

Te Tātua a Riukiuta – Three Kings

**Kō Huruiki te Maunga
Tu i te ao, tu i te po
Kō Ngāti Hau ki uta
Kō Ngāti Wai ki tai**

Tēnā koutou katoa

My name is Rau Hoskins and I am a principle of Kākāriki Consulting Ltd and design TRIBE architects specialising in the field of Māori architecture. I am a member of the Auckland Council Urban Design Panel and lecture part time at the Unitec Department of Architecture. I have worked in the field of Māori cultural landscape design for over 20 years in both Tāmaki Makaurau and around Aotearoa. For the past fifteen years I have worked with Tāmaki mana whenua, Auckland Council and more recently Auckland Transport in helping to integrate Iwi design narratives and concepts into urban design projects.

Te Aranga Principles Masterplan Peer Review

Background

The Te Aranga Māori Design Principles have been developed by the author in conjunction with Mana whenua from Tāmaki Makaurau through urban design project work over the last 3 years and are derived from the 2006 Te Aranga Māori Cultural Landscape Strategy. This strategy was in turn developed as a national Māori response to the Urban Design Protocol released by the Ministry for the Environment in 2005. The Te Aranga principles are now included within the Auckland Design Manual and increasingly form a structure for Mana whenua inputs into a range of Auckland Council and Auckland Transport urban design projects. It is significant that the principles are now beginning to be applied to large scale private developments such as the Three Kings Renewal project.

Introduction

The following document has been commissioned by Fletcher to assist in the integration of Iwi design inputs into the Three Kings Renewal project. Specifically this review applies to the Masterplan prepared by dKO Architecture and Surfacedesign, Inc where I was provided with a broad and open brief to evaluate the design against the Te Aranga principles, and to recommend any changes or additional opportunities for the application of these principles.

The preliminary version of this report was presented in powerpoint format to Iwi representatives and the Three Kings project team on the 28th of April 2014

with very valuable discussions ensuing and widespread support expressed for the range of opportunities for Iwi expression identified.

Overview

Overall I believe that the January 2014 Masterplan has captured a wide range of Iwi values and cultural narratives and it is evident that Iwi feel an affinity for the project, the design work completed to date and the manner of consultation undertaken. The initial integration of the Te Aranga principles into the design has been handled respectfully and sensitively and the addition of the following recommended elements will result in a high quality residential environment that resonates strongly with mana whenua.

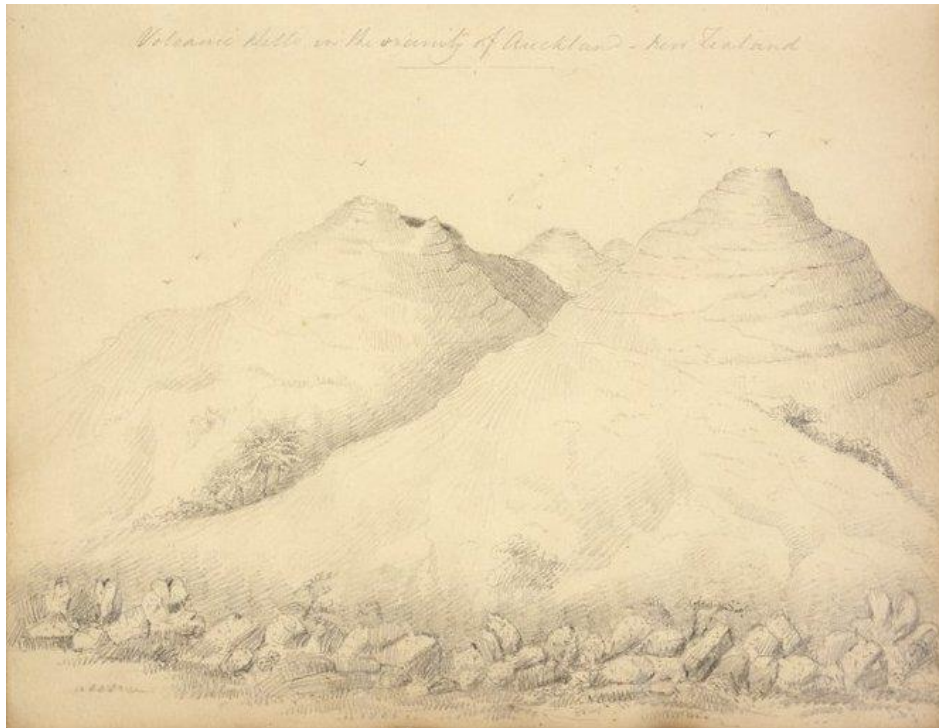
The material below includes Iwi responses and feedback on the material presented at the 28th April hui, examining key aspects of the design with recommended changes and future action.

Background

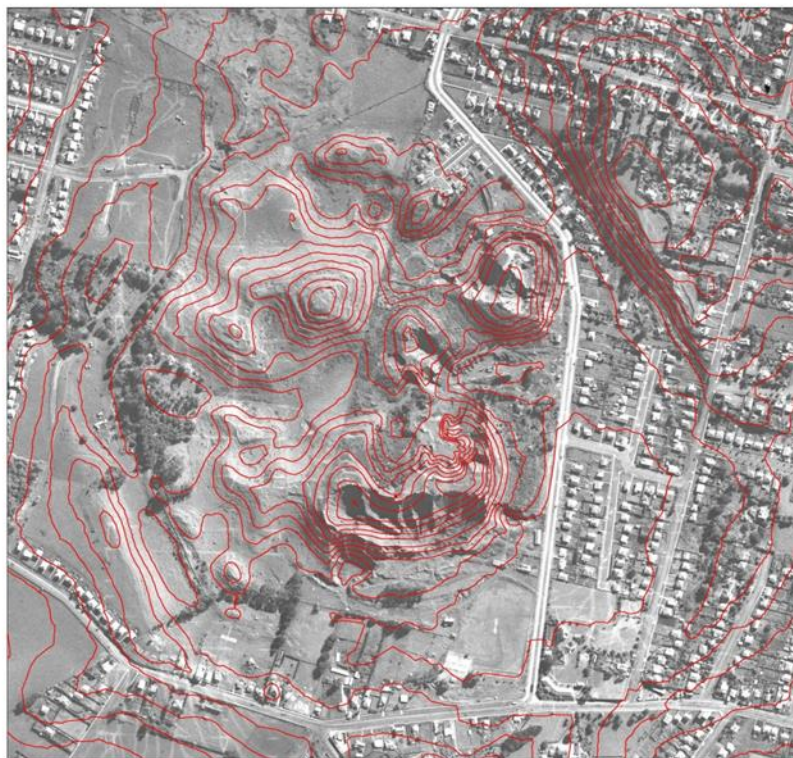
The collective approach taken by Mana whenua to the design consultation process has greatly enhanced the ability to integrate Iwi values and cultural narratives into the masterplan. In this process Iwi are able to hear, add to and support each others narratives and reach general agreement on design approaches. Here a focal point of the development for Iwi is the remaining cinder cone from the five original cones that formed a “belt” of volcanoes.

The name of Te Tātua a Riukiuta

Te Tātua-a-Riukiuta means "the belt of Riukiuta". Riukiuta was a tohunga and one of the people who came to Aotearoa on the *Tainui* waka. He settled in the area now known to Aucklanders as 'Three Kings'. The name Riukiuta appears to indicate, or confirm that he was a tohunga with considerable navigational skills — 'ki uta' means to the coast/shore or landwards, while one meaning of 'riu' is the hull of a boat. Riukiuta's descendants became known as Ngati Riukiuta.



Felton Matthew – 1840-50



Mana / Rangatiratanga / Kaitiakitanga

The early and ongoing engagement with Mana whenua in the design phase is commended with the best indication of the strength of this working relationship conveyed by the willingness of Mana whenua to remain engaged with project hui. It is recommended that these relationships be maintained through formalised **kaitiaki** roles through the detailed design and construction

phases and beyond into the ongoing management of communal areas, wetlands and path networks.

Opportunities:

- *Continue to work with Mana whenua to formalise the working relationship for the detailed design phase.*
- *Consider the formation of a Rōpu kaitiaki to maintain an ongoing kaitiaki relationship with the development and neighbouring reserve areas. This may be done in conjunction with the Local Board and through the Tāmaki Collective*



Whakapapa / Names and Naming

Reviving ancestral Māori names enhances the mana of both those ancestors and their descendants who are the Mana whenua of today. With the project area the site of so much destruction of pā and kāinga sites it is particularly important to find ways to remember and honour names associated with these significant sites. In particular appropriate acknowledgement of the four other local maunga that have been lost through quarrying functions is suggested.

Opportunity:

- *Mana whenua individually and collectively volunteering names and cultural narratives for potential naming of wetland, lanes, path networks and Communal areas.*
- *Plot the location of the four other maunga on a locality / site plan and look for ways to creatively mark and interpret them within the landscape.*

Oranga

The principle of Oranga pertains to holistic wellness or health and can be applied to both environmental and physical health. Utilising the proposed vehicular and path networks, walking / running tracks can be developed to

promote healthy physical activity. Such loop routes can allow for all levels of fitness from a 1km evening stroll to a 10 lap jogging circuit.

Opportunities:

- *Develop a 1km walking track around the housing development and reserve to promote both physical fitness and connectivity between residents, neighbours and kaitiaki.*
- *Consider individual raised bed food gardens (ideally using stone walling)*
- *Consider communal gardening areas using local stormwater for watering purposes*
- *Consider water cress patches where storm water purity allows*

Tohu

The view shafts identified within the current masterplan appear to be appropriate acknowledging the key maunga of Te Tātua a Riukiuta, Maungawhau and Maungakiekie.

Opportunity:

- *In remembering the four other local maunga that have been quarried away it is suggested that their former summit locations be plotted on the masterplan and where possible these points marked and named within the landscape. Interpretation panels could also be used to provide more information on these former pa / kāinga sites.*

Taiao

Mana whenua have the opportunity to identify a range of specific native plant species that have particular significance to the area through reference to local cultural narratives, including weaving species and medicinal plantings.

Opportunity:

- *From volunteered local Mana whenua narratives develop a native plant inventory to draw from when developing detailed landscape design and planting plans. With such high quality water available on site it may be possible to include watercress as part of a mahinga kai area within part of a wetland.*

Mauri tū

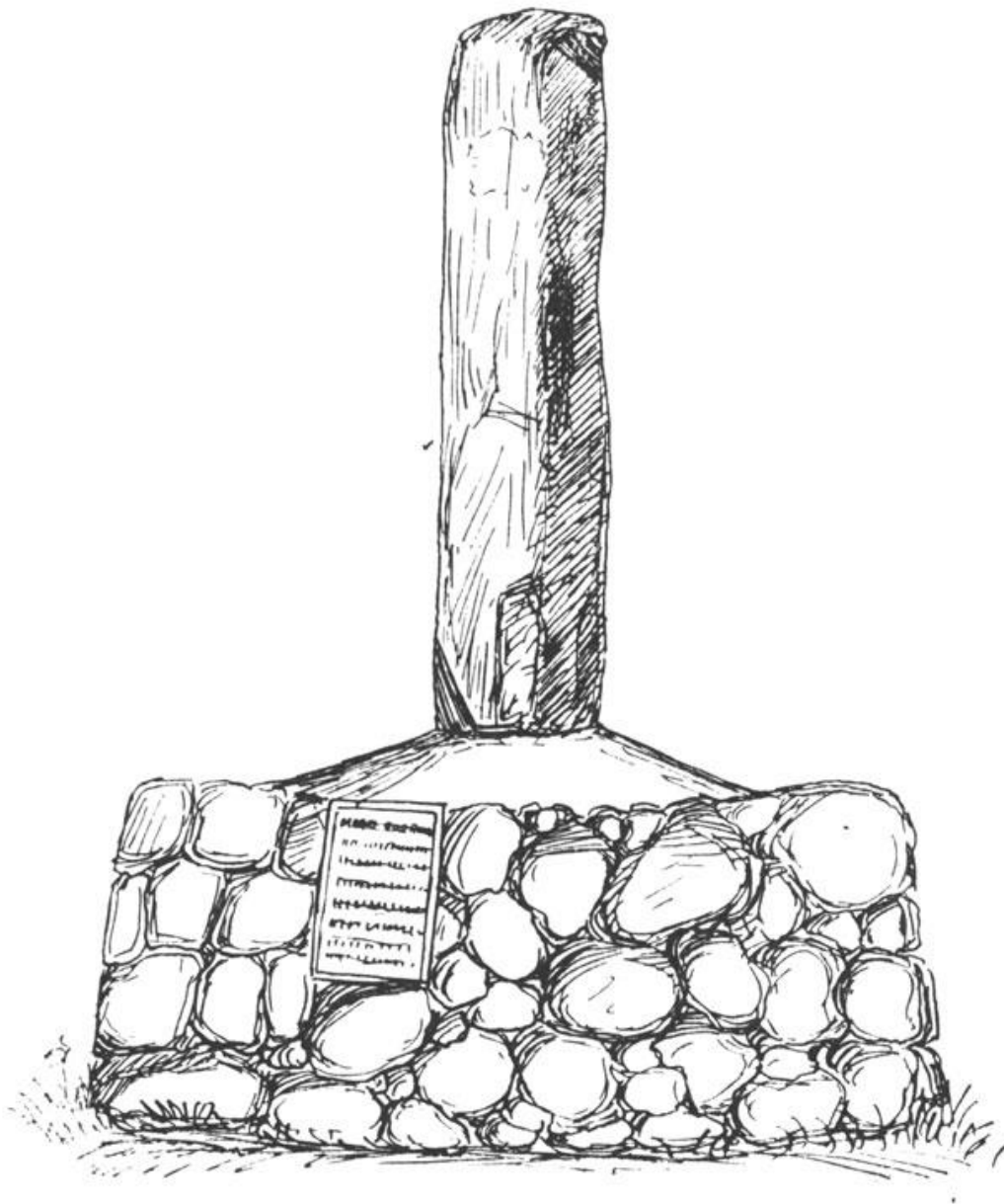
The approach to storm / groundwater management via the 'tātua' Wetland / repo creation is highly commended. Beyond this other opportunities to enhance the mauri of land / soil water and materials selections include:

- *Ensuring any excavated material is carefully reused on site, possibly as a source of building / aggregate / landscape fill material.*
- *Ensuring any imported fill material is carefully sourced to ensure no adverse ground contamination*
- *Waiora – the opportunity to separate out a location for waiora (highest purity ground water) to be kept pure and able to be accessed by residents and mana whenua for a range of functions.*
- *Ensuring roof materials are chosen to minimise heavy metal runoff into the stormwater system*
- *Use of locally sourced scoria and basalt rock as building / landscaping materials with a known appropriate local mauri as well as a reference to the quarrying operations on the wider site*

Mahi toi

With the more detailed design stages coming up there are significant opportunities for the inventory of ancestral names and cultural narratives to inform design responses to landscape, urban design and architecture. Some opportunities are identified as follows:

- *Use of Mana whenua nominated artists for sculptural installations*
- *Use of stone walls in landscape and architecture as an ancient and unique feature of Te Tātua a Riukiuta. Research and replicate the particular stone wall building technique and aesthetic for appropriate application within the residential area.*
- *Exploring the opportunity to remember Te Toka Tuwhenua – with imagery / sculpture – possibly associated with the wetland or reserve area.*



- *Possible reference to architectural features of the Three kings Native school acknowledging the ancestors from a range of iwi who attended this school in the late 1800s.*

Ahi kā

The Three Kings development offers a significant opportunity for mana whenua to 'rekindle their fires' and connect meaningfully with the residential and adjacent reserve areas.

Opportunities to be considered:

- *mana whenua to make commercial investments in the development.*

- *mana whenua to make commercial investment in social housing*
- *A physical base from which Kaitiaki roles can be carried out*

Rau Hoskins

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