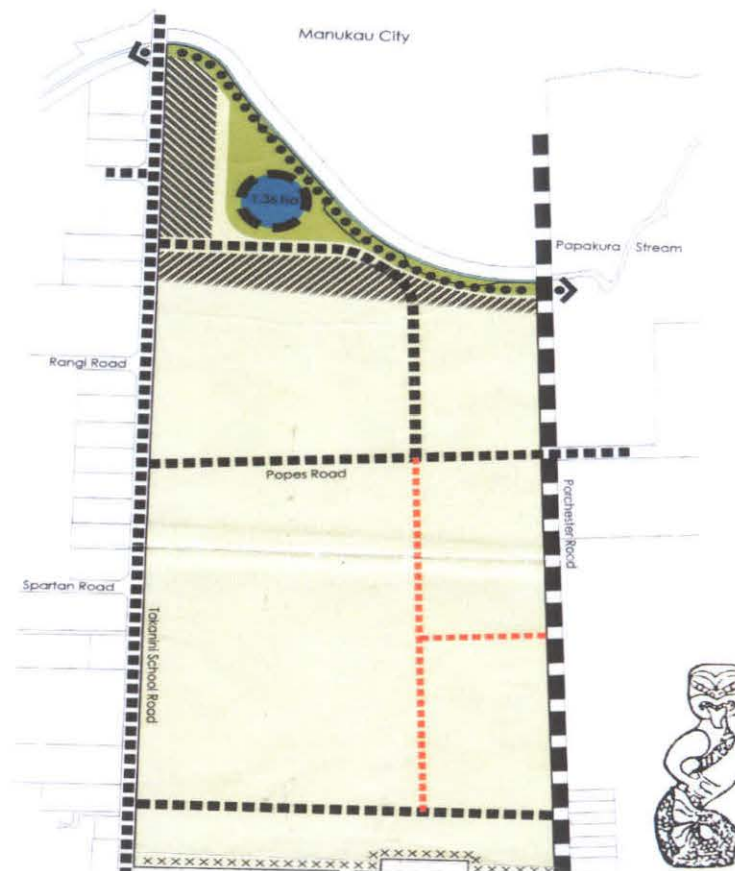


TE ROOPU KAITIAKI O PAPA KURA

CULTURAL VALUES ASSESSMENT TAKANINI STRUCTURE PLAN AREA 6 PAPA KURA



PREPARED FOR: TAKANINI STRUCTURE PLAN AREA 6 LIMITED
DECEMBER 2007

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1.0 DOCUMENT CONTROL

This cultural values assessment is the intellectual property of the iwi collective known as Te Roopu Kaitiaki O Papakura.

It has been prepared by the iwi collective known as Te Roopu Kaitiaki O Papakura and provided to Takanini Structure Plan Area 6 Limited to provide a cultural context regarding the Takanini Structure Areas 6A and 6B development proposal.

The collective known as Te Roopu Kaitiaki O Papakura consists of 5 iwi:

- Ngati Tamaoho
- Ngati Te Ata
- Ngai Tai ki Umupuia
- Te Akitai
- Ngati Paoa

Takanini Structure Plan Area 6 Limited and Te Roopu Kaitiaki O Papakura agree to the following:

1. That this cultural values assessment will NOT be copied, distributed or used in a manner that is detrimental to either party without the express approval of BOTH parties.
2. That this cultural values assessment does not prejudice any outstanding Treaty of Waitangi Claim regarding the district of Papakura.

2.0 SITE LOCATION

The subject of this Cultural Values Assessment report, the proposed Takanini Structure Area 6A and 6B development, is located in Papakura.

Figure 1: Site Location Map



3.0 BACKGROUND TO THE REPORT

Papakura iwi, through Te Roopu Kaitiaki O Papakura, had requested that Takanini Structure Plan Area 6 Limited provide for a cultural values assessment regarding the Takanini Structure Areas 6A and 6B for development.

After positive discussions, Takanini Structure Plan Area 6 Limited have agreed that a cultural values assessment should be undertaken to identify and capture in the development [design] cultural values and traditional ties that iwi have to the site location.

Te Roopu Kaitiaki O Papakura have agreed that they will **SUPPORT** the Takanini Structure Plan Change Area 6 given that opportunity is provided for a cultural values assessment to be undertaken to ascertain the cultural significance of the site to iwi and assist in the overall decision making regarding the resource consent process and any other related issues.

4.0 PURPOSE OF A CULTURAL VALUES ASSESSMENT

A cultural values assessment 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. The Resource Management Act Fourth Schedule 88 (6) (b) states:

...matters that should be considered when preparing an assessment of effects on the environment include:

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

A cultural values assessment ensures that all our issues, concerns and interests are captured, recorded and included as part of the overall documentation that goes before decision makers. An archaeological survey cannot detect waahi tapu or areas of traditional significance to Maori. Mana whenua will always need to be consulted regarding the existence of such sites and our relationship to them.

The discipline of archaeology cannot bring out the cultural landscape of iwi in a particular area however an archaeological survey as a component of a cultural assessment is extremely useful.

Archaeologist Louis Furey (1997) acknowledges the limitation of her profession:

“Archaeology is limited as a tool to interpret the past. Specific events are rarely identifiable and the people who lived at a particular place, or their tribal affiliation, cannot be determined by archaeological methods”.

The inability of archaeology to locate the history and associations of a significant place is a case in point. Although we acknowledge limitations to archaeological assessments in reflecting the historical events in time that may have taken place, it is important for iwi to participate in these processes to fill in the missing pieces of research [where they can be] in terms of the historical relevance of any given area. This invaluable exercise can assist in forming an overall historical picture of the area for the benefit of public knowledge.

Te Roopu Kaitiaki O Papakura believe that:

“all sites are protected until the appropriate information relating to the site has been researched. These sites link us to the past.... We must be given the opportunity to research these sites of significance to learn more about our history...”

In summary, primary reasons for undertaking a cultural values assessment are to ensure three key factors:

- That the mana of Te Roopu Kaitiaki O Papakura is upheld, acknowledged and respected;
- That Te Roopu Kaitiaki O Papakura assert [their] rangatiratanga over [their] ancestral taonga; and
- That as kaitiaki, Te Roopu Kaitiaki O Papakura fulfil [their] 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.

5.0 IWI CONCEPTS – AN INDIGENOUS PERSPECTIVE

To understand what is of cultural significance to a people one must understand the underlying beliefs, values and principles of those people and what therefore motivates their decisions and responses.

5.1 MANA

Mana is the 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.

5.2 RANGATIRATANGA

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 [their] resources to meet tribal needs and objectives in ways which express our cultural preferences.

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

5.3 KAITIAKITANGA

The principle of Kaitiakitanga provides the foundation for environmental controls and customary practices. It is an inherent obligation as custodians, protectors and guardians of the iwi interests, taonga, and resources. This in effect means managing our resources in ways, which respect, conserve, and sustain the mauri. If the mauri of our resources is degraded so too are our people - physically and spiritually. Kaitiaki work toward ensuring the sustainable balance of future use for present and future generations.

5.4 MAURI

This is the life essence, the life principle of all things living and inanimate. When the mauri of that particular resource is in balance, then there is harmony. When the opposite occurs, then there will be corresponding negative impacts on the well being of iwi. Mauri and its maintenance is the key to the Maori worldview of the environment.

5.5 WHENUA [LAND]

Whenua is conceptualised as the spiritual and physical body of Papatuanuku, Earth Mother. Papatuanuku is a creator, sustainer, healer, nurturer, giver and receiver. Papatuanuku ancestrally binds Maori to the land and the land to Maori. Maori are not the possessors of the land, the land is the possessor of Maori. Land is integral to the physical and spiritual well being of iwi, who are the people of the land. Rangatiratanga and mana stem from having Turangawaewae [a place to stand] as the ancestors had exercised since time immemorial. In terms of whenua, our fisheries and waahi tapu are required for physical and spiritual sustenance.

6.0 STATUTORY CONSIDERATIONS

6.1 RESOURCE MANAGEMENT ACT 1991

The following looks at the Resource Management Act 1991 and whether Part II of the Act has been adequately met in the context of this proposed Plan Change.

All local and regional authorities must look at the purpose of the Act and take Part II issues into consideration when assessing and granting resource consent applications. Part II Section 5 of the Resource Management Act states quite clearly that the purpose of the Act is *“to promote the sustainable management of the natural and physical resources”*.

Sustainable Management is defined in Part II Section 5 of the Act as *“managing the use, development, and protection of natural resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural well-being and for their safety, while:*

- *Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations;*
- *Safeguarding the life supporting capacity of air, water, soil and ecosystems; and*
- *Avoiding, remedying or mitigating any adverse effect of activities on the environment.*

For Iwi, the purpose of the Resource Management Act is to balance the competing interests of applicants and developers such as Takanini Structure Plan Area 6 Limited. Their activities [in this case Takanini Structure Plan Area 6 Limited] must ensure that the natural and physical resources are sustained to meet the needs of future generations as well as to enable people and communities to provide for their social, economic and cultural well being. Most applications cannot find the

balance between the competing interests and, in most cases, cultural issues are superseded by the economic and social demands for resources.

Section 6(e) of the Resource Management Act requires that consent authorities shall recognise and provide for *“the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, Waahi tapu, and other Taonga as a matter of national importance.”*

Section 7 (a) of the Resource Management Act requires that consent authorities shall have regard to kaitiakitanga, Kaitiakitanga means the exercise of guardianship and in relation to a resource includes the ethic of stewardship based on the nature of the resource itself. The exercise of guardianship and stewardship are fundamentals of kaitiakitanga.

Section 8 of the Resource Management Act 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 acknowledgment that principles will later evolve. If Takanini Structure Plan Area 6 Limited are 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] provides 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.

6.2 HISTORIC PLACES ACT 1993

In addition to any requirements under the Resource Management Act 1991, the Historic Places Act 1993 protects all archaeological sites whether recorded or not, and they not be damaged or destroyed unless an Authority to modify an archaeological site has been issued by the NZ Historic Places Trust.

1. The purpose of this Act is to promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand
2. In achieving the purpose of this Act, all persons exercising functions and powers under it shall recognise —
 - a) The principle that historic places have lasting value in their own right and provide evidence of the origins of New Zealand's distinct society; and
 - b) The principle that the identification, protection, preservation, and conservation of New Zealand's historical and cultural heritage should—
 - (i) Take account of all relevant cultural values, knowledge, and disciplines; and
 - (ii) Take account of material of cultural heritage value and involve the least possible alteration or loss of it; and
 - (iii) Safeguard the options of present and future generations; and
 - (iv) Be fully researched, documented, and recorded, where culturally appropriate;
 - c) The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu, and other taonga

6.3 PAPAURA DISTRICT PLAN PROVISIONS

Resource Management Strategy:

5.A2: Particular recognition is given to Maori and their special status as tangata whenua. This statement will be given substance through the tangible recognition of the Maori contribution to the heritage of the district and the involvement of

tangata whenua in the decision making process where proposals impact upon things significant to Maori

Environmental Protection

6.10: Resource Management Strategy. To protect the relationship of Maori and their culture and traditions with their ancestral taonga, including cultural facilities, from inappropriate activities

Heritage Management.

7.2: Overview. Heritage of importance to tangata whenua can include sites, landscape and resources, of archaeological, cultural, and ancestral significance and other taonga. Ancestral land may include those no longer in Maori ownership. The range of situations in which Maori interests may be considered can include any land issue within a tribal area

Monitoring and Review

8.5.2: Objective. To recognise and provide for the relationships of the maori people with their ancestral land, culture and traditions.

Heritage Protection and Management

3.6.2.2 [b]. To list for protection...Any tree commemorating an important local event, either in Maori history or legend....

3.6.3.3[b]: To use the following criteria for scheduling...any site to be known of particular local, regional, or national significance identified by the tangata whenua in accordance with tikanga Maori including waahi tapu, urupa and tauranga waka.

Note: Since the Papakura District Plan became operative in June 1999, there has been an amendment to the RMA [2003], which elevates historic heritage values to matters of national importance.

7.0 A NETWORK OF MAORI SETTLEMENT AND ACTIVITY

Papakura has always been regarded by iwi as having a strategic position from the Waikato, to the Manukau to Tamaki [Auckland]. All of which are, and still remain, areas of tribal interest and value. In pre-European times this landscape would have been more varied with swamps and bush adding to the available resources of the waterways and forests.

It was a well-travelled route used by the tupuna [ancestors]. It was considered a 'gateway' into areas of settlement, resource use and occupation. Waahi nohoanga [encampments] are still known among iwi extending from the Waiuku river, the Awaroa portage [waka transport route from the Waikato awa] to Purapura, onto the Tamakae estuary to Pahurehure, and onto Papakura.

In 2001 a report was prepared by ARC archaeologist Kim Tatton titled "*Cultural Heritage in the Auckland Region: Priority Areas for Survey and Assessment*". The section Papakura District Cultural Heritage Resources of that report stated:

"Maori archaeological sites make up the greater part of all recorded cultural heritage sites in Papakura district. It is predicted that Papakura district would have been intensively settled by Maori because of its strategic location at the south eastern extremity of the Manukau Harbour, and at the entrance to major inland route ways to Clevedon and Wairoa in the east, and along the flats on the edge of the Hunua Ranges between the Tamaki isthmus and the Waikato in the South....."

.... Traditional and archaeological records indicate that each of the main valley systems of the Drury – Papakura Hills were occupied at least on a seasonal basis to hunt and gather forest resources. Recorded sites in this area on the whole are widely scattered, but with occasional clusters adjacent to streams and on the high ridges of the hills and ranges...

...The low lying poorly drained soil areas of the lowlands in the west of Papakura district would not have been attractive to Maori for settlement, although they would have been exploited for their wetland resources and birdlife. Selected areas at the base of the foothills where there were arable and swamp soils are likely to be cultivated. Recent archaeological surveys have confirmed this settlement pattern. The lowland area of Papakura district has subsequently undergone extensive modification by 20th century development....

.... In the 1850's Maori occupied a village called Te Aparangi on the lower slopes of Pukekiwiriki. In the early 1860's the Waikato campaign of the NZ Wars created a military buildup in the wider Papakura area. Two European garrison redoubt sites from this period are recorded in Papakura district – Papakura redoubt and Drury redoubt. The Drury redoubt has been destroyed by development. The resulting land confiscations and subsequent land division that followed the NZ Wars played an important role in the historic settlement in the lowlands of Papakura...

8.0 COLONIAL IMPACTS

The high influx of settlers immigrating to this country increased the need for more and more land and new laws to procure land were made by the colonial government. The New Zealand Settlements Act 1863 was virtually made overnight and came into force on the first day of January 1863.

False information had been circulated among the settlers that Maori were out to make war which the majority of Pakeha believed. This turned to hatred toward Maori. Many Maori chiefs did not want war but the British, who were under pressure to accommodate rapid immigration and settler needs, saw force as the only way to procure the land.

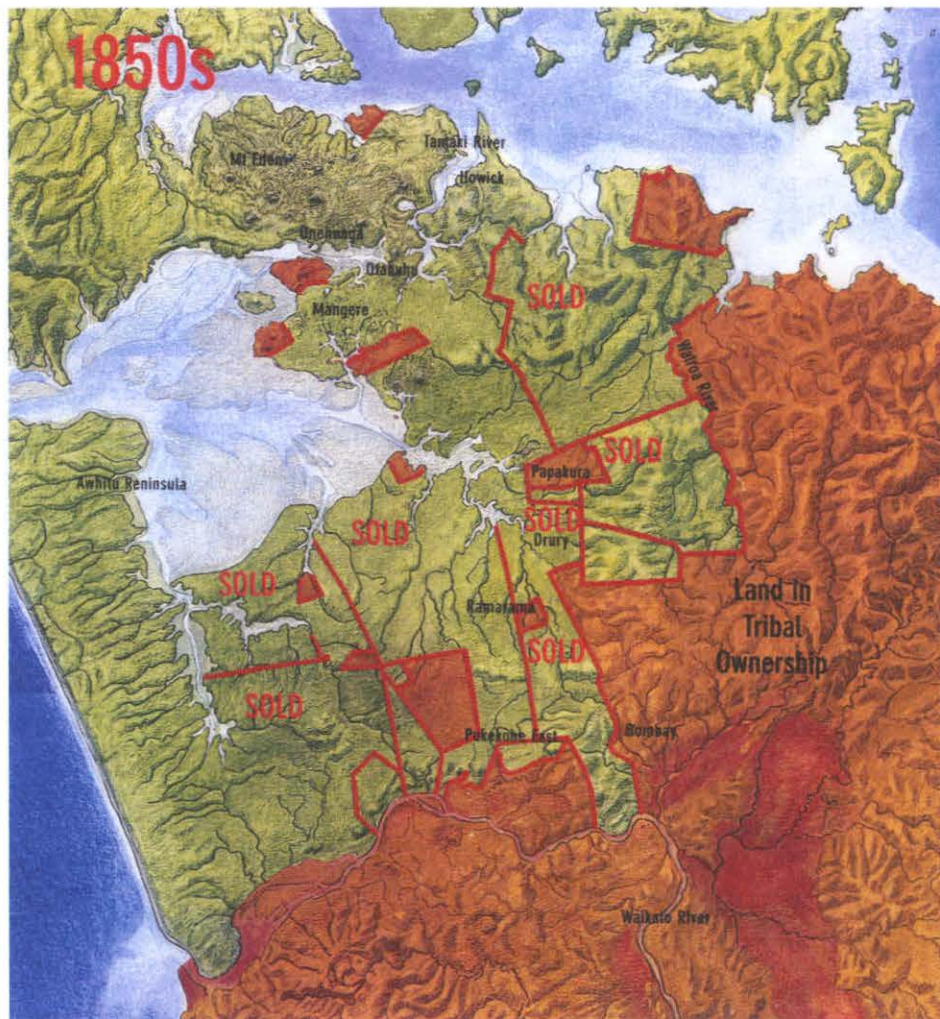
Waka [canoes] were rounded up along our coastal shores and harbour and destroyed by fire or explosives. The Toki-a-Tapiri waka, which was extensively used on the Manukau harbour, was saved from this fate by being buried in the mud of an estuary at Rangariri [Awhitu]. It is now in the Auckland War Memorial Museum. The gunboats HMS Avon and HMS Niger were already in the Manukau harbour by 1860 and no doubt ready to take enforcement measures when the time arose.

It was into this area where the local populations had been decimated by battles with each other, outside iwi and new diseases that the early missionaries and pakeha settlers arrived. An area that had been stable and prosperous was now apparently open to disputes and shady land dealings by often-unauthorised persons.

Today we have little or no control or ownership over our tribal lands. We can only try to preserve as much of our heritage as we are able to through initiatives like this cultural values assessment. There is no certainty as to the future of our heritage sites. We are still feeling the pains of our tupuna.

8.1 THE FAIRBURN PURCHASE

It was in this climate that William Fairburn arrived and claimed purchase of the Tamaki blocks that included Papakura and Kerikeri blocks. These purchases were rescinded by the Crown but were not returned to their Maori owners but were sold to early settlers including in 1849 to the McLennan family. This was part of the larger injustice of the dispossession of tribal lands that was to follow.



Notwithstanding the Treaty of Waitangi, alienation of land continued even though iwi had lost 96 percent of its estate by 1840. This was to continue as an uneasy peace prevailed until the 1860s Waikato Land Wars.

Governor Grey was determined to strike a pre-emptive blow. He proposed to advance into Waikato and clear the land of its Maori occupants from Auckland to the Waikato River and confiscate territory which would be used for military settlements and defray war costs. Grey's intentions threatened the very existence of Ngai Tai, Te Akitai, Ngati Tamaoho, Ngati Te Ata and Ngati Paoa who occupied these territories.

It was with their economic base destroyed and their peoples grieving for their loved ones and their lost land that the mana whenua entered the last 150 years. This was the socio economic status of the late 1800s, brought about through Crown actions on many fronts that impacted on people who had tried to stay neutral through the difficult period of the 1860s. As the people began to trickle back to their ancestral homes into what was to become an urban environment over time, so they began to take up employment on the farms and in the towns. Urban drift had begun; the old patterns of order and prosperity lost forever.

8.2 EARLY EUROPEAN SETTLERS

Early settlers initially resided in *whares* often constructed by local Maori, until more substantial housing could be erected. Timber for construction, often heart kauri, was obtained either from local stands of native bush located throughout the Papakura district area or from swampy areas. In Takanini a variety of mills were constructed, particularly flax mills along the Papakura Stream.

European settlement in the Papakura district area had begun during the mid-late 1850's and increased following the confiscation and subsequent sale of Ihaka Takanini lands under the Waikato Immigration Scheme. A joint project of the Auckland and central governments, its aim was to place military settlers on land confiscated from Maori in the hope of consolidating territorial gains and increasing security. In order to retain land in European hands the government marketed the Waikato Immigration Scheme to South African and British tradesmen and agricultural workers, promising free passage and 5 to 40 acres of land as an incentive.

9.0 MANUKAU HARBOUR CLAIM 1985

The history of the Takanini Structure Plan Area 6 development site can also be seen within the historical context of the Manukau harbour claim. As stated in the report

“Manukau iwi were attacked without just cause by British troops, their homes and villages ransacked and burned, their horses and cattle stolen. They were then forced to leave their lands and were treated as rebels, all their property being confiscated in punishment for a rebellion that never took place”.

This sense of grievance still exists today with those Manukau tribes that continue to have a relationship to these areas Manukau – Papakura. It began with the land confiscations of the 1860’s. By confiscation the Manukau tribes lost most of their lands including villages and sacred places. We live with this loss today. To many of our people that confiscation just didn’t stop in 1863. It continued in one form or another, from then to the present day.

The loss of customary land ownership is no better described than in the Manukau Harbour claim findings, as follows:

“Despite pleas that remaining Native Reserves should be held by tribes as a whole, in accordance with Maori custom, the Maori Land Court was established and directed by Parliament to convert tribal titles to titles held in individual ownership and this was duly done. In accordance with the same laws, lands that were owned by large numbers were vested by the Court in ten or fewer persons to facilitate the issuing of Crown Grants These people, being recorded on the titles without reference to any trust, came to be regarded as absolute owners and disposed of the land as such, or were succeeded by their children so as to defeat the inheritance of the majority. Tribal control was thereby lost, and with pressure from the growth of Auckland, further lands were sold”.

10.0 SITE HISTORY [BRIEF]

One of the main passage route used by all tribes was via the Waikato River, the Awaroa waterway to Waiuku, then onto the Manukau harbour, Pahurehure, into the Papakura flats and beyond to Tamaki and the Hunua. Harbour headlands and promontories were settled and highly valued for their access to the “Manukau harbour foodbowl”.

The lower flats, where the Takanini Structure Plan Area 6 site is, was part of the domain that came under the watchful eye of the current occupiers of the Pa high ground. This domain stretched out over the flat land and extended to the shores of the Manukau Harbour and the Tamaki Estuary.

From these advantage points, it was possible to observe Waka movements and receive early warning of the approach of friend or foe. In this early time the rivers and streams were wider and flowed in different courses than they do now; the waka were able to traverse the district with far greater ease than seems possible today. From here the main canoe portage between the East and West Coasts could be monitored and smoke from cooking fires observed.

Waterways and the Manukau Harbour served as highways for both Maori and early settlers. The Wairoa River was an important portage route and extended from the area of present day Papakura town to the Wairoa River. Old Wairoa Road, marked on modern maps, is the route the original river and this portage followed.

The Papakura River too was also traversed by waka and was regarded as a watershed of renowned as a source of fish life, water birds and eels in its catchment. It provided building and weaving materials such as raupo, medicines and dyes used for seasoning timber and restoring precious artefacts, its waters for healing and medicinal purposes (rongoa)

The tupuna [ancestors] in those days recognised the various states of water including wai tapu, wai ora, wai kino, wai piro and wai mate. Waiora - waters of life, purest form of freshwater, gives and sustains life, can rejuvenate damaged mauri, counteracts evil. Waimate - dead water, has no regenerative capacity, mauri is lost, can contaminate other mauri of living things or other waters. Waitapu - waters of death, waters are tapu due to loss, restrictive

In those days numerous creeks originating from deep swamps dissected the Papakura Flat making travel difficult and reducing the amount of firm, habitable land. These swamps have been drained and the streams channelled leaving the present city of Papakura on a relatively dry plain.

Many 'things' underlie the feelings from iwi regarding the drainage and settlement of these places, the swamps and wetlands. Pain at the damage which has been caused to Papatuanuku [the waterways are seen as her veins] and the mauri of waterways, the cultural offence caused by practices such as sewage and effluent discharge, the damage to and loss of mahinga kai, rongoa, and building resources, damage to the health of those who rely on that mahinga kai, the loss of cultural wellbeing caused by degradation of the mauri of the waters, the cumulative effects on all aspects of wellbeing and much more.

There was great distribution of petrified and semi-petrified kauri trees at Takanini, within the Takanini Structure Plan Area 6 site and surrounds. This area was heavily timbered in primeval times. Remnants of these kauri stands were to be seen when the first humans arrived in NZ. There are surfaced logs in the valley still and petrified wood is to be found along the Papakura River mouth.

The tupuna revered the forest for its beauty, spiritual presence, and bountiful supply of food, medicines, and weaving and building materials. The great trees of Tane Mahuta [god of the forest] were called Nga Tokotoko-o-te-rangi - the posts that hold the heavens aloft, because they held Ranginui [sky father] above Papatuanuku [earth mother]. The Kauri reached a massive 30 to 60 metres tall with a massive girth and could live as long as 2000 years. Some past historians

comment that “*A great kauri forest around the southern rim of the Manukau came to an end, relics of an ancient forest destroyed by some natural catastrophe*”. The great trees all felled and lying in one direction.

All forms of life on the land are descended from Tane whom gave life to the birds and animals, the insects and trees. He also brought humankind into being. Many Maori can trace their lineage back to Hine Ahu One, the woman Tane forged from the soil of Paptuanuku and through whom humankind was borne. We, along with the plants and animals, are all the children of Tane Mahuta. Through our genes we all continue to carry a part of him inside us. Our whakapapa, our joint heritage, means that we must treat these other children with respect at all times. The fact that they are the elder relatives of human beings means that they also deserve a special reverence from us. It is because of this close relationship we share - because the birds and trees also carry part of our ancestor, Tane, inside them - and because they are in fact the elder relatives of human beings, that special practices must be observed when dealing with the other children of Tane.

11.0 CONCLUSIONS

Te Roopu Kaitiaki O Papakura collective acknowledge Takanini Structure Plan Area 6 Limited for taking the opportunity in allowing the collective to prepare this cultural values assessment document. We acknowledge and make special mention of Mr. Daniel Nakhle [on behalf of the owners] for accepting the need to commission this assessment.

The cultural values assessment provides a means for iwi participation and contribution in the Takanini Structure Plan Area 6 development. It should be taken into consideration and its findings and recommendations provided for when developing the various management plans and related consents.

The Takanini Structure Plan Area 6 site and neighbouring properties are of high cultural, traditional, historical, environmental and spiritual significance and value to Te Roopu Kaitiaki O Papakura. There has been a long and rich history of Maori settlement, trade and activity within the site, surrounds and wider region.

We are mindful of the ever-increasing demand of projected population growth for the South Auckland region, however in order to allow growth we must ensure appropriate mitigation and adequate infrastructure is put in place to ensure we sustain our environment, including the cultural environment, for future generations.

The vision expressed by the Auckland Growth Strategy document estimates an additional twenty thousand more people will need to be accommodated in the Takanini area. With this type of progression we need to make certain appropriate infrastructure is put in place to sustain this growth and to ensure well being of our natural environment is maintain to a very high standard.

Papakura has a Maori population of 26 percent with a Maori youth population of 35 percent. While this grouping still suffers the impact of low economic profile

and subsequent social consequences there are opportunities to redress some of these issues with respect to affordable housing, given the cooperation of the stakeholders.

As Kaitiaki we are charged with not only the preservation of the taonga around us but also to identify and pursue opportunities for the betterment of our people. In doing so we seek to promote the advancement and retention of our histories, our culture, our traditions and customs so that greater understanding and appreciation of these taonga spreads throughout the community.

It would be great to have this reflected in the design, landscape and development of the Takanini Structure Plan Area 6, and provide an opportunity to both redress past losses and to provide a platform for future betterment of our people and thus the district.

12.0 RECOMMENDATIONS

1. That Takanini Structure Plan Area 6 Limited including their agents and consultants, respect and accommodate [in their actions] that the site is of high cultural, traditional, historical, environmental and spiritual significance to Te Roopu Kaitiaki O Papakura
2. That the following Auckland Regional Council requirements and guidelines are adhered to regarding the development and related resource consents:
 - The Air, Land and Water Plan
 - Auckland Regional Plan: Sediment Control [particularly effects of sediment on matters of significance to Tangata Whenua 4.2 e]
 - TP 10 Guidelines for Stormwater Treatment Devices
 - TP 58 On-site Wastewater Systems: Design and Management Manual
 - TP 90 Guidelines for Land Disturbing Activities
 - TP 148 Riparian Zone Planting Guide Strategy
3. That Te Roopu Kaitiaki O Papakura are fully informed of the results of all monitoring and consent-related assessments undertaken on the site.
4. If koiwi (human remains) and/or artefacts are exposed, all work in the immediate vicinity of the discovery shall cease and iwi collective contacted immediately so that appropriate arrangements can be made. Such work shall not continue until iwi appropriately deals with any such remains. Refer to the Protocol and Sites of Significance section of this document.
5. All persons and organisations who are either in possession of, or who have the ability to secure the return of, or who are involved in any endeavours which impact on iwi taonga and intellectual property shall:

- Ensure the return of all such taonga and intellectual property to the guardianship of the iwi; and
 - Ensure that the ownership and management of iwi cultural heritage as defined by iwi [including intellectual property, folklore, music, oral history, artefacts, and designs] remains with iwi.
6. We advocate the use of native species wherever possible that provide food source and habitat for our native birds and fauna. We advocate the use of plants that have important traditional uses for both rongoa and providing materials for building, arts and other cultural expression. In this large-scale light and medium industrial and residential rezoning we seek to identify opportunities to use fruit trees, herbs and other kai planting to enhance and sustain community involvement with the whenua and provide bird habitat and feeding resource.

Native tree considerations [for use on site] should include alluvial and harbour-coastal flatland species, also lowland valley species.

Kauri	Totara	Kohekohe
Pukatea	Kahikatea	Maire
Karaka	Titoki	Nikau
Puriri	Kowhai	Matai
Taraire	Harakeke	Ti Kouka
Raupo		

7. Te Roopu Kaitiaki O Papakura would like the opportunity to name Streets, Roads, Avenues and other roadways related to the development after ancestors and names of major significance to the region.

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8. We would like to also name any Reserves set aside for community use. This would allow Te Roopu Kaitiaki O Papakura to realign our ancestral linkages to the region.

Please note: The use of historic-cultural names keeps alive the history of these places for all New Zealanders, it is in effect the history of both Papakura and the country in general. With so many names used in developments [that erode away our history] it is, in our opinion, of vital importance that we highlight, recognise and acknowledge the past historical land use of these newly developed areas, so that the history of the area is not forgotten.

9. We concur with the recommendations in the archaeological assessment produced by Mr. Russell Foster.
10. Te Roopu Kaitiaki O Papakura would like the opportunity to work in conjunction with Takanini Structure Plan Area 6 Limited in designing and constructing artistic art and craft works which outline the history and significance of the area to iwi. The development [in design] should acknowledge and reflect aspects of the once ancient Kauri forest, swamps, wetlands and water resources like the Papakura River and old waka transport water routes.
11. That Roopu Kaitiaki O Papakura are given the opportunity to design and erect a Tohu [monument / cultural marker] acknowledging and commemorating the tupuna [ancestor] relevant to the immediate area.
12. That no adverse impact on the Papakura Stream including ecosystems occurs as a result of this development, and that all attempts are made to ensure safe fish passage is paramount and wetlands as these areas provide valuable breeding grounds for fish species.

We agree with the 'Vegetation, Landscape and Visual Assessment' that there is an opportunity to accentuate and enhance the natural landform of the river

terrace and the streamside environment as a valuable amenity asset for the surrounding area. Riparian vegetation planting and native restoration planting should be done to:

- Help to secure the stream banks against erosion and slips
- Help to keep invasive weeds under control
- Reduce pollution and flooding as plants slow down the water flow in times of heavy rainfall and help filter out pollutants, and
- Provide a home, food source and shade for stream wildlife and other native animals and birds

13. Te Roopu Kaitiaki O Papakura would like to be involved, on a regular basis, with monitoring of the proposed works from a kaitiaki perspective. This will allow iwi the opportunity to apply and undertake our kaitiaki role and obligation to our people.

14. That Karakia [prayer] is provided for, and undertaken by Te Roopu Kaitiaki O Papakura, prior to any earthwork and/or streamwork activity of the development.

15. Should there be any significant changes to the Takanini Structure Plan Change Area 6, Te Roopu Kaitiaki O Papakura are to be notified immediately and reserve the right to reconsider our decision regarding the Plan Change Application.

13.0 PROTOCOLS FOR WAAHI TAPU / SITES OF SIGNIFICANCE

It is our view that a process for dealing with Koiwi, Taonga or Waahi Tapu should be developed and agreed upon by both parties so that no misunderstandings occur.

In saying this, how we carry out our kawa and tikanga does not require it to be put in writing. Only Maori can determine what Kawa [practices] and Tikanga [protocols] need to be implemented according to the issue at hand. Iwi has “experts” who will deal with these ‘Take’ [issues].

It needs to be agreed also that Takanini Structure Plan Area 6 Limited has a contact person for Te Roopu Kaitiaki O Papakura should any significant Taonga be uncovered. The process must be inclusive of all iwi, hapu, whanau and marae to participate should a discovery occur.

In the event of a Mate (death), of a co-worker on site through unforeseen circumstances, again, we would expect Takanini Structure Plan Area 6 Limited to contact Te Roopu Kaitiaki O Papakura and they would make the appropriate arrangements for the area to be blessed.

In terms of ceremonies, once again, this requires “Hui” [meeting] with iwi. That can be discussed collectively with Te Roopu Kaitiaki O Papakura when the time arises. We have outlined a process, which Takanini Structure Plan Area 6 Limited will be able to follow.

The following procedures in the event of inadvertent discovery of koiwi, waahi tapu, cultural material or artefacts and deaths occurring on site will proceed as follows:

- That all work in the vicinity immediately ceases

- That the area secured and remains untouched. Immediately form a 5 to 50 metre fenced protection zone

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- That Takanini Structure Plan Area 6 Limited [and/or their representatives including contractors] contact the following people:

Mr Dennis Ngataki	Cell Phone [027] 229 4377
Mr Karl Flavell	Cell Phone [021] 216 2508
Mr Laurie Beamish	Cell Phone [021] 536 4602

Iwi must be contacted no later than 6 hours after the site has been uncovered and the contractor must not recommence work until Takanini Structure Plan Area 6 Limited [and/or their representatives including contractors] in consultation with iwi have given specific approval.