neighbouring house belonging to a Samuel Luke located at the foot of the bluff.

A few days later a Flying Column, under the command of Colonial Nixon, made Burtt's farm its headquarters. Jackson's Forest Rangers also used the farmhouse as a field base. Serving in the latter were Captain Gustavus Von Tempsky and Captain Charles Heaphy (later Major Heaphy).⁸³ The entire event was published in the *Daily Southern Cross* newspaper, under the headline 'Diary of a Forest Ranger', and captured in a romanticised watercolour drawn by Von Tempsky. The latter depicted the armed trio of Mary Ann Watson, Hamilton and Goulan preparing to attack the besieged farmhouse.⁸⁴ After the war Burtt went to live in Auckland. He died in January 1908.⁸⁵ A subsequent owner of the farm renamed it Glenconnell.⁸⁶



Figure 22: Paerata Bluff and Burtt's Farm, reproduced in J Cowan's *The New Zealand Wars*, Vol. 1, p. 283.

Following the end of hostilities in 1864, the population of Paerata remained relatively unchanged, apparently little affected by the surge in population elsewhere in South Auckland as a result of the Waikato Immigration Scheme. Of some relevance to Paerata, however, was the settlement of Pukekohe immediately to the south.

The trades of the male immigrants aboard the *Maori* were most likely an indication that 'plans for the Auckland-Waikato railway had been given some prominence by the agent in South Africa'.⁸⁷ It would be another decade before the railway arrived in the district, but with it came, what might be called, Paerata's final beginning. In 1862 the first steps had been taken to lay a railway from Auckland to the coalfields at Drury. In the following year the plans had become more ambitious, extending a railway through the Waikato. However, it was not until 1864 that two surveyors, James Stewart and a Mr Lessong, began investigating a southwards route for the railway, finally locating a line to the west of Paerata Bluff. The development of the railway was slow, with a line from Auckland to Mercer finally opening in 1875.⁸⁸ Although the railway now went through Paerata, the trains did not stop. Finally, in 1884, following lobbying by local residents, Paerata Station was opened. At first it was a simple flag station, composed of a through siding, shelter shed and platform.⁸⁹ Later private sidings were constructed and by 1906 the station also accommodated the settlement's post office. In 1912 a goods shed was erected to hold local produce before it was transported to the Auckland market.⁹⁰

The building of roads in the Paerata area came under the control of the Karaka Highways District, which was constituted in 1867. For much of the latter half of the nineteenth century, the construction of roads and bridges was hindered by a shortage of money and in particular absentee landowners who did not pay their rates.⁹¹ At the beginning of the 1880s

the Karaka Road Board increased their rates to one shilling in the pound. According to Morris this was not only an attempt to increase revenue but was also intended to force absentee landowners to either farm or sell their land. Not long after this a number of allotments were sold, some to absentee landlords with larger holdings, but others to people who were prepared to develop the land for farming. Among the latter were the Jamiesons and the Schlaepfers, names that remain prominent in the district today.⁹²

Archibald Jamieson, his wife and family arrived in New Zealand in 1881. In February 1882 he bought part of Lot 58 and Lot 76. Over the years Archibald Jamieson increased his land holdings in the Paerata district, and during the twentieth century his sons took over the family land. A homestead built in 1900 for £500 was still in the possession of the family in 1971.⁹³

Brothers Jacob and John Schlaepfer, immigrants from Switzerland, arrived in the Paerata district in 1887, and acquired Lots 60 and 89. In 1902 John Schlaepfer was approached by LD Nathan to establish an ostrich farm on his Paerata property. LD Nathan and Co. had previously introduced ostrich farming to New Zealand in 1887 on a farm at Whitford Park. Schlaepfer agreed to the Nathan's proposal and this led to the establishment of the Helvetia Ostrich Company. At its peak the farm carried over 600 birds and proved to be a popular attraction with the locals and visitors alike. On one occasion the Governor General and his party visited the property.

The ostrich farm also made headlines around the country during the 1914 elections when Prime Minister William Massey, who along with other members of the Reform Party held interests in the Helvetia Ostrich Company, was charged with favouritism by his opponent. Massey's opponents claimed that the Helvetia Ostrich Company would benefit from the construction of the new Waiuku branch line. In addition the farm was said to have benefited from Public Trust advances. It was later shown, however, that the plan for the railway line was decided before Massey could have had any influence. In addition the Ostrich Farm already shared a boundary with the railway station at Paerata.⁹⁴

Despite all the attention the farm received in 1914, the fashion for ostrich feathers was already waning and the Helvetia Ostrich Company wound up in about 1916. The Schlaepfer's kept the ostriches on their farm until the last bird died in the 1930s.⁹⁵



Figure 23: Men with Ostriches at Helvetia Ostrich Farm in Pukekohe, Waikato, 1910. Alexander Turnbull Library, Wellington, PA1-o-201-10.

Even with the employment offered by the railway line and ostrich farm, until the 1920s Paerata remained essentially a dispersed farming community. *Cleave's Auckland Directory* for 1916 listed 23 householders in Paerata, of which 15 were involved in farming.⁹⁶ Within a decade this situation was to change radically and by 1925 *Cleave's Directory* listed 90 people under its entry for Paerata.⁹⁷ Within a mile radius [1.6 km] of the centre of Paerata there were over 100 residences.⁹⁸

One reason for the change was the completion of the Waiuku Branch Line. In 1912 a branch railway line to connect the port settlement of Waiuku with the North Island Main Trunk line at Paerata was authorized.⁹⁹ Construction of the line was slow and it was not completed until 1921/22.¹⁰⁰ In the meantime the first two of four houses for railway workers had been constructed in Crown Road. With the completion of the branch line Paerata Station, which was altered to accommodate the additional lines, became known as Paerata Junction.¹⁰¹ The existing station building was evidently removed. In 1923 part of a station building from Te Kauwhata was moved to Paerata to be used as a ladies' waiting room. In that same year the Post Office was removed from the station and relocated to a building west of the railway tracks on Paerata Road.¹⁰² The main line was single track until 1939, when duplication was extended to Paerata from Papakura.¹⁰³



Figure 24: Prefects at Wesley College, Paerata, c. 1940s. From left to right: Koro Dewes, Wati Tahere, Lawrence Treblico, Tom Finau, Russell Cates & Wally Davis. Alexander Turnbull Library, Wellington, PAColl-6303-20.

The arrival of Wesley College in Paerata in 1923 was another reason for the change in the area's fortunes. The oldest registered secondary school in the country, Wesley College dates back to 1844 when Governor FitzRoy granted to the Rev. Walter Lawry, the Superintendent of the Wesleyan Mission in New Zealand, land in Grafton Road, Auckland, for the purposes of a 'Wesleyan Native Institution'. The school opened early in 1845 and Maori male youths from around the Auckland and Northland were among its first students.¹⁰⁴ A few years later the school shifted to a much larger site at Three Kings.

During the late 1850s and 1860s the school went into decline, partly due to the reduced influence of the missionaries and the political situation of the time.¹⁰⁵ In 1876 it was reopened as a training establishment for young men, both Maori and European, who wished to be Candidates for the ministry.¹⁰⁶ As well as receiving a scholastic education the students were expected to care for the school farm and some were taught trades.¹⁰⁷

Eventually the land at Three Kings was no longer considered suitable for a demonstration farm and, with the growth of Auckland, its value for housing grew. In 1911 the Methodist and Charitable Education Trusts Act set up the Wesley Training College Trust Board. This allowed for the College to free up the land in Auckland and look for a more suitable site for a farm and school campus. In 1922 the Trust Board acquired land at Paerata. Here they hoped to attract the children of farmers who could not afford the higher costs of other boarding schools. The new college was intended to provide first class scholastic education with training in farm work.

By 1926 there were 105 students, two farm cadets and teachers settled at Paerata.¹⁰⁸ The development of the site was aided by donations from Marianne Smith (nee Caughey), who was a noted businesswoman, community worker and philanthropist. She was also the wife and sister to the founders of the Auckland retail establishment Smith and Caughey. Marianne's brother Andrew was also on the board of trustees for the school, as was his son H.P. Caughey. In 1926 Marianne offered to erect an isolation hospital as a tribute to her nephew, W.H. Caughey, who was killed in the First World War. In the following year she donated £6000 to build a chapel in memory of her late husband William. This is the chapel that features prominently on the campus today.¹⁰⁹

Amongst the teaching staff at Wesley College after it moved to Paerata was Ormond Burton (1893-1974) who was to achieve national prominence for his writing and commitment to Christian pacifism. Before taking up a position at Wesley in 1930, Burton had taught at Whangarata. He stayed at the College for only a few years, after which time he was ordained as a Methodist minister and took his message of pacifism to Wellington. While at Wesley he had persuaded the school to abandon its cadet corps and stood firmly in opposition to corporal punishment.¹¹⁰

The last major reason for the increased development of Paerata in the 1920s was the construction of the New Zealand Butter Company factory. This company had its origins in the Pukekohe and Mauku Cheese and Bacon Company, established in 1883 and located in Pukekohe West. The latter was taken over by Wesley Spragg of the NZ Dairy Association in 1888, and the company went from strength to strength. In 1920 it came under the control of the New Zealand Co-operative Dairy Company.¹¹¹ In that same year the Co-operative acquired 25 acres [c.10 hectares] from John Schlaepfer at Paerata.



Figure 25: 'Important Primary Industry: Opening the Paerata Dairy Factory, Auckland, March 6, 1924' *Auckland Weekly News* 13 March 1924. Sir George Grey Special Collections, Auckland Libraries, AWNS-19240313-39-1.

In 1923 the Company's Pukekohe butter factory in Factory Road burnt down and the decision was made to move production to Paerata. The new factory was opened on 6 March 1924 and the event was recorded in the *Franklin Times* thus:

The factory was thrown open for inspection, work being carried on as usual. The outside building is certainly not attractive, but the N.Z. Co-op Dairy Co. directors have decided to economise on buildings, but to purchase an up to date plant. Everything about the Paerata Factory is of the latest design. Six churns and five glass-lined cream vats have been installed. Each vat has a capacity of 2,000 gallons and they are emptied by means of compressed air. The furnace burns the cheapest grade of coal obtained from the Company's own coal mine. This coal is practically unsaleable and can be used only

through this up to date method of firing. The whole of the cream is removed from one part of the building to another by means of five unique pumps. Water used at the factory is pumped from Paerata Falls by six hydraulic rams and elevated to a 5,000-gallon cistern, on a hill at the rear, whence it is gravitated to the factory. Adjacent to the works are the Manager's house, an 11 room hostel for single employees, and one six-roomed, three five-roomed, and two four-roomed cottages for married employees. The Company has made every arrangement for the convenience of their employees, of whom at present there are about 30, under manager Mr. J. Ward. Also at the opening Mr. J Young, MP for Hamilton, stated that Paerata was native bush land in his schooldays. He had travelled from North Auckland to the bluff, and nowhere was the country so free of noxious weeds and so cultivated as was Paerata.¹¹²



Figure 26: Aerial view of Paerata in 1954. Whites Aviation Collection, Alexander Turnbull Library, Wellington, BF 364 Paerata WA F474. The Dairy Factory is in the foreground, behind which is factory housing, including a larger building that may be a hostel on Anchor Road.

Adding to the hustle and bustle of the period, by 1921 Paerata was considered to have sufficient population to warrant its own primary school. The people of Paerata had requested a school as early as 1906, but had been turn down by the Auckland Education Board. Instead children living in the Paerata area were expected to travel by train to Pukekohe for their schooling. Paerata School opened in August 1921, on land donated by local landowners. At first, the school was located in a temporary building, which was little more than a shack. A new school was eventually opened in March 1924 on the current site

adjacent to the Dairy Factory.¹¹³

With the increased population other services also began to appear. Mr and Mrs Barrett established the first store at Paerata in their railway house. Later a purpose built store was erected. In 1924 a Mr Messent set up business in a tin shed.¹¹⁴

Another important development for the Paerata community was the construction of a hall. On 29 October 1921 a public meeting was held in the Paerata Junction goods shed to discuss the construction of a hall for the area. D Jamieson donated the site for the new building and the money was raised by donations of £72 and a £300 loan from an anonymous donor. The Paerata Social and Recreation Club was thus formed. A Mr Bethall carried out the construction of the hall with the assistance of volunteers and Wesley College workmen. The work was completed in March 1922 and celebrated with a 'social and dance', interspersed with musical items.¹¹⁵ Electricity was supplied to the hall in 1926, and this allowed for the showing of motion pictures. Certain requirements had to be met before the hall could be used as a cinema, including the removal of the double doors from the front to the side of the building and a small fire proof room or cabinet was constructed for the picture operator.

The construction of the hall encouraged a number of sporting clubs to form, including the Paerata Tennis Club. The first meetings to discuss the formation of a tennis club were held in 1922, but it was not until 1925 that the first formal approach was made to the Hall Committee to use the partly formed tennis courts located at the rear of the hall. The club operated until 1938 when it went into recess. It was reformed in 1944 and ran for a few more years before interest in the club declined.¹¹⁶

The Paerata Table Tennis Club was formed in 1934 with the help of a £1 donation from the Hall Committee to purchase equipment. The club would meet every Monday night, at one time having over 80 players. Although it went into recess during the World War II the club resumed in the later half of the twentieth century and was still going strong in the 1990s.¹¹⁷

During World War Two the hall was also used to farewell soldiers from the district, and later to entertain American servicemen who were stationed in nearby camps.¹¹⁸ In 1982 the community met to discuss renovating and extending the hall. Eventually it was decided that a new hall should be built on the tennis courts. Construction began in 1983 and the original hall was demolished as a joint project between the Pukekohe Lions Club and local residents.¹¹⁹ Towards the end of 2008 the interior of the hall was repainted as part of a Nescafe TogetherNes community project.¹²⁰

In the twentieth century war had an impact on Paerata, just as it had in the nineteenth. Wesley College and nearby Helvetia were among a number military camps located in the Franklin area. During December 1941 and January 1942 a unit of the New Zealand Forces occupied the college.¹²¹ The college reopened in February 1942 and in April of that year a number of boys from St Stephens College, Bombay transferred to the school, their school having been commandeered for use as a geriatric hospital. Wesley College was closed again in August 1942 to make way for a New Zealand Hospital Unit. An American Unit, the 39th General Hospital, composed of 200 nurses, 500 enlisted men, and 50 officers followed later in December 1942.¹²² They were temporarily stationed at Wesley College until the Cornwall Hospital, Newmarket, was completed in February 1943.¹²³



Figure 27: United States Marines near Pukekohe, 31 March 1943. John Pascoe Collection, Alexander Turnbull Library, Wellington, 1/4-000379.

On Sim Road, at the back of Wesley College, a military camp was formed, built with the help of men of the district. One of the first units to be stationed here was the New Zealand 35th Battalion. They were later joined by a contingent of the American 43rd Division.¹²⁴ On occasions the American troops would have dances in the Sim's Barn, to which the nurses of the 39th General Hospital were invited.¹²⁵

In the decades after the war the dairy factory continued to prosper and expand. A milk powder plant (1950-1956) and a casein plant (1956) were added and butter was produced at the factory until 1970. At that time the New Zealand Co-op Dairy Factory owned 24 houses and two hostels in Paerata, and three hostels in Pukekohe. There was even an electrical engineering workshop on the site. At its peak, the factory processed over 450,000 litres of milk a day, providing half of Auckland's milk supply.¹²⁶

The dairy factory also contributed greatly to the community. In 1953 following a meeting in the factory office a bowling club was formed. The management allowed the club to have a portion of unused company land facing Crown Road and a pavilion, also donated by the dairy company, was transported from Tuakau to Paerata.¹²⁷

By 1996 the Paerata plant was Anchor Products' northernmost manufacturing site. The factory employed 170 people and at the peak of the season over 1.2 million litres of whole milk was processed per day. The company was the second largest employer in the Franklin District and it was estimated that it contributed over \$100 million to the local economy.¹²⁸ Despite its long and productive history, the factory ceased production in 1998. Today, part of the site is used as a storage depot by Fonterra, while the remainder is leased to other businesses.

Like the dairy factory, the railway station's history is also one of prosperity and decline, as a result of competition from road transport. The branch line to Waiuku closed on 1 January 1968, but rebuilt as far as Glenbrook during that same year. With dairy products being shipped by road, the main role of the rail was now to service the steelworks at Glenbrook.¹²⁹ In 1972 the stockyards were removed and the goods shed relocated to Otahuhu Rail Weld Depot.¹³⁰ Up until the 1970s signalling was controlled from Paerata Station. However, as traffic for the steel works grew it became necessary for an additional junction to the Glenbrook branch to be installed so trains from the south could go direct to Mission Bush rather than have to reverse at Paerata. The new junction came into use in October 1982. At Paerata the signalling was modernised and that meant staff were no longer required at the station. The remaining yard tracks were removed and the station was closed to all general traffic in 1977.¹³¹



Figure 28: View north of North Island Main trunk Line running through Paerata. Vegetation on the right is located on the site of the former railway station (19/2/2009)

Today, Paerata's principal architectural landmark is Wesley College. In 1978 the college decided to join the state education system, the first private school in New Zealand to do so.

90% of the student body boards at the school and it continues to attract a large number of Maori and Pacific Island students. A number of these students have gone on to achieve prominence in their chosen fields. Toalipi Lauti, former Prime Minister of Tuvalu (formerly the Ellice Islands), Sir Peter Kenilorea, the first Prime Minister of the Solomon Islands, and, more recently, Jonah Lomu, former All Black, all attended Wesley. Actor Temuera Morrison and Richard Taylor of Weta Workshop fame are also Wesley alumni. Over the years many civil servants in Fiji, Tonga, and Samoa have been educated at the School, which had a roll of 346 in 2007, including 40 girls in years 11, 12 & 13.¹³² Thus the name of Paerata is carried far and wide, even if the settlement today is perhaps a little quieter than at other times in its history.

Karaka

Land in Karaka Parish was put up for sale by the Crown from June 1844 and by mid-1845 most of the land from the Karaka foreshore to the Waiuku-Drury Road had been bought. Whether it was intended for farming or simply as investment is undetermined.¹³³ JS and SH Hamilton bought 900 acres in 1853, on the Tuhimata Road, and prior to 1860 the Glasson and Urquhart families farmed along the foreshore.¹³⁴

A ferry from Karaka Point across to Weymouth began operating in 1859, greatly shortening the distance for people travelling to and from Waiuku and the north.¹³⁵ The ferry route is marked on two Maori Land Court maps associated with a claim in 1866 by Heta Te Tihi and others for land at the northern end of the parish.

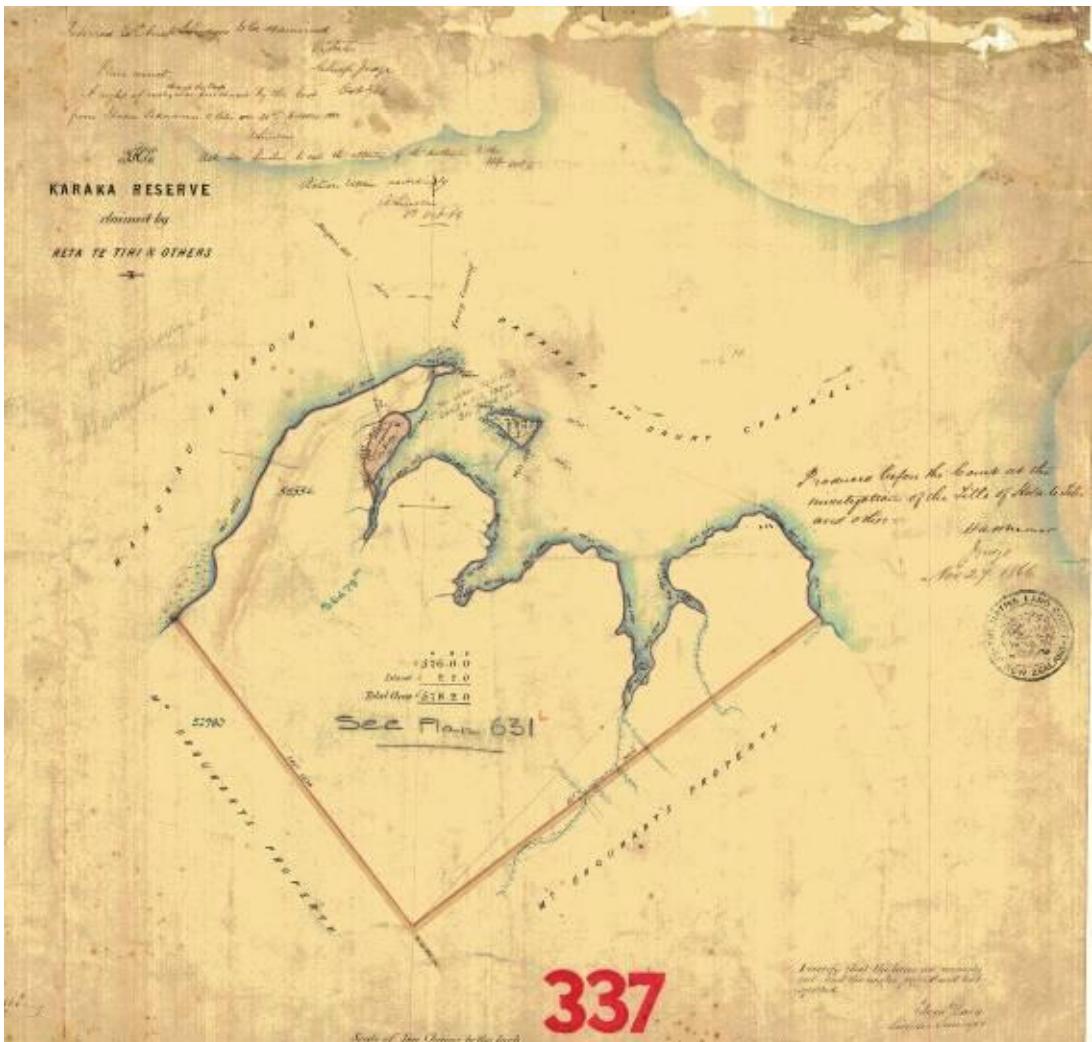


Figure 29: Plan ML 337 drawn of the Karaka Reserve claimed by Heta Te Tihi and others, produced before the Maori Land Court on 27 November 1866. 'Old Burial Ground' is marked at the tip of the northernmost narrow peninsula. The pink area is identified as Government Reserve.

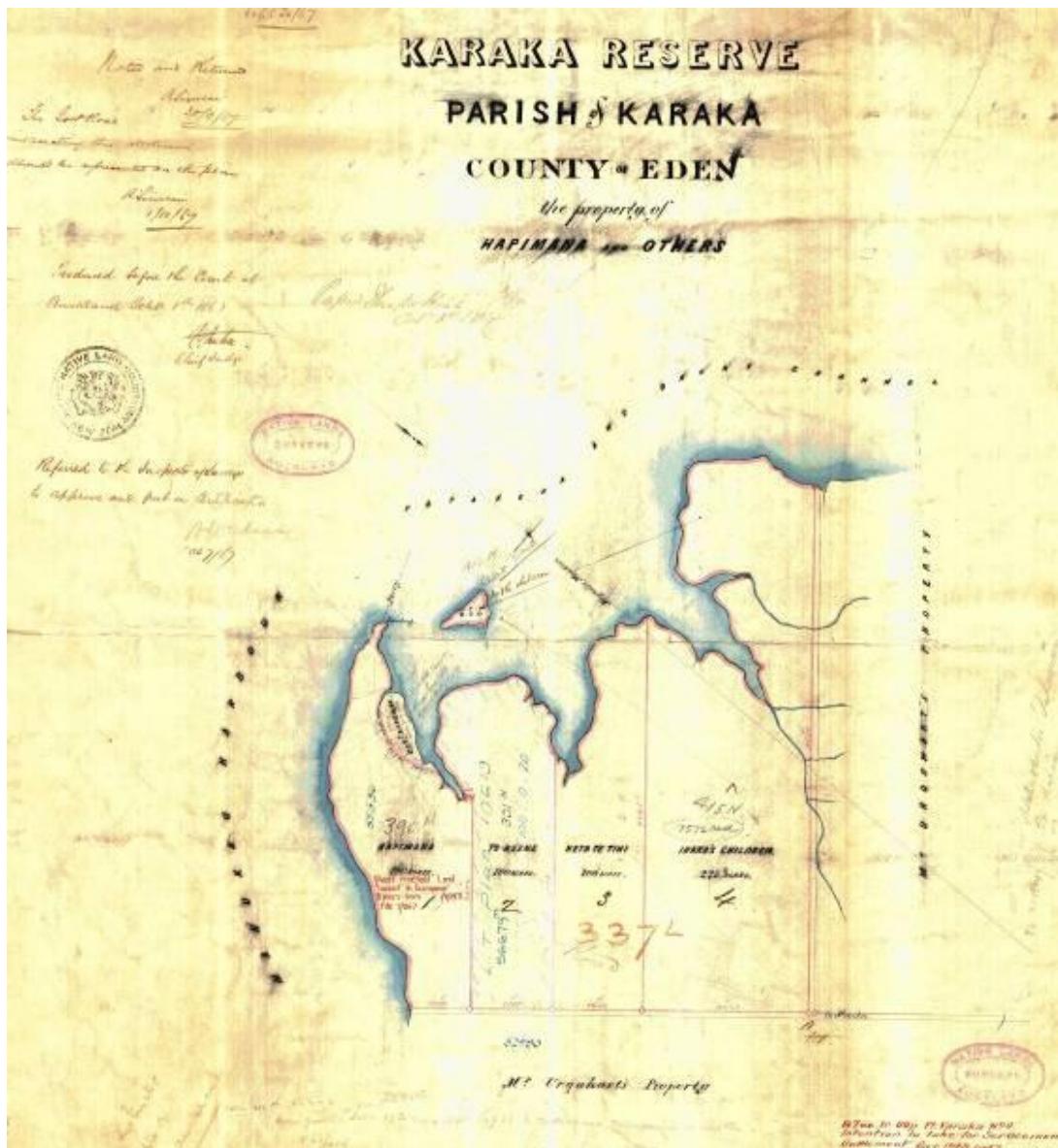


Figure 30: Plan ML 631 of the same area, divided into four parcels identified (west to east) as issued to Hapi Mana, Te Keene, Heta Te Tihi, Ihaka's children. The island is marked 'To the children'. The burial ground is not marked except as 'Landing Place' for the ferry. Produced before the court on 1 October 1867. Note north is to top left.

According to Morris, the *Reed and Brett's Almanac* for 1874 was somewhat disparaging regarding Karaka:

The general appearance ... is not a cheering one, the land being generally of inferior character and very sparsely settled. There are only about twelve houses in the whole district and a population of 23 males and 16 females.... Very little cropping is done, but several hundred cattle and sheep are owned in the district. Absenteeism is a great drawback ...¹³⁶

Topdressing with superphosphate 'transformed the barren acres into one of the richest fattening and dairying areas in the county'.¹³⁷



Figure 31: Official opening of the Karaka War Memorial Hall, Auckland, 24 February 1955. Whites Aviation Ltd, Alexander Turnbull Library, Wellington, WA-37200-G.

Papakura

The name Papakura applied originally only to a stream, the area now known as Papakura being known to Maori as Wharekawa.¹³⁸ Maori settlements existed, identified variously as Kirikiri or Kerikeri, Te Aparangi, Papakoura or Papakura – the latter may have been at Takanini.¹³⁹ The artist George Angas described Te Aparangi in 1844 as scattered huts with only four people at home, a lot of lean dogs and food supplies scarce – this was September when the potato crop was not ready to be lifted.¹⁴⁰

Part of what is now Papakura was involved in the Ramarama purchase 1844 or 46; land to the north was also sold in 1844, but as the price was too high the government introduced a scheme whereby farmers could lease land as Depasturing Licences.¹⁴¹ One of the first European settlers were George Loverson Cole, the ‘father of Papakura’, and ‘his wife Martha (nee Menary). By 1845 Cole had bought 220 acres of what is now central Papakura, and leased a further 220 acres from Duncan McLennan. On his ‘Papakura Farms’ Cole established a cattle herd, later enlarged with the acquisition through a Depasturing License of further land at Tuimata.¹⁴²



Figure 32: Great South Road, Papakura, 1870s. Alexander Turnbull Library, Wellington, E-309-q-2-108-2.

Other early Pakeha residents were Martha Cole's sister Jane and her husband Robert Willis. The Willises established the first store in the district, on what was the main road south (now Porchester Road). The Coles established the first inn, initially just part of their weatherboard house, providing guests with fresh bread, milk and butter produced on their farm. The license was taken over in 1855 by George Walter.¹⁴³

By 1848 23 Europeans were living in the vicinity of Papakura; of the 16 males, seven were farmers, five were farm servants or labourers and four were boatmen.¹⁴⁴ The area got busier after Cole established a mill for grinding wheat and corn in 1852. The three-storey mill house processed grain brought by Maori groups from Waiuku and Mangere as well as local growers.¹⁴⁵ Production declined during and after the Waikato wars. Cole also established a flax mill.

As Papakura continued to grow, churches and schools were established. In 1861 Duncan McLennan was instrumental in forming the Papakura and Drury Agricultural and Pastoral Association, a measure of the development of the agricultural industry in the district.¹⁴⁶ Amongst the European settlers of the area were those who came as part of the Immigration Scheme – in the Papakura district they were mostly from the *Resolute* and *Viola*, arriving between October 1865 and April 1865.¹⁴⁷ The town developed as a service centre for local farmers, and when the Hingaia Creek was bridged in 1914, settlers from the Karaka district had easier access to these services as well. Papakura was constituted as a town district on 17 August 1882 and run by a town board until its formation as a borough on 1 April 1938.¹⁴⁸ In 1966 it took over 1400 acres [566 ha], including the Red Hill and Pahurehure areas, from Franklin County. Subsequently the urban area has spread further south to absorb Runciman and Drury, although part is still rural. Papakura was constituted a city on 1 January 1975.¹⁴⁹ In 1989 it became the centre of the Papakura District Council.¹⁵⁰



Figure 33: Southern motorway, Auckland, between Takanini and Runciman, 6 September 1965. Whites Aviation Ltd, Alexander Turnbull Library, Wellington, WA-650024-F.

Drury

In 1851 George Cole of Papakura was granted a Depasturing Licence for the Tuimata Run; in July 1852 Thomas Runciman was granted a licence for what was presumably the same Tuimata Run of 2000 acres.¹⁵¹ Runciman is believed to have been the first Pakeha to have taken up permanent residence in the area south of Slippery Creek. Runciman, his wife Isobel and their four children, came from Scotland in 1840 and spent time in the Bay of Islands, Whangarei and Auckland before settling on the Great South Road at Drury in 1850. (The motorway goes through the property now.) He had ‘the gratification of seeing the district ... become a tract of cultivated and smiling farms’ according to an obituary written after his death in 1866.¹⁵²

The northern part of Drury was surveyed by the Crown as a settlement some time after November 1852.¹⁵³ The first lots were offered for sale in October 1855 and in subsequent years.

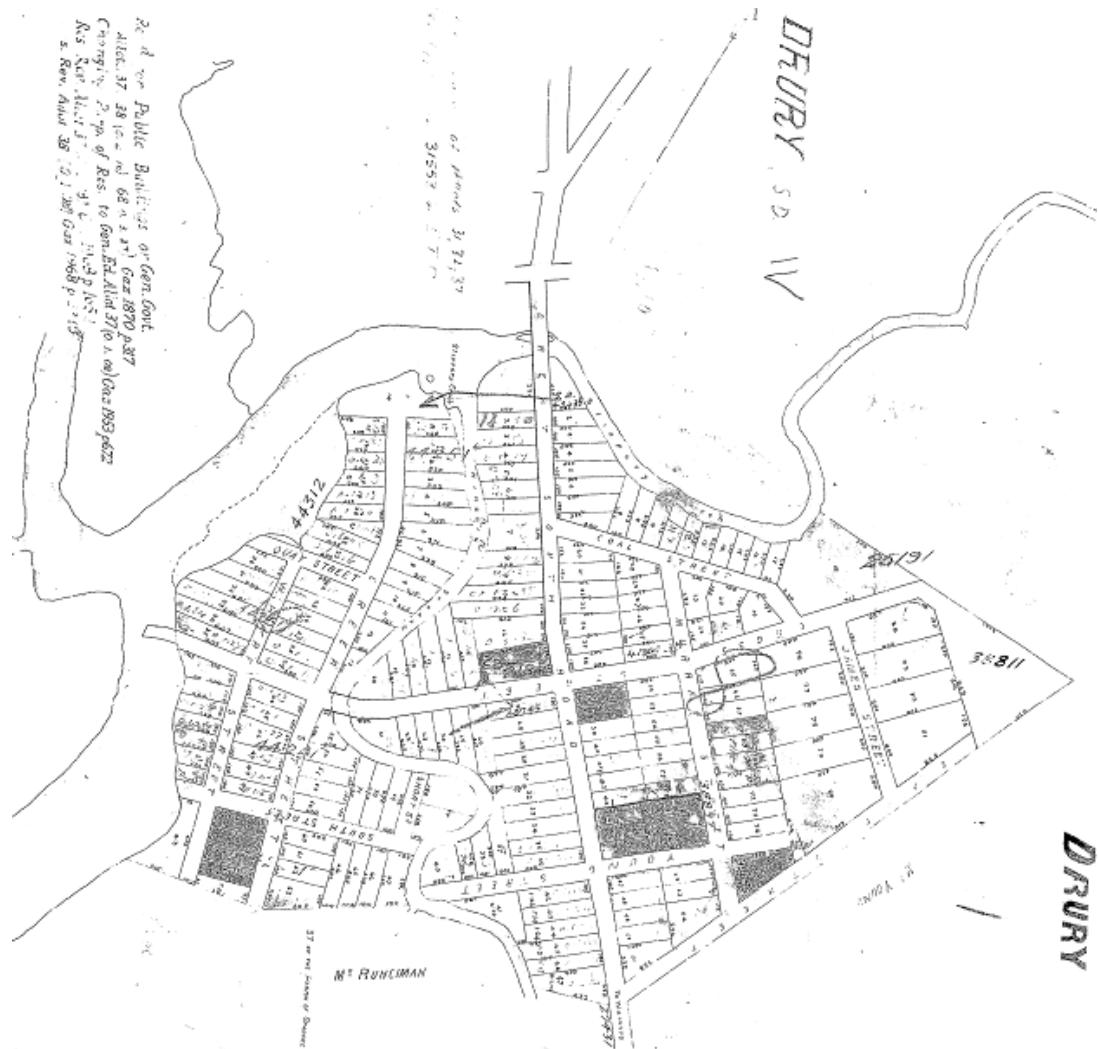


Figure 34: Plan SO 212 E (no date) shows the original township of Drury as laid out by the government (north to top right). Slippery Creek forms the northern boundary, Great South Road cuts through the middle. Land Information New Zealand.

One of the first to settle was William Young – he bought land on the east side of Drury and as well as farming he established a large two-storey hotel, a smithy and wheelwright's shop, and a coach service to Auckland.¹⁵⁴ His hotel was known variously as the Drury Hotel, Young's Hotel and the Farmers' Inn.¹⁵⁵ Another early businessman was Joseph Middlemas, who opened a store, and in 1857 opened a post office in the store. Another storekeeper, Edward Rhodes, supplied troops through his Drury store in 1863-64.¹⁵⁶



Figure 35: William Young's hotel (also known as Drury Hotel) 1859, looking east towards the Hunua ranges. Taken during the Government Scientific Exploring Expedition, conducted by Dr Ferdinand Hochstetter in 1859. Sir George Grey Special Collections, Auckland Libraries, 7-A310.



Figure 36: Farmer's Hotel, Drury; G Cookie, proprietor (no date). Sir George Grey Special Collections, Auckland Libraries, 4-9148.

Drury played a strategic role in the Waikato War, situated as it was on the Great South Road and at the southeastern reach of the Manukau Harbour. A redoubt was built on the south side of the town.



Figure 37: Drury Camp during the Waikato War. Sir George Grey Special Collections, Auckland Libraries, 4-1176.

In 1864 Thomas Runciman had the area by Slippery Creek surveyed as a township, the lots to be sold at auction in Auckland (see plans below). His township adjoined the established village on its southern side. The township was to be named Drury, after Captain Byron Drury who had surveyed the Manukau Harbour from the HMS *Pandora* in 1853 and who had bought land to the east of Drury in 1852, in Opaheke Parish.¹⁵⁷ Runciman's name was given to the district further south.

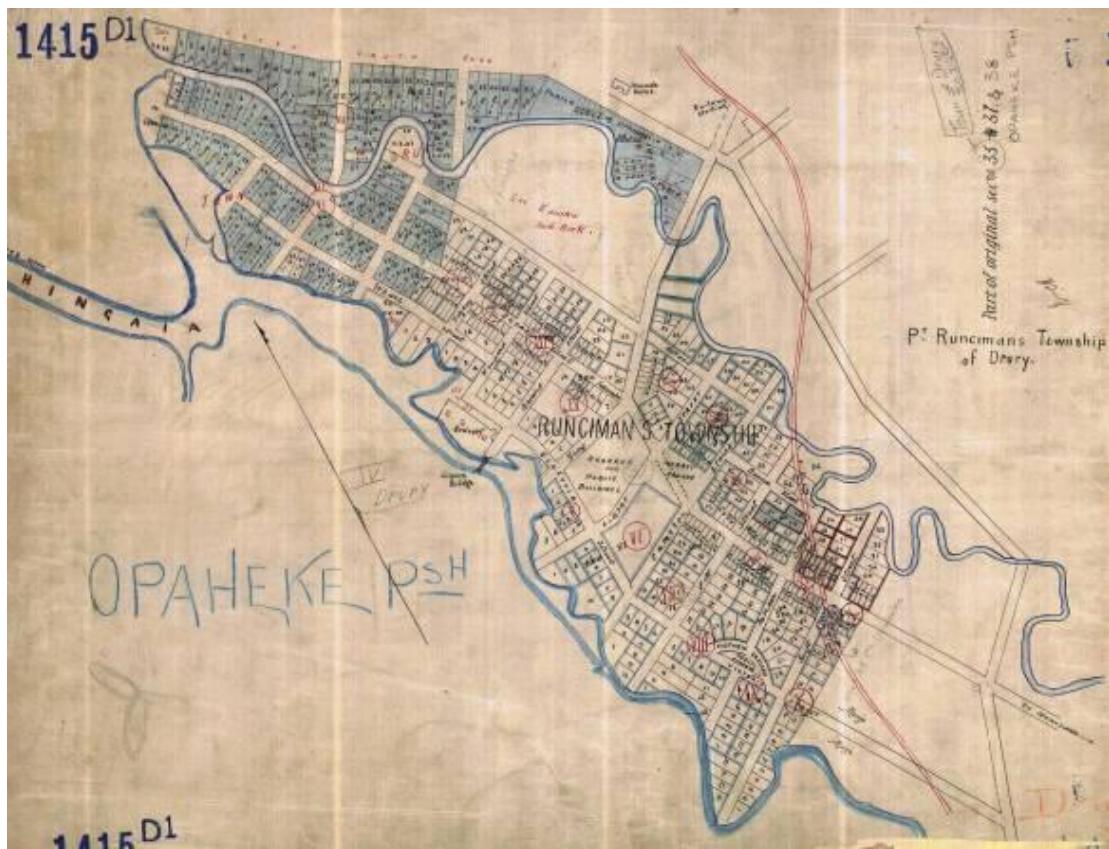


Figure 38: Plan SO 1415 D1 of Pt Runciman's Township of Drury (north is towards top left), shows a well-laid out residential town with a crescent reminiscent of Georgian England, a market square, a reserve for public buildings and smaller lots in the centre for commercial use. Great South Road skirts the northern and eastern sides of the township. Points of interest are Young's Hotel (top middle), Ligar's Bridge and the redoubt (centre of map). The blue area indicates the existing town in 1864.

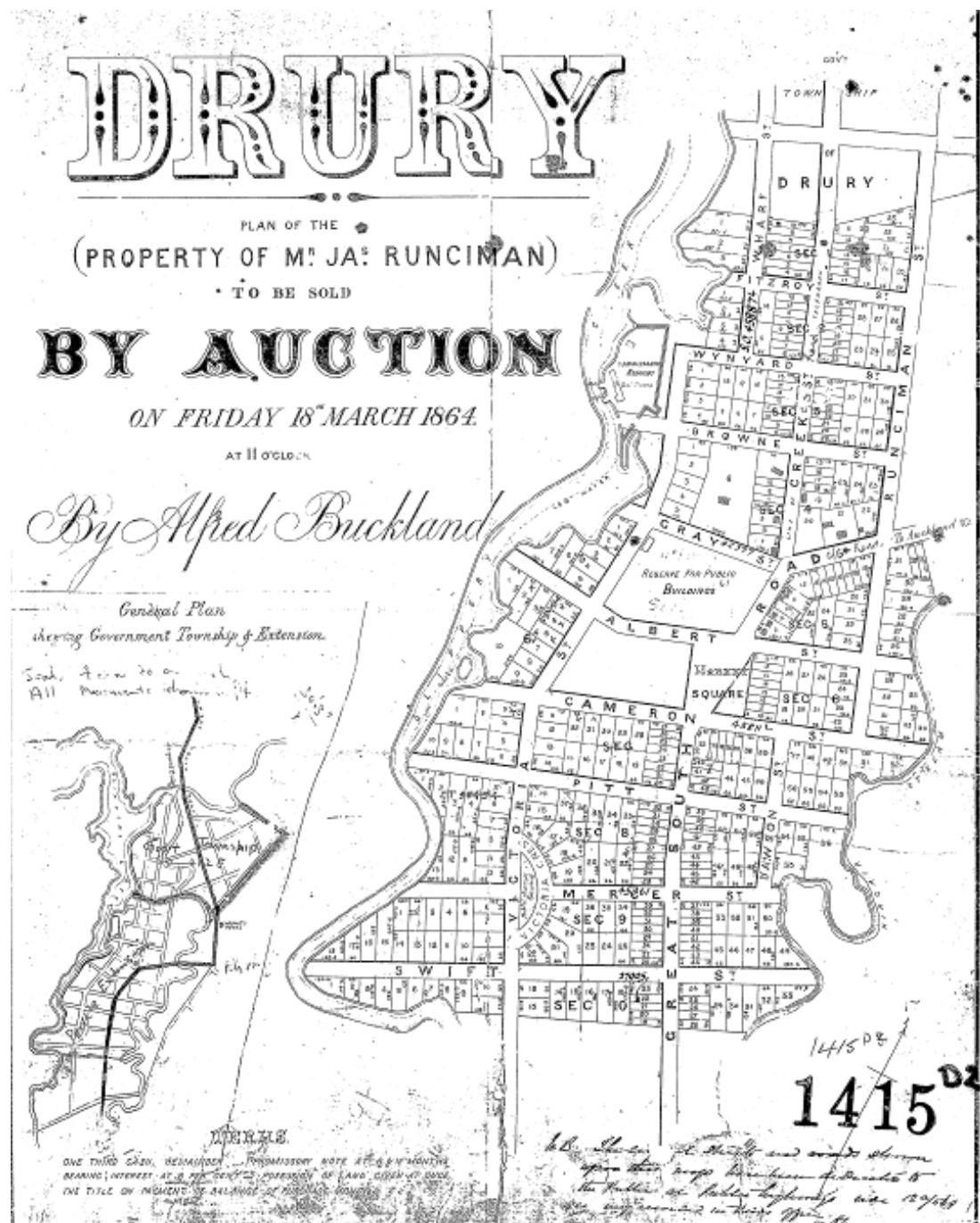


Figure 39: The sale poster for James Runciman's sale of lots in his private extension of the government township. A few buildings are shown. SO 1415 D2, Land Information New Zealand.



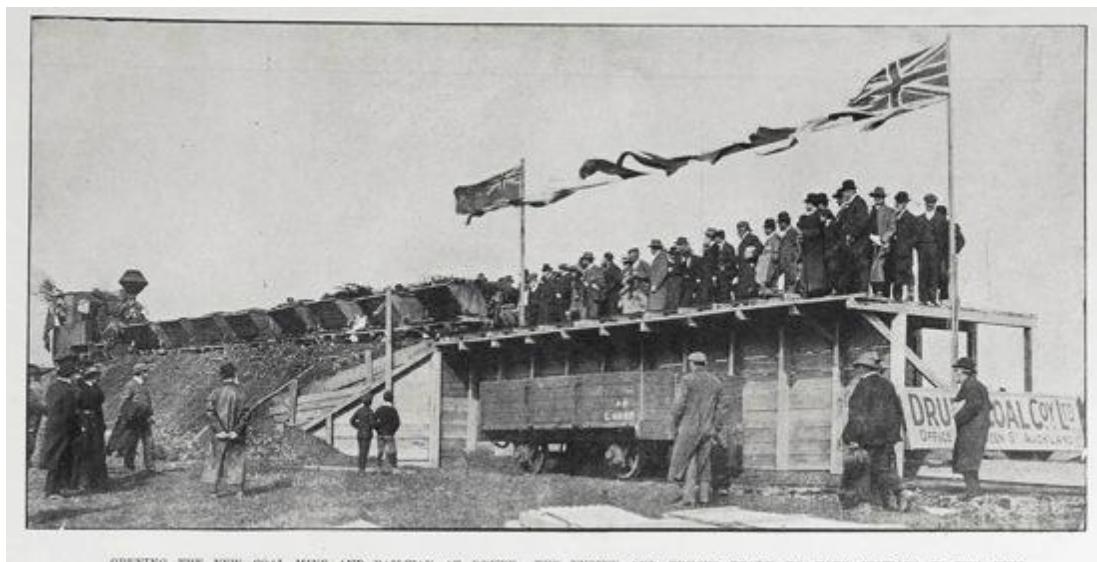
Figure 40: St John's Church, Drury. Sir George Grey Special Collections, Auckland Libraries, 4-4428.

Henry Chamberlin first bought land, the Waihoihoi estate, near Drury in 1853 but did not settle here until he bought further land in 1866 – this land included the Drury coalfields mapped by Hochstetter. Chamberlin died in 1888 but his widow Elizabeth remained on the property, which had an impressive two-storey homestead.¹⁵⁸



Figure 41: Feeding ostriches at Mrs Chamberlin's Drury. Sir George Grey Special Collections, Auckland Libraries, AWNS-19030924-1-4 *Auckland Weekly News* 24 September 1903.

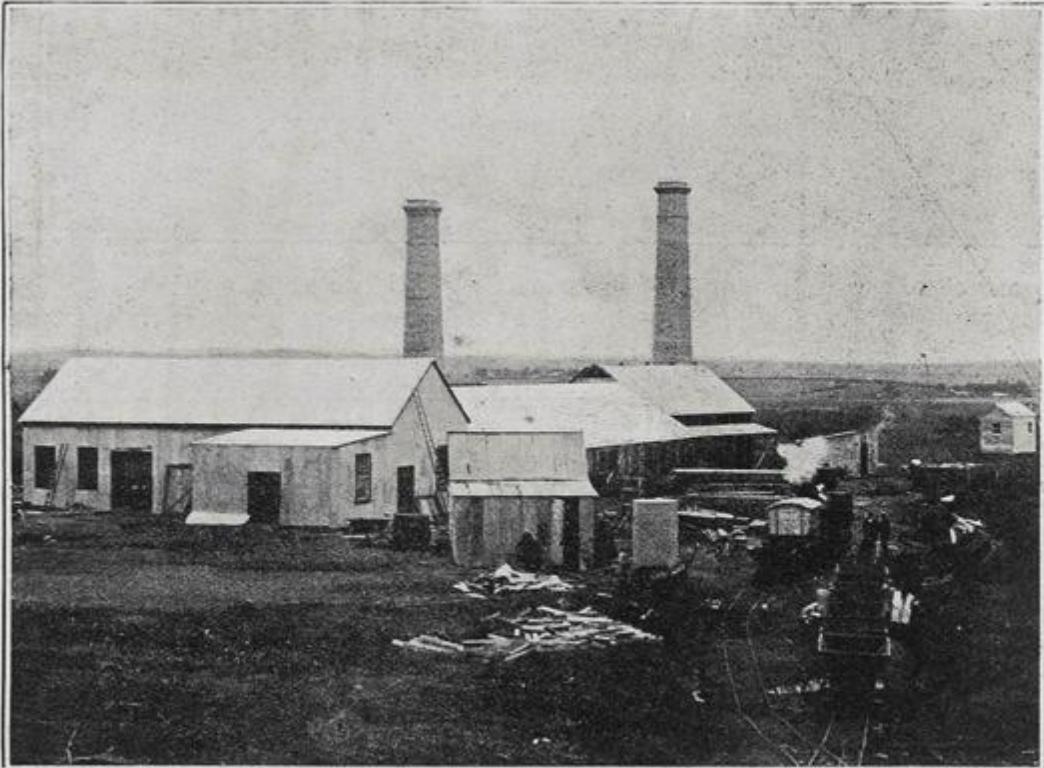
Drury was also the site of early extractive industries – the seam of brown coal in the Hunua foothills, while not of high quality, did have sufficient commercial value to lead to the establishment of a company and the development of a mine. Approximately seven kilometres of tram track, with bridges and viaducts, was laid from the mine to the landing at Slippery Creek from where it could be taken to Auckland via Onehunga. The tramway was opened on 1 May 1862.¹⁵⁹ The expense involved made the mine not viable, but when the North Island Main Trunk railway was constructed, passing within a few kilometres of the mine, it was again investigated. A new coal seam was opened in mid 1905.



OPENING THE NEW COAL MINE AND RAILWAY AT DRURY: THE ENGINE AND TRUCKS READY TO TAKE VISITORS TO THE MINE

Figure 42:‘Opening the new coal mine and railway at Drury: the engine and trucks ready to take visitors to the mine’, *Auckland Weekly News* 3 August 1905. Sir George Grey Special Collections, Auckland Libraries, AWNS-19050803-11-1.

Another early industrial plant at Drury was the brick kiln established in 1863 by William Morgan, using local clay. In 1875 Chamberlin opened on his land a seam of clay suitable for pottery.¹⁶⁰ The Drury Coal Company exhibited firebricks and pottery at the Christchurch Exhibition in 1906, using fire-clay found while mining the coal. The high quality of the fire-clay led to a second kiln being opened in 1906; this was capable of holding 30,000 bricks.¹⁶¹ The Drury Fireclay, Brick and Potteries Limited (in various forms) operated until the 1930s.¹⁶²



A GENERAL VIEW OF THE NEW FIRE-CLAY WORKS AT DRURY, AUCKLAND

Figure 43: Auckland Weekly News 21 June 1906 Sir George Grey Special Collections, Auckland Libraries, AWNS-19060621-13-2.

There was at least one Chinese market gardener known in Drury area, Ted Lowe, who purchased 20 acres and grew glasshouse tomatoes, some time after the 1950s.¹⁶³ Drury is now a mix of residential and light industrial activities.

Hingaia

Until recently this area has been rural or semi-rural. An 1852 map (SO 1103) shows it surveyed into parcels ranging in size from 36 to over 600 acres and then owned by Messrs Gilfillan, Graham, Wheeler and Abraham. In 1919 it was surveyed into smaller parcels, mostly 9 to 20 acres by its owners, IAS and M Slack. Further subdivisions followed, e.g. on the west side of Oaklands Rd in 1924 and east side in 1953.¹⁶⁴ A bridge over Drury Creek (Hingaia Creek) to connect the end of the Hingaia peninsula to Linwood Road was proposed as early as 1914.¹⁶⁵ The bridge provided an alternative route for travellers to Pukekohe and Waiuku areas.

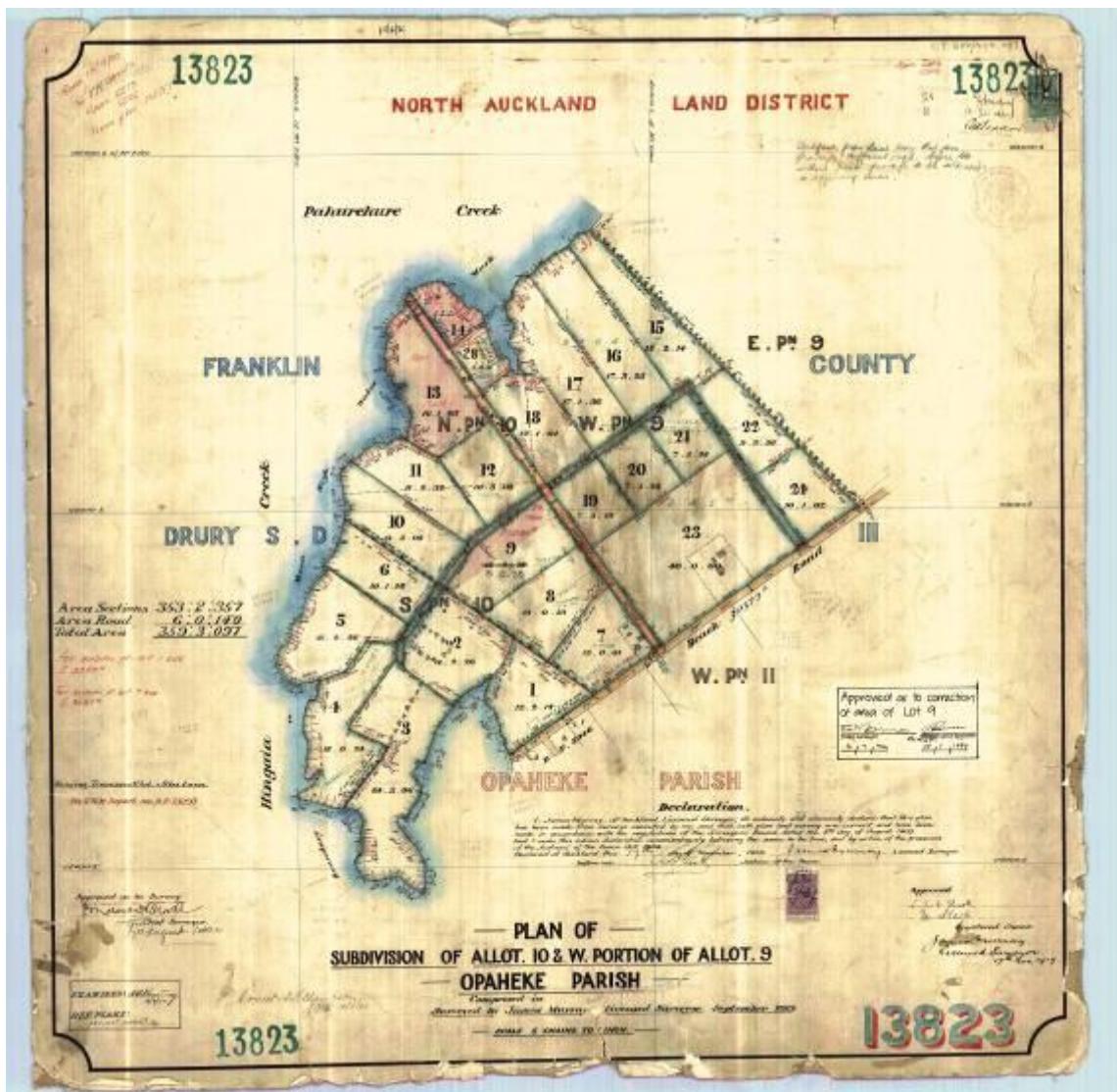


Figure 44: 1919 survey map of part of the Hingaia area shows a subdivision into mostly 9 to 20 acre lots by owners IAS and M Slack. SO 13823 Land Information New Zealand.

Previous Engagement with Mana Whenua

The Southern RUB Greenfield Investigation report dated February 2013 provides a record of a meeting with Mana Whenua held on 27 November 2012.

The adequacy of information databases, including the Cultural Heritage Inventory and that of the NZ Historic Places Trust, was questioned as was the management of rural land outside the RUB. If subdivision is not a prohibited activity then rural land with high quality food-producing soils can be developed independently of the RUB.

The provision of coastal setbacks was recommended and the poor track record of other developments, which have promised environmental mitigations but not delivered on them, was noted.

In the Greenfield Investigation Report it is noted that input from the Built and Cultural Heritage unit within council was that ‘many issues and constraints in this area stem from lack of information’ [p. 27]. It was also noted that the predominance of built heritage features in the lists of identified heritage items ‘reflects the fact that little archaeological investigations [sic] have been undertaken’ [p. 28].

Summary of Submitters to Draft Auckland Plan Relating to Greenfield Areas for Investigation

RUB Submitters – Southern Cluster

Iwi	
Ngati Maru Rununga & Te Patukirikiri Inc	Amend location of RUB to reflect te iwi Maori aspirations such as those arising from Treaty claims.
The Ngati Tamaoho Trust	Concerned about extension to RUB beyond MUL.
Waikato-Tainui Te Kauhanganui Inc	Work with Council to protect, restore and enhance natural, physical and cultural environs. Protect Waikato – Tainui Treaty of Whakatupuranga Waikato – Tainui 2050.
Te Ara Rangatu o te Iwi Ngati Te Ata Waiohua	Issues around Treaty and equity. Limit MUL and contain sprawl. [Summary report p. 53].

RUB South meetings with Mana Whenua

RUB South Meeting – 27 November 2012

Attended by representatives from Te Akitai Waiohua, Ngati Tamaoho, Ngati Tai ki Tamaki, Ngati Paoa & Ngati Whanaunga. With apologies received from representatives of Ngati Te Ata Waiohua and Ngati Maru.

The meeting minutes identified the need for cultural heritage assessments. There was also a request for maps to identify proposed growth areas such as at Kingseat. Provisions for coastal setbacks were raised, as was the protection of rural character outside of the RUB.

RUB South Meeting - Ngati Tamaoho and Auckland Council – 8 February 2013

The minutes of this meeting note that the need for cultural mapping had already been established. The importance of sites and the level of detail appropriate in regards to the provision of sensitive information were noted.

The harbour is fundamental to Ngati Tamaoho and ‘the preference is for setbacks as far as possible from the [Manukau] Harbour’ [p. 3]. A 50-metre esplanade reserve was suggested as one way to protect cultural sites along the coastline. [Council officer response was that a 100 metre setback was being provided.]

Faith in achieving promised outcomes for cultural values was low in view of past experience. Wahi tapu present in Pukekohe East were noted, but not specified. The Bombay Hills, to the south of the RUB, were also described as significant to Ngati Tamaoho.

RUB South Meeting - Ngati Te Ata Waiohua (NTAW) and Auckland Council – 1 March 2013

The minutes of the meeting record Ngati Te Ata Waiohua’s desire for iwi housing on tribal lands and for the ability of NTAW to be able to develop and subdivide their own land without constraint. Officers noted that rules on subdivision and provisions for Maori owned land are not a RUB matter but rather relate to the overlays and planning rules put forward in the Unitary Plan.

Concerns were expressed about the incompleteness of the CHI and NZHPT databases and the need for adequate funding to support heritage and character assessments. Manukau Harbour, Te Maketu and Hingaia were specifically identified for their cultural heritage and environmental importance. Other waterways, Whangamaire, Ngakoroa, Whangapouri and Oira, also need to be protected and their impact on the Manukau Harbour considered.

RUB South Meeting - Te Akitai Waiohua and Auckland Council – 7 March 2013

The minutes of this meeting note the importance of the cultural landscape of Pukaki Marae, ‘not just the physical aspects but the ability to sight it’ [p. 1]. Te Akitai Waiohua wanted to know how the RUB ‘would protect their views and outlooks to significant features in the landscape’ [p. 2].

The concern for cultural landscapes, as opposed to rural lifestyles, was identified and the need for cultural heritage assessment prior to development within the RUB.

Identified Cultural Heritage Features and Sites

Cultural Heritage Inventory

The Cultural Heritage Inventory [CHI], originally developed by Auckland Regional Council, is a significant source of information about the region's cultural heritage values. The CHI records archaeological, built heritage, and maritime sites, as well as sites of significance to Maori. As a database, the CHI can only record sites that have been recorded, which is to say that there will be cultural heritage sites that have not yet been recorded and therefore will not have been entered on to the CHI.

The CHI records no Maori Heritage Areas in the former Papakura District Council area. A search for 'Archaeological sites' within the former Papakura District Council brings up 114 archaeological sites, some of which are related to historic buildings. Using the search word 'Drury' and looking across all CHI fields, six items are recorded but all are European in origin [four dating from the early 1860s and the other two from the late 19th/early 20th centuries].

In the former Franklin District Council area, the CHI records 11 Maori Heritage Areas, although Te Maketu Historic Reserve is recorded twice [18919 & 19349] and it is the only recorded Maori Heritage Area within the proposed RUB South. The following description of the Te Maketu Historic Cemetery Reserve is provided in the CHI entry # 18919:

The Te Maketu Cemetery Reserve is the focal point of three associated historic reserves at Ramarama. The reserve contains a ridge pa that extends for 200 m. under regenerating bush, a Roman Catholic Cemetery and former St. Brigid's Church site established in the 1860s, the site of a Roman Catholic mission operated by Father James McDonald, and the site of Te Maketu Maori village that was occupied until 1863 soon after which the land was confiscated by the Crown. The site is regionally significant because it includes the region's only intact Roman Catholic Maori mission site and has an exceptionally well documented history. The reserve is publically accessible and has an interpretative historical brochure. The site is of considerable significance to the local community and to Ngati Tamaoho and Ngati Pou. It is managed jointly by the community, Tangata Whenua and FDC. It is part of a wider group and landscape of related historic sites.

Papakura District Plan

The Papakura District Plan includes a number of parts and schedules that are of relevance here. Part 3 of the Plan offers a 'Maori Perspective in the District Plan' and notes that the traditional name of the district is Wharekawa. This section of the plan states that Puke-Kiwi-O-Riki [Red Hill], Hunua and the Hingaia Stream are all areas of special significance to Maori [3.3 p. 3/2]. Furthermore section 3.4 records that no waahi tapu are identified in the Plan at the wishes of the Huakina Development Trust.

Schedule 3A of the Papakura District Plan lists the following 'Buildings, Objects and Areas to be Protected':

- A Military Milestones, Great South Road, Papakura
- G St Johns Church Norrie Road, Drury
- H Christ Anglican Church (Selwyn Chapel), 103-105 Great South Road, Papakura

- I House (c1920) 141 Park Estate Rd
- L Molloy House, Hingaia Rd
- M Vela House, Hinau Rd
- N "Camp Hilldene" Building 102 Hilldene Rd

Schedule 3B of the Papakura District Plan lists Trees and Areas of Landscape to Be Protected, including both native and exotic species. The majority of the listed items are located in Papakura itself.



Figure 45: Gwen Wichman standing beside a milepost (1863) outside Drury Primary School, 4 August 2002. South Auckland Research Centre, MNA: III, 1, 63. Footprints 02979.

Schedule 3C lists 'Archaeological Sites to Be Protected' by the Plan. Pukekiwiriki Pa and pa at Karaka and Drury Hills are included in this list [see below], as are a number of Hingaia midden sites.

SITE NO	TYPE	GRID REFERENCE	LOCATION
R12-4	Pukekiwiriki Pa	867 – 575	at Red Hill
R12-65	Pits and terraces	862 – 567	between Hunua Road and Hays Stream
HINGAIA			
R11-995	Midden	795 – 601	
R12-167	Settlement	804 – 584	on small stack to east of Pararekau Island
R12-171	Pa pits and terraces visible	825 – 550	on knoll 150 metres to west of Southern Motorway
R12-191	Pit/midden	799 – 591	Pararekau Island
R12-192	Midden	795 – 578	Pararekau Island
R12-193	Midden	795 – 579	Pararekau Island
R12-194	Midden	802 – 586	Pararekau Island
R12-195	Pit/Midden	803 – 586	Pararekau Island
R12-196	Midden	803 – 585	Pararekau Island
R12-197	Pit	803 – 583	Pararekau Island
R12-198	Pits	797 – 577	Pararekau Island
R12-199	Midden (Shell)	E 26 79600 N 64 56900	Hingaia
R12-203	Midden (Shell)	E 26 79600 N 64 55400	Hingaia
R12-667	Midden (Shell)	E 26 80980 N 64 58113	Hingaia
R12-676	Midden (Shell)	E 26 81400 N 64 58180	Hingaia
R12-677	Midden (Shell)	E 26 81250 N 64 58150	Hingaia
R12-678	Midden (Shell)	E 26 81200 N 64 58100	Hingaia
R12-679	Midden (Shell)	E 26 80000 N 64 57150	Hingaia
R12-680	Midden (Shell)	E 26 79950 N 64 57050	Hingaia
R12-681	Midden (Shell)	E 26 79590 N 64 57100	Hingaia
R12-682	Midden (Shell)	E 26 79600	Hingaia.

		N 64 56700	
R12-683	Midden (Shell)	E 26 79520 N 64 56680	Hingaia
R12-684	Midden (Shell)	E 26 79450 N 64 56000	Hingaia
R12-685	Midden (Shell)	E 26 79620 N 64 55780	Hingaia
R12-686	Midden (Shell)	E 26 80300 N 64 55700	Hingaia.
R12-687	Midden (Shell)	E 26 80250 N 64 55650	Hingaia
R12-688	Midden (Shell)	E 26 81200 N 64 55250	Hingaia
R12-689	Midden (Shell)	E 26 81450 N 64 55100	Hingaia
R12-692	Midden (Shell)	E 26 80000 N 64 58300	Pararekau Is.
R12-693	Midden (Shell)/ Pits	E 26 79700 N 64 57850	Pararekau Is.
R12-694	Midden (Shell)	E 26 79700 N 64 57900	Pararekau Is.
R12-737	Midden (Shell)	E 26 79600 N 64 55650	Hingaia
R12-738	Midden (Shell)	E 26 79350 N 64 55650	Hingaia
R12-739	Midden (Shell)	E 26 79350 N 64 55700	Hingaia
R12-743	Midden (Shell)	E 26 82250 N 64 54800	Hingaia
R12-744	Midden (Shell)/ Depression	E 26 80000 N 64 58000	Pararekau Is
R12-745	Midden (Shell)	E 26 79950 N 64 57650	Kopuahingahinga Is
R12-746	Midden (Shell)	E 26 80500 N 64 57820	Kopuahingahinga Is
KARAKA			
R12-8	Pa	830 – 542	to west of Southern Motorway and at junction of Slippery Creek/Ngakoroa Stream
HILLS			
R12-278	Pits/stone heaps	873 – 510	one cone above road at end of Ballards Road
R12-331	Pits/midden	864 – 536	farmland to east of Drury Hills Road
R12-332	Pits	863 – 534	farmland to east of Drury Hills Road
R12-334	Pa	872 – 534	farmland to east of Drury Hills Road
R12-335	Pit/terrace/midden	863 – 534	farmland to east of Drury Hills Road
R12-336	Terrace/midden	863 – 534	farmland to east of Drury Hills Road
R12-337	Pits	863 – 534	farmland to east of Drury Hills Road
ARDMORE			
R11-956	Redoubt	931	Papakura -Clevedon Road

Franklin District Plan

Part 4 of the Franklin District Plan describes the council's 'Partnership with Tangata Whenua'. Tinorangatiratanga and Kaitiaki are noted as 'issues' that the District Plan addresses. Schedule 8A of the Plan lists Historic Buildings, Structures, Trees and Areas that are to be protected. There is no specific list of Maori heritage sites in the Plan and a pa at Whakatiwai appears to be the only such site included in the Group D: Areas list. No archaeological sites are scheduled in the Franklin District Plan, on account of the protection afforded to them by the Historic Places Act 1993.

Group D: AREAS			
ITEM No	ITEM	LOCATION	VALUATION No
D.1	Tamakae Reserve	King Street, Waiuku	03900/758.00
D.2	Alexandra Redoubt	Alexandra Redoubt Road, Tuakau	03790/302.00
D.3	Rooseville Park	Accessed via Totara Avenue, Roose Avenue and Ngahere Road, Pukekohe	038704/162.00 038704/091.00
D.4	Hickey Springs	Accessed from Paerata Road (between Crisp Avenue and Seddon Street), Pukekohe	38701/435.00
D.5	Waiuku Redoubt & Pa	Area behind Methodist Church, Queen Street, Waiuku	03902/399.00
D.6	Shepherds Bush Redoubt	16 Cooper Road, Ramarama	03740/483.00
D.7	Queen's Redoubt		03800/054.03
			03800/262.00
		Part of 22, 24, 26 Great South Road, Pokeno	03800/254.00
			03800/255.00
		Part of 6, 8, 10, 12 Selby Street, Pokeno	03800/256.00
			03800/257.00
			03800/258.00
D.8	Area outlined on Map e, including swamp, pond, rushes and spring	Waiuku Road	03770/344.00
D.9	Area outlined on Map f, including Taraire, Totara, Puriri, Titoki, Kahikatea, Rimu, Rewarewa, Tawa and pond	Waiuku Road	03770/297.03
D.10	Pa	C/1177 East Coast Road, Whakatiwai	0300/527.00

NZ Historic Places Trust

The Register of the NZ Historic Places Trust has very few listings for the former Papakura and Franklin District Councils [see below]. All of the historic places that have been registered are buildings, which are generally associated with colonial development in the area.

Registered historic places in former Papakura District Council, NZ Historic Places Trust, <http://www.historic.org.nz/> accessed 17 July 2013.

Register #	Name of historic place	Address
683	Christ Church (Anglican)	1444 Alfriston Road, Alfriston
692	Paymaster's House	201 Jesmond Road, Drury
693	Selwyn Chapel (Anglican)	103-105 Great South Road, Papakura

2596	St John's Church (Anglican)	9 Cameron Place and Norrie Road, Drury
2657	St James' Church (Anglican)	32 Church Road, Ardmore



Figure 46: former Paymaster's House, Jesmond Road, Drury, (June 1986) having been relocated from 43 Great South Road, Papakura. Sir George Grey Special Collections, Auckland Libraries, 1052-N7-24.

Registered historic places in former Franklin District Council, NZ Historic Places Trust, <http://www.historic.org.nz/> accessed 17 July 2013.

Register #	Name of historic place	Address
81	St Bride's Church (Anglican)	Findlay Road, Mauku
482	Church of St Peter in the Forest (Anglican)	150 Bombay Road, Bombay
483	Pukekohe East Presbyterian Church	Runciman Road, Pukekohe East
534	Holy Trinity Church (Anglican)	2 Victoria Avenue and Queen Street, Waiuku
535	Kentish Hotel	5 Queen Street, Waiuku
536	Wesley Methodist Church	53 Queen Street, Waiuku
2611	Courthouse (Former)	2 Belgium Street, Massey Park, Waiuku
7192	Merriemont	Moumoukai Road, Paparimu, Papakura
7407	Villa 'Turanga'	Mile Road, Bombay
7780	Pollok School (Former)	2112 Awhitu Road, Pollok

Information Gaps and Areas for Future Investigation

The interconnected cultural and environmental heritage values embodied in the maunga, moana, awa and whenua [mountains, ocean, rivers and land] of the RUB South area need to be acknowledged and protected.

It is highly desirable that additional cultural heritage sites are uploaded to the CHI. At present the CHI gives the impression that the potential RUB South area features few cultural heritage resources and thus it implies that cultural heritage values will not be greatly affected by future development.

Kim Tatton's 2001 report *Cultural Heritage in the Auckland region: Priority Areas for Survey and Assessment* identified the Pukekohe Hill Special Policy Area and the Manukau Harbour shoreline and creeks as priority areas within Franklin District. Tatton stated that the 'potential for cultural heritage resources being present [on Pukekohe Hill] is not high' but noted that pressure to develop the hill for residential purposes made survey work desirable [Tatton, p. 30].

Tatton reiterated in the discussion of Papakura District that 'the comparatively small number of sites recorded is a direct result of the limited amount of survey that has been undertaken, and does not indicate the actual or potential number of sites that exist or existed' [Tatton, p. 45]. Both urbanisation and farming were identified by Tatton as key threats to cultural heritage sites within Papakura District [Tatton, p. 46].

Priority areas for survey work within Papakura district that were identified by Tatton in 2001 included Pahurehure Inlet, Drury Creek and Oira Creek, in addition to the Red Hills and Drury Countryside Living Areas [Tatton, p. 47]. An update of the Papakura section of the Tatton report [2011] added Drury and District to the priority area, scoring it higher than the other areas identified in 2001.

The distribution of identified cultural heritage and archaeological sites within the indicative RUB South area is heavily weighted to the shore and the banks of tidal creeks and rivers; these sites are predominantly shell middens. Some of these sites may have been short-stay camps, some longer-term settlements. The sites indicate intensive harvesting of kai moana and either a large population in the vicinity or transient groups from further afield, or a mixture of both over time. More in-depth excavation and analysis of the sites would be necessary to clarify the use, re-use and longevity of such places.

The distribution is also an indication of the intensity of recording; this is reflected in the sequential numbering of sites within small areas and is probably the result of systematic archaeological site surveys in either proscribed stretches of coastline or in a few inland areas. The lack of identified sites of cultural interest in other areas is more likely to be the result of the absence of systematic surveys rather than little or no occupation by mana whenua.

Specifically, there are very few recorded archaeological sites along some of the reaches of the Drury Creek, which is unlikely to be a true reflection of occupation. Site surveys along these shores are likely to result in further knowledge of cultural heritage through identification of archaeological sites.

Wetland areas need to be recognised for having potential cultural significance. Traditionally, Maori placed wooden and textile taonga into swamps for preservation in their anaerobic conditions; swamps were also used as hiding places for significant or valuable taonga; while certain swamps or mudflats were used for dyeing muka and flax prepared for whariki. In the Waikato, Bay of Plenty and Horowhenua there are several instances of pa on man-made artificial mounds in swamps or on lake margins – such sites may be present in the RUB area and consideration of this should be addressed in any development situation involving drainage.

North-facing slopes may have been cultivation areas; these could be identifiable through analysis of aerial photographs, or through soil analysis and/or traditional knowledge. Some traditional gardening sites also have storage structures such as below-ground rua or rectangular kumara pits. These may have already been identified as archaeological sites, but the associated gardens not identified, and in the event of disturbance in areas adjacent to storage structures priority needs to be given to identifying garden soils.

It is suggested that, in collaboration with mana whenua, a programme of systematic recording is undertaken, priority being given to:

- those areas highlighted by mana whenua as culturally significant;
- those areas likely to be threatened by disturbance through development;
- those areas that currently show no heritage sites.

Further information could be gathered through analysis of museum collections by provenance of taonga; local knowledge of collectors or farmers who have found Maori taonga on their land; and interviews with kaumatua. Such information could be used to create a database of heritage information of importance to mana whenua and used to guide further development.

The South Auckland or Raupatu Document Bank, compiled by the Waitangi Tribunal, may be of assistance to support future research efforts by Mana Whenua and Auckland Council.

The Great South Road

As the military supply line between Auckland and the Waikato during the Waikato War of 1863-64, the Great South Road looms large in the history of colonial New Zealand and, more specifically, the alienation of Maori from their ancestral lands in the region. For that reason the Great South Road, as well as the redoubts built at intervals upon it, may have heritage value to Mana Whenua. The CHI records a number of sites in the subject area that have some association with colonial military operations during the early 1860s.



Fig. 47. William Temple General Cameron's house, near Drury, Auckland 1861-65. Urquhart Album, Alexander Turnbull Library, PA1-q-250-47.

Treaty of Waitangi Settlement Aspirations / Unitary Plan Outcomes

Points noted during the Mana Whenua Workshop discussion about the Unitary Plan [October 2012] included the following as regards the Treaty Settlement Alert Layer:

- Information provided during the Treaty settlement process needs to be connected to the Unitary Plan and then acted upon.
- The evolving landscape of Treaty settlements needs to be recognized and the layer updated as and when required.
- GIS provides opportunities for Mana Whenua to map culturally significant areas and to identify areas of land through landscape and whakapapa.
- Cultural and commercial aspirations will be met through the Treaty settlement process.
- Commercial development by iwi will have cultural benefits.

At the same workshops ‘Scheduled Sites of Significance to Mana Whenua’ were also discussed. This discussion was focused on those sites already scheduled by legacy councils. Mana Whenua were invited to provide information about sites that would also warrant scheduling as part of the feedback to the draft Unitary Plan.

In October 2012 only 46 sites of significance to Mana Whenua across greater Auckland were scheduled. Scheduling at a regional level involving all 19 iwi authorities was supported, with the proviso that Mana Whenua maatauranga / whakapapa was safeguarded from misuse. Treaty settlement information was also mentioned in the context of this discussion as it could support existing and additional scheduled sites.

The importance of distinguishing between Mana Whenua and archaeological values was stressed in regards to site management practices. Buffer zones to protect scheduled sites were supported, as was co-management of scheduled sites and some clarity and direction around access to sites, particularly urupa. The potential tension between historic and archaeological values and the living history of Maori today was also identified.

An officer note at the start of the Summary Report’s record of the discussion about the Maori Cultural Heritage Alert Layer notes that such an alert layer triggers the need for further information from a resource consent applicant. It does not change the underlying zoning of the land in question.

Once again, in discussion on this point, the ‘huge amount of work that has been done through Treaty claims’ was highlighted as it was felt this effort was somewhat wasted if it didn’t filter through to local planning matters. It was noted linkages between landscape features should also be identified in this layer.

Buffer zones were again mentioned during discussions in regards to the operation of the Maori Cultural Heritage Alert layer and the value of Maori Cultural Landscapes. Such zones would be precautionary and protective, allow for potential discoveries beyond the immediate location of a cultural heritage feature. ‘All maunga, awa, coastline should be included in cultural landscapes’ [p. 32].

Concerns were raised about going through the process of identifying sites, and undertaking cultural impact assessments, only to find that the site gets “bulldozered” anyway. Assessment is needed before

decision to up-zone is made, rather than rezoning first and doing the assessments in the context of the new zone [p. 32].

Finally, in regard to Maori Land and Wahi Tapu Programme the following point was raised: ‘Uncertain that the Unitary Plan will provide protection – previous plans have not protected Maori Cultural Heritage’ [p. 34].

Mana Whenua presented Issues and Values Papers to Auckland Council in 2011. The following extracts taken from the Ngati Tamaoho, Te Akitai Waiohua and Ngati Te Ata reports are particularly, but not exclusively, relevant to the RUB South project:

Ngati Tamaoho

Values

Our Trust Deed identifies the following values as core principles:

- Whakapapa – our ancestral origins, relationships, traditions, whanau, hapu and iwi.
- Wairuatanga – our connections with our atua, tupuna, maunga, awa, moana and marae.
- Mana whenua/mana moana – the authority passed down to us by our tupuna that we exercise in our own rohe as well as in conjunction with others.
- Rangatiratanga – our role in exercising leadership and fulfilling self-determination, our sense of fairness and justice and humility.
- Kaitiakitanga – our role in caring for members of our whanau, hapu and iwi as well as the natural, physical, spiritual and secular worlds around us.
- Kotahitanga – the unified purpose that enables us to move forward confidently.
- Te reo Māori – the preferred way of expressing our Maoritanga.
- Mātauranga o iwi o Tamaoho – the skills, knowledge and experience that are shaped by our respective tribal identities
- Manaakitanga – the respect we have for our iwi, hapu, whanau, ourselves and others, and treating all people with dignity.
- Whanaungatanga – recognising and respecting the relationships between whanau, hapu and iwi while also respecting the rights, responsibilities and obligations that come with them.

ISSUE	ASPIRATION/S, OUTCOMES SOUGHT
effective negotiation of Treaty claims	cultural, social and economic redress that appropriately acknowledges the injustices and provides a sound basis for the future
lack of Tamaoho identity; fragmented knowledge of history	all who identify as such
waahi tapu and other sites of cultural significance – identification and registration of outstanding sites; iwi driven decision making processes; protection	Poutiakitangi applied known sites all protected; found sites are respected, tangata informed and site registered
marae development - lack of recognition	marae recognised as legitimate community places of interest (comparable to community houses)

economic development	full employment & prosperity; strategy for using existing resources (e.g., land)
sustainable development	economic base that doesn't degrade environment
inadequate application of rāhui	rāhui applied whenever appropriate
lack of integrated and effective plans for management of waterways	co-governance and co-management
inadequate controls to ensure developers and others don't degrade the environment	Council and iwi/hapū working together to reconcile human and environmental needs
regional infrastructure – inadequate input from iwi/hapū to design and management	planned & managed in conjunction with tangata whenua
urbanisation of rural areas	
increased iwi/hapū self-determination	more control of decisions about our own communities and environment
overlapping Treaty claims	collaborative win-win agreements
overlapping interests with marae, Kauhanganui, Huakina	working collaboratively for mutual benefit
co-governance and co-management with the Councils (Auckland & Waikato), other government bodies; current practices (e.g., about maunga) do not match the rhetoric of partnership; power imbalance	power balance in co-governance/management arrangements; negotiated relationships instead of consultation
local and national government policies and practices compartmentalise Māori	tangata whenua perspectives and concerns integrated through all policies & practices, in addition to those which are Māori-specific
papa kainga – removing some regulatory and financial constraints on development and Maori Land; decision making processes driven by iwi	a mechanism to support appropriate, best practice development – at marae & elsewhere, for older people & others

Te Akitai Waiohua

Aspiration:

- Protection, enhancement and acknowledgement of Te Akitai Waiohua heritage
- Well being of Te Akitai Waiohua whanau
- Sustainable and affordable development (Papakainga housing, capacity and capability)

Issues and Priorities

(A)The appropriate recognition of the role and responsibility of Mana Whenua in Tamaki Makaurau as a priority.

Te Ākitai Waiohua support the practical recognition of Mana Whenua and acknowledgement of the special role that Mana Whenua play in Tamaki Makaurau.

(B) An effective relationship with the council that is based on Te Tiriti is important

Te Ākitai Waiohua support relationships that are based on Te Tiriti as a practical way of respecting the role of Te Ākitai as Mana Whenua. This includes early and ongoing involvement in council decision making and an ongoing awareness by council of our interest.

(C) The ongoing destruction and degradation of Te Akitai's taonga is offensive

Te Akitai Waiohua supports the preservation and katiakitanga of its whenua within Council boundaries. Te Akitai Waiohua seeks the assistance of Council to achieve the following:

- The protection and management of wahi tapu and other areas of significance (including lands that are no longer in Maori hands) in a manner that is consistent with the tikanga and kawa of those iwi;
- Support the protection of customary activity sites and the protection of historic heritage from inappropriate subdivision, use and development;
- Consideration of the following areas which are of significance and requires immediate enhancement and management that is consistent with Te Akitai tikanga:
 - Pukaki Marae
 - Pukaki papakainga
 - Pukaki urupa
 - Pukakitapu o Poutukeka (Pukaki Crater)
 - Otuataua (Stonefields)
 - Te Motu a Hiaroa (Puketutu Island)
 - Matukutureia
 - Matukutururu
 - Matukuturua
 - Puhinui Gateway
 - Papaahinu
 - Greater area defined as Airport Land
 - Koiwi and Taonga tuturu located on Airport and Council land (i.e. Renton Road and coastal area)
 - Ramarama
 - Maketu

Te Akitai Waiohua supports the identification of other areas of significance in order to protect these areas. The use and management of this information by council must be agreed to by Te Akitai Waiohua in order to protect any cultural sensitivity associated with this information;

Protection and enhancement of these areas must be viewed holistically and not in isolation of each other. Te Akitai Waiohua supports the holistic management of these areas.

(D) Te Akitai Waiohua is seen as a ' potential ' partner of equal economic, cultural and social significance.

Te Ākitai Waiohua supports the alignment of council initiatives to give effect to the outcomes of Treaty settlements in the medium term and the future aspirations of Te Ākitai Waiohua

Ngati Te Ata Waiohua

10.1 Treaty of Waitangi Claims

The Auckland Council has a key role in the support of the settlement of NTAW claims to the Waitangi Tribunal.

The Council has benefited from the confiscation of our lands and the receipt of stolen property from the Crown. Through the claims settlement process the Council has a significant opportunity to right this wrong. Council also has the opportunity to right this wrong under its own mana.

The Council has a role to empower NTAW and to ensure that our resources are properly managed, and that our property is returned in good condition. Through Deed of Settlement legislative provision, with the support of the Council, there are wide powers to secure the enduring and effective protection of our taonga and our cultural heritage. There is also opportunity to support the process of redress and the assurance of our economic and social future of NTAW. Our financial capacity and our asset base are critical issues.

Resolution and settlement of our historic claim Wai 8 the Manukau Claim reported on in 1985 is long overdue. Our claims are at the stage of being subject to negotiations towards agreements in principle or Deeds of Settlement. The Tāmaki Collective Record of Agreement was signed on 5 November 2011. The success of its implementation will now become our focus.

NTAW Pathway Principles to guide the settlement process include:

Kotahitanga A unified NTAW approach to negotiate a comprehensive settlement of all historical claims, for NTAW and by NTAW.

Kingitanga NTAW commitment, obligations and responsibilities to the Kingitanga remain paramount.

Tikanga The approach will be guided by NTAW tikanga, values and principles.

Mana Motuhake The process will be underpinned by our own exercise of rangatiratanga, kaitiakitanga and manākitanga.

Mana Whakahaere Authority and accountability sits with the iwi and whānau.

Mahi Whakahaere Delivery, execution and maximising the value and benefit of the settlement negotiations sit with the NTAW Claims Support Whānau.

Through the settlement process, new entities such as the Tāmaki Collective have been formed. NTAW will itself set up a post-settlement governance entity prior to settlement assets being returned. The support of the Council for NTAW capacity building and governance structures will be an important contribution to successful post Claim settlement transition and co-management implementation. In particular, we would expect Council to create a clean the Manuka Harbour fund (targeted rate) because of the rate of pollution being dumped into the Harbour everyday by the whole of Auckland.

Aspirations and outcomes sought:

10.1.1 Council support for the aspirations of NTAW through the claims settlement process.

10.1.2 Enabling successful Treaty claims and redress outcomes for NTAW through preparation of statutory policy and plans which support those outcomes.

10.1.3 Create a clean the Manuka Harbour fund which will be used to reduce the pollution that enters the Harbour.

10.1.4 Form a working party with Council including Council politicians to support our Treaty claim resolution and achievement of enduring funding options for Wai 8 Manukau Claim, Wai 31 Maioro Lands Claim, Wai 331 Ngaio Reserve Claim, Wai 508 broader Ngāti Te Ata Rohe Claim, Wai 1231 Tino Rangatiratanga in Tāmaki Makaurau Claim, and Wai 1476 Waikato River Claim.

10.5 Wāhi Tapu

Despite NTAW active protection our wāhi tapu are under threat.

Our wāhi tapu are not to be measured, quantified, valued or rated an importance by others. Our wāhi tapu are an integral part of our cultural heritage. In our rohe there are many wāhi tapu. Some surveyed, some registered and recorded in the Historic Places Inventory and others not. Our maunga are among our sites of cultural significance. We are connected with them.

NTAW owns and respects its cultural values and heritage and its wāhi tapu. Our wāhi tapu and wāhi taonga are interconnected and form our cultural landscape. They cannot be viewed in isolation. Transgressions of our cultural values and disrespect of our wāhi tapu.

significantly affects our welfare. There are protocols that must be followed in the care of our wāhi tapu and urupa. Failure to do so places those in transgression at risk.

NTAW have consistently advocated, protested, occupied and otherwise fought for the protection and respect of its wāhi tapu and sites of cultural significance. This will never change. NTAW wāhi tapu and sites of cultural significance need to be returned to the ownership and guardianship of NTAW. NTAW is well aware of the sites concerned such as Matukureia, Tipitai, Maioro, and Ngaio and the cultural research needed in some cases. We wish to engage with the Council and work together to ensure that our cultural values and heritage are respected.

With this background, 10 years ago NTAW initiated the Ngā Tohu Kaitiaki Project through a Charitable Trust. The purpose of the Trust includes identifying, recording and documenting historic and significant sites to NTAW to nurture and protect wāhi tapu and our taonga. This includes undertaking further projects as are needed to protect place names, history and sites of significance to the tribe. To support this initiative the Trust will prepare a NTAW Cultural Heritage Strategy, a Cultural Heritage Feasibility Study, a Cultural Heritage Management Plan and will set up a cultural heritage web portal and data base.

Aspirations and outcomes sought:

10.5.1 Support for NTAW driven decision-making processes for the identification, registration and protection of wāhi tapu and other sites of cultural significance.

10.5.2 That Council support the Ngā Tohu Kaitiaki Project.

10.5.3 Return, protection and management of wāhi tapu and other sites of cultural significance according to our own preferences.

10.5.4 That all wāhi tapu within NTAW rohe shall be protected from modification or destruction and that the right to modify wāhi tapu shall remain solely with the iwi.

10.17 Papakainga and Housing

There are barriers to establishing papakainga and a lack of access to healthy affordable housing.

In its Tribal Policy Statement Ngaa Tikanga o Ngaati Te Ata, NTAW has given high priority to the construction of a range of owner/rental accommodation for its members. It has also emphasised the need for quality housing to be built on NTAW land and/or on land adjacent to our Marae papakainga. We are a tribal people and it should be acknowledged and supported that we may choose to live communally and in a manner consistent with our own cultural values and preferences. We are NTAW of Tāmaki Makaurau and we expect to be supported in the physical reoccupation of our ancestral rohe.

Access to healthy and affordable housing is a fundamental requirement to ensure the health and welfare of NTAW. Adequate housing is a key contributor to our spiritual, cultural, social, and economic welfare. Barriers should be removed through the Unitary Plan process to support and ensure that we are able to provide accommodation to NTAW in locations of our choosing and in accordance with our own preferences.

Raising capital on collectively-owned land or in the face of financial hardship are major challenges. There is opportunity for innovation in this regard with the support of the Council for example to provide alternative means to meet banking and insurance criteria.

Papakainga options should be actively supported. These options will provide for the needs of NTAW and be consistent with our values in support of our health and wellbeing. They will include leading-edge innovative and sustainable design solutions such as use of grey water recycling, rainwater retention tanks, stormwater swales and passive solar design. Regulatory and financial constraints on the development of Māori Land or other suitable land should be removed in deference to decision-making processes driven by NTAW.

Aspirations and outcomes sought:

10.17.1 Council support for papakainga including their location, design quality, funding, and removal of regulatory compliance costs.

10.17.2 Council support for NTAW access to quality affordable housing.

10.18 Subdivision Rights

NTAW seek to reoccupy their lands. In order to do so NTAW have identified subdivision rights as the method to allow this to happen. With the prospect of our Treaty claims being settled, we are aware that purchasing individual land packages for all of our NTAW whānau will not be possible. What is possible however is for NTAW to purchase a 10 acre block with the ability to subdivide and create land packages for up to 40 whānau.

Subdivision rights will enable NTAW to ensure that our whānau have a direct and significant benefit from our Treaty Claims Settlement.

We have already made reference to the fact that NTAW have suffered loss of land and loss of life through a rebellion that never happened. These losses have had long-term effects which are reflected today in that our NTAW whānau require more social development and are highly represented in the lower income bracket. Council supporting NTAW having subdivision rights would ensure that we are able to reoccupy our traditional lands. It will also contribute towards addressing our housing needs. There is a high growth population in the Region and we recognise that there is a need for 11,000 new homes a year. NTAW seek to be a part of the housing development required and achieve the reoccupation of our lands.

NTAW want the right to subdivide NTAW owned lands in our rohe. These rights include the right that land levies and development levies do not apply to NTAW. These rights also include NTAW receiving a land contribution from every single subdivision development in our rohe and that Council provides infrastructure support where possible.

Aspirations and outcomes sought:

10.18.1 That Council support and approve NTAW having the right to subdivide NTAW lands within the rohe.

10.18.2 That Council to support NTAW reoccupying their tribal lands inter alia through the right to subdivide their lands within the rohe.

10.18.3 That Council implements a system that acknowledges NTAW Mana Whenua status and ensures that any kind of land development type levy is not applicable to NTAW.

10.18.4 That Council be creative in supporting that NTAW receive a land contribution from every single subdivision development in the NTAW rohe.

10.18.5 That Council provides infrastructure support where possible for subdivision purposes.

10.19 Marae Development

Council support is required to develop and establish Marae throughout our mana rohe of Tāmaki.

NTAW wish to take an active role in Council Marae Policy. Our Marae have wharenui (meeting houses), wharekai (dining halls) and whareoranga (health units). These facilities

are often used for community purposes and they should be supported by public funding. NTAW seek to reoccupy their tribal rohe and envisage more marae being established.

We propose that a contemporary open air Marae be established in the City Centre. This will give physical presence to our identity as Mana Whenua. It will also express our manākitanga to all those who visit it.

Aspirations and outcomes sought:

10.19.1 Council engagement with NTAW for the review and implementation of Marae Policy including the consideration of whareoranga.

10.19.2 Council support for Marae including their location throughout our rohe, funding, and removal of regulatory compliance costs.

10.19.3 Council support for the establishment of a contemporary open air Marae in the City Centre.



Figure 48: W Stevenson's Quarry, Drury, Franklin County, Auckland. 9 April 1962. Alexander Turnbull Library, WA-57110-G.

Potential ‘No-Go’ Areas for Urban Development from a Cultural Heritage Perspective

Engagement with Mana Whenua by Auckland Council to date has identified a common concern that cultural heritage assessment, as a means by which to achieve the long-term protection of cultural heritage values, needs to be given significant weight in the RUB planning process.

The following landmark features appear central to Mana Whenua interests in cultural heritage and environmental protection.

Maunga – having strategic, historic, political and cultural significance to Mana Whenua

- Pukekiwiriki
- Te Maketu

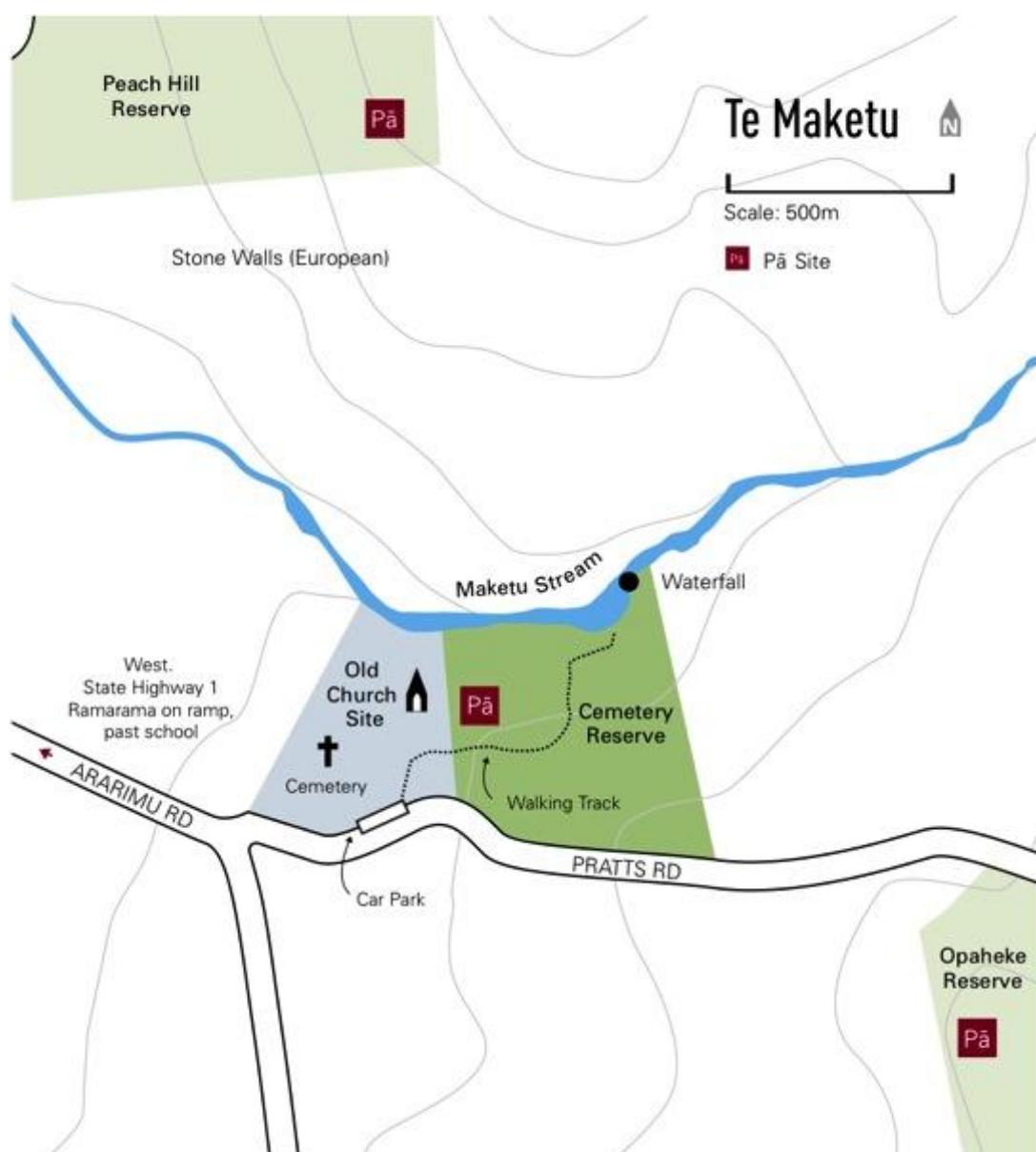


Figure 49: Te Maketu Pa Historic Reserves from ‘Our History’ Auckland Regional Council, c. 2003.

- Te Pukekohekohe

A nohohanga on the north-western edge of Pukekohe [Gun Club Road] has also been identified as having cultural heritage value.

While it is recognised that the proposed RUB South growth areas do not directly impinge upon the notable maunga in the area, development will nevertheless affect views to and from these major landscape features.

Coastal setbacks and riparian planting setbacks have also been highlighted previously by Mana Whenua in regards to the RUB South. These mechanisms are intended to protect environmental and cultural heritage values. They are therefore key means by which Mana Whenua can exercise Kaitiakitanga within their rohe. The following landscape features, in no particular order, appear central to Mana Whenua interests in cultural heritage and environmental protection.

Nga Motu

- Kopuahingahinga
- Pararekau

Waterways

- Manukau Harbour
- Hingaia
- Ngakoroa
- Whangapouri
- Whangamaire
- Drury
- Oira
- Waihoehoe/Waihoihoi
- Maketu
- Slippery Creek
- Tutaenui

Ara

- Ararimu track

The draft Unitary Plan's pre-1944 demolition control overlay, which proposes a precautionary protection mechanism for historic character areas until such time as detailed historic heritage area assessments can be carried out, offers a model for the protection of cultural heritage values in the RUB South until such time as detailed Mana Whenua-led heritage assessments can be undertaken.

The Maori Cultural heritage Alert Layer and the proposal to create a 150-metre buffer around the foreshore, stream banks, and other cultural heritage resources

On the basis of proximity to harbour and historic occupation and use patterns land areas closest to waterways and maunga are the most culturally significant/sensitive.



Figure 50: 'Dead eels by the sackful', Ramarama, 1990. Dennis Hall, Ray Scobie & Willie Patu clean up dead eels from the Hingaia Stream after an effluent spill. *Manuka Courier* 1 February 1990, p. 1. Footprints 03295, South Auckland Research Centre, Auckland Libraries.



Figure 51: Te Maketu Cemetery Reserve, Pratts Road, Ramarama. A McEwan, 7 July 2013.

Conclusion

The cultural heritage values of the area in which the RUB South is being proposed are many and varied. Many of these values can be aligned with non-Maori residents' appreciation of the rural character of the area and its elite soils. Mana Whenua also have commercial interests and a commitment to papa kainga development in the RUB South area. The cultural heritage values and Treaty settlement aspirations of Mana Whenua need to be equally recognised and provided for.

In their discussions with Auckland Council and input to both the Auckland Plan and Draft Unitary Plan, Mana Whenua have sought a strong commitment to the protection of cultural heritage values and features. This will be achieved through the adoption of a philosophy of protection and the realisation of environmental enhancement through the development process. Without a commitment to active protection of cultural and natural heritage values, Mana Whenua are likely to view their contribution to the identification of heritage values as a hollow process, during which sensitive information may be shared but not ultimately accorded due respect.

It is for Mana Whenua to identify cultural heritage sites and determine at what point in the planning and development process these are communicated to Auckland Council and property owners. There would appear to be some risk at present, however, that if comprehensive cultural heritage mapping is not carried out for the whole of the RUB South area other planning considerations may gain greater weight and momentum in future.



Figure 52: View from Pukekohe Hill towards Drury Hills. A McEwan, 16 July 2013.

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Figure 53: Maori trading canoe, c. 1890. Footprints 01959, South Auckland Research Centre, Auckland Libraries.

Appendices

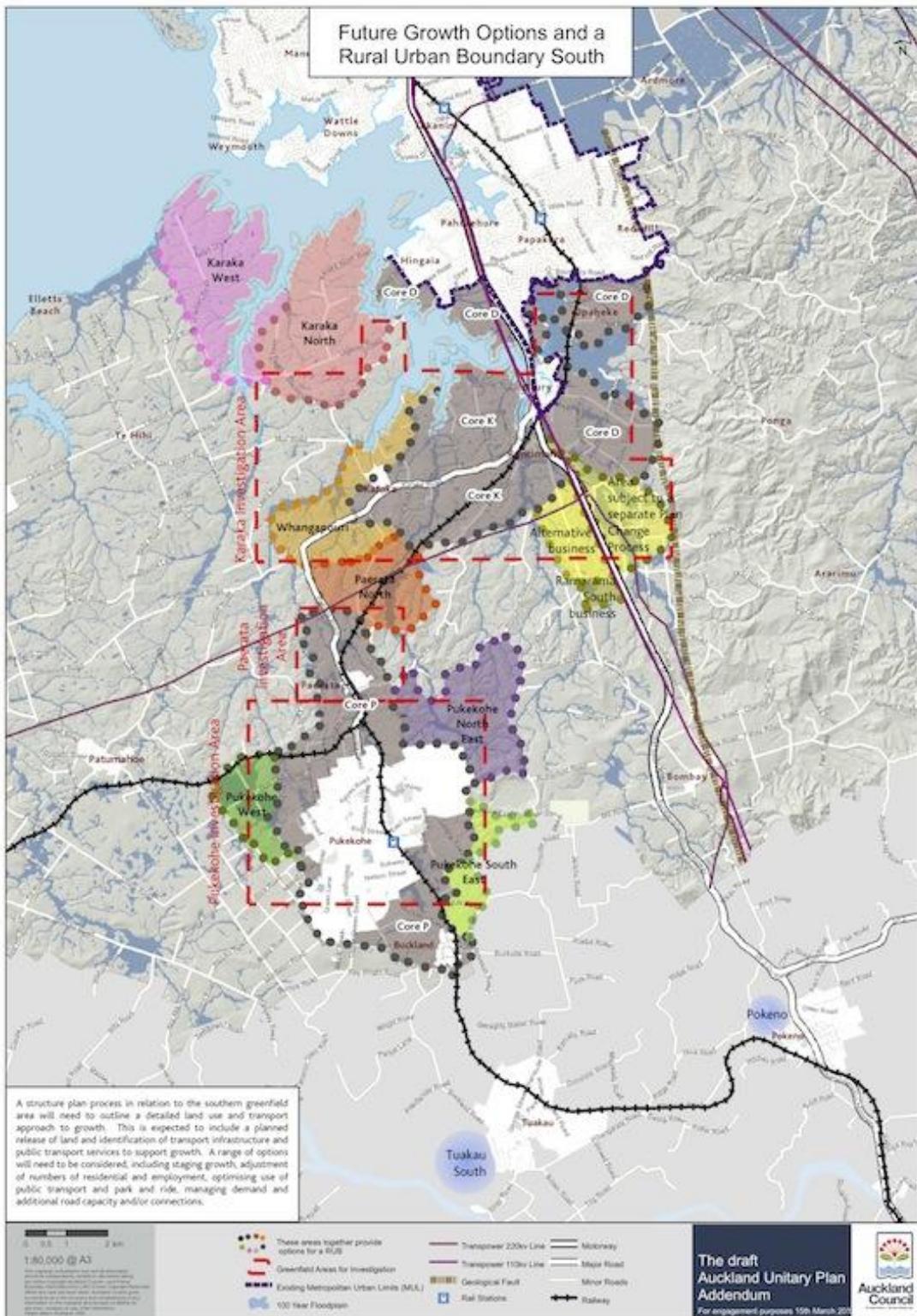


Figure 54: 'Future Growth Options and An Indicative Rural Urban Boundary South' Draft Auckland Unitary Plan, 15 March 2013.

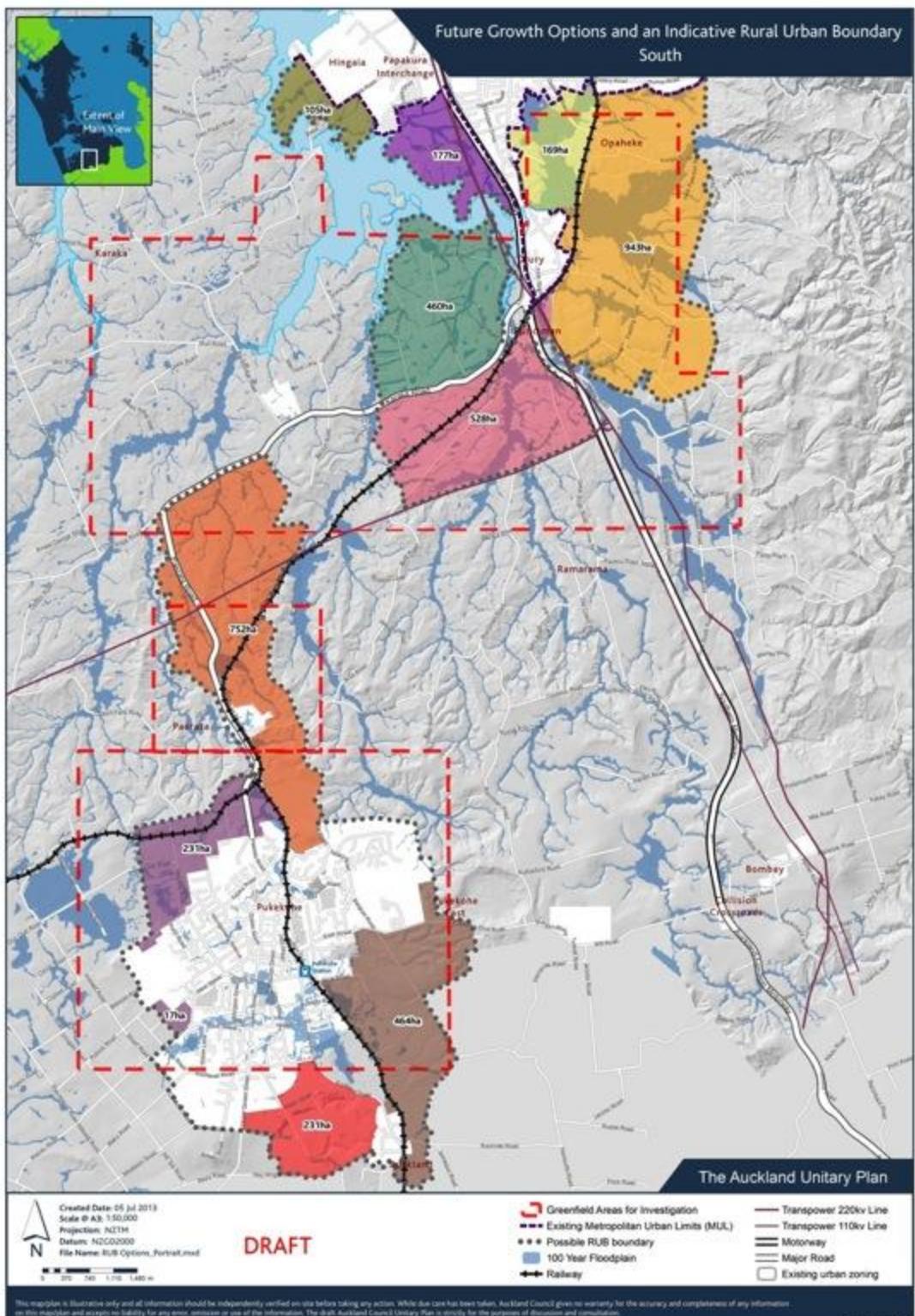


Figure 55: 'Future Growth Options and An Indicative Rural Urban Boundary South' [revised], 5 July 2013.

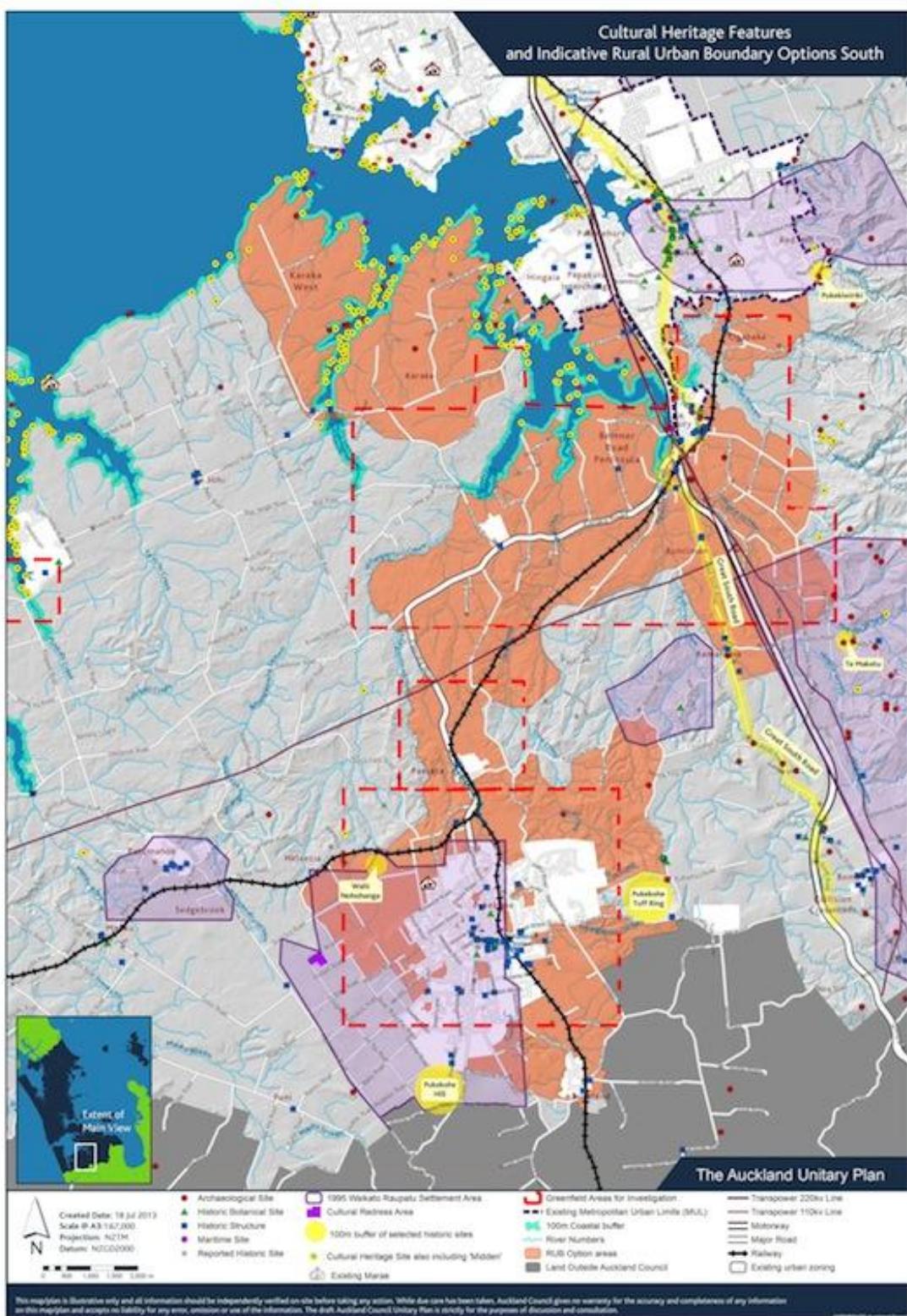


Figure 56: 'Cultural Heritage Features and Indicative Rural Urban Boundary Options South' Auckland Council, 19 July 2013.

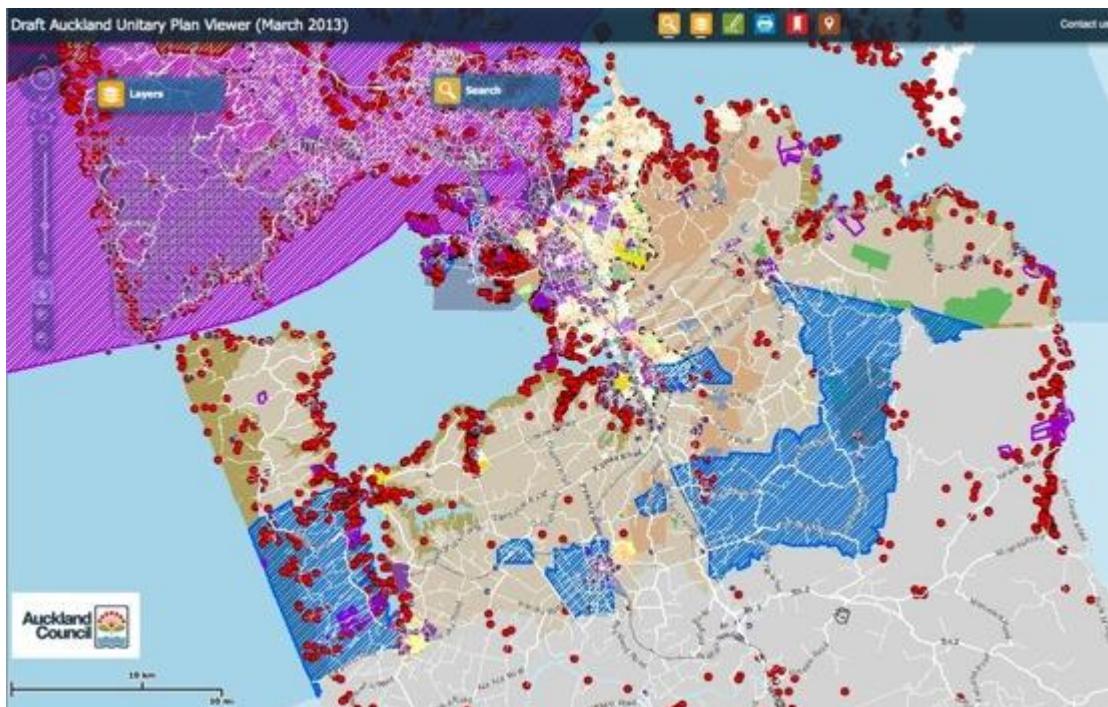


Figure 57: Draft Auckland Unitary Plan Viewer – showing CHI and Treaty Settlement layer. Iwi have previously noted that the CHI database is incomplete. For this reason the relative ‘emptiness’ of the land in the RUB South area cannot be seen as proof of the absence of cultural heritage sites and values. Accessed 12 July 2013.

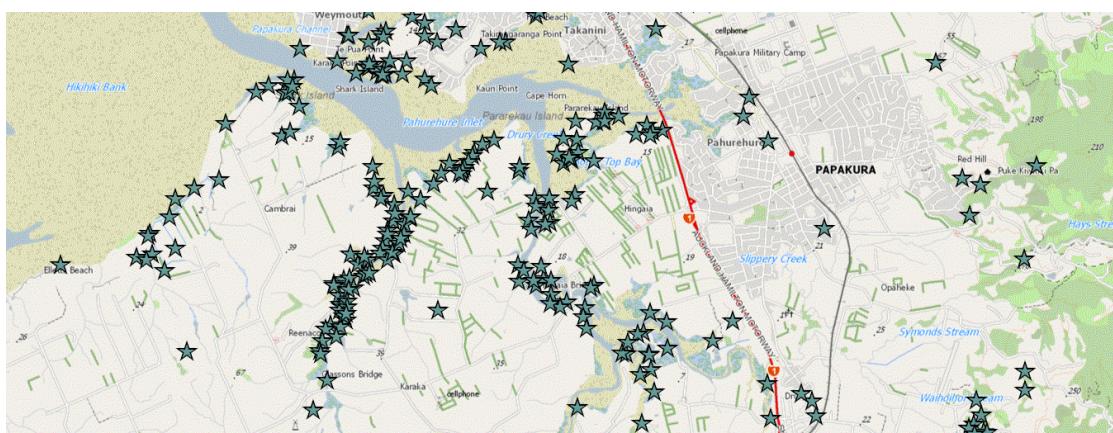


Figure 58: NZAA ArchSite view of northern sector of RUB South area. Accessed 18 July 2013.

Mana Whenua Values

Purpose

This is where the tangible and intangible heritage values of Mana Whenua are identified for the area. This may also include identifying present day Mana Whenua aspirations and specific initiatives to identify, protect and communicate their heritage values. Some places may be evaluated for their significance to Mana Whenua, making use of the evaluation criteria set out in the Unitary Plan. This may result in scheduling and/ or a 'Sites of Significance to Mana Whenua Overlay'.

Outcomes

HHAA Level	Historic and Thematic Context Outcomes
Outline (Level 1)	<ul style="list-style-type: none">• Work with Mana Whenua to identify existing and potential Sites of Significance to Mana Whenua
Rapid (Level 2)	<ul style="list-style-type: none">• Work with Mana Whenua to propose new Sites of Significance to Mana Whenua
Detailed (Level 3)	<ul style="list-style-type: none">• Work with Mana Whenua to evaluate Sites of Significance to Mana Whenua for the purpose of scheduling or an overlay• Identify areas of known cultural heritage in the Maori Cultural Heritage Alert Layer

Criteria/ analysis:

The Unitary Plan is to contain criteria and thresholds for evaluating the significance of sites and features to Mana Whenua.

Draft criteria:

- Mauri
- Waahi Tapu
- Korero Tuturu/ Historical
- Rawa Tuturu/ Customary Resources
- Hiahiatanga Tuturu/ Customary Needs
- Whakaaronui o te Wa/ Contemporary Esteem

In the future Auckland Council will be:

- Establishing protocols for Evaluating Sites of Significance to Mana Whenua
- Investing in a Waahi Tapu Project to build capacity in iwi
- Building on the Unitary Plan to develop a cultural landscape approach

Figure 59: *Historic Heritage Area Assessments: Draft Interim Guidance*, p. 38.



Figure 60: Example of a Cultural Heritage Map. Prepared for the Drury South Business Project by Dennis Ngataki, Ngati Tamaoho Trust. 20 January 2010.

Endnotes

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- ¹ The following discussion is taken from 'Pukekohe West End Historic Heritage Assessment', unpublished report for Franklin District Council and the West End Residents and Landowners Association by Heritage Consultancy Services, Hamilton, 30 September 2008, pp. 6-7.
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- ³¹ Morris pp30-31.
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- ³⁴ Tonson p.47.
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- ³⁶ Morris p.32.
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- ¹⁵¹ Morris p.78.
- ¹⁵² *New Zealand Herald* 1 December 1866 p.6.
- ¹⁵³ SO 200 dated November 1852 shows the area marked 'Reserve for village'.
- ¹⁵⁴ Morris pp 80, 97.
- ¹⁵⁵ Morris p.80.
- ¹⁵⁶ Morris p.80.
- ¹⁵⁷ Morris p.79.
- ¹⁵⁸ *Cyclopedia of New Zealand*, Cyclopedias Company Ltd, Christchurch, 1902, p.669.
- ¹⁵⁹ Morris p.81.
- ¹⁶⁰ *Daily Southern Cross*, 5 June 1875, p.2.
- ¹⁶¹ *Auckland Star*, 22 November 1906, p.3.
- ¹⁶² Morris p.82.
- ¹⁶³ Lee and Lam p.523 footnote 70.
- ¹⁶⁴ DP 22402, DP 41440.
- ¹⁶⁵ SO 18069.