



**CULTURAL IMPACT ASSESSMENT
BY TE ĀKITAI WAIOHUA**

for

**BREMNER ROAD DRURY
SPECIAL HOUSING AREA**

Copyright © 2015 Te Ākitai Waiohua - The information contained in this document is to remain confidential and is supplied only for the purposes of the specified project. It is not to be disclosed to any third party for purposes outside of the specified project without the express permission of Te Ākitai Waiohua.

Table of Contents

TE ĀKITAI WAIOHUA STRUCTURE	3
PRINCIPLES OF THE ENVIRONMENT	4
KAITIAKITANGA.....	4
RESOURCE MANAGEMENT ACT	6
PRINCIPLES OF THE TREATY OF WAITANGI	6
CULTURAL IMPACT ASSESSMENT	8
PRINCIPLES OF CONSULTATION	8
TE ĀKITAI WAIOHUA GENEALOGY	9
TE ĀKITAI WAIOHUA TIMELINE SUMMARY	10
TE ĀKITAI WAIOHUA HISTORICAL SUMMARY	13
SOUTH AUCKLAND OCCUPATION	15
DEVELOPMENT HISTORY	17
SPIRITUAL AND CULTURAL ASSOCIATIONS.....	18
PROJECT RECOMMENDATIONS.....	19
TE ĀKITAI WAIOHUA CONTACT DETAILS	22

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

TE ĀKITAI WAIOHUA STRUCTURE

Te Ākitai Waiohua Waka Taua Incorporated ('the Society') is a not for profit tribal organisation that aims to promote kaitiakitanga as well as cultural and environmental values with regard to the wider needs of the community. The Society represents Te Ākitai Waiohua in matters relating to the environment, sustainable resource management and the protection of wāhi tapu. Waiohua are the tangata whenua of this region who traversed their tribal domain (rohe) in a seasonal cycle of shared harvesting, gathering and fishing.

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

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

The Authority will eventually be superseded by Te Ākitai Waiohua Settlement Trust ('the Trust') which has an interest in resource management projects in the rohe with regards to redress received for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

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

PRINCIPLES OF THE ENVIRONMENT

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

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

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

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

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

Te Ākitai 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 believes it is essential that spiritual and cultural concepts are recognised as key factors in the management of the environment with programmes that actively enhance and facilitate these concepts.

KAITIAKITANGA

The term "tiaki" means to guard, keep, preserve, conserve, foster or watch over, while the prefix "kai" with a verb conveys the agent of the act. Therefore a kaitiaki is a guardian, preserver, conservator, foster parent and protector.

The suffix “tanga” added to the noun means guardianship, sheltering, preservation, conservation, fostering and protecting.¹

In essence, kaitiakitanga is the role played by kaitiaki.

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

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

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

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

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

Each whanau or hapū are kaitiaki for the area over which they hold mana whenua, that is, their ancestral lands and seas. Thus, a whanau or a hapū who still hold mana in a particular area take their kaitiaki responsibilities very seriously. The penalties for not doing so can be particularly harsh. Apart from depriving the whanau or hapū of the life sustaining capacities of the land and sea, failure to carry out kaitiakitanga roles adequately, may result in the premature death of members of that whanau or hapū. Kaitiaki is a right, but it is also a responsibility for tangata whenua.²

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

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

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

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

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

RESOURCE MANAGEMENT ACT

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

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

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

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

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

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

PRINCIPLES OF THE TREATY OF WAITANGI

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

⁴ New Zealand Coastal Policy Statement 2010, Policy 2

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

Reasonable Cooperation

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

Rangatiratanga

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

Equality

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

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

CULTURAL IMPACT ASSESSMENT

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

The main interests of Te Ākitai Waiohua include:

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

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

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

PRINCIPLES OF CONSULTATION

Consultation, to be meaningful, requires that:

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

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

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

TE ĀKITAI WAIOHUA GENEALOGY

Hua-Kai-Waka
 Eponymous Ancestor of Waiohū
 V
 Te Ikamaupoho = Te Tahuri
 V
 Kiwi Tamaki
 V
 Rangimatoru
 V
 Pepene te Tihi
 V
 Ihaka Wirihana Takaanini
 V
 Te Wirihana
 V
 Wirihana Takaanini of Pūkaki

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

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

TE ĀKITAI WAIOHUA TIMELINE SUMMARY

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

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

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

1200 – First radio carbon dating of occupation of Te Ākitai Waiohua sites at Wiri Mountain and Puhinui Estuary, 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 Tahu, 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 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 Chief Te Wherowhero, who makes peace with

Ngāti Paoa at Pukekohe 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 Māori King. Te Ākitai Waiohū become a part of Kiingitanga or the Māori King Movement, which aims to unite Māori, authorise land sales, preserve Māori lore and deal with the Crown on more equal terms.

1861 - Ihaka Takaanini is chief of Te Ākitai 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, keeper of the Māori hostels at Onehunga and Mechanics Bay.⁶

1863-1864 – Before the invasion of Waikato in the time of the 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 three of his children, wife Riria and father Pepene Te Tihi are arrested at Ramarama and held without charge by the Crown at a military camp in Otahuhu. Pepene Te Tihi and two of 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 Wiriwhiri 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 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 tangata 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.

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

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

TE ĀKITAI WAIOHUA HISTORICAL SUMMARY

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

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

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

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

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

⁷ Sullivan supra at p2

⁸ Sullivan supra at p3

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

¹⁰ The historical area of interest is subject to change.

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

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

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

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. The pa site and the mountain have long been quarried. Mt Smart Stadium now stands in their place.

Te Ākitai Waiohua traces its ancestry back to the mingling of 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.

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)¹³

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

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

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

South Auckland Occupation

Te Ākitai Waiohua have historically occupied Mangere and Ihumatao including Papahināu (also misspelled as Papahinu) along the Puhinui Peninsula and Te Motu a Hiaroa (Puketutu Island.) In this area are ancient urupa (burial sites), pa sites and wāhi nohoanga (temporary living sites), wāhi tapu (sacred sites) as well as waka hauling and portage sites. Archaeological evidence reveals that the area was settled from at least 1200AD.

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

Wiri, the contemporary name of Matukutururu and the surrounding area, comes from Te Wirihana Takaanini, a paramount chief of Te Ākitai Waiohua and direct descendant (great great grandson) of Kiwi Tamaki.

Takanini is also a Te Ākitai Waiohua name which is a misspelling of Takaanini, from the father of Te Wirihana, Ihaka Takaanini. The name Wiri also has its origins with Ihaka Takaanini as he was also known as Ihaka Takaanini Wilson or, in Māori terms, Ihaka Wirihana Takaanini.

Further south, Waiohua occupied pa at Opaheke, Te Maketu¹⁴ (Peach Hill near Drury) and Pukekoiwiriki¹⁵ (Red Hill near Papakura) which is misspelled Pukekiwiriki. Te Ākitai Waiohua stayed at Te Aparangi, a village situated east of Papakura near the Kirikiri stream at the base of Pukekoiwiriki pa. The occupation of both Pukaki and Te Aparangi still occurred in the 1860's¹⁶ when Ihaka Takaanini was the paramount chief of Te Ākitai Waiohua.

Papakura, Karaka, Pukekohe and Patumahoe were important areas of occupation and cultivation for Te Ākitai Waiohua through to the mid 19th century. Parts of Papakura and Karaka were specifically reserved from early land sales so Te Ākitai Waiohua could remain on the land. Some parts such as Puketakauere (Shark Island) were excluded altogether. In 1856 Te Ākitai Waiohua are recorded as opposing plans for a road to be constructed through reserve land at Papakura and Karaka.

¹⁴ Ringer supra note 15 at [Link](#)

¹⁵ Ringer supra note 15 at [Link](#)

¹⁶ James Cowan, 'The NZ Wars A history of the Maori Campaigns and the Pioneering Period Volume 1 1845-64 Chapter 28 The First Engagements', RE Owen, 1955 page 251

The Pahurehure inlet and Karaka shoreline along the east coast of the Manukau harbour were also used and seasonally occupied by Waiohū through to at least the 1850's, providing a ready supply of food (kaimoana) and transport to the wider Manukau Harbour.

The Hingaia region around the Bremner Road, Drury SHA project area was initially sold by members of Ngāti Pare, a hapū of Te Ākitai Waiohū, to Adam Chisholm in 1844. This occurred through the pre-emption waiver scheme introduced by Governor Robert FitzRoy which allowed the direct sale of land from Maori to settlers. In 1845 the scheme was stopped by Governor George Grey and all pre-emption waiver transactions were subsequently investigated to ensure they were legitimate. Following an inquiry in 1848, the Chisholm purchase which involved over 2,000 acres of land was held to be invalid. The Crown retained the area as 'surplus' lands and took steps to divide and onsell the site.

In 1851 other members of Ngāti Pare, including Te Ākitai Waiohū chief Ihaka Takaanini, opposed the Chisholm purchase as their interests had not been recognised or acknowledged at the time of the transaction. Adam Chisholm also opposed the official Crown decision to invalidate his purchase.

Although it was not the outcome that Te Ākitai Waiohū wanted, most of the land had already been sold to others so the Crown resolved the matter by paying Ngāti Pare further monies to extinguish any remaining interests. The Crown also eventually awarded Adam Chisholm land scrips and just over 200 acres of what remained from the original 2000 acre transaction.

Neighbouring pre-emption waiver land transactions occurred in Papakura between settlers and Ngāti Pare of Te Ākitai Waiohū. William Hart and William Hay both purchased 1,600 acres of land in Papakura, although the Hart block was specifically signed off by chiefs Ihaka Takaanini and Pepene Te Tihi.

These two pre-emption waiver transactions were also invalidated by the Crown and subsequently disputed by both Te Ākitai Waiohū and the purchasers. The outcome was similar to Chisholm - the Crown paid some monies to Te Ākitai Waiohū and granted William Hart land scrips (but none of the transacted land), a mixture of scrips and just over 200 acres of land, but sold the rest of the 'surplus' lands to others.

Further east Te Ākitai Waiohū utilised Karaka and Pukekohe until sections (including Paerata) were sold by another tribe. The land block sale was opposed at the time by Ihaka Takaanini, but the Crown had onsold some of the land to settlers before it could be remedied.

As a result, an amended Pukekohe land block sale in 1853 was permitted by Te Ākitai Waiohū on the condition that a 5000 acre land reserve 'Te Awa Nui Taikehu' was specifically set aside for the tribe.

This particular area was significant as it had pre-existing settlements, cultivations and urupa (burial grounds.) Unfortunately, due to a series of mistakes and surveying errors, the Crown onsold 2000 acres worth of reserve land to settlers and mistakenly recorded the reserve boundaries as only occupying 2500 acres. Te Ākitai Waiohūa objected to the sales and boundaries but the Crown declined to go back on its previous land trades and offered one solution - to buy out the tribe's remaining recorded reserve of 500 acres. After 5 years of protest, Ihaka Takaanini reluctantly agreed to the Crown's buyout of the Pukekohe reserve in 1858.

Ihaka Takaanini was also a recognised chief in Patumahoe. This was expressed during the Patumahoe uprising of 1860 where a potentially volatile situation that could have ended in hostilities between Māori and Pakeha was avoided due to the intervention of Ihaka Takaanini.

The death by gunshot of a local Māori individual created tensions between local Māori and Pakeha settlers of Patumahoe, when it was determined before a formal Court of Inquiry that the death was accidental. Ihaka Takaanini, with the help of other Te Ākitai Waiohūa rangatira, intervened to ensure Pakeha officials were not harmed during the inquiry and successfully helped to turn away a taua (party) of approximately 400 armed Māori who travelled by waka to Patumahoe from the Waikato seeking utu (restitution) for the death.

Te Ākitai Waiohūa clearly have a longstanding relationship with the Hingaia region and its surrounding environs that play an integral part in the history, whakapapa (genealogy), ancestry and stories of our people.

Development History

It is important that any party dealing with tangata whenua be properly informed so that all interaction can be understood and viewed within a historical and cultural context.

Historically the land in the region has been used for seasonal farming and cultivation, which is supported by archaeological evidence of gardening, cooking and midden sites. The coastal location of Pahurehure was important strategically and provided easy access to kaimoana including pipi (cockles), pupu (periwinkles), tio (mud oysters), tipa (scallops), tuna (eel), kanae (mullet), tamure (snapper), patiki (flounder), whai (stingray), kahawai and parore (black snapper.)

Te Ākitai Waiohūa are not against development. Indeed our ancestors were still accomplished fisherman and farmers of food gardens and livestock by the 1860's. Mangere and Ihumatao featured a mission station at the time with associated chapels, marae and school houses.

From the mid to late 19th Century, Mangere became a region that was known for producing and trading oats and wheat as well as cultivating potatoes, maize, peaches, melons and plums, selling fish and raising pigs. The cultivations and community established by Te Ākitai Waiohū placed it in a strong economic position within the burgeoning town of Auckland.

However, since the time of the Land Wars many of the natural resources of the area have been seriously depleted in the name of progress and as a direct result of Auckland's rapid growth. These events and experiences have led Te Ākitai Waiohū to view development with a degree of caution and apprehension.

The Manukau Harbour has been and is still affected by environmental concerns arising from multiple projects including stormwater, farmland or other waste runoff and the discharge of raw sewerage into its waters through emergency overflow points around the harbour. Commercial fishing and various types of infrastructure running around, under and through the harbour have also impacted upon its integrity as a natural resource. Local maunga (mountains) and volcanic cones have been lost either partially or entirely due to mining and quarrying developments.

Some projects have offered no unique benefit to members of Te Ākitai Waiohū that any other resident or ratepayer of Auckland has already experienced or can still experience today. However, Te Ākitai Waiohū has been disproportionately affected in a negative manner with the loss of land, water and resources and the erosion of its traditional environment including the marae, urupa (burial grounds) and ancestral lands. These effects are not experienced by the general residents and ratepayers of Auckland.

Spiritual and Cultural Associations

Te Ākitai Waiohū have a strong spiritual (Taha wairua) association with the land which provide its people with a sense of meaning, connection and purpose. Tribal landmarks and resources such as maunga and waterways 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.

PROJECT RECOMMENDATIONS

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

Te Aranga Cultural Landscape Principles

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

Participation

Te Ākitai Waiohū recommend that provisions are made for blessings (karakia) before commencement of earth or waterworks.

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

These recommendations follow the principles of Mana Rangatiratanga and the development of a relationship that recognises the status of Te Ākitai Waiohū as mana whenua, reflecting the need to engage at a governance level.

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

Acknowledgement

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

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

Iwi monitoring and Water Quality

Te Ākitai Waiohū recommend our nominated iwi monitor is engaged and resourced accordingly in areas of cultural significance. Iwi monitoring is important given the possibility of the finding of taonga and other items of archaeological significance within the project area.

From a kaitiaki perspective, this participation on a regular basis is necessary for any proposed earth and waterworks.

In the event of accidental discovery of kōiwi, archaeological and cultural material or artefacts occurring on site, the following protocol should be observed:

- cessation of all work in the immediate vicinity;
- 5 - 30 metre fenced protection zone to ensure the area is secured and remains undisturbed;
- contractors, council and anyone else related to the site, immediately contact iwi representatives no later than 4 hours after discovery;
- the contractor must not recommence work until iwi representatives have given specific approval to proceed.

Te Ākitai Waiohū are particularly concerned at the lack of water supply and wastewater infrastructure within the 'rural' project area. Watercare have signalled that they have no immediate plans to provide for any such infrastructure systems. This must be a priority.

We strongly believe that it is in the applicant's best interests and also its responsibility, to implement a stormwater system that maintains the highest possible treatment in relation to (clean) water quality and flow. In-road rain gardens, tree pits, wetland and vegetated swales are all natural options.

Te Ākitai Waiohū support the use of wetlands with a minimum of two planted out forebays (four being the preferred number), as opposed to stormwater ponds and applying onsite sustainability initiatives, whereby stormwater leaves a site clean, in conjunction with a system designed to collect rainwater from the roof of a building.

Current council standards allow for some adverse environmental impact to land and waterways, but the cumulative effects of this over many different projects in the same area results in pollution that is not sustainable in a city with an ever increasing population.

Te Ākitai Waiohū propose that this project minimises all adverse environmental effects to waterways and land now, for the future, by preserving streams and esplanades in their natural state, observing a minimum 20 metre rule for the esplanade reserve and through prudent project design. Where possible, the environment must be rehabilitated to negate the impact of historical damage or any effects the project may have had or yet have on the area, for example, the replacement of culverts with bridges.

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

Te Ākitai Waiohū strongly support the promotion of innovative green business initiatives and practices. For example, the use of low-impact building materials or using packed gravel or permeable concrete instead of conventional concrete or asphalt to enhance replenishment of ground water. One critical issue of water consumption is that in many areas, demands on the Manukau Kaawa aquifer will eventually exceed its ability to replenish itself.

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

Design

Māori cultural values and concepts should be recognised in the design aspects of the project and incorporate Māori colours, symbols and building materials where appropriate.

Te Ākitai Waiohū believe that incorporating design into the history of early Maori occupation enhances an appreciation for sites of significance and assists the wider community in understanding the uniqueness of its environment and the people who live in it.

These recommendations follow the principles of Mahi Toi.

Landscaping

Where possible the natural and cultural landscape should be preserved in the design and long term maintenance of the project, beginning with the retention of all view shafts.

Te Ākitai Waiohū strongly supports the removal of weeds such as wattle, crack willow weed and others, plus the replacement of exotic species with native and/or

eco sourced vegetation and other 'productive species' eg. fruit bearing trees. Any loss of native vegetation must be offset by the planting of other native species, replacing 'like for like' wherever possible.

Te Ākitai Waiohua support the development of internal neighbourhood parks for passive and active recreation.

These recommendations reflect the principles of Taiao and incorporation of natural landscapes into the project area.

Te Ākitai Waiohua request the inclusion of an addendum to recommendations outlined in this Cultural Impact Assessment, upon receipt of all information relevant to the Bremner Road, Drury SHA project.

TE ĀKITAI WAIOHUA CONTACT DETAILS

Nigel Denny
Te Ākitai Waiohua Kaitiaki Manager
PO Box 59-185
Mangere Bridge
Auckland 2151
Phone: 021 400 921
Email: kaitiaki@teakitai.com

The concerns, issues and recommendations outlined in this Cultural Impact Assessment (CIA) 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.