

Appendix I

Maori Values Assessment



Redoubt Road – Mill Road Corridor Project

**Ngati Te Ata
Waiohua**

**Maori Values
Assessment for
Auckland Transport
Dec 2012**

“Ka Pa Taua

Ko nga Kahu Pokere Ko nga Kuri Rangaunu o Tamaki

E kore e ngaro i te Hinepouri”

“Our chieftainship in Tamaki will never be lost to darkness”

Na Te Rangi Hahautu, Te Rangi Kaimata



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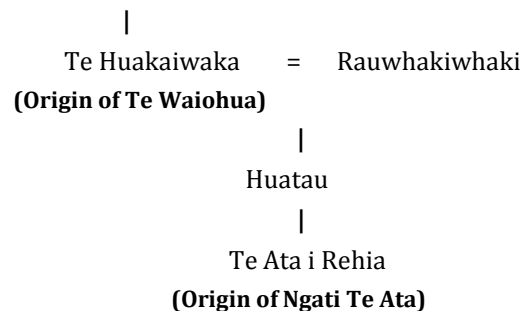
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Fig. 1. Puhinui Stream Forest Trail – Auckland Council 'Walkway of the Month' in August 2011. Source: AC web site.

Foreword

Ngati Te Ata Waiohūa's issues and values originate from our worldview and our tikanga. They are not available to be compromised or interpreted by those without our history, our whakapapa, and our matauranga. Ngati Te Ata descends from Te Waiohūa – the enduring spirit of Hua. This is a name significant to a number of Auckland iwi. Te Waiohūa represents a time when the pa of Tamaki were at full muster; swelling for harvest, cramming for defence, or abandoned for fallow replenishment. The existence of several tribal identities before and after this period alludes to the notion of an economic regional union under the leadership of Te Huakaiwaka. Te Huakaiwaka translates as the *Consumer of Waka*.



The key economic drivers at this time were the trade of kai, like root crops, supplemented by seafood, fish and birds, land and resources; the main modes of transport being by waka and by foot, giving effect to this trade. The economic objectives in those days were the same objectives sought today, albeit in a slightly different context - to provide for the movement of people, goods and services, the connectivity between iwi whanaunga, and to promote and engage in sustainable economic trade for the social wellbeing of the people.

It is no different today.

The Redoubt Road – Mill Road Corridor Project aims is to give people living in the area enhanced transport experiences and additional transport choices, by reducing traffic congestion and thereafter improving public transport and public safety. Major infrastructure projects such as this have the potential, however, to further alienate Ngati Te Ata Waiohūa from the heart of our “cultural nexus”.

In the 20th century, a large influx of Maori moved to Auckland. Among this cohort was Ngati Te Ata. Compelled by central and local government policies and financial inducements, Maori moved from their *wa kainga* (tribal communities) and fragmented, uneconomic agricultural holdings into industrialised urban centres. This was the experience for many of the Ngati Te Ata Waiohūa whanau who moved into Auckland. Generations of our people continue to reside in and contribute to the development and profile of Auckland city. Nonetheless our people's spiritual relationship to south Auckland has never been extinguished.

As Maori urban migration accelerated it was a struggle to adapt to the urban environment, and it was soon apparent that urban areas had failed to keep pace with the growing population of Auckland Maori and our cultural needs. Our people (the Maori community) developed a number of initiatives to overcome the experience of the social, economic, spiritual and political deprivation typical of urban Maori. Maori strived to preserve and transpose the values of their traditional culture to city life.

Initial discussions among iwi members identified the following concerns and issues. Will the Redoubt Road – Mill Road Corridor Project:

1. **Conflict** with our cultural, environmental and social values and our traditional and spiritual relationship to the Puhinui Stream and its catchment, and the local maunga.
2. **Degrade or adversely impact** upon our waahi taonga (natural and physical resources) and our mataitai areas (traditional fishing and harvesting areas)?
3. **Visually and physically compromise** the integrity of significant landscapes and natural features including landforms, ridgelines, trees, bush, wetlands, waterways, and any other natural outstanding features?
4. **Provide an opportunity** for reinvestment in cultural, environmental, social and economic well-being with the intention of and commitment to developing and maintaining an interactive and positive, long-term working relationship with iwi, and to establish a process for working together for the purpose of achieving mutual respect and objectives?

Auckland Transport and Auckland Council talk about legal ownership, whereas we talk about whakapapa (genealogy) and Maori lore. It is our spiritual land; it is our bloodline, our connections. We do not see ownership of the project 'footprint' in strictly legalistic terms; Maori lore is as important as law. It is not about ownership, it is about whakapapa. For iwi whakapapa is Tamaki in its entirety. The issue is how you reconcile European-style freehold ownership with the concept of spiritual ownership. That is a challenging area and we need to work through it.

"Tangata Whenua are an integral part of these principles. Our spiritual and traditional values are embodied within Tamaki Makaurau's harbours, waterways and environs. The continued degradation of the Tamaki is a direct affront to the preservation and observance of these values."

The term *cultural landscapes* were initially adopted by the Maori arm of the Ministry for the Environment (Maruwhenua). In this, they were acknowledging that in a Maori world view all physical landscapes are inseparable from tupuna (ancestors), events, occupations and cultural practices. These dimensions remain critical to cultural identity and to the maintenance of a Maori sense of place. A critical point is that the term 'cultural landscapes' was preferred as it does not make a distinction between urban and rural areas, for the role of iwi extends across urban and rural divides with all areas holding cultural and spiritual significance (Rau Hoskins, June 2008).

Our spiritual connection to the Manukau and surrounds has never and can never be extinguished. It is our traditional relationship to Tamaki, its occupation, use and customary practice, which has suffered as a result of major development and infrastructure, including intensive settlement.

Nonetheless, Ngati Te Ata **affirms our support** to the principal Redoubt Road – Mill Road Corridor project objectives.

The development of Redoubt Road – Mill Road Corridor has been identified by Auckland Transport as a project that will upgrade the arterial connection between SH1 at Redoubt Road and, ultimately, Drury to

the south. While the main aim of the project is to increase road capacity for private vehicles, other major aims of the project include improving public transport options, providing for pedestrians and cyclists, improving safety for all road users, and minimising and mitigating adverse environmental, cultural and social impacts arising from the project.

On this basis, we are not opposed (in principle) to the Redoubt Road – Mill Road Corridor project providing that, and notwithstanding, the issues and concerns that have been highlighted in this MVA Report are addressed and provided for. Ngati Te Ata Waiohewa therefore reserves its position on the Redoubt Road – Mill Road Corridor Project until such time that the issues and concerns we have raised have been addressed and provided for.



Fig. 2. Site of St John's Redoubt, Redoubt Road, Auckland. A McEwan, 4 December 2012.

Introduction

Ngati Te Ata Waiohū issues and values originate from our worldview and our tikanga. They are not available to be compromised or interpreted by those without our history, our whakapapa, and our mātāuranga o Ngati Te Ata Waiohū. Our focus is on the development and enhancement of the spiritual, cultural, social, and economic welfare of our people. Our intention is to increase our kaitiaki capacity to ensure that the good health and wellbeing of our environment is restored and maintained. Ngati Te Ata Waiohū, the land and the waters are as one. Our outlook is to the future, as the land recovers and begins to thrive so too will the spiritual, cultural, social and economic welfare of Ngati Te Ata Waiohū.

*Toku Mana
The right to be ourselves*

Ngati Te Ata Waiohū is an iwi. We are mana whenua in Tamaki Makaurau, Franklin, Manukau and the Waikato, including the lower Waikato River Catchment. Our history and association with these places is well documented.

Traditionally...

...the rohe of Ngāti Te Ata Waiohū embraced Tamaki Makaurau (Auckland Region) beginning at Maungawhau, the foundation of Te Wai o Hūa, consolidating Nga Iwi and Nga Oho under the waters of Huakaiwaka, overlooking Te Waitemata. The rising sun awakens Ngati Te Ata Waiohū from the depths of the Manukau forming a genealogical alignment from Maungawhau to Matukutūreia, the foundations and mauri (life force) of Ngati Te Ata Waiohū. The stand of Te Rangihahautu ascends Te Manurewa o Tamapahore and accompanied by Te Horeta heading directly toward Whenua Kite, to the southeast. It then transcends westward and extends the breadth of the Wairoa ranges south to Pukekowhai before reaching the banks of the Waikato River and being alerted to its mauri. From Pukekawa it turns to salute Te Paki o Matariki before embracing ngā motu that lead toward Te Puaha o Waikato.

From Maioro the site of Ngā Wai Hohonu o Rehūa opens the path along the ancient lands of Paorae to Te Puaha o Manukau. The stand at Pukehorokatoa is followed by a tribute to Uenuku, Kaiwhare and Puketapu before crossing Te Whare o Te Atua to gather Te Rau o Te Huia. The stakes placed at Taupaki reaffirm the takiwa abounds the southern shores of Kaipara. From Hikurangi, Te Totara Tapu o Huatau places a moko over the land. The deep tattoo of Te Kahupokere sustains Te Kainga Ahi through Okahu, Orakei, and Remuera in full abode at the height of its prosperity. At Mauinaina the bonds of Te Tawha endure and cross to Waiheke where the treasured kowhatu remains steadfast....

There are many reasons why Ngati Te Ata Waiohū is mana whenua and tangata whenua within the Auckland region. These are tied to one or a combination of the following 'take' issues: Take Tupuna (ancestral land), Take Raupatu (conquest), Ahi Kaa (keeping the fires burning, through for example, pa, kainga and cultivations), Kaitiakitanga (exercise of authority and control) and Rangatiratanga (a combination of exercising the above take).



Fig. 3. The traditional “footprints” and customary relationship Ngati Te Ata Waiohuria has to Tamaki Makaurau

The Goals of Ngati Te Ata Waiohuria

1. Economic independence as an iwi
2. Establishment of business and development opportunities which benefit the iwi
3. Achievement of high standards of iwi health, education, housing, general wellbeing
4. Acquisition of all natural and physical resources confiscated from the iwi including land, water, air and resources therein
5. Acquisition, retention and enhancement of all iwi taonga.

Three principles are expressed in Nga Tikanga o Ngati Te Ata Waiohuria Tribal Policy Statement adopted in 1991. These principles have not changed and will be the basis for Ngati Te Ata Waiohuria in regard to our relationship with Auckland Transport. The principles are crosscutting and form the foundation for all the issues and values expressed in this paper.

Self-determination

The principle of self-determination means that Ngati Te Ata Waiohuria and no other person or organisation external to it determines its preferences and how these preferences are to be expressed, managed and controlled.

Self-sufficiency

It includes the maximum utilisation of all resources of the iwi including its people, its land and physical and natural resources (including those which have been confiscated or illegally taken) in a manner which improves the physical, cultural, and economic well-being of the iwi and its members.

Kaitiaki

It denotes obligations or responsibilities incumbent on the iwi, its members and appointed kaumaatua, kuia or tohunga to carry out particular functions, be custodians, protectors and guardians of iwi interests, its taonga and the various resources that it owns.



Fig. 4. View from Redoubt Road to the south-west. A McEwan, 4 December 2012.

Purpose and Authorship

This Maori Values Assessment has been prepared to consider the potential impact of the Redoubt Road – Mill Road Corridor Project on sites and values significant to Ngati Te Ata Waiohewa and to suggest means by which any negative impacts may be mitigated.

It is intended that this assessment, in response to Auckland Transport's engagement with iwi, will assist with ongoing decision-making by all the parties involved and ensure that iwi issues, concerns, interests and values are provided for within the resource consent process.

The ultimate goal for iwi is the protection, preservation and appropriate management of natural and cultural resources, including landscapes, in a manner that recognises and provides for our interests and values, and facilitates positive environmental outcomes.

For Ngati Te Ata Waiohewa it is vital that three key considerations are provided for regarding this engagement process and development proposal:

1. That the mana of our people is upheld, acknowledged and respected
2. That our people have rangatiratanga (opportunity to participate, be involved and contribute to decision making) over our ancestral taonga
3. That as kaitiaki we fulfil our obligation and responsibility to our people (current and future generations) as custodians, protectors and guardians of our cultural interests and taonga.

Auckland Transport plans to widen the roading corridor along Redoubt Road and Mill Road. This work is intended to increase capacity and improve public transport options and safety for all road users in the area. Ngati Te Ata Waiohewa has prepared this report to consider the affect the proposed works will have on the cultural heritage values of the subject area.

The report addresses the Terms of Reference dated September 2012 that were developed by Auckland Transport to guide the preparation of Maori Values Assessments by mana whenua for this project. The report identifies the cultural significance of the project area and addresses the potential effects of the project and how these might be avoided, remediated and/or mitigated.

Karl Whare Tipeti Flavell, Ngati Te Ata Waiohewa
Dr Ann McEwan (Principal), Heritage Consultancy Services

Contributions: Te Iwi o Ngati Te Ata Waiohewa

Project Site Location

REDOUBT ROAD – MILL ROAD CORRIDOR STUDY AREA

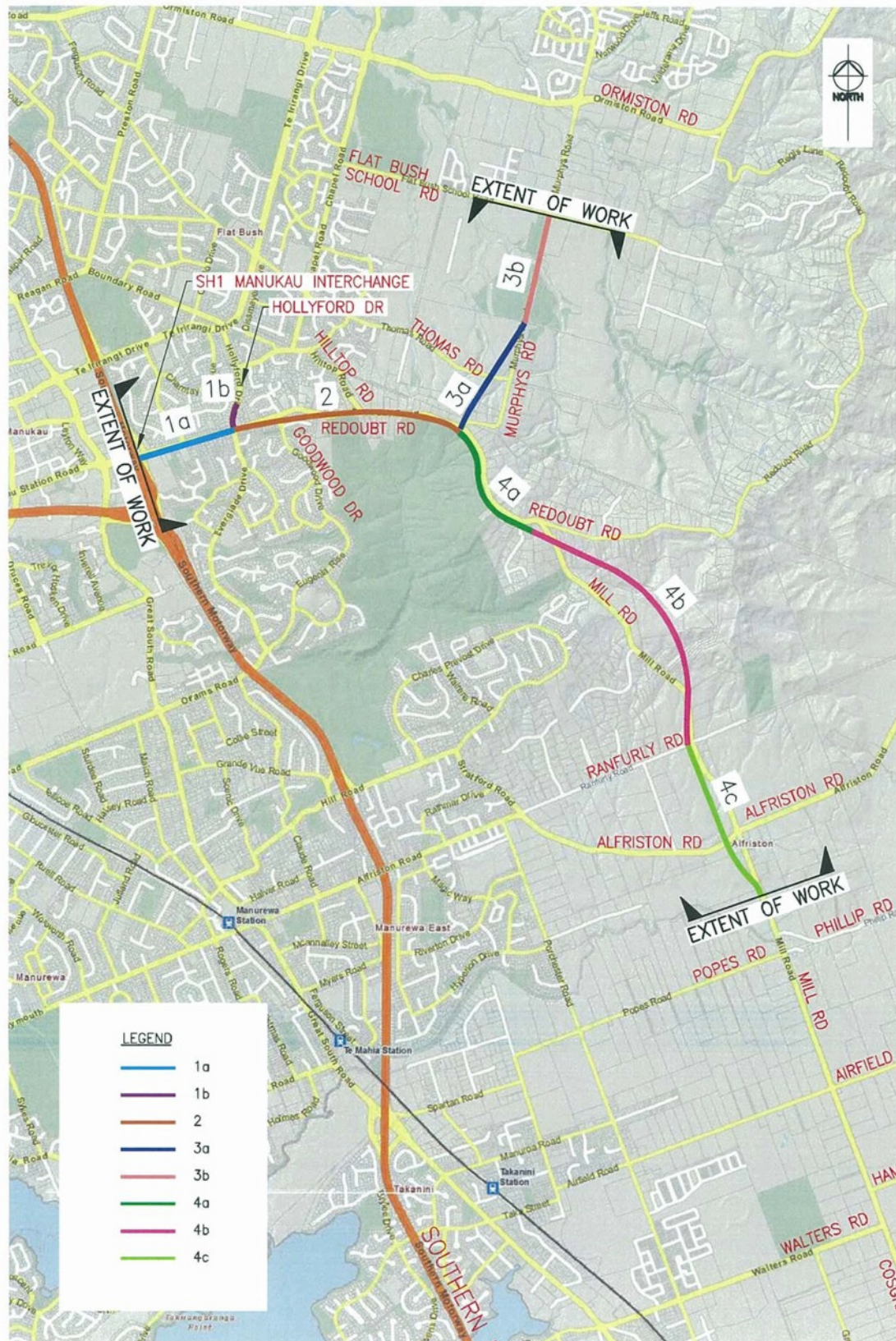


Fig. 5. Redoubt Road – Will Road Corridor Study Area, AT documentation.

Definition of a Maori Values Assessment (MVA)

Auckland Transport have stated that they will make a genuine and continued effort to involve iwi, to ensure tangata whenua sites and values are recognised protected and provided for.

A Maori Values Assessment will best articulate this. For Ngati Te Ata Waiohū an MVA provides for our own unique perspective, tells our story in our words, and incorporates our tikanga (the way we do 'things') into our decision-making and ultimately our findings, conclusions and recommendations.

An MVA ensures that all our issues, concerns and interests are captured, recorded and included as part of the overall documentation that goes before decision makers. For an example, archaeological surveys cannot detect waahi tapu or areas of traditional significance to Maori. Tangata whenua will always need to be consulted regarding the existence of such sites.

An MVA is supported under the Resource Management Act Fourth Schedule 88 (6) (b), which states 'matters that should be considered when preparing an assessment of effects on the environment include:

- a) Any effect on those in the neighbourhood and, where relevant, the wider community, including any socio-economic and cultural effects
- b) Any physical effect on the locality, including any landscape and visual effects
- c) Any effect on natural and physical resources having aesthetic, recreational, scientific, historical, spiritual, or cultural, or other special value for present or future generations.'

As stated earlier, as part of the overall goal regarding this engagement, the primary reasons for undertaking an MVA (also) are to ensure that:

- 1. the mana of Ngati Te Ata Waiohū is upheld, acknowledged and respected
- 2. Ngati Te Ata Waiohū assert (their) rangatiratanga over (their) ancestral taonga
- 3. as kaitiaki we fulfil our obligation and responsibility to our people and future generations as custodians, protectors and guardians of the tribe's interests, its taonga and the various resources it owns.

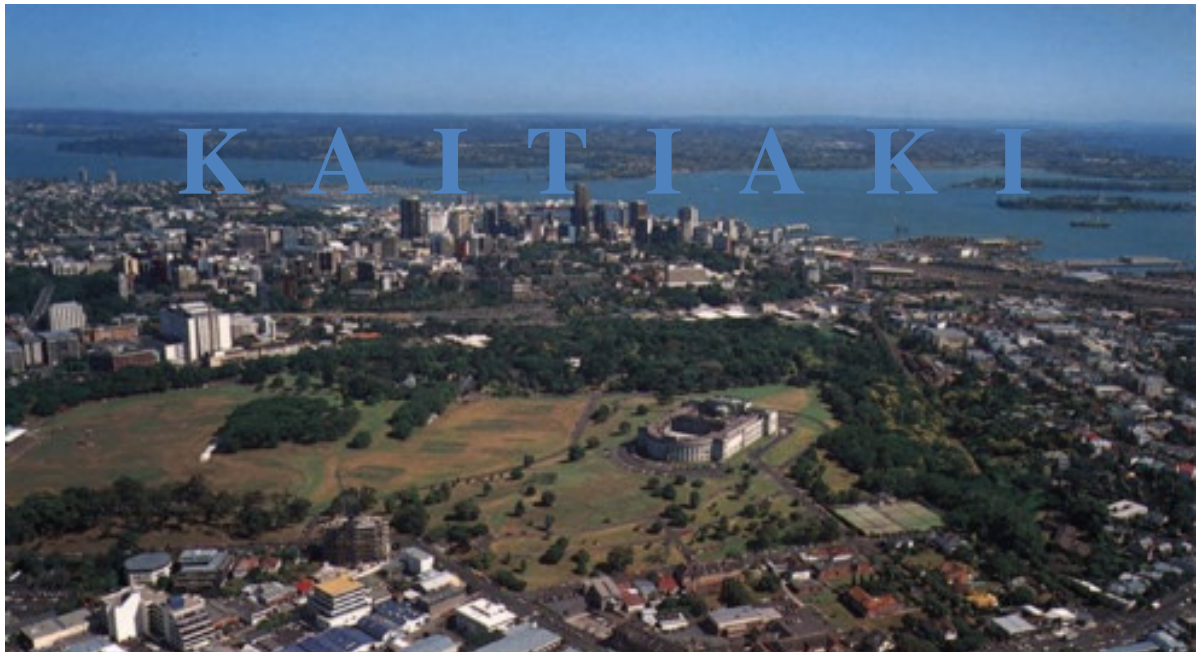
Mana is the authority, control, influence, and prestige over the taonga that we customarily own. Our mana comes from our ability to whakapapa to these taonga resources. Mana is also recognition that others give for (your) deeds and actions. A person may be born with mana but it is the way they conduct themselves throughout life which will either strengthen or weaken their own personal mana and by that the mana of their tupuna.

Our people therefore are very careful and conscientious of how we conduct ourselves when waahi tapu and taonga are involved. Our actions today have consequences on the issues of tomorrow.

Rangatiratanga over our tribal resources reflects the relationship between people and resources. Not only as physical commodities but also of personal and tribal identity. Rangatiratanga is an essential prerequisite for our people's ability to use (our) resources to meet tribal needs and objectives in ways that express our cultural preferences.

The very essence of the words Rangatiratanga denotes the 'weaving' together of our people. *Ranga* meaning to weave, *tira* into a bundle and *tanga* the act of weaving together into a bundle; hence the ability of the chief to weave his people together in communal pursuit of political, social and cultural development.

The principle of Kaitiakitanga has dominated Maori life and culture from the very beginning and provided the foundation for later environmental controls and customary practices. There is an obligation from birth, even if not realised until later life, as custodians, protectors and guardians of the tribe's interests, its taonga and resources. This means treating resources in ways that respect, conserve and sustain us both physically and spiritually. Kaitiakitanga is an integral part of the expression of rangatiratanga.



Ngati Te Ata Waiohewa and the Treaty

Background

Ngati Te Ata Waiohewa was first brought into contact with the Crown through the signing of the Treaty of Waitangi in 1840. Captain William Symonds and James Hamlin were unsuccessful in securing any signatures to the Treaty of Waitangi at two meetings convened at Manukau in March 1840.

However, the Ngati Te Ata Waiohewa chiefs Te Katipa, Maikuku, Aperahama Ngakainga and Wairakau were among the 23 who signed a copy of the Treaty in March or early April 1840 at a large missionary meeting at Waikato Heads. The copy of the Treaty they signed was the only English text signed by Maori. Between 18 and 26 April another three Ngati Te Ata Waiohewa – Wiremu Ngawaro, Te Tawha and Te Awarahi signed a copy of the Treaty taken back to Manukau by Symonds.

Ngati Te Ata Waiohewa exercises self-determination within its ancestral rohe. At Ngararapapa Awhitu, Ngati Te Ata Waiohewa signed the 1835 Declaration of Independence of New Zealand.

All sovereign power and authority...is declared to reside entirely and exclusively in the hereditary chiefs and heads of tribes.

Te Tiriti o Waitangi Article II acknowledges our Rangatiratanga and our self-determination. Ngati Te Ata Waiohewa will determine how our resources and our taonga are to be managed in accordance with our tikanga. Ngati Te Ata Waiohewa are active kaitiaki within our rohe.

Treaty Principles

The 1991 Resource Management Act section 8 states that the principles of the Treaty of Waitangi shall be taken into account. Since the mid-1980s a set of principles have emerged from the findings of the Waitangi Tribunal, legal judgements and Crown reports and policies. These have emphasised tribal rangatiratanga, the active protection of Maori people in the use of their lands, waters and other taonga, and the duty to consult with Maori. Although there is no common agreement on what the status of the principles should be, there is some agreement on core principles and acknowledgement that principles will later evolve.

If Auckland Transport is to practically engage with the meaning of the Treaty in their work, then there must clearly be a need for guidelines. The central principles identified by the Parliamentary Commissioner for the Environment [1988] provide a useful starting point:

- The duty to act fairly and in good faith;
- Active protection of Maori interests by the Crown; and
- The recognition of tribal rangatiratanga

Ngati Te Ata Waiohū Treaty Principles

1. Reciprocity or recognition of the essential bargain – whereby Maori ceded sovereignty and the right to govern, in return for guarantees to protect rangatiratanga.
2. Rangatiratanga – the duty to recognise Maori rights of independence, autonomy and self-determination – this principle enables the empowerment of Maori to determine and manage matters of significance to them.
 - Rangatiratanga was traditionally the personal authority that Chiefs (Rangatira) had over the assets of an iwi or tribe, hapu or sub tribe. Rangatiratanga is embodied within the concept of mana whenua, and defines the ability to exercise and manage the relationship between tangata whenua, their culture, traditions and environment.
 - Rangatiratanga incorporates the right to make, alter and/or enforce decisions pertaining to how the whenua is used and managed in accordance with the tikanga and kawa of the relevant iwi/hapu.
3. Shared decision-making – a balance of the kawanatanga role in Article 1 and the protection of rangatiratanga in Article 2.
4. Partnership – the duty to interact in good faith and in the nature of a partnership. There is a sense of shared enterprise and mutual benefit where each partner must take account of the needs and interests of the other.
5. Active protection – the duty to proactively protect the rights and interests of Maori, including the need to proactively build the capacity and capability of Maori.
6. Oritetanga (mutual benefit) – to recognise that benefits should accrue to both Maori and non-Maori, that both would each participate in the prosperity of Aotearoa giving rise to mutual obligation and benefits.
7. The Right of Development – the Treaty right is not confined to customary uses or the state of knowledge as at 1840, but includes an active duty to assist Maori in the development of their properties and taonga.
8. Redress – the obligation to remedy past breaches of the Treaty. Redress is necessary to restore the honour and integrity of the Treaty partner, and the mana and status of Maori, as part of the reconciliation process. The provision of redress must also take account of its practical impact and the need to avoid the creation of fresh injustice. While the obligation of redress sits with the Crown, Council has a role in implementation of redress at the regional and local level.

Ngati Te Ata Waiohū draws your attention in particular to Section 8 of the RMA, which states that:

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

In this instance, contemporary practical expressions of Rangatiratanga include active involvement of tangata whenua in resource management decision making and the implementation of such decision-making through Iwi Management Plans and the like.

La marea Anni hi Naitangi, i le oia e tuga sa e Repare, i le Anu Kotaki mane, e aia rai,
e aia Ikaui, e le Iolea Aniki.

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Ngati Te Ata Waiohua Kaitiakitanga

*Kaitiakitanga by working together
Kaitiakitanga underpins everything Ngati Te Ata Waiohua does*

The Ngati Te Ata Waiohua Tribal Policy (1991) states the following:

2.2.3 Kaitiaki

The kaitiaki principle also emanates from the kaupapa. It denotes obligations or responsibilities incumbent on the iwi, its members and appointed kaumaatua, kuia or tohunga to carry out particular functions, be custodians, protectors and guardians of Iwi interests, its taonga and the various resources it owns. Kaitiaki are directly accountable to the iwi. Only manawhenua can be kaitiaki.

Within Ngati Te Ata Waiohua tribal territory and in respect of resources it owns only persons sanctioned by Ngati Te Ata through whakapapa, inherited nurtured responsibility, or election and instruction by Ngati Te Ata elders, can be regarded as kaitiaki.

The Kaitiaki approach to environmental management is holistic and provides for the following:

1. Restoration of damaged ecological systems
2. Restoration of ecological harmony
3. Ensuring that resources and their usefulness increases
4. Reducing risk to present and future generations
5. Providing for the needs of present and future generations.

The objectives of Ngati Te Ata Waiohua kaitiaki are as follows.

KAITIAKI OBJECTIVES

- | |
|--|
| <ol style="list-style-type: none">1. Restore mana of the iwi2. Plan long term usage of taonga3. Protect sensitive features of the environment4. Plan for the provision of kai (including kaimoana) for future generations |
|--|

Ngati Te Ata Kaitiaki have prescribed methods for carrying out their functions and attempting to meet their stated objectives. All who interact with Ngati Te Ata within their tribal territory must give effect to and positively support objectives set by Kaitiaki O Ngati Te Ata.

For Ngati Te Ata Waiohua the principle of Kaitiakitanga has dominated from the very beginning and provided the foundation for later environmental controls and customary practices. There is an obligation from birth, even if not realised until later life, as custodians, protectors and guardians of the tribe's

interests, its taonga and resources. This means treating resources in ways that respect, conserve and sustain us both physically and spiritually. Kaitiakitanga is an integral part of the expression of Rangati-ratanga.

Kaitiakitanga underpins everything Ngati Te Ata Waiohua does. The notion of guardianship is one that has over the years become common to people who know about Maori culture. However the notion of active guardianship and what this means in modern culture is something that needs to be thoroughly examined.

Kaitiakitanga is about healing and rehabilitation: healing through the land, healing through the water. Tangata whenua need to participate in the co-management of natural resources so we can better exercise our kaitiakitanga obligations and responsibilities to our people.

Expressing kaitiakitanga is the way in which iwi maintain their “mana of the whenua”. Kaitiakitanga is defined in the RMA as “the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Maori in relation to natural and physical resources; and includes the ethic of stewardship”.

In a Maori worldview, kaitiakitanga runs with the land, it is about managing natural resources in a sustainable way to provide for future generations and in particular, protecting and enhancing the few remaining remnants of what used to be. Natural resources such as, in this case, the land are not seen simply as resources to be commercialised.

Ngati Te Ata Waiohua is intrinsically linked to the project area through whakapapa. This is expressed and acknowledged in a number of ways. As an example, Ngati Te Ata Waiohua refer to the landmarks that have been important to them for generations –

Ko Uenuku Te Atua

Ko Pukekawa te maunga

Ko Waitemata Te Moananui

Ko Waiohua Hei Toi Ake No Te Whenua

The kaitiaki role carries certain obligations for Ngati Te Ata Waiohua regarding kaitiakitanga and manaakitanga or guardianship and protection of the land and certain hosting and welfare responsibilities for the people that occupy the land (Manuwhiri or visitors). From a Ngati Te Ata Waiohua perspective, the on-going relationship with the Auckland Transport also upholds the principles of the Treaty of Waitangi with regard to the relationship between mana whenua iwi and the Crown in carrying out activities on the project site.

Kaitiaki Outcomes for Ngati Te Ata Waiohua regarding the Redoubt Road – Mill Road Corridor Project

The ultimate outcomes that Ngati Te Ata Waiohua are seeking to achieve as mana whenua and kaitiaki of the project area includes:

1. That Ngati Te Ata Waiohua tikanga (traditional cultural practices) will be observed on the site to:

- support the wellbeing of the general public including those occupying the fixed site infrastructure
 - acknowledge the special ancestral, cultural and spiritual association that Ngati Te Ata Waiohua has to the project area.
2. The natural and cultural landscape in and around the project area is enhanced through the good quality management of the design, build and long-term operation of the infrastructure being proposed
 3. That the general public (users) who utilise this roading corridor gain a greater understanding of our history, connection to this place (project route) and our values;
 4. That, wherever possible, Ngati Te Ata Waiohua are able to support the achievement of better outcomes for the general public (users) through:
 - the expression and practice of kaitiakitanga;
 - ensuring the management philosophies reflect the tikanga of Ngati Te Ata Waiohua and indeed Maori.

The evolution of Kaitiakitanga

As kaitiaki in this day and age iwi should not be boxed in the “conversationalist” corner. Iwi have to work within the New Zealand legal framework, more explicitly, Ngati Te Ata Waiohua do not have “legal title” to the project area sites proposed and therefore we cannot express kaitiakitanga as we have traditionally done. The concept of kaitiakitanga has evolved. Iwi now have to express kaitiakitanga in other ways. There are two obvious ways that Ngati Te Ata Waiohua can express kaitiakitanga in its modern sense over the project area:

1. Form meaningful relationships with those who have legal title to the land and those who lease/licence the land and for those people to assist iwi in expressing kaitiakitanga over the land; and
2. Ensure that those people respect the tikanga of Ngati Te Ata Waiohua – who have kaitiaki obligations on the site.

Te Kaitiakitanga o Te Taio Environment

In articulating the connection of Ngati Te Ata Waiohū to the land, the use of and exploitation of the natural resources within the Redoubt Road – Mill Road Corridor Project area, Auckland Transport needs to understand what is of cultural and environmental significance to our people, our underlying beliefs, values and principles, and therefore what motivates our decisions and responses – our worldview.

Auckland Transport's contribution to regional environment and sustainability objectives

Outcomes sought for the Transport Network, Infrastructure and its use e.g.	Practices & Impacts during construction and our procurement e.g.
•Greenhouse gas emission reductions on the network •Improved biodiversity connection •Reduced material lifecycle impact •Enhanced water quality •Increased energy efficiency	•Minimised waste material creation •Fuel and energy reduction •Minimised storm water impacts •Minimised impacts to air, land and water

Auckland Transport
An Auckland Council Organisation

Our Worldview:

In Te Ao Māori, resources belong to the earth, the embodiment of which is Papatuanuku. Humankind, just like birds, fish and other beings, has only user rights with respect to these resources, not ownership. The relationship between Ngati Te Ata Waiohū and the environment is a symbiotic one of equality and mutual benefit

Our environment must be looked after so that it sustains our communities.

Ngati Te Ata Waiohū is descended from the land. The word whenua also refers to the placenta. At birth, this is traditionally buried in the land of the hapu, strengthening relationships with the land and with whānau. Land, water, air, flora and fauna are *nga taonga i tuku iho*, treasures handed down to our descendants.

Whenua (Land)

*Without a relationship with the land, Ngati Te Ata Waiohua are cut adrift and have no place to stand.
The land gives identity and also turangawaewae, a place to stand.*

Ngati Te Ata Waiohua has a strong spiritual bond to the land. Papatuanuku, our Earth Mother, provides unity and identity to the people and sustains us. Papatuanuku is seen as a living organism, sustained by species that facilitate the processes of ingestion, digestion and excretion. Pou whenua, the prestige of the land, relies on marae and human activity for its visible expression and the environment also provides sustenance. In return, mankind, as the consciousness of Papatuanuku, has a duty to sustain and enhance her life support systems.

It is important that we protect our land from inappropriate land use. Iwi consider that Papatuanuku sustains all life, and are spiritually connected to her. This connection is shown when a baby is born and the whenua (after birth) is buried in a sacred site. That is why the loss of ancestral lands is a key issue for Ngati Te Ata Waiohua.

Earthworks

Issues and concerns with the amount of large-scale earthworks and the implications that this may have on stability, water sources and other related issues. These issues are also covered under erosion and sediment control.

Soils

Soil resources are important for plant cultivation and for use as dyes. For instance, kumara gardens were an important source of food. Maori added gravel to the soil used for growing kumara. Large areas of land were modified for food production, and many of the borrow pits (gravel excavation pits) are still visible today.

Taonga (such as carvings and whariki) were stored in peat soils in wetlands to both hide and preserve them during times of trouble. Soil also has an important cleansing role. Only by passing treated waste through Papatuanuku can the mauri of water be restored. Regarding the large amounts of fill required in many infrastructure projects, are they locally sourced or brought in from offsite and if so where will the fill be sourced from and will it be assessed for contaminants? It is our understanding that the vast majority of the fill will be overburden from the earlier phases of the development (sourced onsite).

Erosion and sediment control

Concerns arise in regard to the amount of sediment that could be mobilised as a result of the proposed works. Auckland Council requires 75% of total suspended solids (sediments) be retained. Issues arise with flocculent if proposed for use, which could achieve 95% retention of sediments. Flocculent overdose is particularly harmful to the receiving environment.

Some of the methods proposed for sediment retention that are supported include:

- ARC TP approved sediment control measures
- A temporary sediment retention pond to be installed

- Runoff diversion channels and bunds
- Silt fences and super silt fences
- Mulching geotextile fabric for containment.

Wai (Water)

*Ko te wai te ora o nga mea katoa
Water is the life giver of all things*

All things in the Maori world can be traced and explained through whakapapa. The whakapapa of the natural world – animals, plants, mountains, rivers, lakes, air, and coasts - is linked to that of Maori. Maori have an ancestral obligation to ensure that these taonga are protected and managed when passed on to the next generation. Mauri is the life force that generates, regenerates, and binds the physical and spiritual elements of resources together.

Ngati Te Ata Waiohū has strong cultural, traditional and historic links with wetlands and inland waterways, including lakes, rivers, streams and springs. These taonga are spiritually significant and closely linked to the identities of the tangata whenua. Water is the life-giver; it represents the blood of Papatūānuku, the Earth Mother, and the tears of Ranginui, the Sky Father. Waterways are home to our many taniwha that look after the people and ensure their physical and spiritual protection

*The main point is that spiritual and cultural concepts be
recognised and provided for as key issues in water management.*

Both the Manukau and Waitemata Harbours and their associated tributaries continue to be under environmental threat and are not managed in accordance with our tikanga preferences. Our traditional activities, fisheries and our access to them are compromised. Our traditional practices and lore are not observed. Ngati Te Ata Waiohū emphasises the importance of healthy uncontaminated water throughout Tamaki Makaurau.

It is a Ngati Te Ata Waiohū right to drink clean water at any of our marae throughout Tamaki Makaurau. It is also our right to eat the kai from our land and waterways without fear of being poisoned or suffering some other aspect of ill health.

Mauri is the binding force between spiritual and physical; when mauri is extinguished, death results. Mauri is the life force, passed down in the genealogy through the atua to provide life. It is also strongly present in water; the mauri of a water body or other ecosystem is a measure of its life-giving ability (or its spiritual and physical health). Where mauri is strong, flora and fauna will flourish. Where it is weak, there will be sickness and decay.

Water is thus highly valued for its spiritual qualities as well as for drinking, transport, irrigation and as a source of kai. Bodies of water that hapu include in whakapapa have mana as ancestors. Their physical and spiritual qualities are key elements in the mana and identity of iwi, hapu and whanau.

Water is defined in terms of its spiritual or physical state as shown below:

Table Categories of Water (Douglas, 1984)

Waiora	Purest form of water, with potential to give and sustain life and to counteract evil.
Waimāori	Water that has come into unprotected contact with humans, and so is ordinary and no longer sacred. Has mauri.
Waikino	Water that has been debased or corrupted. Its mauri has been altered so that the supernatural forces are non-selective and can cause harm.
Waipiro	Slow moving, typical of swamps, providing a range of resources such as rongoa for medicinal purposes, dyes for weaving, eels and birds.
Waimate	Water that has lost its mauri. It is dead, damaged or polluted, with no regenerative power. It can cause ill fortune and can contaminate the mauri of other living or spiritual things.
Waitai	The sea, surf or tide. Also used to distinguish seawater from fresh water.
Waitapu	When an incident has occurred in association with water, for example a drowning, an area of that waterway is deemed tapu and no resources can be gathered or activities take place there until the tapu is lifted.

Mixing water of different types is a serious concern for Ngati Te Ata Waiohū. The mauri of a water body can be destroyed by an inappropriate discharge, with serious consequences for the ecosystem concerned. Our reliance on the spiritual and physical well-being of the water body will also be affected. The diversion or combining of waters from different sources or catchments is considered inappropriate.

Stormwater

The British brought with them an old water system that had caused many diseases and illness regarding their waste. It was common English practise to dispose of 'waste' into moats surrounding castles, and into streams, rivers and harbours. These practises were continued in their 'new land'. Unfortunately towns were built with the mindset of disposing of waste in to water. Maori living on the Waitemata and Manukau despaired at the despoiling of their harbour, long treasured for its fisheries.

Estuaries were favoured for food gathering and provided safe, sheltered waters with an abundance of fish, shellfish, and birds for eating. Estuaries also gave access to the interior of the country and its wealth of resources - tall timbered rain forests, abundant bird life, flax swamps and rivers full of eels.

Because estuaries were viewed by many European settlers as unproductive wastelands, estuarine land was reclaimed for harbours, and filled in for pasture, sewerage schemes and stormwater discharge. Many are still under threat from:

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

- extraction of sand and gravel.

Maori have long been and continue to be part of the development of our towns and cities. Developments of the landscape are a part of Maori history now also; roading, grazing, reserves, buildings, reservoirs, construction, quarrying, wastewater/stormwater disposal. Some and such developments have not always been supported by tangata whenua. In many cases these developments have damaged or destroyed significant sites and failed to recognise the values held by their kaitiaki. Mana whenua have never ceased visiting these places or appreciating their cultural significance. Maori still share an interest in the on-going sustainable management of these resources.

Auckland Council (ARC) TP standards

There are two ARC standards to be complied with regards to most developments.

ARC TP10 standard is a guideline set by the ARC for levels of suspended solids allowed when discharging to a receiving environment. This standard states that 75% of all Total Suspended Solids [TSS] are to be removed prior to discharge. Effectively this means that only 25% of all suspended solids are to be removed, allowing for a compliant 25% of all suspended solids from each new development to enter into a receiving environment. Unfortunately the TP10 standard only refers to 'suspended solids' and not to actual chemical pollution.

ARC TP90 standard refers to the amount of silt to be retained onsite with any one development; in this case its 90% of all silt is to be retained on site, allowing for 10% reaching the receiving environment as of right. Where this standard cannot be achieved successfully on a small site, where stormwater detention ponds are difficult to use because of the land they need in order to operate successfully, then often the use of flocculants is encouraged. A flocculent is a chemical used to coagulate or bind together soil particles, to achieve the compliant discharge limit [90%]. To date there is unsatisfactory data available regarding the long-term use of flocculants on the receiving environment, particularly where the discharge is to a stream or harbour, where it becomes dispersed into the wider water mass.

It is our opinion that neither of these standards are enough to prevent further degradation of our receiving environments, and therefore further detention and pollutant removal measures are necessary.

Auckland Council Current Stormwater Overview

September 20-October 2011 Stormwater Activity Workshop presented by Council and outlining the regional context within which local board priorities for stormwater management sit. The sustainable management of rainwater and the water cycle; delivering resilient communities, and healthy built natural environments.

- Protection and enhancement of our waterways
- Work with natural systems not against them
- Avoid mistakes of the past, it is costly and difficult to mitigate stormwater impacts retrospectively
- Focus retrospective effort where we need to and can make a difference

- Stormwater management is a partnership

Key regional issues include:

- Prevention at source is significantly cheaper and more effective than fixing the problem at the end of a pipe. Natural assets are a critical component of our stormwater network and provide for important functions. However looking after these assets was not always included in asset management plans and LTPs.

Strategic Approach

- Use redevelopment and other opportunities to improve stormwater management and its effects. Address environmental effects in priority areas and catchments; which include:
 - growth areas
 - ecological priorities
 - environmental impacts
 - local board priorities/community interest.

The Auckland Council is now responsible for all stormwater priorities, projects and quality of discharge within the Auckland Region. More importantly their standards of water quality discharge are adopted by other regions i.e. Waikato and have to be adhered to by developers and other agencies throughout most of the North Island.

While it is generally accepted throughout New Zealand that our streams, rivers, lakes, estuaries and harbours are of poor water quality, until the ARC TP10 and ARC TP90 standards are reviewed and strengthened there is not going to be a change in water quality to our receiving environments.

There always has been a strong argument within our society for economic gain versus environmental and cultural gain. Because money talks, the gains more often than not are weighted on the side of the economic argument.

Stormwater Detention Devices

There are a number of ways to effectively treat stormwater prior to discharge to a natural water body, listed below are three options preferred by iwi that are not disposal to land (land disposal being most preferred, but due to land cost often unachievable).

Option 1: The stormwater pond

Each stormwater pond needs to be 'relevant' to the size of the catchment to treat and clean the polluted inflow. This option works by having different ground levels to the pond. These are underwater and not able to be seen. They work by collecting heavy particles as they drop/settle out of the water into the underground 'bays'. The stormwater then gets to settle out over two or three of these bays prior to discharge to the natural water body. It is preferable to iwi that there are at least two ponds for each treatment and that they are 'separate' or 'offline' to the natural stream/waterway they discharge into. The

stormwater pond often attracts ducks and other exotic bird species which contribute to water pollution through their faeces, but can be an 'attractive' amenity to some members of the public.

Option 2: The stormwater wetland

This option works similar to a stormwater pond, but doesn't necessarily have the same underwater 'bays'. It is planted in native wetland plants that help to filter out pollutants prior to discharge to the natural environment. As with the option 1 (stormwater pond) two wetlands or a combination of a pond and a wetland is preferred by iwi as the most effective method of cleansing polluted stormwater inflows prior to discharge to a natural water body. This option is most preferable as it works the best, however usually costs more than the ordinary stormwater pond. Options 1 and 2 are often 'on-line', meaning that any overflows are directly into the receiving environment. A preferred option for iwi, and best practice for stormwater detention, is for at least two 'off-line' wetlands/detention ponds (preferably a mix of both) prior to stormwater being able to enter a receiving environment.

Option 3: The Coarse Sediment Trap (CST)

This option is a series of baffles devices designed to be incorporated into stormwater conveyance systems for pre-treatment of stormwater and primarily to filter sediment, oil and grease prior to discharge or final treatment. They are designed to help reduce the pollutant load prior to stormwater entering wetlands or detention ponds. While CST's are easier to clean than a wetland or detention pond, regular maintenance is required. If not maintained they can act as a source of contaminants.

Many devices have limited flow capacity and must be inspected regularly during storms and high rainfall periods. Accumulated sediment must be removed (usually by truck) and devices need to be maintained/inspected at least biannually.

Monitoring may be warranted if discharge is directly to surface or ground water. Often in the instances of our roading pollution problem, we see the best solution being a combination of option 3 (CST device) and option 2 (wetland).

There are many stormwater detention methods that can help to cleanse the water prior to discharge to our natural environment. Three are mentioned above, however there are also sand filters, rapid dispersion, where water is passed down a series of rocks/structures resembling a waterfall effect, and gabion structures. The list is many and varied and often different developments can utilise a number of these methods.

Conclusions on Stormwater

To date every development within Tamaki Makaurau rohe has produced pollution, which ends up in our harbours. This is unacceptable and not sustainable. When our water is sick and poisoned so too are we the people. All current developments within Tamaki Makaurau only have to comply with the current Auckland Council TP standards. The current Auckland Council TP standards are not sufficient to prevent further, on-going pollution of our waterways. All new developments need to achieve discharge standards that have NO effects on our waterways and harbours.

We advocate the highest level of treatment of stormwater before it is discharged into waterways. The protection of the mauri of all natural waterways, and that the food producing capacity of natural waterways is thereby protected and enhanced, as is their life supporting capacity.

We advocate water conservation and efficient use of water, oppose the direct disposal of any waste into waterways, and require that waste pass through the soils before discharge.

Our preference is that waterways be managed to a level that ensures their use as a food source and supports active restoration programmes, including stream edge planting.

It is vital that works and activities do not adversely alter the mauri to the extent that it is no longer recognisable as wai ora. Stormwater contaminants of concern are oils, greases and other hydrocarbons, composite brake dust, principally iron and other trace contaminants.

Stormwater must be treated with a propriety device, i.e. storm filter, sand filter or up flow, in an underground water retention device, wetland filtration natural planting or receive other high quality treatment. Wetlands need to be enhanced with riparian planting, and serve as a final cleansing after stormwater has passed through the filtration device to be installed, prior to its discharge to the receiving catchment. This option is do-able and is an obvious, natural way to further enhance the mauri. It would have an aesthetic appeal and be of major environmental benefit for this and future proposed works.

We acknowledge that any catchment integrated management plan and/or comprehensive network discharge consent application should address the issues raised here and provide more detailed information.

Wastewater

The discharge of human effluent into natural water bodies is culturally offensive. Only land-based treatment through Papatuanuku can cleanse this type of waste. Our preference is for land-based disposal or a significant percentage of it.

Groundwater

There are concerns regarding groundwater in the future, especially if the lowering of groundwater levels is to be permanent. The key issue is to ensure the aquifer does not get contaminated. That's why it is vital to identify Puna (spring water) and the impact on these resources.

We also have concerns that contaminant levels measured in groundwater will exceed the permitted activity criteria and will not be consistent with water quality in the receiving environment. On-going discharge of low levels of contaminants in groundwater from land at this site will generate levels of risk to the environment and human health.

We recommend commissioned reports be undertaken to carry out an initial groundwater study based on information and results from previous studies. We request to be updated and informed, as these reports become available. What effects will the lowering of groundwater have on the aquifer with possible long-term saline intrusion? The lowering of the groundwater will create ground settlement, which is of major concern.

Biodiversity

Biodiversity is integral to the values of Ngati Te Ata Waiohū; we are not separated from it, rather it is part of us and our conception of health and wellbeing. Biodiversity continues to be under threat despite successive plans to “turn the tide”. Its value cannot be over-estimated and it is interwoven with many of our traditional values and practices. As Kaitiaki we take an ecosystem view and we have a responsibility to manage and protect healthy ecosystems and the biodiversity that they support.

Aspirations and outcomes sought:

- Embrace and empower kaitiakitanga and rehabilitate and heal the natural systems that support us all.
- Restore Ngati Te Ata Waiohū capacity to manage our natural and physical resources according to our own preferences.
- Implement programmes such as riparian planting and protect sensitive receiving environments and protect and enhance water quality.
- Give special attention to the Manukau Harbour, water bodies and associated tributaries to rehabilitate it and secure its future.
- No ashes of the deceased to enter into our sacred waterways as this is a cultural insult and in conflict with the traditional harvest of our kai moana.
- That Ngati Te Ata Waiohū be supported to conduct its own monitoring of the effectiveness of environmental regulation in the protection of its cultural resources, biodiversity waahi tapu and other taonga within its rohe.

Sustainable Development

Ngati Te Ata Waiohū is obliged to accommodate another million people in our rohe by 2040.

Our challenge is to manage and reduce our ecological footprint. We support restricting the proposed Rural Urban Boundary and stated that position in our 31 October 2011 submission to the Draft Auckland Plan. We support proposals for energy efficiency and transition away from fossil fuels. We support waste minimisation initiatives and proposals to reduce, reuse and recycle.

We support a number of key initiatives being undertaken by Auckland Council and Auckland Transport. We advocate native tree planting with Auckland Transport on a major scale. Ngati Te Ata Waiohū is interested in collaborating with major industry to realise our kaitiaki principles and initiate a 10-year planting programme.

The current management of stormwater and wastewater is in contravention of our principles. Water recycling is a major opportunity that should be pursued and primary stormwater retention and treatment methods should be universally applied.

Developments are not sustainable if their wastes and wastewater cannot be managed consistent with our cultural values. Discharging hazardous and toxic wastewater into our waterways and water bodies

remains a cultural and spiritual offence. It is one of the greatest contributors to Maori ill health. Others may not understand that but our wairua, our inner being does. Landfills (contaminated fill from development) that poison the environment as a result of appalling land use practices should be remediated.

Ngati Te Ata Waiohewa understands that sustainability will allow us to reconnect with our traditional whenua, the coast and with water. We, the Ngati Te Ata Waiohewa people, Iwi Maori, need to once again reoccupy these places of traditional usage and occupation.

Aspirations and outcomes sought:

- Restrict the Rural Urban Boundary and limit urban sprawl
- Acknowledge areas of cultural significance as 'no go' areas
- Promote water recycling
- Significantly improve stormwater and wastewater management and treatment to acknowledge our cultural values
- Identify and remediate old landfills which impact on environmental health and heal the land
- The use of sustainable practices and reuse of existing resources i.e., reusing rock from a development on site, ground- and rain-water, solar power etc
- Reduce current levels of greenhouse emissions

Infrastructure

Inadequate, outmoded infrastructure is not keeping up with the rate of growth and contributing to environmental degradation.

Ngati Te Ata Waiohewa is concerned about leaking stormwater and wastewater pipes and wastewater overflows. Non-compliant and unconsented Wastewater Treatment Plants do not meet acceptable environmental standards and need to be upgraded.

Transport options need to be improved with a focus on creating environments for people, not cars, and de-emphasising road building. There are other priorities to focus on.

Broadband supports our intent to live locally but be global players. Fast broadband is required for rural areas and in support of the papakainga, puna reo, whareoranga and other services that NTAW provides to its people. Access will assist Ngati Te Ata Waiohewa to network with its members, to communicate more effectively and to deliver services and benefits.

Aspirations and outcomes sought:

- Actively explore alternative wastewater treatment and disposal options including removal of trade wastes, recycling of grey water, disposal to land and not using water as a waste transport system.
- De-emphasise road building and car parking and create people-friendly environments.

- Reduce current transport congestion levels.
- Support fast broadband rollout, including to rural areas in the south.

The Resource Management Process

Ngati Te Ata Waiohuria needs to have the capacity to be directly involved in decision-making processes which affect us.

The Resource Management Act 1991 (RMA) provides protection for our values through Part II. We refer to Section 6(e) 'the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga' must be recognised and provided for as a matter of national importance. Section 7(a) requires that particular regard must be given to kaitiakitanga, and Section 8 requires that the principles of the Treaty of Waitangi be taken into account.

Despite these and other provisions and protections in the Resource Management Act and other legislation, we remain a step behind. The processes involved demand resources and capacity that we frequently do not have. We are nevertheless committed and we constantly produce submissions and cultural impact assessments. We are known for our attendance of hearings and for the legal cases that we have pursued over the years to protect our interests. We have no option but to continue.

Relief does not appear in sight as Auckland Council contemplates a further 1 million people coming into our rohe. Ngati Te Ata Waiohuria has said that Tamaki Makaurau does not need further population increase. Many other towns and cities would welcome added population. The more people in Tamaki, the more sewage goes into our food bowls and this significantly contributes to our health problems. Maori/Ngati Te Ata Waiohuria may not physically understand that but our wairua does.

We have also lost the checks and balances provided by the legacy councils who routinely objected to significant consents or plan changes or proposed provisions as an advocate on behalf of the community. These councils had the legal and technical resources at hand to be effective through statutory processes. They are now a thing of the past.

We find we must forge new relationships as Auckland Council staff and organisational structures have changed and our values must once again be explained. These changes need to be communicated to us, new processes and protocols established, and mechanisms put in place so the burden does not fall on Ngati Te Ata Waiohuria to fill the gap.

Many of these statutory processes are inherently reactive. That situation has not changed and statutory deadlines are now even more demanding. Witness for example the stringent timeline requirements for resource consents and the apparent removal of obligation to consult (RMA Section 36A). The Auckland Plan was prepared at high pace and we expect that there will also be significant time pressures arising from the proposed Unitary Plan.

Ngati Te Ata Waiohuria needs to have appropriate capacity and resourcing (technical and financial) to fulfil our kaitiaki obligations. We need access to key Council databases including heritage databases and GIS capacity. We also need to be involved early before decisions are made and within reasonable timeframes to allow us to meet our own tribal governance requirements on matters that affect us.

Aspirations and outcomes sought:

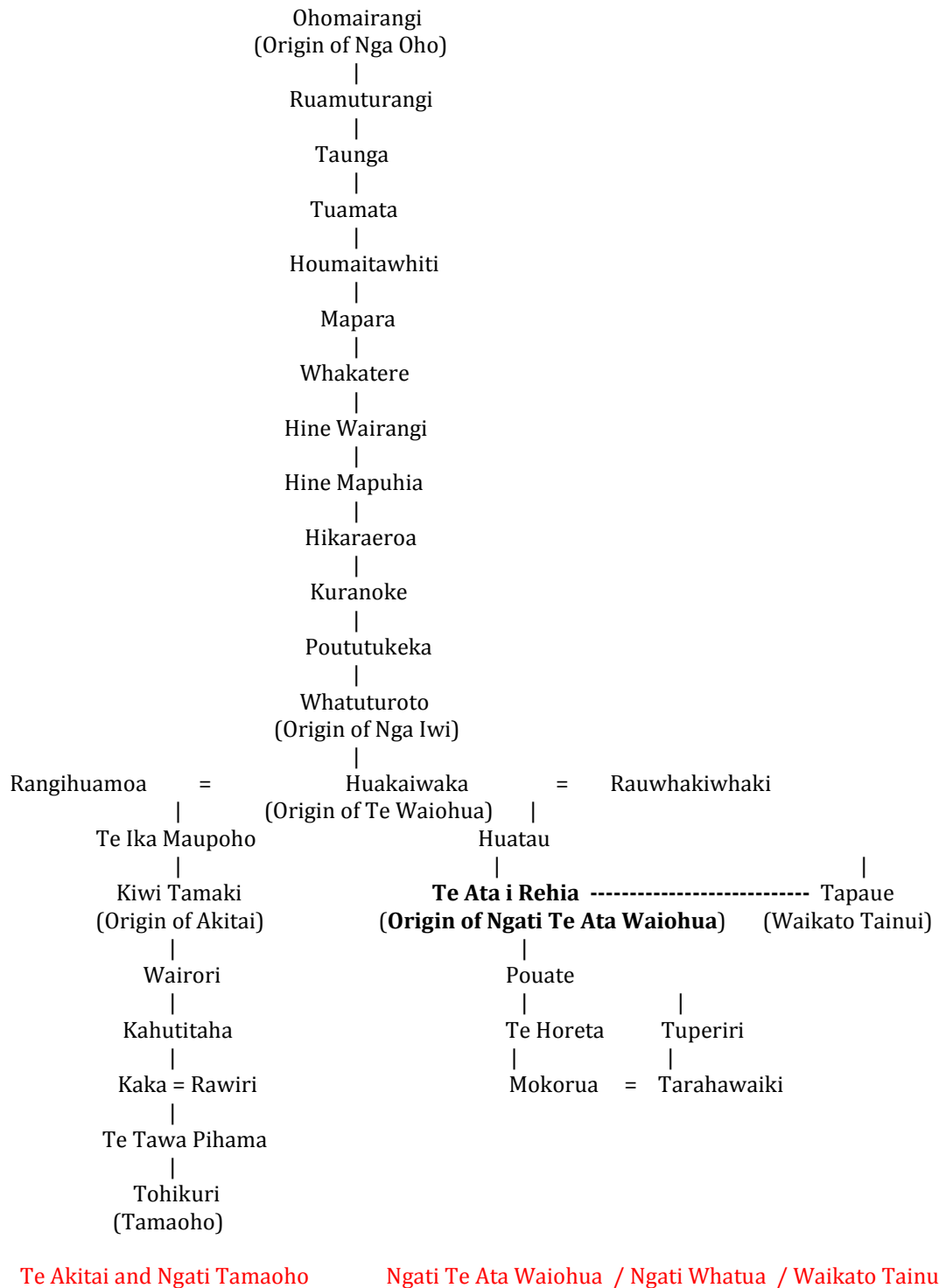
- Involve Ngati Te Ata Waiohua in a decision-making role at the outset in statutory processes that affect Ngati Te Ata Waiohua interests.
- Provision of resources for Ngati Te Ata Waiohua (technical and funding) and support for Ngati Te Ata Waiohua capacity building in the exercise of its kaitiakitanga.
- Review of policy and planning frameworks that do not protect Ngati Te Ata Waiohua values and interests in partnership with Ngati Te Ata Waiohua.
- That funding is provided to enable Ngati Te Ata Waiohua to prepare a Maori Values Assessment for the management of Ngati Te Ata Waiohua resources – within the Redoubt Road – Mill Road Corridor Project. (Note: This has been actioned and approved by Auckland Transport.)

*Mehemea kare ana
He whakakitenga, Ka mate te iwi*

Where there is no vision, the people will perish

Redoubt Road – Mill Road Cultural Landscape: Traditional Relationship, Use, and Occupation & Historic Heritage Values

The following whakapapa embodies Ngati Te Ata Waiohū's specific ties to the maunga of Tamaki Makaurau, whilst reinforcing our general ties throughout the entire Auckland region, its maunga, harbours and motu included.



Ngati Te Ata Waiohū is of Waiohū lineage and the people of Waiohū are commonly acknowledged as the original inhabitants of Tamaki. From the founding tupuna of Waiohū comes our direct whakapapa and occupation ties to the maunga of Tamaki Makaurau, including Matukutururu and Matukutūreia, and the exercise of rangatiratanga to them and surrounding areas, including the Puhinui Stream and its catchment.

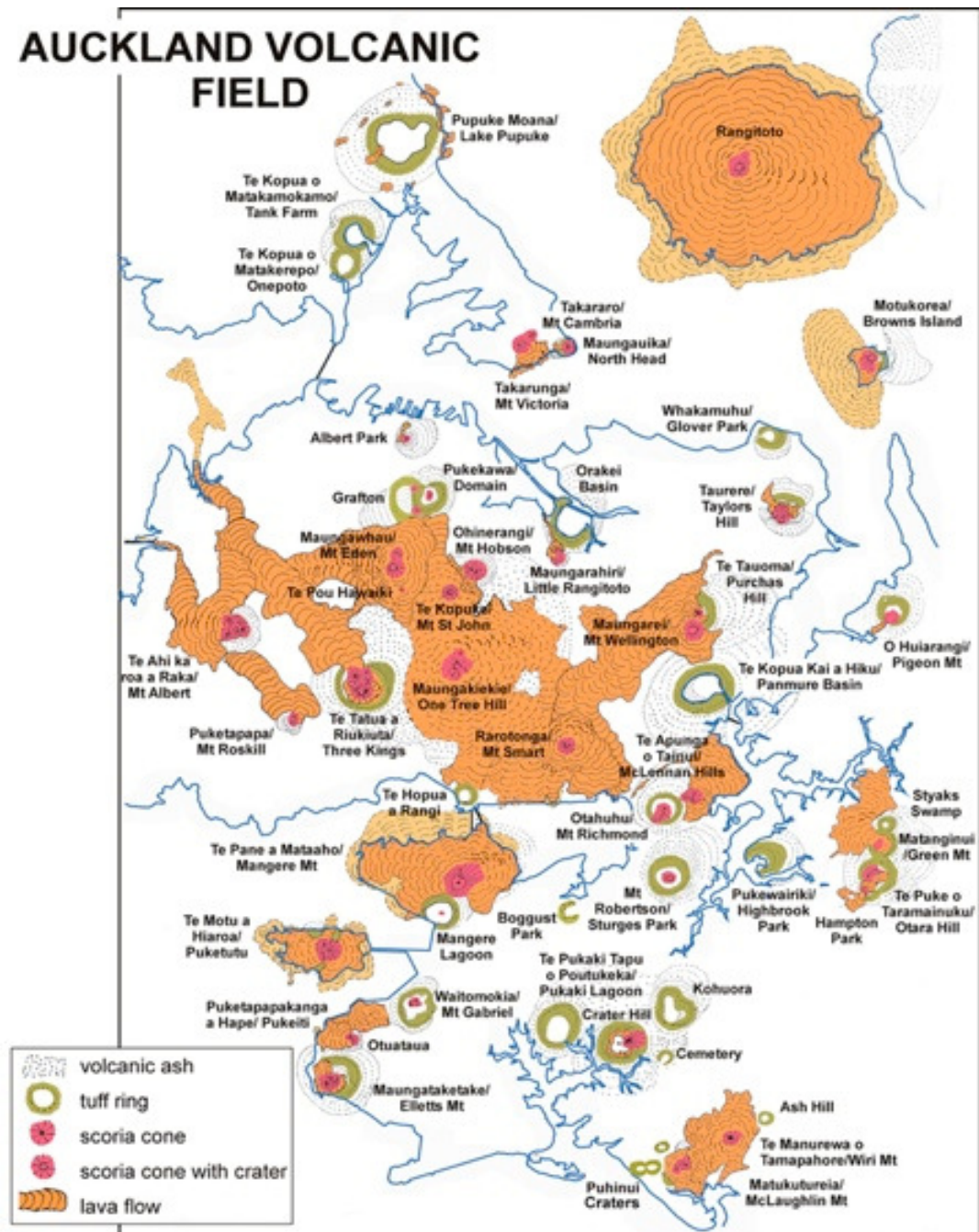


Fig. 8. Auckland Volcanic Field

'It is a commonplace of tribal traditions that Tamaki, in the years of Waiohū ascendancy, was one of the most settled and extensively cultivated regions in Aotearoa, and that it was, in Maori terms, extremely wealthy' [Stone, p. 31]. Traditional history, and the research of Auckland historians such as Professor Stone, point to extensive and intensive use of the Auckland isthmus by iwi prior to European contact and during the 19th century.

Local historian Bruce Ringer has suggested that there may have been ara [trails] through what is now Totara Park and he also records the presence of Waiohū pa at Matukutururu and Matukutūreia in the 17th century (Ringer, pp. 3, 4). AE Tonson's 1966 book titled *Old Manukau* describes the events that gave the Puhinui Stream its name, following a conflict between Waiohū and Hauraki iwi that saw a Hauraki waka taua called Puhinui hidden for a time in the stream [See Appendix 1].

In the early 1900s Ringer records, quoting a 1973 article by Raymond Butterworth published in the *South Auckland Courier*, that Maori camped beside the Puhinui Stream at the end of Oram's Road to collect flax, catch eels etc. According to his timeline Maori were absent and/or alienated from the area throughout most of the 19th century (Ringer p. 4). Until this time, however, the subject area would have been part of a resource-rich hinterland, functioning as a useful backdrop to Waiohū pa and areas of cultivation that were located much closer to the coast.

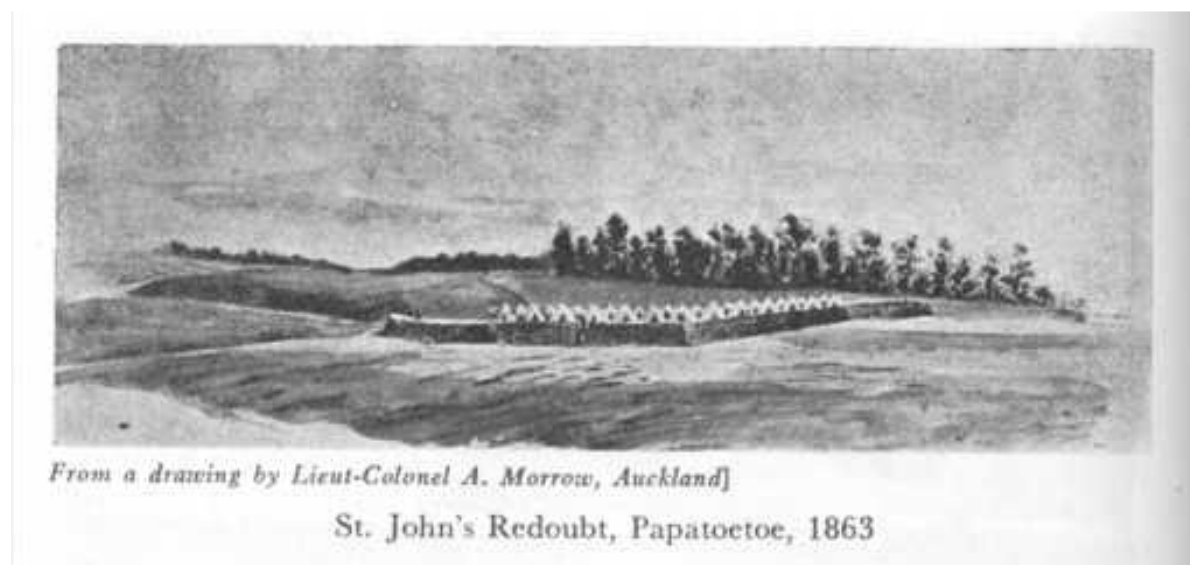


Fig. 9. St John's Redoubt, Papatoetoe, 1863, drawn by Lieutenant-Colonel A Morrow and reproduced in James Cowan's *The New Zealand Wars: A History of the Maori Campaigns and the Pioneering Period: Vol. 1: 1845-1864* p. 246.

By the time St John's Redoubt was constructed in the winter of 1863 the locale had become a place of colonial fear and of exclusion for local iwi. The redoubt was one of a number constructed to provide security for both local settlers and the colonial forces using the Great South Road during the Waikato War of 1863-4. The elevated site of St John's Redoubt gave it strategic value, although it was too far north to experience any fighting.

Before and after the Waikato War the project area was developed as farmland by colonial settlers. As can be seen in Morrow's drawing of St John's Redoubt [see Fig. 9 above] bush clearance had already transformed the appearance of the landscape by the early 1860s. The area was overseen by the Papakura

Road Board until 1918, when it became part of Manukau County. The lower section of Redoubt Road dates from around the same time. By the early 1920s, as can be seen in the following two photographs [Figs. 10 & 11], the cultural landscape known to generations of Ngati Te Ata Waiohū survived in remnant areas of bush but had typically been overwhelmed by the transformative impact of farming and industry.



Fig. 10. 'A Beautiful Bush Scene at Cambria Park, near Wiri' *Auckland Weekly News* 26 May 1921. Sir George Grey Special Collections, Auckland Libraries, AWNS-19210526-32-2.

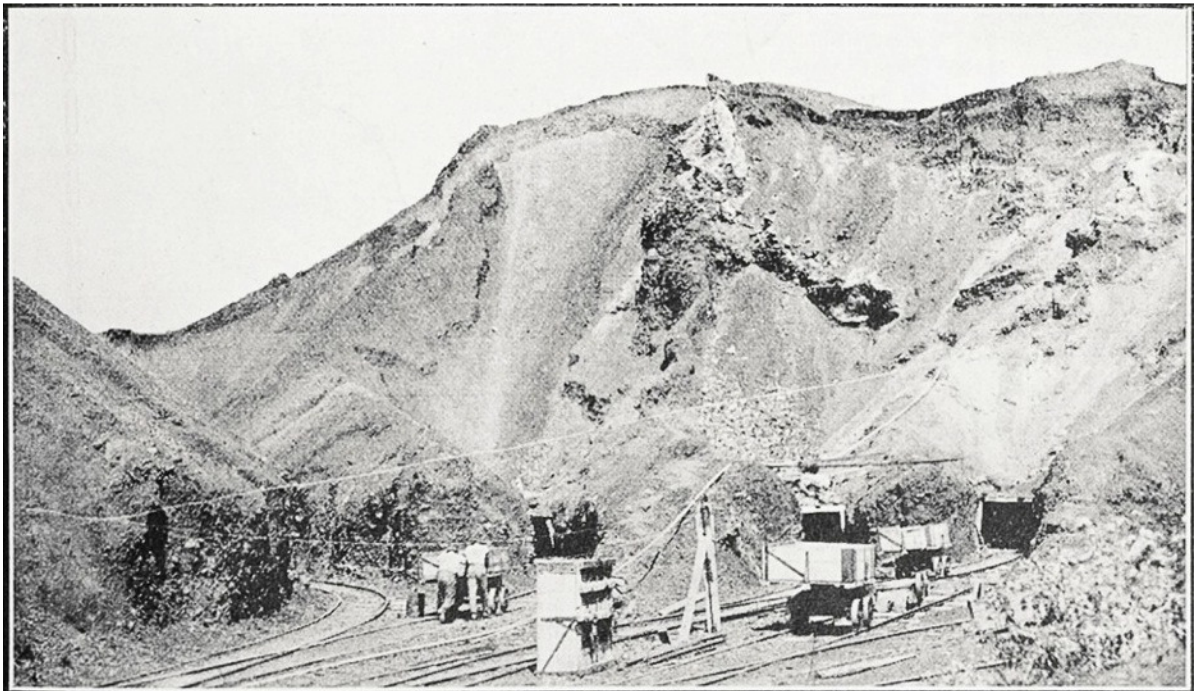


Fig. 11. 'Ballast for the Railways: A Volcanic Hill at Wiri, South of Auckland, From Whence a Supply is Obtained' *Auckland Weekly News* 30 March 1922. Sir George Grey Special Collections, Auckland Libraries, AWNS-19220330-41-3.

Te Aranga

From a Ngati Te Ata cultural perspective, although the project area has been heavily modified the Redoubt Road – Mill Road Corridor Project may nevertheless bring forth archaeological evidence of earlier use and occupation by Ngati Te Ata Waiohau and other iwi. It also has the potential to deliver historic and cultural heritage gains in the areas of interpretation, conservation of archaeological and built heritage, and through good urban design that embody iwi's cultural values and association with our ancestral lands. The cultural landscape through which the Redoubt Road – Mill Road Corridor will pass can be re-inscribed with the stories of Auckland's Maori, Pakeha and new migrant populations.

When it comes to urban design Ngati Te Ata are frustrated that our Maori culture is rarely reflected in the urban/built environment, particularly across Auckland, which we identify as a unique cultural landscape featuring significant historical pa on volcanic cones. Indigenous, local character is a vital ingredient in good urban design, in contrast to the increasingly homogenised urban environments that arise out of globalisation. Urban design that responds to iwi-specific values and features will foster healthy expressions of different cultural identities and realities within our urban environments.

Ngati Te Ata supports the 'Mana whenua / Maori Cultural Landscape Principles and Cultural Landscape Design Approaches' that have been adopted by iwi to date. The extent to which these principles are fully embodied in the design and delivery of the Redoubt Road – Mill Road Corridor Project will determine the success and ongoing integrity of the project.

1] *Mana / Rangatiratanga*

The need for relevant mana whenua groupings to have high quality formal relationships with all key stakeholders including Auckland Transport and Auckland Council. Without such relationships in place the other six principles of Te Aranga cannot be meaningfully applied.

This principle is the basis upon which this Maori Values Assessment has been invited and prepared.

2] *Whakapapa [Names and Naming]*

Reviving names revives mana through iwi connections to specific ancestors and events associated with them. In conjunction with iwi an inventory of names associated with a given site can be developed allowing iwi to choose the most appropriate names from which to develop design, interpretation and artistic responses.

Further consultation with Ngati Te Ata Waiohau as the roading project proceeds should be undertaken where opportunities arise to name new or existing features within the corridor.

3] *Tohu [Landmarks]*

It is important to look beyond the immediate development site to acknowledge significant local and regional landmarks (eg. maunga, moana, wāhi tapu). The project should embrace opportunities for creating or enhancing visual and physical connections to these tohu.

Vistas to the south of the roading corridor allow the road user to look towards Manukau Harbour and over the traditional rohe of Waiohau. This is especially so in the vicinity of Murphy's Bush and St John's Redoubt. Sensitivity to the landmarks created by such vistas should be evident in the design of the roadway and its associated features.

Opportunities to reintroduce natural landscape elements back into the urban streetscape - e.g. specific native trees, water / puna wai (springs) - promoting bird, insect and aquatic life to create meaningful urban ecosystems, which connect with former habitats, mahinga kai (food gathering areas) and living sites.

'Murphy's Bush has the largest remaining stand of mature lowland bush in Auckland and the finest examples of mature Kahikatea (white pine) which are coniferous and endemic to New Zealand.' (Auckland Council 'Premier parks' information). Both the bush and the tributaries of the Puhinui Stream within the wider setting of the corridor offer opportunities to maintain and enhance the local ecosystem.



Fig. 12. Tohu Design Suite

5] Mauri tu [Enhancing Health]

Ensuring emphasis on maintaining and enhancing the environmental quality of water, soil and air and where possible remediating sites to enhance mauri.

It is desirable to use materials that have cultural familiarity and connection to the locale along the Redoubt Road – Mill Road Corridor. Careful stormwater management is particularly important given potential impacts upon the Puhinui Stream in this area.

6] Mahi tu [Reinscribing Iwi Narratives]

Developing strategies to creatively re-inscribe iwi narratives into architecture, landscape, urban design and public art to enhance a sense of place and ensuring iwi appointed Māori design professionals are appropriately engaged in such processes.

Design elements, particularly focused upon the intersections along the route, could communicate to motorists and local residents that they are making a journey through the land of the ancestors.

The desire here is to create a visual evocation of the past in order that the modern-day traveller has some sense of connection to an ancestral landscape in which travel by iwi on foot via ara [trails] and waterways established different patterns of movement and community than the cars and buses of the modern era.

7] Ahi kaa [Living Presence]

Exploring opportunities to facilitate meaningful living presences for iwi / hapu to resume ahi kaa and kaitiaki roles within urban areas. This may include exploring environmental, cultural and commercial opportunities in partnership with iwi entities.

Since the European colonisation of New Zealand, Maori and Pakeha have lived and worked together. Modern-day Ngati Te Ata people live and work in Auckland and will travel along this roadway as motorists, passengers and public transport users. The local histories of Ngati Te Ata Waiohau and other Auckland iwi does not end with colonisation, despite the loss of land and livelihood that came about as a result of the alienation of land. Urban design elements and heritage interpretation opportunities within

the Redoubt Road – Mill Road Corridor footprint should acknowledge the past but also affirm the post-colonial history of Ngati Te Ata and other Auckland iwi.



Fig. 13. View of a cultural landscape, from one maunga to another. Looking southeast from Mangere Mountain towards the Manukau Harbour, with Matukutūreia [McLaughlin's] Mountain in the distance at far left. James D Richardson, 18 January 1931. Sir George Grey Special Collections, Auckland Libraries, 4-4749.

Conclusion and Recommendations

There has been more than a thousand years of Maori occupation in Tamaki Makarau. Tamaki's waahi taonga, significant features in the landscape, cannot be seen in isolation, or as separate. They all interconnect and interrelate thus forming a bigger picture, a networked settlement of occupation and use.

Today, many Ngati Te Ata people are Auckland city residents. Before the Second World War, over 80% of Maori were living in rural areas, primarily within their own tribal districts. From the 1920s there had been a trickle of people moving to the cities, but that was largely checked by the economic depression of the 1930s. Today, 84% of Maori live in urban areas. Most are in the main metropolitan centres: a quarter live in Auckland, New Zealand's largest city.

The urban migration of Maori has been described as the most rapid movement of any population. This episode in history has had a profound effect on Ngati Te Ata people, giving rise to poor relationships to our marae and a lack of access to our traditional resources. However we never forget that the majority of our Ngati Te Ata people are city dwellers and therefore we have an obligation to provide for their sustenance and needs within the urban domain.

To provide the context of cultural connection one must also have regard to the physical landscape, as it appeared when occupation took place. Regarding the Redoubt Road – Mill Road Corridor Project, the two key cultural nexus that bind Ngati Te Ata Waiohau to the landscape are:

1. Tupuna Maunga
2. Waterways, food and material resources

Tupuna Maunga

As well as their volcanic origins the regional significance of the Auckland maunga stems from the cultural history and present day importance of each site for iwi. With this in mind the challenge is to fully integrate the project site area with the encompassing cultural landscape.

The maunga of Tamaki are referred to as 'maunga tupuna' (ancestral mountains), 'maunga tapu' (sacred mountains), and 'maunga korero' (mountains that speak). Every tribe has a whakatauki or proverbial sayings about each of the maunga. Iwi today still have an ancestral association to Maungawhau (Mt Eden), for example, and continue to operate within the wider Auckland region. These tribes have maintained and continue to exercise their customs, ritual, song and karakia at Tamaki maunga, despite the disastrous effects of colonisation.

Ngati Te Ata Waiohau interests in Tamaki Makaurau are thus based on tradition, culture and a history of direct links that have remained intact under tikanga Maori since the beginning of time. Context is everything. In the first instance our relationship to the maunga and the islands of Tamaki Makaurau must be placed within the above context. Leading up to 1840 and following it, we consider Waiohau held predominant interests in Tamaki Makaurau. All of the maunga in Tamaki Makaurau are an indivisible part of our customary heritage and kaitiakitanga responsibility. Those ties are bound by tikanga protocols

and are determined by values such as tapu, wehi, ihi, mana, kaha and the exercise of rangatiratanga. They cannot be expressed in any other order according to Ngati Te Ata Waiohūa tikanga.

Matukutururu [Wiri], Matukutūreia [McLaughlin's] and the other surviving Auckland volcanic cones, although they are damaged and battered, and largely deprived of their surrounding settlements and gardens, are still remarkable monuments not only in the New Zealand context but on the world scene. They are of great significance to Māori; they deserve the World Heritage status that has been suggested for them. Protection and appropriate management of what remains should be a top priority. That is why it is so crucial to re-establish these connections through landscape, cultural, heritage, design, geological, environmental and water linkages.

The proposed Redoubt Road – Mill Road Corridor will be set within a diverse cultural landscape. The locale in which the roading corridor is situated has cultural heritage significance for the people of Ngati Te Ata Waiohūa, as well as for other Auckland iwi and the communities of Manukau and Papakura. The following comments and recommendations are made in regards to the archaeological assessment that has previously been prepared and the historic heritage and urban design actions that the project warrants.

- The proposed Redoubt Road – Mill Road Corridor Project will add a new chapter to the history of a cultural landscape that has many dimensions and values for the people of Ngati Te Ata Waiohūa and embodies natural resource, military, farming, transport and modern-day residential stories.
- Ngati Te Ata affirms **our support** in principle for the Redoubt Road – Mill Road Corridor Project, with the proviso that issues and concerns raised in this MVA Report are addressed and provided for.

The positive aspects of the project include:

- The project has the potential to acknowledge Māori cultural values through natural and historic heritage initiatives that will enhance the environment for all who travel along the new road and/or live and work in its vicinity.
- The archaeological report prepared by Clough & Associates provides a thorough assessment of the archaeological values of the project site. Its recommendations with regards to involving iwi and undertaking detailed surveys once the path of the roading corridor has been confirmed are supported.
- It is, however, a weakness of the project documentation that there are repeated references to 'heritage constraints' [see Clough report, pp. 2, 4, 20 & 28]. This terminology carries with it the connotation that heritage issues are solely a hindrance to infrastructure planning and consequently raises concerns about the nature and purpose of iwi consultation in regards to this project and others like it. The sustainable management of cultural, historic and natural heritage is required by law but can also facilitate creative opportunities that reconcile communities to change and development.

Recommended actions:

- It is recommended that Archaeological Accidental Discovery Protocols are adhered to throughout the course of the Redoubt Road – Mill Road Corridor Project, where pre-1900 evidence of residential, agricultural, and Maori use and occupation may be present. If other parties, including but not limited to the NZ Historic Places Trust, require that on-site monitoring during earthworks operations be carried out by a qualified archaeologist that person should have the trust and confidence of Ngati Te Ata Waiohū.
- The Puhinui Stream Restoration Concept Plan prepared by Manukau City Council in 2002 should be referenced in the design and implementation of the Redoubt Road - Mill Road Corridor Project in order to secure positive environmental outcomes from the roading project, while at the same time acknowledging the cultural and environmental values of the stream and its catchment to iwi and the wider community.
- References to 'heritage constraints' should be expunged from future project documentation or balanced with 'heritage responsibilities' and 'heritage opportunities'. The phrase 'heritage constraints' suggests a negative attitude to resources that must be sustainably managed by law in order to protect Maori and non-Maori heritage values.
- Auckland Council and the Department of Conservation should be advised that heritage interpretation at St John's Redoubt in Wilisa Rise is highly desirable in order that the historic heritage values of this site can be communicated to local residents and visitors. The approaching 150th anniversary of the Waikato War should be the catalyst for the development of interpretative signage that explains both the origin of 'Redoubt Road' and this site's role in the alienation of Auckland Maori from their ancestral lands.
- Design motifs that could enhance the cultural and historic heritage significance of the roading corridor and maintain the heritage significance of its setting, include:
 - a) References to local maunga and the Puhinui Stream
 - b) A visual evocation of the layers of history that make up the modern-day cultural landscape of the area; from native forest and iwi resource area, to colonial farmland and rural residential suburb.

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AN IMPORTANT INDUSTRY ON THE SITE OF OLD KAURI FORESTS: DIGGING FOR BURIED GUM NEAR ALFRISTON.

Fig. 14. Evidence of a pre-pastoral landscape – 'Digging for kauri gum at Alfriston'. Undated. Sir George Grey Special Collections, Auckland Libraries 7-A8484.

Appendix 1: Extract from AE Tonson *Old Manukau* Auckland 1966, pp.15-16

PRE-EUROPEAN DAYS

the sand and silt there, and was then eaten by the people of Tamaki and Manukau. This insult was avenged by its broken-hearted owners who descended in fury on the Waiohewa people and destroyed a number of pa.

Peace had ostensibly been made and not long after this a party of Hauraki chiefs were returning home from a visit to Waikato. Among these was the chief Kahurautao, travelling with his son Kiwi, who had received presents from the parents of his bride. Travelling by canoe and crossing the Awaroa portage between the Waikato and Waiuku they paddled up the Manukau to the Karetu portage which led to the Tamaki River. Father and son visited the Waiohewa at Pukaki, near the present Pukaki Road in Mangere, to receive further presents of a greenstone mere and a hei-tiki in restitution for the esteemed departed Ureia. The canoes of the visitors were, in the meantime, being hauled across the portage by their crews. Further presents awaited the travellers at Maungawhau (Mount Eden) and there they were permitted to travel, but while returning to their canoes their party was ambushed by Waiohewa warriors from Pukaki and father and son were killed.

Only a few survivors escaped and among these was one named Rautao. With a party of his people, he got away in a large canoe which had not yet been brought across the portage. The name of this canoe was "Puhi nui". It was a marriage gift from the people of Waikato to the Hauraki people, for Kiwi, the brother of Rautao, had married a chieftainess of Waikato. Rautao navigated this canoe with difficulty, having only a few men, and during that night he decided to conceal it in the creek now known as Puhi nui. Then, returning to his Hauraki home with his followers, he told his people of the disaster caused by the Waiohewa people's treachery. In due course, a war party was organised to avenge the murders committed by the Waiohewa and this party came by both land and sea to Otahuhu.

One of Rautao's first anxieties was to get the big war canoe he had hidden in the creek and he sent out spies. They brought word to him that the Waiohewa had discovered the canoe and were busily engaged in dragging it into deeper water. Their canoe-hauling song made derisive reference to the feather-plumes (puhi nui) by which they had discovered the canoe where it had been hidden, and

OLD MANUKAU

the words used in the song were an insult to the people of both Hauraki and Waikato. Evidently the plumes had been overlooked by Rautao, or perhaps he had not had time to remove them. However, standing high above the mangroves on the river bank, these plumes had disclosed to the Waiohewa people where the canoe was hidden. The Waiohewa were so absorbed in securing their prize that they did not observe the approach of Rautao and his men. They were taken unaware, defeated, and Rautao secured the canoe again.

This battle was known as "Wai-puhi-nui", and the creek itself then became known as "Wai-puhi-nui" (the water, or stream, of the big plumes). The story of Puhi nui was related many years ago by the chief Hori Kukutai of the Ngati te Ata tribe which lived around that area. Though the canoe was named Puhi nui, the name applies also to the feather-plumes at the bow of a canoe. "Puhi" means "plumes" and "nui" means "main" or "great" and these are fixed on the high carved post at the bow. Puhinui is now the name for the southern part of Papatoetoe.

There were two remaining sons of Kahu and in accordance with custom, the eldest, Rautao, took as his own, the wife of his deceased brother. In time, however, Rautao decided to more fully avenge the killings and, raising a taua or war party, attacked a sub-tribe of the Waiohewa at Wairoa (Clevedon), slaughtering or putting them to rout. Crossing to Waiheke, he conquered the Ngati Huarere, a connection of the Waiohewa, and, proceeding up the Tamaki, took Taurere and Mokoia pa.

Flushed with success, he then stormed and sacked the pa of Maungarei (Mount Wellington), Maungakiekie (One Tree Hill), Maungawhau (Mount Eden) and Maungataketake (Ellett's Mount) at Ihumatao. Maungawhau was attacked so relentlessly that it was abandoned for all time and the remnants of the people joined up with those at Mangere. Maungakiekie became the main citadel of the isthmus and Mangere the chief hill-fort in its area. This the Thames tribes subsequently attacked, but did not succeed in capturing. Peace was eventually made and to seal the bargain Rautao was given as a wife a woman of the Wairoa people, and the Tamaki district was never again troubled by the people of Hauraki.

Appendix 2: Ngati Te Ata Waiohua Cultural and Archaeological Protocols

1. Objective

These protocols provide an operational guideline and procedures for day-to-day activities that may affect archaeological-cultural sites during all earthworks. This will provide clarity to all parties involved including, but not limited to, the contractor (and any sub-contractors), the project archaeologist, iwi, and Council.

2. Protocols

2.1 General Recommendations relating to Construction

- (a) Where archaeological-cultural remains are uncovered during earthworks there should be sufficient flexibility to re-route an access road or relocate a Lot to avoid the remains.
- (b) Where this is not considered practical, the remains would have to be investigated in accordance with the HPT Authority.
- (c) Opportunity will be provided for iwi representatives to be involved in any archaeological investigation work.

2.2 Procedures to be Followed Prior to the Start of Construction Works

- (a) All recorded sites to be retained should be marked out or fenced off prior to construction to ensure that they are not accidentally damaged by heavy machinery.
- (b) The site foreman will be fully briefed on the requirements of the Authority, the locations of recorded sites and the approved protocols.
- (c) A workshop will be held for all relevant contractors, and appropriate contracted staff, where a presentation will be given by iwi outlining the cultural importance of the area and the taonga that may possibly be exposed.
- (d) 'Taonga cards' will be produced that show visual examples to assist with onsite identification by machine operators involved in construction works. Cards to be carried in all earth moving machinery.
- (e) A project archaeologist (approved by the HPT under the conditions of the Authority) to be identified and selected by iwi and Council (to be engaged by Council). The archaeologist must be available to monitor the initial earthworks.

2.3 Monitoring of Initial Earthworks

- (a) An archaeologist will be on site for the preliminary earthworks (e.g. the opening up of access roads and construction platforms). The level of monitoring will depend on the type and location of earthworks and will decrease after the initial phase of earthworks.
- (b) Iwi representatives will undertake a site visit once a week during the initial phase of construction with the archaeologist (unless cultural material is uncovered in which case there may be more frequent visits). The timing of these visits would be reviewed as work proceeds.
- (c) If significant in situ archaeological-cultural features or deposits are identified, the archaeologist will stop earthworks in their immediate vicinity, advise the iwi representatives, and define the extent of the archaeological-cultural deposit by probing or subsurface testing.
- (d) Earthworks may continue in other parts of the development site provided there is an archaeologist available to monitor them.
- (e) If the newly discovered archaeological-cultural site can be avoided, it will be temporarily fenced off to avoid further machine damage. If avoidance is not practical, then the remains should be recorded in accordance with the requirements of the HPT authority (under 14 of the Historic Places Act 1993).
- (f) In agreement with iwi additional archaeologists would be brought on site as required to assist in recording and to monitor earthworks being carried out concurrently.

- (g) The archaeologist(s) will excavate and record the archaeological-cultural feature(s) or deposit(s) as quickly as possible so that earthworks may resume without undue delay, and will not exceed the specified stand down period (see below, 2.6). If more complex remains are found and additional time is required to excavate and record the feature(s) or deposit(s) an extension to the stand down period would be agreed in consultation with the site engineer.
- (h) If human bone is unearthed the protocol set out below (2.4) will be followed.
- (i) If taonga or archaeological-cultural deposits or features of Maori origin are unearthed the protocol set out below (2.5) will be followed.

2.4 Protocols to be followed in the Event that Human Bone (Koiwi) is Exposed

- (a) If a contractor uncovers bone(s) during earthworks and suspects they may be human, they will stop work in the immediate vicinity and notify the site foreman who will notify the archaeologist and project director(s). No works shall continue until approved by the archaeologist and iwi representatives.
- (b) If the bone is identified by the archaeologist as human, the archaeologist will stop earthworks in the immediate vicinity by notifying the site foreman and project director(s), and clearly defining the area in which earthworks are to cease.
- (c) If it is not clear whether the bone is human, work will cease in the immediate vicinity until the University's reference collection and/or a specialist can be consulted and a definite identification made.
- (d) If bone is confirmed as human, the archaeologist will immediately contact the nominated iwi representatives, the Historic Places Trust and the New Zealand Police.
- (e) The site will be secured in a way that protects the koiwi as far as possible from further damage.
- (f) Kaumatua (as determined by the iwi representatives) will be given the opportunity to conduct karakia and such other religious or cultural ceremonies and activities as are appropriate to Maori tikanga, within the specified stand down period (see below, 2.6), and to remove the bones for reburial.
- (g) Activity on site can recommence as soon the bones have been removed by the iwi representatives or a representative authorised by them.
- (h) If the bones cannot be removed by iwi within the stand down period for any reason, the site foreman may request the Historic Places Trust to authorise the archaeologist to remove the bones and deposit them at the museum until reburial can be arranged. If more additional time is required to remove the bones, an extension to the stand down period would be agreed in consultation with the site engineer.

2.5 Protocols to be followed in the Event that Taonga or Archaeological-Cultural Remains of Maori Origin are Found

There is a potential for archaeological-cultural remains of Maori origin to be exposed during earthworks. Maori artefacts such as carvings, stone adzes, and greenstone objects are considered to be taonga (treasures). These are artefacts within the meaning of the Antiquities Act 1975. If archaeological-cultural features, deposits or artefacts are discovered on site the following protocols will be adopted:

- (a) If a contractor suspects an archaeological-cultural feature, deposit or artefact has been uncovered they will stop earthworks in the immediate vicinity of the find and notify the site foreman who will notify the archaeologist and project director(s). No works shall continue until approved by the archaeologist and iwi representatives.
- (b) The archaeologist may also stop earthworks in the immediate vicinity of a find by notifying the site foreman and project director(s).
- (c) The archaeologist must clearly define the area in which earthworks are to cease, consistent with conditions of the HPT Authority.
- (d) The archaeologist will inform the Historic Places Trust and the nominated iwi representatives so that the appropriate actions (from cultural and archaeological perspectives) can be determined.

- (e) These actions will be carried out within the stand down period specified below (2.6), and work may resume at the end of this period or when advised by the Historic Places Trust or archaeologist, whichever is the earlier.
- (f) In the case of artefacts of Maori origin the archaeologist will notify the Ministry for Culture and Heritage of the find within 28 days as required under the Antiquities Act 1975. This can be done through the Auckland War Memorial Museum. All taonga found on site may remain the property of iwi so long as iwi has agreed this with the Ministry for Culture and Heritage.
- (g) The Ministry for Culture and Heritage, in consultation with the iwi, will decide on custodianship of the artefact. If the artefact requires conservation treatment (stabilisation), this can be carried out by the Department of Anthropology, University of Auckland (09-373-7999) and would be paid for by the Ministry. It would then be returned to the custodian or museum.

2.6 Stand Down Protocols

Depending on what is revealed by the earthworks, stand down periods may be required at various stages to allow for excavation and recording of archaeological-cultural features, or dealing with human bone (koiwi) or artefacts and archaeological-cultural remains of Maori cultural heritage significance.

Stand down will require earthworks to cease only in the immediate vicinity of the feature or find, and work may proceed in other areas of the development site. The following maximum stand down periods will apply, but earthworks may be resumed earlier if the required work has been completed.

Trigger	Stand Down Period	Requirements	Release
Significant in situ archaeological-cultural feature, deposit or artefacts found	Up to 5 days	Excavation and/or recording by standard archaeological techniques	Work resumes when the archaeologist advises the site foreman that work is completed
Human bone found	Up to 5 days	HPT and NZ Police to be satisfied that koiwi identification is correct. Iwi representative to organise removal of bones from site and appropriate cultural ceremonies	Work resumes following removal of bones from site
Taonga or archaeological-cultural remains of Maori origin found	Up to 5 days	HPT and iwi representatives to be consulted on appropriate action. Archaeological recording as required	Work resumes when the archaeologist or HPT advises the site foreman that work is completed

2.7 Authority Holder's Responsibilities

COUNCIL or its designated representative has the following responsibilities:

- (h) To advise the Historic Places Trust of the start and finish dates of any required archaeological work.
- (i) To ensure that the preliminary earthworks are monitored by an archaeologist, by giving 24 hours' notice of these activities to the project archaeologists.
- (j) To provide sufficient site security to ensure that archaeological-cultural material on site is protected from unlawful excavation or removal (typical condition of the Authority).
- (k) To ensure that a copy of the archaeological authority is kept on site and its contents are made known to all contractors and subcontractors.

- (l) To ensure that the conditions, protocols and stand down periods outlined in the authority and the strategy document are observed by contractors and subcontractors.
- (m) To provide a safe environment for the archaeologists to carry out their work.

2.8 Dispute Resolution

In the event of a dispute relating to the Authority investigation the following procedure for resolution should be followed:

- (a) If the dispute relates to archaeological issues, a meeting between the Authority holder (or designated representative), contractor or subcontractor and archaeologists should be convened as soon as possible to attempt to resolve the dispute.
- (b) If the dispute relates to cultural issues, a meeting between the Authority holder (or designated representative), contractor or subcontractor, iwi representatives, and archaeologists should be convened as soon as possible to attempt to resolve the dispute.
- (c) If the dispute cannot be resolved a further meeting of all parties with representatives of the Historic Places Trust will be arranged within 1 working day to resolve the dispute. The Historic Places Trust has ultimate responsibility for resolving issues relating to the conditions of the Authorities it issues.

Appendix 3: Ngati Te Ata Waiohewa Artisans

Ngati Te Ata has their own artisans that are skilled in both wood and rock/stone carving, and have the resources and tools to undertake such tasks.



*Blue Rock Granite
sourced from Puketutu
and Wiri Quarries*





Appendix 4: Kaitiaki Native Tree Planting and Weed Clearance Team





Ngai Tai ki Tamaki Values Assessment

**Auckland Transport
The Redoubt Road- Mill Road Corridor
Project**

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9. Levels of Engagement and Outcomes.

1. Introduction

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

Tapuwae-Onuku - Ngāi Tai have a long, unbroken genealogy and occupation of their lands, waters and seas extending from the aboriginal inhabitants, pre-dating the Hawaiiki immigrants. The symbol best describing this is the taonga currently residing in the Auckland Museum, being a fossil human footprint dating from the founding eruption of Rangitoto 600 years ago and discovered on Motutapu Island. A place long held sacred to Ngāi Tai for their many waahi tapu and association with the Tupua at that place.

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

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

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

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

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

2. Ngai Tai Ki Tamaki Governance and Management Structure

Ngai Tai are an original Mana Whenua Iwi of the Auckland Isthmus and have Crown and Iwi recognised mandate to enter into treaty settlement negotiations to settle the historical treaty grievances with the Crown. Ngai Tai ki Tamaki Tribal Trust are the Iwi authority that represents the general business of Ngai Tai, including but not restricted to, cultural, environmental, social and economic affairs. Ngai Tai wish to ensure such recognition in relation to these matters are given due consideration and effect by Auckland Transport in going about their business.

Governance.

Ngai Tai are transparently and effectively governed by the current Ngai Tai Ki Tamaki Tribal Trust. (NTKTTT) This Trust is therefore the correct body to host a Governance (Rangatira ki Rangatira) relationship with the Auckland Transport.

Since 2009 the current board has undertaken a robust and comprehensive review, repair and up skill initiative internally, in order to resolve past governance issues and High Court processes that plagued the Trust for a number of years.

The current Board have drawn on a wealth of experience and governance training to develop a strong functioning Tribal entity for the stated purpose of settling a range of historical grievances including Treaty of Waitangi claims, as well as administering the business arm of the Iwi Entity.

Owning the Mandate for Iwi representation in a range of forum and interests means that the Ngai Tai ki Tamaki Tribal Trust Board are responsible for Local Government relationships under the Local Government Act 2002 as well as the Resource Management Act 1991.

The Ngai Tai ki Tamaki Resource Management Unit (Kaitiaki Unit) is therefore answerable to and instructed by the Board (NTKTTT) and performs its functions and operations on behalf of the Board and the beneficiaries of Ngai Tai Ki Tamaki.

Post – Settlement, Ngai Tai will have developed a new governance entity (PSGE) which will take control of the currently operating Kaitiaki Unit and ensure the interests of Ngai Tai ki Tamaki transition safely into new hands. This may happen within the projected timeframes of the project but will not affect the operations of the relationship currently being developed.

3. Ngai Tai Ki Tamaki Kaitiakitanga

Ngai Tai ki Tamaki has a pro-active Kaitiaki unit engaged as a stakeholder in a variety of ways. The tools and instruments provided under the Resource Management Act and Local Government Act, as well as the principles of Treaty Partnership enable the Kaitiaki team to establish relationships and processes that ensure Ngai Tai interests are engaged effectively.

The Kaitiaki Unit performs its functions under the following principles.

Resource Management Act 1991

Section 6 **Matters of National Importance**

- b. The protection of outstanding natural features and landscapes from inappropriate sub division and use and development and;
- e. The relationship of Maori and their culture and traditions with their ancestral lands, waters, waahi tapu and other taonga.

Section 7 **Other Matters**

- a. Kaitiakitanga, (Maori guardianship and stewardship recognition and practise)
- e. Recognition and protection of heritage values of sites, buildings, places, or areas

Section 8 **Treaty of Waitangi**

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development and protection of natural and physical resources shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi)

4. Ngai Tai Ki Tamaki Treaty Principles

The Treaty of Waitangi is aptly summarised by Ngai Tai historian Te Warena Taua as “a pithy document of only one page, comprising a short preamble, followed by three short Articles and a short concluding section.”

There are two versions – one written in English, and the other in Maori. Around 50 individuals of the Far North signed the English version; while a further 500 Rangatira from around New Zealand signed the Maori version. Ngai Tai ancestors are not from the Far North, and as at 1840 did not speak English. The principles and articles of the Maori Version are therefore deferred to here.

Under the First Article, the assembled Rangatira and all other Rangatira wishing to enter into the Treaty, grant/cede (tuku rawa atu) to the Queen of England (the Crown) the right of Kawanatanga (Governance).

Under the Second Article, the Queen of England promises all of the Rangatira, all of the hapu, and all of the tangata of New Zealand Tino Rangatiratanga over their whenua (lands), their kainga (homes), and all of their other taonga. However, the assembled Rangatira and all of the Rangatira of New Zealand also grant to the Queen, through her appointed agents, the right to purchase whatever portions of their land they are agreeable to selling, for whatever utu is agreed to by those chiefs.

Under the Third Article, the Queen of England grants to all Maori people of New Zealand (nga tangata Maori katoa o Nu Tirani) the equivalent rights and freedoms of the people of England.

5. Ngai Tai Ki Tamaki definition of a CVA and its purpose relevant to AT projects

Ngai Tai Ki Tamaki definition – A Cultural Values Assessment is a vital interface tool provided by Ngai Tai to influence and promote to Auckland Transport, to integrate our values in the decision making functions under the RMA at every stage of the planning process.

The key primary purposes of providing a CVA from an Ngai Tai Ki Tamaki perspective are:

- To articulate to the Auckland Transport our cultural, traditional, spiritual relationship to our ancestral lands, water, sites, wahi tapu and other taonga .
- To assist Auckland Transport to better understand our special relationship with New Zealand's natural and physical resources which are managed by Auckland Transport in our tribal rohe (domain).
- To assist Auckland Transport to recognise this relationship will contribute to good partnership outcomes and will also add greater value to this proposal.

6. Cultural Significance of the Project

To understand the present we must know the past. It is important to articulate in this report, our relationship with the land, the rivers, the streams, and harbours within and around the surrounding geographic areas for the proposed Redoubt Rd – Mill Road Corridor project. It is also important that we provide a brief historical background of our iwi, of our ancestral link to this area, and what our ancestors have been subjected to, which we as the living descendants still carry.

Ngai Tai Ki Tamaki has a very ancient cultural footprint in the project area spanning many generations. We trace our ancient ancestry back to the earliest tangata iwi who disembarked from their ancient waka onto Tamaki Makaurau, these being the Te Tini O Maruiwi and Te Tini O Toi people, spanning some several generations before the great fleet migration of the Polynesian people the best known of which are the Aotea, Arawa, Kurahaupo, Mataatua, Tainui, Takitimu, and Tokomaru waka.

From this time onwards the descendants of Ngai Tai Ki Tamaki, established themselves throughout the Tamaki Isthmus under many hapu names of Ngai Tai Ki Tamaki, who were lead by numerous illustrious Ngai Tai Ki Tamaki rangitira (chiefs) throughout our rohe (historical domain).

Several generations following this ancient period, the consolidation of the vast Ngai Tai Tamaki land territories and the unison of all the many hapu and people of Ngai Tai, came about under the mana of our illustrious tupuna Te Wana.

The full name of Te Wana became Te Wana Hui Kainga Hui Tangata (Te Wana, The Gatherer of Villages, and the Gatherer of People). Te Wana was also known as a great warrior, and is sometimes referred to as Te Wana Hui-Kauae Kai-Tangata.

Te Wana took in the coastal lands from the Tamaki River, eastwards via modern day Howick, to Whitford, Maraetai, Te Wairoa River, and on to Kawakawa Bay and Orere Point; then extended inland via Hunua Ranges to Te Paepaetahi (an old boundary line running from Papakura to Otara), with the whole area becoming known as Te Whenua o Te Wana ('The Land Of Te Wana'). Te Wana created a broader Ngai Tai Ki Tamaki consciousness, uniting many related hapu together in such a way that gave them dominion over lands and sea across a wide geographical area. The proposed corridor location falls within this historical domain.

From the 1790s, the Ariki or 'Paramount Chief' of Ngāi Tai presiding over *The Land of Te Wana* between the Tāmaki and Wairoa Rivers was Te Rangitawhia (son of Te Wana and brother of the late Takurua). He was the leader of the people of the Wairoa Valley. Te Rangitawhia's younger brother Te Hangaiti led the Ngai Tai people occupying the Maraetai coastline between Te Puru and Te Kuiti, whilst at Te Wairoa, several hapu of Ngai Tai under a number of other Rangatira traversed the river and it's many Pa, kainga and seasonal encampments. These hapu led by Pakihau (son of Takurua) & Te Whiu (son of Te

Rangitawhia) and were principally based around the Te Whakakaiwhara Peninsula (Duder's Regional Park), and southward into Kawakawa Bay at Te Urungahauhau, Te Okenga, Okauanga and Otau.

Hikapouri of Ngai Tai descent and the brothers Rangikapoa and Motuhuruhuru (sons of Hikapouri), occupied the lands extending from the Pakia Range and Pouto Pa at the river's mouth, outward to Kaihuru, Mataitai and Koherurahi.

Rarowaiheke alias Te Tona (younger brother of Pakihau), maintained their seasonal Tahere Manu customs on lands extending between Otau and Te Hunua, with their principal settlement at the kainga of Tohetea. All of these Rangatira and their respective hapu were of NgaiTai/Ngati Tai, and as a collective, the iwi traversed this tribal domain maintaining customary occupation.

The importance of outlining some of the principal areas of these ancestors and their followers is to provide relevant layers of cultural and historic meaning to the project area in question.

While Te Rangitawhia was still the leading chief of Ngai Tai, by the turn of the 19th Century his grandson, Te Irirangi (of Otara fame), was emerging as a prominent Rangatira. Te Irirangi was also known as Te Tara ki Moehau, and is better remembered today as Tara Te Irirangi; sometimes Otara Te Irirangi. By his whānau he was most often called Te Irirangi, but to early European visitors and settlers he was usually called Te Tara or Tara (undoubtedly easier to pronounce for newcomers to Aotearoa).

In his grandfather Te Rangitawhia's time, Te Tara (a.k.a.) Te Irirangi presided over the neighbouring Ngai Tai settlements of Te Puke O Tara (Smales Mount/Ōtara Hill), Te Wai o Tara (Otara Creek) and Matanginui (Green Mount) just over the hill from the proposed corridor area. Tara Te Irirangi is understood to have first achieved distinction as a young Toa Rangatira (leading warrior) during the warfare that drew the preceding century to a close, and by the early 1800s was the commander in chief of Ngai Tai's warriors. Other leaders of Ngai Tai in Te Irirangi's time included his first-cousin Te Nuku (son of Pakihau), father-in-law Te Ngako, and Te Ngako's sons Te Waru and Te Haua. These Rangatira led Ngai Tai during the Musket Wars of the 1820s.

In 1821, Tamaki Makaurau was devastated by a major invasion from the Far North by Ngapuhi and allied tribes under the notorious warlord Hongi Hika. He had recently armed his people with over 1,000 muskets during a trading expedition to England and Australia. Hongi came to avenge the wars of the previous century. Following Hongi's now infamous invasion of Mokoia and Mauinaina at Panmure in September of 1821, a detachment led by Patuone (Te Kapotai & Ngati Hao) came to 'Maraetai Pa' (i.e. Papawhitu, of Waiomaru Bay) and Motupakihi near the mouth of Te Wairoa with the intention of attacking Ngai Tai. Upon Patuone's meeting Tara Te Irirangi, however, it was discovered that through Ngai Tai's intermarriages with Ngati Huarere, both parties shared whakapapa from *Te Arawa* ancestors. Patuone therefore forbade his people from attacking Ngai Tai. Te Irirangi knew

that this whanaungatanga was not going to protect Ngai Tai forever, and so at this time Ngai Tai's many Pa between Howick and Maraetai were evacuated in favour of Te Totara Pa. Many had already suffered intense loss of life as Ngapuhi swept across the Tamaki Isthmus, and were consequently declared wahi tapu. Whilst Te Irirangi went to procure firearms, Te Totara Pa was thoroughly overwhelmed. Upon his return Te Irirangi, Te Waru, Ruapuke and Turia, retained ahi ka of the Wairoa within the hinterlands of the valley's forested ranges overlooking the river's west bank, another branch of Ngai Tai, Te Uri o Te Ao led by Nuku Te Irirangi together with his wife Kimoka's hapu Ngati Kohua meanwhile maintained their stability on Te Wairoa within the refuges of Mataitai Pa east of the river's mouth and inland at Te Urungahau.

Thus the remaining Ngai Tai people of the Wairoa Valley and surrounding area's remained in unbroken occupation of their traditional lands. As John White later wrote:

"This little hapu is related by marriage to the Ngatipaoa, Te Akitai, and Ngatimaru, which are adjoining hapus and iwi but still they exercise the sole mana over the land they claim, nor do they pay tribute for their land to any chief, nor in all the land they have disposed of which they claim by conquest have they given any portion to other chiefs. In the war on Mauneina [sic] by the Ngapuhi, the Ngatitai still remained on their own land, and, although many of them were killed there by Hongi, yet when the Ngatipaoa fled to Waikato they maintained their position on the Wairoa."

However the surrounding Tamaki districts remained in a state of war between Ngati Paoa, Ngati Whatua, Waikato and Ngapuhi throughout the 1820s and early '30s; much of the landscape appearing to be all but deserted to European visitors of the period.

In 1833 The Church Mission Society (CMS) missionaries Rev. Henry Williams and Mr. William Thomas Fairburn visited the Wairoa River in November. Williams and Fairburn travelled 2–3 miles up the river (about mid-way between Te Urungahau and Pukekaho) *"to gain an interview with the natives"*, well aware that the Ngai Tai heartland was by no means 'abandoned', as often suggested by later sources. While the communities of the lower valley maintained a position later described by Fairburn as *"in continual dread"* and *"always starting and timorous"*, he and Williams nonetheless observed the fires of Ngai Tai smoking *"in several directions"*.

In 1835, a number of Tamaki iwi exiled at Waikato returned under the protection of Te Wherowhero, who was installed as a peacemaker, protector and symbolic figurehead of the Tainui tribes of Manukau/South Auckland. Frictions soon arose, however, between returning groups competing to reoccupy Ngai Tai lands that had been unoccupied since the devastation of the muskets. In an attempt to resolve these issues, several Hui were held at Tamaki, Orere and Okahu for peace negotiations between the affected parties, and on 18 January 1836 Te Wherowhero, Turia of Ngai Tai and Henry Williams arranged a large peace-

making conference at Otahuhu between Ngati Paoa, Ngati Tamatera, Waikato and Ngati Te Ata. Williams suggested to Te Wherowhero that the contested land of Tamaki should be sold to the CMS, as a means of removing what Fairburn described as '*the bone of contention*'.

The outcome was that on 22 January 1836 thirty-two Rangatira led by Te Hira Te Tui of Ngati Tawhaki (Ngati Tamatera), and Herua (a.k.a. Kahukoti) & Hauauru of Te Urikaraka & Matekiwaho (Ngati Pāoa), signed a deed of sale for a block referred to as 'Tāmaki', comprising an estimated 40,000 acres of land to Fairburn (later revealed to be between 78 & 83,000 acres when surveyed). In short, the boundaries of the 'purchase' commenced at Otahuhu, extended southward along the Manukau Harbour to Papakura, turning east to take in the country between Papakura and Te Wairoa, and along the Wairoa's west bank to the river's exit at Maraetai (Tamaki Strait), along the Maraetai coastline to the mouth of the Tamaki, and then along the Tamaki back to Otahuhu. The following year, Fairburn wrote out yet another deed on the reverse of the first, promising to return one third of the entire purchase to the original vendors. During 1839 Fairburn conducted several further transactions with small parties of Te Akitai, Ngati Tamaoho and Ngati Whatua regarding some of the outer fringes of the block at Papakura, Manukau and Otahuhu.

For Ngai Tai, the transaction's ultimate function had been for the contested interests of Ngati Paoa and Ngati Tamatera within the traditional domain of Ngai Tai to be relinquished, thereby restoring peace to the area.

Ngai Tai now had a missionary installed on their land (a very desirable asset at this time); he was granted a right to occupy and thereby maintain the newly established peace, whilst also bringing material, educational and spiritual benefits of European culture to the area, that Fairburn, by way of the 'purchase', gave utu/payment in response to this act of *tuku whenua* and was perfectly *tika* (correct according to custom), **but in no way extinguished the Mana whenua or Kaitiakitanga of Ngai Tai**. It was also widely understood, both between Ngai Tai & Fairburn and as a simple matter of course when dealing with any *tuku whenua* grant, that when Fairburn's purposes on the land had been fulfilled, the Mana whenua would be retained by Ngai Tai. This understanding was further reinforced by the fact that Ngai Tai were never compelled by Fairburn or the CMS to vacate their lands, but rather, thanks to the influence of Christian peacemakers were now able to return from the hinterlands more freely and openly reoccupy the entirety of their tribal domain unmolested. Between 1836 & 1854, Ngai Tai continued undisturbed in all their customary uses of the land throughout Fairburn's occupation.

On February 6th of 1840, the Treaty of Waitangi was signed at Waitangi, Northland, establishing New Zealand as a colony of the British Empire, by way of partnership between Victoria, Queen of England, and the chiefs of New Zealand. Copies of the Treaty were then brought to Auckland by Governor Hobson aboard the *HMS Herald* seeking the signatures of Rangatira from Iwi of Tamaki. The Reverend Henry Williams had accompanied the new

Governor to Waitemata, and was sent from the *Herald* at Waitemata to initiate Treaty discussions at the Maraetai Mission Station. However, while these Hui were still underway, it was reported that Governor Hobson had suffered a stroke while still aboard the *Herald*. Rev. Williams nonetheless arranged a Treaty signing at Waiarohe (Karaka Bay) near the banks of the Tamaki, having travelled overland from Maraetai with a party of 16 Rangatira who signed the Treaty on March. Most signatories from Maraetai were chieftains of Ngati Maru, Ngati Paoa and Ngati Tamatera of Hauraki, including a number of Fairburn's young converts. No signatories from Ngai Tai have been positively identified, but according to Ngai Tai historian Te Warena Taua, Kirkwood whanau tradition holds that the signatory 'Anaru' at the Karaka Bay signing was the Christian Baptismal name of the Ngai Tai ancestor Te Nuku. In a letter to Emilia Maud Nixon, Auckland historian & ethnologist George Samuel Graham (a close personal friend of Ngāi Tai leaders throughout the late 19th and early 20th Centuries) further asserts that Tara Te Irirangi was also a signatory, but signed using a tohu from his facial moko to which his name was not appended. Te Whangamatau (now called Waiotaki Bay) was, according to Mr. Graham, the site of Auckland's second Treaty signing on 9 July 1840. In any event, Ngai Tai recognise the Treaty as the nation of New Zealand's founding document, and an historic, ancestral and binding covenant between the chiefs of Aotearoa and the Crown, under which the rights and freedoms of the Maori people are expressly protected. Te Irirangi, Nuku and subsequent generations of their Ngāi Tai descendants are well documented as having been loyal adherents to this covenant. With the foundation of the New Zealand Government came the Land Claims Commission who set out to investigate the pre-Treaty purchases of early European settlers. Ostensibly, one of the Commission's roles under the Treaty of Waitangi was to protect Māori from unscrupulous land sharking tactics of early settlers. Purchases that were found to be excessive, inequitable or otherwise unfair were to be 'disallowed' – i.e. no formal grant of legal title would be awarded by the Crown to the claimant alleging to have purchased the land.

In practice, however, this process was fundamentally flawed as 'disallowed' lands from pre-Treaty purchases were not returned to Tāngata whenua, but retained as 'Surplus Lands' to be on-sold to colonists at tremendous profit to the Crown.

In 1841, Bishop George Augustus Selwyn became the first Anglican Bishop of New Zealand and baptised many of Fairburn's converts into the Anglican Church, beginning Ngai Tai's long standing association with the Pihopatanga (Maori Anglican Church). Soon afterwards William Thomas Fairburn was forced to resign from the Church Mission Society, following intense scrutiny and an internal investigation led by Bishop Selwyn over his controversially large purchase at Tamaki. He had now also come under investigation by the Land Claims Commission. As a result of the Land Claims Commission's enquiry into the Fairburn Purchase, the Crown 'disallowed' Fairburn's claim and 'retained' (confiscated) most of the 'Tamaki Block', between 1847 and 1848, allowing Fairburn to keep 5,494 acres at Maraetai & Otahuhu. No grant of land was made to Ngai Tai at this time, despite both Fairburn's 1837 promissory deed to return one third of the original purchase, and the Crown Surveyor's own recommendations in 1842 that a grant of 15,000 acres be made as a 'Native Reservation'. The Crown immediately set about selling land within the block and creating military

settlements such as Otahuhu and Howick, without any attempt to investigate or address Tangata whenua interests in the land.

In February of 1851 the protests of Te Moananui Katikati (of Ngai Tai & Ngati Tawhaki) against logging at Te Puru near Maraetai by local sawyer William McGee prompted the Crown to reopen the investigation into the Fairburn Purchase. The Crown, however, still had no intention of honouring Fairburn's original contract, nor the Land Claims Commission's original recommendations. In March of 1854 they moved instead to 'extinguish' the interests of Katikati altogether; he received 26 pounds compensation for the timber taken by McGee, and a pitiful 20 pounds for his claims on all of the lands between Mangemangeroa and Te Puru.

Hori Te Whetuki (son of the late chief Nuku), however, pressed the matter further, leading to a more thorough reinvestigation before the Commission between 1851 and 1854. In 1854 Ngai Tai received 500 pounds and Ngati Tamatera (i.e. Ngati Tawhaki, led by Katikati) received 200 pounds compensation for the land taken from within Fairburn's returned third. Once again, the majority of the lands were retained by the Crown, rather than returned to iwi. The Crown instead created the much smaller 'Umupuia Native Reserve' (6,063 acres) in 1854; extending from present-day Maraetai Beach to Umupuia, including land extending from Te Whakakaiwhara Peninsula to just inside the Wairoa River's mouth. This constituted less than one thirteenth of the 83,000 acres in question. Formal title to the Umupuia Reserve and the payment of compensation was granted under the condition that Ngai Tai vacate all lands outside the Reservation, and instruct all and any other hapu or iwi living anywhere on the original Fairburn Purchase block to do the same.

Ngai Tai participated heavily in the local trade economy, with large orchards at Otau, Umupuia and Whakakaiwhara (which became locally known as 'Peach Point'), and traded large quantities of pigs, potatoes, kumara, fish, fruit and other produce at Clevedon, Howick, and on the Auckland Markets. Te Urikaraka and Ngati Kohua meanwhile ran a successful Flour Mill at Rotopiro near Mataitai. The Browne, Bell and Hale families had settled in the area by the early 1860s and became close friends with their Ngai Tai neighbours. Dr. Robert Hale was the first European doctor in the area and settled at the kainga of Matuku (adjoining the south-eastern edge of the Umupuia Reserve) providing valuable medical services to the Ngai Tai community.

Sadly, despite these good relations, fighting broke out between Maori and Pakeha forces on the outskirts of Wairoa South (Clevedon) in July of 1863.

The Government at the time was raising forces against the Kingitanga movement of Waikato, in response to Waikato's growing resistance under King Tawhiao to land sales and Government roads.

The New Zealand Wars of the 1840s and 1860s-70s were part of Maori-Pakeha conflict over land (whenua) and sovereignty (rangatiratanga) which began earlier and has continued to

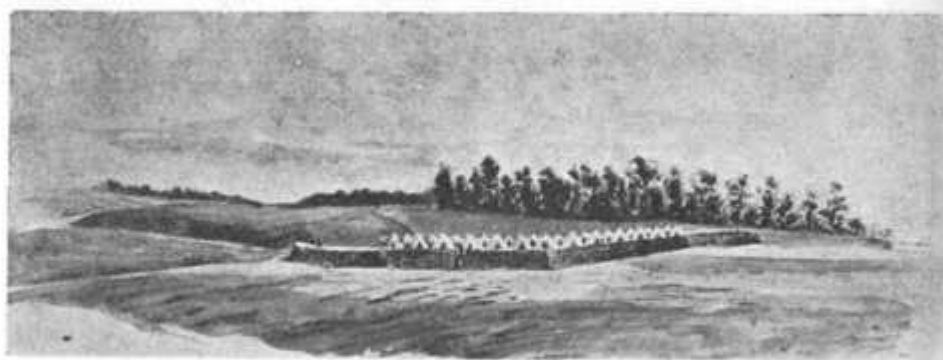
the present day. The wars were central to this country changing from the Maori land it was for hundreds of years, to one dominated by Europeans.

Historian James Belich (1996: 249) refers to ‘swamping’, in which Maori were simply outnumbered by the newcomers. In 1858, two years before the major conflict began, Maori and Pakeha each numbered about 60,000; at the end of the 1860s Maori were one in five of 300,000 New Zealanders; by the end of the century Maori made up only one in twenty of the country’s population. War led directly to the confiscation of large tracts of North Island Maori land and indirectly to the further dispossession of weakened and divided tribes at the hands of the Maori Land Court.

The rumours of an impending attack from Waikato on Auckland, which, however lacking in substance, strengthened local settlers’ support for military action. Governor Grey ordered on 9 July 1863 that “*all persons of the native race living in the Manukau district, and the Waikato frontier*” either sign an Oath of Allegiance to the Crown and surrender their arms, or cross the boundary line at Mangatawhiri into Waikato to be considered Rebels. Those who could not bring themselves to sign the oath were to be either forcibly ejected, or imprisoned. Two days later a curfew was placed on all Maori vessels travelling on the Waitemata and Manukau Harbours outside the hours of daylight. ‘Friendly natives’ in central Auckland had to also abide by curfews and wear arm-bands in order to pass safely through the town during the day.

Between 1861 and 1863 a number of stockades and **Redoubts** had been set up across South Auckland by Government forces. Each redoubt was established for specific reasons, from supply, to communications, to frontline defence. These Redoubts in south Auckland make up only a fraction of the 100’s of European redoubts made during this dark period of New Zealand’s colonial history. One of these Redoubts which Redoubt Rd is named after is the **St John Redoubt**. The following excerpt is taken from Dave Veart’s statement of evidence prepared for the Manukau City Council in 1997 and neatly summarises the significance of the redoubt in its wider context:

St John’s Redoubt has cultural significance in relation to the New Zealand Wars, one of the most controversial and influential episodes in this country’s development. The redoubt was associated with the Great South Road, constructed to facilitate the military advance against Waikato Maori during 1863-64. St John’s Redoubt was one of a chain of earthwork fortifications built to defend the road, and was the only defensive earthwork between the major military camps at Otahuhu and Drury. The site on which the redoubt was built was chosen as an elevated position with commanding views overlooking the road, and it was also a position where the road was vulnerable to attack because the forest extended westwards close to the road.



From a drawing by Lieut-Colonel A. Morrow, Auckland]

St. John's Redoubt, Papatoetoe, 1863

The purpose of the redoubt was largely to protect the supply line along the Great South Road into the Waikato, and to guard against any threat of attack on Auckland. It was located on a rise to the east of the road at a location approximately halfway between the military camp at Otahuhu and Drury redoubt.

Whilst St John's Redoubt is noted as playing only a minor role in this campaign it is none-the-less a significant site. Other Redoubts in South Auckland however did not share the same fate and greatly impacted on Ngai Tai Ki Tamaki. **The Galloway Redoubt at Te Wairoa, the Upper & Lower Wairoa Redoubts, Rings Redoubts and the Wairoa Settlers' Stockade military sites** are some of these.

In September 1863 the Ngai Tai settlements of Otau kainga and Te Urungahauhau were moved upon by the forces of Major Lyon, based on reports of Ngai Te Rangi and Te Koheriki armed forces moving through the Wairoa Valley. On 17th September a party of Maori (thought to have been of Te Koheriki, then based temporarily at Otau kainga) were intercepted at what is now Clevedon Village on their way to Otau, carrying loot from deserted settler properties further up the river. They were fired upon and three men were killed, being buried where they lay the following day by the troops of Major Lyon returning to the Galloway Redoubt. Earlier on the morning of the 18th, at 4.30am, men, women and children of Otau kainga had been fired upon in a surprise attack by Lyon's troops just before dawn, while most were still sleeping. Two men were killed and almost every member of the Otau kainga community was wounded; the soldiers entering the village later that day to find the houses splattered with blood, both inside and out. Lyon's troops later embarked to invade Te Urungahauhau, on the strength of intelligence that "*a large native force had assembled in the settlement*", but found it occupied by a solitary Kuia.



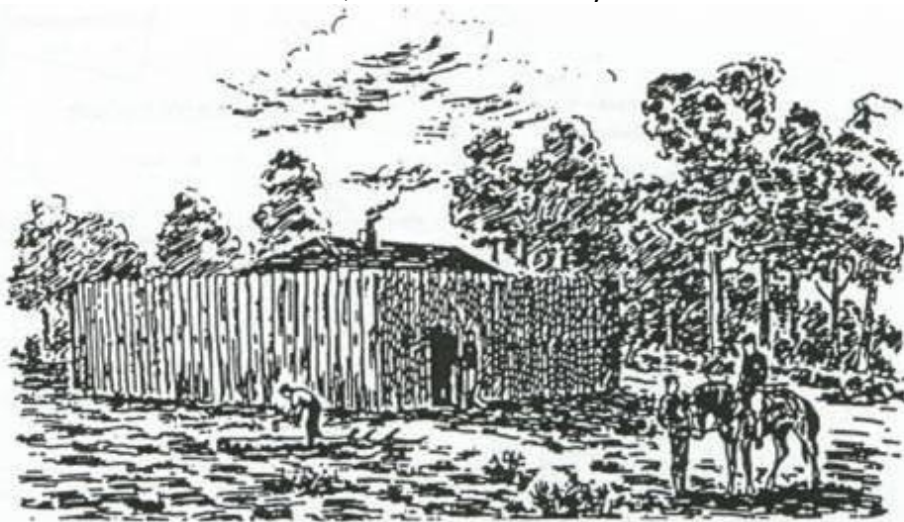
The Galloway Redoubt, Sketched by Lt.-Col. A. Morrow, 1863

Ngai Tai under Honetana Te Irirangi had evacuated Ōtau, Te Urungahauhau and surrounding villages of the Wairoa, and went to Te Tawai and Whakarongotukituki near the mouth of the Wairoa River. The community at Umupuia and the Maraetai coastline led by Hori Te Whetuki meanwhile gathered at the opposite side of the river mouth. Both men wore British officers' uniforms and flew the Union Jack from either side of the river's mouth to show that they were friendly to local Pakeha. They maintained regular communication with the troops stationed at the Galloway Redoubt and made every effort to keep the peace. While they were regarded by the Government as 'friendly' and 'loyal' and permitted to retain their arms to defend the area, they did not take part in the fighting on either side, discouraged other Ngai Tai members from doing so, and warned both Maori and Pakeha residents in the area whenever they received intelligence of an impending attack. Their actions are believed to have saved many lives on both sides, but also led to suspicion and accusations from within the settler community that Hori Te Whetuki was a rebel spy. The colonists' lust for Ngai Tai land, however, was made clear by the *Daily Southern Cross* in December that year as noted below.

I would bespeak no more attention to the Maori settlement of Otau than its importance as a suitable field for colonisation, and the reminiscences it exhibits of an episode of the present war warrant. That settlement, it will be remembered, formed the head-quarters of the native war party, which attacked the Wairoa stockade last September, and in which the natives suffered some loss in killed and wounded. When peace returns, and when the confiscated acres of Otau will be offered to European enterprise, it may reasonably be supposed, that in addition to its being prized for the great fertility of its soils and the remarkable beauty of its situation there will be also an interest felt in marking the traces of the leaden shower which hailed on the inmates of the native whares that early morning...Leaving the stockade, and proceeding for nine or ten hundred yards up the right bank of the river, a belt of bush is reached through which

tracks run straight to the settlement. Diverging to the left here for a little, at the edge of the bush, and just behind the small ti-tree and fern which form its fringe, are the breastworks which the Maoris constructed, with the best of intentions. They are ten in number, and the engineering student will admire the variety of angles which their faces present. They are in the same condition as when the Maoris occupied them, sitting on the Nikau leaves, waiting for the Pakeha to come and be killed. But fortunately they angled in vain, and the three hundred fishers who sat all day there without a single nibble, retired at night to find the Pakeha had out-generalled them. On through the level and now quiet forest the patrol threads its way; not a word is spoken, for the lurking savage is not far off, and every man is on the alert; but the open is at length reached, and the deserted settlement is in sight. A slight crackling is heard in the bush a couple of chains on the left, the rifles are brought smartly to the “capping position,” every man stands where he heard it, no need to call “attention”. A short and breathless pause. The crackling is louder; the strained attention is relaxed; “too loud to be a Maori” is whispered; “only some cattle” is responded; and in a few seconds some young beasts emerge from the forest, and the patrol is again in motion. Away past Crawford’s homestead, with its broken windows and smokeless chimney – away across his tall rye-grass, running to waste – and Maori-land is reached. With the clear flowing river on the right, the gently rising ranges far on the left, the beautiful rolling lands in front, studded with bowers of peach trees (the fruit so heavy as to already have broken many branches with its weight), and waving grass, where a hundred beasts might fatten – there, stretched out before the charmed eye, lies the rich and lovely settlement of Otau. Looking on the soft beauty of the scene, the mind experiences a feeling of calm delight and delicious repose, and the words of the fine old song are forcibly suggested to the memory – And I said, if there’s peace to be found in this world, A heart that is humble might look for it here – *Daily Southern Cross*, December 14th, 1863, p.3

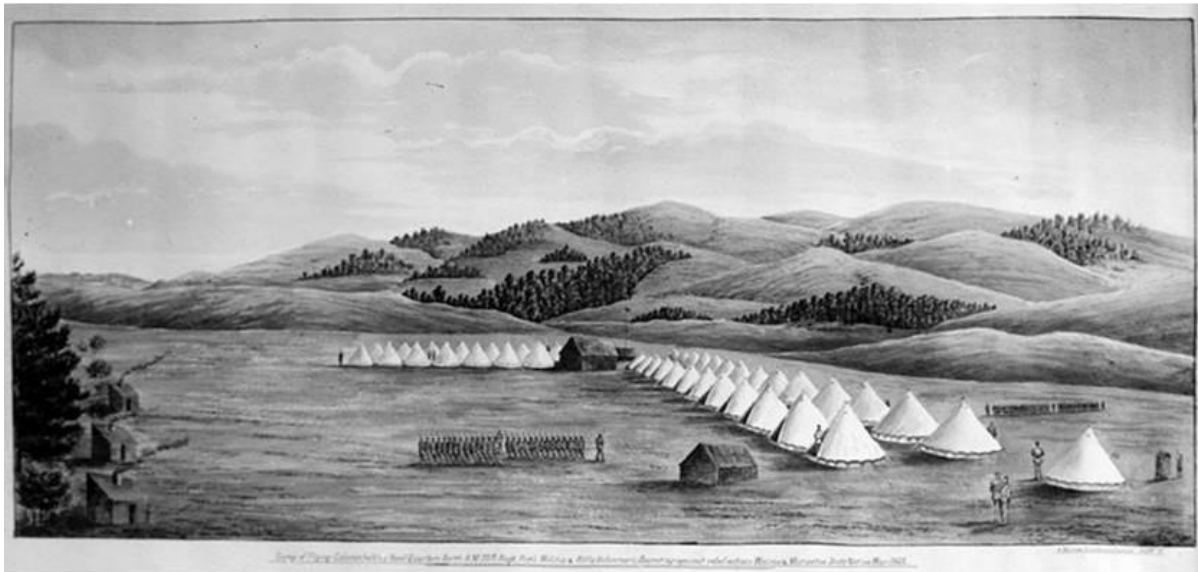
In December of 1864, despite the efforts of the Rangatira of Ngai Tai to remain neutral during the Land Wars, over 58,000 acres of land, known to Ngai Tai as Otau–Hikurangi and to the Crown as the East Wairoa Block, was confiscated by the Government from Ngai Tai,



The Settlers Stockade, Wairoa South as sketched by Lt.-Col. Morrow in 1863.

Above: Lieutenant-Colonel Arthur Morrow’s sketch depicts the Settlers’ Stockade near the original McNicol Homestead, which was fired upon by members of Te Koheriki on September 15th, 1863. Hori Te Whētuki forewarned the settlers of the impending attack.

Below: ‘Camp of the Flying Columns headquarters and N York regiment, Pitt’s Militia and Rifle Volunteers operating against rebel natives in the Wairoa-Maraetai districts, 1863’, also by Morrow.



Ngati Kohua and Te Koheriki.

Honetana Te Irirangi was paid 1,000 pounds compensation on behalf of the iwi, but Ngai Tai continued to feel betrayed by the Crown over the loss. The Native Lands Act of 1865 and the establishment of the Native Land Court also helped to alienate further land from the remaining Umupuia Reserve, by removing **papa tupu** title (collective ownership) from the iwi and instead awarding private, alienable titles over smaller blocks to individual chiefs.

The creation of Road's in the regions between 1875 & 1879 under the Public Lands Act (in which the Government awarded itself the right to take Maori land for roads) also greatly contributed to land loss for Ngai Tai.

Leaders of the Ngai Tai community from the 1880s through to the early 20th Century continued to play a leading role on behalf of Ngai Tai, petitioning the Land Court and the Government on numerous occasions regarding the Otau–Hikurangi confiscations, and the ongoing desecration of Ngai Tai burial grounds, which our current Ngai Tai Ki Tamaki Tribal Trust continue to petition on behalf of our iwi.

7. Potential Effects on Cultural Sites, Features and Values

We are one of the oldest tangata whenua iwi of South Auckland. The land is the source of life to us. It is a gift from the creator, that nourishes, supports and teaches us. The land and all with all its realms, connects us with our past and our ancestors, it connects us with the present, and with the future as the legacy to hold in trust for our tamariki and mokopuna (children and grandchildren). The land carries with it a deep sense of belonging and identity for our iwi. As tangata whenua we have been inherently charged with upholding our guardianship obligations from birthright, passed down many generations from our many ancestors. We are part of nature for which we are related by genealogical links (whanaungatanga) to the Forest, seas, and waterways.

Our cultural values need to be factored into the footprint of the Redoubt Road – Mill Road Corridor project. These range from archaeological sites, water sources, coastal amenity, visual influences, traditional use, and social values.

Our relationship, the cultural significance, and our cultural values we have to the land, and the water bodies in this geographic region is one which is very ancient, profound, and everlasting, from one generation to another. All these rich environments provided an abundance of sustainable fresh food resource in the form of fresh fish and shellfish. From Te Manuka Te Manuka O Hoturoa (the Manukau Harbour) and Te Waitemata (the Hauraki Gulf), and also the sacred rivers of the Tamaki (Te Wai Mokoia) and Te Wairoa awa (rivers). Traversing to and from this region by way of waka and overland must also be stipulated.

The fresh water streams within the projects defined geographical space, namely the Otara Creek (Te Wai O Tara) in the vicinity of Murphy's Bush, the Totara Creek which drains into Puhinui Creek, and the Papakura Creek to the east of Mill Road provided Maori other vital fresh water food resources in the form, koura (fresh water crayfish), tuna (eels), to name a few, ensuring a stable diet for our ancestors.

The natural and physical resources in this region were also of vital importance to ensure the survival of successive generations of Ngai Tai in this area spanning centuries. Our traditional customary use of these resources has been well documented. The exploitation of gardening the vast fertile soils in this region by our ancestors which enabled food plants to grow well and feed our people is another point we wish to articulate.

The ngahere (native vegetation), and (Raupo) swamp areas which have now mostly been decimated or infilled would have provided Maori other vital food resources in the form of ate aruhe, (the root of the bracken fern). The gathering of native berries, greens, roots and nectar from native plants in the forest and the traditional practice of bird catching (Te Tahere Manu) would also have been prolific. Bird species for instance- the kereru, kaka, tui

were caught, cooked and preserved in their own fat. The bird-catching season (autumn to winter) was a central part of tribal life. The feathers became a valuable resource as well and became cloaks or hair ornaments. The ngahere also provided Maori the ability to practice other vital traditional customary uses in the form of Rongoa (medicines produced from native plants). These were effective methods to deal with illness. Plants such as kawakawa, harakeke (flax), kowhai and manuka were all important for healing.

It has also been well recorded that it was common practice by Maori to take advantage of the natural wetland areas to conceal weapons and taonga.

Another critical point of reference to note pertaining to fresh water was the fact that our ancestors were dependant on this vital resource to ensure their physical sustenance, cleanliness and well being. The ability to also exploit this sacred resource for spiritual karakia and ritual prayer must also be articulated. The mauri (life-giving and healing water property of these streams), particularly the puna (springs), was seen by Maori as belonging to the purest form of water and this water from the earth was referred to as “Wai matua o Tuapapa” and its healing and life-giving qualities as “waiora”.

Water is of special significance to Maori and is obviously fundamental to the sustenance and quality of life.

In regards to cultural sites in the region, sadly there are only 3 identified Maori archaeological sites and features noted in the immediate surrounding areas of the Redoubt Rd - Mill Road Corridor Project.

These recorded sites have been noted in the summary of archaeological and heritage assessment report provided to us by AT but only referenced by the NZAA ref number. We wish to go into a bit more detail on these to emphasise to AT the relevance and importance we place on these.

R11_312

Location: Redoubt Road, Alfriston

Description: This is probably an open settlement area measuring approximately 20m long X 15m wide. There are four depression areas which could be possible pits. Two of these are next to a flat area, and according to the recorder, could only be explained as artificial.

R11_311

Location: Redoubt Road, Alfriston

Description: This site consists of a probable living area which includes a terrace and at least one pit.

R11-900

Location: Alfriston Road

Description: This site consists of seven terraces varying in length from 5m to 25m, with an apparent central platform.

These recordings provide key evidence of traditional customary Maori occupation in this region, which also physically visually reaffirms our sacred relationship to the corridor area and the surrounding regions. Our ancestors took full advantage of the land and settled in close proximity to all the rich natural and physical resources in this region thus making it easier for them to survive.

It is widely acknowledged that there has been high a degree of pre-european development over a long period of time in this area suggesting that the likelihood of encountering archaeological remnants of the pre-european period throughout this project is relatively high in our opinion. Even though no recorded archaeological or other cultural heritage sites were located within the preferred route of the corridor Option “D”, the existence of recorded Maori archaeological sites as previously noted strongly indicates the possibility of other similar unrecorded sites being found within this corridor.

We are also very mindful that the archaeological assessment recommended that all private property and any previously un-surveyed areas within this corridor should be surveyed in detail which will assist identifying any previously unrecorded archaeological and other cultural heritage sites within this corridor, which will also assist mitigating the likelihood of buried remains also being present.

It is important that due diligence is undertaken and that mitigation measures are put in place prior to any earthworks being done, to strengthen the opportunity of recording or protecting any taonga that may be unearthed. This will be our last chance to do this. Unfortunately too often Ngai Tai has seen our cultural taonga being destroyed without the necessary mitigations measures being put in place.

It is also important to Ngai Tai that we have input into selecting the project archaeologist.

8. Project Issues Effecting Ngai Tai, Recommended Avoidance, Mitigation or Remediation.

Ngai Tai Ki Tamaki to this day, still has many descendants living in the region of South Auckland.

There is no doubt that the loss of land and subsequent diminishing of the Mana of those people has had an effect on the descendants of the first arrivals in this place.

The Ngai Tai Ki Tamaki Tribal Trust is currently engaged in discussions with the Crown to address the issues of land loss and alienation that continue to affect the ability of the Ngai Tai ki Tamaki Iwi to maintain their traditional relationship to the area they once held and prospered from.

The ability to gain sustenance from and to be able to host visitors to this once flourishing area continues to be a loss to Ngai Tai descendants among others. The loss of identity and mana within a landscape is a continuing effect of the development and intensification of population that is being driven by immigration and economic development to which the Redoubt Road – Mill Road Corridor project is a response.

Prior to the arrival of European explorers and the selection of Tamaki Makaurau as the hub of settlement and population growth, Ngai Tai had held on to their interests over hundreds of years by Ahi Kaa and Manaakitanga of those that arrived and joined forces with them.

The relative wealth and organised settlement upon the land, that was observed and recorded by the earliest European arrivals, was testament to the fertility and resources that enabled such numbers of people to thrive and develop their culture.

These aspirations remain with Ngai Tai today, as we seek to protect and reconnect with our significant historical sites and reflect upon how our ancestors dwelt in Aotearoa over many centuries.

Ngai Tai are pragmatic about the potential for mitigation within the scope of this development. Due to our ancient association and historical footprint in and around the project area, Ngai Tai wish to discuss and have input into

- Mitigation and design elements of the project.
- Involvement and input into the mitigation of the flora and fauna which may be adversely affected from the project which include.
- Mitigation of loss of indigenous vegetation
- Mitigation of loss of lizard populations

- Mitigation of potential loss of long-tailed bat habitat
- Mitigation of reduced connectivity of habitats

Ngai Tai also support further investigation be undertaken by the ecological assessment team to document the bat, lizard, fish, plant, and invertebrate species which may potentially be affected by the road corridor.

Ngai Tai also wish to monitor the enabling works that will be carried out with the associated earthworks where we feel it is appropriate. It is important that we be given the opportunity to ensure the potential to damage archaeological features associated with pre-European occupation or traditional uses by our ancestors be mitigated and monitored by Ngai Tai. Our Kaitiaki unit are well experienced in this field and are able to identify intact cultural deposits prior to being disturbed; such deposits may contain material of significance (Taonga), such as human remains (Koiwi) and discarded or misplaced tools etc. Legally it is incumbent on anyone who disturbs an archaeological site to immediately stop and report the find so an assessment of the find and the appropriate processes as laid out in the Historic Places Act can be followed.

He Wai. (Water bodies)

As previously touched on, water is of special significance to Maori and is obviously fundamental to the sustenance and quality of life. There are a number of issues around water that come to the fore when a project has an impact on water bodies with historical Maori significance.

The very nature of water and how it all interlinks from its source in the heavens and falling upon the earth to emerge from springs and flow through catchments and eventually to the sea (Moana), to finally evaporate back into the heavens is a system of balance and continual restoration well understood by Maori.

Minimising any potential detrimental outcomes on the water within the project catchment and ensuring the least amount of sediment laden or contaminated outflows reach the waterways and ultimately the sea is a bottom line aspiration. Appropriate treatment of contaminated stormwater and ensuring its separation and diversion to a treatment process is also critical to maximising the potential for ecological preservation. Ngai Tai also wish to be involved in any fresh water fish relocation requirements that may be required where we feel it is culturally appropriate pertaining to works within a watercourse. Our Kaitiaki unit are well experienced in this field.

9. Levels of Engagement and Outcomes

Ngai Tai ki Tamaki require as part of our engagement on the Redoubt Road – Mill Road Corridor Project, to be kept informed of the planning processes so we can be involved from an early stage. This gives us the ability to access and communicate potential issues to the AT team before they arise and discuss protection, avoidance or mitigations from the earliest opportunity.

Ngai Tai recommend that ongoing consultation occurs and appropriate Maori cultural design features be incorporated into the design of the Redoubt Road – Mill Road Corridor landscape.

The connection Ngai Tai Ki Tamaki descendants feel to this area is potent and part of who we are. It is important to Ngai Tai to have markers in the landscape that enable us to tell our stories and be reflected in a tangible way within the area. Stand alone artworks or Carved elements could serve to strengthen the sense of place and significance of the area to Maori.



Carvings standing at Te Pane o Horoiwi by Reuben Kirkwood

Ngai Tai ki Tamaki have a number of artists and carvers within our Iwi who would be capable and available to supply ideas and add to discussions and inputs to features to be incorporated into the Redoubt Road – Mill Road Corridor concept design.

Ngai Tai Ki Tamaki would like to also comment and acknowledge the positive aspects of the proposal. It is encouraging to be informed that some of the main aims of this project will be to:

- Improve public transport options.
- Provide pedestrian and cyclists with cycle ways, footpaths and safe road crossings.
- Provide a high quality alternative southern travel route to the motorway heading south.
- Improve road safety by widening the road and also increase road capacity to support the population growth predicted in the future in this area.

It is imperative for AT to give effect to Iwi aspirations which will assist in minimising and mitigating the cultural and social impacts from this project, and that statutory recognitions are put in place.

The integration and promotion of the collective histories of the pre-European, post European era is vital, in assuring the success to this project. The potential for the Redoubt Road – Mill Rd Corridor Project to feed into this process should not be underestimated or neglected.

There is a wonderful opportunity to tell real stories and reference aspects of the cultural landscape that will engage and inform the general public and promote this regions rich ancient history. We are very excited to see this come to fruition.

Ngai Tai ki Tamaki appreciates the recent efforts made by Auckland Transport to engage with Ngai Tai Ki Tamaki on this project and we look forward to continuing and strengthening the relationship through mutual respect and positive outcomes.

MVA Auckland Transport

In response to a request from Auckland Transport for an MVA, these are matters of importance to Ngati Tamaoho:

Water / Wai It is of great significance to Ngati Tamaoho that all fresh water is drinkable, fishable and swimmable. And all salt water is swimmable, fishable, and shell fish safe to eat.

Air.... That air is safe to breathe.

Taonga... that all Taonga is protected and enhanced, not damaged, mitigated or destroyed.

Landscapes Landscapes are seen as a whole, not piece by piece. Ridgelines need to be protected as do all heritage and archaeological sites.

Relationships are important to Ngati Tamaoho, building a strong relationship with Auckland Transport is important.

Ngati Tamaoho wishes to be actively involved early in all of the following but not limited to:

- Naming
- Kaitiakitanga
- Stormwater
- Monitoring
- Bush removal/restoration
- Concept design
- Urban design
- Input into all relevant management plans
- Relocation of lizards/native bees
- Public art
- Restoration of streams
- Tree planting species

RM Officer
Ngati Tamaoho Trust
Lucie Rutherford





**MĀORI VALUES ASSESSMENT
BY TE ĀKITAI WAIOHUA**

for

**MILL ROAD CORRIDOR
PROJECT**

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“Te toto o te tangata he kai, te oranga o te tangata he whenua”
Food is the blood of the people, but the welfare of the people lies in
the land

TE ĀKITAI WAIOHUA STRUCTURE

The Te Ākitai Waiohua Waka Taua Trust (‘the Trust’) is a not for profit tribal organisation that aims to promote cultural and environmental values and have regard to the wider needs of the community. The Trust promotes good governance and hapū/iwi participation according to tikanga Māori.

The Trust represents Te Ākitai Waiohua, Ngāti Pare Waiohua and Ngāti Pou Waiohua, three related but separate hapū/iwi, in matters relating to the environment and resource management. Waiohua are the tangata whenua of this region who traversed their tribal domain (rohe) in a seasonal cycle of shared harvesting, gathering and fishing.

The Pūkaki Māori Marae Committee Inc (‘the Committee’) operates as a management structure that deals with the day to day operational activities of Pūkaki Marae and any ongoing engagement with Auckland Council. Pūkaki Marae acts as an open forum for Te Ākitai Waiohua iwi/hapū members to raise any issues they may have. The Pūkaki Māori Marae Trust acts as the governance structure and handles any governance related issues as and where required.

The Te Ākitai Waiohua Iwi Authority (‘the Authority’) is an entity created primarily to engage with the Crown for the negotiation and settlement of matters under the Treaty of Waitangi. Its membership includes an elected board of negotiators who have a formal mandate to settle with the Crown on behalf of all registered members of Te Ākitai Waiohua iwi/hapū.

This body has an interest in resource management projects in the rohe with regards to appropriate redress for settling Te Ākitai Waiohua historical claims. A recent example of this includes the vesting of ownership and co-management of Wiri Mountain (Matukutururu) with the Nga Mana Whenua o Tamaki Makaurau Collective, of which the Authority is a member.

These interrelated entities together form the foundation for the involvement of Te Ākitai Waiohua in resource management issues at various levels.

PRINCIPLES OF THE ENVIRONMENT

The earth is a living entity. All living entities have a mauri or life force. Māori are connected to the land, forests, mountains, sky, ocean and waterways. Sustainable management of the land and the protection of its productive capacity are vital. Since Māori need access to flora and fauna for cultural harvest and craft, they are required to protect indigenous resources and facilitate the regeneration of the related eco-systems.

Māori are natural scientists who use environmental indicators as guides to the wai ora (health) of an eco-system. In doing so, they complement but do not replace the work of technical scientists. The reverse is also true.

A major natural indicator for Māori includes the life sustaining properties of an eco-system. Does a forest or bush area produce food and shelter that sustains bird and animal life? Does a waterway have sufficient bio-diversity and health that it can provide sustainable harvests of kai moana (sea food) of a standard fit for human consumption? Shellfish, berries, fish, medicinal herbs, flax and birdlife are all important indicators for Māori that reveal the strength and health of an eco-system.

As with certain other cultures, Māori holistically view human beings as an integral part of the eco-system and not as a separate entity. All living things share a natural balance, an 'interconnectedness and oneness' akin to a web of which humanity is only a part of. An imbalance in this complex network has a flow on effect that impacts the entire eco-system and ultimately humanity.

These values, passed from generation to generation, are a significant part of the intangible heritage of Māori and overall culture of New Zealand. Like the haka, these values help to make the country a place that is unique internationally.

Te Ākitai Waiohūa adheres to these core principles in relation to the environment and applies the philosophies contained within when examining any issues that involve natural resources and eco-systems. Te Ākitai Waiohūa believes it is essential that spiritual and cultural concepts are recognised as key factors in the management of the environment with programmes that actively enhance and facilitate these concepts.

KAITIAKITANGA

The term “tiaki” means to guard, keep, preserve, conserve, foster or watch over, while the prefix “kai” with a verb conveys the agent of the act. Therefore a Kaitiaki is a guardian, preserver, conservator, foster parent and protector. The suffix “tanga” added to the noun means guardianship, sheltering, preservation, conservation, fostering and protecting.¹

In essence, Kaitiakitanga is the role played by kaitiaki.

All of the elements of the natural world - the sky father (Ranginui) and earth mother (Papatuanuku) as well as their offspring the seas, sky, forests and birds, food crops, winds, rain and storms, volcanic activity, humankind and wars – are often referred to as taonga or elements that are to be treasured and respected.

To watch over these natural resources, Kaitiaki manifest themselves in physical forms such as fish, animals, trees, reptiles or sea creatures. Each kaitiaki is imbued with mana or prestige, although that mana can be removed if violated or abused. There are many forms and aspects of mana of which one is the power to sustain life.

Māori are careful to preserve the many forms of mana held and, in particular, to ensure that the mana of kaitiaki is preserved. Humans are also kaitiaki, being the minders of physical elements of the world.

As guardians, kaitiaki ensure the protection of the mauri or life forces of their taonga. Tangata whenua are warned of the impending depletion of their ancestral lands in a similar way for any major development.

A taonga whose life force becomes severely depleted, as in the case of the Manukau harbour which has experienced many years of pollution, presents a major task for kaitiaki in restoring the mauri of the taonga to its original strength.

Each whanau or hapū are kaitiaki for the area over which they hold mana whenua, that is, their ancestral lands and seas. Thus, a whanau or a hapū who still hold mana in a particular area take their kaitiaki responsibilities very seriously. The penalties for not doing so can be particularly harsh. Apart from depriving the whanau or hapū of the life sustaining capacities of the land and sea, failure to carry out kaitiakitanga roles adequately may result in the

¹ Paper by Marsden, Rev Maori & Henare, Te Aroha “Kaitiakitanga, A Definitive Introduction to the Holistic World View of the Maori” November 1992 at p15

premature death of members of that whanau or hapū. Kaitiaki is a right, but it is also a responsibility for tangata whenua.²

The mana (prestige) of Te Ākitai Waiohū is represented in its manaakitanga (hospitality) and kaitiakitanga (guardianship) over the environment.³

The capacity to exercise kaitiakitanga is dependent upon prudent sustainable management and the protection of natural resources which requires the careful monitoring and safeguarding of the environment. Te Ākitai Waiohū welcomes any opportunity to fulfil its role as kaitiaki in a relationship that also provides for future progression and development.

RESOURCE MANAGEMENT ACT

Part 2 of the Resource Management Act 1991 (“RMA”) considers the “purpose and principles” of the statute, which provide the foundation for persons to exercise their functions and powers using this legislation.

The purpose of the RMA is to promote the sustainable management of natural and physical resources according to section 5 of the RMA.

To achieve this purpose, one of the matters that must be recognised and provided for is the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga under section 6 of the RMA.

Particular regard must also be given to kaitiakitanga and the ethic of stewardship following section 7 of the RMA. Kaitiakitanga is defined in the RMA as the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources and includes the ethic of stewardship. Tangata whenua also exercise kaitiakitanga over the coastal environment.⁴

However, one should note the difference between kaitiakitanga as stewardship or ‘guarding property’ in the definition of the RMA as opposed to kaitiaki protecting the communal usage of natural resources.

Finally, the principles of the Treaty of Waitangi must also be taken into account under section 8 of the RMA.

² McCully, Matiu & Mutu, Margaret “Te Whanau Moana Nga Kaupapa Me Nga Tikanga” Reed NZ 2003

³ Waikato Iwi Management Plan Manukau 1996, Huakina Development at p97

⁴ New Zealand Coastal Policy Statement 2010, Policy 2

PRINCIPLES OF THE TREATY OF WAITANGI

In addition to the RMA, the principles of the Treaty of Waitangi are also referred to in section 4 of the Local Government Act 2002. This has an express impact on Part 2 (purpose, role and powers of local government) and Part 6 (planning, decision making and accountability of local government) of the statute.

In its engagement with the Crown, local government and parties under the RMA, and through its development of other relationships, Te Ākitai Waiohūa recognises the most relevant principles of the Treaty of Waitangi.

Reasonable Cooperation

In recognition of the unity of the parties involved, consultation with Te Ākitai Waiohūa is encouraged to facilitate an effective partnership where all members act reasonably and in good faith with each other.

Rangatiratanga

Te Ākitai Waiohūa retains control and enjoyment of the resources and taonga it wishes to retain and benefits from the active protection of these interests by the Crown.

Equality

Te Ākitai Waiohūa has legal equality with all citizens of New Zealand, including the right to pursue its customary interests to the extent recognised in the law and seek redress for the historical actions of the Crown.

“Whatungarongaro te tangata toi tu whenua”
As man disappears from sight the land remains

MĀORI VALUES ASSESSMENT

For Te Ākitai Waiohū a Māori Values Assessment (MVA) represents an opportunity to provide a unique cultural lens over our affairs that can be shared with others. This exclusive perspective allows Te Ākitai Waiohū to address the issues, interests and concerns it has in a way that is consistent with its own history and core principles.

The main interests of Te Ākitai Waiohū include:

- The recognition and acknowledgment of Te Ākitai Waiohū and its history in Tamaki Makaurau (Auckland);
- The opportunity for Te Ākitai Waiohū to exercise its role as Kaitiaki in Tamaki Makaurau;
- The ability for Te Ākitai Waiohū to protect and preserve its interests, resources and taonga in Tamaki Makaurau.

The MVA is an invaluable tool to obtain a better understanding of Te Ākitai Waiohū, its history and aspirations, which can be considered and applied in various other forums. Through these opportunities, there is plenty of scope for Te Ākitai Waiohū to work together productively with other parties. However, the MVA is not deemed a consultation or part of consultation between Te Ākitai Waiohū and an applicant.

The MVA's purpose is primarily to provide information before consultation so that all parties are fully informed of our position. Appreciating this position is essential to understanding our responses if ongoing consultation occurs. Although there is no general obligation to consult, it is undoubtedly useful to do so and Te Ākitai Waiohū adheres to a key set of principles in the consultation process.

PRINCIPLES OF CONSULTATION

Consultation, to be meaningful, requires that:

- Genuine efforts are made to consult with Te Ākitai Waiohū in good faith;
- An application has not already been finally decided upon before or during consultation; the applicant must have an open mind throughout and be ready to modify the application or even start again if necessary;

- The applicant provides all relevant information to Te Ākitai Waiohū (including further material if requested); but the act of presenting, supplying or sending out information alone is not deemed consultation⁵;
- The applicant allows sufficient time for the information supplied to be properly considered by Te Ākitai Waiohū;
- A response is prepared and offered by the applicant to Te Ākitai Waiohū.

TE ĀKITAI WAIOHUA GENEALOGY

Hua-Kai-Waka

Eponymous Ancestor of Waiohū

∇

Te Ikamaupoho = Te Tahuri

∇

Kiwi Tamaki

∇

Rangimatoru

∇

Pepene te Tihi

∇

Ihaka Wirihana Takaanini

∇

Te Wirihana

∇

Wirihana Takaanini of Pūkaki

“Te Pai me te whai rawa o Taamaki”
The luxury and wealth of Taamaki

⁵ Ngati Hokopu Ki Hokowhitu v Whakatane District Council, 9 ELRNZ 125

TE ĀKITAI WAIOHUA TIMELINE SUMMARY

Pre-history - Te Ākitai Waiohua tupuna inhabit Tamaki Makaurau.

1000 – First radio carbon dating of occupation in New Zealand.

1100 – Portage at Otahuhu between Manukau Harbour and Tamaki River in use.

1200 – First radio carbon dating of occupation of Te Ākitai Waiohua sites at Wiri Mountain and Puhinui Estuary, Mangere.

1300 - Tainui canoe from Hawaiki travels up Tamaki River to the Otahuhu portage and crosses to the Manukau Harbour and Motu a Hiaroa/ Puketutu Island.

1620–1690 - Huakaiwaka (Hua) forms Waiohua. He lived and died at Maungawhau (Mt Eden.)

Early 1600's - Maki, the leader of an immigrant group from the South known as Kawerau a Maki, attack and defeat their Nga Oho (pre-Waiohua) hosts at the Rarotonga (Mt Smart) pa. Kawerau a Maki then leaves the district for North and West Auckland and Waiohua reoccupies the area.

Late 1600's - Kawharu from Kaipara engages in raids down to Maungarei and Wiri.

1690–1720 - Ikamaupoho, son of Hua, leads Waiohua. He lived and died at Maungakiekie (One Tree Hill.)

Late 1600's-early 1700's - Ngapuhi raiders attack Rangikaimata of Waiohua at Maungakiekie.

1720–1750 - Kiwi Tamaki, grandson of Hua, son of Ikamaupoho and progenitor of Te Ākitai Waiohua, leads Waiohua at Maungakiekie before he is killed in battle by Te Taou Ngāti Whatua.

1750–1754 - Waiohua lose a series of pa in Tamaki Makaurau to Ngāti Whatua and retreat to Drury, Pokeno, Kirikiri/Papakura and other parts of South Auckland. The last Waiohua pa in Tamaki is taken in 1755.

1760 - Te Taou Ngāti Whatua settles in Tamaki having defeated Waiohua tribes who withdraw south from Tamaki to Papakura, Ramarama and surrounding areas.

1769 - Cook visits the Hauraki Gulf in the Endeavour. The canoe Kahumauroa is hollowed out by Ngāti Pou Waiohua and hauled across the portage to the Tamaki River where it is beached and finished.

Mid 1780's – Ngāti Whatua gift land at Taouma (western bank of the Tamaki River) to their rivals, Ngāti Paoa. During this time Te Ākitai Waiohua re-establish themselves at their traditional residences at Wiri, Pūkaki and Otahuhu. They include Ngai Tahuhu, Ngai Marama and Ngāti Huatau hapū.

Late 1700's - Ngāti Whatua consolidate their hold on central Tamaki but are unable to maintain their hold on the whole of south east Tamaki.

1790-1793 - Ngāti Whatua and Waiohua fight together as allies against Ngāti Paoa.

1793 - Rangimatoru, son of Kiwi Tamaki, is killed fighting alongside Ngāti Whatua against Ngāti Paoa. He is succeeded by his son Pepene te Tihi.

1795 - Tuperiri of Ngāti Whatua dies at Maungakiekie. Ngāti Whatua, who have occupied for less than fifty years, cease residing there and move to coastal kainga at Orakei, Mangere and Kauri Point.

1821 - All volcanic cone pa of Tamaki Makaurau have been virtually abandoned as defensive fortresses with the introduction of the musket. Ngapuhi war parties from Northland begin to raid the region and come into conflict with Te Ākitai Waiohua, Ngāti Whatua and Ngāti Paoa, which creates a period of great instability in Tamaki Makaurau.

1822-1825 - Te Ākitai Waiohua and Ngāti Whatua continue to stay in Tamaki.

1825 - One of a series of Ngapuhi expeditions arrives in Tamaki. The threat of Ngapuhi forces armed with muskets eventually leads to Tamaki being abandoned.

1828-1835 - No one is attempting to reside in Tamaki.

1830-1835 - Te Ākitai Waiohua and Ngāti Whatua are based in Waikato under the protection of Waikato Chief Potatau Te Wherowhero. They only return to parts of Tamaki for short periods of time.

1831 - Te Ākitai Waiohua are observed by Charles Marshall at Pūkaki.

1835 - After nearly ten years in exile, Te Ākitai Waiohua and Ngāti Whatua return to Tamaki under the protection of Chief Potatau Te Wherowhero, who makes peace with Ngāti Paoa at Puke on the east side of the Tamaki river mouth.

1857-1858 - Chief Potatau Te Wherowhero becomes the first Maori King. Te Ākitai Waiohūa become a part of Kīngitanga or the Maori King Movement, which aims to unite Maori, authorise land sales, preserve Maori lore and deal with the Crown on more equal terms.

1861 - Ihaka Wirihana Takaanini is chief of Te Ākitai Waiohūa along with his father Pepene te Tihi and reside at Pukaki, Mangere and Ramarama (Red Hill near Papakura.) Ihaka is a significant landowner, land assessor for the Crown and keeper of the Maori hostels at Onehunga and Mechanics Bay.⁶

1863-1864 – Before the invasion of the Waikato in the time of the New Zealand Wars, Ihaka is stripped of his roles and accused of being a Kīngitanga sympathiser and rebel. Pukaki is razed and the surrounding land at Mangere is looted by soldiers and eventually confiscated due to the allegiance of Te Ākitai Waiohūa to the King Movement. Ihaka and several whanau members, including three of his children, wife Riria and father Pepene te Tihi are arrested at Ramarama and held without charge by the Crown at Otahuhu. Pepene te Tihi and two of Ihaka's children die while in custody. Ihaka is moved to Rakino Island in the Hauraki Gulf and held there without charge or trial until his death in 1864. It is still not known where Ihaka Wirihana Takaanini is buried. Ihaka is succeeded by his son Te Wirihana Takaanini, the only survivor of the three children originally held in custody.

1866-1969 – Although most of the land had been confiscated and sold into private ownership, Te Ākitai Waiohūa returned to Mangere and built a new marae in the 1890's. The marae and associated community remained until the 1950's when the construction of Auckland Airport in Mangere created zoning restrictions which meant that buildings within the area were not allowed to be maintained. Without the ability to rebuild or preserve their marae and community structures, most Te Ākitai Waiohūa members moved to live in other areas.

1970-Today – Te Ākitai Waiohūa and the Waiohūa tribes as tangata whenua re-establish their ahi kaa in the central and southern areas of Tamaki Makaurau. A new marae is built at Pukaki, Mangere and opened in 2004.

“Kei Taamaki te rua o Te Waiohūa”
The storepit of Te Waiohūa is at Taamaki

⁶ Return of the Native Secretary's Department, Appendix to the Journals of the House of Representatives (AJHR), 1861, E-05

TE ĀKITAI WAIOHUA HISTORICAL SUMMARY

According to korero, Waiohua descend from the original people of the area and trace their whakapapa in this region back before recorded time. Radio carbon dating so far has established occupation in New Zealand back as far as 1000 AD.⁷

In the Te Ākitai Waiohua rohe (district), of which the project area forms a part, the earliest radio carbon dates have been at the ancestral maunga at Wiri near Papatoetoe and at the Puhinui estuary on the Manukau harbour. They are consistent with the view that the Otahuhu portage between the Waitemata and the Manukau harbours was in use at this time.⁸

In the era of Huakaiwaka (Hua), the eponymous ancestor of the Waiohua confederation of iwi, Waiohua owned all of Tamaki in the 17th century.⁹ This continued until the time of Hua's grandson, Kiwi Tamaki, in the 18th century.

The historical interests of Te Ākitai Waiohua¹⁰ extend from South Kaipara in the North West across to Puhoi and Wenderholm Park in the North East and follow the coast down to Tapapakanga Regional Park and the Hunua Ranges in the South East. The boundary continues from the Hunuas across Mangatawhiri, Mercer, Onewhero and Port Waikato in the South West before moving North to Pukekohe and Patumahoe while excluding Awhitu and Waiuku. The boundary continues North along the coast, including the islands of the Manukau Harbour, past the Waitakere Ranges in the West of Auckland and back up to South Kaipara.

The territory of Waiohua was established throughout Tamaki Makaurau with pa located on volcanic cones and hills including Maungakiekie (One Tree Hill)¹¹, Maungawhau (Mt Eden), Puketapapa (Mt Roskill), Te Tatua (Three Kings), Owairaka (Mt Albert), Remuweru (Mt Hobson), Te Kopuke (Mt St John), Rarotonga (Mt Smart), Taurere (Mt Taylor) and Maungarei (Mt Wellington.) At that time, hilltop pa made ideal locations defensively. These sites had constructed terraces, walls, banks and storage pits on the outer slopes of the maunga as well as kumara and food plantations that extended into the surrounding areas.

⁷ Sullivan supra at p2

⁸ Sullivan supra at p3

⁹ Paora Tuhaere, Chief of Ngāti Whatua at the hearing on Ihumatao, RDB Vol 103, p3917

¹⁰ The historical area of interest is subject to change.

¹¹ Kay, Richard & Bassett, Heather "Maori Occupation of Land within the Boundaries of Auckland City Council 1800-1940 - An Historical Report for the Auckland City Council", August 1997, pg 10

In addition, Waiohūa also held pa at Onehunga, Remuera, Ōmahu (near Remuera), Ōrakei, Kohimarama, Taurarua (Judge's Bay), Te To (Freeman's Bay) and other places.¹² All of these pa were the homes of Waiohūa - places of protection and sustenance where the people lived, fought and died.

In the 15th century the Waiohūa chief Whauwhau was the victim of a surprise attack by Maki and his followers. After the departure of Te Kawerau a Maki to the West Coast and the Waitakeres, Waiohūa re-established themselves at Rarotonga. The pa and the mountain have been quarried and Mt Smart Stadium now stands in its place.

Te Ākitai Waiohūa traces its ancestry to the mingling of the original people of the land with members of the Tainui canoe. Tainui members who settled in this area included Horowī, whose pa was at St Heliers and Poutukeka at Pūkaki pa, another portage to the Tamaki River. There was also Marama, wife of Hoturoa the captain of the Tainui canoe, and Hiaroa at Te Motu a Hiaroa (Puketutu Island) pa on the Manukau harbour. Marama's descendants, known as Ngai Marama, lived in the area and became part of Te Ākitai Waiohūa.

Another important tupuna is Taihaua, son of Keteanaataua of the Tainui canoe. He settled with his father on the Tamaki River at Taurere (Mount Taylor) and established a pa at Owairoa (Cockle Bay)¹³

Taihaua begat Poro who begat Kokoia who had a son Tarahape. Tarahape's daughter was Paretutanganui, who married Kiwi Tamaki and had a son Rangimatoru. Kiwi Tamaki's grandson was Pepene te Tihi who also had a son Ihaka Takaanini. During the Land Wars, Pepene te Tihi and Ihaka Takaanini were accused of being rebels and held in custody without trial until their eventual deaths. Three of Ihaka's children were also held in custody and only one, Te Wirihana Takaanini, survived the ordeal. The descendants live at Pūkaki, Mangere today and are known as Te Ākitai Waiohūa.

Mill Road

Te Ākitai Waiohūa have historically occupied Mangere and Ihumatao including Papahinau (also misspelled as Papahinu) opposite the Waokauri Creek on the Puhinui Peninsula and Te Motu a Hiaroa (Puketutu Island) in the Manukau Harbour. Pa sites were built on or around the local volcanic cones such as Te Pane o Mataaoho (the head of Mataaoho) or Mangere Mountain, Otuataua¹⁴,

¹² Fenton J F D, Important Judgments delivered in the Compensation Court and Native Land Court 1866 to 1879, Ōrakei, 22 December 1869, Auckland

¹³ Moon, Paul "The Struggle for Tamaki Makaurau: The Maori Occupation of Auckland to 1820", Auckland 2007

¹⁴ Susan Evelyn Bulmer, Reg No 6055 – Otuataua Stonefields registration report, Historic Places Trust, 1991, [Link](#)

Pukeiti or Puketepapa, Maungataketake¹⁵ (Ellet's Mountain) and Waitomokia (Mt Gabriel.) The volcanic cones at Ihumatao are collectively known as Te Ihu o Mataaoho (the nose of Mataaoho.)

Mataaoho is a giant deity and ancient tupuna of Waiohua who found Tamaki Makaurau too cold and generated warmth by creating the volcanoes in the region. The main crater of Maungawhau (Mt Eden) is known as Te Ipu a Mataaoho (the food bowl of Mataaoho) where Mataaoho came to rest and engage in ceremony. The volcanic craters in Southern Tamaki Makaurau are collectively known as Nga Tapuwae o Mataaoho (the footprints of Mataaoho.)

Te Ākitai Waiohua also stayed at Wiri with pa at Nga Matukurua, which is situated close to the Puhinui Creek. Nga Matukurua are a pair of volcanic cones known as 'the two bitterns.' Matukutūreia (McLaughlin's Mountain) or 'the watchful bittern' was named after the Waiohua chief whose vigilance saved his people from being attacked at the pa there. Matukutururu (Wiri Mountain) is the 'careless bittern' or 'bittern standing at ease' named after the chief who was assaulted at the pa after falling asleep at the end of a fishing expedition.

The Puhinui Creek runs approximately 12 kilometres from the Puhinui reserve on the shores of the Manukau Harbour, close to Papahinai, through to Totara Park in the Mill Road-Redoubt Road project area. The Creek has already undergone extensive modification over time and Te Ākitai Waiohua has a direct interest in restoring and maintaining the health of this waterway.

Wiri, the contemporary name of Matukutururu and the surrounding area, comes from Te Wirihana Takaanini, a paramount chief of Te Ākitai Waiohua and direct descendant (great great grandson) of Kiwi Tamaki. Takanini is also a Te Ākitai Waiohua name which is a misspelling of Takaanini from the father of Te Wirihana, Ihaka Takaanini. The name Wiri also has its origins with Ihaka Takaanini as he was also known as Ihaka Takaanini Wilson or, in Maori terms, Ihaka Wirihana Takaanini.

Further South, Waiohua occupied pa at Opaheke, Te Maketu¹⁶ (Peach Hill near Drury) and Pukekiwiriki¹⁷ (Red Hill near Papakura) which is misspelled Pukekiwiriki. Te Ākitai Waiohua stayed at Te Aparangi, a village situated east of Papakura near the Kirikiri Stream at the base of Pukekiwiriki pa. The occupation of both Pukaki and Te Aparangi still occurred in the 1860's¹⁸ when Ihaka Takaanini was the paramount Chief of Te Ākitai Waiohua.

¹⁵ Bruce Ringer, Manukau Libraries, 'Manukau's Journey a Manukau Timeline', Auckland Council, 2012 Ringer supra note 3 at [Link](#)

¹⁶ Ringer supra note 2 at [Link](#)

¹⁷ Ringer supra note 2 at [Link](#)

¹⁸ James Cowan, 'The NZ Wars A history of the Maori Campaigns and the Pioneering Period Volume 1 1845-64 Chapter 28 The First Engagements', RE Owen, 1955 page 251

Tamaki Block

The project area forms a part of the Tamaki or Fairburn's Block, which involves over 80,000 acres (32,000 hectares) of land obtained by missionary William Thomas Fairburn in 1836 for the Church Missionary Society.¹⁹

The Tamaki block had largely been unoccupied at the time of the transaction as the local tribes left the area to recover from and avoid tribal conflict. The threat of attack from Ngapuhi and other rival tribes was very real at that time as the recent arrival of muskets created much uncertainty and instability in the region.

The Ngāti Whatua and Waiohū tribes, including Te Ākitai Waiohū, had abandoned Tamaki to live in the relative safety of Waikato under the protection of Potatau Te Wherowhero, Chief of Waikato and eventually the first Māori King. After nearly ten years in exile, Ngāti Whatua and Waiohū returned to resettle Tamaki Makaurau in 1835 escorted by Chief Te Wherowhero, who had also managed to make peace with some of the rival tribes during this time.

The return home also renewed tensions between Te Ākitai Waiohū, Ngāti Paoa and Ngāti Tamatera for territory that 'Fairburn's Block' was meant to address in 1836 with the idea of a missionary landowner acting as 'neutral' ground and holding 'disputed' territory in order to keep the peace.

One third of the Tamaki Block was meant to be returned to Te Ākitai Waiohū, Ngāti Paoa, Ngāti Tamatera, Ngāti Whanaunga and Ngāti Terau/Ngai Tai in 1837 after the lands were properly surveyed. This never occurred - the land was neither surveyed nor returned.

RETURN OF ONE-THIRD TO THE NATIVE OWNERS.

"This day July Twelfth in the year of our Lord One thousand Eight hundred and Thirty-seven, I assign to the Aborigines from whom I purchased the portion of land included in the deed on the other side of this document One third of the whole purchase, the boundaries to be determined as soon as the country shall be surveyed. That is to say that each of the Tribes known by the names of Ngāti Paoa, Ngāti Tamatera, Ngāti Terau, Te Ākitai, and Ngāti Whanaunga, shall have secured to them for their personal use for ever, in proportion to the number of persons of whom their tribes may consist residing in any part of the Frith of the Thames and Manukau.

Witness my hand--
(Signed) W. T. FAIRBURN.

Following the signing of the Treaty of Waitangi in 1840, a Lands Claim Commission was formed by New Zealand's first government. The commission

¹⁹ Prof Alan Ward, National Overview Volume 2, Rangihaua Whanui series, Waitangi Tribunal, 1997 at 57

investigated the Fairburn transaction in 1841-1842 and also recommended that a third of the Tamaki Block revert back to Maori, 2500 acres or 1000 hectares (later increased to over 5000 acres or 2000 hectares) be granted to William Fairburn and the remainder to become Crown surplus land. All but the first recommendation was followed and the Crown retained most of the Tamaki Block, which it sold on to settlers under Governor George Grey.

In 1851 the Crown attempted to resolve the matter of returning approximately 26,000 acres (10,500 hectares) of the Tamaki Block to Maori as promised by paying a total of 800 pounds instead.²⁰ Te Ākitai Waiohū still retains an interest in the Tamaki Block and the project which falls within its boundaries.

PROJECT RECOMMENDATIONS

Given the history of Te Ākitai Waiohū with the project area and the principles it follows in terms of the environment, kaitiakitanga, consultation and relevant legislation the following recommendations can be offered:

Te Aranga Cultural Landscape Principles

Te Ākitai Waiohū supports the application of the seven Te Aranga principles to this project in the design and development of an iwi based cultural landscape. The principles as listed in the Te Aranga Maori Cultural Landscape Strategy 2006 have been modified for the purposes of this report. However, the relevant principles are directly cited in each of the other recommendations.

Participation

The ongoing participation, consultation and involvement of Te Ākitai Waiohū must be ensured in all phases of the project. This includes the sharing of information about the project as it becomes available, which will allow Te Ākitai Waiohū to amend or make further recommendations based on any new information.

This recommendation follows the principle of Mana Rangatiratanga and the development of a relationship with Auckland Council that recognises the status of Te Ākitai Waiohū as mana whenua and reflects the desire to engage at a governance level.

²⁰ **Ibid at 58**

It also demonstrates the principle of Ahi Kaa and the desire to explore opportunities for Te Ākitai Waiohua to resume a role as kaitiaki in the project area.

Acknowledgement

The history of Te Ākitai Waiohua with the project areas should be acknowledged where possible throughout the project. This can be achieved with accurate 'historical' signage of landmarks and correct naming in the area as well as express references in published material related to the project.

This recommendation reflects the principles of Whakapapa and Tohu with the recognition of Te Ākitai Waiohua place names and landmarks in the project area.

Landscaping

Where possible the natural and cultural landscape should be preserved in the design and long term maintenance of the project.

As the project is in the vicinity of forest and shrublands including Murphy's Bush provision must be made to minimise the impact on this pre-existing landscape. Although younger plants can be moved or placed elsewhere, the older forest areas with whakapapa or longstanding historical ties to the area should be avoided.

Where replanting occurs, native trees are preferred as part of an ongoing effort by Te Ākitai Waiohua to protect, preserve and re-establish native flora and fauna in the region. The planting of deciduous trees (such as willow) tend to block waterways and drainage systems and are discouraged.

This recommendation reflects the principle of Taiao and incorporating natural landscapes into the project area.

Iwi monitoring and Water Quality

The iwi monitoring role and associated responsibilities should include the following:

- The appropriate usage of Kaitiakitanga protocols and establishment of unknown site discovery protocols;

- The recognition of historical sites of significance, waahi tapu and waahi taonga in the project area and related Te Ākitai Waiohūa tikanga (traditional cultural practices) regardless of whether the site is modified or unmodified.

All stormwater systems should aim to maintain the highest possible treatment standards in relation to (clean) water quality and flow. Polluted stormwater runoff and contaminants should be eliminated and any weeds/pests and silt removed where possible. This can be achieved with appropriate stormwater systems including the use of coarse sediment traps and sand filters prior to discharging water to ponds or wetlands.

The stormwater for Mill and Redoubt Roads currently runs into the Puhinui Creek, which is a waterway of significance to Te Ākitai Waiohūa. The streams in the area including the Totara, Papakura and Otara Creeks are recognised, but the ongoing restoration of the Puhinui Creek must also be considered in this project.

Current council standards allow for some adverse environmental impact to land and waterways, but the cumulative effects of this over many different projects in the same area results in pollution that is not sustainable in a city with an ever increasing population. We strongly recommend that any project minimises all adverse environmental effects to land or waterways now and in the future through prudent project design. Where possible, the environment must be rehabilitated to negate the impact of historical damage or any effects the project may have had or yet have on the area.

Concerted efforts and a firm commitment must be made towards ensuring fresh water and stormwater are kept separate and not be allowed to mix together so as to degrade the mauri (life force) of the water. This is a culturally provocative act in the same vein as discharging treated effluent or waste directly into water.

These recommendations follow the principle of Mauri Tu in emphasising the environmental health and life essence of the eco-systems in the project area.

Design

Māori cultural values and concepts should be recognised in the design aspects of the project where applicable. This recommendation follows the principle of Mahi Toi and the incorporation of iwi design into the project.

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