

Cultural Values Assessment:

AC36 Consent Application (Te Waitematā)



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1 Statement of Use

Ngāti Paoa Iwi Trust have been engaged by Panuku Development Auckland (Panuku) to prepare a Cultural Values Assessment (CVA) relating to the proposal for the 36th America's Cup Resource Consent Application to be held on the Waitematā harbour, Auckland/Tāmaki Makaurau.

The proposal by Panuku is for the construction, occupation, use and maintenance of permanent and temporary infrastructure in Freemans Bay necessary to host the 36th America's Cup, and to hold the 36th America's Cup and successive America's Cup events to 2028.

In reviewing this information it would appear that the adjoining water space will be developed to provide for berthage associated with America's Cup activities. This involves the removal of existing structures and location of new piles, pontoons and associated structures and services.

The Wynyard Hobson proposal includes the location of structures and undertaking of activities within the coastal marine area and on land. A number of key infrastructure components that are planned for the development are most likely to not have an adverse impact on Māori cultural values, but clarity/certainty around this is still required as the project progresses.

This CVA seeks to respond to the lodgement of resource consents for the coastal marine area by Panuku, by:

- Documenting the cultural significance of the project area to Ngāti Paoa, including specific sites, features and values; and
- Recommendations to achieve Ngāti Paoa aspirations, and mana whenua aspirations for consideration by Panuku.

For the avoidance of doubt, this CVA provides a high-level overview of the associations and broad cultural values of Ngāti Paoa which apply to the cultural landscape within/surrounding the proposed project area.

This is a living document. It will be developed further over time as the information held within the whenua is better understood. For example, as further investigations, development and/or natural processes occur, we discover additional information to support cultural heritage i.e. archaeological and geological records; or other sources of whakapapa or matauranga Māori.

This document is prepared with the intention of it being continually referred to as a guide to decision making.

Ngāti Paoa strongly encourage Panuku (and key stakeholders, project contractors) to use this document and other Ngāti Paoa iwi planning documents during the conceptual and research stages of policy and project development for the AC36 proposal (Attachment 5). The following Ngāti Paoa iwi planning documents should be referred to:

- Ngāti Paoa Iwi Trust, (2013) Interim Ngāti **Paoa Iwi Management Plan**
- Ngāti Paoa Strategic Plan (2015 -2020)

Using these documents should improve the quality of the design proposal and the aspirations/outcomes to be achieved, improve relationships, and lessen the likelihood of adverse impacts on the values of mana whenua – consequentially resulting in positive impacts/outcomes. It is noted that the pre-design and detailed development as well as

operation and maintenance will require a cultural impact assessment to address site specific issues and outcomes. Through discussions with Panuku, the use of this CVA is restricted to:

- Sharing with Panuku consultants and construction teams for consideration of cultural values pertaining to policy and project development;
- Sharing with other stakeholders for consideration of cultural values during the Environment Court direct referral process; and
- Appending to Resource Management Act (RMA) documentation to inform regulatory decision making for the proposed.

Aside from the use described above, approval must be sought from Ngāti Paoa prior to this document being copied, distributed or reproduced. It may not be relied upon in other contexts, or for any other purpose without our prior review and agreement.

The use of this document and other Ngāti Paoa iwi planning documents does not remove the need for direct engagement with Ngāti Paoa Iwi Trust.

Te Ao Māori – The Māori World View

To provide a context for discussing Ngāti Paoa values, it is helpful to briefly explain the principles of the Māori world view.

Understanding and working with Māori requires using a point of reference that paints a holistic picture rather than one that is piecemeal and fragmented. Māori origins, customs and traditions need to be considered and appreciated in their totality for Panuku to be effective in responding to the needs and aspirations of Māori. The Māori world view is essential to understanding the spiritual essence of Māori, and in particular Mana whenua (land authority) as the original inhabitants of Auckland.

In the context of a Māori world view, Te Tiriti o Waitangi/Treaty of Waitangi features late in Māori occupation of Aotearoa and needs to be seen in that perspective. Te Tiriti o Waitangi is but a speck of time in Māori history despite it being the focus of much time and energy in current times. A better understanding of Te Tiriti o Waitangi and a broader appreciation of the history of Tāmaki Makaurau (Auckland) will enhance Māori progress and recognition of Mana Whenua values relating to the isthmus and Hauraki Gulf islands.

The Māori world view represents a logical and coherent understanding of Māori culture and at the same time preserves the integrity of things Māori. An awareness and understanding of the Māori world view will enhance the ability of people to gain a Māori perspective in their actions and responsibilities, and to be more effective in engaging and working with Māori.

According to Māori tradition, in the beginning there was nothing but darkness and emptiness, and within this vast emptiness and nothingness lying dormant, was potential. Io-Matua-Kore, the Supreme Being, dwelled within this realm. From him came the night, the long night, the dark night that remained for an eternity before the conception and joining of Ranginui, the sky father and Papatūānuku, the earth mother.

From this union came the birth of more than seventy gods and guardians who dwelled within the dark, cramped, warm embrace of their parents. Eventually, the children of Ranginui and Papatūānuku sought expansion and growth and considered how they may realise this concept. After heated discussion among themselves, they then separated their parents and stepped forth in to the World of Light.

In essence, Ngāti Paoa believes that all natural resources share a common genealogy. All things (animate and inanimate) descend from Ranginui and Papatūānuku. Their many children are the Atua, or kaitiaki (deities or gods) of the various resources. For example, Tāne Mahuta, the god of the forest and creator of Hine-ahu-one the first female form; Tangaroa, the god of the ocean and originator of all aquatic life; Rongomatāne, the god of cultivated food.

This shared whakapapa means all things are connected and the individual mauri (life force) of resources is inseparably and inextricably connected with all other natural resources.¹

The very essence of the Māori world view is relationships - not only between people but also between the spiritual world and the natural world. Relationships extend from the deities to whānau, to hapū, to iwi, to fauna and to flora.

Panuku and its key stakeholders/contractors will need to take into account such relationships in dealing with Mana Whenua and Mātāwaka. Positive and robust relationships with these

¹ Tukua, L & Wilson, M (2012) *Ngāti Paoa Cultural Values Assessment: Horopata – Ngarowhenua Pā, Waiheke Island*. Includes preceding sections.

groups will require the understanding and fostering of concepts and values such as mana atua (spiritual authority), Mana Whenua, mana tangata (individual authority), rangatiratanga (chiefly authority), kaitiakitanga (guardianship) and manaakitanga (hospitality – inextricably linked to protection, management). An understanding of these concepts and values is inherent in Te Tiriti o Waitangi and is fundamental to effective, meaningful and durable relationships with Māori and Panuku.²

² Te Aranga Maori Cultural Landscape Strategy – March 2008

2 NGĀTI PAOA VALUES/PRINCIPLES

Central to Ngāti Paoa but not limited to, are our values and aspirations:

Rangātiratanga

These are the rights of Mana Whenua to shape and control their own destiny.³ The challenge for Ngāti Paoa is to uphold the tikanga and kawa of our tūpuna and to reaffirm the mana of the iwi in general. The involvement of Ngāti Paoa in this area and the pride we have for our heritage sites will be a form of re-establishing our people's spiritual wellbeing. The principle of tribal self-regulation provides recognition that Ngāti Paoa reclaims responsibility, control over, and the management of resources we traditionally had control over.

Tikanga

Tikanga (customary lore and practice) is essentially doing the right things and doing them the right way. Māori have specific cultural values and perspectives through a body of highly specialised knowledge developed over generations. The tikanga derived from this body of knowledge, is underpinned by the various tribal kawa (spiritual and natural order) which guide the interaction and moderate the balance between the relationships described above. Success is dependent upon the exercise of tikanga and exhibiting this in the way we interact with one another and our environment. Tikanga is a Māori system logic borne of inherited collective wisdom. It is our Māori QMS (Quality Management System). It guides us to do the right things in a manner that preserves our values, ethics and principles.⁴

Kaitiakitanga

Our individual and collective custodial rights and responsibilities protect and nurture our environment and living places. Kaitiaki is a word derived from the verb 'tiaki' (to guard; to protect; to keep; to watch for; to wait for) with the prefix 'kai' denoting the doer of the action. Hence a 'Kaitiaki' can be translated as a guardian, and kaitiakitanga the act of guardianship. Kaitiakitanga is defined in the Resource Management Act as guardianship and/or stewardship. Stewardship is not an appropriate definition since the original meaning of stewardship is 'to guard someone else's property'.⁵

Kaitiakitanga is the responsibility of all the members of the iwi within its boundaries. What we have left, we must attempt to protect and preserve those areas. Particularly the wāhi tapu which are culturally significant to Ngāti Paoa for the sake of our coming generations. Rangatira deal with rangatira on political and business matters at the strategic level, but kaitiaki must tend to kaitiakitanga matters daily. RMA issues are an on-going battle with the preservation of what remains unchanged on the land and foreshore for centuries.

The exercise of kaitiaki and kaitiakitanga is status driven requiring ancestral authority which is not transferable by any other processes than those which apply under Māori custom, tikanga Māori. This is strictly linked to mana whenua.

As kaitiaki, Ngāti Paoa has responsibilities to protect the mauri of resources within our rohe and to ensure that the spiritual and cultural aspects of resources are maintained for future generations. Of particular importance to Ngāti Paoa is the belief that we all descend from the

³ Tukua, L & Wilson, M (2012) *Ngāti Paoa Cultural Values Assessment: Horopata – Ngarowhenua Pā, Waiheke Island*.

⁴ Tukua, L & Wilson, M (2012) *Ngāti Paoa Cultural Values Assessment: Horopata – Ngarowhenua Pā, Waiheke Island*. Includes preceding sections.

⁵ Tukua, L & Wilson, M (2012) *Ngāti Paoa Cultural Values Assessment: Horopata – Ngarowhenua Pā, Waiheke Island*. Includes preceding sections.

union of Ranginui and Papatūānuku, therefore it is appropriate to seek the protection, preservation and enhancement of this area for future Ngāti Paoa descendants and avoidance of any environmental impacts.

Whakapapa

Recognition of our connections with one another and a place are our connections with the past and the future. The relationship between Māori and land provides the clearest and deepest expression of what can be termed 'environmental whanaungatanga' or a 'familial relationship' with the other components of the environment.⁶

Ko te whenua ko au, ko au ko te whenua.

I am the land and the land is me.

With an understanding of Māori cosmogony will come an understanding of the nature of the traditional relationship between Māori and land. In this case, Ngāti Paoa and Te Waitematā and surrounding land areas.

Ko Pāpātūānuku tō tātou whaea

Ko ia te matua whāngai

He oranga mō tātou

I roto i te moengaroa

Ka hoki tātou ki te kōpū o te whenua

The land is our mother

She is the loving parent

She nourishes and sustains us

When we die she enfolds us in her arms

Mana Whenua

Recognition of the innate rights and responsibilities accorded through whakapapa to those tangata whenua who hold mana over a place through primacy of occupation and connection with whenua.

⁶ *Ibid.*

Ahi Kaa Roa

The importance of maintaining occupancy of, and connection with whenua – as the puna (well-spring) of our identity and recognition of the value and importance of those who ‘keep the home fires burning’.⁷

Manaakitanga

The practicing of hospitality and reciprocity in our interactions with one another. According respect and extending friendship towards one another.⁸

Tapu

Recognition of those things deemed to be sacred by tangata whenua and the importance of their protection and observance.⁹ The concept can be much wider than sacredness, being used to protect mauri and a way of raising awareness of spiritual aspects and the descent from the Atua of all things. The complementary word noa is often associated with tapu: meaning “free from tapu”. The word rāhui, being a temporary restriction, is also linked to tapu.

Wāhi Tapu

Māori recognise that within Papatūānuku are special or sacred places, wāhi tapu. These places may be sacred because of events that may have taken place there. Wāhi tapu can include:

- Places associated with death, i.e. burial grounds and caves, trees, mud flats;
- Places where people died and where bodies rest;
- Battlefields;
- Burial places of placenta;
- Tribal tūahu (altars);
- Sources of water for healing and death rites;
- Ara, i.e. pathways connecting tribal areas and resource sites;
- Ara purahoura- sacred pāthways for messengers;
- Mauri stones and trees;
- Carved poupou representing ancestors;
- Pā sites and papakāinga;
- Canoe landing sites;
- Sacred mountains, rivers, lakes and springs;

⁷ *Ibid.*

⁸ Ngāti Paoa Whanau Trust, (1993-96), Resource Management Plan

⁹ Tukua, L & Wilson, M (2012) *Ngāti Paoa Cultural Values Assessment: Horopata – Ngarowhenua Pā, Waiheke Island.*

- Sites such as rivers and mountains named in whakatauki;
- Mahinga kai, i.e. birding, cultivation, fishing, forest and mineral resource sites;
- Toka taunga ika- rocks which identify fishing grounds;
- Wāhi taonga mahi a ringa, i.e. resource sites for Māori art resource material, i.e. kiekie, flax, pounamu, etc.
- Confiscated lands;
- Landscape features which determine iwi and hapū boundaries;
- Mythology sites
- Historical sites
- Wāhi whakamahara, i.e. sites recognised as memorial to events.¹⁰

Kanohi Ki Te Kanohi

The value of working face to face¹¹; of keeping enduring relationships intact and warm.

Mauri

Referring to the life force and life-supporting capacity), mauri is a central component of the Māori perspective on the environment. It can be defined as the life principle, life supporting capacity, or life force present in all things both animate and inanimate. The presence of mauri in all things requires people to appreciate and respect that resource. The overuse, depletion or destruction of natural resources leads to a diminishment of mauri. As such, things that diminish the mauri of a resource cannot be supported and things that enhance mauri are to be encouraged.

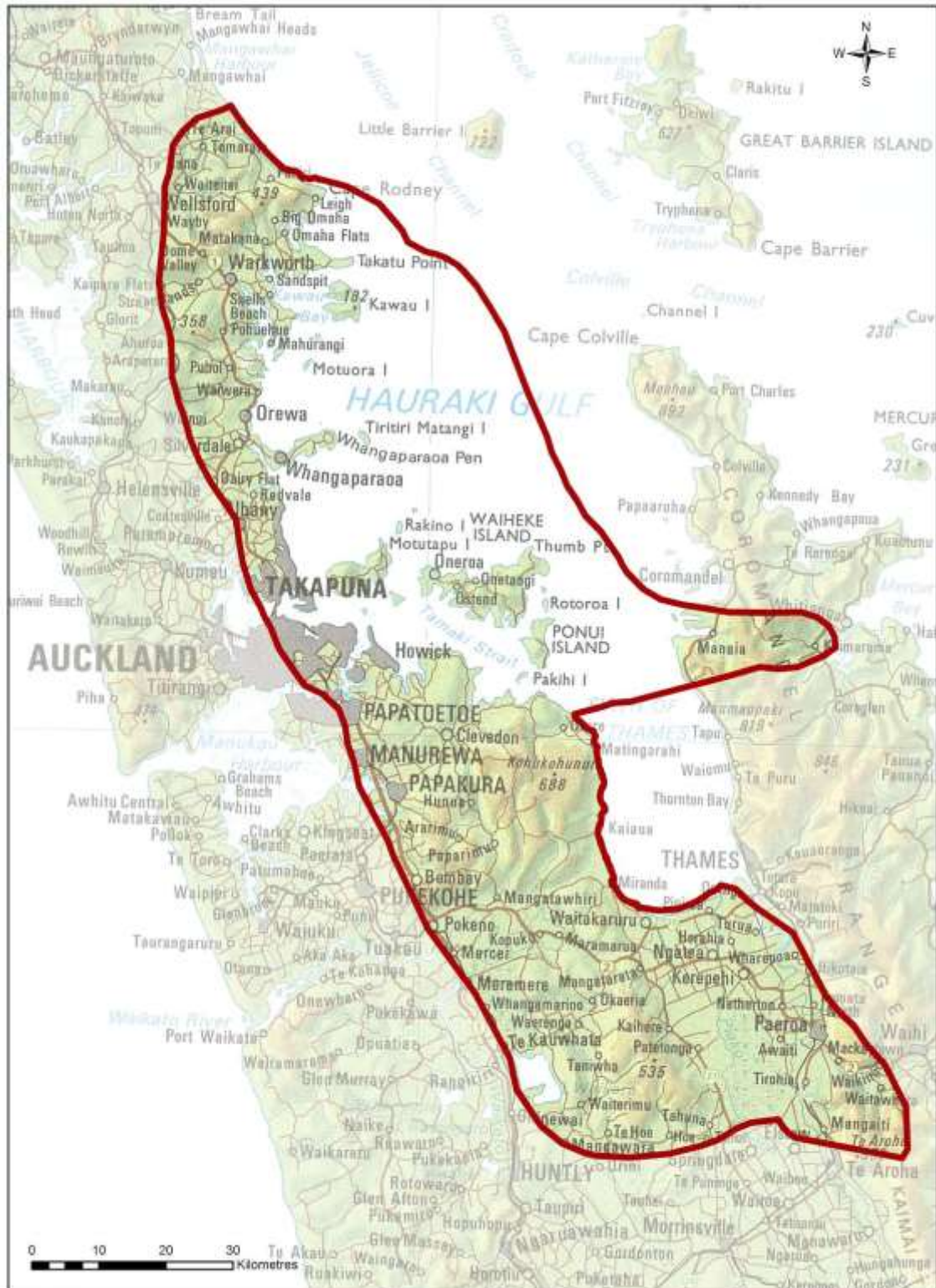
¹⁰ Waitangi Tribunal, Department of Justice, New Zealand (1987) *Report of the Waitangi Tribunal on the Waiheke Claim (Wai10)*. Retrieved from: <http://www.justice.govt.nz/tribunals/waitangi-tribunal/publications/bound-reports>. Page 3.

¹¹ <http://www.ngatipaoaiwi.co.nz> includes preceding paragraphs &

Tukua, L & Wilson, M (2012) *Ngāti Paoa Cultural Values Assessment: Horopata – Ngarowhenua Pā, Waiheke Island*.

3 Te Tapuwae o Ngāti Paoa: The Footprint of Ngāti Paoa

Figure 1: Te Tapuwae o Ngāti Paoa



Note: This map is not intended to identify exclusive claim, rather, to illustrate the area where Ngāti Paoa considers that interests exist.

The Ngāti Paoa tribal rohe can be divided into five takiwā (districts/area) as follows:

- Mahurangi – from Te Ārai to Maungauika / North Head;
- Kohimarama – from Te Mata to Tāmaki River;
- Tāmaki – from the Tāmaki River to Wairoa River;
- Wharekawa – from Wairoa River to Pūkorokoro; and
- Hauraki Gulf Islands – including the islands in the Gulf.

More specifically for Ngāti Paoa, the following tribal traditional ‘pepeha’ illustrates the boundary settlement as:

***Ko te pou ki mua ko Te Hoe o Tainui,
Ko te pou ki tua ko Kawau, Ko te pou ki waho ko Waiheke, ko te pou ki uta ko Mokoia,
Ko Whakatīwai te poutokomanawa,
Ko Paoa te poutangata.
The foremost pillar is Te Hoe o Tainui,
The distant pillar is Kawau, The outer pillar is Waiheke, The inner pillar is Mokoia,
Whakatiwai is the pillar of the heart,
Paoa is the pillar for his descendants.***

The general historical and cultural associations of Ngāti Paoa within Tāmaki Makaurau and the Hauraki Gulf are well documented. The story of Ngāti Paoa has its origins in Tainui history when Te Arawa chief Pikiāo travelled to Pirongia and married Rereiao from Waikato. They had a son called Hekemaru who later married Heke-i-te-rangi. The children of the Hekemaru and Heke-i-te-rangi were a girl Paretāhuri, and two boys, Mahuta and Paoa. Paoa married Tauhākari of the Ngā Iwi (a descendant of the Tini o Maruiwi, the ancient people of Peretū) at Kaitotehe and their children were two sons named Toawhano and Toapoto, as well as Koura, their daughter (Ngāti Koura being a senior sub tribe of the Tainui confederation of tribes).

In approximately the 1600s, Paoa left his home at Taupiri on the Waikato River, his wife Tauhākari and their children. Paoa took another wife named Rauhea from Te Hoe o Tainui. He later travelled to Piako, Hauraki. In Hauraki he married Tukutuku, the great grand-daughter of Marutūahu, eponymous ancestor of the Hauraki tribes and the granddaughter of Tamaterā¹². Together they had 10 children. In the course of time the 10 children of Paoa and his followers dominated the western shores of the Tikapa Moana o Hauraki ‘Hauraki Gulf’ the Hauraki Plains and Piako River area from Kerepehi to Tāhuna, Te Hoe o Tainui, Pātetonga, Waitakaruru, Pūkorokoro, Huarahi, Kaiaua, Whakatiwai, Hunua, Orere and Clevedon. They

¹² Simmons, D (2013) Greater Maori Auckland: Including the Maori Place Names of Auckland Collected by George Graham; Auckland, The Bush Press of New Zealand. Page 45; and Graham, G (1951) The Journal of Polynesian Society, Tainui v60 no1 p80-92. Retrieved from: <http://www.jps.auckland.ac.nz> page 82

lived close to the related tribes of the Marutūahu compāct: Ngāti Maru, Ngāti Tamaterā, Ngāti Whanaunga and those earlier tribes absorbed by them, Ngāti Huarere and Ngāti Hei.

As hapū of Ngāti Paoa took shape they built huge waka tauā and extended their footprint to the Tāmaki River – Te Wai o Taiki, Kohimarama, Waitematā, Te Haukapua and Kiritai on the North Shore. From their many pā Ngāti Paoa moved throughout the islands of Waiheke, Pōnui, Rātōroa, Pākatoa and the wider islands of Tikapa Moana o Hauraki to Mahurangi, “Ngā Poito o te Kupenga a Taramainuku”, the floats of the net of Taramainuku.¹³ Soon Ngāti Paoa exerted an influence northwards until, by the 1700s, they held to a corridor from the Waitematā Harbour south along the western shores of Tikapa Moana o Hauraki to the Hauraki Plains.

Ngāti Paoa acknowledges our hapū, to Ngāti Hura, Ngāti Kapu, Te Uri Karaka and Te Pātukirikiri. Ngāti Paoa also includes but not limited to:

1. Paoa O Wharekaho:
2. Ati Taheke:
3. Ngāti Horowhenua:
4. Matekiwaho:
5. Ngai Tauaiwi:
6. Ngāti Huia:
7. Ngāti Hura:
8. Ngāti Huruhuru:
9. Ngāti Kaiwhakapae:
10. Ngāti Kapu:
11. Ngāti Kauahi:
12. Ngāti Koura:
13. Ngāti Kupenga:
14. Ngāti Mahia:
15. Ngāti Manawa:
16. Ngāti Manu Aute:
17. Ngāti Ngāmuri:
18. Ngāti Omakau:
19. Ngāti Parengaherehere/Pare:
20. Ngāti Paretipa:
21. Ngāti Piri:
22. Ngāti Pōkai:
23. Ngāti Putoa:
24. Ngāti Raukura:
25. Ngāti Rauhea/Rauwhea:
26. Ngāti Rerekau:
27. Ngāti Ringatahi:
28. Ngāti Rurangi:
29. Ngāti Te Aho:
30. Ngāti Te Awa:
31. Ngāti Te Hiko:
32. Ngāti Te Umu:

¹³ Monin, P (2001) *This Is My Place: Hauraki Contested, 1769 – 1875*, Wellington, Bridget Williams Books.

33. Ngāti Taharoku:
34. Ngāti Tahuna:
35. Ngāti Tarao:
36. Ngāti Taukiri:
37. Ngāti Taurua:
38. Ngāti Tipa:
39. Ngāti Tuahuru:
40. Ngāti Tuwhanga:
41. Ngāti Waitarata:
42. Ngāti Whata:
43. Te Aho Mate ki Tātahi:
44. Te Hingawaka:
45. Te Huruhuru:
46. Te Iwitanupo:
47. Te Korohura:
48. Te Kupenga:
49. Te Mate Tokorua:
50. Te Rapupō:
51. Te Taharoku:
52. Te Uri Karaka:
53. Te Uri a Haupa:
54. Tahakoko:
55. Upokotoia;
56. Waihinu;

Today the tribal centres of Ngāti Paoa are based around three marae; Wharekawa Marae at Kaiaua by the western shores of Tikapa Moana, Makomako Marae at Pūkorokoro near Miranda and inland at Waiti Marae, Tāhuna. Ngāti Paoa are also tangata whenua at Piritahi Marae, Te Huruhi, Waiheke and today still enjoy close associations with the whānau of the Marae who continue to uphold the Mana whenua status that is Ngāti Paoa.

4 He Take Tō Ngāti Paoa ki te Whenua Kura Nei me te moana – The Relationship of Ngāti Paoa to the land and sea

This section sets out the associations and relationship of Ngāti Paoa to the traditional cultural landscape of Te Waitematā and Tikapa Moana o Hauraki, Te Onewa Pā (and areas north) and Te Tō Pā (and areas in central). It presents our account of key events within the area that shaped our tikanga and history, identifies who we have descended from, who we are, and our connections to further afield within Aotearoa.

The history that is documented below is critical in shaping how we view the area in the present day, regardless of whether works are taking place in areas that have been subject to development over the years or not. This is because over time, our connections to the land, and the events that have taken place there, have not changed.

4.1 Migration, War and Peace

Overview

Te Waitematā is a significant water way which Ngāti Paoa entered and occupied land on either side of the isthmus at varying times of their migration, with fortified pā at Te To (Freemans Bay) Panmure (Mokoia and Mauinaina), Te Onewa Pā (Northcote Point) and Takapuna (North Head). As the name details “Tāmaki-Makaurau” – the land desired by many – there was often tribal warfare. Accordingly the values connected with these processes and events are related to whakapapa, life, death, and union.

Two key ancestral waka (Tainui and Te Arawa) to which Ngāti Paoa whakapapa, landed at Waiheke following their significant journey from Hawai’iki. They left their markers on the landscape, places where many important events were to occur over the course of Māori occupation of Waiheke and surrounding Te Waitematā. The influence of the landings of the ancestral waka, the occupation, warfare and battles that followed and the period of Ngāti Paoa dominance on Waiheke tie Ngāti Paoa very closely to Waiheke.

The narratives outlined in this section are only chapters of the history of Ngāti Paoa. Many other significant events led up to the narratives we have retold. Many others were happening simultaneously. Many more followed.

Migration

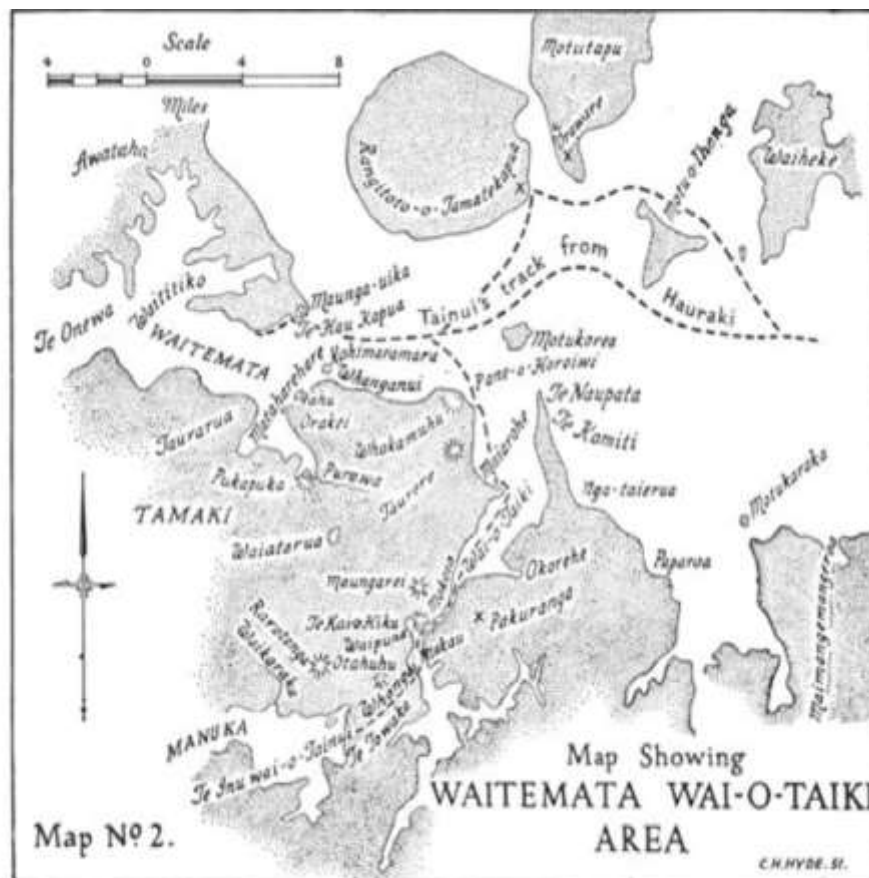
Ngāti Paoa acknowledges the history of the island and its inhabitant’s pre, concurrent and post their occupation and settlement. Ngāti Paoa acknowledges the first settlers, Maruiwi from the Pacific, who arrived c950 and named Waiheke island Te-Motu-Arai-Roa ‘the long sheltering island’. Tauhākari, the first wife of Paoa, was a descendent of Tini o Maruiwi, thereby establishing the Ngāti Paoa link with Peretū and the region. Although, this link is shared only by the descendants of the children of Paoa and his first wife Tauhākari. Toi-Te-Huatahi ‘Toi the navigator’ arrived later in approximately the 1150’s.

The stronger connection of Ngāti Paoa to Waiheke begins later around the 1350s, when the Arawa waka landed at the Pūtiki inlet for rest and repairs following their arduous journey from Hawai’iki. The awa and surrounding area is named Te Rangihoua meaning ‘the day of renewal’ which relates to the relashing of their waka. The maunga where they landed was named Te-Pūtiki-o-Kahumatamomoe ‘the top knot of Kahumatamomoe’. Kahumatamomoe

was the son of the Arawa chief and ancestor, Tamatekapua. Once repairs were complete the Arawa waka continued to Maketu.

The Tainui waka arrived at Waiheke around the same time, accompanied by the taniwha, Moko-ika-hiku-warū, 'the great eight tailed serpent fish'. On the Tainui waka at Horuhoru, Gannet Rock, they heard the water lapping on the rocks. This reminded them of their departure from Hawai'iiki, and their lamenting gave rise to the names Tikapa Moana o Hauraki (for the Hauraki Gulf), and Horuhoru/ Hotuhotu – which means heartfelt and uncontrollable sobbing. Horuhoru is vested in Ngāti Paoa, recognising the connection to the place. The Tainui waka continued with its descendants to return approximately 300 years later.

Figure 2.



Source: Journal of Polynesian Society, Tainui V60 1951 – illustrating the journey of Tainui from Hauraki to Waitematā

This map illustrates the journey of Tainui from Hauraki to Waitematā and identifies the Māori place names across Tāmaki Makaurau. In particular, Te Hau Kapua the rangatira of Tainui canoe landed at Te Hau Kapua (Torpedo Bay).¹⁴

In summary, Ngāti Paoa whakapapa to the ancestral waka of both Tainui and Te Arawa through the marriages of the Te Arawa chief Pikiāo to Rereiao from Waikato, the grandparents of Paoa. Paoa is the eponymous ancestor of Ngāti Paoa.

¹⁴ Auckland Regional Council, (1996) *Whakanehwa Regional Park Management Plan, History of Human Occupation and Archaeology*. Auckland, New Zealand: Murdoch, G. Retrieved from: <http://www.wmbc.co.nz/wp-content/uploads/2012/08/History-of-human-occupation-and-archaeology-of-Whakanehwa-Regional-Park2.pdf><http://www.wmbc.co.nz/wp-content/uploads/2012/08/History-of-human-09occupation-and-archaeology-of-Whakanehwa-Regional-Park2.pdf>

War and Peace

Warfare was frequent in the history of Māori occupation of Hauraki.¹⁵ Te Onewa Pā like many other pā strategically located in Tāmaki Makaurau was invaded on a multitude of occasions, and therefore the occupation of any iwi was likely to be challenged.

The Marutūahu (Hauraki) Confederation of tribes consisting of Ngāti Tamaterā, Ngāti Maru, Ngāti Whanaunga and Ngāti Paoa were challenging and extinguishing the mana whenua of Ngāti Huarere (Te Arawa) elsewhere on Waiheke and throughout the Coromandel Peninsula. Taking place was the transition of Hauraki from the domain of Te Arawa to Tainui.¹⁶ This movement from the Waikato began with Hotunui and later his son Marutūahu, descendants of Hoturoa of the Tainui canoe after about 1650.

Ngāti Paoa hapū (sub-tribes), Te Uri Karaka, Ngāti Kapu and Ngāti Hura dwelled at Waiheke after expanding from their traditional base lands of the Central East Waikato and the Western Firth of Thames around the early 18th Century. These hapū of Ngāti Paoa also expanded in to Tāmaki Makaurau and along the North Shore Coast Line as far as Mahurangi. Refer Figure 1.

As noted earlier, Ngāti Paoa links to Waiheke were established prior to invasion, through the arrival of both genealogical waka, Te Arawa and Tainui at the island. It is not considered there is a need to expand further on this history in this report.

In about 1740 the northern extension of Ngāti Paoa was restrained by the movement south of Ngāti Whātua. Battles were fought on the Tāmaki isthmus and Ngāti Paoa was obliged to shift over, to the eastern side of Tāmaki Makaurau and to the islands of Tikapa Moana. Then peace with Ngāti Whātua was compacted by marriage settlements and gifts. The northern Ngāpuhi followed close on the heels of the Ngāti Whātua in the later 1700s to challenge the Waitematā holdings of both Ngāti Paoa and Ngāti Whātua. Following a complicated history of attack and counter-attack, Ngāti Paoa held firm. Their famous fighting waka, Kahumauroa and Te Kotūiti, and the strategic buttress of Te-Pūtiki-o-Kahumatamomoe Pā, maintained their coastal prowess. Ngāpuhi captured O-Kahu-iti Pā at Waiheke, but not Te-Pūtiki-O-Kahumatamomoe Pā.¹⁷

‘Ngāti Paoa were the most explosive of the Hauraki tribes in that by being mainly sea going they adopted a mobility of action and ferocity that became the hallmark of their performances.’ Tūroa (2000:69)

In the seventeenth century, Ngāti Paoa conquered Onewa and some other pā on the North Shore and in West Auckland, but was defeated by Ngāti Whātua.¹⁸

Ngāti Paoa had an enviable agricultural economy to sustain their people. Captain Cook’s description of the Firth of Thames attracted a great number of ships to the area. The period 1790–95 was dominated by sealing and whaling ships that did most of their repairs at

¹⁵ Waitangi Tribunal, Department of Justice, New Zealand (1987) *Report of the Waitangi Tribunal on the Waiheke Claim (Wai10)*. Retrieved from: <http://www.justice.govt.nz/tribunals/waitangi-tribunal/publications/bound-reports>. Page 3.

¹⁶ Simmons, D (2013) *Greater Maori Auckland: Including the Maori Place Names of Auckland* Collected by George Graham; Auckland, The Bush Press of New Zealand. Page 45; and Graham, G (1951) *The Journal of Polynesian Society*, Tainui v60 no1 p80-92. Retrieved from: <http://www.jps.auckland.ac.nz> page 82.

¹⁷ Waitangi Tribunal, Department of Justice, New Zealand (1987) *Report of the Waitangi Tribunal on the Waiheke Claim (Wai10)*. Retrieved from: <http://www.justice.govt.nz/tribunals/waitangi-tribunal/publications/bound-reports>

¹⁸ Simmons, D (2013) *Greater Maori Auckland: Including the Maori Place Names of Auckland* Collected by George Graham; Auckland, The Bush Press of New Zealand. Page 45, and Graham, G (1951) *The Journal of Polynesian Society*, Tainui v60 no1 p80-92. Retrieved from: <http://www.jps.auckland.ac.nz> Page 82

Waiheke, which at the time, was the domain of Ngāti Paoa.¹⁹ This wealthy tribe was on the brink of a new type of warfare. Ngāpuhi had a list of scores it wanted to settle. Hongi Hika had recently returned from England and Australia with guns and a plan.

Around 1790, Ngāti Paoa fought a major battle at what is now Narrow Neck, and successful for the moment Ngāti Paoa fortified Takapuna (North Head). The mooring place of the Tainui canoe (Te Hau Kapua) is the same place where Ngāti Paoa ambushed Ngāpuhi canoes in 1819²⁰. In 1819 Ngāti Paoa escaped to Waiheke when they were besieged at the pā.²¹

In 1821 some 2,000 well-armed Ngāpuhi warriors set off from the Bay of Islands. In the holocaust that followed, the Ngāti Paoa on Tāmaki (including the North Shore) were routed and dreadful massacres took place. Some records indicating the loss of 300 Ngāti Paoa men²², and others indicating from the sight of the remains between 1000 – 2000 people of the battle of Mauinaina and Mokoia.²³ It appears that soon after the invaders challenged Waiheke, which for 60 years had thwarted their pretensions. Te-Pūtiki-o-Kahumatamomoe Pā fell. The defenders at Waiheke were no match for the musket and soon fled down the Firth of Thames. They had not the expected opportunity to regroup and counter-attack. The beach near Kaiaua remains sacred to this day for there some of the finest of the Ngāti Paoa fighting force were overtaken in pursuit, and slain.²⁴

The Ngāti Paoa survivors of these battles fled south to receive refuge with the Waikato tribes. Long and tangled stories of raid and counter-raid continued well into the 1820s. It is sufficient to say the invaders sought revenge and glory rather than land so eventually Ngāti Paoa were able to return to their homes.

With the aid of a peace pact between Ngāpuhi and Te Rauroha of Ngāti Paoa, some of Ngāti Paoa returned to their villages skirting Tikapa Moana. An account of this is retold by Maihi (son of Maihi Te Hinaki and Riria from Ngāti Paoa) all of who survived the attack at Mokoia and Mauinaina, following refuge in other areas of Tāmaki they returned to Waitematā in 1830 and lived at Awataha (Shoal Bay) and later there at Waiwharariki. They lived there at the same time as the Ngāpuhi Chief, Eruera Patuone, and later moved with Patuone and a Ngāti Paoa chieftainess, Riria Takarangi (a relative of Maihi's mother Riria) who married Patuone, in a peace arrangement. Patuone lived at Rangi on Ngāti Paoa land at Devonport in at least the 1840s. The land for the kāinga of Ngāti Paoa's Te Rangi, to the north west of Mount Victoria, was granted to him in 1854 and sold in 1860²⁵. Apparently he was given land as a protection mechanism against his own people, Ngāpuhi²⁶.

Ngāti Paoa (among many other iwi groups) was involved in the sale of land to Governor Hobson in 1841, which formed part of the complete 1884 Crown purchase of the Mahurangi Block – from Devonport to Te Arai. The whole purchase price was equivalent to £1500 in cash.

¹⁹ Verran, D (unknown) Maori at Te Onewa and Northcote to 1926, George Samuel Graham and the History of Onewa. Page 2.

²⁰ Walker, R (2004 revised edition) Ka Whawhai Tonu Matou – Struggle Without End; Auckland, Penguin Books. Page 82.

²¹ Smith, S. P (1900) Journal of Polynesian Society, Volume 9, No. 1, Wars of the northern against the southern tribes of New Zealand in the nineteenth century: Part III, Page 29.

²² Waitangi Tribunal, Department of Justice, New Zealand (1987) *Report of the Waitangi Tribunal on the Waiheke Claim (Wai10)*. Retrieved from: <http://www.justice.govt.nz/tribunals/waitangi-tribunal/publications/bound-reports>

²³ Verran, D (unknown) Maori at Te Onewa and Northcote to 1926, George Samuel Graham and the History of Onewa.

²⁴ Christmas, J (1981) Northcote: A background history; Auckland, Tanner-Couch Ltd.

²⁵ *Ibid.*

²⁶ Graham, G (1951) The Journal of Polynesian Society, Tainui v60 no1 p80-92. Retrieved from: <http://www.jps.auckland.ac.nz> Pages 91-92

From this time on, as settlers began to reside in the area, Māori names of the area started to disappear²⁷.

Patuone and Riria eventually moved to Te-Pūtiki-o-Kahumatamomoe Pā, Waiheke²⁸.

Following the signing of Te Tiriti o Waitangi, the Government feared that the Māori living on the outlying islands could pose a threat to the development of Tāmaki. Accordingly, in the 1840s, the constabulary forcibly removed Māori from Waiheke. Some resettled in the Thames–Coromandel area and there they had to restart and rebuild a heritage for themselves. By the 1950s, nearly all Ngāti Paoa had left Waiheke. Only archaeological sites remain to evidence the relatively dense native population of past years.

Nonetheless, Ngāti Paoa descendants continued to be buried at Waiheke and specifically Te-Pūtiki-o-Kahumatamomoe when they died, indicating that Ngāti Paoa still saw the island and Te Rangihoua, as their ancestral home.

4.2 Cultural connections within the vicinity of the project

This section provides some detail of the cultural connections Ngāti Paoa have within the landscape (and need to be considered within the realm of Te Ao Māori), such as: vantage points from particular pā; settlements; significant events; food sources. These connections have natural physical characteristics that have living significance to Ngāti Paoa and as such have spiritual and cultural values, as well as aesthetic ones.

Fortress upon fortress had been built, developed and maintained as strongholds throughout the rohe by Ngāti Paoa, rangatira and their hapū to protect the vast hinterland, motu and food bowl of our people.²⁹

This is not to be read as an exhaustive list of cultural connections, but a beginning to the discussion of values to Ngāti Paoa.

Te Matā and Te Waitematā

Te Matā is the rock just to the south west of Kauri Point/Te Matarae o Mana (to the west of Te Onewa Pā). This is a significant landmark as it was the Te Arawa under Tama Te Kapua (chief and ancestor) who gave Tāmaki his mauri or soul by placing or burying a sacred rock from Hawai'iki on Te Matā. The mauri or life source brought by Te Arawa canoe are considered to give fertility to the gardens. The mauri was called Te Matā and so the water was called Wai-te-matā, the waters of Matā. Another meaning is that Matā also means obsidian, and the harbour at times glints like obsidian. This is also referred to as boat rock or Niho Kiore/Rat's Tooth.³⁰ Te Matā was a place of ururuwhenua, a ceremonial place.³¹ A party of Ngāti Paoa were attacked at Kauri Point while out fishing and the survivors were tied to the rock. This rock was considered tapu as the Te Arawa waka and their crew are recorded

²⁷ Andrews, K & Gray, D, (2010) *Ngāti Paoa Cultural and Heritage Assessment of the ARC Waitawa Regional Park and Pawhetau Pa*.

²⁸ Simmons, D (2013) *Greater Maori Auckland: Including the Maori Place Names of Auckland Collected by George Graham*; Auckland, The Bush Press of New Zealand. Pages 38 and 77.

²⁹ Harlow, Diane (2011), *Chelsea Estate Heritage Park Conservation Plan*; Architage on behalf of Auckland Council Parks Department. Section 3, page 11.

³⁰ Christmas, J (1981) *Northcote: A background history*; Auckland, Tanner-Couch Ltd. Page 8.

³¹ Verran, D (2010) *The Northshore: An illustrated history*. Auckland, Random House New Zealand. Page 14.

as having carried out their customary traditions of Uruuruwhenua at this location. The survivors of the attack were then left to perish as the tide began to rise. This particular incident became known as Niho Kiore and Ngāti Paoa imposed a rāhui around the location and later claimed the rock as a boundary marker, and the surrounding waters as their own.

AREAS TO THE NORTH OF TE WAITEMATĀ

Te Onewa Pā

The land to the north of Te Waitematā (where the Auckland Harbour Bridge is connected) is referred to as Te Onewa Pā. The name Te Onewa Pā, is either based on its ditch defense system on this southern cliff (“divided earth”), or in relation to the dark grey basaltic rock that was found near here and a club made from this (“pātu onewa”)³². The pā protected kainga (unfortified settlements), whose inhabitants relied on local roots and berries, kumara cultivation and nearby fishing grounds – which included shark, sea-fish, shellfish - cockles, pipis, mussels; sea eggs, and fresh water eels from lake Pupuke and Wairau creek³³.

This site was popular among many tribes, and is thought to have been in use for hundreds of years. It was a strategic site with expansive views of Te Waitematā and the whole of the North Shore³⁴. This would have also contributed to it being a location of inter-tribal conflict³⁵.

The beach area to the west of this area is called Onepoto, aka little Shoal Bay. Okawau was the home of the shag at the southern-most tip.³⁶

Totara-tahi (one Totara tree)

In 1908 the point was called Totara-tahi (one Totara tree), which is associated with the planting of a Totara tree called “Tainui” after the original canoe. The tree planting was associated with the new status as a borough (Northcote Borough) and involved an important presentation ceremony with Pataka Hapi of Waikato (see photos **Appendix 2**) who lead with the history on the area and a haka³⁷. The ceremony included the installation of a 4.5m flag (ensign) and a 23m flagpole which Māori contributed funds to. It was at this time (unknown whether prior to the ceremony or following) that the council made Te Onewa Pā (aka Point Rough, Stokes Point and at this time referred to by Pākeha as Northcote Point) a public domain. Several tall trees on this site were planted, but felled due to construction of the Auckland Harbour Bridge³⁸.

³² Christmas, J (1981) Northcote: A background history; Auckland, Tanner-Couch Ltd. Page 8.

³³ Verran, D (unknown) Maori at Te Onewa and Northcote to 1926, George Samuel Graham and the History of Onewa.

³⁴ Christmas, J (1981) Northcote: A background history; Auckland, Tanner-Couch Ltd.

³⁵ Verran, D (unknown) Maori at Te Onewa and Northcote to 1926, George Samuel Graham and the History of Onewa; and Christmas, J (1981) Northcote: A background history; Auckland, Tanner-Couch Ltd. Page 21.

³⁶ Verran, D (unknown) Maori at Te Onewa and Northcote to 1926, George Samuel Graham and the History of Onewa; and Christmas, J (1981) Northcote: A background history; Auckland, Tanner-Couch Ltd. Page 41.

³⁷ Simmons, D (2013) Greater Maori Auckland: Including the Maori Place Names of Auckland Collected by George Graham; Auckland, The Bush Press of New Zealand. Page 69.

³⁸ Christmas, J (1981) Northcote: A background history; Auckland, Tanner-Couch Ltd. Page 41.

Te Kopua o Matakerepo and Te Kopua o Matakamokamo

These are two volcanoes located on the north shore (see map in **Appendix 3** with accompanying Māori place names). It is considered the volcano god, Mataaho, stepped from these two lagoons (Ngā Tapuwae) at Barry's Point Road, right across the isthmus to the lake of Te Pūkaki Tapu o Poutukeka, south of the airport.³⁹ In essence they mean, the food bowls/basins of Matakerepo (located to the south) and Matakamokamo (located to the north).

Te Kopua o Matakerepo was a basin (aka Onepoto Basin or Onepoto Domain) that was originally an area that was waterlogged and open to the sea, but is now enclosed and filled with earth/hard material from the construction of the Auckland Harbour Bridge⁴⁰.

Awataha

Awataha is an important site to Māori. It is also known as area of land near The Warehouse Way in Akoranga on the north side of the Tuff Crater at Northcote (Matakamokamo), which was part of the Awataha village (papakāinga) and close to where Awataha marae and AUT Akoranga are situated today. The channel that ran through Barry's Point Reserve (originally mudflats and tidal channels, reclaimed during 1930-1979, and cleanfill in 1980s) and Hillside Creek is known as Awataha.⁴¹

There was an important site at Awataha – Te Urupā. In 1911 it was estimated there were around 69 men, women and children; some of them were important kaumatua and kuia, mainly Hauraki, who were later buried at Awataha urupā. This included Noka Hukanui and his wife Waiti Noka⁴². Around 1910-16 Māori claim the area was an ancestral site and was never intended to be part of the Mahurangi land purchase. The Crown did not agree, but this did not deter Māori between 1925-26 from asserting the value of the land to them – although they were issued with trespassing notices; time in prison; removal of remaining dwellings; and then subsequent removal of tents⁴³. Eventually those who were residing here, returned to other areas of land close by, and/or of value to them.

Awataha remained vacant until 1942 when Ngāti Paoa tūpuna were disinterred (from the urupa) to make way for a fuel-oil storage depot for the United States Navy. Both Ngāti Paoa and Tainui, were asked by the Public Works and Health Department as it was required for “war purposes”, to remove their tūpuna/ ko iwi (graves) in secret.⁴⁴

Here is a poem from Hone Tuwhare written 20 years after the event:

Burial

**In a splendid sheath
of polished wood and glass
with shiny appurtenances
lay he fitly blue-knuckled
and serene:**

³⁹ Northshore City Council (2006) Reserve Management Plan – Barry's Point Reserve. Page 20-21.

⁴⁰ Verran, D (2010) The Northshore: An illustrated history. Auckland, Random House New Zealand. Pages 24-26.

⁴¹ *Ibid.*

⁴² *Ibid.*, and <http://www.awataha.co.nz>

⁴³ <http://www.awataha.co.nz>

⁴⁴ *Ibid.*

***hurry rain and trail him
to the bottom of the grave***

**Flowers beyond budding
will not soften the gavel's
beat of solemn words
and hard sod thudding:**

***hurry rain and trail him
to the bottom of the grave***

**Through a broken window
inanely looks he up;
his face glass-gouged and bloodless
his mouth engorging clay
for all the world uncaring...**

***Cover him quickly earth!
Let the inexorable seep of rain
finger his greening bones, deftly***

Hone Tuwhare summarises the poem as follows:

“My poem details the aftermath when we hauled Puhata from the womb of the earth in a kind of Caesarean operation. My poem, which finally emerged about twenty years after the event (the disinterment) and was first published in 1960, is in essence a poem of extreme repugnance for the insensitivities of Pakeha institution in heaping that kind of indignity Waikato: for nothing came of it, after all, and no tanks (oil) were ever sited there”.⁴⁵

Hone Tuwhare said “the whole incident became a burden which weighed heavily on me for many years. It was like an albatross on my back”. The Māori people were angry and upset at having the burial place of their ancestors desecrated and, to add insult to injury were forced to keep the whole thing a secret⁴⁶.

This site was significantly altered with 153,000m³ of excavations and 18m diameter concrete foundations laid for 25 fuel-oil tanks. The site was no longer required a year later for defence purposes, and the remaining areas were subsequently utilised for motorway purposes, and later for commercial, residential and educational purposes – AUT⁴⁷.

Although compensation does not protect the values of an area to Māori, it is important to understand the context at this time and the disparities to Māori, whereby under the former Public Works Act there was no requirement for compensation to Māori for taking of land – despite Pakeha being compensated. This was changed in 1927 to include compensation for Māori land, but customary land was not included until 1974⁴⁸.

⁴⁵ Verran, D (2010) *The Northshore: An illustrated history*. Auckland, Random House New Zealand. Page 25

⁴⁶ Waitangi Tribunal, Department of Justice, New Zealand (2006) *Report of the Waitangi Tribunal on the Hauraki (Wai 686)*. Retrieved from: <http://www.justice.govt.nz/tribunals/waitangi-tribunal/publications/bound-reports>. Volume 3 pages 1053-1057.

⁴⁷ Simmons, D (2013) *Greater Maori Auckland: Including the Maori Place Names of Auckland* Collected by George Graham; Auckland, The Bush Press of New Zealand. Pages 10 and 36.

⁴⁸ Graham, G (1951) *The Journal of Polynesian Society*, Tainui v60 no1 p80-92. Retrieved from: <http://www.jps.auckland.ac.nz> Page 82

Pupuke Moana - Lake Pupuke

In the 1200 C.E when the sleeping fires of Tāmaki awoke and came forth Rangitoto, the god of volcanoes being, Mataaho who resides at Te Ipu a Mataaho - the crater of Maungawhau (Mt Eden)⁴⁹... there are a few stories associated with the origins and naming of Rangitoto (Te Rangitoto o Tamatekapua – tapu by Tainui and Te Arawa⁵⁰), one story on its origins in particular, physically links it to the land area of Pupuke:

It is said that Rona, a lay of the district, was intent on some weaving. The light of the day went as the sun went down, leaving Rona unable to finish her work. She was annoyed by the curse of Mahuika, goddess of fire, for not giving her light to finish. Mahuika had not even been asked, so was very annoyed at being cursed by this impudent lady. She reached down and grabbed the hill Rona was sitting on from below, drew it down then thrust it up again as the hill we now know as Rangitoto. Rona herself threw into the sky, weaving and all. She is still there as the lady in the moon grasping her bundle of weaving...Lake Pupuke which fills the hole left by Rangitoto...is named Pupuke Moana because it breathes, or rather overflows⁵¹.

This site was also a significant fresh water source.

AREAS TO THE SOUTH OF TE WAITEMATĀ

Te To pā – Headland Pā at Freemans Bay

Te To was a headland Pā at Freemans Bay, that was mostly removed to provide fill for the reclamation of Freemans Bay which began in the 1870s and was completed by 1901 (now the ground surface of Victoria Park).⁵² This pā was a significant defensive position. Both this pā and Te Oka pā (see below) were considered to be out of the firing line for raiders in swift canoes.⁵³

Waikokota (shellfish waters) describes the shallows of Freemans Bay with abundant shellfish.

Waiatarau (reflections) the contemplative waters, perhaps viewed from the pa above, the shallow tidal movements of the bay under shifting light (moon).⁵⁴ The new public space/plaza area in front of the Bird Cage Tavern (part of the Victoria Tunnel project) has been named Waiatarau to represent/identify this cultural landscape in the present day.

Figure 3 below, illustrates the original foreshore line (based on high water mark in 1840) and the tidal area 80m from this land. It also indicates five cultural areas/events/markers (as referenced by George Farrant of the heritage team at Auckland Council), including Te To Pā. This map visually details some of the cultural values of the area more specifically than the Proposed Auckland Unitary Plan historic heritage layer.

⁴⁹ Simmons, D (2013) Greater Maori Auckland: Including the Maori Place Names of Auckland Collected by George Graham; Auckland, The Bush Press of New Zealand. Pages 70-71.

⁵⁰ Palmer, D (2002) Walking Historic Auckland; NZ, New Holland Publishers Ltd. Page 52

⁵¹ Turei, P (2006) Evidence for Notice of Requirement: Victoria Park Tunnel.

⁵² *Ibid.*

⁵³ Simmons, D (2013) Greater Maori Auckland: Including the Maori Place Names of Auckland Collected by George Graham; Auckland, The Bush Press of New Zealand. Pages p12-13.

⁵⁴ Simmons, D (2013) Greater Maori Auckland: Including the Maori Place Names of Auckland Collected by George Graham; Auckland, The Bush Press of New Zealand. Page 45; and Journal of Graham, G (1951) The Journal of Polynesian Society, Tainui v60 no1 p80-92. Retrieved from: <http://www.jps.auckland.ac.nz> page 82

Figure 3.



Source: Victoria Park Event Guideline approved by Waitematā Local Board March 2014 – Appendix 1.

Te Oka Pā – Point Erin and surrounds

Motu Ngaengae: Watchmans Island is an integral component of the mauri of the area.

Te Ōkā: Pt Erin Baths and surrounds was a former headland pā with kāinga spilling into the sheltered valleys.

Te Oneroa o Huatau / Te Oneoneroa o Ureia: (Shelley Beach), the sands of Huatau / The long beach of Ureia is the beach below the pā. An ideal Tauranga waka, launching waka site at all tides. Neho Keepa of Ngāti Paoa recalled that the beach was known in the early 20th Century as 'Tauranga Mango' – landing place of sharks.

4.3 Natural Resources

Through the Mana whenua lens there is an intrinsic relationship that exists with the land. This was a land that was not demarcated by western titles of ownership but by her ecological features such as maunga, ridgelines, waterways, and sites of cultural and spiritual significance.

Paoa ki uta, Paoa ki tai

Ki Waiheke

Ki Maunganui

Ki Tikapa

Haere mai ki Hauraki

He aute tē āwhea

Ko Paoa te tangata

Sustenance of the people

Te Waitematā and the surrounding water areas had abundant seafood. The abundance of the sharks near this area is recorded as some 9,000 shark were fished at Kauri Point (near Te Onewa Pā), and Puponga Point (Manukau) for a feast to affirm alliances in 1844, where some 3000 Māori attended.⁵⁵ There were also records of fish, cockles, mussels and pipi within the project water areas. Archaeological evidence further supports this cultural reference as there are recorded midden pits around sites, such as Matakerepo.

Prior to the Auckland Harbour Bridge construction and the reclamation both the extent of Shoal Bay and Sulphur Beach and Freemans Bay, was much greater than what is present now.

The water areas around Pupuke Moana and the stream network flowing into Oneoneroa would have provided fresh drinking water. This includes Takapuna, known as the rock with a spring (to the south side of Te Hau Kapua). Tainui drank of the waters of Takapuna (named after Te Kawerau chief) when they first landed at Torpedo Bay, so called by them in memory of that drinking spring in their homeland at Hawai'iiki.⁵⁶

It is understood that the land to the north around Te Onewa Pā would not have provided much in the sense of food resource asides from fern root, due to its clay soils, whereas the areas around volcanic formations would have provided fertile soil for kumara and other crops. The Takapuna and Devonport area was covered in tea-tree and flax, whereas areas around Birkenhead were densely covered in kauri trees.⁵⁷

The coastal forest associated with the kauri would have provided Māori with a wide variety of foods, medicines and building materials as well as attracting birds which provided a valuable food source. Particularly noted were the fruits (ureure) and white fleshy bracts (tawhara) of the male flowers of the kiekie (*Freycinetia banksii*), a forest delicacy abundant in the North Shore gullies, and also the fruits of the maire tawake (*Syzygium maire*) found growing in swampy situations in Birkenhead.⁵⁸

Wai Kuta: (Kuta stream near College Hill) – Kuta was a textile resource with water proof qualities. This is no longer present as the stream has been piped. Tuna Mau (eel stream from Western Park), eel resource area that most likely had wetlands⁵⁹.

⁵⁵ Fisher, M and Hilder W (1969) Birkenhead: The Kauri Suburb; Birkenhead Borough Council. Page 10.

⁵⁶ Harlow, D (2011) Chelsea Estate Heritage Park Conservation Plan; Architage on behalf of Auckland Council Parks Department. Section 3, page 12.

⁵⁷ Turei, P (2006) Evidence for Notice of Requirement: Victoria Park Tunnel.

⁵⁸ Walker, R (2004) Ka Whawhai Tonu Matou - Struggle without an end; Auckland, Penguin Books. Pages 87-97

⁵⁹ *Ibid.*

The strategic positioning of these pā helped sustain Ngāti Paoa during their occupation at some of these sites, as it gave those an ability to observe the coming and goings of water vessels through the entrance of Te Waitematā and the portage to the Kaipara Harbour, and the steep cliff topography enabled retreat when under attack. For these very reasons, Te Onewa Pā was an ideal strategic location to occupy by many tribes.

Titirangi – At Paruroa, Ngāti Paoa are engaged in a battle in which Ngāti Paoa is reported to have lost many warriors.

Rangimatarau – At Pt Chevalier, Ngāti Paoa were engaged in a large battle. This battle occurred following an earlier encounter at Mahurangi.

Te Routu o Ureia – Hauraki tradition informs us that the taniwha, Ureia, arrived in Aotearoa with the Tainui waka. Adjacent to Te Koraenga, Pt. Erin is a rock where the taniwha frequented and lay about in the sunshine, scratching his back. Ureia was a respected taniwha of the Hauraki tribes, and when news arrived that he was missing, and that coincidentally a taniwha had been solicited to the Manukau harbour and slain; the Hauraki tribes sought retribution for this act and attacked the people of the area.

Paneiriiri: The site where Ngāti Paoa carried out a customary ritual in the 18th Century near the intersection of Fanshawe and Halsey.

Waipapa /Mechanics Bay: In 1841, Ngāti Paoa participated in the sale of Kohimarama to the Crown. George Clark acted on behalf of the Crown and Ngāti Paoa asserted that part of mitigation through the sale of Kohimarama included transfer of land at Waipapa. Immediately after the sale, Ngāti Paoa took up residence at Waipapa. In 1851, an incident known as Te Toangaroa occurred as a result of a Ngāti Paoa chief being unreasonably restrained. Ngāti Paoa arrived at Waipapa in three large war canoes and engaged with Governor Grey. Grey was offered peace overtures by Ngāti Paoa through the exchange of gifts. A much prized heirloom known as Hinenuitepaoa was gifted by Ngāti Paoa to Grey. Firth (1959:415). The history of this heirloom is recorded as such; the people of Te Kawerau gave the prized mere pounamu to Ngāti Paoa as a result of sealing a peace pact between them. In 1821 at Mauinaina, Ngāti Paoa gave it to Ngāpuhi at Te Whanake (Pt. England) prior to the attack on Mokoia. Ngāpuhi then returned the heirloom to Ngāti Paoa at the great feast at Kohimarama. Hinenuitepaoa was then given to Governor Grey at Waipapa. Thus this mere pounamu had gained a lot of mana and tapu on its journey. The mere pounamu was not given lightly to Governor Grey, and the Ngāti Paoa Chiefs wept over the treasure before gifting.

Kai a Hiku – Panmure lagoon. Mokoikahikuwaru; the eight tailed serpent also arrived in Aotearoa with the Tainui waka. The taniwha resided in the deep approach to the lagoon and would feast on the shoals of fish. Ngāti Paoa adopted the taniwha and when Paraorahi of Ngāti Paoa had slain another chief, Mokoikahikuwaru is said to have billowed and sprayed water forth as a sign of impending tumultuous times. He then left the deep pool and moved to the entrance of the Tāmaki river to reside.

Te Whanake (Pt. England): Ngāti Paoa and their waka taua ‘Te Kotūiti’ were carrying out sea going exercises when they saw a great fleet of enemy vessels that covered the sea like the aftermath of debris strewn about after a great storm. The enemy fleet gave chase and a battle occurred on the beach at Te Whanake. The battle was known as Te Ringa Huruhuru (The Hairy Hand).

Ōrohe – The site of a battle fought by Ngāti Paoa and also the site of the signing of the Treaty of Waitangi in March 1840. Sixteen Chiefs of Ngāti Paoa signed the treaty that day along with

another chief from another tribe. The Treaty was again signed by another 7 Chiefs of which six were from Ngāti Paoa and one from another tribe.

Ruarangi – Te Arapekapeka a Ruarangi. (Meola Reef) Ruarangi is said to have transformed in to a taniwha.

Ecology

The mahinga kai of Te Waitematā and Tikapa Moana and all its water tributaries; and the northern food bowls are areas of ecological importance to Ngāti Paoa, being areas of habitat and breeding ground for rare and threatened native bird species and marine life.

As articulated in earlier sections, Ngāti Paoa believes that all natural resources share a common genealogy. All things (animate and inanimate) descend from Ranginui and Papatūānuku. Their many children are the Atua, or kaitiaki (deities or gods) of the various resources. This shared whakapapa means all things are connected and the individual mauri (life force) of resources is inseparably and inextricably connected with all other natural resources.

Accordingly, Ngāti Paoa is interested in enhancing the ecological value of the cultural landscape within the project area (and areas outside of the project) and would like to be involved with further information prepared on this matter. This is not only for the physical and cultural sustenance the area can provide, but also for the relationship of the flora and fauna, and water to Ngāti Paoa.

5 BROAD HISTORICAL CONTEXT TO EXISTING CROWN RELATIONSHIPS

Prior to outlining what Ngāti Paoa cultural values and aspirations are in respect of the proposed project, it is important to understand some key historical contextual relationships between Māori and the Crown, and reflect on ways to improve relationships with Ngāti Paoa throughout this project.

5.1 He Whakaputanga o te Rangatiratanga o Niu Tīreni - Declaration of Independence 1835

He Whakaputanga o te Rangatiratanga o Niu Tīreni is the Declaration of Independence of New Zealand marked or signed by 34 northern hereditary chiefs under the designation of the United Tribes of New Zealand (Te Wakaminenga o nga Hapū o Nui Tīreni). It was considered to be a peace treaty.

The Declaration of Independence arose after the devastating effects of the musket wars, and with increased presence of Pakeha arriving in NZ, as a result 13 Māori chiefs of the north petitioned to the King of England to provide some form of control over British Nationals in New Zealand and the protection from the possibility of other foreign intervention. The intent was for preservation of peace and regulation of trade. In 1834, 25 chiefs assembled around James Busby's home in Waitangi (a British Government representative) to select a flag for their country. The ceremony finished with the hoisting of this flag next to the Union Jack, an act signifying recognition of Māori sovereignty over New Zealand. In 1835, 35 chiefs (from Northland down to Hauraki Gulf) assembled around James Busby's home in Waitangi, to sign a declaration of confederation and independence. There were still other tribes in New Zealand who remained independent to this confederation.⁶⁰

5.2 Te Tiriti o Waitangi 1840

Te Tiriti o Waitangi resulted as further immigration and access to land was required, and therefore the Crown sought permission for this land would be via Crown grants and where the land acquisitions were confined to land that the aborigines would not find distressing to alienate from themselves. Te Tiriti o Waitangi is a further extension of rangatiratanga that was given written form with the signing of He Whakaputanga o te rangatiratanga o Niu Tīreni mentioned above. Of the 43 chiefs who signed the Declaration of Independence, 23 were from the original confederation of United Tribes.⁶¹

On 4th March 1840, 16 of our Ngāti Paoa rangatira signed Te Tiriti o Waitangi at Ōrohe, Karaka Bay, and Auckland on the western bank of the Tāmaki estuary. Four months later on the 7th July 1840 another seven Ngāti Paoa rangatira signed Te Tiriti o Waitangi at presumably the same spot. Hauāuru, another Ngāti Paoa rangatira signed the document at Coromandel as it was taken throughout New Zealand. Ngāti Paoa rangatira firmly believed in the principles and values that Te Tiriti o Waitangi would guarantee them, namely - the power

⁶⁰ Waitangi Tribunal, Department of Justice, New Zealand (2001) *Report of the Waitangi Tribunal on the Hauraki Gulf Marine Park Report (Wai 728)*. Retrieved from: <http://www.justice.govt.nz/tribunals/waitangi-tribunal/publications/bound-reports>

of sovereignty, protection, and the continuation of their possessions and treasures. These values and principles are still held by the descendants of Ngāti Paoa today.

Not only is Te Tiriti o Waitangi the founding document of Aotearoa, it is also now enshrined in all legislation which governs development, and the legislation that sets the framework for how local and central government agencies should operate. Therefore, it is our firm view that councils recognise the context of the commitment made by both parties at that time in the formulation and implementation of its planning documents in partnership with Ngāti Paoa.

The articles of Te Tiriti o Waitangi are quite explicit and easily understood which is evidenced by the numbers of rangatira who hold the most signatures and mana. Ngāti Hura rangatira Wi Hoete and Maihi te Hinaki with his son Maihi te Kapua were some of those whom signed Te Tiriti o Waitangi in Tāmaki, Waitematā and Hauraki for Ngāti Paoa – none of those mentioned ever signed or agreed to an English translation or version of Te Tiriti o Waitangi. The following principles are derived from Te Tiriti o Waitangi 1840 and interpreted as:

Principle	Explanation
Mana Atua	Divine Spiritual Authority to maintain, preserve, practice and enhance our own spiritual well-being in accordance with our own beliefs and tikanga.
Mana Tangata	Absolute Social Authority to maintain, preserve and practice our own social, political, economic and cultural aspirations in accordance with tikanga.
Mana Whenua	Absolute Authority over relationship to whenua, its purpose, usage, maintenance, preservation, protection and well-being in accordance with tikanga.
Mana Moana	Absolute Authority over relationship to wai, its purpose, usage, maintenance, preservation, protection and well-being in accordance with tikanga.
Rangatiratanga	Absolute Authority and right to define, decide, determine and manifest our own aspirations and destiny in accordance with our own beliefs and tikanga.
Kaitiakitanga	Absolute Authority and right to act in any and all capacities to maintain, preserve, protect and/or enhance the well-being and welfare of our Atua, Whenua, Moana, Ngāhere, Taonga, Wāhi Tapu, Mahinga Kai, Tangata, Whānau, Hapū, Iwi.
Kāwanatanga	A limited enabling right, with conditional authority, granted to Kuini Wikitoria to assist in the maintenance of law and order for the betterment of New Zealand's early settlers, and the protection of tangata-whenua from exploitation and their advancement as a growing nation.

These principles play a central role in what outcomes Ngāti Paoa would like to see from a relationship with Panuku and its contractors, acting as an agency of the Auckland Council.

5.3 Treaty Settlement Process

A. Waiheke (Wai 10 – 1987)

In 1987 the Waitangi Tribunal considered the claim of Ngāti Paoa regarding their ancestral land of Waiheke. The claim had two elements. The first described the immediate cause of complaint—that the Board of Māori Affairs disposed of lands comprising the Waiheke Development Scheme (the Waiheke Scheme) to the Waiheke Station Evans Partnership (the Evans Partnership) when it ought to have passed the land to Ngāti Paoa iwi. The second element described the gravamen of the claim, that Crown policies fail to support the tribal groups that were parties to the Treaty of Waitangi, and in particular, those tribes like Ngāti Paoa now lacking land within their rohe.

B. Hauraki Gulf Marine Park (Wai 728 – 2001); and Foreshore and Seabed Policy (Wai 1071 – 2004)

In summary, Ngāti Paoa was among other iwi who lodged the claim that they are tangata whenua of Tikapa Moana and that this area is an important mahinga kai (food source) and taonga (highly prized, inherited resource). The iwi groups sought recognition as kaitiaki in the management of this area, as they hold mana whenua and mana moana over these areas. The Hauraki Gulf Marine Park Forum is considered to be the outlet for positive working relationships between the Crown and tangata whenua in protecting and managing Tikapa Moana.⁶²

The foreshore and seabed claim was concerned with no recognition of Tikanga Māori; whereby the Crown actively assumed ownership of the foreshore and seabed for itself. The latest Takutai Moana Act 2011, which repealed the Foreshore and Seabed Act 2004, vests the foreshore and seabed as ‘public domain’, subject to customary title and rights recognised. Ngāti Paoa, is likely to be pursuing future settlement claims in this context.

C. Tāmaki Collective (Wai 1362 - 2007)

Currently, Ngāti Paoa forms part of what is known as the Tāmaki Collective. The Collective is a group of 13 iwi and hapū with interests in the Tāmaki Inquiry district. The Collective has been negotiating with the Crown on a Collective Deed of Settlement which was signed by the majority of the Tāmaki Collective on 8 September 2012. Ngāti Paoa however, concerned with an eleventh hour clause, did not sign until 1st December 2012. The signing was at Ōrohe, Karaka Bay on the Tāmaki River, the same place that Ngāti Paoa Rangātira had signed Te Tiriti o Waitangi 172 years earlier.

The Collective Deed provides redress for the shared interests of the Tāmaki Collective, recognising the traditional, historical, cultural and spiritual association of the iwi/hapū with maunga (volcanic cones), motu (islands), and lands within Tāmaki Makaurau. The deed does not settle historical claims, which Ngāti Paoa are progressing independently; and does not resolve mana whenua, particularly where one iwi authority asserts a lead role or position. The Tāmaki Makaurau Collective Deed describes our relationship with our rohe as follows:

Ngā Mana Whenua has a centuries old spiritual, ancestral, cultural, customary and historic relationship with Tikapa Moana, the Waitematā and Manukau Harbours, the motu

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of those seas, and the whenua, waters, and indigenous flora and fauna within the Tāmaki Makaurau Region.

Ngā Mana Whenua has an inter-generational responsibility as mana whenua and kaitiaki under tikanga Māori to preserve, protect, manage and utilise those taonga for all generations.

D. Cultural Mitigation & Offsetting

Any cultural mitigation agreed to between Panuku and Mana Whenua ought to achieve the following:

1. protection of wāhi tapu and wāhi whakahirahira possibly through Iwi ownership or guardianship (kaitiakitanga);
2. recognition of our special and traditional relationships with the natural environment of Wynyard / Hobson especially former streams, harbour environments, estuaries, tributaries, mountains, forests and wetlands;
3. a greater ability to participate in management and making decision-makers more responsible for being aware of such relationships, and
4. visible recognition of Mana Whenua within our primary areas of interest

Cultural Interests based on a 'Take Whenua, Take Moana' approach are underpinned by first principles of tika, pono and aroha that identify and reaffirms the inherent cultural, historical, spiritual and traditional layers of interests that Mana Whenua holds with the area.

It is possible that additional cultural mitigation measures may be sought for other areas associated with Mana Whenua history. In general, negotiations on cultural mitigation can be very wide-ranging, and include matters as diverse as place names, customary freshwater and marine fisheries management, protection of wāhi tapu and areas of significance, mineral resources, plant and animal species.

Ngāti Paoa Coastal Statutory Acknowledgement

The coastal marine area of Tikapa Moana (Firth of Thames) and the Hauraki Gulf is an integral part of Ngāti Paoa's rohe in Hauraki and Tāmaki Makaurau. Areas of particular cultural significance include the coastal areas from the Piako River near Thames, running west to the Waitakaruru River, travelling northward along the western coast of Tikapa Moana, scattered around the inner harbour coastline of Tamaki, and proceeding north again through to Mahurangi. Other significant interests for Ngāti Paoa lie with the many Hauraki Gulf Islands such as Kāramuramu, Pākihi, Pōnui, Rātōroa, Pakatoa, Waiheke, Motuihe, Motutapu, Rangitoto, Otata, Motuhorapapa, Rākino, Tiritiri Mātangi, Motuora, Te Haupa and Kawau.

Occupation of Pā, kāinga and fishing stations on the coastline of Tikapa Moana (Firth of Thames), the coastline of Tamaki Makaurau, including the coastline from Te Hau Kapua (Devonport) through to Mahurangi in the north were important bastions that supported the development and vitality of Ngāti Paoa. Coastal fisheries and other resources were controlled and managed by the various Ngāti Paoa hapū, who exercised their customary kaitiaki role. Ngāti Paoa have strong and unbroken traditional, historical, cultural and spiritual associations with the coastline and its ecosystems. These associations remain today, and are central to the identity and mauri of the iwi.

A widespread complex matrix of Pā, cultivations and fishing areas were located primarily at river mouths all along the coastal margin. Ngāti Paoa river-mouth settlements provided access to inland

settlements and mahinga kai areas, including the flat, nutrient rich plains of Hauraki, as well as the Wharekawa west lowlands.

The Pūkorokoro Inlet was a significant site for another reason. The ancestral waka Tainui briefly landed at Pūkorokoro and left an anchor stone in the area. The Tainui waka had brought many of Ngāti Paoa's tūpuna (ancestors) to Pare Hauraki. They travelled along the western coastline of the Firth of Thames before landing on the Wharekawa foreshore at Waihihi. Reference is made to Waihihi as a result of Hoturoa's junior wife's indiscretion at this place, in an ancient prayer that continues to be recited by Ngāti Paoa Kaumātua, and performed and celebrated in waiata and haka with Ngāti Paoa Performing Groups.

Te Tāpapakanga a Puku, Ōrere, Tāwhitokino, Karaka Taupo, Te Kawakawa and their environs contained many important fishing stations and turanga waka. Te Tāpapakanga a Puku, Pāwhetau and Koherurahi were the most important of these. They consisted of large Pā sites and kāinga complex overlooking beachlands where waka could be safely landed. Extensive racks used for net repair and drying fish were notable features of these places. Ūpokotoia – a great white shark and celebrated Ngāti Paoa taniwha lived in this area, his name then becoming the name of an important Ngāti Paoa hapū.

A Pā, kāinga and fishing complex occupied much of the shoreline at Kawakawa Bay. This is the burial place of the celebrated Ngāti Paoa Rangatira Te Haupa (Ūpoko Ariki Toihau o Ngāti Paoa). It has added significance for Ngāti Paoa as Te Urikaraka, an important hapū of Ngāti Paoa, formed extensive occupation, cultivation and fishing station complexes within the immediate vicinity, including two significant Pā sites. The shoreline contains burials and the last known great waka of Ngāti Paoa, Kahumauroa, Te Kotūiti and Te Raukawakawa were left on the shoreline at the end of their respective marine lives.

This important coastline was significant in that Ngāti Paoa's beliefs and customary burials were commonly carried out in close proximity to tidal areas and tidal flats associated with the relevant hapu and whanau of the specific area.

Further Ngāti Paoa Pā, kāinga and fishing stations could be found all along the eastern coast of Tamaki Makaurau and the islands of the Hauraki Gulf. Among the most important of these was Waiheke, renowned for its kaimoana, fresh water sources and fertile gardens.

Estuarine areas were an especially prized source of kaimoana, fish, birds and textiles such as raupo and harakeke. The large estuaries of Waiheke Island were particularly significant; supporting and nourishing important Ngāti Paoa Pā and kāinga (Te Pūtiki o Kahu, Hoporata and Rangihoua).

Horuhoru, a significant rock north of Waiheke, also known as Tikapa and owned by Ngāti Paoa, was where the Tainui crew performed their protocols when they first arrived in the Hauraki Gulf.

The Waitematā inlet was the location of a favourite rock; Te Routu o Ureia of the celebrated Ngāti Paoa and Hauraki taniwha Ureia. Tradition records that Ureia would come to this rock which was situated under the southern end of the Auckland Harbour Bridge to scratch his back. Ngāti Paoa resided within the coastal Pā of Te Tō; an important location for Ngāti Paoa where they were able to fulfill their obligations as Kaitiaki of Te Routu o Ureia.

Papakura Pā, a Ngāti Paoa Pā site located south of Te Haupa Island, at Tiritiri Mātangi, was important as it both provided a site for Ngāti Paoa to develop and expand, while also doubling as a supporting base for the iwi when the Mahurangi area was inundated with waka and fisherman during the important shark fishing seasons.

Te Haupa Island, near the Mahurangi inlet, was named after the Ngāti Paoa tupuna Te Haupa. As the great great grand-son of Paoa and Tuketuku, Te Haupa is an important tupuna who engaged with the early missionaries on their visits to Aotearoa, and lead Ngāti Paoa throughout the turbulent years of the late 18 th Century and in to the early 19 th Century.

6 SUMMARY OF CULTURAL HERITAGE VALUES

Te Waitematā and Tikapa Moana; and the land areas to the north and south of Te Waitematā form part of an important cultural landscape and taonga for Ngāti Paoa that are to be recognised and provided for as matters of national importance, with particular regard for kaitiakitanga and taking into account the principles of the Treaty of Waitangi. The narratives retold in the preceding section give rise to the following specific cultural heritage values within this project area and some of the surrounding area:

Mauri

The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.

The land areas to the north and south of Te Waitematā detailed in this report (and the wider vicinity) were places of residence and sustenance for many. Te Waitematā was life sustaining for these settlements with its abundant kaimoana. All of these pā along the north and south of Te Waitematā provided strategic lookouts for defense. These sites, including Te Waitematā are the location of many significant events and spiritual value, and are still of great mana to Ngāti Paoa.

Wāhi Tapu

The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.

With mana comes tapu. Awataha is a place where Ngāti Paoa buried their ancestors acknowledging their ancestral home/link to this area. Te Onewā Pā and Te To Pā (among others in the project area and surrounding it) are considered to be tapu, as they illustrate where ancestral waka landed, significant ancestors lived, numerous lives were lost in warfare, peaceful unions were made, sacred maunga stood, and food and cultural resources sustained the people.

Kōrero Tūturu

The place has special historical and cultural significance to Mana Whenua.

Refer to the kōrero regarding Mauri and Wāhi Tapu. In addition, Ngāti Paoa believes that all natural resources share a common genealogy. All things (animate and inanimate) descend from Ranginui and Papatūānuku. Their many children are the Atua, or kaitiaki (deities or gods) of the various resources. This shared whakapapa means all things are connected and the individual mauri (life force) of resources is inseparably and inextricably connected with all other natural resources. Accordingly, the wetlands and stream areas including existing and potential ecological value are of importance to Ngāti Paoa. This is not only for the physical and cultural sustenance they can provide, but also for the relationship of the flora and fauna; and the water to Ngāti Paoa.

Rawa Tūturu

The place provides important customary resources for Mana Whenua.

As mentioned earlier, parts of the North Shore were covered in tea-tree and flax and kauri. The water areas also provided important food resources. Ngāti Paoa have a responsibility to safeguard the area's resources as ngā taonga tuku iho and in recognition of these resources as gifts from ngā Atua.

Whakaaronui o te Wā

The place has special amenity, architectural or educational significance to Mana Whenua.

One can appreciate the strategic vantages from all the pā in this project area (and surrounding the project area), but also the spiritual and social events which took place amongst this landscape, which are considered to be of importance to Mana Whenua. This includes the breath taking views from one pā to another, across Te Waitematā and towards one another, all of which are important cultural markers.

7 Aspirations

This section sets out our aspirations in relation to the natural resource and cultural heritage areas that can be achieved as a consequence of this proposal. Ngāti Paoa aspirations are those that we consider can be achieved both within the regulatory realm and outside of the regulatory realm. We recommend reading this section in conjunction with Ngāti Paoa iwi planning documents and the recommendations within this report. These aspirations are predominantly high level principles that are applicable to the wider project area, and are a starting point for discussions with Panuku.

7.1 Decision-making, co-governance and co-management arrangements

The Treaty Settlement process has required central and local government to re-examine their relationship with mana whenua in regards to natural resource management. As a result co-management/co-governance has emerged as a one potential mechanism to address not only the management of resources but also resource ownership. The future of any such relationship needs to begin with the establishment of clear principles. At the forefront of this is partnership which captures the essence of the Crown-Māori and Auckland Council-Mana Whenua relationships and the principles of Kāwanatanga and Tino Rangatiratanga. True partnership extends beyond mana whenua making recommendations to decision making bodies. It is critical that mana whenua occupy seats at the decision making table.

A. Clarification on the control and governance of water and seabed

Of broader interest to Ngāti Paoa is the control/governance, management and use of water – particularly freshwater resources. This proposal may have some overlap with potential future treaty settlements associated with the seabed (and other areas). In addition, the aspiration to ensure the water quality and ecosystems are enhanced from any proposal, and its state of mauri, is a significant matter for Māori.

Water is the life source of people. Water should be viewed and managed as one complete resource. This extends to the whole catchment including its tributaries. All waterways and rivers that feed Tikapa Moana o Hauraki and Te Waitematā are of interest to Ngāti Paoa.

Ngāti Paoa would like to work closely with those involved in assessing the existing environment and the impacts this proposal would have on the water bodies, water, estuarine environment, flora and fauna and the kaimoana resources. There is concern that the quality of the water areas have the potential to be degraded by hard surface (impermeable) design and stormwater runoff, including construction/drilling requirements for water access.

B. Strong relationships with mana whenua (including involvement in governance and advisory boards)

As kaitiaki, Ngāti Paoa has the responsibility to protect the mauri of resources within our rohe and to ensure that the spiritual and physical aspects of resources are maintained for future generations. Inherent within this practice is the requirement for strong relationships with public and private landowners, including major infrastructure developers. Ngāti Paoa aspire to revitalise the practice and application of our

mātauranga and tikanga across our tribal rohe. The land and seascapes which attracted our Ngāti Paoa ancestors to Tāmaki Makaurau and which draws people today, require careful management to protect the vulnerable natural resources which are intertwined with cultural heritage values.

Ngāti Paoa would therefore like to see a partnership formalised with Panuku whereby protection and management of these resources incorporates mana whenua values and align with the strategic vision of Ngāti Paoa. This may be in the form of a mutual benefits agreement, Memorandum of Understanding etc. The aspirations of any agreement are to be incorporated in each phase of the proposal (procurement, pre-design, post-design, construction, operation/use and maintenance) as determined by the parties. An example could be including control over the selection of urban design consultants; involvement of Mana Whenua youth in development/training; education grants.

In addition, Ngāti Paoa seeks to revitalise their tribal identity throughout their tribal rohe. This will be achieved through a range of hard and soft landscaping features, including: lookout areas/vista protection/enhancement across Te Waitematā and Tikapa Moana o Hauraki to significant sites; place naming; digital storytelling, information and interpretive signage; traffic signage; and the utilisation of Māori urban design/cultural markers.

The renaming of places to reflect the traditional Māori names is one way of reconnecting our people, culture and traditions to these places. As an oral culture, the names of places are critical and highlight the enduring ancestral connections to the landscape. This also educates the wider public and promotes further enquiry.

Physical structures and cultural markers, where appropriate, can further punctuate Ngāti Paoa associations.

It is through the landscape – the visible signs of where and how the ancestors lived – that the past lives for Māori. Therefore desecration of the landscape or the values imbued in the landscape impacts the relationship Ngāti Paoa have with our ancestors.

The areas of our ancestors (from Northhead-Takapuna; to Te Waitematā; to Te To), have seen substantial development; as Auckland continuously expands into the most populated city in New Zealand, and the consequential need/demand for reliable transport, amongst additional activities/development, are required. Some if not all of these developments have had an impact on the values held by Ngāti Paoa as the mauri of these areas have not been recognised or protected by the Crown or Council. Ngāti Paoa wāhi tapu/values continue to be under threat from development interests. Regardless, we continue to seek to preserve, protect and enhance that which remains of our cultural heritage including the archaeological record.

Statutory requirements distribute the responsibility to protect Māori cultural heritage broadly, but the greatest weight of responsibility lies with Ngāti Paoa, the kaitiaki over our cultural heritage. Specifically, all outcomes affecting Ngāti Paoa cultural heritage, irrespective of the involvement or absence of Ngāti Paoa people, are carried by our people. The state of Ngāti Paoa cultural heritage affects the wellbeing of Ngāti Paoa; and in turn can negatively affect the relationships with others.

Ngāti Paoa is engaged in projects to build the formal knowledge base of Māori cultural heritage in Tāmaki, Te Waitematā and Tikapa Moana o Hauraki.

7.2 Cohesive and comprehensive project planning

Ngāti Paoa request that Panuku ensure the project is planned and budgeted in a cohesive manner with mana whenua as a partner, and with all other key stakeholders in Auckland. This will ensure that Māori cultural values and potential impacts (positive and negative) can be assessed as a whole – not a piecemeal approach – shared responsibilities.

7.3 Positive Effects

In summary, these are outcomes sought from the proposal which would have a positive effect for Te Ao Māori:

- Improve water quality and water flows in Te Waitematā and its tributaries;
- Protect, provide and enhance ecological values/areas (includes marine life; the eradication of invasive plant species; and waste/rubbish scattered in the general area);
- Protection of wāhi tapu areas;
- Key visual linkages to cultural values/sites across Tāmaki Makaurau, Te Waitematā and Tikapa Moana are maintained and/or enhanced;
- Cultural markers to be incorporated into the design and budget of the project;
- Removal of the Victoria Park viaduct – has an opportunity to provide for and enhance cultural values such as the visual connection to harbour/skyline/Pā sites, and cultural marker representing the values of this site; and
- Multi-functional design/purpose that has a Māori cultural essence, where possible/appropriate.

8 Recommendations

The following recommendations are specific to the America's Cup proposal (Attachment 5) at Te Waitematā including Wynyard Quarter area. Ngāti Paoa also focuses on the areas of cultural value in Te Waitematā around Te Okā Pā and Te Tō Pā that may or may not be within the physical footprint of this proposal, but that may have an overall benefit associated with this project. Ngāti Paoa reserves all rights to make further recommendations throughout the project phases where there is a requirement or an opportunity (whether regulatory or not) to protect and enhance Māori cultural values.

As outlined in the above sections, the proposed project area encompasses significant cultural heritage landscapes associated with Ngāti Paoa. Ngāti Paoa history and connection to natural resources is to be recognised and protected in a cohesive manner; and enable and support the mana and integrity of cultural values in both regulatory decision-making and non-regulatory initiatives. As per the intention of Te Tiriti o Waitangi - in the spirit of good faith and partnership - be guardians of our natural resources and cultural values; to manage risk and sustainable management; and achieve greater outcomes for our natural resources, cultural values and the people of Tāmaki Makaurau.

Recommendation A.
<p>PRINCIPLE: RELATIONSHIPS - Ngāti Paoa is engaged</p> <p>COMPREHENSIVE and COHESIVE PROJECT PLANNING</p>
<p><u>Implementation</u></p> <ol style="list-style-type: none"> 1) Include wider mana whenua values, and associations within the surrounding cultural landscape into the brief of the project with the intention to recognise and enable mana whenua to exercise their rights. This includes the use of any water/water areas (waterbodies or coastal marine areas). 2) Panuku convene a meeting to establish a mutual benefits agreement/MoU/impacts benefits agreement with mana whenua. This could include (and is not limited to): <ul style="list-style-type: none"> ● Procurement frameworks comprise of cultural criteria and a bias towards Iwi or Iwi approved providers where cultural and environmental mitigation works are concerned (in particular hard and soft landscaping works); ● employment opportunities for mana whenua; ● training/education for mana whenua; ● All other matters outlined in other recommendations in this report. 3) Panuku establish a steering group/working party/project team that includes a mana whenua representative/ kaitiaki to work through aspects of the proposal and provide cohesive and collective recommendations to the Panuku on the project. This could include (and is not limited to): <ul style="list-style-type: none"> ● Input into the design of any proposed village and any alterations or additions to the existing footprint at Wynyard Quarter;

<ul style="list-style-type: none"> ● Funding is budgeted for the life of the project (pre-design all the way to operation/maintenance) for Mana Whenua engagement and initiatives; and ● Future configuration of Wynyard Quarter. <p>4) Panuku collectively assess with mana whenua throughout the life of the project (procurement; pre-design all the way through to operation/maintenance) whether there are opportunities for co-governance or co-management arrangements of certain areas/activities, within the cultural landscape and surrounding project area.</p> <p>5) Panuku incorporates into any proposal how it will be compatible with any future Treaty Settlement legislation, including the seabed and fresh water. This may include, consequential updates to potential consents/designations/mitigation plans to be provided; or awaiting determination of these matters before lodging an application. In this regard, mana whenua seeks that Panuku provides funding for an independent legal opinion.</p>
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AND

Recommendation B.
PRINCIPLE: TRIBAL IDENTITY is revitalised
<p><u>Implementation</u></p> <p>1) Panuku undertake further discussions with mana whenua regarding the use of appropriate place names, including re-naming where appropriate, use of Te Reo in signage/Māori art, in accordance with mana whenua mātauranga and tikanga.</p> <p>2) Panuku discuss with mana whenua how to regularly represent the value of partnership within their area of control/delegation.</p> <p>3) Panuku utilise the Wai Māori Monitoring Framework from Landcare Research Framework to assess and monitor the physical and metaphysical elements of the fresh water resource (see Appendix 4).</p>

Recommendation 3.
PRINCIPLE: Overall effects on Māori cultural values are positive
<p><u>Implementation</u></p> <p>1) Panuku reserves the right for Mana Whenua with interests to consider further offset mitigation options pending review of detailed design aspects.</p> <p>2) Panuku outline in the urban design and landscape mitigation plan how it is incorporating Māori cultural values into the project, including a planting restoration and enhancement plan that includes the eradication of invasive plant species.</p>

- 3) Panuku include methodology/operation plan on how to reduce and minimise waste collecting along the transport corridor.
- 4) Panuku engage with Mana Whenua with interests to be involved in the preparation of the geological and archaeological reports;
- 5) Panuku engage Mana Whenua with interests to monitor any excavation, including where initial investigations/testing may occur, includes geological and archaeological aspects
- 6) Panuku engage Mana Whenua with interests to be involved in the ground mitigation plan, for water draw down associated with any possible subterranean option.
- 7) Panuku engage Mana Whenua with interests to be part of the reclamation management plan; and working with Panuku on any reconfiguration that has benefit to Māori values.
- 8) Panuku engage Mana Whenua with interests to prepare with an ecologist an ecological management plan which includes the waterways.
- 9) Panuku engage Mana Whenua with interests to work with the project archaeologist to ensure Māori cultural heritage elements are given the utmost protection in the development.

Conclusion:

The Ngāti Paoa Iwi Trust has lodged a s274 RMA notice, confirming that the Ngāti Paoa Iwi Trust supports the proposal, subject to mitigation and offsetting of relevant cultural effects; and supports the position of Ngāti Whātua Orākei as lead mana whenua in relation to the proposal.

Ngāti Paoa supports the proposed consent conditions relating to mana whenua (Conditions 5, 5A-5F) produced by Panuku in the planning evidence submitted to the Environment Court.

Key issues identified by Ngāti Paoa are:

1. Acknowledgement by Panuku of flawed engagement process because of time constraints
2. Acknowledgement of mana whenua status
3. Cultural centre as mitigation
4. Mana whenua engagement
5. Proposed conditions 5 and 5A-5F (as set out in Panuku's primary evidence) are supported. All other recommendations in this report are matters that can be addressed through the kaitiaki forum (Auckland Council Mana Whenua Kaitiaki Forum).

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10 Attachments

Appendix 4 – Wai Māori Monitoring Framework

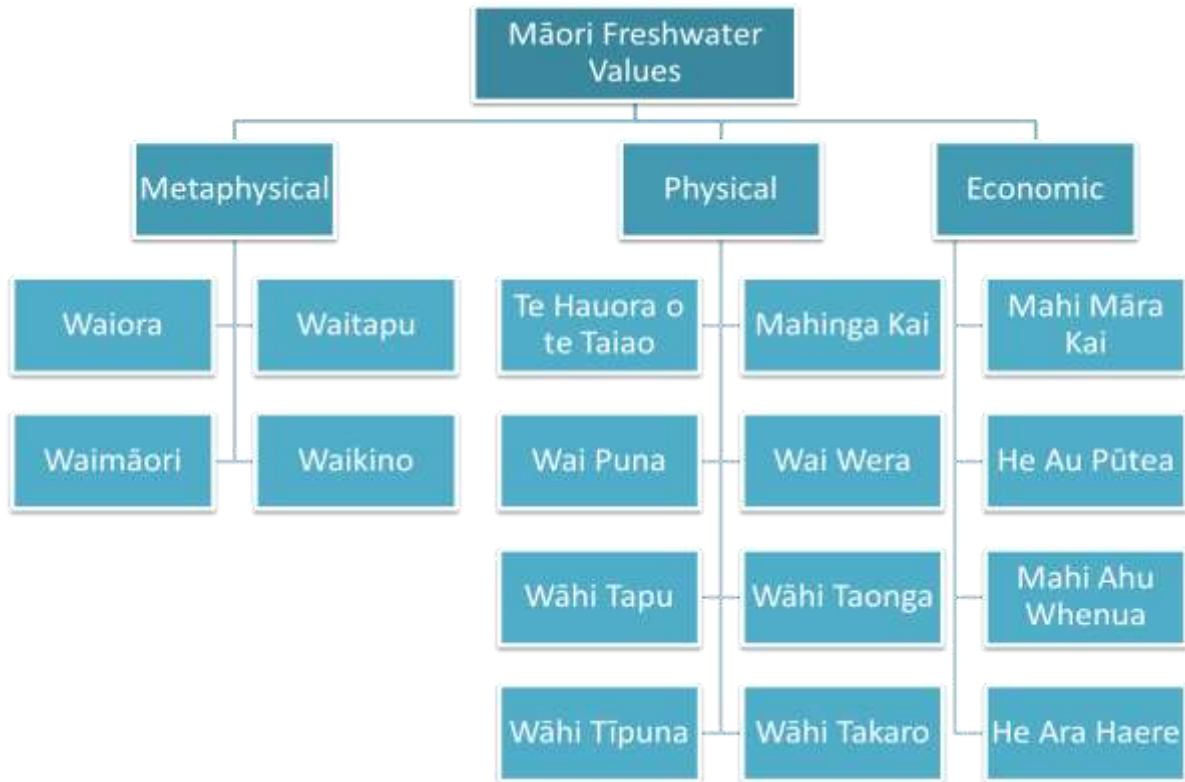


Figure 5: Wai Māori Monitoring Framework

Source: Landcare Research (2015)

America's Cup 36 planning application

Panuku Development Auckland is the applicant for the non-complying resource consent application and has submitted a non-complying resource consent application to secure the use and development of parts of the Waitematā Harbour (both land and water bodies) to support the hosting of the America's Cup 36 in 2021. The decision on the application is to be made by the Environment Court, and includes a commissioner with expertise in Māori values.

The resource consent application covers over 26 ha of land (reclaimed wharfs and hardstands) and coastal areas within the Waitematā Harbour:

- Princes Wharf to the East;
- Hamer Street and Silo Marine to the west;
- Jellicoe Street, the Jellicoe Street carpark and Te Wero Island to the south; and
- Stolthaven North Facility, the northern tanker berth on Wynyard Wharf and the Waitematā Harbour to the North.

The America's Cup racing activities are held in the Hauraki Gulf.



Figure 3.1: America's Cup proposed syndicate bases A-G as shown in Figure 1 of AEE report by UNIO

The application seeks a longer duration of consent, in the chance that the America's Cup regatta is won again, or lost and won again and therefore the application is seeking consent for a ten year period for the proposed 6 temporary syndicate bases (B-G) in Figure 3.1. Emirates Team New Zealand is anticipated to be located in the 7th syndicate base A, in the existing Viaduct Events Centre (VEC).

The consent application seeks temporary bases B-G to be constructed, used, removed, retained or reconstructed before the expiry of any consent granted (10 years), but all bases will be removed once consent is expired, unless separate consents are granted.

There are proposals for permanent structures in the coastal marine area, such as breakwaters and an extension to the northern aspect of Hobson Wharf (7,000m²). The supporting infrastructure to enable this will require 78,000m³ of dredging proposed among other significant construction of the bases and is an extremely tight timeframe to complete before syndicate teams from other countries start arriving for practice racing (usually 2 years ahead of the anticipated regatta). These coastal structures are anticipated to remain for 35 years of any consent granted. Free public areas are outlined in yellow below (Fig 3.2)



Figure 3.2 Draft Plan showing the area in event mode (Source: Appendix A, Attachment A of the EIC Event Management by Grant Calder on behalf of Panuku Development Auckland)

It is noted that part of the consent application area has previously been utilised for reconfiguration, dredging and reclamation of the former Viaduct Harbour, including the provision of bases for syndicates in 2000 and 2003 for the America's Cup. This included the extension of Halsey Street Wharf Extension to create additional sheltered water space and berthage area (as outlined in the Assessment of Effects report page 20).

A summary of the proposal from the Assessment of Effects report (page 14) dated 13th April 2018 outlines three main elements of the proposal as follows:

1. Use and operation of land and water space associated with the 36th America's Cup event to be held in the six month period from December 2020 to May 2021 (including pack in and pack out of land based and water based activities/structures) and any subsequent America's Cup event(s) held (with a six month period each) during the 10 year period from the commencement of consent.

Note: This includes two other boats events referred to as the Christmas Cup and the Prada Cup, all of which will take place between November 2017 and February 2018, with the America's Cup beginning in March 2018.

2. The use and operation of the syndicate bases (buildings and associated yards on land/wharves and water space) for a period up to 10 years from the commencement of consent.

3. The construction, establishment and maintenance of the wharves, piles, berths, buildings, other structures, and related works, services and access (including ground improvement works, contamination management, earthworks). The infrastructure will be provided on a temporary and permanent basis, as follows:

a. Temporary (up to 10 years in order to accommodate up to three potential America's Cup regatta events)

i. Syndicate base buildings B to G;

ii. Use of all syndicate base buildings (including ETNZ use of VEC);

iii. Wynyard Wharf 'wharf infill' to be removed (no less than 50%);

iv. Marine and Port structures/facilities within the Wynyard Wharf South Waterspace and Outer Viaduct Harbour.

b. Permanent (35-year CMA):

i. A 74m extension to Hobson Wharf;

ii. Four new breakwaters located as follows:

1. An 81m breakwater east of Wynyard Wharf (Wynyard Wharf east breakwater);

2. A 39m and 84m breakwater north and west of Halsey Wharf (Halsey Wharf west breakwater);

3. A 35m breakwater east of Hobson Wharf (Hobson Wharf east breakwater) and a 42m breakwater south of Hobson Wharf (Hobson Wharf south breakwater);

iii. Wave panels on Hobson Wharf, Hobson Wharf extension and Halsey Wharf;

iv. Wynyard Wharf 'wharf infill' to remain (up to 50%); and

v. Physical modifications to the VEC including the following key changes:

1. Removal of the eastern public access ramp to the northern public viewing deck and replacement with a lift on the western side of the building;

2. Modifications to the eastern façade of the building to construct new doors to facilitate for use as a syndicate base; and

3. The additional of a mezzanine floor at the northern end of the building for a sail loft.