

# 'THE HILL' ELLERSLIE

## Cultural Values Assessment



NGAATI TE ATA  
WAIOHUA

March 2022

Prepared For: The Auckland Racing Club

*Ko Uenuku te Atua  
Uenuku is the spiritual deity,*

*Ko Maungawhau, Ko Maungakiekie rātou ko Maungarei,  
Te Kōpuke, ko Ōhinerau ngaa maunga,  
Maungawhau, Maungakiekie, Maungarei  
Te Kōpuke and Ōhinerau are the ancestral mountains,*

*Ko Te Waitematā te moana,  
Waitematā is the harbour,*

*Ko Huakaiwaka te rangatira,  
Huakaiwaka is the chief,*

*Ko Te Ata-i-Rehia te tūpuna  
Te Ata-i-Rehia is the eponymous ancestor.*

## Project Site



## The Proposal

It is proposed to develop 'The Hill' to deliver a high-quality residential development. The Auckland Racing Club at Ellerslie is embarking on a

redevelopment project for part of its site known as The Hill, which is located at the eastern end of the race course site. It is proposed to seek consent to redevelop The Hill for residential purposes. Resource consent is proposed to be sought under the COVID 19 Recovery (Fast Track Consenting) Act.

We recognise that the project site has been heavily modified by various activities. Scant significant ecological-natural features are present and there are minimal archaeological attributes within the project site footprint.

However, **the project site sits within a great cultural landscape**, one that was traversed by numerous iwi, for trade, settlement, times of war and peace.

Therefore, Ngāti Te Ata Waiohū expects ongoing engagement that respects and provides for our cultural and traditional relationship to these areas, its unique cultural identity, and our input into shaping the physical, cultural, social and economic regeneration of the project site.

Ngāti Te Ata Waiohū does not want to see (and will not support) a cluttered, high walled, gated community that is a disconnect to the wider Ellerslie Remuera community with restricted public access. Or worse, if badly designed and delivered - a compacted slum. It has been our experience that a lot of developments have failed to live up to the promise of fostering real communities and in fact creates a 'fortress type' mentality.

## **Background**

We have had a long traditional history with Ellerslie-Remuera area. Initial iwi discussion among our people raised the question - does the Auckland Racing Club project site have significant cultural value and will there be significant impact as a result of developing it?

Yes of course it does and will.

The Auckland Racing Club project footprint sits within a significant cultural landscape. This is evidenced by the high number of Pā, archaeological features and finds that surround the project site, including ana (caves). The project site itself once formed part of a significant repo (wetland) that was used for harvesting, collating resource material and ceremonial purposes. There is always an impact when development occurs. The proposal will result in a significant change to the landscape and visual character of the project site.

The issue for us now is how does the Auckland Racing Club (with the assistance of Ngāti Te Ata Waiohū) make a valued contribution to their build footprint area, indeed the wider area and uplift and enhance its cultural and environmental integrity? How do we secure real cultural and environmental gains moving forward?

The cultural landscapes of Tāmaki Makaurau (Ellerslie-Remuera) have been irreversibly damaged by intensive development, infrastructure expansion, increased pollutants and other impacts. The extent of this damage is such that the best way to acknowledge and recognise our cultural landscapes is through new design possibilities that clearly exemplify our cultural associations.

- The future development potential of the project site providing cultural and environmental opportunities to improve and enhance the area, and therefore a revitalised cultural landscape.
- The project site and adjacent areas are part of a wider cultural landscape and the cultural values associated with the project site are to be protected through appropriate conditions of consent and other mechanisms.

Rules in a plan are a method for achieving the 'desired' outcome of the plan i.e., the objectives and policies. All rules within these plans are a 'minimum requirement'. Unfortunately, the bare minimum does not give an adequate outcome for the environment. Ngāti Te Ata Waiohua believe that the minimum requirement is a starting point, not an aspiration and promotes that more than the minimum be applied to development and outcomes. The 'minimum requirement' is just that, a very bottom line, and in order to enhance and maintain our current base line of slowly declining air, land and water quality, more than the minimum needs to be provided for.

We believe that current rules in the Auckland Unitary Plan allow for some adverse environmental impact to land and waterways, but the cumulative effects of this over many different projects in the same area results in pollution that is not sustainable in a city with an ever-increasing population. We strongly recommend that any project minimises all adverse environmental effects to land or waterways now and in the future through prudent project design. Where possible, the environment must be rehabilitated to negate the impact of historical damage or any effects the project may have had or yet have on the area.

For Ngāti Te Ata Waiohua it is vital that three key considerations are provided for regarding the engagement process moving forward:

1. That the mana of our people is upheld, acknowledged and respected.
2. That our people have rangatiratanga (opportunity to participate, be involved and contribute to decision making) over our ancestral taonga.
3. That as kaitiaki we fulfil our obligation and responsibility to our people (current and future generations) as custodians, protectors and guardians of our cultural interests and taonga.

The ultimate goal for Ngāti Te Ata Waiohua is the protection, preservation and appropriate management of natural and cultural resources in a manner that recognises and provides for our interests and values, and enables positive

environmental, social and economic outcomes. Engagement and involvement that respects and provides for our cultural and traditional relationship to these areas, its unique cultural identity, and input into shaping the physical, cultural, social and economic regeneration of the site.

### **Our Traditional Relationship to Ellerslie-Remuera**

Ngāti Te Ata Waiohua have a traditional relationship and a long-standing history to the Ellerslie Remuera area through our Waiohua lineage. In particular the maunga of Tāmaki Makaurau which includes Ōhinerau and Te Kōpuke (Waiohua pā settlements on both maunga), Maungawhau, Maungarei and Maungakiekie.

Other sites of significance for Ngāti Te Ata Waiohua include:

- Waitārua
- Ngā Ana a Mataoho - lava caves some found to have contained 'moa and human remains)
- Māhuru (water spring on Māhuru Street and Nuffield Street)
- Te Puna a Rangi (water spring near the junction of Manukau Road and Mt St John Ave)
- Te Ana a Rangi (cave near Bycroft's Windmill on St Andrews Road)
- Te Reo Ruarua (water spring associated with Newmarket Stream that flows into Te Waitaramoa/ Hobson Bay)
- Te Ipu Pākore (water spring located near the Mt Eden station)
- Pukekawa (Auckland Museum)
- Pukekāroa (Auckland Domain)

Ngā māra ā Tahuri famous for her gardens is our tūpuna (ancestor). Tahuri is the wife of Ikamaupoho, mother to Kiwi Tāmaki. Ikamaupoho and Huatau (father of Te Atairehia) were brothers - Kiwi Tāmaki and Te Atairehia are first cousins. We take our name from this tūpuna **Te Atairehia (Ngāti Te Ata(i-rehia) of Waiohua).**

Our connection to Waitarua is through Te Tahuri daughter of Te Hōreta who gifted the land to Te Kehu of Ngāti Paoa. It was known as Tauoma which was inclusive of Waitārua.

In Remuera in 1844, on the land between Ōhinerau (Mt Hobson), Te Kōpuke (Mt St John) and the Dilworth estate, a great hākari feast was held and through our Waikato ties, Tapaue (husband to Te Atairehia), to Te Wherowhero we along with other manawhenua iwi helped co-host it.

Ngāti Te Ata Waiohua has a traditional relationship with the Waitematā harbour and the surrounding puna (water springs) and waterways. Ngāti Te Ata Waiohua had settlements and were still living in Remuera in the 1800s. Ngāti Te Ata Waiohua chiefs Aperahama Te Rairai and Wetere Te Kauae were signatories to the land transactions for Mt Hobson No 1 and Mt Hobson No 2 blocks. Ngāti Te Ata Waiohua still traditionally engage with the maunga

through kaitiakitanga, trustees on the Tūpuna Taonga Trust, rongōā harvesting, karakia, pure, wānanga, tikanga and wellbeing initiatives.

Ngāti Te Ata Waiohua issues and values originate from our world view and our tikanga. They are not available to be compromised or interpreted by those without our history, our whakapapa, and our matauranga. Ngāti Te Ata descends from Te Waiohua. Te Waiohua – the enduring spirit of Hua. This is a name significant to a number of Auckland iwi. Te Waiohua represents a time when the Pā of Tāmaki Makaurau were at full muster, swelling for harvest, cramming for defence, or abandoned for fallow replenishment. The existence of several tribal identities before and after this period alludes to the notion of an economic regional union under the leadership of Te Huakaiwaka. Te Huakaiwaka translates as the *Consumer of Waka*.

The key economic drivers at this time were the trade of kai like root crops, supplemented by seafood, fish and birds, land and resources. The main modes of transport being by waka and by foot, giving effect to this trade. The economic objectives in those days are the same objectives sought today albeit in a slightly different context - to provide for the movement of people, goods and services, the connectivity between iwi whanaunga (relations), and to promote and engage in sustainable economic trade for the wellbeing of the people.

Ngāti Te Ata Waiohua view the areas associated with the project site as being part of a wider ancestral and cultural landscape. It is emphasised that the area is viewed holistically, not as a series of separate localities and that none of it is unnamed. Ngāti Te Ata Waiohua have lived and continue to live within an interrelated and interconnected eco-system with the cultural landscape and the natural environment of the area, for we belong to it and we have a responsibility to protect and look after it as its youngest children, ngā uri whakatupu.

Ngāti Te Ata Waiohua have identified within this CVA report several places and areas of spiritual, cultural, and historical significance, as well as a number of traditional place names applying to the Newmarket, Epsom, Greenlane, Ellerslie Remuera and Mt Eden areas. These place names tell the kōrero tuku iho (ancient oral stories) of the land and water and its natural and physical resources, the stories and genealogies of our tūpuna (ancestors) and our historical events, and the use and occupation of the land and taonga (resources) within the project site.

***“Ngāti Te Ata Waiohua, waiū o Poutūkeka”***

*“Ngāti Te Ata Waiohua, nourishment of Poutūkeka.”*

***“Ko ngā kāhu pōkere me ngā kurī rangaunu o Tāmaki e kore e ngaro i te hinapōuri.”***

*“Our chieftainship in Tāmaki will never be lost to darkness.”*



1938 George Kelly Map

Historical ties:

See Appendix B: Te Pātaka Kōrero o Ngāti Te Ata Waiohua

## Conclusions

The Auckland Racing Club project footprint sits within a significant cultural landscape. This is evidenced by the high number of Pā, archaeological features and finds that surround the project site, including ana (caves). The project site itself once formed part of a significant repo (wetland) that was used for harvesting, collating resource material and ceremonial purposes. There is always an impact when development occurs. The proposal will result in a significant change to the landscape and visual character of the project site.

Ngāti Te Ata Waiohua does not want to see (and will not support) a cluttered, high walled, gated community that is a disconnect to the wider Ellerslie Remuera community with restricted public access. Or worse, if badly designed and delivered - a compacted slum. It has been our experience that a lot of developments have failed to live up to the promise of fostering real communities and infact creates a 'fortress type' mentality.

The issue for us now is how does the Auckland Racing Club (with the assistance of Ngāti Te Ata) make a valued contribution to their build footprint area, indeed the wider area and uplift and enhance its cultural and



environmental integrity? How do we secure real cultural and environmental gains moving forward?

More discussion will need to take place as more technical detail becomes known and the recommendations (cultural considerations) as outlined in this CVA report are provided for in design, best practice and decision making moving forward. This CVA report represents only a starting point for initial engagement and will require further consultation and dialogue between Ngāti Te Ata, The Auckland Racing Club and indeed Auckland Council.

As stated earlier the ultimate goal for Ngāti Te Ata Waiohua is the protection, preservation and appropriate management of our natural and cultural resources in a manner that recognises and provides for our interests and values, and enables positive environmental, social and economic outcomes. We support engagement and involvement that respects and provides for our cultural and traditional relationships to Ellerslie Remuera, its unique cultural identity, and input into shaping the physical, cultural, social and economic regeneration of the project site.

### **Recommendations**

1. That this CVA report be received.
2. That The Auckland Racing Club clearly demonstrate how they have responded to the matters raised in this CVA report moving forward.
3. That the issues/recommendations raised in this CVA report are provided for in design, best practice and decision making moving forward.
4. That Ngāti Te Ata Waiohua continue to be engaged regularly and meaningfully with throughout the consenting and planning requirements for this project.
5. That Ngāti Te Ata Waiohua to work directly with the design team to ensure our cultural expression is seen, heard, felt, expressed and provided for.
6. That a MOU relationship agreement be undertaken between Ngāti Te Ata Waiohua and The Auckland Racing Club.
7. That the Auckland Racing Club undertake a cultural induction delivered by Ngāti Te Ata Waiohua, to understand our cultural, ancestral and spiritual connections to Ellerslie Remuera.
8. That the Archaeological report recommendations are supported.
9. That the Ecological report conclusions are supported.
10. That Ngāti Te Ata Waiohua undertaken cultural induction and cultural monitoring of any earthworks.

Please note, Ngāti Te Ata Waiohua reserve the right to change our position if there are any changes to this application from what was originally placed before us for cultural assessment.

The following sections outline our cultural preferences and recommendations in regard to:

### **Soil and earthworks**

Soil is an important cultural resource and was used for various activities, such as plant cultivation and dye for garments. In the past iwi modified large areas of land for food production, such as kumara gardens. Kumara were an important source of food and our tūpuna would add stone chippings and sand to the soil used for growing kumara. Many of these borrow/excavation pits are still visible today.

Taonga such as carvings and whāriki were stored in peat soils in wetlands to both hide and preserve them during times of trouble. Soil also has an important cleansing role. Only by-passing treated waste through Papatūānuku can the mauri of water be restored.

Earthworks/land modification can significantly affect our cultural heritage, especially wāhi tapu or sites of significance. Earthworks can also affect land stability and water sources and result in the release of sediment. Ngāti Te Ata Waiohua have concerns with the large-scale number of earthworks expected as the Ellerslie Remuera district is developed, and the implications that this may have. It is therefore imperative that cultural monitoring is undertaken by our kaitiaki (alongside the project archaeologist) and monitoring agreements with Ngāti Te Ata Waiohua are in place as cultural remnants and taonga will undoubtedly be exposed during future development.

We are also concerned about the source of the large amounts of fill that will be needed for future development. Will it be locally sourced or brought in from outside the areas? If outside the areas, where from and will it be assessed for contaminants? Contaminants, while they can become inert over time, are activated when disturbed. Will any fill will overburden from other development and infrastructure projects in Tāmaki Makaurau that are currently underway?

**Table 1.** Issues, concerns and opportunities for Ngāti Te Ata Waiohū to be addressed, and possible mechanisms to do so in relation to soil and earthworks.

Issues	<ul style="list-style-type: none"><li>• Future development of these areas is expected to result in a significant number of large-scale earthworks. This includes 'cut and fill' used to create roads and various subdivisions to accommodate building platforms. The thresholds for earthworks are problematic i.e. too high.</li><li>• Earthworks may have an adverse effect on cultural heritage, land stability, and the mauri of water.</li><li>• Sediment may be released into the environment, including that from contaminated soils. Potentially contaminated soil may be used as fill.</li><li>• Loss of productive capacity/value of land in the south.</li><li>• Degradation of soil from intensification of agricultural practices.</li><li>• Removal of indigenous vegetation can cause erosion.</li><li>• Soil erosion can cause sedimentation.</li><li>• Increased risk of cumulative adverse effects as land uses change and development intensifies.</li></ul>
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<p>Ngāti Te Ata Waiohua recommendations and aspirations</p>	<ul style="list-style-type: none"> <li>• Cultural monitoring agreements should be established, and must be undertaken by iwi kaitiaki (alongside the project archaeologist) during any development</li> <li>• Review the Auckland Unitary Plan for provisions on volume of earthworks triggers for mana whenua oversight.</li> <li>• Minimise earthworks and make maximum use of natural ground levels.</li> <li>• The rural productive value of the area, as ‘the food bowl of the south’ must be recognised.</li> <li>• Ensure sufficient erosion and sediment control measures are in place for earthworks. Earthworks that have the potential to impact on waterways must have sufficient measures in place to ensure that adverse effects on water bodies are managed.</li> <li>• Riparian planting of appropriate, preferably indigenous, species must be promoted and increased to stabilise riverbanks and reduce erosion in the region. Plants should be ‘eco-sourced / whakapapa plants’ and consistent with local biodiversity.</li> <li>• Riparian vegetation must only be removed from river, lake and coastal/estuarine margins using methods that do not result in increased soil erosion in the long term. Any short-term effects must be managed to minimise any adverse effects.</li> <li>• When making decisions on future development projects, cumulative effects must be considered.</li> </ul>
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### **Erosion and sediment control**

Soil erosion and inappropriate or a lack of sediment control can compromise the mauri of the land, rivers, lakes, and marine environments. It can be caused by activities such as intensive farming and forestry, vegetation clearance, and the development of urban areas (e.g. earthworks). It can also result in the contamination of land and waterways and the loss of important soil nutrients. Activities that accelerate soil erosion must be managed effectively.

It is vital that the significant development expected in Ellerslie Remuera follows best practice erosion and sediment controls. Current best practise in our opinion is set out in the Auckland Council’s Earthworks Erosion and Sediment Control guidance (GD05).

While the effects of contaminants are most noticeable on water bodies, the sources and causes lie on the land and with how the land is managed. For example, the intensification of agricultural practices throughout our respective rohe (tribal area) increases the nitrogen and

phosphorus loads and levels of faecal pathogens entering rivers, lakes, wetlands and estuaries. It also increases the risk of soil degradation, soil compaction, surface water runoff, and sediment loss from hill and flat land areas. The use of flocculants as part of sediment control can also be a contaminant. Flocculants are used when it rains and are generally a chemical poly aluminium chloride (PAC). They can have a devastating effect on the receiving environment if accidental over-dosing occurs.

The removal of indigenous vegetation in favour of pastoral farming, intensified urban development, production forestry and roading has caused, and continues to cause, accelerated soil erosion, particularly on hill country. This is delivering inflated loads of sediment to rivers, lakes, estuaries and coastal marine areas and causing significant negative impact on water quality and aquatic biodiversity. The removal of vegetation for urban development, such as roads, subdivision and building platforms, will also have a similar effect.

Clear-felling harvesting practices create the potential for soil erosion which causes sedimentation of receiving waterways and the coastal environment and smothers in-stream habitat and ecological values. This applies both within the context of forestry but can also apply to riparian management particularly invasive/pest plant removal along waterbodies.

Fluctuations in water levels (volume/quantity), accretion (gradual build-up of sediment or other natural material), wave action and water flow can all influence erosion potential, particularly along river and lake banks, around river islands and along the coast.

Iwi kaitiaki must be involved in the monitoring of sediment and silt control management, fencing and mitigation plans during any future development.

**Table 2.** Issues, concerns and opportunities for Ngāti Te Ata Waiohū to be addressed, and possible mechanisms to do so in relation to erosion and sediment control.

<p><b>Issues</b></p>	<ul style="list-style-type: none"> <li>• Amount of sediment being released into the receiving environment.</li> <li>• Use of flocculants and potential for accidental overdosing.</li> <li>• Intensification of agricultural practices and levels of contaminants entering waterways or put onto/into land.</li> <li>• Activities that accelerate erosion (e.g. clearance of indigenous vegetation).</li> <li>• Increased risk of cumulative adverse effects as land uses change and development intensifies.</li> </ul>
<p><b>Ngāti Te Ata Waiohū recommendations and aspirations</b></p>	<ul style="list-style-type: none"> <li>• Effectively manage activities that accelerate soil erosion e.g. vegetation removal and intensive agricultural practises.</li> <li>• Effectively manage the impact of contaminated land on the surrounding environment. Ensure contaminated land is not used as fill.</li> <li>• When making decisions on future development projects, cumulative effects must be considered.</li> </ul>

	<ul style="list-style-type: none"> <li>• Restore and protect highly erodible lands e.g. retire highly erodible land from farming, prohibit the clearance of indigenous vegetation and soil disturbance on highly erodible land that could cause further erosion and use locally sourced indigenous vegetation during restoration.</li> <li>• Promote the direction of funds to support local reforestation initiatives on marginal lands.</li> <li>• Promote the adoption of best practice land and soil management that minimises soil erosion, nutrient leaching, and sediment and nutrient runoff.</li> <li>• Encourage research directed at developing technology and management practices that will minimise nutrient leaching and runoff.</li> <li>• When undertaking earthworks ‘applicants must strive to achieve a much higher percentage of sediment retention onsite i.e. strive to meet best practice such as Auckland Council’s GD05, rather than just meeting ‘bottom line’ minimum requirements such as TP90. There are proven ways to reduce the amount of sediment entering the ecosystem and those which are supported are: <ul style="list-style-type: none"> <li>- create a series of sediment pools instead of just one fore bay silt pond</li> <li>- use of filter/compost socks around cesspits and drains</li> <li>- use of an organic flocculent rather than chemical, when a flocculent is necessary. There are a variety of organic flocculent available currently on the market e.g. HaloKlear.</li> <li>- use of super silt fences in conjunction with silt ponds as a ‘treatment train approach’</li> <li>- in the absence of silt fences use silt ponds, hay bales</li> </ul> </li> </ul>
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## Waterways

In the past waterways provided travel, trade and communication for the tribes, as well as a resource for food. The waterways were the life blood connecting tissue between kāinga, pā, cultivations and traditional collecting resource areas. As such they are a significant part of our cultural landscape.

It is crucial that future urban development of Ellerslie Remuera recognises and respects the importance of our coastal and inland waterways; in particular the Waitemata Harbour and the many Ellerslie Remuera urban- lowlands streams that eventually flow into it.

Ngāti Te Ata does not accept the altering of a natural waterway; this alters its natural state. Nor do we accept that because a natural waterway has been previously ‘straightened’ by previous landowners, that it becomes a ‘drain’, it still has water flowing within it, water that

still has mauri.

Also, we do not accept that because an area of swamp, wetland or stream has become degraded through past land use (e.g., dairy farming, horticulture etc.) that it becomes the 'base line' if the intent is to redevelop it. It is always possible to restore and enhance any degraded waterway through the development process. It is usually only a matter of willingness from all parties (applicant and council) to achieve this.

The Ellerslie Remuera catchment has come under increasing pressures from intensifying land-use (particularly agricultural) and residential development. For instance, continuous partial forest cover now only occurs in the upper headwaters of the catchment, with the extent of forest vegetation cover reducing through the course of the stream catchment. This is evidenced by the diminishment of the stream corridor and natural habitat within the residential, urban and industrial and at times rural environments of Ellerslie Remuera.

**Table 3.** Issues, concerns and opportunities for Ngāti Te Ata Waiohūa to be addressed, and possible mechanisms to do so in relation to waterways.

<p><b>Issues</b></p>	<ul style="list-style-type: none"> <li>• Past land uses and practices have altered and degraded waterways.</li> <li>• Future urban development could adversely affect waterways e.g. loss of streams, wetlands or floodplains; reduced water quality etc.</li> <li>• Increased risk of cumulative adverse effects as land uses change and development intensifies.</li> </ul>
<p><b>Ngāti Te Ata Waiohūa recommendations and aspirations</b></p>	<ul style="list-style-type: none"> <li>• Future urban development should protect, rehabilitate and enhance waterways, especially where previous land use has degraded it.</li> <li>• Preserve the physical integrity of receiving streams.</li> <li>• Streams are well integrated with town centres with use of stream management plans and special policy requirements (green space, infrastructure, wider riparian margins).</li> <li>• Development around streams/awa is limited to maintain access, preserve amenity, retain views and protect water quality e.g. use of 20m setbacks, use of park edge roads, lower density housing.</li> <li>• Address existing use rights e.g. Industrial land discharges.</li> <li>• Transport network planning across the wider southern area must consider stormwater treatment infrastructure.</li> <li>• Involvement in stormwater management planning and kept informed of the processing of the network discharge consent for the area.</li> </ul>

- Council to provide watercourse assessment reports which provide baseline information on the existing condition of waterways.
- Decisions on use of reserves or similar provision in subdivision applications shall give priority to protecting the water body health regardless of the water body or subdivision size.
- When making decisions on future development projects, cumulative effects must be considered.

Proposed developments shall demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to how the development:

- Preserves and preferably enhances the natural hydrologic functions of the project site
- Identifies and preserves sensitive areas that affect the hydrology, including streams and their buffers, floodplains, wetlands, steep slopes, high-permeability soils and areas of indigenous vegetation
- Maintains recharge of aquifers with clean uncontaminated water
- Effectively manages natural hazards
- Considers beneficial re-use on-site of stormwater and wastewater
- Considers water conservation
- Provides for visual amenity consistent with the surrounding environment
- Minimising stormwater impacts to the greatest extent practicable by reducing imperviousness, conserving natural resources and ecosystems, maintaining natural drainage courses, reducing use of pipes, and minimising clearing and grading
- Providing runoff storage measures dispersed through the site's landscape with a variety of detention, retention, and runoff practices
- Where they will be of benefit, encouraging the use of mechanisms such as rainwater harvesting, rain gardens, roof gardens, and onsite storage and retention
- Where they will be of benefit, encouraging the use of stormwater treatment devices including on-site treatment systems, allowing for emergency storage and retention structures
- Such areas that have unavoidable impervious areas, attempt to break up these impervious areas by installing infiltration devices, drainage swales, and providing retention areas



	<ul style="list-style-type: none"><li>• Minimise imperviousness by reducing the total area of paved surfaces</li><li>• Maintain existing topography and pre-development hydrological processes.</li></ul>
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## Water Quality

Ngāti Te Ata Waiohū aspire to have waters that are drinkable, swimmable, and fishable with the water quality at least at the level it was before the impact of European settlement. For Ngāti Te Ata Waiohū the quality of water determines our relationship we have with it. The waters of the region have been modified for economic gains, and the effects of poor management practices relating to activities such as farming, horticulture, forestry, damming, wastewater, and urban development are increasingly being seen. These practices have altered the natural hydrology of rivers and streams (e.g., straightening, decreased water flow) and increased pollution. Point source and non-point source pollution has resulted in significant environment degradation, effecting the physical, chemical, and biological quality of water.

Water quality is often poor in areas where high levels of agricultural activity leach pollutants into groundwater. The nature of non-point source pollution, non-compliant discharges of urban run-off, and sewage effluent make it difficult to manage water quality, resulting in the accumulation of contaminants in sensitive environments. Point source discharges, such as those from wastewater treatment plants, can be highly organic and cause a reduction in water oxygen levels. This can stress fish life.

By-products of the previously mentioned activities contribute to the increase in nutrient levels and accumulation of key contaminants in water. Presence of metals such as iron, manganese, boron, mercury, and arsenic can have harmful effects on human health. Likewise, the use of herbicides, pesticides, insecticides, and fungicides are also recognised as potential contaminants of water. Water clarity can be altered by activities such as sand dredging/mining and soil erosion that increases the risk of sedimentation. Increased suspended sediment in waterways can have an adverse effect on ecosystems such as through smothering aquatic life in estuaries.

Contributing contaminants in water degradation are the levels of nitrogen and phosphorous. Nitrogen is found in groundwater (in the form of nitrate) and is monitored for health and environmental reasons. Elevated levels of nitrogen indicate the presence of other pollutants in freshwater and can pollute surface water. A key issue is that, with increasing nitrogen and phosphorous levels, the risk of harmful algal blooms also increases threats to human and animal health. Increasing nutrients also increases nuisance aquatic weed growth and, with increasing algae, reduces water clarity. Elevated pathogen (bacteria, such as E. coli, and viruses) levels in water are a risk to human and animal health.

Another major contributor to the quality of water is the introduction and poor management of pest species. The quality of water and its role in the natural biodiversity of waterways has been greatly altered because of transporting and holding pest fish and plant species. Pest

fish (e.g. koi carp, catfish, perch, and tench) have stripped water channels of vegetation as well as excluded or out-competed native fish species. Similarly, pest plants (e.g. hornwort, yellow flag, and alligator weed) are also being transported by water and deposited on lands, where they have dominated and crowded out native flora.

**Table 4.** Issues, concerns and opportunities for Ngāti Te Ata Waiohua to be addressed, and possible mechanisms to do so in relation to water quality.

<p><b>Issues</b></p>	<ul style="list-style-type: none"> <li>• Degradation of water quality has happened at a national and local level. Adverse effects are becoming more evident.</li> <li>• Adverse effects caused by past land uses and practices such as farming, horticulture, urban development, point and non-point source discharges, modified waterways and decreased water flow, pest species, erosion and sedimentation, increased nutrient levels</li> <li>• Increased nutrient levels and contaminants in waters are a risk to human and animal health</li> <li>• Increased risk of cumulative adverse effects as land uses change and development intensifies.</li> </ul>
<p><b>Ngāti Te Ata Waiohua recommendations and aspirations</b></p>	<ul style="list-style-type: none"> <li>• Ngāti Te Ata Waiohua aspire to have waters that are drinkable, swimmable, and fishable with the water quality at least at the level it was before European arrival.</li> <li>• When making decisions on future development projects, cumulative effects must be considered.</li> </ul>

### **Groundwater, recharge and water allocation**

Ngāti Te Ata Waiohua anticipate the future development (urbanisation, farming and horticulture mainly) of Ellerslie Remuera will have a significant adverse effect on groundwater in the long-term, especially if the lowering of groundwater levels is permanent. The key issue is to ensure the aquifers do not get contaminated. That's why it is vital to identify puna and the potential impact on these resources.

Groundwater recharge is vital to retain base flows within streams, and to keep aquifers recharged. In some areas (depending on soil type) rainwater can take between 1-100 years to seep down into aquifer. Stream base recharge does not take so long. Piping of any water flow lowers the base flow of a stream and causes higher peak flows. Impervious cover also has a devastating effect on stream base flow health. Up to 10 percent impervious cover of any site reduces base flow by 50 percent. Up to 50 percent and over of impervious cover of an area totally negates the ability for stream base flow recharge (Dr Tom Schueller).<sup>1</sup>

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<sup>1</sup> Dr. Tom Schueller is a leading expert in groundwater recharge, and his evidence was taken into account at an Environment Court hearing regarding the Long Bay marine reserve area during a proposed development.

Our maunga and tuff rings are a direct avenue for groundwater recharge because of their porous nature and it is therefore imperative that they are not built upon or modified so they can continue to function as they are intended. Our aquifers are being constantly relied upon as a source of water supply. Aquifer water can take between two and 100 years to regenerate depending on soil type. For example, some of our aquifer in the Waikato Region are already fully allocated. Others are over allocated and already have saline intrusion. This is not sustainable, and ground water recharge must be applied in all instances. Water allocation must be consistent with restoring and protecting the health and well-being of water bodies within our rohe, including aquifers.

Our aquifer and groundwater resources are slowly depleting and becoming polluted at a fastening rate as our population continues to grow. While not necessarily 'taking groundwater' new houses continuing to be built are taking away the earth's natural way of recharge by way of impervious surfaces. Each new dwelling, road, cycle/pedestrian way prevents rainwater from naturally permeating through the ground

The practice of using soak pits for contaminated road runoff with no prior treatment also adds to the pollution of groundwater. Ngāti Te Ata are concerned that contaminant levels measured in groundwater will exceed the permitted activity criteria and will not be consistent with water quality in the receiving environment. On-going discharge of low levels of contaminants into the groundwater, will generate levels of risk to the environment and human health.

Before any future development of Ellerslie Remuera is carried out, further information is required to better understand the current state of groundwater and the effects future development may have. For example, what effects will the lowering of groundwater have on aquifers with possible long-term saline intrusion? What are the effects on ground settlement? Our past experiences with large scale housing and industrial subdivisions is that they can cause ground settlement, which is a major concern to us.

**Table 5.** Issues, concerns and opportunities for Ngāti Te Ata Waiohau to be addressed, and possible mechanisms to do so in relation to groundwater, recharge and water allocation.

<p><b>Issues</b></p>	<ul style="list-style-type: none"> <li>• Disruption to natural recharge of groundwater and stream base flow due to increased urban development.</li> <li>• Adverse effects of lowering groundwater e.g. ground settlement, saline intrusion.</li> <li>• Increased risk of cumulative adverse effects as land uses change and development intensifies.</li> <li>• Ongoing discharge of low levels of contaminants into groundwater which will adversely affect the environment and human health.</li> <li>• Protection of maunga and tuff rings as an avenue for direct groundwater recharge.</li> </ul>
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<p><b>Ngāti Te Ata Waiohua recommendations and aspirations</b></p>	<ul style="list-style-type: none"> <li>• Ensure groundwater recharge to retain base flows within streams, and to keep aquifers recharged.</li> <li>• Commissioned reports are undertaken to carry out an initial groundwater study based on information and results from previous studies. Ngāti Te Ata Waiohua request to be updated and informed, as these reports become available.</li> <li>• Support the promotion of innovative green business initiatives and practices. For example, the use of low-impact building materials, packed gravel or permeable concrete instead of conventional concrete or asphalt, to enhance replenishment of ground water.</li> <li>• When making decisions on future development projects, cumulative effects must be considered.</li> <li>• The water allocation framework must be underpinned by the following principles: <ul style="list-style-type: none"> <li>- Recognition that mana whenua iwi have rights and interests in water.</li> <li>- Unauthorised water takes are subject to immediate enforcement action to ensure a level playing field for all water users.</li> <li>- All water takes (excluding those required for civil or general emergency) should be accounted for within the allowable limit.</li> <li>- The framework for allocating water to users should focus primarily on ensuring the health and well-being of waterways and secondly on contributing to the long-term economic, cultural, spiritual, environmental, and social well-being.</li> </ul> </li> <li>• The water allocation framework must cater for all catchments and particularly consider catchments: <ul style="list-style-type: none"> <li>- that have no significant current or foreseeable demand pressure</li> <li>- that continue to have water available for use and a trend of increasing demand towards full allocation</li> <li>- that are fully allocated</li> <li>- Where water is over allocated and all or any of that over allocation needs to be phased out</li> </ul> </li> </ul>
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## **Stormwater**

Stormwater is a term commonly used in today's climate as referring to all water run-off, both clean (i.e. from roof tops) and contaminated (from roads, access ways, silt etc.). Past stormwater practice has been to get it all into a pipe and out of the way as fast as possible, usually draining into curb and channel, a cesspit then piped into the nearest waterway. This

practice results in mixing stormwater with freshwater. This not only wastes water but also degrades the mauri of the water and is a culturally provocative act in the same vein as discharging treated effluent or waste directly into water.

There has always been a strong argument within New Zealand society regarding economic gain versus environmental and cultural gain. Because money talks, the gains more often than not are weighted on behalf of the economic argument. However, Ngāti Te Ata will always advocate the highest level of treatment of stormwater before it is discharged into our waterways, and that the protection of the mauri of all-natural waterways and the food producing capacity of natural waterways is protected and enhanced, as is their life supporting capacity. Our cultural position is that we advocate water conservation and efficient use of water, oppose the direct disposal of any waste into waterways and require that waste pass through the soils, or through other innovative means, before discharge. Ngāti Te Ata Iwi living on the Waitemata (and Manukau) Harbours despair at the despoiling of our harbours, long treasured for their fisheries.

Ngāti Te Ata Waiohū also promote the regeneration of any wetland (even if degraded) as wetlands featured prominently in the past as nature's natural filters. Natural wetlands should not be used as a stormwater filter device, or they will become a source of pollution. Natural wetlands should only be used to filter stormwater once it has passed through at least two forms of treatment.

The mixing of clean roof water runoff and contaminated road water is now considered a wasted resource, and often the cause of stormwater devices becoming 'inundated' during heavy rainfall, leading to further pollution and erosion of natural waterways. Often in the common 'stormwater pond' the sediments that have 'dropped out' during the 'settlement' phase within the ponds are 're-suspended' during heavy rain fall and inundation, and so all those contaminants become 'mobile' again and are flushed out of the pond and into the water ways, making the pond in-effective, and a source of contaminants.

New approaches to treating contaminated road runoff and stormwater in general are constantly being investigated and methods are becoming more 'natural'. Ngāti Te Ata Waiohū currently promote the 'treatment train' approach as current best practice. This promotes at source retention, provides quality contaminant removal, less inundation at the final stage, ensures the cost is more evenly spread, and is easier to maintain.

The treatment train approach includes methods such as roof water detention on site via rain tanks and or soakage pits, where clean rainwater can be reused or used to recharge the underground water systems as first treatment; then road water to vegetated swale and/or rain-garden; and then to a wetland for a final 'polish'. Natural stream greenways are being designed into natural waterways instead of piping to produce a more natural look, and further treatment. This is particularly important when creating a 'coastal or stream outfall', natural vegetated, semi rocked outfall/flow structures also add additional treatment and are more natural.

Rain gardens/swales for contaminated road water retention/detention, underground Stormwater 360 or Hynds Up-Flo devices can be used where a site is already developed if space is available and then a wetland or attenuation device (large vegetated dry swale system) for a final 'polish'. This system is currently best International practice; it serves to

reduce initial runoff by infiltrating the first 10mm back into source, while containing contaminants, and adding to the recharge of the ground water. This also lessens volumes to device, which improves the function of the treatment device.

It is important to note that as time goes by technologies change and monitoring has time to gather data and gain understandings of how stormwater is best treated. At the very least we expect all cesspits to be fitted with a ‘stormwater 360 litter trap’ or ‘enviro-pod’. These devices fit easily into a cesspit and have been designed to fit under the grate for easy convenient installation and cleaning. The reference to and addition of the GD01 stormwater guidelines is promoted.<sup>2</sup> Mana Whenua have had input into these designs and if used in a treatment train approach they an effective guideline to encouraging better stormwater quality outcomes.

Green roofs are also becoming popular mainly in overseas countries, and where pollution is a problem. The green roof concept not only adds to more oxygen being produced but to the health and well-being of people who can grow their own vegetables, fruit trees etc.

The separation of clean roof water from contaminated road runoff must become a priority for all new development, both ‘brown fields’ and ‘greenfield’ development e.g. development of Ellerslie Remuera. This is easy enough to do. The provision of roof tanks to capture clean water, which is then reused for outdoor, and some indoor use is important, if we (citizens and residents) are to retain enough available water for future generations. Excess water can then be directed to groundwater recharge via soakage pits, and any additional can then be slowly released into the rest of the infrastructure.

**Table 6.** Issues, concerns and opportunities for Ngāti Te Ata Waiohūa to be addressed, and possible mechanisms to do so in relation to stormwater.

<p><b>Issues</b></p>	<ul style="list-style-type: none"> <li>• Mixing of waters, especially clean roof water with contaminated run off.</li> <li>• Treatment of contaminated stormwater – follow best practice.</li> <li>• Efficient use of water.</li> <li>• Increased risk of cumulative adverse effects as land uses change and development intensifies.</li> </ul>
<p><b>Ngāti Te Ata Waiohūa recommendations and aspirations</b></p>	<ul style="list-style-type: none"> <li>• When making decisions on future development projects, cumulative effects must be considered.</li> <li>• ‘Clean’ and ‘contaminated’ waters are not mixed i.e. no direct disposal of any waste into waterways, including wetlands.</li> <li>• Highest level of stormwater treatment should be used before it is discharged into waterways. This includes, but is not limited to:</li> </ul>

<sup>2</sup> This document was produced by Auckland Council to provide guidance on stormwater management devices. Cunningham, A., Colibaba, A., Hellberg, B., Silyn Roberts, G., Symcock, R., Vigar, N and Woortman, W (2017) *Stormwater management devices in the Auckland region*. Auckland Council guideline document, GD2017/001.

	<ul style="list-style-type: none"> <li>- use of 'treatment train' approach</li> <li>- use of raingardens/swales and green roofs</li> <li>- all cesspits to be fitted with a 'stormwater 360 litter trap' or 'enviro-pod'</li> <li>- use and adoption of the Auckland Council's GD01 stormwater management devices guideline as an appropriate means to support the mitigation of stormwater issues.</li> </ul>
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## Wastewater

The discharge of human effluent into natural water bodies is culturally offensive and unacceptable. Only land-based treatment through Papatūānuku can cleanse this type of waste. Our preference is for land-based disposal or at least a significant percentage of it. No wastewater to be discharged into streams.

New ideas and innovative technologies need to be explored for the treatment of wastewater. For example, using power free natural aerating processes, instead of mechanical pumps etc. to treat wastewater to advanced secondary levels. Nature is one huge recycling mechanism. It harnesses these forces that have been quietly working together for thousands of years to break down and decompose waste all around us. It then positions them in an enclosed ecosystem that simulates the forest floor, to treat and break down your wastewater until it is perfectly safe to be re-introduced into the environment, via the soil.

Moving up the chain of life-forms capable of digesting solid matter from human and food wastes, early conclusions form the opinion that early vermiculture and biological processes offered by far the best means of treatment for solid waste, without using mechanical or electronic means. It has been shown, through extensive trialling worldwide, these vermiculture processes which reduce the solids by up to 95 percent, are unmatched by any other process. There are no mechanically moving parts in these processes and nature's power is free.

Ngāti Te Ata assume all future urban development in Ellerslie Remuera will be reticulated i.e. no on-site waste disposal. We are concerned what the effects of both residential and industrial trade wastes will be on existing infrastructure.

The best onsite treatment systems for increasing rural dwellers are secondary and tertiary systems which involve biological processes and further 'polishing' of the wastewater by using various techniques and equipment that help bacteria and other bugs to digest and break down the wastes in the wastewater before it is released into the environment. They provide treatment of domestic wastewater and return it to the environment within the boundaries of the property of origin.

**Table 7.** Issues, concerns and opportunities for Ngāti Te Ata Waiohūa to be addressed, and possible mechanisms to do so in relation to wastewater.

<p><b>Issues</b></p>	<ul style="list-style-type: none"> <li>• Discharge of effluent into natural water bodies is culturally offensive, land-based treatment is required instead.</li> <li>• Effects of new urban development on existing wastewater infrastructure including increased risk of cumulative adverse effects as land uses change and development intensifies.</li> </ul>
<p><b>Ngāti Te Ata Waiohūa recommendations and aspirations</b></p>	<ul style="list-style-type: none"> <li>• Land-based treatment of effluent is preferred.</li> <li>• Exploration of natural processes rather than mechanical to treat wastewater, including vermiculture.</li> <li>• The best onsite treatment systems are secondary and tertiary systems.</li> <li>• No wastewater to be discharged into streams.</li> <li>• When making decisions on future development projects, cumulative effects must be considered.</li> </ul>

### Indigenous vegetation

Native trees and biodiversity are what make Aotearoa unique. Prior to the arrival of Europeans, native trees were abundant, and used only following karakia and for specific purposes. To mana whenua these old trees were tūpuna taonga, living entities that commanded respect. Following the arrival of Europeans, entire regions were ‘clear-felled’ then burnt, before being turned into farmland. Profit was made from the trees, either used for building houses within the country, or exported by the ship full. Imagine the greed of being able to destroy thousands of hectares of forest, hundreds and thousands of years old, there for ‘the taking’. Unfortunately, our current Auckland Council Unitary plan does not offer blanket protection to these remaining old trees. Each tree has to be individually protected if not within a covenant. Ngāti Te Ata believe that all trees over 200 years old should be automatically protected.

There are so many exotic plants and trees within our society today, and not all of them are welcome. Some have proven to be pests, while others drop their leaves in the autumn and block stormwater infrastructure, while adding to the nitrate content within the waterways. There are also a lot of ‘hybrid’ trees and plants around, as people meddle with nature to achieve ‘better looking’ or ‘better producing’ trees/plants. It is distressing to see areas denuded of original flora. Some areas were specifically named because of a particular tree species that thrived there, only today to find not even one still flourishing.

Ngāti Te Ata would like to collaborate with the Applicant, Auckland Council and other stakeholders to initiate a 15-year planting programme for the Ellerslie Remuera area. We also support and promote the use of eco-sourced / whakapapa plants and trees and would like input into the selection of plant species planted. This will enable original species to be returned to the areas from locally sourced seed. This in turn promotes the return of the



native bird and insect species back into the immediate and surrounding environment. Using native species in key locations that express seasonal change and variety is also encouraged. This will reinforce associations with the wider and former landscape of the areas, as well as respect the importance of these seasonal changes in life. Many native species demonstrate clear seasonal variations through their flowers, seeds and foliage.

**Table 8.** Issues, concerns and opportunities for Ngāti Te Ata Waiohua to be addressed, and possible mechanisms to do so in relation to indigenous vegetation.

<p><b>Issues</b></p>	<ul style="list-style-type: none"> <li>• Lack of blanket tree protection to old trees.</li> <li>• Use of inappropriate trees/plants, especially exotics.</li> <li>• Loss of traditional trees/plants has affected our cultural landscape.</li> <li>• Increased risk of cumulative adverse effects as land uses change and development intensifies.</li> </ul>
<p><b>Ngāti Te Ata Waiohua recommendations and aspirations sought</b></p>	<ul style="list-style-type: none"> <li>• Tree surveys should be undertaken to identify all native trees.</li> <li>• All trees over 200 years should be protected (without the need to individually identify them).</li> <li>• Collaboration between Ngāti Te Ata Waiohua and the Applicant, Auckland Council and other stakeholders to undertake a 15-year planting programme.</li> <li>• Ngāti Te Ata Waiohua to have input in the selection of appropriate indigenous trees and plants, and involvement in the design of wetland planting. A preferred planting list is included in Appendix A.</li> <li>• Promote the use of eco-sourced / whakapapa plants and trees from within Ellerslie Remuera. Eco-sourced / whakapapa plants must be used where adjacent to areas of high ecological and conservation value and should be encouraged for all landscape plantings elsewhere.</li> <li>• When making decisions on future development projects, cumulative effects must be considered.</li> </ul>

### **Open Space and greenways plans**

Ngāti Te Ata Waiohua advocates that more open space is needed in urban environments. It is our expectation that a fundamental aim of Auckland Council would be to maintain and encourage kaitiaki responsibility of mana whenua by implementing a partnership approach to the sustainable management of physical resources, including parks and open spaces in, Ellerslie Remuera. We acknowledge that there will be issues for mana whenua, relating to wāhi tapu, protection and restoration of the mauri of natural eco-systems of land, water and

air, the harvesting of kai and cultural materials, as well as the future management of significant open spaces.

We support the development of internal neighbourhood parks and open space buffer zones. Internal neighbourhood parks are for passive and active recreation and open space buffer zones help to ‘soften the edge’ of new urban development. Where possible the natural and cultural landscape should be preserved in the design and long-term maintenance of open space.

Ngāti Te Ata Waiohua also support the use of ‘park edge roads’ along open space zones and esplanade or recreation reserves, rather than private property backing onto these spaces. This encourages a sense of public responsibility for these spaces and can help to reduce instances of illegal dumping.

Ngāti Te Ata Waiohua support the use of greenways plans. Greenways plans should provide cycling and walking connections that are safe and enjoyable, while also improving local ecology and access to recreational opportunities. We support walkways that connect people to place and in particular access to the coastal margin. The objective being the long-term improvement of walking, cycling and ecological connections across the Auckland region. The primary reasons we support this are that the network typically follows natural landforms such as streams and coastlines, crosses existing parkland as well as man-made features such as streets and motorways. If people have access to the coastal margin and the lowland streams catchment then attention will start to focus on the restoration and healthy upkeep of these waterways and Te Mānukanuka o Hoturoa. We need to find innovative connectivity solutions to connect Ellerslie Remuera residents and users with the wider community.

Ngāti Te Ata Waiohua want the waterways in Ellerslie Remuera to be waterways to be proud of. They will hopefully be clean and have local walking and cycling paths connecting our neighbourhoods from one side to the other and re-establish a new ‘modern’ portage from one harbour to the other. This is why it is so crucial to re-establish these connections through landscape, cultural, heritage, geological, environmental and water linkages.

**Table 9.** Issues, concerns and opportunities for Ngāti Te Ata Waiohua to be addressed, and possible mechanisms to do so in relation to open space.

<b>Issues</b>	<ul style="list-style-type: none"> <li>Urban development in Ellerslie Remuera should provide open spaces that protect and enhance our cultural and natural landscapes.</li> </ul>
<b>Ngāti Te Ata Waiohua recommendations and aspirations</b>	<ul style="list-style-type: none"> <li>The Applicant and Auckland Council should implement a partnership approach to the sustainable management of Ellerslie Remuera’s natural and physical resources, including parks and open spaces.</li> <li>Cultural values and mana whenua associations should be known and understood before the type and location of open spaces are decided.</li> </ul>

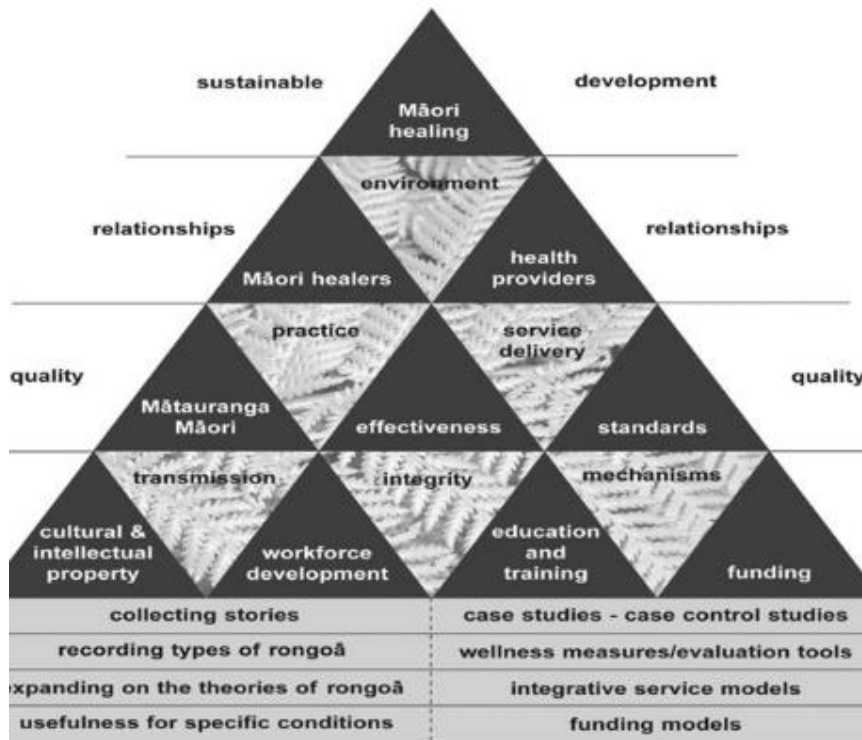
	<ul style="list-style-type: none"> <li>• Tikanga Māori and customary activities should influence how parks and open spaces are planned, developed and managed.</li> <li>• The focus should be on visually and physically connecting Ellerslie Remuera's network of parks, open spaces and streets to create opportunities for residents to move around their neighbourhoods and to enhance native biodiversity.</li> <li>• Manawhenua should have First Rights of Naming reserves and open spaces.</li> <li>• Require subdivision and new development to provide open space/reserves next to oceans, lakes and rivers. This will protect the water body, allow access, increase biodiversity, and enhance ecosystems.</li> <li>• Open space buffer zones and internal neighbourhood parks should be encouraged.</li> <li>• Encourage the use of 'park edge roads' along open space zones and esplanade or recreation reserves.</li> <li>• Develop greenways plans that provide cycling and walking connections that are safe and enjoyable, while also improving local ecology and access to recreational opportunities.</li> <li>• Ngāti Te Ata Waiohua wish to continue to be involved in the development of a Blue-Green network for Ellerslie Remuera.</li> </ul>
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## Sustainability

Sustainable development for Ngāti Te Ata Waiohua means all new development should mostly, if not totally, be self-reliant and self-sustainable. Sustainable development is the organising principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend. The desired result is a state of society where living conditions and resource use continue to meet human needs without undermining the integrity and stability of the natural system. This means that sustainable development can meet the needs of the present without compromising the ability of future generations.

There are many options for sustainability, with solar panels and green roofs to roof water capture for re-use and groundwater recharge being among a few. Each new development should be considering '*Where is my generated power coming from?*' and '*How can we not waste any of the good clean water that falls from the sky?*'. Sustainability also includes the retention of landscapes, cultural, visual and archaeological features, and enhancement of streams, bush areas, flora and fauna. Sustainable development also needs to consider the

potential or actual effects of climate change and the risks associated with natural hazards. Natural hazards can pose a risk to human health, property and the environment, and development that ignores these risks is not sustainable in the long term.



## Sustainable Development

All mana whenua of Tāmaki Makaurau are having to ‘culturally accommodate’ another million people in our respective rohe by 2040. Our challenge is to reduce and manage our ecological footprint. Ngāti Te Ata Waiohua support proposals for energy efficiency and transition away from fossil fuels. We support zero waste minimisation initiatives and proposals to reduce, reuse and recycle.

Ngāti Te Ata Waiohua promotes sustainable development and believe that all new development should in some form, if not in most ways, be self-reliant and sustainable. There are many options for sustainability to be built into the build design, e.g. solar panels, green roofs, and water recycling. Ideally all houses should achieve at least a 6-star level from New Zealand Green Building Council ‘Homestar’ or an equivalent standard. Achieving this would ensure new houses are typically better quality than a house built to just the building code i.e. warmer, drier, healthier and cost less to run.<sup>3</sup>

Solar power is a renewable energy source, and unlike many other energy sources it does not disrupt the local environment or annoy people. Solar panels are inexpensive to maintain (after initial costs of installation) and can be an efficient energy source for households and street lighting.

Green roofs can provide insulation, noise attenuation and reduce energy use. They can also sustain a variety of plants and invertebrates and provide a habitat for various bird species. By acting as a stepping stone habitat for migrating species they can link species together that would otherwise be fragmented.

Current stormwater and wastewater management practices often contravene our principles. Water recycling is a major opportunity that should be pursued, and primary stormwater retention and treatment methods should be universally applied. Rainwater can also be collected and used by households.

Developments are not sustainable if their waste products and wastewater cannot be managed consistently with our cultural values. Discharging hazardous, toxic, wastewater into our waterways and water bodies remains a cultural and spiritual offence. It is one of the greatest contributors to Māori ill health. Others may not understand that but our wairua does. The use of potentially contaminated fill during development is also an unsustainable practice that should be avoid. Any contaminated land should be remediated.

Consistent use of sustainable practices can, over time, have cumulative positive effects and help to enhance the state of the environment.

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<sup>3</sup> <https://www.nzgbc.org.nz/homestar> accessed 9 October 2018.

**Table 10.** Issues, concerns and opportunities for Ngāti Te Ata Waiohua to be addressed, and possible mechanisms to do so in relation to sustainable development.

<p><b>Issues</b></p>	<ul style="list-style-type: none"> <li>• Significant growth in Tāmaki Makaurau (including the southern structure planning areas) requires mana whenua to ‘culturally accommodate’ a significant amount of people.</li> <li>• Ecological footprint needs to be reduced and managed. This includes reducing greenhouse gas emissions, restricting urban sprawl, and using more sensitive urban design.</li> <li>• Unsustainable development is inconsistent with our cultural values, especially when does not manage wastewater and waste products appropriately.</li> <li>• New development should be sustainable and self-reliant.</li> <li>• Operational costs can be a barrier to trying new methods to achieve better environmental outcomes e.g. stormwater infrastructure.</li> </ul>
<p><b>Ngāti Te Ata Waiohua recommendations and aspirations</b></p>	<ul style="list-style-type: none"> <li>• Support energy efficiency, transition away from fossil fuels and zero waste minimisation initiatives.</li> <li>• New development should incorporate sustainable options and housing should achieve at least a 6-star level from New Zealand Green Building Council ‘Homestar’ (or equivalent). This includes but is not limited to green roofs, solar panels and recycling of water and other resources.</li> <li>• New development should have positive impacts on the environment e.g. enhance water quality, increase biodiversity connections, and remediate contaminated land.</li> <li>• Significantly improve stormwater and wastewater management and treatment to acknowledge our cultural values.</li> <li>• Support the use of LID (Low impact design) principles in all new subdivisions and developments.</li> </ul>

**Infrastructure**

Planning for the future urban development of Ellerslie Remuera needs to ensure new and/or upgraded infrastructure will be provided to meet the demands of growth. Currently inadequate and outmoded infrastructure is not keeping up with the rate of growth and is contributing to environmental degradation. For example, we are concerned with leaking and deteriorating stormwater and wastewater pipes and wastewater overflows. Non-compliant and unconsented Wastewater Treatment Plants do not meet acceptable environmental

standards and many need to be upgraded. There are better alternatives out there in treating wastewater.

Transport is a vital part of creating healthy and connected communities. This is as true today as it was in our past - our old transport routes are an important part of our cultural landscape. Transport options will need to be improved within Ellerslie Remuera with a focus on creating environments for people not cars and de-emphasising road building. Pedestrian and cycling options are an important part of this. More roads just equal more vehicles. Accessible and affordable public transport is also essential. For example, our kaumātua need to be able to conduct tribal duties, often at night, throughout their rohe. Broadband supports our intent to live locally but be global players. Fast broadband is required for rural and urban areas. This will support our people and help us deliver services to them more efficiently and effectively.

Like other development within the Ellerslie Remuera areas, it is important that future and existing infrastructure also uses a water sensitive design approach.

**Table 11.** Issues, concerns and opportunities for Ngāti Te Ata Waiohua to be addressed, and possible mechanisms to do so in relation to infrastructure.

<p><b>Issues</b></p>	<ul style="list-style-type: none"> <li>• Provision of infrastructure is not matching the pace of urban growth.</li> <li>• Inadequate and deteriorating infrastructure such as wastewater and stormwater pipes are causing adverse environmental effects.</li> <li>• Wastewater Treatment Plants are problematic and better options exist.</li> <li>• Transport options need improving to create healthy and connected communities.</li> <li>• Fast broadband is needed.</li> <li>• Provision of infrastructure should use a water sensitive design approach.</li> </ul>
<p><b>Ngāti Te Ata Waiohua recommendations and aspirations</b></p>	<ul style="list-style-type: none"> <li>• Actively explore alternative wastewater treatment and disposal options including removal of trade wastes, recycling of grey water, disposal to land (or other innovative methods) and not using water as a waste transport system.</li> <li>• De-emphasise road building and car parking and create people-friendly environments, including pedestrian and cycling networks.</li> <li>• Reduce current transport congestion levels.</li> <li>• Support fast broadband rollout including to rural areas.</li> <li>• Support and encourage the use of water sensitive design in the provision of infrastructure.</li> </ul>



## Urban Design

When it comes to urban design, mana whenua are often frustrated that our culture is rarely reflected in the urban built environment, particularly across Auckland, which Ngāti Te Ata Waiohua identify as a unique cultural landscape featuring significant historical pa on volcanic cones. Indigenous, local character is a vital ingredient in good urban design, in contrast to the increasingly homogenised urban environments that arise out of globalisation. Urban design that responds to cultural-specific values and features will foster healthy expressions of different cultural identities and realities within our urban environments.

Te Aranga Māori Design Principles are a set of outcome-based principles founded on intrinsic Māori cultural values and designed to provide practical guidance for enhancing outcomes for the design environment. These principals have been adopted by Auckland Council and are being applied to all projects with iwi involvement within the Auckland region. Ngāti Te Ata Waiohua have been involved since the inception of these principles and believe that planning for the future development of the Ellerslie Remuera areas provides an opportunity to incorporate and activate Te Aranga design principles.

Ngāti Te Ata Waiohua believe that incorporating our history of early Māori occupation into the design enhances an appreciation for sites of significance and assists the wider community in understanding the uniqueness of its environment and the people who lived in it. Our cultural design narrative can be expressed through artworks, storyboards and pou whenua, and the use of colours, building materials and Māori symbols where appropriate.

During future consultation on this project, we expect these principles to be fundamental and to be applied wherever possible to underpin our relationship to these significant areas.

The principals are summarised below. You will also see the essence of these principles reflected throughout this cultural values assessment.

- **Mana:** Treaty based relationships. We require a high-level Treaty based relationships with all key stakeholders which recognise our status as mana whenua in Tāmaki Makaurau so that we can better fulfil our roles as kaitiaki in an engaging way. Such relationships can then inform our participation in collaborative design and the development processes. Such relationships are a precursor to actualising the other six principles.
- **Whakapapa:** Names/Naming. Ancestral or historical events. Names provide entry points for exploring historical narratives, tūpuna and critical events relating to development sites.
- **Tohu:** The wider cultural landscape acknowledges wider significant iwi land marks and the ability to inform the design of projects. Such tohu can include wāhi tapu, maunga, awa, puna and ancestral kāinga.
- **Taiao:** Natural environments, exploring opportunities to bring natural landscape elements back into urban modified areas – trees, water, insects, birds, aquatic life, mahinga kai allow for active kaitiakitanga.
- **Mauri Tu:** Environmental health, ensuring emphasis on maintaining or enhancing environmental health and life essence of the wider site – in particular focussing on the quality of wai, puna (fresh water springs), whenua and soil and air.

- **Mahi Toi:** Creative endeavour drawing on names, local tohu and appropriate plant species to develop strategies to creatively re-inscribe iwi narratives into architecture, interior design, landscape, urban design and public art. Iwi designers and artists are readily available to assist in such collaborative projects.
- **Ahi Ka:** Visibility and living presence, we need to explore opportunities to facilitate living presences for iwi and hapū to resume ahi-ka and kaitiaki roles.

In addition to Te Aranga Principles, Ngāti Te Ata Waiohū expect the development of Ellerslie Remuera should also reflect other important urban design values. For example, quality urban places should invoke emotion, feelings and experience when entering and leaving an area, it should feel like you are arriving at a destination. A place should be welcoming, non-threatening, whānau ora; a place of spiritual well-being. People should have a strong sense of place, and strong cultural values should be evident. This includes linkages between ranginui, whenua and moana, and recognition of the life-giving element of wai.

Places should reflect diversity and be a place of gathering (people from the four winds of all cultures). Public spaces should not be corporate spaces (i.e. no advertising) and they should be simplistic in design, not over-whelmed with art and sculpture. A mix of appropriate lighting should be used dependant on the situation e.g. ambient, bright, strong. Public spaces should be designed to encourage a sense of ownership by everyone.

Urban places should be designed to be self-contained using sustainable resources. Strong geological and conservational values should be evident and views to other significant places should be utilised.

**Table 12.** Issues, concerns and opportunities for Ngāti Te Ata Waiohū to be addressed, and possible mechanisms to do so in relation to urban design.

<b>Issue</b>	<ul style="list-style-type: none"> <li>• Māori culture is rarely reflected in the urban built environment of Tāmaki Makaurau.</li> </ul>
<b>Ngāti Te Ata Waiohū recommendations and aspirations</b>	<ul style="list-style-type: none"> <li>• Te Aranga Principles should be incorporated and activated into the structure plan process.</li> <li>• Future development should show how Te Aranga Principles have been considered and applied. This includes but is not limited to how the development understands, acknowledges and incorporates the diversity and uniqueness of the development location (socially, culturally, spiritually, economically, and environmentally), and whether it provides for visual amenity consistent with the surrounding environment.</li> <li>• Other urban design values should also be incorporated. For example, we support the use of 'park edge development/park edge roads' as a design feature. These can help foster a sense of ownership, increase safety and surveillance (e.g. deterrent to illegal dumping), increase visual and landscape amenity, and a higher</li> </ul>

	likelihood or better opportunity to protect our cultural values.
--	--

NTA = Ngāti Te Ata Waiohua

### **Build Design Principles**

He wāhi hirahira, he hangānga, me nga rakau o te ngahere kei tenei rohe. He nui te mana o nga taonga nei; ahakoa he mana tikanga, mana wairua, mana korero tuturu, mana mahi huakanga ranei.

Whakanuia, tiakina hoki te whanuitanga me te mana motuhake o nga taonga tuku iho, hei painga mo nga tamariki, mokopuna, o nga ra kei te haere mai.

There are special sites, places, structures and trees which are treasured by us as a heritage passed into our care. Let us be good caretakers of our diverse and unique heritage that we in turn may pass it on to the care of future generations.

### **WHAKAARO HOAHOA / Cultural Design Ideas**

#### **MANA:** RaNgāti ratanga/Authority

- This principle revolves around ensuring appropriate engagement and relationships with manawhenua and that this is a key part of the development, from the beginning through to completion.
- In the case of all developments, NTA will be engaged in the process in a number of ways, including:
  - Formal agreements
  - Creation and operation of the NTA Taiao Kaitiaki Group; and the
  - Cultural Landscape Assessment process
- The key point is that this engagement must continue throughout the design and development phase, and beyond, if the integration of NTA values are to be integrated into both the Design Guide and future developments within the rohe.
  - It is an ongoing commitment and partnership between NTA and the developer.

#### **WHAKAPAPA:** Names and Naming

- The use traditional names for the geographic area as well as for key sites, spaces, features and/or buildings is critical to consider and incorporate.
- It is also recommended that the developer work in-conjunction with NTA to come up with appropriate naming (and branding) for the development, and/or specific spaces, buildings, features and areas.
- This could take the form of a naming strategy that takes into account the following:
  - Geographical Area: Referencing, traditional sites, ancestors

- The Development Brand: Potential of a new name that provides reference to traditional names or values, such as something associated with shelter / rest / protection
  - The internal street: Acknowledging the former reference
  - Buildings and public spaces: Mahinga kai sites,
- The wider use of Te Reo Māori and pūrākau (traditions/history) within all the design documentation, as well as through all signage/interpretation/wayfinding is also important.
  - This could be achieved through including this in the naming strategy and developing terms, designs, stories, images and historical text for any signage required in the area, eg. Tari/Office,

## **T**

### **OHU**: Wider Cultural Landscape

- There are numerous landscape features to acknowledge within the vicinity of NTA rohe
- All of these are associated with key cultural values including:
  - settlement/occupation (kāinga);
  - battle
  - Waahi Tāonga
  - Animals
- In particular, the value of shelter/protection and being a place to rest/gather food are key themes associated with the traditional use of the area, as well as contemporary and potential future values.
- Ensuring view shafts to key maunga, awa as well as access ways and wayfinding devices that point to and provide a tangible link to both the coast/ocean, as well as inland trails, is important to consider. This could:
  - Develop a link/pathway to other sites, reserves and public parks/open space).
  - A tūranga or landing place allowing access down to the water, potentially as a place for waka or other small craft to tie up.
  - Planting and/or other design elements acknowledging the former / original natives
- Ensuring stormwater treatment, potentially via appropriately vegetated and constructed raingardens, swales and wetlands and/or other forms of treatment is a key way to acknowledge NTA cultural values associated with Whakaraupō.
- The extensive use of local native vegetation in streets, in public open space, swales, raingardens and even retrofitting/replacing existing vegetation (even over time as these get old) is also important. Species can be chosen to have a particular focus on mahinga kai as well as their potential to improve indigenous biodiversity.
  - Species specifically noted in addition to those included in the draft Design Guide

## **TAIAO:** Natural Environment & Mauri Tū: Environmental Health

- NTA value mahinga kai within the catchment first and foremost, and therefore ensuring a sustainable/best practice approach to stormwater, building design, infrastructure, as well as the inclusion of native vegetation restoration are critical.
  - Implementing certain standards, such as greenstar ratings for buildings, and/or specific water use, stormwater treatment and native biodiversity goals is recommended.

## **MAHI TOI:** Creative Expression

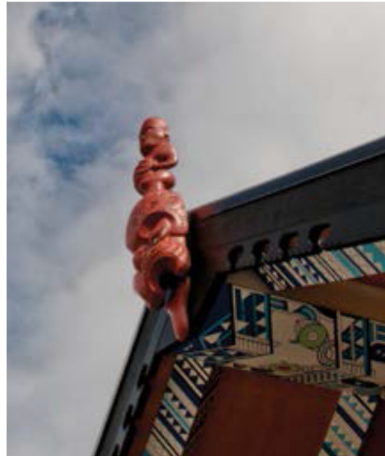
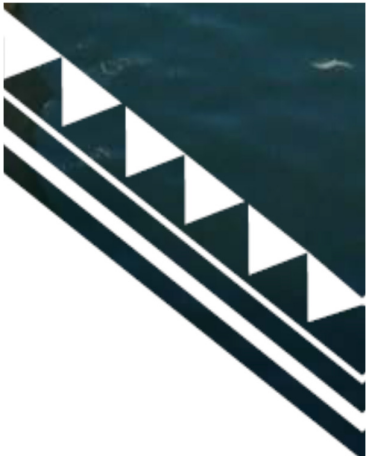
- Including design inspirations related to key cultural values and particularly drawing inspiration from well-known NTA objects, art forms and tāonga, as well as pūrakau/narratives, is critical.
  - This must involve further discussion with NTA and potentially the involvement of appropriate NTA endorsed artists – most likely in further design stages.
- Key objects / art forms / taonga / pūrakau could include:
  - Pūrakau – ancient legends, stories
  - Waka – various forms: waka taua, waka unua (sailing canoes), waka ama, and associated objects: hoe (paddles), and tatā (bailers).
  - Whakairo – carving forms, pou, patterns, kaitiaki/tūpuna representations
  - Kōwhaiwhai – traditional patterns and motifs, often providing connection to the natural world, particularly fisheries, tuna associated with the Waikato River catchment.
  - Whata – food storage rack common in NTA kāinga (villages).
  - Wharerau – temporary ‘round’ house associated with nohoanga mahinga kai.
  - Tukutuku/raranga – traditional panels and patterns depicting images/stories/objects
  - Korowai/kakahu – various forms of weaved cloaks and clothing.
  - Tāonga kararehe – white heron, flounder, tohoroa
- Base designs around celebrating the white heron of Whakaraupō, including through:
  - sculpture / whakairo including those that make sounds/utilise colour etc;
  - shapes – to symbolise the manu / flight patterns etc, including in paving etc; and/or
  - symbols / designs / shapes that promote the idea of shelter/protection – wharerau / kakahu etc.
- Building form is another key element, particularly utilising waka forms eg. upturned waka/hulls used for shelter / as a roof form

## **AHI KĀ:** Living Presence

- This principle includes bringing life and vibrancy into an area that particularly appeals to NTA
- Enhancing the connection to the natural environment and its use for living, recreation, walking and fishing/mahinga kai is a major way to do this – which neatly connects to commercial space/shopping and making people feel like it right to transition between the awa and the shops for example could be important.

- NTA have raised the idea of a whare waka / restaurant, as well as the idea of direct investment in future development. This should be explored further.

Images showing examples of key values and design ideas are shown below and on the following pages.



**Kōwhaiwhai:** Examples of potential kōwhaiwhai patterns inspired by those at Ngāti Hauā Marae, Rāpaki (centre) that could be used in future design elements, including wayfinding.





**Waka:** Examples of different waka forms to inform future design.



**Pou / Whakairo:** Examples of different pou and carving forms and patterns for future design ideas.  
Clockwise from top left: Pou at Ōhinehou/Suttons Reserve; Waharoa whakairo / Carved gateway at Albion

Square (by Caine Tauwhare); Waka gateway and Roof Detailing (Rau Hoskins); and Kūwaha / Gateway, Auckland.



**Ika / Kaimoana:** Examples of patterns and taonga utilising fish and fishing implements. L to R: Pioke/Shark kōwhaiwhai at Hauā Marae; Hei Matau/Fish Hooks (Te Papa); Pātiki paving (Auckland Viaduct).



**Tūtohu Whenua:** Connection to wider cultural landscape. L to R: Pari Kōkōwai/Red Ochre cliffs (dominant around Whakaraupō); Ngaio (key native coastal species); and Tūranga/Waka landing place – allowing connection to the moana (Wharewaka, Wel )

E kore tenei whakaooranga e huri ki tua o aku mokopuna  
Naaku ano hei hanga I toku nei whare  
Ko nga poupou he mahoe, he patate ko te tahuu he hinau

Me whakatupu ki te hua o te rengarenga  
Me whakapakari ki te hua o te kawariki  
Tera ano oku nei hoa kei nga to pito o te ao  
Ko nga hum ko nga kamu me nga parakimete  
Ahakoa nga mano e rima rau tekau ma rua  
Ko ahau kei roto, ko te atua toku piringa.

Ka puta ka ora.



## Appendix A: Preferred Native Plant List

Species	Common name	Depth range
<b>Urban: Scree Garden Plants</b>		
Sedges, Knobby club rush, Silver and other tussock grasses, tussock sedge and swamp kiokio (fern), Rengarenga, Pohuehue, NZ Iris, NZ linen flax and reeds in swales		
Korokio, Pohuehue, Mikimiki, NZ flax, Lancewood and cotulas in the lawn		
Large scale formal native garden with totara, matai and miro hedges, kahikatea avenue, copses of different tree types and a diverse native NZ border of trees and shrubs.		
<b>Esplanade reserve: Coastal Bank Revegetation</b>		
<i>Astelia banksii</i>	coastal astelia	
<i>Coprosma robusta</i>	karamu	
<i>Cordyline australis</i>	cabbage tree / ti kouka	
<i>Hebe stricta</i>	koromiko	
<i>Sophora microphylla</i>	kowhai	
<i>Macropiper excelsum</i>	kawakawa	
<i>Vitex lucens</i>	puriri	
<i>Phormium tenax</i>	NZ flax/ harakeke	
<i>Myoporum laetum</i>	ngaio/ mousehole tree	
<i>Pseudopanax lessonii</i>	houpara/ coastal five finger	
<i>Metrosideros excelsa</i>	pohutukawa	
<i>Entelea arborescens</i>	whau	
<i>Cyathea dealbata</i>	silver fern	
<i>Dicksonia fibrosa</i>	wheki-ponga	
<i>Pittosporum crassifolium</i>	karo	
<i>Blechnum novae-zelandiae</i>	kiokio	
<i>Coprosma</i> sp.		
<i>Pittosporum eugenioides</i>	tarata/ lemonwood	

<i>Kunzea ericoides</i>	kānuka/ white tea-tree	
<i>Leptospermum scoparium</i>	mānuka/ tea-tree	
<b>Wetland and stream: Bank planting</b>		
<i>Sophora microphylla</i>	kowhai	
<i>Macropiper excelsum</i>	kawakawa	
<i>Vitex lucens</i>	puriri	
<i>Hebe stricta</i>	koromiko	
<i>Phormium tenax</i>	NZ flax	
<i>Carex lessoniana</i>	ruatahi	
<i>Phormium cookianum</i>	wharariki/ mountain flax	
<i>Cyathea dealbata</i>	silver fern	
<i>Dicksonia fibrosa</i>	wheki-ponga	
<i>Pittosporum crassifolium</i>	karo	
<i>Coprosma robusta</i>	karamu	
<i>Blechnum novae-zelandiae</i>	kiokio	
<i>Myoporum laetum</i>	ngaio	
<i>Coprosma</i> sp.		
<i>Kunzea ericoides</i>	kānuka/ white tea-tree	
<i>Leptospermum scoparium</i>	mānuka/ tea-tree	
<b>Wetland: Margin moist soil planting</b>		
<i>Cortaderia fulvida</i>	toetoe	
<i>Phormium tenax</i>	NZ flax/ harakeke	
<i>Cordyline australis</i>	cabbage tree / ti kouka	
<i>Blechnum novae-zelandiae</i>	swamp kiokio	

Carex virgata	small samp sedge	
Carex secta	makura/ purei	
Sophora microphylla	kowhai	
Macropiper excelsum	kawakawa	
Carex flagellifera		
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	
<b>Wetland: Shallow bench (0-0.3m)</b>		
Apodasmia similis	oioi/ jointed wire rush	0-0.3m
Baumea arthrophylla		0-0.1m
Carex secta	makura/ purei	0-0.4m
Carex ustulatus	giant umbrella sedge	0-.1m
Eleocharis acuta	sharp spike sedge/ spike rush	0-.1m
Bolboschoenus fluviatilis	march clubrush/ river bulrush	0-.15
<b>Wetland: Shallow pond slopes (0.3-1.1m)</b>		
Baumea articulata	jointed twig rush	0-0.36m
Eleocharis sphacelata	kuta	0-01.5m
Schoenoplectus tabernaemontani	lake clubrush/ softstem bulrush	0-1.2m
Typha orientalis	raupo/ bulrush	0-1m
<b>Wetland: Open water (1.1-2m)</b>		
Myriophyllum propinquum	water milfoil	0-3.5m
Nitella hookeri	stonewort	0.3-10m
Ruppia polycarpa	horses mane weed	0.1-3m
<b>Stream: Edge planting</b>		

Carex dissita	purei/flat leaved sedge	
Carex secta	makura/ purei	
Carex lessoniana	spreading swamp sedge	
Carex virgata	small swamp sedge	
Dacrycarpus dacrydioides	kahikatea/ white pine	
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	
<b>Stream: Marginal planting</b>		
Carex lambertiana	forest sedge	
Carex virgata	small swamp sedge	
Cordyline australis	cabbage tree / ti kouka	
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	
Carex secta	makura/ purei	
Cortaderia fulvida	toe toe	
Carex lessoniana	ruatahi	

Ngā painga o te ngahere ā-tāone o Tāmaki Makaurau  
Benefits of Auckland's urban ngahere



**From this point on:**

**The following is not to be published on the EPA website (redacted from this point)**

**Can be used to help inform the “The Hill” project team namely landscape architects/designers/artists.**

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Our Ngaati Te Ata Waiohua kaitiaki (spiritual guardian), **Kaiwhare**.

## 2.0. Pou Taahuhu Koorero – Ngaati Te Ata Waiohua Historical Summary

***“Tirohia whakaata! Ko wai kei roto? Ko Te Ata-i-Rehia!”***

*“Look at yourselves (in the water)! Who do you see?*

*Te Ata-i-Rehia!”*

### 2.1. Ko wai maatou: Who are we?

***“Ko Ngaati Te Ata Waiohua te iwi, we are Ngaati Te Ata Waiohua.”***

Ngaati Te Ata Waiohua descend from the “tangata whenua” the first peoples of Taamaki Makaurau, Auckland. Our whakapapa stretches back to the earliest inhabitants of our tribal rohe and the many descendants who came after them. This includes Ngaa Tuurehu (those who originated from the earth), Te Tini-oo-Maruiwi (the descendants of Maruiwi), and Te Tini-oo-Toi (the multitudes of Toi Te Huatahi).

Around 1350 AD, the great migration of waka (canoes) known as “the great fleet” traversed the vast Pacific Ocean, ‘Te Moananui-a-Kiwa’, and brought our

tuupuna (ancestors) from Rai'atea, Hawaiki to these lands Aotearoa, New Zealand. On their arrival to Taamaki Makaurau, in-particular the Tainui waka passed through Te Waitemataa, Te Moananui-o-Toi, Tiikapa Moana and Te Maanukanuka o Hoturoa, with many of the crew members remaining in these places and inter-marrying with the earlier peoples. These tuupuna, included Rakataura (also known as Hape or Riukiuta), Poutuukeka, Marama, Horoiwi, Hiaroa, Te Keteanataua, Riukiuta and Taikehu. These were the early ancestors of the great iwi known as "Ngaa Oho", the descendants of the Ariki, 'Ohomairangi.'

Ngaa Oho, named after their ancestor Ohomairangi, grew and populated Taamaki and subsequently divided itself into three smaller groups who resided within the wider Taamaki Makaurau landscape. These groups of Ngaa Oho became known as Ngaa Riki, Ngaa Iwi, and Ngaa Oho. Ngaa Riki lived mainly around and south of Papakura, Ngaa Iwi lived between Papakura and the Waitemataa and Ngaa Oho were based to the north of the Waitemataa (North Shore) and towards Kaipara. Eventually these three hapuu merged to become 'Te Wai-o-Hua' (the waters of Hua) under the "mana" mantle of our eponymous ancestor, 'Te Huakaiwaka', the grandfather of our Ngaati Te Ata Waiohua ancestress, Te Ata-i-Rehia.

Ngaati Te Ata Waiohua whakapapa (genealogical link) to Taamaki Makaurau through the union of Te Huakaiwaka and Te Rauwhakiwhaki (Ngaa Oho, Ngaa Iwi). Huatau joined Kauahi (Ngaa Iwi) and had our Ngaati Te Ata Waiohua ancestor, Te Ata-i-Rehia. It is through these associations that we connect to Taamaki Makaurau, Manukau and the Franklin Districts.

Te Ata-i-Rehia of Waiohua then joined with Tapaue, a prominent Waikato chief, who gained control of the lands from Taupiri to Port Waikato. In honour of Te Ata-i-Rehia and the commitment to her people, her name became the name of her people; Ngaati Te Ata-i-Rehia. Today we are known as Ngaati Te Ata Waiohua.

***"Ngaa Oho moko koha."***

*"Ngaa Oho tattooed with deep cuts into the skin."*





**Figure 1:** Te Tuuahu Tapu, The Sacred Altar stone at Matukutuureia which has gone missing.

## **2.2. Ngaati Te Ata Waiohua Whakapapa / Genealogy<sup>4</sup>**

Huakaiwaka = Te Rauwhakiwhaki

(Origin of Te Waiohua)

|

Huatau = Kauahi

|

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<sup>4</sup> F. D. Fenton, Important Judgements 1866-1879. Delivered in the Compensation Courts and Native Land Court, Oraakei MB1, Auckland, December 22, 1869.

**Te Ata-i-Rehia** = Tapaue  
(Origin of Ngaati Te Ata Waiohua) (Waikato)



*Our Ngaati Te Ata Waiohua Ancestress, **Te Ata-i-Rehia**.*

### **2.3. Ngaati Te Ata Waiohua Traditional Tribal Rohe (Area)**

Ngaati Te Ata Waiohua is an iwi, we are Manawhenua in Taamaki Makaurau, Manukau, Franklin and the Waikato (including the lower Waikato River Catchment). Our history and association with these places is well documented.

*Traditionally, the rohe (area) of Ngaati Te Ata Waiohua embraced Taamaki Makaurau (Auckland Region) beginning at Maungawhau (Mt Eden), the foundation of Te Wai-o-Hua, consolidating Ngaa Iwi and Ngaa Oho under the waters of Huakaiwaka, overlooking Te Waitemataa. The*

*rising sun awakens Ngaati Te Ata Waiohua from the depths of the Maanuka forming a genealogical alignment from Maungawhau to Matukutuureia, the foundations and mauri (life force) of Ngaati Te Ata Waiohua. The stand of Te Rangihaahautuu ascends Te Manurewa o Tamapahore and accompanied by Te Hooreta heading directly toward Whenua Kite, to the Southeast. It then transcends westward and extends the breadth of the Wairoa ranges south to Pukekoowhai before reaching the banks of the Waikato River and being alerted to its mauri. From Pukekawa it turns to salute Te Paki o Matariki before embracing Ngaa Motu that lead toward Te Puuaha o Waikato. From Maioro the site of Ngaa Wai Hoohonu o Rehua opens the path along the ancient lands of Paorae to Te Puuaha o Manukau. The stand at Pukehorokatoa is followed by a tribute to Uenuku, Kaiwhare and Puketapu before crossing Te Whare-o-Te Atua to gather Te Rau-o-Te Huia. The stakes placed at Taupaki reaffirm the takiwaa abounds the southern shores of Kaipara. From Hikurangi, Te Tootara Tapu o Huatau places a moko over the land. The deep tattoo of Te Kaahupookere sustains Te Kaainga Ahi through Ookahu, Oraakei, and Remuwera (Remuera) in full abode at the height of its prosperity. At Mauinaina the bonds of Te Taawha endure and cross to Waiheke where the treasured kowhatu remains steadfast.<sup>5</sup>*

There are many reasons why Ngaati Te Ata Waiohua is Manawhenua and Taangata Whenua within the Taamaki, Auckland Central and the wider Auckland Region. These are tied to one or a combination of the following “**take**” issues: **Take Tuupuna** (ancestral land), **Take Raupatu** (conquest), **Ahi-Kaa** (keeping the fires burning, through for example, paa, kaainga and cultivations), **Kaitiakitanga** (exercise of authority and control) and **Rangatiratanga** (a combination of exercising the above **take**).

#### **2.4. Ngaati Te Ata Waiohua Hapuu (Sub-tribes)**

Ngaati Te Ata Waiohua is comprised of the following hapuu (sub-tribes): Ngaati Kahukoka, Ngaati Puuaki, Ngaati Urupikia, Ngaati Rori, Ngaati Pare Taawhaki, Ngaati Paretaua, Te Iwi Ware, Ngaati Rua, Ngaati Hana, Ngaati Huiau, Te Mauungaunga, Te Uri oo Te Oro, Te Uri Ngaahu, Te Uri oo Taawhaki, Ngaati Kaihe, Te Kaitapu, Te Uri Raro, Te Whaanau Pani, Te Rangatirakore and Te Kaainga Ahi.<sup>6</sup>

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<sup>5</sup> Wai 1231 Claim, pages 3-4.

<sup>6</sup> Wai 1231 Claim, page 3.

The above 20 hapuu are listed in chronological order, each hapuu having their own distinct history, their own leadership, their own rangatiratanga, all bound by common ancestry through Te Ata-i-Rehia of Te Waiohua, and collectively were known as Ngaati Te Ata Waiohua. For example, Ngaati Kahukoka derived from the union of Kahukoka and the third eldest son of Te Ata-i-Rehia, Te Niho. And Ngaati Puuaki derived from the union of Puuaki and the second eldest son of Te Ata-i-Rehia, Paapaka. Te Kaainga Ahi hapuu meaning “the keepers of fire burning” and Te Rangatirakore hapuu meaning “the sub-entity without a chief” were the last of the traditional Ngaati Te Ata Waiohua hapuu to be established, reflecting the time following the military invasion and subsequent land confiscations (raupatu) of the 1860s.<sup>7</sup>

The background and history of Ngaati Te Ata Waiohua is well documented. In detail it can be found in the *Traditional Report of Ngaati Te Ata*<sup>8</sup>, *Ngaati Te Ata Land Issues Report*<sup>9</sup> and the *Report of the Waitangi Tribunal on the Manukau Claim*.<sup>10</sup>



**Figure 5:** Ngaati Te Ata Waiohua Rohe - Area of Cultural and Traditional Interest (includes the Lower Waikato River Catchment).

### 3.0. Pou Whakairo – Traditional Place Names and Sites of Cultural and Historical Significance

<sup>7</sup> Ngaati Te Ata Issues and Values, Auckland Council Report 2011.

<sup>8</sup> Minhinnick R, 2000. Traditional Report of Ngati Te Ata.

<sup>9</sup> Walzl T, 1998. Presentation Summary of Ngaati Te Ata Land Issues

<sup>10</sup> Waitangi Tribunal, 1985. Report of the Waitangi Tribunal on the Manukau Claim Wai 8. 2nd Edn Wellington, 1989.

Ngaati Te Ata Waiohuria is intrinsically linked to “The Hill” project area through whakapapa which is expressed through different forms of “Mana.” Mana refers to an extraordinary power, essence or presence which can be inherited and transmitted. This applies also to the energies and presences of the natural world, te taiao; Mana Atua (spiritual), Mana Whenua (land, maunga, paa, native flora and fauna), Mana Wai (Harbour, rivers, streams and fresh water), Mana Tuupuna (ancestors) and Mana Taangata (whaanau, hapuu and iwi). The following pepeha (tribal landmarks) encapsulates our Ngaati Te Ata Waiohuria tribal connections to the project site and wider environs:

### **3.1. PEPEHA**

#### **Ko Uenuku te Atua**

*Uenuku is the spiritual deity,*

#### **Ko Maungawhau raatou ko Te Koopuke, ko Oohinerau ngaa maunga,**

*Maungawhau, Te Koopuke and Oohinerau are the ancestral mountains,*

#### **Ko Te Waitemataa te moana,**

*Waitemataa is the harbour,*

#### **Ko Huakaiwaka te rangatira,**

*Huakaiwaka is the chief,*

#### **Ko Te Ata-i-Rehia te tūpuna**

*Te Ata-i-Rehia is the eponymous ancestor.*

Ngaati Te Ata Waiohuria view the areas associated with the project site as being part of a wider ancestral and cultural landscape. It is emphasised that the area is viewed holistically, not as a series of separate localities and that none of it is unnamed. Ngaati Te Ata Waiohuria have lived and continue to live within an interrelated and interconnected eco-system with the cultural landscape and the natural environment of the area, for we belong to it and we have a responsibility to protect and look after it as its youngest children, ngaa uri whakatupu.

Ngaati Te Ata Waiohuria have identified within this report several places and areas of spiritual, cultural, and historical significance, as well as a number of traditional place names applying to the Newmarket, Epsom, Greenlane, Remuera and Mt Eden areas. These place names tell the koorero tuku iho (ancient oral stories) of the land and water and its natural and physical resources, the stories and genealogies of our tuupuna (ancestors) and our historical events, and the use

and occupation of the land and taonga (resources) within the project site over many generations.

***“Ngaati Te Ata Waiohua, waiuu o Poutuukeka”***

*“Ngaati Te Ata Waiohua, nourishment of Poutuukeka.”*

### **3.2. Maungawhau (Mt Eden)**

Maungawhau which can be translated as “the mountain of the Whau tree” was once a maunga and area where the Whau (cork tree) grew abundantly. The Whau tree is a taonga (resource) to us as Manawhenua and is one of the world’s lightest woods which was traditionally used by Maaori for fishing floats and utility rafts as well as for medicinal purposes.

The main crater of Maungawhau is known as “Te Ipu o Mataoho” (the food bowl of Mataoho). It is a tapu (sacred) place where Mataoho the giant deity guardian of volcanoes came to rest and engage in ceremony. An ancient Atua (deity) of Waiohua, Mataoho found Taamaki Makaurau too cold and generated warmth with the creation of the volcanoes in the region. The volcanic craters in Southern Taamaki Makaurau (Auckland) are collectively known as Ngaa Tapuwae o Mataoho (the sacred footprints of Mataoho.)

Maungawhau was once a promoninet paa (fortified settlement) of the Waiohua people and some of our kaumaatua say that “2000 of our Waiohua people” lived and thrived on the maunga right up until the late 1600’s. During the 16<sup>th</sup> century Huakaiwaka the father of Huatau and the grandfather of Te Ata-i-Rehia, our eponymous ancestress of Ngaati Te Ata Waiohua, lived at both Maungawhau and Maungakiekie. Huakaiwaka also known as “the consumer of canoes” inherited significant sway and rangatiratanga (chieftainship) over the whole of Auckland right up until his death in the late 1600’s, where he lived and died at Maungawhau.

Te Tuuahu o Huakaiwaka (“the sacred altar of Huakaiwaka”) was situated on the western slopes of Maungawhau which was an ancient shrine where traditional ceremonies were performed and carried out by the tohunga (priest) for significant events and battles. The tohunga would go to ‘the sacred altar of Huakaiwaka’ to conduct traditional karakia to communicate with the spiritual world as to seek assistance and guidance. Maungawhau is also the repository of whenua

(placenta), pito (umbilical cords) and kooiwi (human remains) with burials across the mountain and the wider Mt Eden and Newmarket suburbs.

Puhihuia, a highborn princess of Te Waiohūa once also lived on the maunga during the 16<sup>th</sup> century. Ponga a rangatira of the ancient sub-tribe of Ngaati Te Ata Waiohūa, Ngaati Kahukoka of Aawhitu once visited his Waiohūa relations of Maungawhau and although he was of a lower social status a significant romance eloped between Ponga and Puhihuia. The parents of Puhihuia disapproved of this union and in spite of these objections this love affair flourished and bloomed. So one night Puhihuia and Ponga planned an escape to Aawhitu Peninsula so that they could be with each other. During the early hours of the morning they escaped the paa of Maungawhau together and navigated their waka (canoes) across the Manukau Harbour to Aawhitu. On their arrival to Aawhitu they realised that they were being followed and pursued by an avenging taua (war party), the Waiohūa people of Puhihuia. War between both iwi at Tipitai, Aawhitu was avoided when Puhihuia faced a series of duels against her own Waiohūa people of Maungawhau. There she defeated her opponents and the taua returned accepting Ponga as the husband of Puhihuia. Today Ngaati Te Ata Waiohūa are the living descendants of this union and we are direct descendants of the founding Waiohūa ancestor, "Huakaiwaka".

***“Kei Taamaki te rua o Te Waiohūa.”***

*“The store-pit of Te Waiohūa is at Taamaki.”*



**Figure 2:** Artist Impression of Maungawhau Paa, Author Unknown.



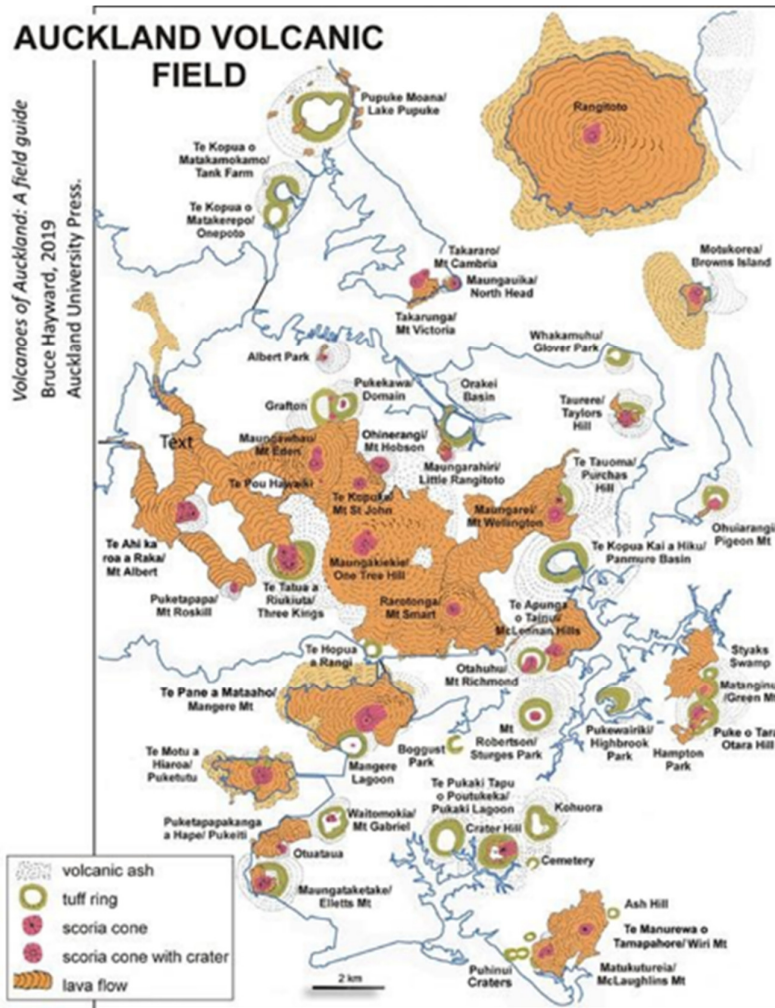


Figure 3: Volcanoes of Auckland: A Field Guide, Bruce Hayward, Auckland University Press 2019.

### 3.3. Te Koopuke / Tiitiikoopuke (Mt St John)

Te Koopuke means ‘the prominent mound’. Te Koopuke and or Tiitiikoopuke which the maunga is also known by was a Waiohūa paa that once presided over a renowned gardening area. Historic food storage lagoon pits and terraces from the paa can still be seen.

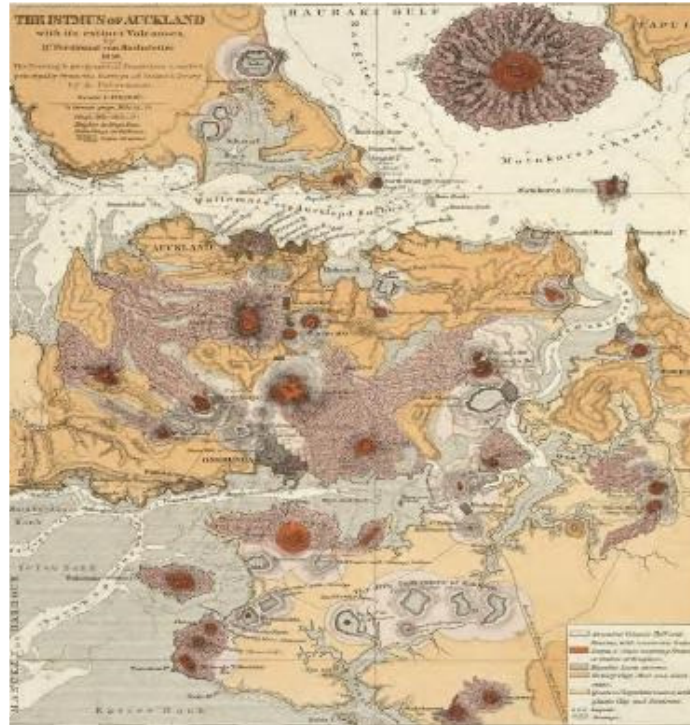
Te Koopuke was once a place of protection and sustenance for generations of Waiohūa and was occupied through to the end of the leadership of the great Waiohūa rangatira Kiwi Taamaki (1760s) at a time when the Waiohūa people was at its height in strength, unity and stability. Waiohūa engaged in traditional and symbolic cultural practices on the maunga, but they were also homes where the Waiohūa people lived, fought and died.

***“Hoki atu ki a Te Koopuke, kia puurea ai e nga hau a Taawhirimaatea.”***

*“Let me return to Te Koopuke so that I may be cleansed by the winds of Taawhirimaatea.”*



**Figure 4:** Panoramic view from Mt Hobson to Mt St John with a row of tents in middle distance between Gt South Road and the mountain in what is now Dilworth School grounds, ca1910, Author Unknown.



**Figure 5:** The Isthmus of Auckland, with its extinct volcanoes, Ferdinand von Hochstetter, 1859.

### 3.4. Oohinerau (Mt Hobson)

Oohinerau was a major Waiohua paa of the Taamaki Isthmus. The mountain is named after Hinerau and or Hinerangi, an ancestress of the Waiohua people. Oohinerau and or Oohinerangi were earlier names for Remuera, which is a misspelling of “Remuwera”, which translates into: remu – the skirting of a cloak; and wera – scorched, recounting an event that occurred in the area that involved the burning of a highly valued cloak.

Oohinerau was once a place of protection and sustenance for generations of Waiohua and was occupied through to the end of the leadership of the great Waiohua rangatira Kiwi Taamaki (1760s) at a time when the Waiohua people were at its height in strength, unity and stability. Waiohua engaged in traditional and symbolic cultural practices on the maunga, but they were also homes where the Waiohua people lived, fought and died.

Judge Fenton stated in his Oorakei decision report that Ngaati Te Ata Waiohua were resident at Oookahu Bay in 1842 and that most of the tribe moved to

Remuera (Oohinerau and Te Koopuke) following the “Great Remuera Feast” in 1844.<sup>11</sup>

Ngaati Te Ata Waiohua chiefs Aperahama Te Rairai and Wetera Te Kauae who were both great grandchildren of Te Ata-i-Rehia were both signatories to the transactions with the Crown and private parties for the lands surrounding Oohinerau (Mt Hobson) and Te Koopuke (Mt St John) in the 1850s.



**Figure 6:** Joseph Jenner Merrett, 1816-1854, Native feast held at Remuera, Auckland, New Zealand. May 11, 1844. Hocken Collections, University of Otago Uare Taoka o Hākena.

***“Piki atu ki te taumata tapu o Oohinerau, ka kite au i te mana, i te ihi o te whenua nei, noo ooku tuupuna.”***

*“I climb to the sacred summit of Oohinerau, to see and feel the lands of my ancestors.”*

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<sup>11</sup> F.D Fenton, Chief Judge, Orakei decision, Auckland, December 22 1869.



**Figure 7:** J.J. Merrett. Mt Hobson from Grafton Rd or Mt Eden from One Tree Hill, 1843.

### **3.4. Maungakiekie (One Tree Hill)**

Maungakiekie which translates as “The mountain of the Kiekie tree” was a Waiohua paa and was occupied by Waiohua ancestors; Tiitahi, Huakaiwaka, Te Ikamaupoho, Te Taahuri, Hineteao, Rangikaimata (brother of Te Ata-i-Rehia), Korokino, Tuupahau and Kiwi Taamaki of Waiohua up until the 1740s. Its terraces providing food, shelter and protection for up to “4,000 Waiohua people”. A single tootara tree, planted at the top of the paa on the birth of the son of a local rangatira, gave the mountain its other name “Te Tootara-i-aahua”, the tootara which stands alone.

In the heyday of the Waiohua era, this paa was a recognized tribal centre of the Waiohua people, it being their headquarters and the residential area of their leading chiefs. Therefore it was a centre point for the observance of much ceremony, only performed in such places of “mana”.

Here on the maunga, we are told, that a traditional birthing ceremony was carried out by the Waiohua tohunga which was connected with Korokino, the son of Tuupahau and the Waiohua chieftainess Hine-te-Ao. As part of that ceremony a tootara was planted. This tree grew and flourished, and became known as “Te Totara-i-Aahua.”

According to our traditional koorero (oral stories) Huakaiwaka (the eponymous ancestor of Waiohuria) also lived on Maungakiekie as well as his grandson Rangikaimata (a Ngaati Te Ata Waiohuria ancestor and brother of Te Ata-i-Rehia) along with his wife Te Huia and their daughter Taamaki which Auckland get's its name from due to her beauty and hand in marriage being desired by many chiefs, "Taamaki Makaurau" Taamaki desired by hundreds.

***“Kia whakatoomuri a Ngaati Te Ata Waiohuria te haere whakamua.”***

*“Ngaati Te Ata Waiohuria walk backwards into the future, with our eyes fixed on our past.”*



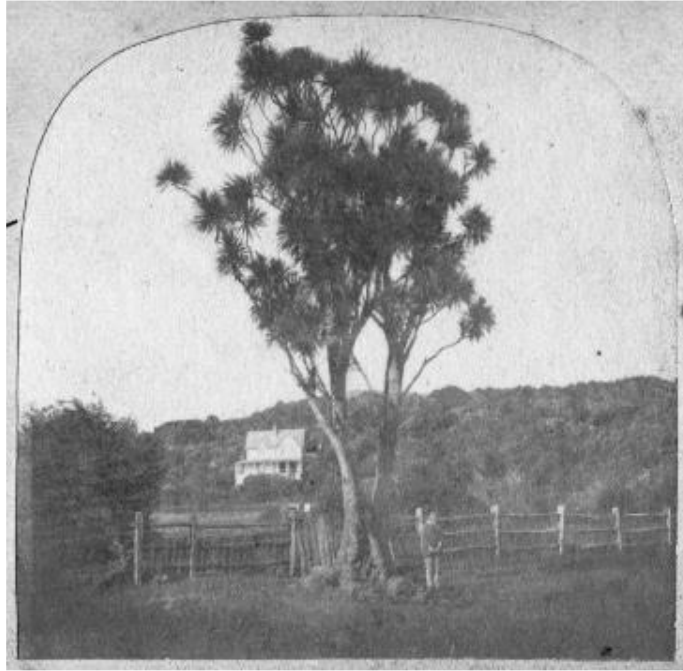
**Figure 8:** Conceptual reconstruction of Maungakiekie paa site.  
Image: Tāmaki Paenga Hira / Auckland War Memorial Museum. Gaskin, Chris (1995). Maungakiekie

### **3.4. Te Tii Tuutahi (Newmarket)**

The area over which Newmarket spans is traditionally known as “Te Tii Tutahi” ‘The sacred cabbage tree standing alone.’ This name relates to an ancient Cordyline Australis (Cabbage Tree) that was a ceremonial repository of umbilical chords (pito) and placentas (whenua) from prominent children of the Waiohuria tribe. The area in and around the cabbage tree (Newmarket) was considered “tapu” and reflects the notion of “tangata whenua” people of the land. The cabbage tree stood on the corner of Mortimer Pass and Broadway (and according to other references at the corner of Clovernook Road and Broadway) until 1908. Some of the cabbage trees in the Newmarket and Epsom area are said to have descended from this tree.

***“Ko ngaa keakea oo Te Ata-i-Rehia, he taura whiri taatou; whiringa aa-nuku, whiringa aa-rangi, tee whatia e.”***

*“Children of Te Ata-i-Rehia, we are a plaited rope, plaited on earth, plaited in heaven, we will not be severed.”*



**Figure 9:** Stereoscopic view of a young boy standing at the foot of the cabbage tree Te Tii Tuutahi in Newmarket, with Clovernook, the home of Charles Stichbury, in the background.

### **3.4. Maahuru (Water Spring)**

An ancient Waiohua freshwater spring was located in the vicinity of the Mahuru Street and Nuffield Street intersection, Newmarket. This Puna (spring) was dedicated for Waiohua traditional rituals and customary practices and was only used specifically for these purposes. Little is known about this spring today, and there is no above ground evidence/ acknowledgement of its existence. This spring has been referred to as ‘Maahuru Spring’, however the name Maahuru could likely be a subsequent name for the feature, as Maahuru is the Maori word for the season of spring, rather than that related to water. Other springs in the vicinity of the area are “Te Puna a Rangi” – A Waiohua spring located near the junction of Manukau Road and Mt St John Ave. “Te Rua Reoreo” – A Waiohua spring associated with Newmarket Stream that flows into Te Waitaramoa/ Hobson Bay. “Te Ipu Paakore” – A Waiohua spring located on Mt Eden Road (where the current Maungawhau CRL station is being built).

### **3.5. Te Pou Hawaiki (Auckland Uni, Epsom Campus)**

The site in which the Current Auckland University Campus, Epsom stands was a smaller maunga which was known as “Te Pou Hawaiki.” It is said that Waiohua ancestors of the Taamaki brought soil with them from Hawaiki, Raiatea. This soil from Hawaiki was buried on top of the maunga by Waiohua tohunga which reflects the notion of “mauri” life force and to bring the mauri of Hawaiki here to Taamaki, Auckland.

This place was highly tapu (sacred) to the early Waiohua people (Ngaa Oho and Ngaa Iwi) who lived on and around Maungawhau (Mt Eden). Waiohua traditionally came to Te Pou Hawaiki to perform their karakia (prayers) before beginning an expedition and again on their return. A Tuuaahu (sacred altar) was also located there.

### **3.6 Te Taouu, Ngaati Whaatua invasion in Taamaki**

From the early eighteenth-century conflict broke out between Te Waiohua and Te Taouu, Ngaati Whaatua who had become established in the south of Kaipara. Battles were fought between the two groups for several years. This was followed by a prolonged Ngaati Whaatua attack around 1741 on the many Te Waiohua paa of Taamaki Makaurau which included Maungawhau, Te Koopuke, Oohinerau and Maungakiekie during which time the Te Waiohua leader Kiwi Taamaki was killed at Paruroa, Big Muddy Creek. Before that invasion, the Auckland isthmus was ruled by an alliance of Waiohua and their paramount chief Kiwi Taamaki.<sup>12</sup>

Te Waiohua was severely impacted as a result of the Ngaati Whaatua invasion of Taamaki which concluded with a major battle, known to Ngaati Whaatua as “Te Ara Puueru”, at Maangere Mountain. In summary, it is sufficient to say that this period brought significant change to the tribal dynamics of Taamaki.<sup>13</sup>

The Waiohua hapuu formerly occupying the Taamaki isthmus then took refuge with relatives at Maketuu south of Papakura. The Waiohua hapuu of the Manukau, Puhinui and the Maangere-Ootaahuhu area sought refuge with other Waiohua relatives at Wairoa (Clevedon), Aawhitu and Maketuu. Ngaati Te Ata Waiohua who had been led in the battle by our warrior-leader, Te Hooreta son of Pouate, who was the eldest son of Te Ata-i-Rehia, withdrew from the area and reformed. Te Hooreta subsequently concluded peace-making marriages between

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<sup>12</sup> Ootaahuhu-Maangere Heritage Study (he maramara koorero). Prepared for Auckland Council by Graeme Murdoch 2013.

<sup>13</sup> For a detailed summary of this period see R.C.J. Stone, *From Tamaki-Makau-Rau to Auckland*, 2001, pp. 28-



his Ngaati Te Ata Waiohua daughters, Te Tahuri and Mokorua with Te Taouu, Ngaati Whaatua rangatira, Tomoauere and Tarahawaiki, sons of Tuperiri.<sup>14</sup>

While retaining their own distinct identity as Ngaati Whaatua, they acknowledged their older connections to the Manukau area through the adoption of the old collective Tainui and Te Arawa tribal name of 'Nga Oho.' From the late eighteenth to the early nineteenth century the two peoples of Waiohua and Te Taouu lived in peace beside each other.

***“Taamaki Makaurau, Taamaki Herenga Waka.”***

*“Taamaki the place desired by many, Taamaki the resting place of many waka.”*



**Figure 10:** An artist's impression of Te Pane o Mataoho/ Maangere Mountain in the seventeenth century, Chris Gaskin painting.

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<sup>14</sup> F. D. Fenton, Important Judgements 1866-1879. Delivered in the Compensation Courts and Native Land Court, Ōrākei MB1, Auckland, December 22, 1869.

### 3.7. Ngaapuhi invasion in Taamaki

In the early nineteenth century the collective Waiohua, Ngaati Whaatua and Marutuuahu tribes occupying the Auckland region, suffered the effects of introduced epidemic diseases and significant losses at the hands of northern taua (war parties) armed with muskets. In late 1821 a large and heavily armed Ngaapuhi taua attacked the Ngaati Paoa paa Mokoia (near Panmure Basin) and the adjoining village of Mauinaina, inflicting a devastating defeat.<sup>15</sup> Survivors fled in all directions, ultimately taking refuge in the Waikato.

Then in 1825, following more major Ngaapuhi attacks and raids from the north, Pootatau Te Wherowhero the first Maaori King, “who had 6000 fighting men at his disposal”, escorted the tribes of Taamaki Makaurau which included Ngaati Te Ata Waiohua, Te Aakitai Waiohua, Ngaati Tamaoho and Ngaati Whaatua out of exile into the Waikato.<sup>16</sup> Te Wherowhero not only escorted the Taamaki tribes out of Auckland but he sheltered and protected them for a decade amongst his own kin and people of the Waikato tribes.

Peace between the Waikato and Ngaa Puhi tribes was significantly advanced in 1834 at Pukekawa (Auckland Domain) when Kati Takiwaru, the younger brother of the rangatira Pootatau Te Wherowhero, married a Ngaa Puhi chieftainess Maatire Toha. Cementing peace between the two tribes.

Following this event, the traditional Manukau tribes of Waiohua finally returned to their ancestral home in 1835 and 1836 after a decade of exile under the protection of the Tainui ‘Ariki’ Pootatau Te Wherowhero. They then returned cautiously and hesitantly. Te Aakitai Waiohua edged towards their lands on the south-west side of the Ootaahuhu portage and Ngaati Tamaoho began infiltrating the inner southern shore of the harbour to the west of Papakura. Ngaati Te Ata Waiohua were rather more assured in taking up their old lands about Waiuku and on the Aawhиту Peninsula. There, protection was close to hand. Kaihau, the Ngaati Te Ata Waiohua chief, had given to Pootatau Te Wherowhero and his followers land adjoining his own at Aawhиту near the north of the Manukau heads.<sup>17</sup>

By 1840, Pootatau Te Wherowhero and Ngaati Te Ata Waiohua had cultivations at Onehunga and Ngaati Te Ata Wai, Te Wherowhero himself having taken up permanent residence in Onehunga in 1838.<sup>18</sup>

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<sup>15</sup> For more detail on the Ngaapuhi attack on Mauinaina and Mokoia, see R.C.J. Stone, 2001, pp. 88-90.

<sup>16</sup> R.C.J. Stone, 2001, p. 143. Te Wherowhero was accompanied to Aawhиту by a large force from his personal tribes Ngaati Mahanga and Ngaati Apakura.

<sup>17</sup> R.C.J. Stone, 2001, p. 152

<sup>18</sup> Daily Southern Cross 26 October 1868, p. 5.

Te Wherowhero was succeeded by his son, Kiingi Taawhiao in 1860 who in turn married Hera II, a great granddaughter of the Ngaati Te Ata Waiohua rangatira, Te Hooreta, son of Pouate, who was the eldest son of Te Ata-i-Rehia.<sup>19</sup>

***“Kia tuupato ki te remu o taku kahu.”***

*“Beware of the hem of my cloak.”*

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<sup>19</sup> Genealogical table of Waikato tribes (n.d.), MSI-Papers-3735.



**Figure 11:** Pootatau Te Wherowhero, as painted in 1844, by G.F. Angas, Auckland Libraries.

### **3.8. Ngaati Te Ata Waiohua and Te Tiriti o Waitangi – The Treaty of Waitangi, 1840**

In March 1840, copies of the Te Tiriti o Waitangi - Treaty of Waitangi were brought to Taamaki Makaurau by government agents to be placed before local

rangatira for consideration. A copy of the Treaty was taken by Captain William Symonds to James Hamlin's mission station at Oorua Bay, Aawhitu, where Pootatatu Te Wherowhero was in residence.<sup>20</sup> Here rangatira from throughout the district considered the Treaty but refused to sign on the advice of Te Wherowhero.

On 20 March 1840, Symonds convened a second 'Manukau Treaty' meeting at Maangere and Te Wherowhero again refused to sign as did the Ngaati Te Ata Waiohua rangatira in attendance. However, in March and April 1840, Maunsell took advantage of an annual gathering where there were said to be 1500 rangatira in attendance. This copy of the Treaty was signed by 32 chiefs at the Waikato Heads which included the Ngaati Te Ata Waiohua chiefs Te Katipa, Maikuukuu, Aaperahama Ngaakainga and Waeraakau.<sup>21</sup>

Between the 18th and 26<sup>th</sup> of April Symonds returned to Manukau and managed to obtain seven more signatories. Three of these – Wiiremu Ngaawaro, Te Taawha and Te Awarahi Te Katipa – were Ngaati Te Ata Waiohua rangatira. It is possible that the other four were also Ngaati Te Ata Waiohua. During these negotiations Symonds was handicapped by not having an interpreter as James Hamlin had left on mission business.<sup>22</sup>

Therefore, by the mid-1840's, several Ngaati Te Ata Waiohua chiefs had signed a version of the Crown's Treaty. Although the exact nature of the expected relationship is unclear, the very action of signature reveals that some form of presumably positive relationship was expected by Ngaati Te Ata Waiohua to develop between them and the Crown, otherwise they would have not signed the Treaty.<sup>23</sup>

The Crown's undermining and erosion of the exercise of "tino rangatiratanga" by Ngaati Te Ata Waiohua within our Treaty rights subsequently eroded Treaty rights to our taonga, our resources. The first major consequence was settler and Crown early land transactions that either failed to recognise the tikanga of tuku whenua or actioned tahae whenua (taking without consent) and was responsible for the loss of over 500,000 acres in which Ngaati Te Ata Waiohua held Manawhenua interest. These lands included the project footprint of 'Te Whakaoranga i te Puhinui' and the Manukau, Franklin and wider Auckland areas.<sup>24</sup>

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<sup>20</sup> Kelly, L.G. (1949). *Tainui: The story of Hoturoa and his descendants*, pg. 424. Wellington, New Zealand.

<sup>21</sup> Ootaahuhu-Maangere Heritage Study (he maramara koorero). Prepared for Auckland Council by Graeme Murdoch 2013.

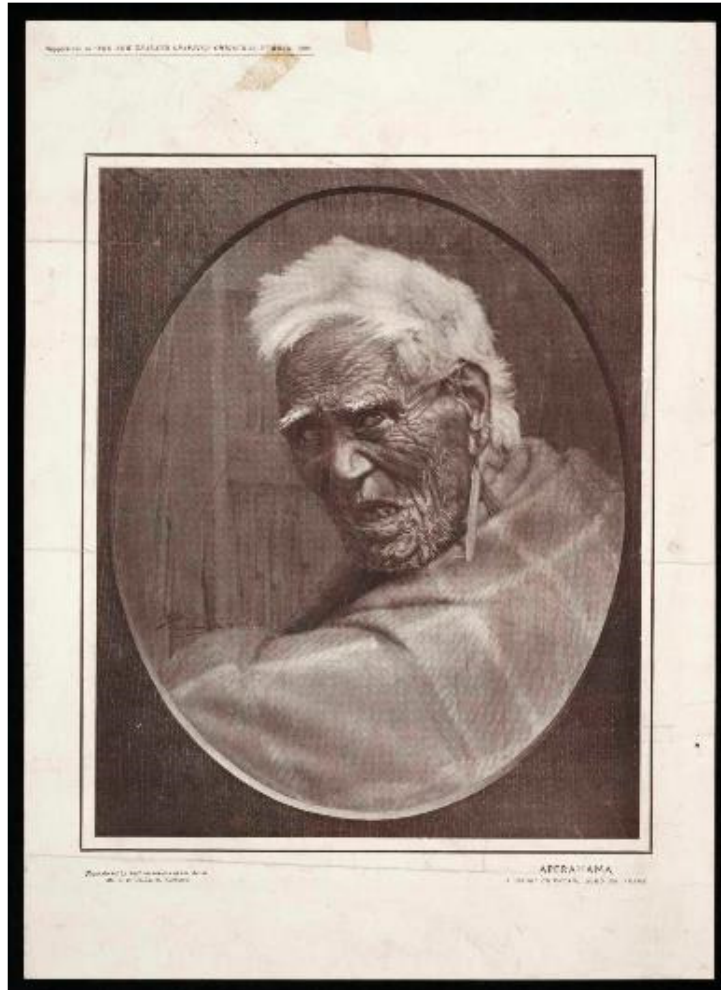
<sup>22</sup> Wai 1231 Claim.

<sup>23</sup> Walzl, T. (1998). *Ngaati Te Ata Land Issues*.

<sup>24</sup> Wai 1231 Claim, page 4.

***“Maa te kino, ka kite te pai, maa te hee ka kite te tika.”***

*“To know failure is to know success, to know wrong is to know right.”*



**Figure 12:** Aperahama Te Rairai, Ngaati Te Ata Waiohua rangatira, aged 104 years. Aperahama signed the Treaty of Waitangi at Waikato Heads in March 1840. Painting re-produced by Mr C F Goldie, Auckland. Supplement to “The New Zealand graphic”, Christmas number, 1909.

### 3.9. Ngaati Te Ata Waiohua exodus from the Manukau District and the Waikato Wars – Raupatu

On 9 July 1863 Governor Grey issued a proclamation requiring all Maaori (which included all Waiohua tribes) living South of the Taamaki Isthmus to take an 'Oath of Allegiance' to Queen Victoria and to surrender all firearms. If they were not willing to agree to this, they were to immediately leave the Auckland region, and withdraw south of the Mangatawhiri River.

Government officials were sent to all Maaori kaainga in South Auckland to deliver the following proclamation:

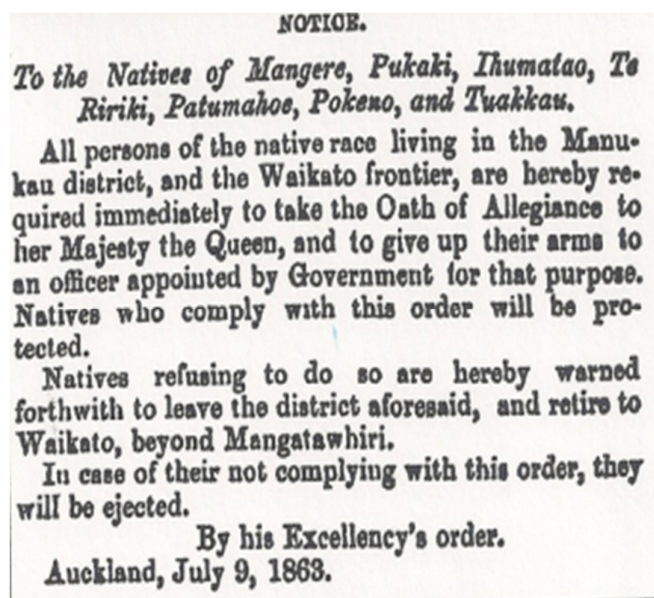


Figure 13: New Zealand Chronicle, 16 July 1863.

On 10 July 1863, almost all of the Maaori residents of South Auckland left the district and proceeded to the Waikato. All the residents of Ihumaatao which included the Ngaati Te Ata Waiohua hapuu, Ngaati Rori refused to take the oath of allegiance to the Queen and left their papakaainga. This was also the case at Puukaki, Maangere, Waiuku and Aawhitu.<sup>25</sup>

Following this, over 100 Ngaati Te Ata Waiohua men went to Waikato to support the call to protect their lands from invading forces and to support their

<sup>25</sup> A.E.Tonson, Old Manukau, 1966, p. 14.

whanaunga (relatives) of Waikato because of their whakapapa and marriage ties to the Waikato iwi. Some Ngaati Te Ata Waiohua stayed and faced persecution.

Government policy treated and labelled Waikato Maaori as “rebels” including Ngaati Te Ata Waiohua and our wider Waiohua relations. Ngaati Te Ata Waiohua lands, the lands we live on and the waterways we live off which are the domain of Te Ata-i-Rehia the daughter of Huatau, and Huatau the son of Huakaiwaka, the progenitor of Waiohua, as a result, all our taonga and whenua was confiscated. History now records that Ngaati Te Ata Waiohua lands were confiscated as “punishment” for a rebellion that never occurred.

A sense of grievance and intergenerational trauma “mamae” still exists today with the unforgettable Ngaati Te Ata Waiohua tuupuna lives that were lost. The loss of our lands resulted in many Ngaati Te Ata Waiohua having to leave their traditional homelands in order to keep their families alive. These severe impacts on Ngaati Te Ata Waiohua include the loss of a communal way of life; the loss of traditional practices relating to every aspect of birth, life and death; the loss of our language and dialect; the loss of our waterways; and the loss of the kai that is connected to the land, streams, rivers and oceans. This also included the impacts of physical displacement and alienation from our traditional lands and waterways within the Puhinui and the Manukau wider areas.

The Crown's invasion of Manukau in 1863 and loss of lives, the resulting confiscation of over 70,000 acres of Ngaati Te Ata Waiohua land and undermining of rangatiratanga over waterways and fisheries rights was the beginning of a trail of Treaty breaching Crown acts, omissions, and policies upon the iwi. From the undermining of “tino rangatiratanga”, the ability of Ngaati Te Ata Waiohua chiefs to weave the people together in exercising tino rangatiratanga of their political, socio-economic and cultural development has led to the prejudicial effects of our people's continual inter-generational trauma and poverty.<sup>26</sup>

The concept of raupatu, literally meaning hundreds of beatings, is a poignant way of explaining collective Maaori thoughts of colonialism. The “raupatu” experienced by Ngaati Te Ata Waiohua is not just a reflection on the trauma of our past and of our tuupuna ancestors, being displaced and alienated from their tribal lands, but also our continued trauma as land is still taken, claimed and destroyed. Raupatu has caused Ngaati Te Ata Waiohua with “collective intergenerational wounding” which is experienced personally and transmitted through generations and therefore today we experience the trauma and feel the effects spiritually and emotionally.

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<sup>26</sup> Wai 1231 Claim.



Ngaati Te Ata Waiohua has suffered enough human and cultural losses through various actions, laws, decisions and the decision-makers' lack of understanding and partnership by enforcing their foreign laws upon us. According to Richard Boast (senior lecturer of law and historian), he describes these impacts in the following words:

*“Ngaati Te Ata were one of the most impacted upon of all tribes in New Zealand for a variety of reasons, not all of which were connected to raupatu.”<sup>27</sup>*

***“Mehemea kaaore he whakakitenga, ka mate te iwi.”***

*“Without foresight the people will perish.”*



**Figure 14:** The Devil's Nest – the Great South Road in 1863 during the Waikato land wars.

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<sup>27</sup> Ngaati Te Ata Social Impact Report: Raupatu and Ngaati Te Ata, 1999.

