



Technical Report 9:
**Cultural Values Assessment—
Te Akitai Waiohua**

The logo for Te Akitai, featuring the text "Te Akitai" in white on a black rectangular background. The text is surrounded by decorative red and white swirling patterns.

Te Akitai

**CULTURAL VALUES ASSESSMENT
BY TE ĀKITAI WAIOHUA**

for

**MATUKUTŪREIA QUARRY
PRIVATE PLAN CHANGE**

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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

Te Ākitai Waiohua Waka Taua Incorporated (‘the Society’) is a not for profit tribal organisation that aims to promote kaitiakitanga as well as cultural and environmental values with regard to the wider needs of the community. The Society represents Te Ākitai Waiohua in matters relating to the environment, sustainable resource management and the protection of wāhi tapu. 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 (‘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.

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.

The Authority will eventually be superseded by Te Ākitai Waiohua Settlement Trust (‘the Trust’) which has an interest in resource management projects in the rohe with regards to redress received for settling Te Ākitai Waiohua historical claims. A recent example of this includes the vesting of ownership and co-management of Wiri Mountain (Matukutūruru) with the Ngā Mana Whenua o Tāmaki Makaurau Collective, of which the Trust 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 Waiohua 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 Waiohua 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 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

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

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

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.

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

⁴ New Zealand Coastal Policy Statement 2010, Policy 2

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 Waiohū 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 Waiohū is encouraged to facilitate an effective partnership where all members act reasonably and in good faith with each other.

Rangatiratanga

Te Ākitai Waiohū 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 Waiohū 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

CULTURAL VALUES ASSESSMENT

For Te Ākitai Waiohua, a Cultural Values Assessment (CVA) represents an opportunity to provide a unique cultural lens over our affairs that can be shared with others. This exclusive perspective allows Te Ākitai Waiohua 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 Waiohua include:

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

The CVA is an invaluable tool to obtain a better understanding of Te Ākitai Waiohua, 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 Waiohua to work together productively with other parties. However, the CVA is not deemed a consultation or part of consultation between Te Ākitai Waiohua and an applicant.

The CVA'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 Waiohua 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 Waiohua 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 Waiohua (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 Waiohua;
- A response is prepared and offered by the applicant to Te Ākitai Waiohua.

This report is not a consultation. It is a presentation of information to facilitate a written response prior to a future consultation meeting.

TE ĀKITAI WAIOHUA GENEALOGY

Hua-Kai-Waka
 Eponymous Ancestor of Waiohua
 √
 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 Tāmaki 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, Māngere.

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 Tāmaki Makaurau to Ngāti Whatua and retreat to Drury, Pokeno, Kirikiri/Papakura and other parts of South Auckland. The last Waiohua pa in Tāmaki is taken in 1755.

1760 - Te Taou Ngāti Whatua settles in Tāmaki having defeated Waiohua tribes who withdraw south from Tāmaki 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 – Te Tahuri from Nga Iwi gifts land at Tauoma (western bank of the Tamaki River) to the wife of a chief of 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 Tāmaki but are unable to maintain their hold on the whole of south east Tāmaki.

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, Māngere and Kauri Point.

1821 - All volcanic cone pa of Tāmaki 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 Tāmaki Makaurau.

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

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

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

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 Tāmaki for short periods of time.

1831 - Te Ākitai Waiohua including Chief Pepene Te Tihi are observed by Charles Marshall at Pūkaki.

1835 - After nearly ten years in exile, Te Ākitai Waiohua and Ngāti Whatua return to Tāmaki under the protection of Potatau Te Wherowhero, who makes peace

with Ngāti Paoa at Pukeke on the east side of the Tamaki river mouth. Te Ākitai Waiohua re-establish themselves at Pūkaki, Papakura, Red Hill and Pokeno.

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

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

1863-1864 – Before the invasion of Waikato in the time of the New Zealand Land Wars, Ihaka is stripped of his roles and accused of being a Kiingitanga sympathiser and rebel. Tribal land at Māngere is eventually confiscated due to the allegiance of Te Ākitai Waiohua 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 a military camp in Otahuhu. Pepene Te Tihi and two of the children of Ihaka 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 to this day where Ihaka 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 Waiohua returned to Māngere 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 Māngere created zoning restrictions, forcing many Te Ākitai Waiohua members to move and live in other areas.

1970-Today – Te Ākitai Waiohua and the Waiohua tribes as mana whenua re-establish their ahi kaa in the central and southern areas of Tāmaki Makaurau. A new marae is built at Pūkaki, Māngere and opened in 2004.

“Kei Taamaki te rua o Te Waiohua”
The storepit of Te Waiohua 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 has established occupation in New Zealand as far back as 1000 AD.⁷

In the Te Ākitai Waiohua rohe (district), of which the proposed precinct 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 follows 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 at Maungakiekie (One Tree Hill) and Maungawhau (Mt Eden).¹¹ There were Waiohua pa located on other cones and hills as well, including Owairaka (Mt Albert), Puketapapa (Mt Roskill), Te Tatua (Three Kings), Te Kopuke (Mt St John), Remuwera (Mt Hobson), 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 Ihumātao, 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

Waiohua also held pa at Onehunga, Hillsborough, Remuera, Omaha (near Remuera), Orakei, Kohimarama, Taurarua (Judge's Bay), Te To (Freeman's Bay) and other places¹².

Although Kiwi Tamaki was based at Maungakiekie he seasonally stayed at different pa throughout Tamaki, as it came time to harvest various types of food – fish, shellfish, birds, bird eggs and vegetables.

These pa were places of protection and sustenance for generations of Waiohua and were occupied through to the end of Kiwi Tamaki's leadership, at a time when the community was at its height in strength, unity and stability. Waiohua engaged in traditional and symbolic cultural practices, but they were also homes where the people lived, fought and died.

In the 15th century the Waiohua 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, Waiohua re-established themselves at Rarotonga, which has long since been quarried and now houses Mt Smart Stadium. To this day Te Kawerau a Maki is based in North and West Auckland from the Waitakeres up through to the Kaipara Harbour.

Te Ākitai Waiohua traces its ancestry back to the mingling, as the original people of the land, with members of the Tainui canoe. Tainui members who settled in this area included Horowi, whose pa was at St Heliers and Poutūkeka 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 Waiohua.

MATUKUTŪREIA

Matukutūreia (McLaughlin's Mountain) and Matukutūruru (Wiri Mountain) are both natural landmarks and terraced pa sites that were occupied by Te Ākitai Waiohua ancestors. The 'twin' maunga of Wiri are known collectively as Ngā Matukurua or 'the two bitterns.'

The food gardens and cultivations of Matukutūreia extended into the surrounding region of Puhinui and were sectioned off with stone boundaries. These walls were also used for gardening, cooking, heating and basic defence. Although most of the local stonefields have been destroyed, there are remnants that can still be seen today. The Otakawai and Puhiroa stonefields of Matukūtureia are some of the only places in Tāmaki Makaurau to feature ancient stonefields that

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

are still intact. Other visible examples are also found close to Māngere Mountain, on Puketutu Island and at Ōtuataua in Ihumātao.

The Puhinui creek and stream were both close enough to Ngā Matukurua to meet the needs of the pa for travel and to supplement its fresh water sources including Waitapu, the main Matukutūreia puna (spring). The location of the pa next to the Manukau Harbour was also convenient for transport purposes and the gradient of the maunga provided natural irrigation to its gardens, as groundwater flowed out to the sea.

The suburb Manurewa is named after the kite of Tamapahore, a Waiohūa chief of the maunga pa (hilltop settlement) at Matukutūruru. The full name of the area is Te Manu rewa o Tamapahore or 'the drifting kite of Tamapahore' linking the wider region to Ngā Matukurua.

Today Matukutūruru has been largely quarried away for volcanic scoria and basalt. Only the remaining 'twin' Matukutūreia still stands and, although the maunga has been visibly scarred by excavation, it can clearly be seen from Pūkaki Marae. The preservation of this volcanic viewshaft is a priority to Te Ākitai Waiohūa in the future development of Wiri.



Viewshafts of existing cone at Matukutūreia (McLaughlin's Mountain) from Pūkaki Marae and Pūkaki Road.

The lands surrounding Ngā Matukurua, feature soil that has been imported from the nearby volcanic cones. This made the area more appropriate for food and garden cultivation and shows a clear awareness of the impact of high quality soil on agriculture.

The proposed private plan change has a direct impact on a site of significance to the people of Te Ākitai Waiohua. In acknowledgement of the special relationship between Ngā Matukurua and Te Ākitai Waiohua, sections of reserve land at Matukutūreia and Matukutūruru are being negotiated with the Crown for the purposes of Te Ākitai Waiohua Treaty settlement cultural redress.

Development History

It is imperative that any party dealing with Te Ākitai Waiohua be properly informed so that all interaction can be understood and viewed within a historical and cultural context.

Historically the land in the Wiri/Manukau region has been used for farming and cultivation, which is supported by archaeological evidence of gardening, cooking and midden sites, found in early Maori settlements and papakainga. Settlement was seasonal as the people stayed at main sites during winter, moved to smaller camps to plant gardens during spring, fished and collected kaimoana from fishing camps during summer and then returned to the main settlements again during autumn to harvest and store crops in preparation for winter.

Te Ākitai Waiohua is not against development. Indeed our ancestors were still accomplished fisherman and farmers of food gardens and livestock in the mid-19th Century. The cultivations and community established by Te Ākitai Waiohua placed it in a strong economic position within the burgeoning town of Auckland. The mass confiscation of all Te Ākitai Waiohua property during the Land Wars in 1863 promptly ended the expansion. Since this time many of the natural resources of the area have been seriously depleted in the name of progress and as a direct result of Auckland's rapid growth. These events and experiences have led Te Ākitai Waiohua to view development with a degree of caution and apprehension.

For a variety of historical reasons, the Manukau Harbour and related waterways in Wiri are affected by water treatment issues and environmental pollution. This includes the Puhinui stream that fed the pa at Ngā Matukurua. The concept of discharging waste into waterways is an offensive breach of Māori cultural values that requires careful consideration.

Local maunga (mountains) and volcanic cones including Ngā Matukurua have been lost either partially or entirely due to mining developments. The Matukutūruru maunga has disappeared due to quarrying along with sections of Matukutūreia. These landmarks inhabited by ancestors of Te Ākitai Waiohua are mostly or completely gone now in the name of progress.

RECOMMENDATIONS

Given the history of Te Ākitai Waiohū in the proposed plan change area and the principles it follows in terms of the environment, kaitiakitanga, consultation and relevant legislation, the following recommendations can be made.

Outstanding Natural Feature

The technical assessment of Professor Shane Cronin, University of Auckland in “Geological Evaluation of Outstanding Natural Feature Matukutūreia and Matukuturua Lava Field and Tuff Ring” dated February 2019, (the Report) discusses the Outstanding Natural Feature overlay covering Matukutūreia and Matukuturua lava field and tuff ring (ONF93) in Schedule 6 of the Auckland Unitary Plan.

Te Ākitai Waiohū supports the retention of ONF93 over the proposed plan change area including the sections referred to in the Report as Area 2, which covers the explosion crater as well as Area 3, incorporating the lava field managed by the Department of Conservation which is subject to cultural redress negotiations with the Crown as part of the Te Ākitai Waiohū Treaty settlement.

It is understood sections of the Area 1 site are highly modified due to historical quarrying but this makes it no less important to Te Ākitai Waiohū as a physical feature of high cultural value. Although this is not based on a technical geological analysis, Area 1 adjoins Area 2 and Area 3 and should remain a part of ONF93. Te Ākitai Waiohū prefers to seek the views of Auckland Council and other independent expert advice in relation to Area 1 meeting the appropriate threshold for remaining a part of ONF93.

Heavy Industry Zone

Te Ākitai Waiohū supports the retention of the Open Space Informal Recreation Zone (Open Space Zone) rather than the Heavy Industry Zone proposed over area B in the private plan change.

It is understood area B is based on an error and resource consents have already been granted over the section in question. Te Ākitai Waiohū prefers to maintain the Open Space Zone as it better reflects the cultural and historical importance of the site as outlined in this CVA.

Te Aranga Cultural Landscape Principles

Te Ākitai Waiohū supports the application of the seven Te Aranga principles to this proposed plan change 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 Waiohua must be ensured in all phases of the proposed plan change. This includes the sharing of information about the proposed plan changes as they become available, particularly in relation to any further geological information for ONF93 and intended ongoing use of the proposed area B Heavy Industry Zone. This will allow Te Ākitai Waiohua 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 that recognises the status of Te Ākitai Waiohua as mana whenua reflecting the need to engage at a governance level.

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

Acknowledgement

The history of Te Ākitai Waiohua within the proposed plan change area should be acknowledged where possible by recognising the significance of Matukutūreia. This can be achieved in various ways similar to the plan changes proposed for the Puhinui region and associated Puhinui Precinct rules established following this process.

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

Iwi monitoring

Te Ākitai Waiohua recommend that our nominated iwi monitor is engaged and resourced accordingly for plan change areas that may require inspection in terms of geology and heavy industry zone land use.

This recommendation follows the principle of Mauri Tu in emphasising the environmental health and life essence of the eco-systems in the region.

Landscaping

Where possible the proposed plan changes should account for the natural and cultural landscape in a way that fits with the natural environs of the region.

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

Design

Māori cultural values and concepts should be recognised where possible as the proposed plan changes are developed.

Te Ākitai Waiohū recommend that should an AEE or further design be undertaken, a more detailed CIA will be forthcoming.

These recommendations follow the principles of Mahi Toi and the incorporation of iwi design into the proposed plan change area.

It cannot be emphasised enough the importance Te Ākitai Waiohū places on its role as kaitiaki to its taonga. The proposed plan change would serve to further erode this historical cultural site. Total avoidance of the area is considered to be the only effective way of reducing these adverse cultural and spiritual effects. Therefore, Te Ākitai Waiohū cannot support the proposed plan changes.

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Please note that this Cultural Values Assessment does not constitute written approval of the proposed plan change