



# Appendix F

## Mana Whenua Cultural Value Assessments



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CULTURAL IMPACT ASSESSMENT FOR  
THE NZ TRANSPORT AGENCY'S  
NORTHERN CORRIDOR IMPROVEMENTS

Prepared By

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## **1.0 Introduction**

This document provides a preliminary, high level Mana Whenua Cultural Impact Assessment (CIA) on behalf of Ngāti Manuhiri with regard to the proposed New Zealand Transport Agency's Northern Corridor Improvements (NCI) project. The project includes constructing a direct motorway to motorway link between State Highway 1 (SH1) and State Highway 18 (SH18), east of Albany Highway, completing the Western Ring Route. Proposed additional works include extending the Northern Busway, a potential new bus station, improving and integrating the walking and cycling network, relocating North Harbour Hockey facilities, new bridges, road widening and associated infrastructure. At time of writing only very high level draft plans are available for referencing, thus this high level report. Subsequent, more detailed assessment from Ngāti Manuhiri will be required as the project evolves, plans are finalized and reports such as an AEE, become available.

## **1.1 Cultural Background**

Ngāti Manuhiri are the descendants of the eponymous ancestor Manuhiri, the eldest son of the Rangatira and warrior chieftain Maki who, along with other tribal members, came from Kāwhia to live among their relatives, also descendants of the Tainui waka, who occupied the greater Tāmaki Makaurau area from the 14<sup>th</sup> Century. From this whakapapa Ngāti Manuhiri in their own right through Maki and his sons, have unbroken ties to their ancestral rohe. After migrating from Kāwhia in the early 17<sup>th</sup> Century, Maki and his people progressively settled in the southern Kaipara, Waitākere and on to Whenua roa o Kahu (North Shore), Albany up to Mahurangi districts including Pakiri, Matakana, Puhinui (Warkworth), and finally the offshore islands such as Hauturu o Toi/Little Barrier and Āotea/Great Barrier.

Ngāti Manuhiri made strategic marriages with other tribal groupings such as Ngāi Tāhuhu and Ngāti Wai among others, who occupied the eastern coastline and many of the offshore islands. Through these marriages Ngāti Manuhiri strengthened their links with the land, sea, and islands on the eastern coastline from Paepae o Tū (Bream Tail) to Te Raki Paewhenua (Takapuna area) and inland Kaipara areas.

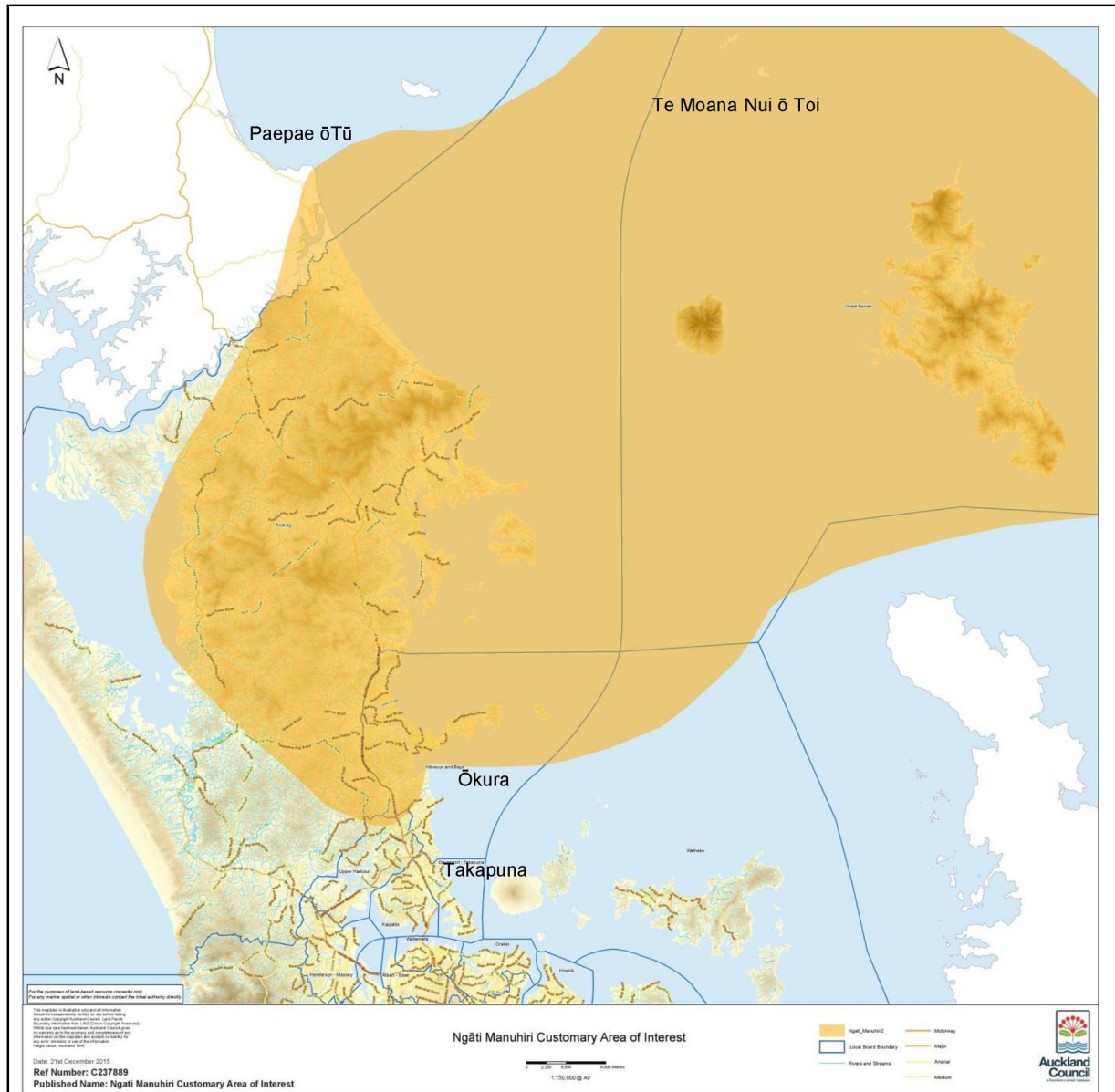


Figure 1: Statutory Ngāti Manuhiri Rohe (Area of Interest)

Manuhiri, our Tupuna, has ancestral ties with his brothers Maraeariki, Ngawhetu and Tawhia Ki te Rangi but descent from Maki, his father, and Manuhiri himself is the basis of our mana today. Through the Ngāi Tahu and Te Uri o Katea descent, along with marriages, Ngāti Manuhiri developed intimate ties with the neighbouring iwi of Te Uri o Hau in the northwest. Ongoing strategic marriages also saw Ngāti Wai become an important relationship for Ngāti Manuhiri. Prior to the arrival of Europeans, Ngāti Manuhiri occupied all parts of their ancestral domain in a seasonal cycle of cultivation and resource gathering. While predominantly a coastal tribe because of the vast kaimoana resources available in Te Moana Nui o Toi (seaway to the north and east of Whangaparaoa), other resources were routinely gathered from the

heavily forested interior, also occupied by Ngāti Manuhiri. These resources included food such as forest and wetland birds, freshwater fish and plants, but also medicines, weaving and building materials, as well as the vast kauri and other native trees valued for waka building. Specific areas within the forest interior are also immensely significant as they became sacred places, such as Te Ahiahi and Te Wahawaha. Ngāti Manuhiri frequently travelled to the Kaipara and west coast exchanging resources and strengthening their relationships with their whanaunga.

Ngāti Manuhiri maintain an unbroken connection with their rohe exercising their mana through manuhiritanga in the form of tribal, traditions, songs, place names, tupuna (ancestral rights), urupā (burial grounds) and kaitiakitanga (guardianship and management of cultural and natural resources).

## 1.2 Legislative Framework

Through the Waitangi Tribunal process, the Ngāti Manuhiri Claims Settlement Act 2012 came in to effect 19 November 2012. The act formally mandates and supports Ngāti Manuhiri as Mana Whenua for the rohe as outlined in the Deed of Settlement (Figure 1.). It recognised and apologised for breaches of the Treaty by the Crown - the actions of which have impacted negatively on the iwi for the past 150 years. The legislation provides statutory acknowledgement of statements by Ngāti Manuhiri regarding their particular cultural, spiritual, historical and traditional association, requiring the relevant authorities to have regard to the views of Ngāti Manuhiri in all matters affecting these areas.

The Resource Management Act (RMA) 1991 provides statutory recognition of the Treaty of Waitangi and the principles derived from the Treaty. It introduces the Māori resource management system via the recognition of kaitiakitanga and tino rangatiratanga, and accords Territorial Local Authorities with the power to delegate authority to iwi over relevant resource management decisions. The Act contains over 30 sections, which require Councils to consider matters of importance to tangata whenua. Some of the most important of these are:

- The principles of the Treaty of Waitangi and their application to the management of resources (Section 8).
- Recognition and provision for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga (Section 6(e)).
- Having particular regard to the exercise of kaitiakitanga or the iwi's exercise of guardianship over resources (Section 7(a)).
- Having regard to any relevant planning document recognised by an iwi/hapū authority (Sections 61(2)(a)(ii), 66(2)(c)(ii), 74(2)(b)(ii)).
- The obligation to consult with iwi/hapū over consents, policies and plans. (Combination of all the sections above and Clause 3(1)(d) of Pt 1 of the first schedule of the RMA).

The Proposed Auckland Unitary Plan (PAUP) further recognizes:

*“Māori have a special relationship with natural and physical resources through whakapapa. Inherent in this relationship is kaitiakitanga which seeks to maintain the mauri of these resources, while allowing their use for social, cultural and economic well-being.”*

Also

*“Development and expansion of Auckland has negatively impacted on Mana Whenua taonga, on customary rights and practices of Mana Whenua within their ancestral rohe. Further deterioration of taonga, sites and places of significance, and the values associated with cultural landscapes must be avoided. Degraded taonga and customary rights must be actively enhanced in order to restore the well-being and mana of those taonga, sites and places – and therefore the mana of the people. Mana Whenua participation in resource management decision-making, and the integration of mātauranga Māori and tikanga in resource management is of paramount importance to ensure a sustainable future for Mana Whenua and for Auckland as a whole”.*

### **1.3 Ngāti Manuhiri Settlement Trust**

The post settlement interests of Ngāti Manuhiri are managed and administered by the Ngāti Manuhiri Settlement Trust. The central purpose of the Trust is to enhance the spiritual, cultural, social, and economic wellbeing of the iwi and to provide for the kaitiaki responsibilities of ensuring the restoration and maintenance of the sociocultural and natural environment. These goals form the basis of any meaningful consultation or engagement with Ngāti Manuhiri.

### **1.4 Purpose**

This assessment of actual and potential impacts on cultural values and interests will assist the New Zealand Transport Agency in meeting their obligations in a number of ways, including:

- having regard to the statutory acknowledgement of Ngāti Manuhiri as Mana Whenua for north-east Tāmaki Makaurau
- preparation of an Assessment of Environmental Effects (AEE) in accordance with s88(2)(b) and Schedule 4 of the Resource Management Act 1991 (RMA)
- requests for further information under s92 of the RMA in order to assess the application
- providing information to assist the council in determining notification status under ss95 to 95F of the RMA
- providing information to enable appropriate consideration of the relevant Part II matters when making a decision on an application for resource consent under s104 of the RMA
- consideration of appropriate conditions of resource consent under s108 of the RMA.

## 1.5 Objective

The objective of this CIA report is to, at a high level, provide the New Zealand Transport Agency with insights into the potential cultural impacts associated with their proposed Northern Corridor Improvements (NCI) and recommendations as to how they might be considered and addressed.

## 1.6 Proposed Works

An overview of the main objectives of the proposed works as outlined by NZTA in their approved draft plan is summarized below:

*'A new direct motorway to motorway connection between SH18 and SH1, separating motorway traffic from local traffic. Additional motorway lanes in both directions on SH1 between Greville Road and Constellation Drive. Extension of the Northern Busway from Constellation Busway to Albany Busway and a potential new bus station at Rosedale. A 5km dedicated shared walking and cycling path on the east of SH1 from Albany Busway to Constellation Busway linking west along Upper Harbour Highway (SH18) to the Albany Highway. A new walking and cycling bridge over SH1 linking the residential east with the Albany retail area. Local road improvements through Constellation Drive and Caribbean Drive intersections and a new Paul Matthews Road bridge. Investigation of a proposed bridge over SH18 to Unsworth Heights.'*

### 1.6.1 Motorway Interchange

The NCI project requires the New Zealand Transport Agency to investigate, design and build a new direct motorway-to-motorway connection between the Upper Harbour Highway (SH18), east of the Albany Highway,

and the Northern Motorway (SH1). This connection will complete the Western Ring Route, an alternative north-south connection within Auckland's motorway network. Currently the roadway connecting the two motorways has many local roads feeding in to it that create congestion both for people wishing to access the motorways and for those just trying to travel locally. The new motorway-to-motorway link will help to separate this traffic. Works include motorway lane widening. (Check this – will SH18 link be wider?) The new interchange will require the existing North Harbour Hockey facilities to be moved. Options for relocation are currently being considered.

The interchange will directly link northbound traffic from the west and westbound traffic heading south. South-west facing motorway on-off ramps will be allowed for but constructed at a later date.

### **1.6.2 Bridges**

In order to improve and maintain local connectivity outside of the motorway network, several new bridges are proposed to be built. The re-alignment of Paul Matthews Drive to the existing motorway ramps will include a bridge over the new interchange section, shared with cycle and foot traffic. A shared walking and cycle bridge only, linking Spencer Road (east of SH1) with the retail area to the west will be built over SH1 north of Greville Road. The bridge will also accommodate a new watermain and in order to fit in with Watercare's programme of works the building of this bridge may be accelerated before other NCI works. The extension of the Northern Busway (Section 1.6.4) will also require a new dedicated (bus) bridge just south of McClymonts Road. One further bridge (shared walking and cycling) is also being considered over SH18/Upper Harbour Highway to improve connectivity with Unsworth Heights.

### **1.6.3 Walkways and Cycleways**

The SH1 and SH18 designations currently form considerable barriers to foot and cycle traffic connecting between the surrounding residential, retail and light commercial centres. NZTA are taking the opportunity through these works to improve these local connections. Apart from the above mentioned bridges, the proposal includes a walkway/cycleway route between the Albany Busway and Constellation Busway connecting and continuing from Constellation Busway to Unsworth Heights.

### **1.6.4 Extended Buslane**

The existing Northern Busway will be extended from the Constellation Bus Station north to the Albany Bus Station, along the eastern side of SH1. This extension will impinge on the current designation corridor that includes a closed landfill and vegetated embankments.

### **1.6.5 New Bus Station**

This possibility is still being investigated but likely would be around Rosedale (~halfway between Albany Bus Station and Constellation Bus Station). The Bus Station may include associated Park & Ride facilities. Its construction would require existing light commercial buildings to be purchased and removed.

### **1.6.6 Landfill**

The closed Rosedale Landfill is located on the south east corner of the intersection between Greville Road and SH1. The landfill covers about 38Ha in total and was closed in 2002. It is understood that several streams are culverted around and the landfill and that methane emissions are still occasionally burnt off. The status of leachate is unknown at this time.



### **1.6.7 Waterways**

Several streams, tributaries and other waterbodies will potentially be impacted by these proposed works. Streams include the Ōteha Stream and Alexandra Stream both of which flow into Lucas Creek. The ultimate receiving environment for Lucas Creek is the Upper Waitemata. The most significant body of standing water is Watercare's Rosedale Wastewater Treatment Plant (WWTP) oxidation ponds that span both sides of SH1. There are also several stormwater ponds that treat the motorway stormwater runoff.

### **1.6.8 Vegetation**

Vegetation within the project boundary is varied from grass swales, some with planted vegetation, to pasture, remnant scrub, pines and riparian bush. It is expected much of the adjacent motorway designation vegetation will be removed to accommodate the new interchange, busway and shared paths.

### **1.6.9 Biodiversity**

At this time, it is understood no formal assessment of biodiversity within the project boundaries has been undertaken. It is likely however, that exotic birds typical of an urban environment utilize what vegetation there is. Pukeko are often found grazing next to the motorways and waterfowl utilize the WWTP ponds. Specific note was made that New Zealand Dotterel, a threatened endemic shore bird, nests in the near vicinity of the site.

Skinks may inhabit rank grass and scrub. Freshwater fish are likely to be found in the streams.

### **1.6.10 Archaeology**

A search of the Auckland Council Cultural Heritage Index does not identify any recorded archaeological sites of Māori origin within the designation of the proposed works. It is acknowledged that the area has been significantly disturbed through urban development and the associated major roading network.

### **1.6.11 North Harbour Hockey**

To accommodate the new motorway link the existing North Harbour Hockey facilities will have to be relocated. NZTA, North Harbour Hockey and Auckland Council are currently discussing alternatives and are considering three options. Iwi have also been invited to provide comment



and feedback which Ngāti Manuhiri will provide following a site visit and discussion with Watercare (some of their land is included in one of the options).

## **2.0 Ngāti Manuhiri Cultural Impact Assessment Process**

### **2.1 Cultural Values**

Our cultural leaders are experienced in our whakapapa, history mātauranga and tikanga. We have leaders in all areas of environmental management, influencing stakeholders to protect Ngā Taonga tuku iho, providing guidance and inspiration for our people.

Ngā Tikanga – the values and principles which guide our role as kaitiaki, in environmental management:

- Manuhiritanga – our identity and uniqueness as Ngāti Manuhiri, upholding the mana of Ngāti Manuhiri
- Mana Motuhake – active leadership and decision making
- Kiatiakitanga – cultivating a sustainable healthy environment and healthy lifestyle for all people
- Kotahitanga – participating together; having open, honest and transparent communication; unity
- Whanaungatanga – through our whakapapa, our identity; knowing our matauranga Ngāti Manuhiri
- Manaakitanga – caring for the environment so that Ngāti Manuhiri can care for the people
- Sustainability – promoting use of environmentally friendly and sustainable practices and materials
- Principle of enhancement – restoration of degraded sites
- Long-term cultural wellbeing – a healthy environment for future generations
- Ki uta, ki tai (mountains to sea) – holistic integrated catchment management

### **2.2 Ngāti Manuhiri Cultural Footprint**

Our uniqueness and identity as Ngāti Manuhiri is expressed in all the things that we do, that we can see, touch and hear. Our cultural footprint is underpinned by Manuhiritanga and how we express that through our tikanga and kawa.

One of our responsibilities and obligations as Mana Whenua Kaitiaki is to actively protect and enhance Ngā Taonga for the use and benefit of future generations as acknowledged in our governance and management protocols.

The role and responsibilities of Mana Whenua kaitiaki in contemporary cultural and natural resource management includes, but is not limited to:

- Protection and maintenance of wāhi tapu and other heritage sites
- Protection of taonga
- Placing of rahui (temporary ritual prohibition) to allow replenishment of harvested resources
- Restoration of damaged ecosystems
- Protection of sensitive environments
- Directing development in ways which are in keeping with the environment
- Ensuring the sustainable use of resources
- Observing the tikanga associated with traditional activities
- Providing for the needs of present and future generations

### **2.2.1 Te Ao Māori (Māori World View)**

Māori traditionally believe that the forests, the waters, and all the life supported by them, together with natural phenomena such as mist, wind and rocks, possess a mauri or life force (Marsden, 1992).

Mauri is the life energy force or unique life essence that gives being and form to all things in the universe. All elements of the natural environment, including people, possess mauri and all forms of life are related. This interconnectedness of all things means that the wellbeing of any part of the environment will directly impact on the wellbeing of the people. The primary objective of Māori environmental management is to protect mauri from desecration and to maintain and restore the integrity of mauri and thus the interconnectedness of all forms of life.

Sustaining the mauri of taonga (treasure) whether a resource, species or place, is central to the exercise of kaitiakitanga. Tikanga (custom, protocol) has emerged around this duty bringing with it mātauranga, (knowledge, wisdom) or intimate knowledge and understanding about local environments, and a set of rules that guide our way of life, both spiritual and secular.

Mātauranga Māori (Māori knowledge) is dynamic and evolving, encompassing historical traditions as well as the aspirations of Tangata Whenua (indigenous people) for the provision of services for future generations. The protection of indigenous flora and fauna species as taonga species is important to the Kaitiaki role of Tangata Whenua.

### **2.2.2 Kaitiakitanga**

The people of Ngāti Manuhiri have an obligation and responsibility to guard, protect and maintain the interests and associations of all aspects relating to the wellbeing of the iwi. In Te Ao Māori knowledge

of the workings of the environment and the perception of humanity as part of the natural and spiritual world is expressed in the concept of mauri and Kaitiaki as described above. 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 Mana Whenua or their appointed representative.

Expressing kaitiakitanga is an important way in which iwi maintain their Mana Whenua.

## **2.3 Methodology**

This report is largely a desk top study, with oral kōrero provided by Manuhiri elders. The writer has attended several forums/hui that have discussed the proposal and also undertook a site visit in May 2016. As previously mentioned, at time of writing the available information is limited and not detailed. Satellite imagery, the Auckland Council's GIS and Cultural Heritage Inventory (CHI) database have been referenced. Historical material pertaining to Ngāti Manuhiri and the Albany/Ōteha area was obtained internally, however a full history of association is not offered here.

### 3.0 Ngāti Manuhiri Association With Site

#### 3.1 Physical Setting

The current intersection of SH1 and Upper Harbour Highway is at the Constellation Interchange approximately 14km north of Auckland’s CBD. South of the interchange it is largely residential. Immediately east of SH1 from Constellation Drive to Ōteha Valley Road, there is a mix of light commercial and developing residential areas. There is also the closed Rosedale Landfill and a small portion of the Rosedale WWTP oxidation ponds. West of SH1 there is the Albany Centre (retail), some residential and light commercial as well as the main Watercare oxidation ponds and adjoining open parkland. South of the Upper Harbour Highway it is again mainly residential, while to the north is the parkland, North Harbour Hockey and light commercial. Upper Harbour Highway crosses over Alexandra Stream.

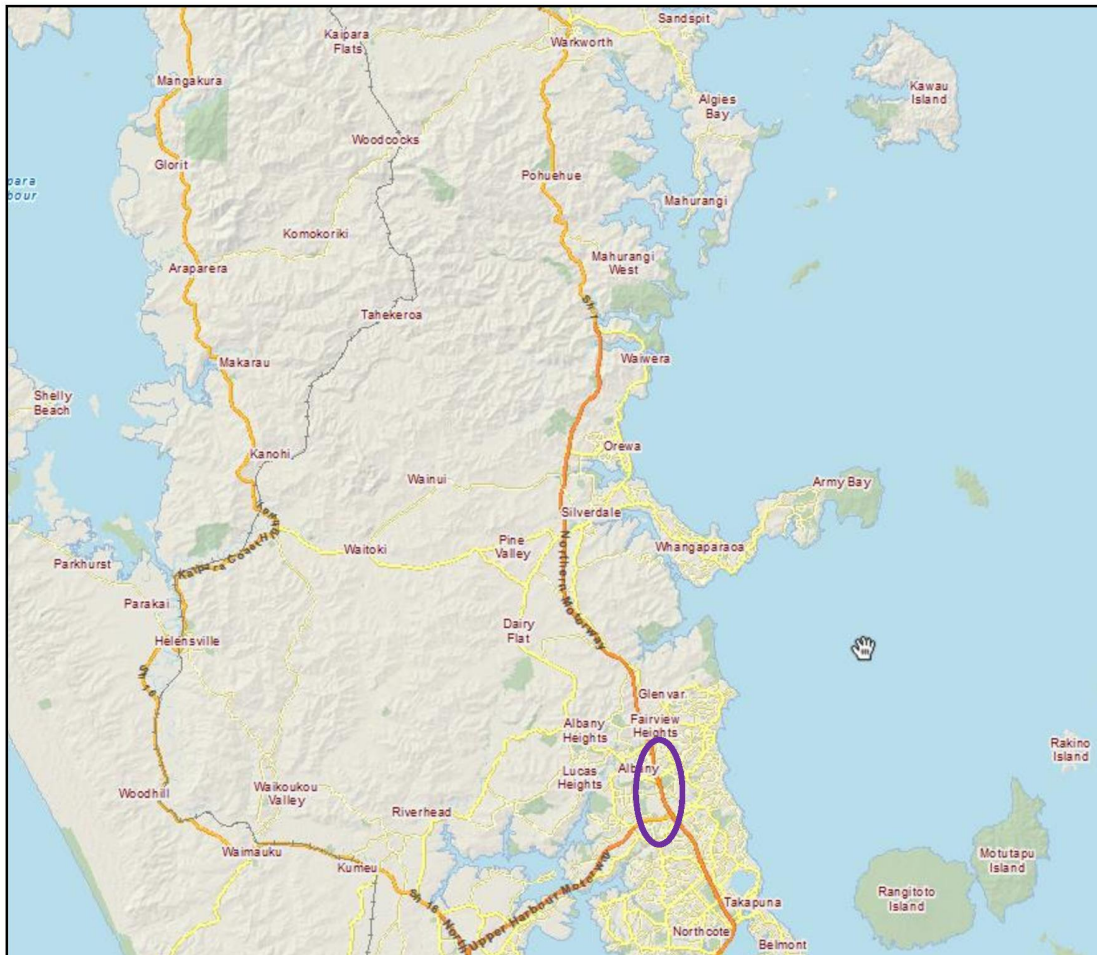


Figure 2: Map depicting approximate location of proposed NCI works (purple circle) within the wider northeast Tāmaki Makaurau coastal region



### 3.2 Cultural Significance

As outlined previously, Ngāti Manuhiri links with the entire north east of Tāmaki Makaurau and eastern Kaipara date back to at least the 14th century. Ngāti Manuhiri maintained kāinga and pā throughout the rohe, with a focus on both coastlines. Pā were usually located in defensive, significant or strategic places and there were both permanent and temporary (seasonal) kāinga (settlements), particularly adjacent to sheltered waters or rivers. Rivers were not only a source of fresh water and kai (food), but were the main highways inland to kāinga or cultivations and often the beginning of overland pathways. As previously stated, the entire rohe was occupied and utilised by Ngāti Manuhiri and their whanaunga (relations) for generations (Figure 3).

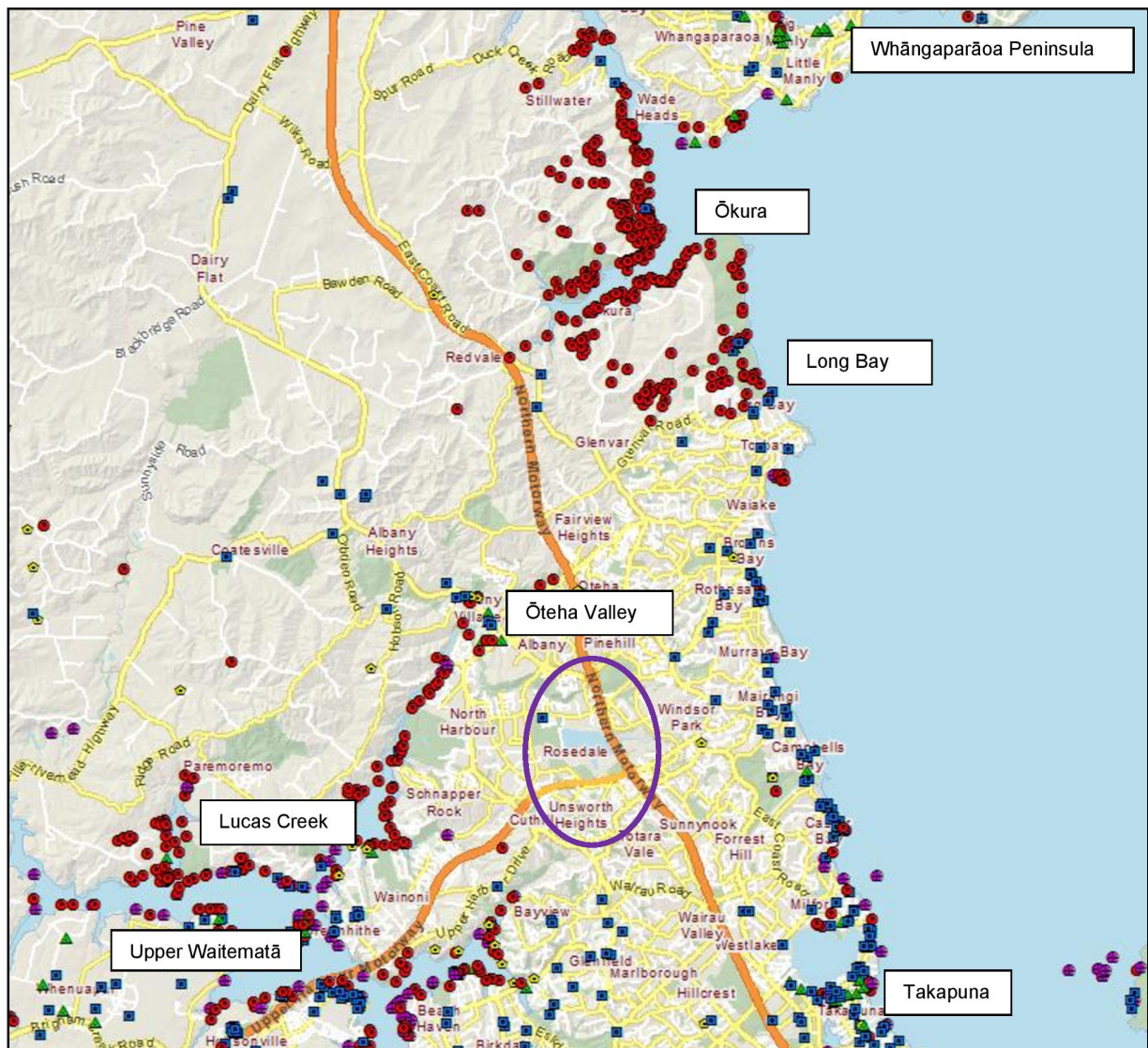


Figure 3: Map depicting location of recorded archaeological sites (red dots) of the Ōteha Valley area

It is notable that the majority of sites are dispersed around the coastal and riverine areas, which is in line with general pre- (and post-) European settlement patterns. There are fewer sites recorded further inland and also within the heavily developed (urban) areas. The reasons for this apparent disparity may be attributed, in part at least, to; previous development activities that did not consider pre-European occupation; historic modification of the landscape by tree felling, horticulture and farming of heavy stock; and a lack of access and therefore archaeological recording within the forested interior rather than to a lack of occupation or activity within these locations. Thus, often what is recorded is merely representative of the actual number of sites and of the original occupation. Further, archaeological recording of sites does not/cannot capture esoteric or spiritual sites of significance to iwi.

The north eastern coastline of Tāmaki Makaurau features a number of places of significance to Ngāti Manuhiri from Pakiri in the north right through to Ōkura/Long Bay and Ōteha (Albany). This is reflected by a number of place names, landmarks, and recorded archaeological sites within the rohe. In this instance, notably, Ōteha “the dwelling place of Te Ha” is named after Te Ha Kaiaraara, the grandson of Manuhiri. It is known there was a kāinga in the area now referred to as Ōteha Valley.

Manuhiri’s descendants utilized Ōteha, part of the wider Te Whenua Roa o Kahu (North Shore), over many centuries through their shared ancestral interests derived from Manuhiri’s brothers. Ōteha is located between Te Oneroa o Kahu (Long Bay) and Ōkura to the northeast and the upper Waitematā to the southwest. Between these two settled areas there was a well-known overland pathway. For such transport routes/portages, rivers and streams were followed as far as navigable and then ridgelines until the waterways could be used again.

The western end of this portage route was Okahukura (Lucas Creek), the immediate receiving environment for the streams in the Ōteha catchment that discharges into the upper Waitematā. As for the east coast, the Waitematā similarly provided a rich abundance of shellfish, fish, and marine birds, and access inland via streams and tributaries to the forested interior where birds, freshwater fish, and timber could be resourced.

The impacts of post-European contact were devastating to Ngāti Manuhiri and included rewharewha (disease) and alienation of land from multiple illegal sales or confiscation events (including the controversial Mahurangi Purchase (1841) which encompassed land from Takapuna around the Upper Waitematā including Ōteha and all the way north to Te Ārai) - without the knowledge of Ngāti Manuhiri - all of which was further compounded by significant losses in battle during the Musket Wars.

Today, Manuhiri’s traditional lands and Mana Whenua interests are protected and watched over by his living descendants, with the Ngāti Manuhiri Settlement Trust the entity mandated to represent, manage and protect these interests.

## 4.0 Cultural Impact Assessment

The CIA is a high level response to a high level proposal for works within the SH1 Northern Corridor between Albany Highway, Constellation Drive and Ōteha Valley Road. A site visit was undertaken by a Ngāti Manuhiri representative in May 2016. This report outlines Ngāti Manuhiri's initial response to the proposal with regard to our cultural values, interests and associations with the site and its resources, from our perspective as Kaitiaki. Consideration of the proposal is made in regard to the potential impacts upon the wāhi tapu, taonga, spiritual values, and wellbeing of Ngāti Manuhiri.

Note: Any development, especially those involving cut or disturbance of the subsoil, has the potential to disturb archaeological materials and taonga. Under the Heritage New Zealand Pouhere Taonga Act (2014), any archaeological site or object, even if not previously recorded, is protected and it is prohibited to damage, modify, or destroy any such sites without an authority from Heritage New Zealand.

### 4.1 Wāhi tapu

Wāhi tapu may include pā sites, battlefields, burial grounds, significant historic iwi sites, canoe landings etc.

A search of the Auckland Council Cultural Heritage Index and PAUP Maps did not identify any recorded wāhi tapu sites/sites of significance or value to Mana Whenua within the property boundaries. Nor did kaumatua consulted identify this specific site as wāhi tapu. However, as highlighted previously the wider Ōteha area was central along a major overland pathway between the east and west coast/upper Waitematā. While heavily urbanized, all ground disturbing works should be undertaken sensitively and with the awareness of potential undiscovered sites/taonga.

### 4.2 Taonga

Taonga can refer to artifacts or parts thereof, objects, flora, fauna, water bodies, or people.

As noted in 4.1, there are no recorded archaeological sites of Māori origin within the works designation. However, this in no way precludes the possibility that sites or taonga still exist undiscovered, especially near undisturbed waterways.



Living taonga include plants, birds and reptiles all of which are found in the area and will be impacted to varying degrees by this development, either temporarily or permanently. As Kaitiaki, Ngāti Manuhiri support all initiatives (e.g. mitigation/enhancement planting, kauri dieback protocols) that will protect or enhance their continued presence and environment. This includes the receiving environment the Upper Waitematā.

### **4.3 Spiritual values**

Spiritual values pertain to mauri (life force) and wairua (spiritual nature/forces/essences) of people, flora, fauna, land, bodies of water etc.

This Ōteha area has been significantly developed over recent decades with only pockets of riparian margin and native bush within reserves. Although not surveyed as yet, it is expected that the streams that criss-cross this area are significantly degraded impacting on both their mauri and wairua. In understanding this, NZTA need to actively seek opportunities to mitigate and enhance these remaining natural habitats throughout their works.

### **4.4 Wellbeing**

Wellbeing relates to the potential effects to the people of Ngāti Manuhiri by outside influences or events that affect their way of life or traditions.

On face value this project does little to directly enhance the wellbeing of Ngāti Manuhiri, other than this opportunity to express our concerns from a cultural perspective. Therefore, consideration, inclusion and implementation of our recommendations provides the opportunity for this NCI project to recognize Ngāti Manuhiri as an ahi kaa iwi.

Being Mana Whenua, Ngāti Manuhiri have kaitiakitanga (guardianship) obligations to fulfil. These obligations include the protection of our culture, heritage and taonga on behalf of past, present and future generations.

## 5.0 Recommendations

This preliminary CIA report considers the potential impacts of the Northern Corridor Improvements project, and associated works from a cultural perspective. The proposal at this time is still at the early design stage and thus this response is indicative of our wider considerations only. There is the expectation that NZTA will continue to proactively engage with Ngāti Manuhiri and continue to seek our feedback/comments/recommendations as the detailed plans are finalized and investigations completed.

The following recommendations for avoidance or mitigation of cultural impacts are provided as points of discussion between NZTA and Ngāti Manuhiri.

**5.1** Ngāti Manuhiri do not oppose the proposed Northern Corridor Improvements at this time, given the following recommendations are considered/implemented;

**5.2** All costs associated with any ceremonies, monitoring, site visits and/or meetings attended by Ngāti Manuhiri representatives or the creation of cultural structures, are to be met by NZTA

- Should a sod turning, blessing or similar event be deemed appropriate, Ngāti Manuhiri are to be invited to help plan and fully participate

**5.3** Despite the known previous use of this area, given the extensive development of recent times it is unlikely Ngāti Manuhiri will require specific archaeological discovery conditions for these improvement works over and above the protection afforded by the Heritage New Zealand Pouhere Taonga Act (2014). This notwithstanding;

- It is expected all contractors will be made aware of Accidental Discovery Conditions
- A Ngāti Manuhiri representative may be required to be present for all initial ground disturbing works within stream riparian margins. NZTA to keep Ngāti Manuhiri advised of the timing of these works and offer the opportunity to attend
- In the event an accidental discovery does occur anywhere on site it is understood Ngāti Manuhiri may revise our requirement for a cultural monitor for the remainder of ground disturbing works
- If intact subsurface archaeological features or artifacts associated with Māori are exposed during any works, it will be necessary to cease works in the vicinity and representatives of Ngāti Manuhiri and the Heritage New Zealand should be notified immediately of the discovery (as outlined in section 6.0)
- If any koiwi (human remains) should be exposed in relation to any of the proposed trenching or other, works should cease in the immediate vicinity and the police, Ngāti

Manuhiri and the Heritage New Zealand should be contacted so that appropriate arrangements can be made (as outlined in section 6.0)

**5.4** NZTA to facilitate a meeting between Ngāti Manuhiri and Watercare to discuss the implications of the proposed NCI project, specifically with regard to their ability to continue to hold and treat the full capacity of wastewater expected under future growth predictions

- Accommodating growth within the North Shore area and new inflows from the Northern Interceptor
- Loss of pond area to new lanes
- Potential conversion of ponds east of SH1 to stormwater
- Potential loss of land to North Harbour Hockey
- Re-vegetation
- Potential creation of bird nesting habitat adjacent ponds (e.g. for Dotterel)

**5.5** NZTA to facilitate a meeting between Ngāti Manuhiri and Council's Closed Landfill team to discuss the implications of the earthworks required along the western boundary of the Rosedale Landfill

- Danger of methane gas
- Current leaching of contaminants, impact of opening up area through earthworks for Busway/shared pathway
- Mitigation planting
- Monitoring

**5.6** It is expected NZTA will undertake appropriate and effective mitigation works with regard to the loss of vegetation, volume of earthworks and increased contaminants. Ngāti Manuhiri wish to review plans prior to them being finalized and consideration should be given to;

- Baseline ecological reports being prepared
- Exotic weed/tree removal including palms and pines
- Eco-sourced native vegetation appropriate to the environment (e.g. roadside, riparian, wetland) to replace/enhance at a rate of greater than 1:1. If this cannot be achieved within the designation, then offsite mitigation should be proposed
- Minimising use of chemicals specifically adjacent waterways
- Kauri dieback protocols

- Fish passage as appropriate
- Protection of breeding native birds
- Creation of nesting habitat for native birds e.g. Dotterel
- Enhanced environment for reptiles
- Daylighting of culverted streams where possible

**5.7** Further consultation will be required as plans evolve including on earthworks, erosion and sediment controls, stormwater, bridge design, bus station design and landscaping

**5.8** The relocation of the North Harbour Hockey facilities should not be to the detriment of North Harbour Hockey, other community groups or the wider local community

- It is likely the relocation of the hockey facilities will require a separate CIA from Ngāti Manuhiri

**5.9** Work opportunities made available to Ngāti Manuhiri rangatahi as appropriate e.g. small weeding/planting contracts, sub-contractor labour

**5.10** Ngāti Manuhiri welcome opportunities to reflect our cultural footprint as Mana Whenua and Kaitiaki via this project including:

- Putting forward names for the new bridges, shared pathways and bus station
- Cultural patterning or design is incorporated into built infrastructure, including bridges and bus station, potentially with traditional tukutuku patterning, carving, stenciling or other as agreed, in consultation with Ngāti Manuhiri and other interested iwi groups
- Commissioning of a pou or cultural art work for installation at an appropriate and agreed location
- Such opportunities would support Auckland Councils PAUP outcomes which include '*A Māori identity that is Auckland's point of difference in the world*' and '*A culturally rich and creative Auckland*'.

**5.11** Ngāti Manuhiri request a formal written response to the above recommendations from NZTA.

## 6.0 Discovery Protocols

### Protocol for the discovery of koiwi or taonga unearthed during construction operations

The term 'koiwi' here refers to human remains such as skeletal material, while 'taonga' means cultural artifacts such as implements, weapons or decorations traditionally and historically used by tangata whenua and includes parts or the remains thereof. Features such as pits, midden or terraces are afforded the same legal protection as other archaeological materials or taonga. Iwi play an important role as kaitiaki in the care and management of koiwi tangata/human skeletal remains and taonga following discovery. It is essential that iwi are notified at the earliest opportunity should any koiwi or taonga be unearthed during earthworks or other operations.

The following procedures should be adopted in the event that koiwi, archaeological features or taonga are discovered or are suspected to have been unearthed during construction activities:

- If koiwi, archaeological features, or taonga are exposed during development, earthworks should immediately cease in the vicinity. It is important that any remains or artifacts are left undisturbed or *in situ* once discovered.
- The Site Supervisor should take steps immediately to secure the area so that koiwi or taonga remain untouched and site access is restricted.
- The Site Supervisor will ensure that eating, drinking, and smoking in the immediate vicinity is prohibited.
- The Project Manager will notify
  - a) the New Zealand Police (in the case of koiwi/skeletal remains only)
  - b) Heritage New Zealand
  - c) Manuhiri Kaitiaki Charitable Trust
  - d) The Project Archaeologist (if applicable)
- Manuhiri Kaitiaki Charitable Trust will contact the appropriate kaumatua in order to guide and advise the parties involved as to the appropriate course of action. Any associated costs should be met by the developer.
- The Project Manager will ensure staff are available on site to guide police (as appropriate) and kaumatua to the site.
- In the case of koiwi, site access should be restricted to other parties until Police are satisfied the remains are not of forensic relevance.
- If the parties involved are satisfied that the koiwi or taonga are of Māori origin the kaumatua will decide how they are to be dealt with and will communicate

this to the New Zealand Police and other parties are appropriate.

- Activity on the site will remain on hold until the Police (in the case of koiwi), the kaumatua and Heritage New Zealand have given approval for activity to recommence.
- The Project Manager shall ensure that kaumatua have the opportunity to undertake karakia and other cultural ceremonies and activities at the site as may be considered appropriate in accordance with tikanga Māori (Māori customs and protocols).

## **7.0 Confidentiality**

This report has been prepared for the particular brief given. The data and opinions contained in it may not be used in any other context, shared with any other person or organization or for any other purposes without prior review and agreement with Ngāti Manuhiri.

## **8.0 Disclaimer**

This report does not reflect the opinions, traditions or recorded history of any other iwi who express an interest in the Ōteha region.

## **9.0 References**

Marsden, Māori. (1992). *God, Man and Universe*. King M. (ed) Te Ao Hurihuri. Reed Publishers. Auckland.

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Ngāti Manuhiri and the Crown (2011). Deed of Settlement of Historical Claims



# Cultural Values Assessment Report

To

New Zealand Transport Agency

For

**NORTHERN CORRIDOR IMPROVEMENTS  
PROJECT (NCI)**

*This CVA represents the desire for an alignment of our values and ethics with those organisations that participate with us and to enable mutually sustainable relationships with transparent commitment and accountability for the current and future cultural protection of all Ngāi Tai ki Tāmaki taonga.*

## Tara te Irirangi, Ngai Tai Ancestor



“Tara ki Moehau, Ngai Tai ancestor credited with welcoming the first European settlers to Auckland and allows John Logan Campbell to occupy Motu Korea, Browns Island and provides many men to build Campbell house on the Island”



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## **Mihi**

Whakatau ki te Rangi, whakatau ki te Papa, whakatau ki te Atua, mōu i whārikihia ōu manaakitanga ki runga i a mātou otirā i a tātou, he mihi ka tika.

He mihi hoki ki tō tātou Kīngi Tūheitia me te whare kāhui Ariki katoa, ngā mihi ki a rātou.

Ko ngā rārangi maunga o Tāmaki Makaurau tū te ao tū te pō. Ko ngā rārangi tangata kua nunumi ki te pō, nō reira haere e ngā mate rātou ki a rātou tātou ki a tātou.

Ka hoki mai ki a tātou ngā kanohi ora, ki a koutou ngā kaiutu, nāu tēnei aromatawai i tono atu nō reira me mihi tika rā ki a koutou hei whai tōtika te whakaaro me te pono o Ngāi Tai ki Tāmaki, tēnā koe, tēnā koutou, tēnā tātou katoa.

## **Pepeha**

Mai i te tihi o Kohukohunui te iriiringa kōrero ō tō mātou tūpuna ka titiro tātou i te rere o Te Wairoa te pā whakawairua Ariki nā, e maringi iho ana i te awa ngā roimata aroha ō rātou ki te tai pari me te tai timu o Tikapa moana te ara i hoehoe ai te Rangatira a Hoturoa i o mātou

waka tūpuna a Tainui

Nā, ko Ngeungeu te whare tūpuna te whakaruruhau o mātou

E tū ana hei tiaki a Te Whatatau rāua ko Tāmaki Te Ao

Kei runga ake ko tō mātou Ariki a Tara Te Irirangi

Ki te taha ko Te Raukohekohe hei whāngāitia i te tini me te mano

Ko Umupuia tētahi ō tō mātou marae i te tōpito o Maraetai, tō mātou whenua papatipu

I tua whakarere ko te hunga taketake e noho ai e Ngāti Tai

Ko Ngāi Tai ki Torere te iwi i tūhono ai

Ko Ngāi Tai ki Tāmaki e tipu e rea

Tihe Mauri Ora

*Kia pūhakehake tonu, kia maringi atu ai ngā roimata ō ngā uri o Ngāi Tai mō ngā whenua kua ngaro ngā whenua i raupatu ai, mō te haehae o ngā ngākau a ō mātou tūpuna heoi anō he kura tangata, e kore e rokohanga, he kura whenua ka rokohanga.*

## ***Kupu Whakataki – Introduction to Ngāi Tai ki Tāmaki, Cultural Identity***

Ngāi Tai ki Tāmaki (known hereafter as Ngāi Tai) are an ancient mana whenua of Tāmaki Makaurau which is best demonstrated with our pepeha and with our many kōrero tuku iho (traditional stories) one being when Ngāi Tai pōwhiri ngā herenga waka upon their arrival in Tāmaki Makaurau at Te Haukapua (Torpedo Bay). Here Ngāi Tai are the original tangata whenua, mana whenua, mana tangata whenua.

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

***Tapuwae-Onuku*** - Ngāi Tai have a long unbroken genealogy and occupation of their lands, waters and seas extending from the aboriginal inhabitants, pre-dating Kupe, Toi Te Huatahi and the great migration. Although our whakapapa best describes our hononga to the whenua, a tino taonga of Ngāi Tai, a tohu (symbol) currently residing in the Auckland Museum, being a fossil human footprint dating from the founding eruption of Te Rangi-i-tōtō-ngia-ai-te-lhu-o-Tamatekapua (Rangitōtō) over 600 years ago and discovered on Te Motutapu-o-Taiehu, a place long held sacred to Ngāi Tai for their many wāhi tapu and association with Tupua of the motu (islands).

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



This human footprint was found in ash from Rangitōtō, which erupted about 1400 AD. The footprint was covered in ash from later eruptions, and uncovered during archaeological excavations on Motutapu Island, adjacent to Rangitōtō

Private collection  
Photograph by Reg Nichol

<http://www.teara.govt.nz/en/photograph/6829/footprint-in-rangitoto-ash>

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

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

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

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

## **1. Governance and Management**

Ngāi Tai Ki Tāmaki Tribal Trust (in so far as the Board) maintains the Crown and Iwi recognised mandate to negotiate the historical treaty settlement grievances with the Crown. As such, Ngāi Tai are immersed in the current Tāmaki and Hauraki Collectives settlement negotiations and have also completed Ngāi Tai own specific negotiation and with the Crown with settlement to be completed on its third and final Bill Reading in Parliament scheduled for 2017.

Ngāi Tai Ki Tāmaki Tribal Trust is also the Iwi authority that represents the general business of Ngāi Tai, including but not restricted to, local and central Government, fisheries, aquaculture, farming, education, environmental, social and other affairs.

There are eleven (11) trustees who make up the Board and there are four (4) trustees who make up the Executive of the Board. There are also four (4) trustees who are mandated to negotiate the treaty settlement negotiations with the Crown on behalf of the Board and iwi members.

Ngāi Tai maintains monthly meetings for trustees as a minimum, however, are known to meet weekly when required. Regular hui-a-iwi are held that serve to enable the Ngāi Tai Board to inform and update registered iwi members of the treaty settlement negotiations and other matters of importance. Since August 2009, Ngāi Tai has conducted thirty eight (38) consecutive hui-a-iwi at various marae throughout Tāmaki Makaurau. The majority have been held at Umupuia, Ngāi Tai principle Marae on ancestral land at Maraetai.

These hui-a-iwi are similar to company annual general meetings and focus namely on the current treaty settlement negotiations and matters of importance to Ngāi Tai including the Annual General Meeting, Report, accounts and audits for iwi members information and records.

## Operations

The Board is supported by a dedicated Secretariat, Treasury, Communications Manager, Office Administrator, Financial Clerk, Kaitiaki Manager and four (4) field officers and two (2) contractors dedicated to the Kaitiaki Unit. Ngāi Tai Board and Operations is located at 102 Maraetai Drive. The Ngāi Tai Board also maintain a Website, [www.Ngāitai-ki-Tāmaki.co.nz](http://www.Ngāitai-ki-Tāmaki.co.nz)

## Post Settlement Governance Entity, PSGE Statement

With regard to the current treaty settlements, Ngāi Tai have now established their Post Settlement Governance Entity (PSGE). The PSGE is now formally and legally ratified by the Crown and the Ngāi Tai ki Tāmaki Iwi and meets the stringent legal requirements imposed by the Crown.

The PSGE is focussing on preparing to receive the settlement assets and financial redress and is designing robust and transparent policies and procedures that serve to prosper and preserve the numerous commercial and cultural properties Ngāi Tai will receive in their collective settlements and once the Ngāi Tai specific settlement is enacted in 2015-2016.

## 2. Ngāi Tai Ki Tāmaki Kaitiakitanga

Ngāi Tai has an established Kaitiaki Rōpū responsible for the Resource Management activities throughout the Ngāi Tai rohe, rohe moana. The Kaitiaki Rōpū is responsible for the following three (3) fundamental principles and values.

1. to protect taonga (sites of wāhi tapu and other cultural significance)
2. to promote taonga (sites of wāhi tapu and other cultural significance)
3. to partner taonga (sites of wāhi tapu and other cultural significance)

Ngāi Tai acknowledges the RMA 1991, LGA 2002 and now the Proposed Auckland Unitary Plan as well as the suite of planning tools and instruments that serve to guide and advise the consenting authority in all their respective decisions. Ngāi Tai are committed to encouraging all consenting authorities to 'give proper and meaningful effect' to iwi and cultural issues of significance as opposed to the 'have regard' as per the RMA 1991 language.

### **3. Resource Management Act 1991**

#### **Section 6      Matters of National Importance**

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

#### **Section 7      Other Matters**

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

#### **Section 8      Treaty of Waitangi**

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

#### **Section 33      Delegation of Authority**

- Consenting Authorities have powers to transfer or delegate authority.

### **Local Government Act 2002**

#### **Section 4      Treaty of Waitangi**

- In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the [Treaty of Waitangi](#) and to maintain and improve opportunities for Māori to contribute to local government decision-making processes, [parts 2](#) and [6](#) provide principles and requirements for local authorities that are intended to facilitate participation by Māori in local authority decision-making processes.

### **Proposed Auckland Unitary Plan, 28 September 2013**

Generally, applications that are located within 50 metres of a scheduled and or professionally recorded Māori wāhi tapu site, authenticated within the Unitary Plan Sites of Significance layer, must provide a Cultural Impact Assessment (CIA), with their resource consent applications.

The Unitary Plan supports Māori cultural practices and uses of the land in pursuit of achieving the Treaty Principles outlined earlier. Enquiry into the effect of a project on Māori values to an area, is an important tool in enabling the Council to either correctly condition the Consent Application on approval, or judge the application non consentable under the various acts, statutes and Terrestrial Authority rules provided.

The Proposed Auckland Unitary Plan will outline the specific rules that determine the way Auckland Council manages the forecast population growth. Māori aspirations articulated in response to the plan seek to protect the Environment and Cultural Landscape through the practice of Kaitiakitanga.

### **Revised Tainui Environment Plan. August 2013**

One of two Ngāi Tai ki Tāmaki environment Plans that must be considered as described in Section 18 of the LGA 2002 by resource consenting authorities when considering resource consent applications. [www.waikatotainui.co.nz](http://www.waikatotainui.co.nz)

### **Hauraki Iwi Environment Plan 2000**

The second of two Ngāi Tai ki Tāmaki Environment Plans that must be considered as described in Section 18 of the LGA 2002 by resource consenting authorities when considering resource consent applications. [www.hauraki.iwi.nz](http://www.hauraki.iwi.nz)



*Release of spotted Brown Kiwi from Moehau – Coromandel on Motutapu Island, October 2012. This koha or gift came from the Ngāti Hei Iwi at Wharekaho to Ngāi Tai ki Tāmaki in Auckland. In this picture, DOC prepare the Kiwi for release and are supported by members of Ngāti Hei and the Ngāi Tai ki Tāmaki Kaitiaki Unit.*

#### 4. Ngāi Tai ki Tāmaki Treaty Principles

Ngāi Tai history reflects a harmonious relationship with Pākehā settlers prior to the Crown's arrival and actions from 1840. Missionaries were initially welcomed and approval was granted for them to begin establishing Mission Houses around Ngāi Tai rohe.

Many other actions of both the Crown Agencies and local Government Authorities compounded the breaches of the Treaty that occurred in the 1800s, including but not restricted to Raupatu (unjustified land confiscation) which the Crown exacted upon Ngāi Tai in the East Wairoa, Hunua area. Many of these breaches of faith have been articulated by Ngāi Tai Rangatira and tūpuna as well as historians over the last 174 years. Ngāi Tai tūpuna petitioned Parliament and the Crown in a request for justice to be delivered as early as 1881.

It is well recorded by various academics that the differences in the understanding of the Treaty between Māori and the Crown were divergent due to the translation of the text and the variable world view paradigms of the two cultures who were the signatories.

Of paramount importance when Ngāi Tai considers principles as described in the Treaty, are the relationships of Ngāi Tai both internally and externally. Internally, Ngāi Tai continue their cultural revitalisation resurgence through regular events that celebrate Ngāi Tai identity, history, customary rituals and other traditions. Ngāi Tai also enjoy strong relationships with other mana whenua iwi and hapū. In essence, mana whenua iwi and hapū are all enjoying a variable cultural revitalisation with their respective iwi and hapū. Externally, Ngāi Tai, through their Board, continue to initiate, explore and develop relationships with the Crown, its agencies, Local Government and the private sector.

In the case of the subject of this assessment, the expectation of a mutually respectful frank discussion and positive outcome, based on the Treaty principles articulated here, is the goal of the Ngāi Tai ki Tāmaki Tribal Trust.

Therefore there are three (3) primary **Treaty Principles** Ngāi Tai have identified in this assessment document namely:

1. Whanaungatanga – the acknowledgment and respect of other iwi, hapū mana whenua.
2. Kotahitanga – the ability to work together whilst maintaining individual independence and autonomy.
3. Te Reo me ōna Tikanga Māori – Māori language, customs and traditions.



There are three (3) primary **Treaty Values** that Ngāi Tai have identified in this assessment document namely:

1. Te Reo Tika – that all communications are based on historical evidence;
2. Te Reo Pono – that all communications maintain the highest integrity;
3. Me te Aroha – that all communication exchanges shall be respectful and considered.

Ngāi Tai do not recognise this CVA as that of furnishing this project with either the in-depth Ngāi Tai whakapapa or history of Ngāi Tai, however Ngāi Tai do focus on significant tupuna who were the known Rangatira to this area.

## 5. Cultural Significance of the Project Area

In proper custom and tradition, cultural significance can only be considered of, and by those who can evidence and successfully debate among iwi, hapū their respective whakapapa, genealogy and ahikā to sites of each iwi, hapū respective interest.

It is important to note that no part of this document should be regarded as speaking for or otherwise representing the cultural values and associations of other iwi groups and in particular should not be regarded as an attempt to understate other iwi groups own cultural heritage values associated with this area, nor should assertions regarding Ngāi Tai's own mana whenua be taken to diminish in any way the Mana of any other peoples.

Ngāi Tai ki Tāmaki has a very ancient cultural footprint in the North Shore, Albany, and upper Waitemata areas spanning many generations. We trace our ancestry back to the earliest tangata whenua iwi who disembarked from the earliest waka onto Tāmaki Makaurau.

Ngāi Tai ki Tāmaki's traditional rights to these are best articulated through our statements of associations as outlined below.

The pre-waka ancestors of Ngāi Tai welcomed famous voyaging waka such as Tainui to Tāmaki during its passage through the Hauraki Gulf / Tīkapa Moana and Waitematā Harbour around seven hundred years ago. Some crew members disembarked to settle among the tāngata whenua, including Taikehu, who established himself at Te Maungaūika (North Head).

Ngāi Tai ki Tāmaki's traditional rights to the area are also traced by earliest tāngata whenua who settled at Maungaūika, Takarunga ( Mt Victoria), Takararo, Takamaiwaho, Takapuna, Te Kurae a Tura, Te Haukapua (Torpedo Bay), Te Ana o Kahumauroa (Northhead), Te Awanui o Peretū or the great channel of Peretū (between Rangitoto and Takapuna), Operetū (Fort Takapuna), Kirikiritahi (Narrow Neck Beach), Nga Mahanga (the two sister rock formations at the southern end of Takapuna Beach), Te Uru Tapu (sacred grove of pohutukawa at the

northern end of Takapuna Beach), Onemaewao (Milford Beach), Te Raho Para o Peretū ( at the end of Milford Beach/Castor Bay) and Pupuke Moana (Lake Pupuke) to name but a few .

Numerous well-known sites, names and traditions commemorate the acts of Taikehu establishing the customary rights of Ngāti Tai in this area. The ancient predecessors of Ngāti Tai with whom Taikehu and his followers settled were the descendants of Toi-te-huatahi, and the even more ancient people of Peretū already in occupation of the North Shore/Takapuna lands on Toi's arrival.

Of Taikehu, it is said:

“Nga waka o Taikehu, me he kaahui kaitaaha kapi tai.”

“The canoes of Taikehu, like unto a shoal of herrings filling the sea.”

From this time onwards the ancestors established themselves throughout the Tāmaki Isthmus under many Ngāti Tai hapū.

The recorded korero of Ngāti Tai tūpuna Hetaraka Takapuna named after the mountains of his ancestral lands has also been invaluable in assisting the Ngai Tai descendants today upholding our guardianship responsibilities.

The longstanding ancestral rights across this region were asserted in the native land court by Hetaraka Takapuna under the *take* of Ngāti Tai which was supported by numerous other witnesses including those belonging to related hapu and iwi such as Te Kawerau a Maki, Ngāti Poataniwha, Ngāti Kahu ( hapu of both Kawerau and Ngāti Tai descent) ,and Ngāti Pāoa.

Oral tradition, still recounted, maintains that Ngāti Tai ki Tāmaki are ” a maritime people without boundaries” whose customary interests extend throughout the width and breadth of Tiikapa Moana. Heteraka Takapuna gave evidence in the Native Land Court that supports this tradition as exemplified by the following statements:

**“N’Tai was the name before Waiohua. N’Tai came out of Tainui. There were no ancient boundaries.”**

Ngāti Tai hold fast to the knowledge of our associations to the places and the people as taonga tuku iho. From Te Arai out to Hauturu out to Aotea and throughout Hauraki and Tāmaki Makaurau and all the islands within, Ngāti Tai have significant multiple, and many layered associations.

In April 1841 Ngāti Tai ki Tāmaki leaders Te Tara, Nuku, and Te Haua participated alongside others in the original transaction for the Mahurangi and Omaha Block ,which boundaries

extended from Takapuna to Te Arai reinforcing the knowledge that Ngāi Tai ki Tāmaki share joint interests over lands and waters as far north as Te Arai.

Along the coast traditional Ara (pathways) linked Tikapa Moana (Hauraki Gulf) with the Manukau and Kaipara Harbours, and the Waitakere Ranges. There is evidence of a trail from Te Oneroa o Kahu (Long Bay beach), over the cliffs to Okura. The trails from Long Bay connected with the **Oteha Valley** and continuous ridgeways such as the one along Lonely Track Road, and with the Okura River and **Lucas Creek**.

These Ara were important routes between the Hauraki Gulf, the Waitakere Ranges, the shores of the Manukau Harbour, and the eastern side of the Kaipara, and were used for seasonal fishing excursions and communication links and by iwi groups exercising their ahi kaa (occupation rights) over the lands and waters.

It is also historically recorded the lineal male ancestors of this Ngāi Tai lineage and other important ancestors from other Ngāi Tai hapū, over many generations exercised mana whenua at some of the most prominent pa sites on and about the Tāmaki Isthmus and for the first two centuries of occupation ancient Ngāi Tai hapū lived alongside their Ngāti Huarere and Ngāti Ruikiuta relatives enjoying free access to all parts of the wider regions of Tāmaki with its abundant resources.

The strategic deliberate seasonal occupation in this region ensured the survival of successive generations of Maori tribal groups in this area spanning centuries. Direct accesses to the bountiful traditional resources from these regions were readily sustainably exploited and were primary food baskets for Maori tribal groups.

The many recorded cultural /archaeological sites scattered in the general region particularly along the banks of the upper Waitemata tributaries /waterbodies i.e. Lucas Creek, Te Wharau Creek , Oruamo (Hellyers Creek),and Kaipatiki Creek represents the intrinsic significant ancestral links iwi have to the project area on many levels, generationally, spiritually, physically, and emotionally.

## 6. Cultural Values

As mentioned above the North Shore area and general designation of the NCI project possesses high cultural values.

Cultural values are both tangible and intangible that need to be appropriately assessed and provided for. The development of this specific area through the mid-20<sup>th</sup> century transformed

the surrounding lands at the expense of the environment and desecration of our ancestor's including the loss of our cultural heritage and our ability to stay connected to these culturally significant regions. Our traditional customary use of these resources has been well documented and these rich environments would have provided an abundance of sustainable fresh food resource and stapled diet.

Our relationship and the cultural significance to this land, is immense. The land is the source of life to us .It is a gift from the creator, that nourishes, supports and teaches us .The land with all its realms, connects us with our past and our ancestors, it connects us with the present, and with the future as the legacy to hold in trust for our tamariki and mokopuna (children and grandchildren). The land carries with it a deep sense of belonging and identity for our iwi. As tangata whenua we have been inherently charged with upholding our guardianship obligations from birthright, passed down through many generations from our many ancestors.

## **7. Project Issues Effecting Ngāi Tai**

Ngāi Tai formally advise that we have legitimate concerns associated to this project.

We consider the current NCI project will have adverse cultural effects to the mana, tapu and mauri of the physical resources in this area including adverse cultural effects to living descendants of the first arrivals in this place.

The continual and cumulative loss of identity and mana within this landscape that is dominated by motorways and state highways is a continuing effect of the development and intensification of population that is being driven by immigration and economic development.

In summary the main issues effecting Ngāi Tai associated with this project but not limited too are:

- Continued Loss of Mana – relationship with this space.
- The potential of unearthing / exposing cultural remains including kōiwi (human remains).
- Significant Ground disturbance

- Potential Destruction of cultural heritage
- Effects on Terrestrial Ecology
- Permanent natural land character modification.
- Earthworks and Sediment Control and the potential for sedimentation runoff during construction to enter waterways
- Potential Works around culturally significant watercourses/Waterbodies.
- Potential Impact on Native Fish/fish passage
- Loss of potential notables trees and native vegetation clearance
- Potential adverse effects on indigenous lizards and geckos
- Loss of open space
- Water quality management and poor treatment for new and existing impervious areas. (Diversion and discharge of stormwater, flow management, quality management)
- Potential Contamination/Leachate containment/discharge into CMA
- Diversion of Groundwater
- Works within landfill;
- Works in, on, under or over the bed or a lake or stream;
- Proposed Reclamation (and/or Damming of surface water) for works in Rosedale ponds.
- Works within a Significant Ecological Area (SEA)
- Potential adverse effects to Wetland Ecology and Freshwater Ecology

Ngāi Tai have an association to the project area as briefly described in the previous section and many of our connections and stories have been partially lost in the mists of time through the decline of our reo, but those that remain give us cause to articulate our presence within our rohe and gives us grounds to have input into new projects, naming and/or renaming of roads, open spaces, waterways, designs, redevelopment and upgrades.

Prior to the arrival of European explorers and the selection of Tāmaki Makaurau as the hub of settlement and population growth, Ngāi Tai had held on to their interests over hundreds of years by ahikā and manaakitanga of those that arrived and joined forces with them.

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

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

The connection Ngāi Tai ki Tāmaki descendants feel to this area is potent and part of who we are. It remains important that opportunity exists for cultural and economic growth and redevelopment for Ngāi Tai now and into the future.

Ngāi Tai are doing all they can to remain competitive and regain some of the economic status they enjoyed at the time Auckland was being established as the largest city in New Zealand. Until the 1860s Ngāi Tai were developing their own economy that included Flax and Flour Mills, orchards, gardens and cropping, as well as trading and shipping. These activities that had underpinned the Ngāi Tai presence in the regional and national economy, were curtailed by the difficulties encountered by Ngāi Tai due to the separatist and often racist policies introduced by the Government to depower the Māori economy and gain control of trade, industry, horticulture, agriculture and the land for their own benefit and that of the settler population who were being introduced in ever greater numbers.

The status of our negotiation with the Crown regarding the loss of governance over our historic landscape and seascape, means that clarity over the statutory recognition to this element is pending but due to be recognised more fully.

### **Ngāi Tai Ki Tāmaki Aspirations**

As Ngāi Tai Ki Tāmaki moves into post-settlement mode, a variety of opportunities to maximise the economic future and stability for our people will be explored. The obvious relationship between Ngāi Tai, NZTA, its employees and Contractors is fundamental to the future development of our whenua, awa, maunga & moana based opportunities.

Tourism, aquaculture, fisheries, marine spatial co-management and other activities must be safeguarded for the future aspirations of Ngāi Tai.

While not in the immediate space, this project if not managed conjointly could compromise future aspirations. It is important that ongoing transparent commitment and accountability, communication and jointly agreed avoidance, remedy and mitigation measures occur to satisfy the Ngāi Tai Iwi.

## **8. Taha Whānau – Cultural Impact to our Whānau**

*Whānau: tētahi kupu Māori for “family” allowing tauwi to assimilate to our world*

Ngāi Tai, like all Māori have an innate understanding of tikanga me kawa ā te kupu ‘Whānau’. Whānau reaches out “mai te orokohanga o te ao” - from the creation, ki ngā Atua Māori – to our Māori gods, Io Matua Kore (the void, the supreme being from which came creation), Ranginui (Sky father), Papatūānuku (Earth mother) who begat more than 70 offspring, the more commonly known being Tāne Mahuta from whom Hineahuone the first female was

created, Tangaroa, Tāwhirimātea, Rongo-mā-tāne, Haumietiketike, Tūmatauenga, Rūaumoko and Whiro.

What makes us who we are? It is our ancestors, our traditions, our histories and our values and it is within all of this that our respect, our desire and our concerns for Ranginui & Papatūānuku, for Tangaroa, Hinemoana, Tāne, Tāwhirimātea and Rongo manifests itself within today's world, for our whānau and our mahi Kaitiaki. Ngāi Tai, like all iwi Māori, have a uniqueness, and that is our whakapapa. Whānau - this is what binds us, this is who we are.

Our fears & concerns have more frequently than not been reinforced, the real fear that our iwi & Kaitiaki know & believe will occur... **“the unearthing of our tūpuna, our whānau.”**

*“He maimai aroha ki a rātou kua wehe atu ki te pō, koutou kua tūhura ki te ao tūroa, haere, haere, haere koutou, haere atu rā.*

*Nā, ka hoki au ki te hunga ora me aro atu anō au ki mua ki te whai mōhio ki te whai painga ki te whai hua.”*

*Taha Whānau – Whānau provides us with the strength to be who we are. This is the link to our ancestors, our ties with the past, the present, and the future. (Te Whare Tapa Whā – Māori Health Model: Developed by Dr Mason Durie 1982)*

## 9. Taha Tinana – CVA Summary

We firstly acknowledge that we have been engaged to provide this CVA for the NZ Transport Agency.

This CVA is a tool to facilitate meaningful and effective participation of Ngai Tai in cultural value assessment.

Ngāi Tai ki Tāmaki regard this as technical advice much like any other technical report that is required.

Ngāi Tai ki Tāmaki continue to seek and foster a genuine relationship with the NZ Transport Agency that will endure and strengthen over the years to come.

This high level CVA is the property NZ Transport Agency and it is our expectation consistent with good practice that following the completion of this CVA, NZTA responds in writing or meets with Ngāi Tai ki Tāmaki to provide an opportunity for both parties to discuss and progress meaningful engagement.

Ngāi Tai Ki Tamaki confirm high level conditional support for the proposed NCI project, however this CVA does not, in anyway, remove the ability or right for Ngai Tai Ki Tamaki to participate in future statutory processes under the relevant legislation nor does it preclude

the right for Ngai Tai Ki Tamaki to withdraw their high level conditional support when other relevant information comes to light.

It is critical NZTA continue to work with iwi to establish appropriate avoidance /remedy and mitigation/offset mitigation measures that must be worked through in partnership with Ngāi Tai and other iwi.

Some of this effect is quantifiable and can be approached in a logical order as outlined below.

- Cultural monitoring of earthworks and elsewhere where iwi deem appropriate be provided for .The importance of monitoring the works not only charges kaitiaki with recording possible significant finds, but further ensures & serves to remind all that Ngai Tai as guardians by birth-right are inherently charged with upholding our kaitiakitanga responsibilities in association to ALL natural and physical resources that will be affected by this proposal i.e. iwi participation in :
  - Fish translocation prior to construction
  - Lizard survey and removal prior to construction
  - Bat and Dotterel management
  - Stream treatment / enhancement
- Tikanga protocols will be provided for by the applicant where iwi deem appropriate.
- The use of low impact design solutions and integration of these solutions with ecological planting, the establishment of biodiversity corridors along the NCI designation.
- Appropriate Iwi led urban design. Early mana whenua involvement in ULDF is crucial. It is important intimate engagement by iwi with designers is provided for by NZTA at every step of UDLF process and design integration throughout detailed design.
- Water Sensitive Design is provided for that will ultimately protect and enhance the receiving environment/ natural freshwater systems.
- Water quality management and appropriate comprehensive stormwater treatment train responses is provided for that ensures collective stormwater quality and quantity objectives for this catchment is delivered in line with best practice.
- Integrating planning for the above, demonstrating the role of government and Mana Whenua in improved kaitiaki and stewardship roles to this area, this will be an important step in facilitating wider improved environmental outcomes for this area and respecting Mana Whenua interests and our ability to actively uphold our Kaitiakitanga to this area.
- Cultural responsiveness measures be developed between iwi and NZTA particularly at the tendering stage(s) of the project which ensures the successful contractors will effectively work in partnership with iwi with processes put in place that will underpin



and allow iwi and NZTA to monitor /track and determine if our recommendations have been taken into account and provided for at critical stages.

Ngāi Tai Ki Tāmaki welcome the collaborative engagement of NZ Transport Agency to date on this project. We do consider this engagement has been instrumental to the high level conditional support we now express for the NCI project and we look forward to a continued strong and meaningful working relationship with the agency as the project progresses.

## **10. Historical Resourcing Note**

Where noted, some of the historical comments provided in this assessment have been obtained from the Ngāi Tai ki Tāmaki Claims Overview Report 2011, researched, compiled and written by Peter McBurney who is of Irish & English descent and Nat Green of Ngāi Tai ki Tāmaki and, that the Crown has acknowledged and agreed to, and that is now the basis from which the Ngāi Tai ki Tāmaki Historical Account is extracted and publicly recorded.

This also causes the formal apology of the Crown to Ngāi Tai ki Tāmaki with respect to the historical breaches the Crown exacted upon Ngāi Tai ki Tāmaki with respect to the Treaty of Waitangi, 1840.

Ngāi Tai ki Tāmaki and the Crown have just recently concluded their respective negotiations and post settlement, the historical overview and account of Ngāi Tai ki Tāmaki, the Crown and the Tāmaki Makaurau landscape will become more readily available and shall serve assessments such as this well into the future.

Should we, the Board of Ngāi Tai ki Tāmaki consider that the information provided in this CVA has not been given adequate consideration and implementation towards avoiding adverse effects on our cultural heritage and identity, we reserve the right to oppose this project.

## **Karakia Whakamutunga**

*E te Atua kaha rawa  
Mōu te ao i puawai ai  
Nā te kore, ko te pō, nā te pō, ko te ao  
Nāu i tohutohu i a tātou  
Anei mātou ōu pononga e mahi ana hei tiaki i ngā taonga  
tō te whenua me ngā wai katoa i roto i te rohe o Ngāi Tai  
Kia horohoro i a tātou  
Kia mauru o mātou taumaha, ka ea  
Kumea i a mātou mai i te pō ki te ao marama  
Kia noho tapu mātou hei manaaki ā ō tātou tūpuna me ngā taonga tuku iho  
Kia noho pūmau mātou i ngā tikanga me ngā kawa Māori  
me ōu kupu whakangungu i a tātou  
Tūturu ō whiti whakamaua kia tina! TINA!  
Haumie hui e, TĀIKI e!!*



**CULTURAL VALUES ASSESSMENT  
BY TE ĀKITAI WAIOHUA**

**for**

**NORTHERN CORRIDOR PROJECT**

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## **CULTURAL VALUES ASSESSMENT**

Auckland is the largest and most populous urban region in New Zealand. Inhabited by over one million people, Auckland or Tāmaki Makaurau makes up a third of the country's population. Tāmaki Makaurau means 'desired by many' in Maori which is a definition that still applies today. It is the only city in the world that is built on an active volcanic field. These are only some of the features that make Auckland such a unique place.

Tāmaki Makaurau is also home to many exclusive Maori cultural sites that are of special significance to different iwi or hapū for a variety of reasons. They may have value to other parties as well, but the importance of these sites to particular tribal groups vary, depending on how they connect to a specific location. Thus, distinct 'layers' of interest can be expressed by different iwi or hapū over the same cultural site or area.

Due to the location of Tāmaki Makaurau, cultural sites are under constant threat of destruction and degradation to meet the needs of a major metropolitan city. The growing population of Auckland produces a corresponding increase in demand for development in the region. As a consequence, local Maori find themselves constantly having to identify ways to protect and preserve any cultural sites of significance that still remain in Tāmaki Makaurau.

## **OBJECTIVES**

The core objective of this Cultural Values Assessment ('CVA') is to provide a clear and concise view of the cultural values of Te Ākitai Waiohū in relation to a particular feature or area. The CVA will attempt to articulate the specific layers of interest the people of Te Ākitai Waiohū have in the Northern Corridor project area, which feature other sites of cultural, geological, archaeological and historical importance. However, the focus of the CVA is on protecting and preserving the area's environmental and cultural integrity.

Cultural values are seen as a direct reflection of the traditional importance and association of Te Ākitai Waiohū with the land and sea. In relation to a particular region, these values are recognised in the sacred sites, places and landscapes that are a part of the area as well as the cultural and spiritual relationship Te Ākitai Waiohū has with them.

Recognition of this connection to the land is fundamental, as it gives meaning to the identity of Te Ākitai Waiohū and provides context to the historical, existing and continued presence of Te Ākitai Waiohū in an area.

In many cases, cultural sites and landscapes have been successfully preserved in part because they also happen to share environmental, scientific or historic value. For example, many volcanic maunga (mountains) in Tāmaki Makaurau have been quarried for the purposes of development but there are several craters that remain, partly because they still have geological, archaeological and modern heritage value.

Relying on the shared worth of a site to safeguard its cultural value is no longer sufficient in a growing metropolitan environment like Tāmaki Makaurau. The effects of urban modification or demolition on a site can be irreversible. Thus, the cultural and spiritual aspects of an area need to be given as much weighting and consideration as any other unique feature that deserves protection.

Historically, sites of significance have been closely guarded and deemed sensitive information and explains why Te Ākitai Waiohua are reluctant to freely disclose and distribute such material. This information can be misconstrued and misused, which has led to unsatisfactory outcomes in the past.

Te Ākitai Waiohua has experienced situations where cultural site information has been released to other parties and:

- Subsequently used as a basis for consultation on other unrelated projects that Te Ākitai Waiohua are not formally informed of or consulted over;
- Are based on the views of one or a few iwi and then extrapolated to apply to all iwi that may have an interest in the site. Such 'universal' cultural associations are likely to be inaccurate or incorrect;
- Are used to grant permission to developments or applications in an area immediately surrounding or adjoining the identified cultural site. Although this may be seen as an attempt to mitigate against any direct effects on the area, it ignores or shows a failure to understand why the site is of cultural significance;
- Consequently matched against other sources of information to 'cherry pick' data that suits the purposes of a project. In practice, this usually means cultural sites requiring high levels of protection due to its significance to Te Ākitai Waiohua being ignored or 'weighed up' against cultural material from another iwi or hapū with a lower protection requirement, in line with the corresponding interest of that iwi or hapū in the area.

These scenarios have led to inconsistencies in how cultural sites are treated and confusion around why they are significant to different iwi and hapū. However, such experiences do not mean Te Ākitai Waiohua are unconditionally opposed to disclosure of any cultural information.

Although we remain cautious, it can be useful to divulge our cultural heritage values if they can successfully:

- reduce the risk of damage to the sites of significance that remain in an area;
- enable development that truly reflects the values associated with a region;
- provide clear information to land owners and developers of the characteristics of the area and relevant sites that lie within it;
- provide further context and evidence to support Treaty of Waitangi settlement legislation and a Deed of Settlement as it relates to the area;
- be given the appropriate consideration and respect they deserve.

Te Ākitai Waiohua still reserves the right to not identify places or values of historic, cultural or spiritual significance especially if it is not in the best interests of the iwi or site.

Te Ākitai Waiohua have a strong spiritual (Taha wairua) association with the area which gives its people a sense of meaning and purpose. Landmarks and resources that were present in the time of our ancestors impact upon the descendants that exist today. If those landmarks and resources are damaged, contaminated or even destroyed the consequences can manifest themselves in the spiritual, physical and mental detachment of the people, leading to cultural disassociation, ill health and even death.

These traditional associations are still expressed today in a modern context and provide impetus for Te Ākitai Waiohua to protect, preserve and restore its wāhi tapū and taonga.

## **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 Waiohū 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 Waiohū believe 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.<sup>1</sup>

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.

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<sup>1</sup> Paper by Marsden, Rev Maori & Henare, Te Aroha "Kaitiakitanga, A Definitive Introduction to the Holistic World View of the Maori" November 1992 at p15



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.<sup>2</sup>

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

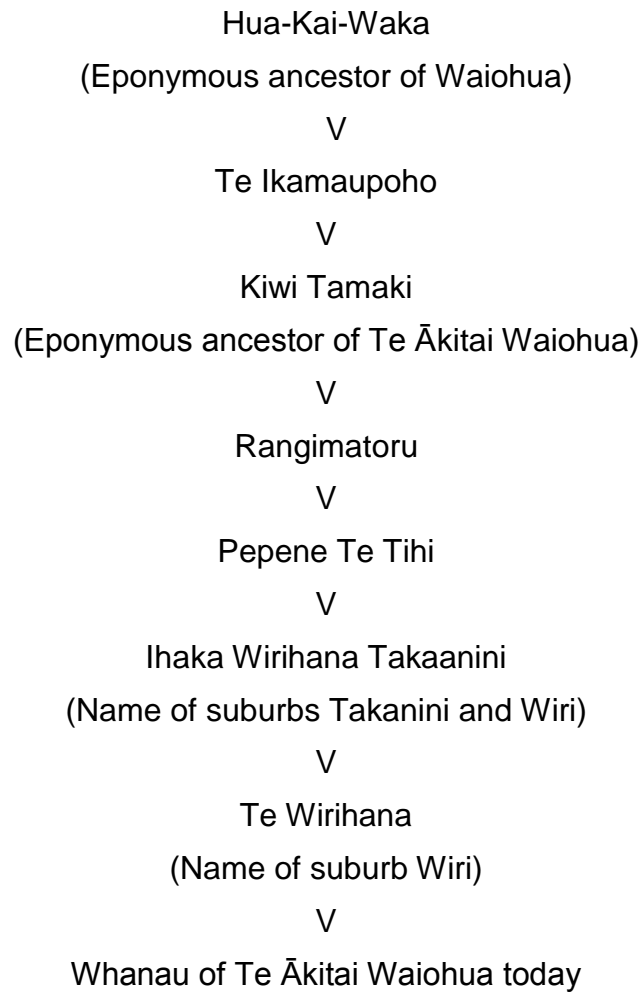
The capacity to exercise kaitiakitanga is dependent upon prudent sustainable management and the protection of natural resources, which requires the careful monitoring and safeguarding of the environment. Te Ākitai Waiohū welcomes any opportunity to fulfil its role as kaitiaki in a relationship that also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

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<sup>2</sup> McCully, Matiu & Mutu, Margaret "Te Whanau Moana Nga Kaupapa Me Nga Tikanga" Reed NZ 2003

<sup>3</sup> Waikato Iwi Management Plan Manukau 1996, Huakina Development at p97

## TE ĀKITAI WAIOHUA GENEALOGY



Te Ākitai Waiohua claim direct descent from Waiohua through the male rangatira line, not by marriage or other relationship. Thus all of the ancestors listed on this chart are male chiefs. The origins and association of Waiohua with Tamaki Makaurau date back many generations through Nga Oho, Nga Iwi and Nga Riki.

## 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, Mangere.

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

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

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

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

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

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

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

**1750–1754** - Waiohua lose a series of pa in 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, Mangere 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 Pūkeke on the east side of the Tamaki river mouth. Te Ākitai Waiohū re-establish themselves at Pūkaki, Papakura, Red Hill and Pokeno.

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

**1861** - Ihaka Takaanini is chief of Te Ākitai Waiohū along with his father Pepene Te Tihi and they reside at Pūkaki, Mangere and Ramarama (Red Hill near Papakura.) Ihaka is a significant landowner, land assessor for the Crown and keeper of the Maori hostels at Onehunga and Mechanics Bay.<sup>4</sup>

**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 Mangere is confiscated due to the allegiance of Te Ākitai Waiohū to the King Movement. Ihaka and several whanau members, including his three 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 Ihaka's children die while in custody. Ihaka is moved to Rakino Island in the Hauraki Gulf and held there without charge or trial until his death in 1864. It is still not known 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 Waiohū returned to Mangere and built a new marae in the 1890's. The marae and associated community remained until the 1950's when the proposed construction of Auckland Airport in Mangere created zoning restrictions, forcing many Te Ākitai Waiohū members to move and live in other areas.

**1970-Today** – Te Ākitai Waiohū and the Waiohū 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, Mangere and opened in 2004.

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<sup>4</sup> 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.<sup>5</sup>

In the Te Ākitai Waiohua rohe (district), of which the project area forms a part, the earliest radio carbon dates have been at the ancestral maunga at Wiri near Papatoetoe and at the Puhinui estuary on the Manukau harbour. They are consistent with the view that the Otahuhu portage between the Waitemata and the Manukau harbours was in use at this time.<sup>6</sup>

In the era of Huakaiwaka (Hua), the eponymous ancestor of the Waiohua confederation of iwi, Waiohua owned all of Tamaki in the 17<sup>th</sup> century.<sup>7</sup> This continued until the time of Hua's grandson, Kiwi Tamaki, in the 18<sup>th</sup> century.

The historical interests of Te Ākitai Waiohua<sup>8</sup> 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).<sup>9</sup> There were Waiohua pa located on other cones and hills as well, including Te Tatua a Riukiuta (Three Kings), Te Kopuke (Mt St John), Remuwera (Mt Hobson), Owairaka (Mt Albert), Puketapapa (Mt Roskill), Rarotonga (Mt Smart), Taurere (Mt Taylor) and Maungarei (Mt Wellington.)

The numerous maunga in Tāmaki Makaurau made ideal pa sites in their time, providing protection to the people living there with defensive measures that took full advantage of higher ground. The adaptable, fertile volcanic soils were convenient for cultivating food and kumara gardens and constructing terraces, walls, storage pits and mounds along the slopes and adjoining areas.

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<sup>5</sup> Sullivan supra at p2

<sup>6</sup> Sullivan supra at p3

<sup>7</sup> Paora Tuhaere, Chief of Ngāti Whatua at the hearing on Ihumatao, RDB Vol 103, p3917

<sup>8</sup> The historical area of interest is subject to change.

<sup>9</sup> 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 places<sup>10</sup>.

Although Kiwi Tamaki was based at Maungakiekie he seasonally stayed at different pa throughout Tāmaki, 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.

Te Taou Ngāti Whatua first entered Tamaki in 1740 and held pa at Mangere, Orakei and Onewha (Kauri Point North Shore.)<sup>11</sup> Prior to this date they had no association with Tamaki which had been the home of Waiohua as a tribe for over one hundred years. Although Te Taou Ngāti Whatua were able to defeat Waiohua in the 18<sup>th</sup> century following the death of Kiwi Tamaki, they did not have the numbers to maintain an enduring hold over the Auckland isthmus.<sup>12</sup> Competing tribes such as Ngāti Paoa and Ngapuhi meant that Te Taou Ngāti Whatua had to form alliances with others, including Waiohua and Waikato Tainui, to maintain their place in Tāmaki.

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 are 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.

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<sup>10</sup> Fenton J F D, Important Judgments delivered in the Compensation Court and Native Land Court 1866 to 1879, Orakei, 22 December 1869, Auckland

<sup>11</sup> Evidence of Warena Hengaia of Ngati Whatua, 1 Orakei MB 222

<sup>12</sup> Graham Bush, "The History of Epsom", Eden District Historical Society, Auckland, 2006 at 13

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

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

Te Ākitai Waiohua have historically occupied Mangere and Ihumatao including Papahinau (also misspelled as Papahinu) along the Puhinui Peninsula and Te Motu a Hiaroa (Puketutu Island.) In this region are ancient urupa (burial sites), pa sites and waahi nohoanga (temporary living sites), waahi tapu (sacred sites) as well as waka hauling and portage sites. However, the origins of Te Ākitai through Waiohua show that its traditional rohe and area of interest extend beyond the boundaries of South Auckland.

## **NORTHERN CORRIDOR**

As stated earlier, Maungakiekie (One Tree Hill) in Tāmaki was the main pa site for Waiohua through to the 18th Century in the era of paramount chief Te Ikamaupoho and his son, Kiwi Tamaki, the progenitor of Te Ākitai Waiohua.

The Northern Corridor project area is a region that Te Ākitai Waiohua has had an association with since the time of its Ngā Oho and Ngā Iwi ancestors. This continued through specific tupuna connections including Rangihuamoā, the wife of Huakaiwaka and grandmother of Kiwi Tamaki, and Moenoho, the grandmother of Ihaka Takaanini (who is in turn the great grandson of Kiwi Tamaki). Rangihuamoā and Moenoho were of Ngāti Rongo and Ngāti Poataniwha descent, whose people occupied the northern and western sections of Tāmaki Makaurau.

The association of Te Ākitai Waiohua with the project area are essential to the preservation and affirmation of its tribal identity in the era of Waiohua. The history of the area serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohua into the future.

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



Te Ākitai Waiohua wishes to assert its kaitiakitanga obligations and participate fully in the planning and development of the Northern Corridor project. The ongoing consultation and involvement of Te Ākitai Waiohua must be ensured in all aspects of the project including the sharing of information as it becomes available. This will allow Te Ākitai Waiohua to make further recommendations in a Cultural Impact Assessment or Maori Values Assessment based on any new site or project specific information.

## **TE ĀKITAI WAIOHUA CONTACT DETAILS**

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**The concerns and issues outlined in this Cultural Values Assessment (CVA) shall be provided for as a means for the participation and ongoing involvement of Te Ākitai Waiohua, but does not constitute written approval of this project.**