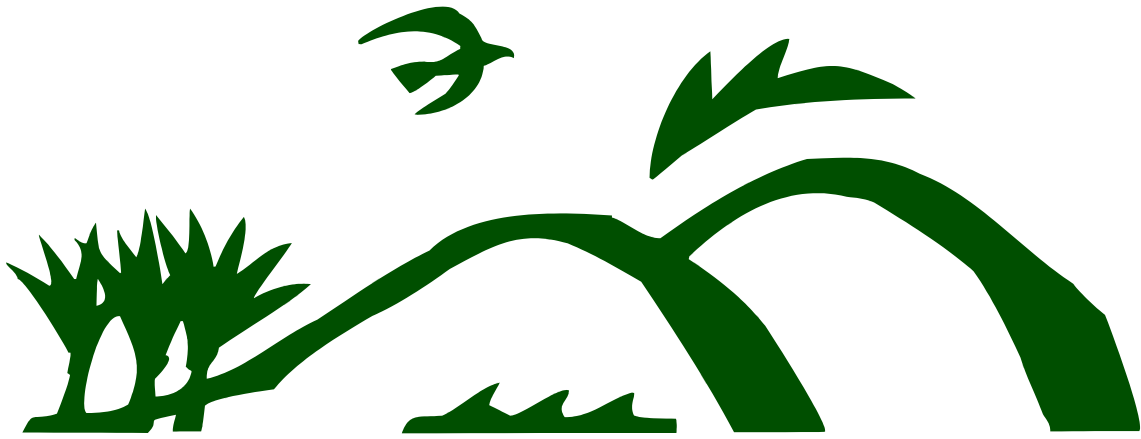


Tangata Whenua



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tangata whenua

The Council has a statutory duty to take into account the principles of the Treaty of Waitangi under the Local Government Act and the Resource Management Act in relation to tangata whenua groups.

The Council has begun to work closely with Te Kawerau a Maki and Ngati Whatua iwi who hold manawhenua (customary authority) within the City, and with urban Maori groups. The Council's committee structure includes Te Taumata Runanga (Maori Perspectives Committee) which is a Standing Committee of Council. Under the Resource Management Act Council has a particular responsibility to work with iwi on resource management concerns.

Three periods can be identified in the development of the West Auckland Maori community - a long period of self-determination and control; a period characterised by loss of control over resources, followed by poverty and migration to urban areas; and the present period which is characterised by Maori regaining greater control over their future. These developments provide the backdrop to the present relationship that is developing between Council and Maori. They also provide a backdrop to understanding iwi and pan-tribal perceptions of the 'environment', resources and resource management generally.

This section sets out those matters that are relevant to Council's provision for tangata whenua concerns in its District Plan under Sections 6, 7 and 8 of the Resource Management Act. It draws on the resource management of waahi tapu statements provided by both iwi holding manawhenua within



Waitakere City Council. The section sets out the following:

- A brief history of each iwi as provided by the iwi themselves. These histories are intended to place both Te Kawerau a Maki and Ngati Whatua within the Waitakere City context and aid understanding of their subsequent resource management statements and concerns. It should be noted that Council has not attempted to reconcile any differing interpretation or emphasis placed on events that are made by either iwi;
- A summary of general attitudes and understanding of the environment with particular emphasis on the spiritual dimension;
- A statement from each iwi of their specific resource management concerns relating to natural and physical resources, and the maintenance of their relationship with these resources.

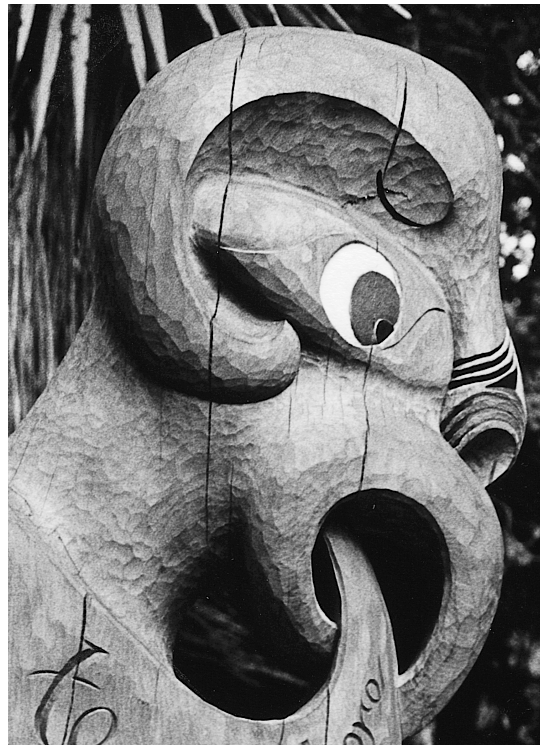
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4.1 STATEMENT BY TE KAWERAU A MAKI

The following is a brief overview of the history of Te Kawerau a Maki, provided by the iwi. It is followed by a summary of the key resource management concerns held by the iwi which are extracted from Te Kawerau a Maki's Resource Management Statement.

4.1.1 A Brief History

Te Kawerau a Maki are the tangata whenua (people of the land) of Waitakere City, who hold customary authority or manawhenua within the city. Te Kawerau a Maki descend from the earliest inhabitants of the area. However, the Kawerau a Maki people have been a distinct tribal entity since



the early 1600s, when their ancestor Maki and his people conquered and settled the district.

Maki and a large group of his Ngati Awa followers from Taranaki migrated northward to the Auckland isthmus. Ultimately Maki and his people conquered the Auckland isthmus and the land as far north as the Kaipara harbour. The people of Waitakere retained the name of Te Kawerau a Maki as their tribal name. Other descendants of Maki adopted their own tribal names, such as Ngati Manuhiri and Ngati Kahupara. Maki's great grandson Te Au o Te Whenua came to control all of the land between Muriwai and the Manukau Harbour.

Following the establishment of Ngati Whatua in the Kaipara area (1700s), the Kawerau people were pushed southward and subjected to a major invasion - 'Te Raupatu Tihore' of 'the conquest that laid bare'. This 'taua', or war party, was not seeking territory and its members were in fact closely related to the Kawerau people of Waitakere. They were seeking 'utu' or revenge for several unacceptable killings. After the conquest they withdrew to the southern Kaipara. Kawharu, the leader of this taua, who was from the Waikato, was killed by Te Kawerau in the southern Kaipara. There were a number of other battles between Ngati Whatua, and the north western tribal boundary of Te Kawerau a Maki was eventually established at 'Te Taupaki' or 'the firmly bound peace', a spot on the cliffs south

of Te Henga beach. The name is now mis-located to the settlement of Taupaki. This peace settlement was made between Te Au o Te Whenua and the Ngati Whatua chief Poutapuaka. The north eastern boundary was established at 'Tau Rangatira' and Rangitopuni, or Riverhead. It was from Te Au o Te Whenua that the Kawerau people claimed and were awarded Certificate of Title to the Waitakere, Puketotara and Piha Blocks on the Native Land Court hearings of the 1860s.

A further notable battle that took place on Te Kawerau land was fought in the Waitakere Ranges around Paruroa (Big Muddy Creek) between Ngati Whatua and Waiohuria. Waiohuria have links through whakapapa to Tainui and are based on the eastern and southern Manukau. However, as Te Kawerau were closely related to both iwi they did not participate in the battle which Ngati Whatua won. The outcome of this battle was irrelevant to Te Kawerau status in Waitakere as neither protagonists held mana in this area.

The mid-1820s brought disaster to the inhabitants of the Waitakere area when they were decimated by Ngapuhi raiding parties armed with muskets. Te Kawerau fought Nga Puhī at Te Henga and Karekare but were overwhelmed by the superior force of the musket. This devastation led to a major depletion in tribal numbers and a long period of exile in the Waikato until 1835.

In the mid-1830s, the Tainui rangatira Te Wherowhero established himself at Awhitu in order to bring stability to the Tamaki region. Under his protection Te Kawerau returned to Kakamatua on the Manukau coast while Te Taou hapu of Ngati Whatua and Ngaoho established themselves at the Karangahape pa on Puponga Point. Soon after they moved to Mangere and Onehunga and by 1838 they had settled at Okahu and Orakei on the Waitemata Harbour. They never again occupied West Auckland.

Te Kawerau a Maki re-established themselves in pa and kainga throughout West Auckland. At Te Henga they built a musket pa as further attack from Nga Puhī was a possibility and they may have once again needed to give their lives in defence of their lands. Other settlements included Ngongetepara (Brighams Creek), Waikotukatuku (near Hobsonville), Waipareira, Kopupaka and Maanu Te Whau near the mouth of the Henderson Creek, Orukuwai (Te Atatu), Oratia and Pukeruhe (Henderson Valley). On the northern Manukau they lived at Motukaraka (near Green Bay), Waikumete

(Little Muddy Creek), Kakamatua and Te Rau o Te Huia.

They were secure and comfortable and continued to move across their tribal domain in the seasonal cycle that had been followed by their ancestors.

Te Kawerau often invited relatives from Ngati Whatua, Waiohuria and Ngati Te Ata to their settlements and to the seasonal shark fishing camps on the northern Manukau. The bulk of the land was heavily forested and the area provided an abundance of food, as illustrated by the following proverb:

*‘He toka hapuku ki te moana,
he kaihua ki uta.’*

*‘A rock in the sea where hapuku
abound, a tree where birds are speared
on the land.’*

In 1840 John White, a European travelling in the west, observed that:

“In the produce of the land and sea, Kawerau do not pay tribute to any chief, nor could they be commanded by any adjoining tribe or hapu to assist in any act whatever, nor could a chief go to any of the Kawerau fishing grounds without the express permission of the Kawerau people.”

Life in the area soon began to change, however. Crown and individual land purchases had begun in the upper Waitemata Harbour area in 1844, and by the early 1850s the Crown began to eye the northern Waitakere Ranges. In 1853 and 1854 the Crown purchased most of the Waitakere Ranges. They did not investigate manawhenua but negotiated these purchases with a number of iwi not resident in the area. Te Kawerau were the only iwi to receive ongoing payments for land in West Auckland from the Crown until 1874. Ngati Whatua had no land reserves nor other established land interests in West Auckland. Although Te Kawerau retained their most important settlement areas and were the only iwi to have permanent settlement in the area, they were not involved in the sale of much of their land.

Throughout the 1860s and 1870s Te Kawerau had regular contact with Europeans, including the first wave of settlers, and they welcomed the material benefits that European settlers brought. The last two decades of the nineteenth century were however, a time of disillusionment, cultural isolation and population decline for the iwi, as for iwi





throughout New Zealand. The arrival of the railway at Waitakere in 1881 brought some material benefits but also an increasing number of settlers, thus placing greater pressure on Te Kawerau to sell their remaining land. It also facilitated the milling and destruction of the remaining kauri forest, and was accompanied by the desecration of many sacred places by some of the new arrivals.

Te Kawerau a Maki remained primarily in the Waitakere River and Piha areas, and maintained the only papatipu settlements in the West. However, following the death of their chief Te Utika Te Aroha in 1912 most of those remaining moved to the settlements of their close relatives at Orakei and Pukaki. They still retained land at Te Henga and returned intermittently to occupy it until the 1960s, by which time the reserved land had been sold as a result of the individualisation of land titles introduced by the Native Land Act, and economic pressures. No other iwi occupied West Auckland at any time during this period. Over the last 150 years Te Kawerau a Maki have alone kept their fires burning in West Auckland. They have retained ahi ka roa and manawhenua. Today Te Kawerau a Maki live throughout the west and wider Auckland region and maintain a close relationship with the Waitakere Area. They are rapidly re-establishing their physical presence having identified land for a new marae, and have placed an eleven metre pou at Arataki depicting the ancestors of the Ranges.

4.1.2 Te Taiao (The Environment)

For Maori, the physical and spiritual worlds are seen to be intimately linked. They are two sides of a coin and cannot be usefully separated. Ultimately, all

elements of the physical world share the same spiritual parents, Rangi and Papa. Therefore, in the Maori view, humanity is a part of, rather than apart from, the natural world in both a physical and spiritual sense.

Rangi and Papa are the male and female gods out of which all things are derived. Out of their union many offspring were born, including the gods of the sky, forest, sea, wind, and sun. Tane, the god of the forest, mated with several female personifications, none of whom were human, and produced many species of trees, birds, insects, rocks etc., but failed to produce human life. He asked Papatuanuku for guidance and she advised him to go to a particular beach and mould the red clay there into a figure. He did this with the help of his brothers and then breathed hau ora (life) into the figure, which came to life with a sneeze (tīhe mauri ora). This first woman was named Hine-ahu-one, and the offspring of Tane and Hine were human. Thus, in the Maori world view, humanity is linked by whakapapa (genealogy) to all other species.

These metaphysical beliefs are supported by the dependence the tangata whenua have historically had upon the land, rivers and sea for their survival. This relationship is reflected in place names found throughout this area. Two place names provide reminders of the nature of land-use in pre-European times. On the high land immediately south of Karekare was the settlement known as Ohapoko. In an area where cultivatable land was at a premium this fertile, flat ridge top became an important settlement site. It was not only used as a gardening area, but being located in an inconspicuous and warm locality, it was used to store much of the kumera crop over

winter. It is from this that its name Ohapoko, or ‘the place of the food storage pits’ originates.

On the Waitemata coast is a stream known as Manutewhau, however its correct Maori name is Maanu Te Whau. Maanu means ‘float’ and the name refers to the floats made from the whau tree which were tied to nets. Although the name is now given to the Manutewhau Stream which flows into Lawsons Creek, it more appropriately applies to Lawsons Creek, as this is the area where the nets were mainly set. The name also alludes to the fact that the wider area provided an abundant source of food.

This knowledge of the workings of the environment and the perceptions of humanity as part of the natural and spiritual world, is expressed in the concept of mauri and kaitiaki. Mauri can be described as the life force that is present in all things. Mauri generates, regenerates and upholds creation, binding physical and spiritual elements of all things together. Without mauri things cannot survive. Practices have been developed over many centuries to maintain the mauri of all parts of the world. Observing these practices involves the ethic and exercise of kaitiakitanga.

The root word is ‘tiaki’ which includes notions of guardianship, care, respect and wise management. The kaitiaki is the tribal guardian and can be spiritual or physical, human or non-human. The human kaitiaki must be a member of the local iwi holding customary authority of manawhenua.

The role of kaitiaki continues in current resource management. Kaitiaki responsibilities include, but are not limited to:

- the protection and maintenance of waahi tapu and other heritage sites;
- the placing of rahui to allow replenishment of harvested resources;
- directing development in ways which are in keeping with the environment;
- observing the tikanga associated with traditional activities;
- providing for the needs of present and future generations.

4.1.3 Resource Management Concerns

The following summarises matters set out in Te Kawerau a Maki’s Resource Management Statement which are of direct relevance to Council in developing its District Plan.

Water:

Te Kawerau a Maki Trust concerns are: that the mauri of all natural waterways is protected, and that the food producing capacity of natural waterways is protected and enhanced, as is their life supporting capacity.

The iwi advocates water conservation and efficient use of water, opposes the direct disposal of any waste into waterways and requires that waste pass through the soils before discharge. The iwi wants waterways to be managed to a level that ensures their use as a food source and supports active restoration programmes, including stream edge planting. Above all the iwi requires that spiritual and cultural concepts should be recognised as key issues in water management.

Coastal Marine Area:

Te Kawerau a Maki’s concerns in this area are to ensure protection of heritage sites, water quality, the quality and availability of kaimoana (seafood), to limit the disposal of wastes from boats and to manage any development and use of coastal space to avoid adverse effects on water quality and coastal character.

In particular Te Kawerau a Maki Trust has an interest in any increase in access to areas on the coast that bring impacts on significant sites; ensuring that spiritual and cultural concepts are recognised as key issues in managing this area; supporting active programmes to enhance the coastal area and the ecology of the Manukau and Waitemata Harbours, and the west coast area known as Nga Tai Whakatu a Kupe.

Waste Management:

As stated above, direct disposal of wastes into waterways is opposed by Te Kawerau a Maki. The iwi is also concerned that in the selection of sites for waste water and solid waste treatment or disposal, cultural and spiritual values are not harmed. The iwi also opposes the generation, entry or



disposal of toxic or hazardous waste within their tribal area. It also advocates the treatment of stormwater before it is discharged into waterways.

Land and Landscape:

Te Kawerau a Maki is concerned with the promotion of sustainable land management and the protection of its productive capacity ensuring that native bush and fauna are protected and that the cultural meaning, amenity and aesthetic values of the landscape are protected.

In terms of landscape, a particular concern is the protection of important sites and places associated with ancestors. The iwi also has as a pre-eminent concern, that a land-base and marae complex for Te Kawerau a Maki is re-established.

Flora and Fauna:

Te Kawerau a Maki's key concerns in relation to native plants and wildlife are: having access to flora and fauna for cultural harvest and craft; protecting and enhancing indigenous flora and fauna and their ecosystems, eradicating exotic plants and animals that are damaging, destroying or competing with native species or their ecosystems; participating in decisions on the introduction of new plants and animals to the country; ensuring that property rights (patents, licenses) are not given to native species in breach of Treaty rights.

The Trust supports the protection of regenerating bush and regulations that limit native vegetation clearance during development to the minimum necessary for an allowed activity.

Heritage Sites:

In terms of heritage, the Trust wishes to: ensure protection without necessarily prohibiting all use and development in areas associated with the iwi's heritage; ensure recognition of and provision for, cultural and spiritual values in decision-making; to have opportunities to manage, enhance and monitor heritage concerns relating to waahi tapu.

Note: Te Kawerau a Maki have identified those areas in the City that it sees as particularly significant in terms of cultural heritage and waahi tapu, and which it would wish to see acknowledged as areas that have a special significance in the iwi's relationship with their ancestral lands and other taonga. Any land within these areas has a general significance for the iwi, but in particular, the iwi requires particular protection of significant sites

(waahi tapu) found in these areas under Council's resource management provisions.

Some of these areas of particular significance are shown on Map 4.1.

4.2 STATEMENT BY NGATI WHATUA

The following is a brief overview of the history of Ngati Whatua, provided by the iwi. It is followed by a summary of the key resource management concerns held by the iwi which are extracted from Ngati Whatua's Resource Management Statement.



4.2.1 The History of Ngati Whatua in Waitakere

Takoto nga Tupuna

Takoto nga kai-pupuri

To tatou mana

Takoto i nga tapu

o mai rano

Kia tatou nga uri whakatupu

Kia kaba, Nga kai-pupuri

To tatou, mana Maori motuhake

Rest our ancestors

Rest those that held our prestige

*Rest in our sacredness from time
memorial*

To the future generations be strong

*The holders of our absolute Maori
prestige*

Introduction

Te Hao o Ngati Whatua is the organisation set up by local Marae of Ngati-Whatua and supported by Te Runanga o Ngati Whatua and Orakei Maori Trustboard, dealing with all matters pertaining to the Resource Management Act. For the purpose of Waitakere City Council's District Plan, Te Hao have been asked to furnish an account of Ngati Whatua history in Waitakere. The history of Ngati Whatua in Waitakere is just one chapter in the long and colourful history of these people. Seldom has a tribal name been credited with more origins and meanings than theirs. It is difficult to isolate a portion of one's tribal history, as Ngati Whatua history spans from the coming of the Mahuhu canoe to Aotearoa on 1300 AD and continues on today.

A tribe's history and its genealogy was a close and jealously guarded secret within the tribe for fear of its own demise. It would only be passed down to the select few. For the purpose of this District Plan the Ngati Whatua history will be given in condensed form without prejudice to the greater tribe of Ngati Whatua.

As with all Maori history which was verbally passed down from generation to generation, it will be the catalyst for debate and conjecture as long as Maori use it to either claim ownership of land, or for the elevation of one's tribal mana.

The First Inhabitants

The history of Waitakere cannot commence without the Patupaiarehe peoples being acknowledged. These fair-skinned fairy-like people who could only be seen by those with second sight were not exclusive to the Waitakeres, but are spoken of in other large forested areas such as Waipoua in the north and Te Uruwera in the central North Island. The Patupaiarehe people formed the foundation and corner stone of the intrigue and mythical presence which abounds our great forests. These people gave Maori the very essence on which to base legends and teachings. This enables Maori to teach their children to understand and respect every aspect of the mauri of our great forests which were to sustain life for many generations. Even today the Patupaiarehe people are credited in the saving of lives when people have been lost in our forests.

Tini o Kui

To mix with Patupaiarehe came Tumutumuhenua and his wife Kui. This couple are well known throughout Polynesia as well as in Aotearoa. Tumutumuhenua and Kui are also credited with many supernatural feats along with the introduction of taro and gourd plants to Aotearoa. Tumutumuhenua, the man, is shown in some genealogies to have married a woman of the Patupaiarehe and it is said of him that he came from darkness.

Tini o Maruiwi 925 AD

The Tini o Kui (myriads of Kui) and Patupaiarehe descendants were firmly established between Tamaki and Kaipara before Tini o Maruiwi arrived from the south. Maruiwi was the commander of the Kahutara canoe, one of three canoes which made landfall on the Taranaki coast about the year 925 AD. These people who came north to Tamaki were to form unions and interbreed with the occupants of Tamaki and Kaipara.

Toi 1150 AD

The arrival of Toi in Tamaki around 1150 AD brought a fresh infusion of blood. Sixty men are said to have sailed in the canoe of Toi and when they arrived in Tamaki they made alliances with the Tini o Maruiwi. This alliance was to shape the future of Tamaki and Kaipara for it was the son of Toi, Oho Mairangi, from whom it is widely believed emerged



the tribe Ngaoho. Two generations later a chief named Kauae, the great nephew of Oho Mairangi wished to carry the prestige of Toi into Kaipara but was stopped at Taupaki. This was the boundary line established at that time between Tamaki and Kaipara. It was a generation later that the son of Kauae, Toko o te Rangi, forced his way into the Kaipara. Toko o te Rangi and his followers were to occupy the flat land from Taupaki to the entrance of the Kaipara harbour, where he and his people lived undisturbed for five generations.

Ngati Whatua 1300 AD

It was around the year 1300 AD that the principle canoe of Ngati Whatua, the Mahuhu, entered the Kaipara harbour and landed at Orongo Point, Taporapora. Here Rongomai, Mawete, Po and others landed and settled with Maroto and his people who were the descendants of Toi living there at that time. The Mahuhu canoe left Kaipara and found haven in Doubtless Bay where the remainder of her crew formed the nucleus of the Ngati Whatua tribe. Through intermarriage with the descendants of Toi, Rongomai and his people were to gain dominance and ascendancy. The canoe Aotea which carried the descendants of the Arawa people arrived in the Kaipara harbour. This was around the middle of the 14th century. Finding Ngati Whatua already in occupation they moved on south. However at the close of the 14th century a strong party of Arawa returned and were to drive Ngati Whatua from their new found lands. This forced Ngati Whatua through their links with Toi to seek haven in the Waitakeres. This was the start of the Ngati Whatua association with Waitakere. These refugees that had been driven from their homes in the Kaipara met with their Toi relatives. These relatives had also had a new infusion of blood from the crew of the canoe Wakatuwhenua. The crew of this canoe which had landed near Cape Rodney and had travelled south down the east coast to Tamaki were afflicted with leprosy, a disease which Maori people considered to be a mark of high rank. Ngaoho the descendants of Toi were to intermarry with the survivors of Wakatuwhenua and Mahuhu canoes. Ngahoho gained ascendancy and gradually came to live in the open areas of Waitakere.

Ngati Awa 1600 AD

While Ngaoho occupied Tamaki, the Arawa people living at Taporapora were to lose their new

conquered land to the sea and returned to their tribe in Rotorua. This left the land of Kaipara unoccupied until the arrival of the Mataatua canoe in Aotearoa. The Ngati Awa people who roamed over much of New Zealand before settling mainly in the Bay of Plenty and Taranaki districts were to leave a branch of Ngati Awa behind in the far north. These people were to occupy the vacant Kaipara around 1600 AD. They were led by their chief Titahi and he and his people were to occupy the Kaipara for over two generations until a later chief of Ngati Awa Huaparoa desired more territory. He looked towards the Waitakeres where Ngaoho were then peacefully established. Huaparoa decided that their land should become his, and also to help dispossess Ngaoho of their lands. Huaparoa was to become the acknowledged chief of all the land between the Manukau Heads and Kaipara.

Maki 1680 AD

Meanwhile Maki had his own desires and this led to the dispossession of Ngati Awa of all of their lands between Waitakere and Kaipara. Maki and his warriors were to form alliances with the surviving Ngati Awa and Ngaoho women and thus there came into being a new tribe. The name given to them was Kawerau. This is believed to be the first infusion of Tainui blood to the original occupants of the Waitakeres. In time Kawerau settled all former pa sites of Ngaoho and Ngati Awa. At this point there was an infusion of the blood of many canoes now mingled in the veins of Kawerau.

Kawerau 1720 AD

Ngati Whatua, who had established themselves in the north, were under pressure from their neighbouring northern tribes and began moving south to the Kaipara. Whilst on the northern side of the Kaipara harbour, Ngati Whatua was making overtures to Kawerau of their desire to occupy all of the Kaipara. Maki was to provide Ngati Whatua with a reason to seek retribution which ultimately led to Kawerau's demise. The conquest by Ngati Whatua took all of the years between 1680 and 1730 to accomplish. They too were to enlist a Waikato kinsman, a giant of a man by the name of Kawharu. His exploits made him legendary in Ngati Whatua and Tainui history and he is synonymous with names in the Waitakeres. His conquest of the Kaipara and Tamaki was known as "Te Ruapatu tihore" - the stripping conquest. Not all Ngati Whatua accompanied Kawharu on his exploits,

many of them considering themselves too closely bound by ties of blood to turn against Kawerau. To follow this conquest were the usual marriages of convenience tying the survivors of Kawerau and Ngati Whatua into one tribe.

Waiohua 1750 AD

Ngati Whatua, having chosen to live in Kaipara, left Tamaki unoccupied. This saw a new occupation of Tamaki by the tribe of Waiohua. Their leader was Kiwi, who occupied the great pa on Maungakiekie. Kiwi had been sought as an ally by some of the remnants of the conquered Kawerau, this time to seek retribution on Ngati Whatua for the earlier deeds of Kawharu. Kiwi and his followers were to seize upon the opportunity when he was invited to the tangi (funeral) in the Kaipara of a renowned Ngati Whatua chief by the name of Tumupakihi. It was during this tangi, when Ngati Whatua were least suspecting that Kiwi and his men turned on them and slaughtered about 200 of their number. Ngati Whatua, whilst fleeing to their pa Te Kamiri, lost more numbers as they were pursued by Kiwi. However he could not take this pa, but before retiring, he was to exchange very important words with a son of Tumupakihi called Waha Aki Aki.

“Enough” called Kiwi. “Tomorrow your breastbones will be hanging on the tree Totara i ahua”. This tree was on the top of Maungakiekie.

To this Waha Aki Aki replied “Tomorrow your breastbones will be hanging from the sacred puriri tree at Tauwhare”. This tree stood on the pa at the edge of the Kaipara river near Rewiti.

This exchange of words was to have an important bearing on events to follow. Many tomorrows were to pass before they met at Paturoa Bay on the southern side of the Waitakeres. Waha Aki Aki was to fulfil his promise when he slayed Kiwi and a great number of his followers. Once again through conquest Ngati Whatua were to claim Tamaki. From this point on Ngati Whatua were to occupy all the lands between Tamaki and the Kaipara from coast to coast. Through intermarriage the remnants of Kawerau and Waiohua remained in Tamaki.

Nga Puhi 1800 AD

During the late 1700s and early 1800s Ngati Whatua were engaged in a number of further battles with Nga Puhi in the north, each battle seeking retribution for an earlier encounter. These encounters may have started off with a small insult

but were to lead along a very destructive path for Ngati Whatua. However, at the same time Ngati Whatua would join Nga Puhi in battles with other tribes in the central and lower North Island. This was just one of those curious occurrences that came about through the mixing of blood. Ngati Whatua were to also battle with the Hauraki tribes for possession of their fishing resources in the east coast. All this fighting led to a Nga Puhi chief by the name of Hongi Hika obtaining guns. The introduction of the gun in the hands of Nga Puhi led to many tribes vacating their lands and seeking refuge. Remnants of Ngati Whatua, like their predecessors were once again to seek refuge in the Waitakeres. Towards the end of this era and just prior to Ngati Whatua inviting Governor Hobson to settle in Tamaki, a leading chief of Ngati Whatua, Te Kawau was to build a pa at Pu ponga. With its close proximity to the Waitakere Ranges and with his ally Te Whero Whero, chief of the Tainui living on the opposite side of the Manukau, this ensured Ngati Whatua some security in Tamaki.

Governor Hobson 1840

Towards the early part of 1840 Ngati Whatua were to return to their tribal lands. Te Taou hapu returned to Tamaki and Kaipara from the Waikato. Ngati Rongo hapu returned to Mahurangi and Kaipara from Whangarei, Maungakahia and Waikato. Te Uri o Hau hapu returned to Kaipara from the north.

Once Ngati Whatua had returned to Tamaki and because of their vulnerability to attack from the north and south, they quickly held a Council of Elders. During this Council a seer was to recite his vision which was to determine the future of Ngati Whatua. It is as follows:

*He aba te hau e wawara mai?
He tinu, he raki,
Nana i a mai te pupu tarakibi ki uta
E Tikina atu e au te kotin,
Koia te pou whakairo
Kia tu ki Wai-te-mata
I aku wai rangi e.*

*What is the wind that softly blows?
'Tis the breeze of the north-west, the
north,*



*That drives on our shore the nautilus.
If I bring from the north
The handsome carved post,
And place it here in Wai-te-mata,
My trance will then be fulfilled.*

The meaning of this vision was at once deciphered by the council, and Governor Hobson was sought. The rest is history...

Summary

As displayed by the history given, Ngati Whatua association with Waitakere, through their inter-marriage with the descendants of Toi, has linked them back to the first inhabitants of Waitakere.

The bringing of Governor Hobson to Tamaki was to guarantee the Ngati Whatua would never relinquish their association and manawhenua status within Waitakere.

Conclusion

Ngati Whatua recognise and acknowledge other tribal associations within Waitakere and it is through this recognition and that of all New Zealanders that we should work together.

Myth and legend are an integral part of the fundamental knowledge held by the philosophers and seers of Maori.

For instance, Patupaiarehe people, Tangaroa as God of the sea, Tane, Rangi, Papa and the stories that revolve around them, have a common thread or theme running through them. The concepts which underlie the various legends also exhibit a common motif and focus. Modern man has summarily dismissed these so called myths and legends as the superstitious and quaint imaginings of primitive, pre-literate societies. That assumption could not be further from the truth.

Myth and legend in the Maori cultural context are neither fables embodying primitive faith in the supernatural, nor marvellous fireside stories of ancient times. They were deliberate constructs employed by the ancient seers and sages to encapsulate and condense into easily assimilable forms their view of the world, of ultimate reality and the relationship between the Creator, the universe and man.

Cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be; of what is to be regarded as actual, probable, possible or impossible. These conceptualisations

form what is termed the 'world view' of a culture. The world view is the central systemisation of conceptions of reality to which member of its culture assent and from which stems their value system. This world view lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture. In terms of Maori culture, the myths and legends form the central system on which their holistic view of the universe is based.

It has been a constant struggle for Maori in the ever changing world to have their holistic view understood. The Waitakere Ranges have been the home of the Patupaiarehe since time began. Because they are not seen, then they are not there - this is an attitude that has been adopted today, and we apply it to other small insects and creatures that live in our forests. When it suits, we choose not to see them when clearing our forests and polluting our waters. Te Hao believes that with the teachings of the past and the technology of today we as a nation can blend these together in planning for the future.

4.2.2 Te Taiao (The Environment)

Traditional approaches to resource management focus on maintaining and enhancing the mauri (life force) of ancestral taonga. Taonga generally refers to something highly prized and treasured, tangible or intangible, that contributes to Maori intellectual, physical or spiritual well-being. The term roughly equates to the concept of a resource, but incorporates a range of social, economic and cultural associations. Mauri is normally described as the life-essence, life force or power which, through the creation of the natural world, exists in all things. Taonga are intimately linked by mauri. Mauri binds the spiritual and physical elements of taonga together, enabling their existence within the bounds of their own creation. When something dies, the mauri is no longer able to bind the physical and spiritual elements together and thereby give life. Without mauri nothing can survive. Tikanga - customary values and practices - have been developed and observed over many centuries to sustain the mauri of all things, and still provide the basis for traditional approaches to resource management.

Maori regard the natural world holistically, and consider themselves to be an integral part of it. All

things are interrelated and interconnected via whakapapa (genealogy).

All taonga must be managed as a whole and cannot be separated. Adverse effects on ancestral taonga damage the well-being of tangata whenua as kaitiaki of those taonga.

4.2.3 Resource Management Concerns

The following summarises matters set out by Te Hao o Ngati Whatua as the iwi resource management statements which are of relevance to the development of the District Plan.

A general concern of Ngati Whatua is that resource management systems that are enshrined in statute and customarily carried out by government at all levels run counter to holistic views of the environment and, most importantly, do not easily recognise and provide for the spiritual as well as physical dimension of resource management. Similarly, the approach taken under the legislation is fundamentally different from a system of resource management based on duty and obligation to protect the environment, which is enshrined in kaitiakitanga. Without such an integrated approach, Government, including territorial local authorities, cannot easily provide for their responsibilities under Section 6 of the Resource Management Act.

Specific concerns of Ngati Whatua are;

Whenua (land)

- removal of ngahere (bush) in an unsustainable manner is considered to be detrimental to the mana of Ngati Whatua. The mauri of the ngahere and its ability to sustain life is an integral part of the survival of humanity;
- erosion as a result of the removal of bush is a major concern;
- a precautionary approach to the planting of exotics such as pines in place of native bush needs to be taken;
- the effects of stormwater runoff, septic tanks, landfills, noxious plants and pests, and construction of buildings in areas of instability need to be undertaken with great caution;
- Ngati Whatua would wish to see the retainment and enhancement of natural native forests and the replanting of vegetation alongside the waterways.

Water

Water represents the tears of Ranginui, the life blood of Papatuanuku and is the domain of Tangaroa. Water must be managed holistically and nurtured as a living entity. Matters of concern are:

- sewage and stormwater discharges to the waterways;
- industrial and urban discharges and runoff;
- leachate from landfills;
- sedimentation and erosion;
- dumping of animal carcasses near waterways;
- mixing of waters from different sources, which is spiritually offensive;
- noxious weeds in waterways;
- the need to reintroduce and retain natural wetlands.

All wastes derived from the land should be returned to the land rather than directly into the waterways on order to protect the mauri.

Air

Ngati Whatua have concerns about the discharges of wastes into the air.

The objectives of Ngati Whatua in relation to the environment are:

- the enhancement of the mauri of the waterways;
- the stimulation in numbers of native birds;
- the protection of property rights for native flora and fauna for tangata whenua traditional medicinal purposes;
- the use of naturally felled trees for carvings;
- the protection of small stands of native species including manuka, kanuka and also the numerous native species of flax and ngahere;
- the protection and enhancement of all native ecosystems;
- the eradication of noxious plants with controlled use of environmentally friendly chemicals;
- the careful planning of walking tracks and the introduction of boardwalks to protect the root systems of native trees.

Waahi tapu

Wahi tapu sites include:

- urupa (burial place);
- pa sites;
- battle sites;



- a place where tupapaku (corpses) rested - (tapu trees, caves etc);
- a place of refuge
- a place where a vision occurred;
- a place where a ritual was performed;
- a mountain from which territory was claimed;
- where a famous song or chant was first recited;
- a place where a waka was landed.

Ngati Whatua do not wish to alienate any waahi tapu sites within the City and wish to pursue their full responsibilities as kaitiaki of these sites.

Note: Ngati Whatua have identified those areas in the City that it sees as particularly significant in terms of cultural heritage, and waahi tapu and which it would wish to see acknowledged as areas that have a special significance in the iwi's relationship with their ancestral lands and other taonga. Any land within these areas has a general significance for the iwi, but in particular the iwi requires protection of significant sites (waahi tapu) found within these areas under Council's resource management provisions.

These areas of particular significance are shown on Map 4.2.

4.3 PAN-TRIBAL POPULATION OF WAITAKERE CITY

Pan-tribal Maori (Maori with connection to iwi and hapu in other parts of the country), comprise a large portion of the total Maori population in the City. Although iwi have clear status under the Resource Management Act, the cultural perspective of other Maori is also a major consideration.

In the twentieth century, a large influx of Maori moved to Auckland. 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 founding Maori whanau that moved into Waitakere City during this period. With their children they continue to reside in and contribute to the development and profile of the city.

For many Maori, urban centres were seen as providing prosperity and opportunities for employment, housing, education, health services, and social mobility. However, as Maori urban migration accelerated, there 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 and cultural needs.

Pan-tribal Maori organisations such as Maori Committees, Maori Wardens, the New Zealand Maori Council and the Maori Womens Welfare League took active responsibility in responding to the plight of urban Maori. Within Waitakere, the Maori community developed a number of initiatives to overcome the experience of social, economic, spiritual and political deprivation of the urban Maori.

Over the years, young urban Maori strived to preserve and transpose the values of their traditional culture, to city life. As a consequence, a number of strong networks grew in West Auckland, and the Waitakere region was to pioneer the first urban marae, Hoani Waititi Marae.

The urban marae has provided a forum for the expression of Maori spiritual and cultural values, tikanga (cultural practices) and has educated and motivated and importantly, given a sense of belonging and identity to Maori newcomers to the urban environment. As with the rural marae, the urban marae has become an integral part of the urban Maori existence. There has been recognition given to the holistic approach of incorporating housing, (kaumatua housing), purapura, kohanga

reo, kura kaupapa, whare kura, whare waananga (educating facilities), kapahaka and mau taiaha (recreation and sports), and health (te hauora Maori).

Waitakere was the first area to introduce marae on school campuses, such as at Rutherford High School, and the first kohanga reo in the northern region was established at Hoani Waititi Marae. Also, Maori culture groups from Waitakere feature prominently. Nationally and internationally they have raised the profile of Waitakere City.

A significant development in pan-tribal organisation within West Auckland was the establishment of the Te Whanau o Waipareira Trust in 1982. This was to give a co-ordinated and unified approach to the Maori Community, by acknowledging diverse tribal origins, and combining resources and expertise towards the protection and survival of future urban Maori. The catchcry is “Kokiritia i roto i te kotahitanga”, “to advance by way of acting in unity or to progressively act in unity.

Te Whanau o Waipareira is recognised as a key representative and service provider to pan-tribal urban Maori in Waitakere City. It continues to contribute to the improvement of the social and economic wellbeing of Maori people in West Auckland.

4.3.1 Pan-tribal Maori: Resource Management Concerns

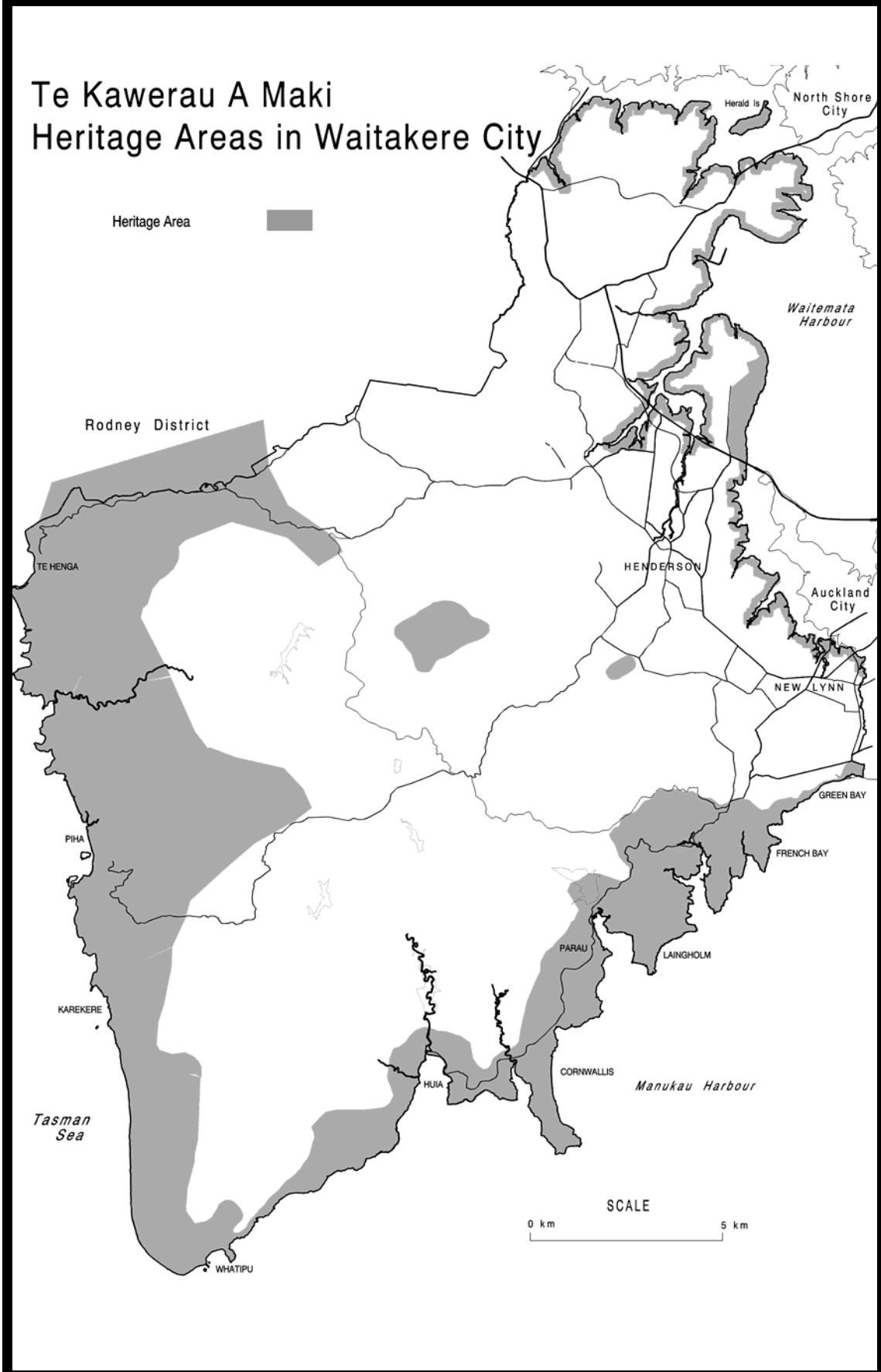
All other Maori living in the City as residents, have a range of concerns about the general development and direction of the City. However, in addition, there are three major concerns that centre on a particular Maori cultural perspective.

These are:

- provision for marae, and the full expression of the place marae have in Maori life - including the range of housing, health, employment and recreational facilities associated with marae;
- provision for kohanga reo and other places of learning as a way of protecting te reo Maori as a central treasure of Maori life;
- protection of natural and physical resources, in particular, water quality; the avoidance of discharge of wastes (treated or untreated) into waterways.

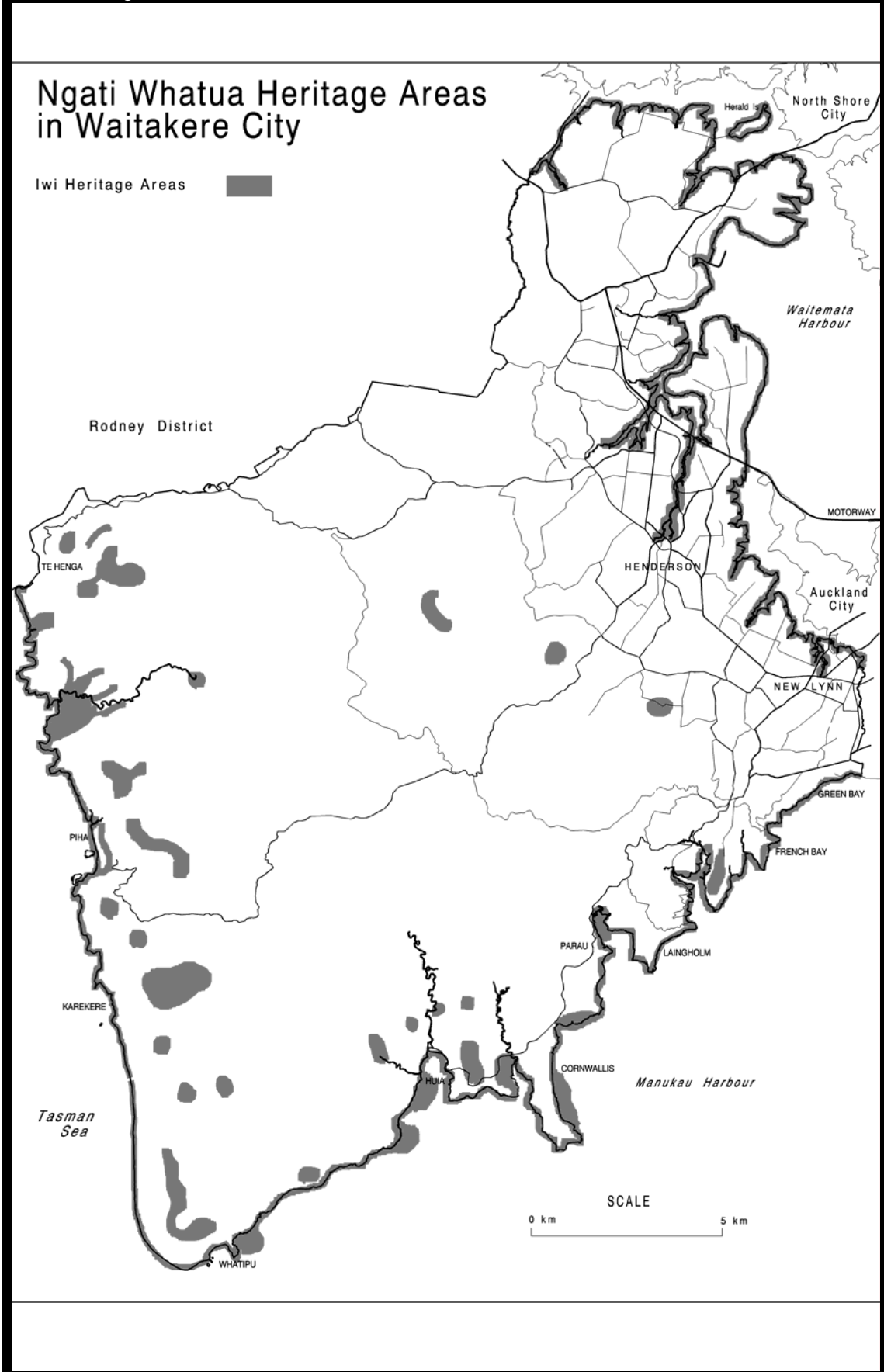


MAP 4.1 Te Kawerau a Maki



tangata whenua

MAP 4.2 Ngati Whatua



tangata whenua