

# Pukekiwiriki Paa Reserve Management Plan

## Te Mahere Whakahaere o Pukekiwiriki

JOINTLY MANAGED BY

PAPAKURA DISTRICT COUNCIL & TE ROOPU KAITIAKI O PAPAKURA







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Reports: Pukekiwiriki Mana Whenua Report – Kaitiaki Collective October 2008

# CONSENT BY THE MINISTER OF CONSERVATION

## TO THE MANAGEMENT PLAN FOR PUKEKIWIRIKI PAA HISTORIC RESERVE

Pursuant to the provisions of section 41(1) of the Reserves Act 1977, and to a delegation from the Minister of Conservation, the Community Relations Manager for the Auckland Conservancy of the Department, hereby approves the management plan for Pukekiwiriki Paa Historic Reserve which was prepared by Papakura District Council and Te Roopu Kaitiaki o Papakura in terms of the procedures established under the Reserves Act.

Name  
Community Relations Manager  
Date

This management plan has been prepared in compliance with Section 41 of the Reserves Act 1977 and became operative on to be inserted on completion

## SYNOPSIS

Pukekiwiriki Paa is an historic reserve which requires a reserve management plan under the Reserves Act 1977. Values, strategy and principles are outlined as well as historical perspectives. Implementation objectives and actions are outlined in four parts and the whole plan is to be co-managed by Council and its Mana Whenua plan partners. Appendices contain glossaries and commissioned reports on geology, archaeology, landscape concept plan and a previously written cultural report. The plan meets the requirements of the Reserves Act as well as Council's and Mana Whenua's joint desire for long term preservation and care of Pukekiwiriki.



# A VISION FOR PUKEKIWIRIKI

“He waahi whakahiwa kee teenei, te mauri, te ihi, te mana,  
titiro ki te ao taiaawhio, te ao oo haa, te ao tuuroa.  
Kia maaio te noho a taangata, kia pounamu ake kia rere mai te  
wairua maahaki moo te Turangawaewae motuhake o  
Papakura”

## WHAKATAUAAKII

Te orokohanga pae maunga o te taiao  
ki te uma o Papatuanuku,  
Ka ngaaeue i te whenua i a Ruuaumoko.  
Teeraa te taamokotanga i a Pukekiwiriiki.  
Nga kararehe, nga manu, nga ika o Tangaroa,  
nga puna wai, eenei nga rawa o te ao.  
Eenei taonga he muka here tangata.  
He aha te mea nui o te ao nei,  
maa taatou e kii atu nei,  
he tangata, he tangata, he tangata.



# A VISION FOR PUKEKIWIRIKI

“ A space that is awe inspiring.  
A place that is rich with history, nature and vision.  
The spiritual Turangawaewae of Papakura”.

## WHAKATAUAAKII

From time immemorial the seismic movement  
of volcanic eruptions shaped mother earth.  
Mountain ranges formed, waters flowed.  
Pukekiwiriki stands stately and dignified in and for  
the people of Papakura and visitors;  
animals including birds and fish.  
All are gifts to bind together mankind.  
Here we stand in exaltation.  
What is the greatest gift to this world,  
let us all say,  
it is people, it is people, it is people.



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IMAGE: Pukekiwiriki Paa PHOTOGRAPHER: Wayne Wilson Wong 2009





# KUPU WHAKATAKI

He mahi tuhono, he mahere whakahaere hoki teenei kaupapa waenga Te Kaunihera o Papakura me te Mana Whenua. I puta mai teenei kaupapa muri iho i ngaa koorero, i ngaa whakaritenga i raro iho i ngaa ture i waenga i Te Kaunihera o Papakura me te Mana Whenua o te Rohe aa, me raatou e hiahia ana ki te aata tiaki i te whenua.

Naa Te Kaunihera o Papakura me Te Roopu Kaitiaki o Papakura teenei mahere i whakarite. Naa raatou anoo hei tiaki tika te taonga nei Pukekiwiriki Paa i raro i oo raatou whakaritenga. Ko te tikanga ka tuhia ki te reo o Waikato, Tainui. Naa te Mana Whenua te whakaaro nei kia tuhi ai e paa ana ki te taonga nei i roto i too raatou rohe.

I tonohia ake ki ngaa hunga matatau ki te awhina mai teenei kaupapa, ki te tuhi hoki i oo raatou whakaaro:

- Geotechnical and geological – Coffey Geotechnics July 2009
- Archaeological – Architage Heritage Consultancy November 2009
- Landscape – Boffa Miskell Landscape Architects November 2009
- Kaitiaki cultural, historical and archaeological reports – Kaitiaki Collective October 2008

Ko ngaa whaainga o ngaa puurongo nei kei te Tari o te Kaunihera meenaa e hiahia ana ki te paanui.

I te Hune 2008 i whakapaanuihia kia timata ai e te kaupapa nei. I whakahaerehia ngaa hui i raro i te taura o te mahere whakahaere i te 10 Tihema 2009. I tukuna mai te hunga tangata i oo raatou ake whakaaro ki te paanui. I hui ai ki te korero, kia tiini te mahere kia tika. I te 11 Mei 2010 i manahia e te Kaunihera te mahere.

Ka aata tirohia te mahere nei, engari ia tekau tau ka aata tirohia anoo kia tiini ai pea ngeetehi atu mea.

He waahi tino hirahira a Pukekiwiriki ki te Kaunihera me te Iwi i raro i ngaa aahuatanga katoa, aa huri noa ki te motu. Ko te tikanga kia mahi tahi kia tiakina te whenua nei kia kotahi ai te whakaaro me ngaa koorero, hei kaitiaki moo teenei taonga



IMAGE: Pukekiwiriki Paa PHOTOGRAPHER: Wayne Wilson Wong 2009



# PREFACE

This is a joint reserve management plan between Papakura District Council and Mana Whenua. This plan results from a requirement in law and negotiations and consultation between Council and Mana Whenua of the district, along with those who expressed an interest in the protection of the land.

This plan has been prepared by Papakura District Council and Te Roopu Kaitiaki o Papakura and contains long term objectives, and detailed implementation actions for effective management of Pukekiwiriki Paa in recognition of their combined desire for the enhancement and protection of this taonga. Tainui Maaori is used throughout this document and the style does not use macrons. Instead, double vowels are used for long sounds. This is the desire of Mana Whenua as plan partners who wish to reinforce that this document is written about a Taonga in their rohe.

To assist in the development of the plan, specialist reports were commissioned:

- Geotechnical and geological – Coffey Geotechnics July 2009
- Archaeological – Architage Heritage Consultancy November 2009
- Landscape – Boffa Miskell Landscape Architects November 2009
- Kaitiaki cultural, historical and archaeological reports – Kaitiaki Collective October 2008

Information from these reports has been included in the plan and the full reports are available for inspection at Council offices.

Notification of intention to prepare this plan was given publicly in June 2008. Subsequent consultation occurred through the draft management plan which was notified for public submissions on 10 December 2009. Public submissions were received and summarised. Hearings were held, where submissions were discussed and the plan amended accordingly. The plan was adopted by Council on 11 May 2010.

The plan will be reviewed every 10 years but may be reviewed at any time as a result of increased knowledge or changes in circumstances.

Pukekiwiriki is an important site to Council and Iwi and is significant geologically, culturally, archaeologically and in a national context. The plan to protect and manage this land represents a joint journey of discussion and agreement on the joint-management and guardianship of this Taonga.



## 1.0 KOORERO TIMATANGA

### 1.1 Ngaa kaupapa o te mahere

Noo te Ture Raahui 1977 teenei mahere i mana.

Ko ngaa tikanga:

- Kia whakahaerehia te waahi kia kite ai i ngaa aahuatanga o neheraa,
- Kia tika te huarahi, kia aahuru hoki mo te tangata
- Kia tiakina te mauri o te waahi
- Kia tiaki pai te taiao o te waahi
- He waahi haumaruru moo ngaa taangata katoa aa kia pai hoki moo ngaa whakatipuranga kei te heke mai.

Ko teetehi atu tikanga kia moohio ki te aata tiaki te waahi i raro i ngaa tikanga. Ka moohio mai te hiratanga o te waahi i roto i teenei whakatipuranga me ngaa whakatipuranga kei te heke mai.

E whakahirahira te aahuatanga taatai aro whenua o teenei takiwaa me ngaa aahuatanga o te waahi hoki. He mea nui te whenua, me te waahi, me oona koorero whakaheke.

He waahi whakahirahira ki te iwi (Mana Whenua, Kaitiaki o Pukekiwiri hoki) kia tika, ka aata kite i roto i te mahere ngaa whakaritenga kia tika hoki i ngaa whakaritenga o te Kaunihera.

### 1.2 Whaainga roa, Ngaa Maataapono me Ngaa Whaainga

Noo te Ture Raahui hei arahina te Kaunihera i roto te mahere whakahaere. Ko ngaa maataapono o Te Tiriti o Waitangi hei whakaarahina hoki. Kua hangaia tahi e te Mana Whenua me te Kaunihera teetehi whaainga roa me oona tikanga kia kite ai i ngaa hua.

Kua tuuhonohia ki te hanga teetehi mahere kia tutuki pai i o raatou wawata. Ka kitea i te waahanga 4.

### 1.3 Wehewehenga - Waahi - Mahere o te waahi

#### 1.3.1 Wehewehenga

I raro iho i te Ture Raahui he Waahi Raahui Hiitori a Pukekiwiri Paa. I te tau 1935 i whiwhi ai te Kaunihera te whenua hei papa taakaro. Ahakoa i moohio ai te komihana o Ngaa Whenua Karauna, ko ngaa whakaaro o te Kaunihera kia tiinohia te mana o te whenua i HUNE 1984 hei Waahi Raahui Hiitori, kaaore i roto te pepa reehita, heoi, i te Hanuere 2008 kua tiinohia hei Waahi Raahui Hitori. Ka taea te tiaki i raro i ngaa tikanga ehara peeraa ki ngaa papa taakaro.



IMAGE: Pukekiwiri Paa South and East PHOTOGRAPHY BY: Papakura Historical Society





## 1.0 INTRODUCTION

### 1.1 Purposes of the plan

This plan is required by the Reserves Act 1977.

It is needed to ensure that the:

- Site is managed to illustrate its history
- Site is accessible and safe to the public
- The reserve's well being is protected
- Natural environment is preserved as much as possible
- Public and site safety is managed for the benefit of future generations.

Another purpose is to define the levels and methods of protection and maintenance that will assist in preserving the values of the reserve. This will allow the meaning and importance of the site to be interpreted and understood by current and future generations.

The geological structure of the land is significant in the region and the archaeological features within the reserve have cultural and historical significance. The land is also important as the site of significant events which have become part of the reserve's history.

Because the reserve is particularly meaningful to Iwi (who are Mana Whenua and Kaitiaki of Pukekiwiriki) it is important that the plan clearly sets out management and conservation standards which are consistent with Council's obligations and with the principles developed for the plan.

### 1.2 Vision, principles, goals and objectives

Council's reserve management planning is guided by the Reserves Act. It is also guided by the principles of the Treaty of Waitangi. Mana Whenua and Council have also developed a vision and principles which together inform the goals and detailed objectives of the plan.

These have been combined to create a plan that meets the aspirations of all parties. These are outlined in detail in section four.

### 1.3 Classification, location and area of plan

#### 1.3.1 Classification

Pukekiwiriki Paa is classified under the Reserves Act as an Historic Reserve. In 1935 Council acquired the land as a recreation reserve. Although the commissioner of Crown Lands was informed of Council's resolution in June 1984 to re classify the



### 1.3.2 Te Tuunga o te Waahi me te Whaanui

Kei runga i te rori Pukewhero i Papakura, te Waahi Raahui Hiitori a Pukekiwiriki, kei te pito i raro iho i ngaa puke o Hunua, heke iho ki te Manukau. Ahakoa e 9 heketea te waahi katoa, iti noa iho te Waahi Raahui aa ko 1.57 hekateā.

O roto taua mea iti raa, i te Raki, tata ana ki te Uru, ko te tihi o te puke (te whenua tipu o te Paa) me ngaa hiwi o Kirikiri e heke ana. Aa raro iho he papa pakupaku aa ko te waharoa o te Paa tu atu i te rori o Pukewhero. I roto i teenei tuinga, ko ngaa kupu 'Paa', 'waahi', 'waahi raahui' ka heke i raro o te waahi raahui 1.57 heketeā i raro hoki te mahere whakahaere. Kia moohio ai he nui ake te paa tawhito, ehara i noho mokemoke ki ngeetehi atu waahi. He mana noona, te maha hoki o ngaa huarahi ka tae atu, peeraa ki ngaa pae maunga o Hunua, te Awa Wairoa, me ngaa puke Pukerewa (Bombay) whakawhiti atu ki Waikato.

Nui ake ngaa huarahi ka tae ai, ki ngeetehi atu kaainga, ki ngaa waahi kai peeraa i te puihi, aa ki ngaa kai moana hoki o te Manukau. He tikanga anoo ngaa huarahi o ngeera waa, pai kia kite atu ngeetehi atu iwi, pai ki te tukuna atu karere, me te kaupare hoariri aa ki te kahi kai.

Aa heoi anoo ehara a 'Pukekiwiriki' he ingoa noa iho kia tuu i te maunga raa, ko te Waahi o te Paa he waahi raahui, aa he waahi whaanui huri atu ki Kirikiri, aa moohio ai naaiane i ko Red Hill. Noo reira he waahi tuuturu, a Pukekiwiriki, he ingoa whaanui i tapaina i te whenua. I ngaa waa o mua heke iho he whenua motuhake i whakaritengia kia whakatuu whare.

Noo reira e maha ngaa waahi matua, ngaa waahi motuhake, ka tuhono ai e te iwi i ngaro ai, engari ko te hiahia kia timata te tuuhono ki ngaa hunga o waho moo te Paa. Ahakoa kaaore he mana ki tua o te waahi raahui i roto i te mahere whakahaere, kia moohio ai, me tuhi ai te mahere ngeetehi atu waahi he waahi hirahira, he manawanui, he mea wairua hoki meenaa e tata ana, e tawhiti raanei huri noa huri noa. Kia tika hei mahia te Waahi Raahui hei koorero matauranga ki ngaa waahi huri noa.

Te waahi e aawhio ana te Paa he taone, aa kua whakarereke te whenua, aa ko ngeetehi atu waahi i raro iho o te Paa, kua whakarite kainga noho, noo te mea ehara taua papa he waahi raahui.

He kaupapa anoo ta te whenua toenga o te Paa i te mahere whakahaere, araa ko te tiwhikete taitara ko NA579/25 i raro te papakaainga o Kirikiri ko Part Allotment 104. Ahakoa e moohio ai he papa anoo noo te Paa kua tangohia i te Paa, he waa anoo i te maahere moo te Kaunihera ki te whiriwhirihi ki te hoko raanei whenua anoo hei whakanui i te waahi raahui.



IMAGE: Pukekiwiriki Paa PHOTOGRAPHER: Allan Christensen





reserve to Historic Reserve, this did not show on the certificate of title so this was amended in January 2008 to reflect the reserve classification status as Historic Reserve.

This classification is the most appropriate for the reserve as it is a place of historic, archaeological, cultural educational and other special interest, and it has a specific focus on preservation and protection. This allows preservation and conservation values to prevail over active recreation and sport which are regarded as inappropriate uses of the land.

### 1.3.2 Location, area and extent

Pukekiwiriki Historic Reserve is located at the top of Redhill Road in Papakura at the point where the Hunua foothills meet the lowlands that slope towards the Manukau Harbour. While the physical area of the hill measures about nine hectares the actual Reserve is smaller, measuring 1.57 hectares and contains the top of the hill (the Paa occupation site), the gentle slopes of Kirikiri ridge to the northwest and a small amount of land below the hill which is located at the current entrance to the Paa off Redhill Road.

In this document 'Paa' 'site' and 'reserve' are used interchangeably to refer only to the area of the 1.57 hectare historic reserve to be managed under this plan.

It must always be borne in mind that the actual Paa covered a much larger area and did not exist in isolation from other places. The Paa was part of a much wider network and connected by pathways to the Hunua Ranges, the Wairoa River, the Bombay Hills (Pukerewa) and the Waikato.

The Paa was connected directly by tracks to other nearby kaianga and the food sources of the bush on the Papakura flats and the kaimoana of the Manukau harbour. These tracks and pathways were crucial for continuity of social connection, communication, defence and food gathering. Similarly, 'Pukekiwiriki' as a name is not just a reference to the occupation of the maunga, the Paa site or the area that is now historic reserve, but refers to the wider area surrounding it, including Kirikiri and the area known as Red Hill. Pukekiwiriki, then is both a specific 'place' and a name given to a wider area of land, much of which over time has become privately owned and developed for housing.

Consequently there has been a loss of interconnection for Iwi with other important places and it is desirable that education about wider external links with the Paa is established. Although the management plan does



## 1.4 Ngaa Tumu Whakahaere - Ngaa Tuumahi - Roopu Kee

### 1.4.1 Ngaa tumu whakahaere

I raro i te mahere whakahaere o te whenua raahui ko ngaa tumu whakahaere; (hoa whakahaere) ko Te Kaunihera o Papakura, (aana kairiwhi raanei), te katoa o nga Kaitiaki o Papakura, aa ko Mana Whenua raatou o te rohe, aa ko ngeetehi kanohi o Te Roopu Kaitiaki o Papakura (TKRoP) me ngaa mema o te Kaunihera.

Ko te kaupapa o te komiti TRKoP ki te whiriwhiri i ngaa take whakahaere e paa ana ki te Mana Whenua. I whakatuungia hei awhina te kaunihera kia tika ai te whakahaerenga o ngaa Hoa o te Tiriti. Naa te Mana Whenua ngaa pukenga, ngaa tikanga, ngaa koorero hiitori hoki hei awhina.

Ko ngaa Rangatira o TRKoP no ngaa iwi:

- Ngai Tai ki Tamaki
- Ngaati Paoa
- Ngaati Tamaoho
- Ngaati Te Ata
- Pukaki Te Akitai
- Ngaati Whanaunga.

Te waa e haereana ngaa whakatakotoranga i tono mai a Ngaati Whanaunga; aa i mea mai, he Mana Whenua, he tumu whakahaere raatou hoki. Whakaae katoa ngaa tumu whakahaere.

I ngaa waa o mua i noho tahi ngaa iwi i te rohe nei o Pukekiwiriki i roto i ngaa aahuatanga katoa. Ko raatou ngaa kaitiaki o neheraa tae atu ki teenei waa. Mai i te mahere ngaa herenga o te Paa me oona aahuatanga.

### 1.4.2 Ngaa Tuumahi

Ka mahi tahi ngaa tumu whakahaere ki te whakarite, whiriwhiria, tiro tiro me te aata titiro hoki i te mahere. Kua haina tahi teetehi kirimana hei aata whakamaarama, hei aata titiro hoki ki ngaa tuumahi.

He whenua too te Kaunihera, he kaiwhakahaere, he kaiwhakarite, he kaiwhakaritenga mahi hoki. He nui aana mahi kia tika tonu te whakahaere o te waahi raahui. Ko te mea tuatahi ka koorero te Kaunihera ki te haapori me te iwi Maaori i mua i te timatanga a ngaa mahi. Ko te mahi o te Mana Whenua i muri atu i ngaa koorero kia mahi tahi ki te whakahaere. Ka whakamaarama TRKoP i ngaa tino wawata, ngaa moemoea o naianei me ngaa tau e heke ana. I raro i te Kaitiakitanga ka mauria mai e te Mana Whenua i ngaa aahuatanga katoa meenaa he tikanga, he wairua raanei kia awhina te Kaunihera e paa ana ki te whenua.



IMAGE: Pukekiwiriki Paa East Side PHOTOGRAPHY BY: Papakura Historical Society





not govern areas beyond the boundaries of the reserve, it is appropriate to recognise and acknowledge in the plan that other nearby and distant places are historically, culturally and spiritually linked to the Paa and the areas that surround it. It is considered appropriate to use the reserve site as an educational reference point to the places surrounding it.

The area surrounding the Paa is now urban and the land has been extensively modified including subdivision and residential development of some lower parts of the Paa which were not designated as reserve.

The remaining part of the Paa that is subject to this management plan is the area of land contained in certificate of title NA579/25 described as Part Allotment 104 Settlement of Kirikiri. Because it is recognised that land which was previously part of the Paa has been disconnected from the remaining Paa, there is provision in this plan for Council to assess future opportunities as they arise to purchase adjacent properties and amalgamate them to enlarge the reserve.

## **1.4 Management partners, roles and other parties**

### **1.4.1 Management partners**

The joint management partners ('plan partners') in this reserve management plan are Papakura District Council (or its successors) and a Papakura Kaitiaki collective, who have Mana Whenua for the district, representatives from which, sit on Te Roopu Kaitiaki o Papakura ('TRKoP') with elected members of Council.

TRKoP is a committee that deals with governance issues relating to Mana Whenua and was formed to help Council more accurately and properly meet its statutory functions and obligations as a tiriti partner. Mana Whenua provides expertise in protocol and history in Papakura and provides valuable advice to Council on a wide range of issues.

TRKoP includes representatives from the following iwi:

- Ngai Tai ki Tamaki
- Ngaati Paoa
- Ngaati Tamaoho
- Ngaati Te Ata
- Pukaki Te Akitai
- Ngaati Whanaunga.

During the submission process Ngaati Whanaunga requested that they be accepted and acknowledged as a Mana Whenua group and a plan partner.. This was agreed by the hearings panel and by all plan partners.



### 1.4.3 Ngeetehi atu Roopu:

Ko ngeetehi atu roopu i raro te mahere nei;  
Ko raatou ko:

- Te Kaunihera aa rohe o Tamaki Makaurau
- Te Minita o/ me Te Tari o Te Papa Atawhai hei mana ki te whakaae, ki te whakarerekee raanei te maahere. Kei Te Papa Atawhai hoki te mana kia whakahaere, kia riihi kia mahi mo ngaa kararehe, kia mahi maara, mahi harakeke, tangohia rakau raanei. Ko te Minita ngeenei mea e whakaae.
- Mai te tono o te haapori kia whakarerekee te aahua.
- Ko ngaa taangata matenga me ngaa kaikanaataraki hei mahi ai kia tutuki i ngaa whaainga o te maahere. Ka hui pea ngeenei roopu ki te taha o ngaa tumu whakahaere hei whakatakoto i o raatou whakaaro.

Kei ngaa Rangatira o te whenua raahui te tikanga ki te whakariterite i te whenua i raro iho i te maahere kia tika.



IMAGE: Pukekiwiriki Paa PHOTOGRAPHER: Allan Christensen





Mana Whenua have historically shared occupation of Pukekiwiriki or have collaborated and joined together to defend it in times of threat. They have collectively been guardians in the past and continue to be so. Management of the Paa in all its aspects will come from this plan.

#### 1.4.2 Roles

The plan partners will jointly implement, administer, monitor and review the plan.

A separate formal joint management agreement has been signed which is specifically designed to define and clarify the roles of the joint management partners. Papakura District Council is a land owner and administrator as well as regulator and service provider. Its role in reserve management planning is crucial to ensuring the continued protection of the reserve. Part of Council's duty is to consult with the public and Maaori and consider all submissions before acting. The role of Mana Whenua in this document goes beyond consultancy to one of entitled, active, equal co-management. TRKoP inform Council of real aspirations, desires, wants and needs for now and the future. By undertaking a Kaitiaki role Mana Whenua bring to the plan a conservative and cautionary element and informed view that helps Council deal with cultural and spiritual issues associated with the land.

#### 1.4.3 Other parties:

Other parties may be involved with this management plan indirectly or directly. They include:

- Auckland Regional Council or its successors,
- The Minister and the Department of Conservation which have the authority to approve the management plan and any changes to it. The department of Conservation is also the consent authority for all easements, leases, grazing, gardening, flax, or timber removal. None of these can occur without the consent of the Minister.
- The public through submissions and requests for change
- Specialists and contractors – employed to undertake specific roles designed to meet the objectives of the plan. These groups may be required to consult with and be subject to guidance by plan partners.

In the administration of the land the plan partners have the ultimate responsibility as the reserve managers, to manage the land in a responsible manner and to follow the provisions of the plan, implement it to effect and review it.



## 2.0 NGAA UARA

### 2.1 Whakapapa and Mana Whenua

Mai i o raatou whakapapa ka tuhonohia te Mana Whenua ki Pukekiwiriki. He waahi kaingaakau moo te iwi.

### 2.2 Mauri, Wairua

I roto i ngaa Taaonga he mauri hei tiaki. Peeraa ki te waahi ka tiaki i toona wairua. Ko te tiakinga tika i ngaa Taaonga ka orahia te Mauri. Noo te whakawhanaungatanga o te waahi raa te tikanga ki te tiakihia.

### 2.3 Kaitiaki

Ko te mahi o te Kaitiaki kia tiakina te whenua me oona tikanga me oona taaonga taiao hoki. Ko te Iwi te kaitiaki tuturu o te whenua, Ta te Kaunihera te mahi 'caretaker me te steward'. Ko te tikanga o te Kaitiaki kia manaaki, kia whakahaere, kia whakariterite hoki ngaa waahi katoa hei painga moo ngaa taonga me ngaa taangata katoa. He mea wairua hoki te kaitiakitanga mai i ngaa mea o mua, me ngaa raa o naaianei, huri noa ki ngaa raa e heke ana. I roto i ngaa tikanga heke iho heke iho e tuhonohono te mauri o te tiakitanga o te iwi me te whenua. Noo reira kia tika te mahi tahi i ngaa roopu, engari kia tika ngaa mahi o ngai iwi i roto te wairua me te tikanga.

### 2.4 Rangatiratanga

He rangatira anoo Te Roopu Kaitiaki o Papakura ki te tiaki i a Pukekiwiriki. Ko ngaa mahi whakahaere, ngaa mahi ngaakau, ngaa whakaaetanga, ngaa kawenga te pou o te rangatira. Heke iho mai te mana o te rangatiratanga mai i ngaa tautoko o te haapori me oo raatou rangatira. I heke mai te tikanga o te mana mai te wairua, te pono o roto te aahuatanga o te haapori. Ko ngaa aahuatanga o roto te Rangatiratanga kia pupuri, kia mau ki te pono, aa ka whakamahi ngaa tino painga anoo moo te haapori katoa. Meenaa ka pupuri ki ngeenei mea, ka tautokohia e te haapori raatou i roto i ngaa kooreroro, ngaa whakaritenga raanei. Ko te Rangatiratanga he mahi whakapiri waenga ngaa taangata me te whenua araa ko ngaa hua ka puta mai i te whenua me oo raatou oranga meenaa he hua, h e wairua raanei.

### 2.5 Tikanga Taiao

Ko te tikanga taiao he mea atawhai, he mea manaaki, he mea raahui me te tiaki o te tinana o te taiao, ehara te mea wairua. He orite ngaa tikanga i te mahere ki ngaa tikanga Maaori. E aahua tupato te huarahi nei kia hapai i ngaa whakatipuranga e heke mai ana.



IMAGE: Pukekiwiriki Paa along cliff PHOTOGRAPHY BY: Papakura Historical Society





## 2.0 VALUES

### 2.1 Whakapapa and Mana Whenua

Mana Whenua can trace their use and connection of Pukekiwiriki back through their whakapapa. This is a valued reference to place, context and identity for Iwi.

### 2.2 Mauri, Wairua

Mauri is the life force that flows through Taonga and it is protected by protecting the Taonga. Similarly the wairua (spirit or soul) of a place requires protection and upkeep. The sustainable management of Taonga ensures protection of its Mauri. Because of the Whanaungatanga (shared or common whakapapa) for this site there is a strong sense of responsibility and reciprocal obligations towards the taonga, and therefore the protection of Mauri and wairua.

### 2.3 Kaitiaki

Kaitiaki are guardians, stewards and caretakers with a duty of care (tiaki) towards the land, its values and resources. Iwi are the Kaitiaki of the land and the Council also has a caretaking and stewardship role. Kaitiakitanga is the exercise of care, management and control of natural and physical resources for the mutual benefit of people and resources. Kaitiakitanga extends in a spiritual sense to maintenance of relationships with people in the past, the present and future. Kaitiaki, through their observed ritual and protocol, ensure that a continuity of linkage, care and association remains and is preserved between people and the land through time. Kaitiakitanga then is to be exercised over the land by Kaitiaki who have an enduring role in this regard, particularly in a spiritual and cultural context.

### 2.4 Rangatiratanga

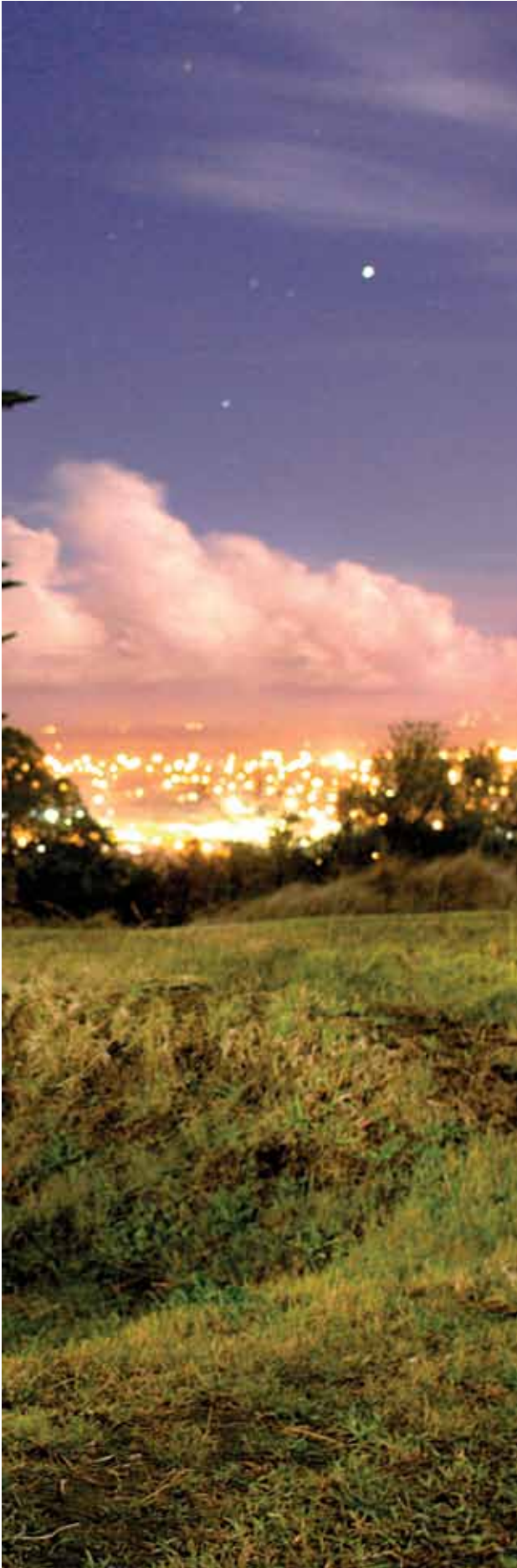
Te Roopu Kaitiaki o Papakura act as rangatira by representing their Iwi interests in the welfare of Pukekiwiriki. Rangatiratanga is the holding, vesting or exercise of Rangatira responsibilities, duties, obligations, service and accountability by leaders. The authority to act, power or control in Rangatiratanga stems from the support and consent of the community for their leaders. The quality of that authority is derived from the level of mutual trust which is reciprocated and gives the essence of identity for the community.

Rangatiratanga includes holding, nurturing and maintaining that trust, and promoting the community's interests for the welfare of the whole community. By doing this, Rangatira secure the continued allegiance and support of their people and speak for them in



IMAGE: Pukekiwiriki Paa PHOTOGRAPHER: Wayne Wilson Wong 2009





matters of special interest and importance to the community. Rangatiratanga is about managing relationships between people and their interactions with land, the effects of their interactions with land, and it is about maintaining social, spiritual and economic me oo raatou oranga welfare.

## 2.5 Conservation values

Conservation values tend towards care, protection preservation and safeguarding of the natural and physical environment in a non spiritual context. The values inherent in this plan are aligned with Maaori but also include sustainable management and conservation. It is a cautious and conservative approach designed to preserve intrinsic values and provide for future generations.



## 3.0 NGAA KOORERO TUKU IHO ME NGAA RAUEMI

### 3.1 Mana Whenua Hiitori

I noho ngaa tuupuna o Te Mana Whenua i runga te puke i te Paa e moohio ai ko Pukekiwiri. Ka whakapapa te iwi mai i oo raatou Paa ki Turehu, ki ngaa waka, araa ki Tainui me Te Arawa me ngeetehi atu heke iho ki a Toi. He whakapapa anoo ki Waiohua me ngeetehi atu kia taea te noho pumau i te Paa.

I ngaa waa o mua ko te taone o Papakura he waahi tiirara kia haere mai iwi kee ki te whawhai. Ko te Paa tuuturu anake - Pukekiwiri, i tautiakina te papa ki tai, araa he huarahi moo te hoariri. Ko Pukekiwiri te Paa toa o ngaa Paa i Taamaki ki te Tonga me teetehi Paa matua o Papakura. Ka taea te kite mai te tahi hiwi o Kirikiri te aahua o ngaa pakanga oo mua. I te taha raki me ngaa taha raawhiti me te taha tonga o te Paa e tuu ana ngaa pari. Ko te takamua e tiro ana ki te moana aa ko teetehi awarua e whakawehewehe ana, e rua mita te hohonu eengari hohonu atu i ngaa waa o mua. I te ekenga mai o Hongi Hika ki Tamaki ki te Tonga kore taea e ia te whakataka i te Paa. Te maia o te Paa te take kore ai e tae anoo, noo reira i mihi ai te Rangatira o Ngapuhi ki ngaa toa o Waiohua / Waikato. Koia te paapouri tuatahi ki a Hongi i runga i toona kaupapa "puu".

Ka tirohia ki ngaa papa whero o Pukekiwiri ka hoki ai ngaa whakaaro ki ngaa pakanga o mua. E kii ana te Kokorero he tohu te papa; ko ngaa toto o ngaa tuupuna i hinga atu i ngaa pakanga oo mua.

I mua atu i te 1822, i mua i te ekenga o Hongi Hika ko te ingoa o te maunga ko Paritaiuru. Muri iho i te pakanga ki a Hongi moohio ai te ingoa Pukekiwiri ('te puke o ngaa wheua o te Rangatira') Noo te mea he nui ngaa tuupuna i hinga, heoi anoo he mea ngaakau nui ki te Mana Whenua aa me te tikanga ake o te Maunga ki te iwi, aa e tata ana te takotoranga o ngaa tuupuna hoki. Ko ngeetehi waahanga o te Paa he waahi tapu aa ka waiho ake. Mai i ngaa hiitori e moohio ana te Paakehaa ko Pukekiwiri noa iho, engari ka whakamihi ki ngaa hiitori huri noa i a Puke Whero

#### 3.1.1 Ko ngaa koorero ake o Mana Whenua

I hui tahi Te Mana Whenua kia koho ai i ngaa koorero whakahaere kia tuhia aa raatou puurongo moo te Maahere Whakahaere o Pukekiwiri. Ko teenei wahanga i tangohia mai i te maahere whakahaere. Ko ngaa roopu ko: Ngai Tai, Ngaati Paoa, Ngaati Tamaoho, Ngaati Te Ata, Pukaki Te Akitai, Ngaati Whanaunga hoki.



IMAGE: Pukekiwiri Paa PHOTOGRAPHER: Allan Christensen





### 3.0 HISTORICAL PERSPECTIVES AND RESOURCES

#### 3.1 General Mana Whenua historic perspective

The hill and fortress Paa known as Pukekiwiriki was used and occupied by ancestors of the current Mana Whenua. The Iwi who have Mana Whenua can trace their links with the Paa through their whakapapa reaching as far back as original Turehu, Tainui and Arawa Waka individuals, and Toi. There is also some common ancestry with Waiohuria and co-operation and historical alliances which also serves to unite Mana Whenua over the use and occupation of the Paa. What is now Papakura was once wide open to attacking tribes. Only one great fort – Pukekiwiriki, guarded the coastal flat land which provided a natural and convenient track for invaders. Pukekiwiriki was certainly among the strongest forts in South Auckland and remains one of the more dominant promontories of Papakura. Its historic battlements are still to be seen from the fine view obtained from the highest point on the commanding spur called Kirikiri ridge, which runs into the plain. The north east and south sides of this bastion consist of vertical cliffs while the front, facing the sea, is bisected by a trench two meters deep which was once considerably deeper.

Hongi Hika's advance through south Auckland was stopped when he attacked the impregnable Paa. Probably the invulnerability of the fortress Paa assisted the defenders in thwarting Hongi's purpose, but the Ngapuhi chief felt compelled to pay tribute to the bravery and spirit of the combined Waiohuria/Waikato defenders. They were a definite breakwater against the tide of invasion, providing Hongi Hika with the first major setback in his 'musket' campaign.

The red soil crowning the heights of Pukekiwiriki serves as a reminder to the protracted battle fought on its lower slopes. Descendants of the defenders point to the natural deposits of red soil and say that they were stained permanently by the blood of those who fell in the battle.

Prior to 1822 and the battle with Hongi Hika, the maunga was known as Paritaiuru – cliff that leans or declines from perpendicular. Only after the battle with Hongi Hika did the Paa become known as Pukekiwiriki – which translates as 'hill of the bones of the Chief.' Because of the battle, the numerous lives lost and the importance of the result to Mana Whenua, the increased significance of the maunga was acknowledged by all the local Iwi and strengthened by the fact that the dead were interred nearby. Parts of the Paa and its surrounds are therefore sacrosanct and must not be disturbed in any way.



### 3.1.1.1 Ngai Tai ki Tamaki

Ko Ngaa Roopu Mana Whenua i Te Raawhiti ko; Ngai Tai, Ngaati Paoa me Ngaati Whanaunga. Ka heke a Ngaati Tamaoho, mai i te rohe Hingaia aa ka mau tonu i oo raatou whenua i Maketuu me Whaataapaka. Ko ngeetehi atu iwi ko Te Akitai, Ngaati Pou, Ngaati Te Ata me Ngaati Tipa. I raro iho te rohe katoa o Tainui aa e ki ana te koorero;

*Mokau ki runga  
Taamaki ki raro*

He whaitake anoo a Ngai Tai i Pukekiwiriki. E whakapapa ana ki te iwi Turehu me te iwi Patupaiarehe; teetehi oo ngaa iwi tuatahi i noho ai i Hunua me te rohe Wairoa whiti atu ki te Tini o Toi me te iwi Wai O Hua. Ka heke iho mai ngaa tuupuna noo Tainui. Raatou i noho mai te waa i hoe mai te waka i Hauraki, i Manukau me te Waitemataa. Kii ai te koorero i heke mai a Ngai Tai i a Toorere Nuiaarua, kotiro naa Hoturoa; aa ko teetehi atu kaawai heke i ahu mai i Te Kete Ana Taua teetehi o ngaa kaumoana i noho iho i te rohe o Te Wairoa.

E ki ana te koorero i ahu mai i o raatou ingoa mai a Taihua; he tama noo Te Kete Ana Taua, e moohio pai naaiane ko Te uri o Te Ao. I mau ai aana uri te ingoa "Wai O Hua" ko ngaa uri o Hua raanei. I te matenga o Irirangi i te tau 1852 i tanuhia i te Awa Wairoa, i taua waa e kii ana te koorero ko Hori Te Whetuki te uri mutunga o Te Ao ( he Rangatira i taua waa i teetehi atu rau tau). I heke iho mai a Te Hataawira, Raniera Rangitunoa me Honatana Te Irirangi i Ngaati Kohua, Heteraka Takapuna me Wi Te Oka.

### 3.1.1.2 Ngaati Paoa

I te raawhiti, te tonga, whiti atu ki ngaa pae maunga o Hunua te rohe e pupuru ai e Ngaati Paoa. Heke iho mai a Ngaati Paoa mai i ngaa tangata whenua o te rohe, araa ko Toi me ngaa tuupuna o Te Arawa / Tainui. Heke iho ki Ngaati Huarere, Ngaati Hako, Nga Marama, Kahui Ariki me Uri-O-Pou.

Naa Hoturoa te mana o te rohe heke iho ki Hotunui me taana tama ko Marutuahu. Wehe ai a Marutuahu i Kaawhia ki te noho ki toona matua. I whai atu ia te akau mai Kaawhia ki te Awa o Waikato aa i whakawhiti i Otaua. Haere tonu ki Tirikohua. I te tonga o Tuakau i piki ai ki Kohukohunui aa i kite ai a Tii Kapa moana ki Hauraki aa i heke iho ki te akau.

I moe wahine a Marutuahu noo Te Arawa aa naa taana whakaaro nanakia ki Te Ikapukapuka i toa ai ki Te Uri o Pou aa i nekehia e raatou ki te raki me te uuru. E toru aana tama; ko Tama Te Raa, Tama Te Poo me

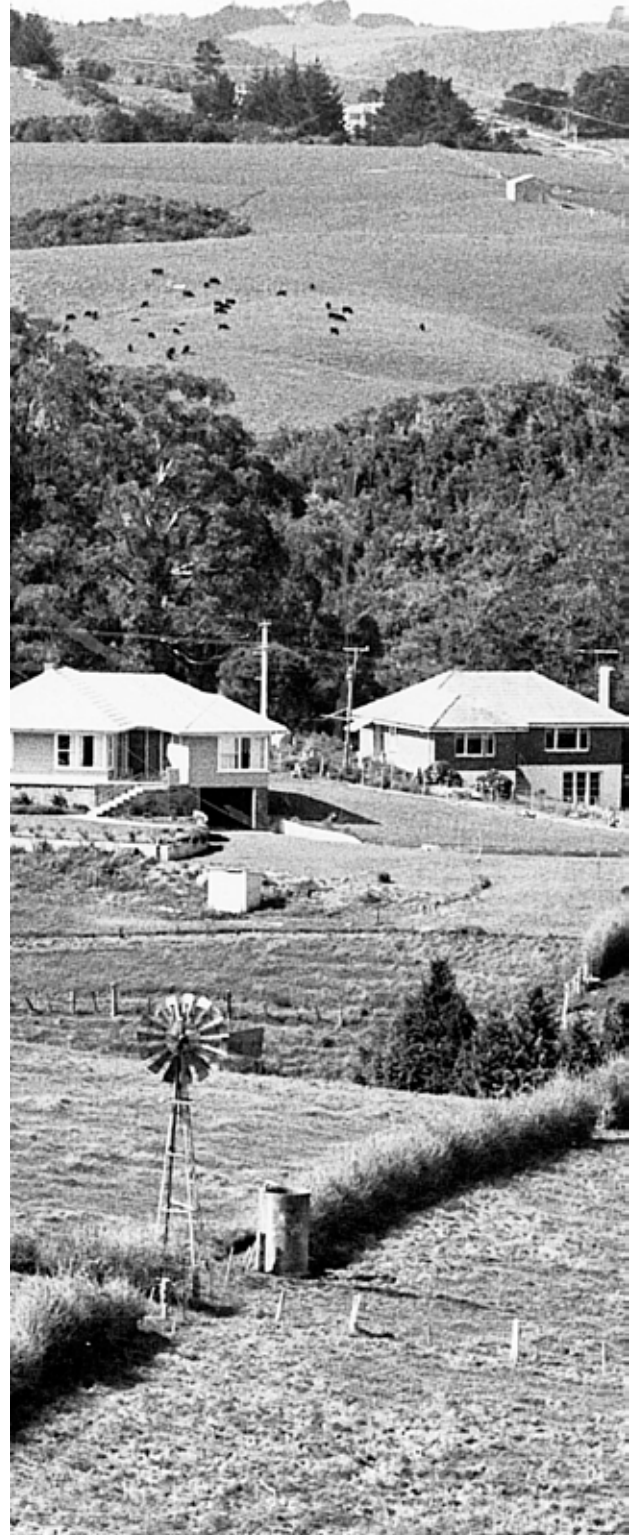


IMAGE: Pukekiwiriki Paa from Clevedon Road 1970's PHOTOGRAPHY BY: Papakura Historical Society





Historically, Europeans have only ever known the Paa as Pukekiwiriki, but also acknowledge its past by referring to Pukekiwiriki and its surrounds as Red Hill.

### 3.1.1 Mana Whenua individual perspectives

The present Mana Whenua group have worked together as a Kaitiaki collective, to compile an historical report for the Pukekiwiriki management plan. This section of the management plan has been extracted from the historical report. These are summaries only, and the history of Pukekiwiriki and Mana Whenua iwi cannot be recounted in this one document.

The groups working together as a collective are: Ngai Tai, Ngaati Paoa, Ngaati Tamaoho, Ngaati Te Ata and Pukaki Te Akitai and Ngaati Whanaunga.

#### 3.1.1.1 Ngai Tai ki Tamaki

The present Mana Whenua groups which are the tribes of the East Coast are Ngai Tai, Ngaati Paoa and Ngaati Whanaunga. Ngaati Tamaoho, from the Hingaia area retains land at Maketu and Whatapaka. The other tribes include Te Akitai, Ngaati Pou, Ngaati Te Ata and Ngaati Tipa. The entire area comes under Tainui often referred to on the Marae as

*“Mokau ki runga  
Tamaki ki raro”*

Ngai Tai have an interest in Pukekiwiriki. They have ancestry to the people known as Turehu and the Patupaiarehe people, the earliest occupiers of the Hunua, Wairoa area and then subsequently to Tini o Toi and the Wai O Hua Iwi. They have ancestral links with the members of the Tainui crew who settled when the canoe visited the Hauraki, Manukau, and Waitemata Harbours. Ngai Tai are said to descend from Torere Nuiarua daughter of Hotoroa; and down another line from Te Kete Ana Taua, a member of the crew who disembarked in the Wairoa Region.

They were said to have been named after Taihaua, son of Te Kete Ana Taua, more commonly known as Te Uri O Te Ao. His descendents took the name “Wai O Hua”, or progeny of Hua. After Tara Te Irirangi passed away in 1852 and was interred in the Wairoa River, Hori Te Whetuki (the leading Rangatira of his time in the late 19th century) was said to be the last of Te Uri O Te Ao. Te Hataawira, Raniera Rangitunoa and Honatana Te Irirangi all claim descent from Ngaati Kohua, Heteraka Takapuna and Wi Te Oka.





Whanaunga. Muri iho i tae atu a Paoa ki te rohe. Noho ai a Paoa i Taupiri kaatahi i nekehia ki Hauraki. Ka moe a Paoa i a Tukutuku, he mokopuna naa Murutuahu aa he mokopuna anoo naa Tama te Raa. Kia kite ai te whanaungatanga o te iwi.

### 3.1.1.3 Ngaati Tamaoho

E hononga a Ngaati Tamaoho ki Papakura ki Pukekiwiri hoki. Kia tiaki i ngaa koorero nehe na te mea he mea hirahira a Pukekiwiri.

Ka tae atu te rohe o Pukekiwiri ki te kuurae o Hingaia kei te Manukau me Hiiteri Raahui o te Waahi Raahui Hiitori o Te Maketu tata ana ki Ramarama.

E hononga heke iho a Pukekiwiri ki ngaa Pae Maunga oo Hunua noo te mea ka hono ai ki Mangatangi me te rohe o Mangataawhiri.

E maha ngaa waahi i noho ai a Tamaoha eengari i ngaa rau tau e rua ki muri i pana atu i o raatou whenua.

Te mea tino pouri ki a Ngaati Tamaoho e paa ana ki oo raatou whenua ko te pakanga ki te Kaawanatanga i 1865. Naa te mea e awhina ana i oo raatou whanaunga oo Tainui te take.

Ko te whakaaro o te Kaawanatanga he mahi whana teeraa, aa ka raupatuhia i oo raatou whenua.

### 3.1.1.4 Ngaati Te Ata

*“Ka whiti te ra ki tua o rehua ka ara a Kaiwhare i te rua”*

I heke iho mai a Ngaati Te Ata mai i Te Ata i Reehia, he wahine Rangatira noo Waiohua, he kotiro anoo naa Huatau, aa he mokopuna naa te Rangatira Te Huakaiwaka raaua teetehi o ngaa Rangatira noo Waikato ara ko Tapaue no Ngaati Mahuta. Noo te whanaungatanga ka tuhono ki Pukekiwiri. I toa to raatou tama ko Paapaka i teetehi pakanga aa i riro mai Waiuku-Awhitu moo Ngaati Te Ata.

E ai te koorero e porowhita ana te wai i a raatou - Te Manuka o Hoturoa - Te Moananui o Rehua - Te Awa o Waikato. Ko te huarahi mo ngaa waka oo mua mo ngaa iwi mai te Awa o Waikato, tae atu ki Te Awaroa huri ki Purapura haere tonu ki Manukau whiti atu ki ngaa mania o Papakura.

I te rohe o ngaa mania i ngaa waahi teitei ka taea e te hau kaainga te kite i ngaa waka e hoe mai ana aa, kia moohio ai he hoa raanei, he hoa riri raanei. I taua waa, e maama te whakawhitinga o ngaa waka, naa te



IMAGE: Pukekiwiri Paa PHOTOGRAPHER: Allan Christensen





### 3.1.1.2 Ngaati Paoa

The eastern and southern regions of this area, including the Hunua ranges are the preserve of Ngaati Paoa. Ngaati Paoa descends from the earliest inhabitants of the region, descendants of Toi and the first Arawa / Tainui tangata whenua groups. These included Ngaati Huarere, Ngaati Hako, Nga Marama, Kahui Ariki and Uri-O-Pou.

Hoturoa established mana in the area by Hotunui and his son Marutuahu. Marutuahu left Kawhia to join his father. He followed the coast from Kawhia to the Waikato River where he crossed at Otaua. Then he travelled on to Tirikohua. South of Tuakau he climbed to Kohukohunui and was greeted by Ti Kapa Moana of the Hauraki Gulf, then they proceeded down the ridgeline to the coast.

Marutuahu married a woman of Arawa descent and through a stratagem at Te Ikapukapuka conquered Te Uri o Pou who subsequently moved west and north. Marutuahu had three sons called Tama Te Ra, Tama Te Po and Whanaunga. Paoa came to the region several generations later. He originally lived at Taupiri and then moved to Hauraki. He married Tukutuku, great-granddaughter of Marutuahu and mokopuna of Marutuahu and mokopuna of Tama Te Ra. This shows the tribal links and the basis of the unity that exists today.

### 3.1.1.3 Ngaati Tamaoho

Ngaati Tamaoho has a special affiliation with the Papakura region, especially Pukekiwiriki. Pukekiwiriki is iconic and the history surrounding it must be preserved.

Pukekiwiriki borders the boundaries of Hingaia Peninsula on the Manukau Harbour and Te Maketu Historical Reserve near Ramarama.

In terms of Pukekiwiriki, Tamaoho have ancestral connection because the Hunua Ranges back on to Mangatangi and the Mangatawhiri region.

Tamaoho had settlements in a number of areas before being driven off their lands during the 19th century.

The most significant damage to Tamaoho was being forced from their lands by the British Imperial Regiments around 1865 at which point Tamaoho fought alongside their Tainui relations against those troops.

The government saw this as an act of rebellion and it duly confiscated the majority of their lands.



mea e whanui te awa me ngaa wai rere kia hoe atu ki huarahi kee.

I te tau 1860 i raupatuhia i oo raatou whenua, aa i whakaeke ngaa toa Kaawana ahakoa mo te kore. I riro whenua atu, ka nekehia te iwi aa ka meinga he hunga whakakeeke ahakoa kaaore i te pono. Kei te rongu tonu te iwi te mamae heke iho ki teenei rangi, raatou e tuhono tonu ki ngaa waahi o Manukau-Papakura. I raro i te Raupatu i riro te nuinga i oo raatou whenua, i oo raatou kainga me ngaa waahi tapu. Ki te nuinga o te iwi ehara i te Raupatu i mutu i te tau 1863. Haere tonu teeraa aahua tae atu ki teenei rangi.

E paa ana ki te rironga o ngaa whenua Maaori ka puta te puurongo o te kereme o te Whanga o Manukau e ki a nei:

Ahakoa kua inoi kia noho maataaho mai i ngaa Whenua Raahui Maaori ki te iwi katoa i raro i ngaa tikanga Maaori, i whakatu ai Te Kooti Whenua Maaori aa i tonohia e te Paremata hoki kia whakahaere ngaa taitaara a iwi ki ngaa taitaara ki te tangata kotahi kee aa i manahia. I raro iho i aua ture hoki meenaa e nui ake ngaa taangata noo raatou anoo te Rangatira o teetehi whenua, naa te mana o te Kooti i mea atu kia heke ki te tekau o ngaa taangata, iti iho raanei kia taea te hoatu Puutea Kaawanatanga. E ki a nei ko ngeenei taangata, maa runga i ngaa taitaara, naa raatou ngaa Rangatira motuhake oo aua whenua heke iho ki oo raatou tamariki kia whakatoa hoki te tukunga iho o te nuinga.

Kei te whawhai tonu ngaa Rangatira me ngaa uri whakatupu i ngaa Kereme Tiriti me ngaa koorero whakatakotoranga huri ki Te Kooti Taiao. E haere tonu ana ngaa tikanga ki te tiaki, ki te manaaki hoki i raro iho o te Kaitiakitanga.

### 3.1.1.5 Pukaki Te Akitai

*Ko Te Kingitanga Te Taonga Tawhito,  
Tuku Ihoa,  
Ka Tupu, Ka Hua, Ka Puawai*

He marae a Pukaki, noo te hapuu Akitai, kei a raatou hoki ngaa tikanga i te taha oo ngeetehi Hapuu/Iwi e paa ana ki Papakura. Kei te rori Pukaki kei Mangere a Pukaki Marae. He marae tuupuna noo Waiohau/Waikato aa heke iho ngaa uri kia moohio ai ko te hapuu ki Te Akitai.

He paanga anoo, aa koia teetehi oo Ngaa Iwi Whakaminenga o te Puaha ki Manuka. Heke iho ngeenei iwi mai Waiohau mai i te rangatira Kiwi Taamaki noo ngaa iwi o te ao kowhatu o Taamaki Makaurau.

I raro ai e te iwi Waiohau ki ngaa Maaori Te Tini-a-Toi aa i huri ai ki te noho i te Manukau waenga Tangata Whenua. Ka tuhono ki ngaa hunga o Tainui aa i noho mai i teetehi Paa kei Te Aparangi kei te taha o te wai Kirikiri, i te taha hoki o te maunga Pukekiwiriki, kaatahi ka karangahia e raatou ko Te Akitai raatou.

Ko te tikanga o te kupu Akitai, "kia Pakaru te wai i te Tai" teeraa pea he tikanga anoo eengari kia kite ai pea e ngaa toa e tu raarangi ana i te taha o te moana, e taatari ana mo ngaa hoa riri.

Te waa i noho ai Te Akitai i to raatou Paa i Te Aparangi me Takaanini, kore kau a Ngai Paakeha i noho ana i te rohe whiti atu i te wai o Papakura. Ko too raatou koorero ko te ingoa tuuturu o te maunga ko Paritaiuru, naa reira ko ngaa take i tiinihia. I te nohonga o teetehi Rangatira wahine a Marama te take i runga i aana haerenga i taua rohe.

He koorero anoo a Te Akitai e paa ana ki teetehi atu tuupuna araa ko Ihaka Te Kani; naana i kohangia Pukekiwiriki huri noa ki te Hahi Mihingare kia whakatuu he whare kura, he whare karakia hoki.

### 3.1.1.6 Ngaati Whanaunga

*He aha koa au ka mate  
teenaa te aute i whakatookia e au  
ki te taha o te whare*

Noo Te Kirikiri (Papakura), ki Tirikoohua, ki Te Ngaahere nui o Kohukohunui ki Wharekawa te rohe whaanui o Ngaati Whanaunga. I heke iho a Whanaunga mai i a Hotunui me taana tama a Marutuuahu, mai i Uenukutuuhatu raaua ko Mahanga (noo Kaawhia) me te iwi Te Tini o Toi, Ngaariki me Waiohau noo Poutuueka. Ka tuuhono a Ngaati Whanaunga ki Pukekiwiriki i roto i ngaa take me ngaa koorero, araa te hononga ki te whenua me te iwi o Te Kirikiri (Papakura) i runga i ngaa koorero e whai ake nei.....

### Hononga ki te Tangata:

Te hekenga o Hotunui ki Whakatiwai, ka moe i a Waitapu noo Te Uri o Pou, aa, ka noho ki te paa o Tikiore ki Whakatiwai.

A muri mai, i whai mai taana tama a Marutuuahu (te kimi atu ki toona paapaa) ki reira ka tutaki, ka moe ki ngaa tuaahine e rua ko Paremoehau raaua ko Hineurunga, noo Te Uri o Pou, noo te Rangatira o Te Waiohau araa noo Te Ruahiore. Mai i Wharekawa ki Tikapa, ki uta ki Tirikoohua ki Te Kirikiri te rohe o Ruahiore.





#### 3.1.1.4 Ngaati Te Ata

Ngaati Te Ata descend from the Waiohuria chieftainess Te Ata I Rehia, a daughter of Huatau and granddaughter of the founding Waiohuria chief Te Huakaiwaka, and from Tapaue, a prominent Waikato chief of Ngaati Mahuta. These associations connect our traditional relationship to Pukekiwiriki Paa. Their son Paapaka, through battle, later secured Waiuku-Awhitu for Ngaati Te Ata.

We are a people surrounded by water – Manuka o Hoturoa (Manukau Harbour), Te Moananui o Rehua (Tasman Sea) and Te Awa o Waikato (the Waikato River). One of the main waka routes used by all tribes was via the Waikato River, through the Awaroa passage to Purapura, and then on to the Manukau and into the Papakura flats.

The flats were part of the domain that came under the watchful eye of the current occupiers of the Paa high ground. From these vantage points, it was possible to observe waka movements and receive early warning of the approach of friend or foe.

In this early time the rivers and streams were wider and flowed in different courses than they do now; the waka were able to traverse the district with far greater ease than seems possible today.

With the land confiscations of the 1860's, iwi were attacked without just cause by British troops. They were then forced to leave their lands and were treated as rebels, all their property being confiscated in punishment for the rebellion that never took place. This sense of grievance still exists today with those tribes that continue to have a relationship to these areas of Manukau-Papakura. To many of our people that confiscation just didn't stop in 1863. It continued in one form or another from then to the present day.

The loss of customary land ownership is no better described than in the Manukau Harbour claim findings as follows:

"Despite pleas that remaining Native Reserves should be held by tribes as a whole, in accordance with Maaori custom, the Maaori Land Court was established and directed by Parliament to convert tribal titles to titles held in individual ownership and this was duly done. In accordance with the same laws, lands that were owned by large numbers were vested by the court in ten or fewer persons to facilitate the issuing of Crown Grants. These people, being recorded on the titles without reference to any trust, came to be regarded as absolute owners and disposed of the land as such, or were succeeded by their children so as to defeat the inheritance of the majority.

Rangatira (Tribal leaders) and Whakapapa (layers of generations) of today still battle through Treaty claims and submissions including the Environment Court. The practice of Kaitiakitanga (guarding and protecting our resources) is still active and our customary values and rights are being used through Manaakitanga (to care, to entertain and show respect to others).

#### 3.1.1.5 Pukaki Te Akitai

Pukaki is a marae of Akitai hapu and signals an acceptance of shouldering a responsibility alongside of other Hapu/Iwi in meeting identifiable needs in our hapu locality of Papakura. Pukaki marae is located in Pukaki Road, Mangere. It is an ancestral marae and has Waiohuria/Waikato beneficiary status that gives recognition to Akitai hapu.

Te Akitai has an interest in, and is part of, the Puaha Ki Manuka confederation of tribes. These tribes descend from Waiohuria, from the chief Tamaki, who are also a part of the ancient people of Tamaki Makaurau.

The Waiohuria people found themselves in conflict with the "Fleet" Maaori, (Te Tini- a –Toi) and some of them retreated into the Manukau, taking refuge with other Tangata Whenua tribesmen. They intermingled with Tainui migrants to form a distinctive tribe occupying the Paa at Te Aparangi, on the edge of the Kirikiri stream, alongside of maunga Pukekiwiriki, calling themselves Akitai.

Akitai literally means "Breakwater against the Tide", which no doubt has a special derivation but conjures up visions of a resolute warrior group, standing astride the easiest land route for invaders from the north seeking to attack the southern tribes.

There was no European settlement in the practically unknown territory south of the Papakura stream where the Akitai people lived in their Paa at Te Aparangi and Takaanini. Te Akitai spoke of the original name of the maunga being Paritaiuru, and the circumstances leading up to the name change. The chieftainess Marama used Paritaiuru as her abode when she was travelling in or around the area.

Te Akitai also talked about another of their Tupuna, Ihaka Te Kani who gave Pukekiwiriki and its surrounding reserve to the Anglican Church as an endowment to set up a school and a church.

#### 3.1.1.6 Ngaati Whanaunga

The Ngaati Whanaunga in this rohe of Wharekawa, Te Ngaahere nui o Kohukohunui, Tirikoohua and Te Kirikiri (Papakura) stem from the mixing of bloodlines of Uenukutuuhatu and Mahanga (of Kaawhia) through



Mai teenei hononga ka puta mai ngaa uri i raro i te mana e kiia nei ko Marutuuahua, araa ko Tamatepoo, ko Tamateraa ko Whanaunga. He uri eenei noo Paremoehau. Ko Taurakapakapa raaua ko Te Ngako (Ngaati Maru) he uri noo Hineurunga. I moea te Rangatira Paoa (noo Waikato) a Tukutuku, na Tukutuku he mokopuna noo Tamateraa, naa te hononga nei ka puta mai ko Ngaati Paoa kei Hauraki.

Ka moe a Whanaunga ki a Paretaru (noo Te Uri o Pou) ka puta ko Iwituha (taana tama). Ka moe a Iwituha i a Kiekie (noo Te Uri o Pou) ka puta ko Puku. E rua ngaa wahine o Puku ko taana iramutu ko Ngaupokopoko teetehi (he uri noo Whanaunga) me Whakaraekau, noo Te Uri o Pou (noo Maketu). Mai teenei hononga ka puta ko Ngaati Puku.

#### **Hononga ki te Whenua:**

I te whaanautanga mai o taa raaua tama ko Nguu, ka tukuna atu e toona paapaa a Whakaraekau he whenua ki ngaa tokorua – naa Tukumana Te Taniwha i homai te koorero e whai ake nei -

Noo Te Whatu teenei whenua i koorerohia nei, i noho mai a Te Whatu i Poroururoa me te paa o Kirikiri, tata atu ki Papakura. Kihai rawa toona iwi i raupatuhia. Ko Ngaariki teetehi iwi i noho i Tirikoohua me Maketu (tata atu ki Papakura). (Naa Tukumana) 'Rongohia ake eenei takiwaa mai tooku matua me ooku kaumaatua. Timatangia (ngaa takiwaa) mai i te wai o Puuwhenua, ki te awa o Paihoka, ki runga ki ngaa pae maunga ki Taheremarama, haere tonu ki Te Roro o Parenuu (kei Wharekawa 5), haere tonu ki Te Rauriki ki te wai o Mangatangi. Haere tonu ki Poroururoa tata atu ki Pokeno, haere tonu ki Tuakau ki te awa Waikato, huri tonu atu ki Papakura ki Te Taaheke (te raki o Papakura) huri atu ki te raawhiti ki Pukekiwiriki, haere tonu ki Kohukohunui ki te moana ki Te Mimi o Piere haere tonu ki Puuwhenua.

I noho a Puku me oona waahine e rua i Ruarangi tata atu ki Kirikiri. I ta Puku haere ki Tauranga, i whawhai oona waahine. Puuhaehae kaha a Ngaupokopoko i a Tirikoohua i aana kohinga kai. Te huanga, i huunuku a Whakaraekau, Tirikoohua ki te paa tata atu ki Papakura. (e kiia nei ko Kirikiri) I te hokinga mai o Puku i rongo ake te wehenga atu a Whakaraekau. Kaatahi ka haere ki Wharekawa, ki Kirikiri te kimi atu.

I rongo ake a Te Whatu i te raruraru i waenganui i ngaa waahine, aa ka hoatu he rohe whenua ki a Puku, araa te wahanga kei muri. (Wharekawa 4) Kihai te whaanui o te rohe whenua i whakatau, naa Te Whatu te kii, noou te whenua me te iwi – maau e noho ki teeraa taha rohe whenua ki Wharekawa maku teenei taha ki Tirikoohua.



IMAGE: Pukekiwiriki Paa PHOTOGRAPHER: Allan Christensen





the migrant Hotunui and his son Marutuuahu, and the tangata whenua people of Te Tini o Toi, Ngaariki and the Waioohua section of Poutuukeka. Pukekiwiriki is part of the fabric of the traditional koorero of Ngaati Whanaunga and the relationship to the land and people of Papakura (Te Kirikiri) parts of which is described below.

#### **Hononga ki te Tangata:**

Upon Hotunui's migration to Whakatiwai he eventually met and married Waitapu of the Uri o Pou. They settled at Whakatiwai in the paa Tikiore.

Subsequent to this, his son Marutuuahu came to Wharekawa (seeking his father), there he met and married two sisters named Paremoehau and Hineurunga, both daughters are of Te Uri O Pou section of Te Waioohua chief named Te Ruahiore. The rohe of Te Ruahiore extended from Wharekawa on the Tikapa inland to Tirikoohua and Te Kirikiri.

From this union descended the family grouping of tribes known as Marutuuahu. Tamatepoo, Tamateraa and Whanaunga were uri of Paremoehau, Taurakapakapa and Te Ngako (Ngaati Maru) were the uri of Hineurunga. The Waikato chief Paoa married the granddaughter of Tamateraa named Tukutuku, from this union came Ngaati Paoa of Hauraki.

Whanaunga married Paretaru of Te Uri o Pou, his son Iwituha married Kiekie of Te Uri o Pou, his son Puku had two wives, one was his niece Ngaupokopoko of Whanaunga descent, the othe was Wharaekau of Te Uri o Pou (from Maketu) and this uri became known as Ngaati Puku.

#### **Hononga ki te Whenua:**

Upon the birth of their son Nguu, the father of Whakaraekau (te Whatu) gave some land to the couple - the story as given by our elder Tukumana Te Taniwha as follows -

This is the boundary of land owned by Te Whatu who lived at Poroururoa and Kirikiri paa near Papakura. He and his people were never conquered, Ngaariki was the name of the people who lived at Tirikohua and Maketu (near Papakura). I heard these boundaries from my father and elders - they began at Puuwhenua stream up that stream to Paihoka, then along the range to Taheremarama, then to Te Roro o Parenui (on Wharekawa 5) then to Te Rauriki on the Mangatangi stream, there it heads a long way to Poroururoa, near Pokeno then to Tuakau on the Waikato River, then towards Papakura to Te Taaheke (north of Papakura) then east to Pukekiwiriki, then again to Kohukohunui and to the sea coast at Te Mimi o Piere and along the coast to Puuwhenua.





Ko te koha ki a Puku he koha pakeke, engari ko te tino take, araa te wehenga atu a Puku i a Ngaupokopoko (toona wahine noo Whanaunga), kia whai atu ki a Whakaraekau. Naa Te Whatu teenei whenua i whoatu ki a Puku raaua ko Whakaraekau noho ai. Ko ngaa iwi noo teenei whenua, he uri o ngaa hapu o Pou o Te Puiro, ko Pakahorahora, ko Te Moroto (Ngaati Kohua)

I te waa o Potatau, i tukuna atu e te kaumaatua Rangatira e Te Tutere noo Ngaati Puku, a Kohukohunui me Tirikohua.

### 3.2 Ngai Paakehaa ake Whakaaro

Ko 9000 eka te rahi o te whenua o Pukekiwiriki Paa, naa Ihaka Takanini, raatou ko Kiwi Hauauru, ko Tihi Peapene te whenua i hoko atu ki te Karauna i te Hanuere 1842 mo 400 Pauna me ngaa hooiho e ono.

I tuuhono te papakainga a Kirikiri ki te Paa eengari i te tau 1865 i raupatuhia e te Kawana te whenua huri atu ki te 2700 eka araa ko te taiwhenua 'Keri Keri' noo te mea i raro i oo raatou whakaaro ko ngeetehi o ngaa Maaori e hunga whakatuutuu, i whakaaro hoki i whakarite ana te Maaori ki te patu Ngai Paakehaa.

I pataihia te iwi Maaori e te Kawana kia hono i raro i a Kuini Wikitooria, kia neke, kia noho ki Waikato raanei. I haere te Minita Maaori (Dillion Bell) ki te iwi kei Te Aparangi ki te akiaki i a raatou kia whakaae te mea pai ake ki te wehe i oo raatou whenua raanei. Kaare ngaa Rangatira i whakaae naa te mea kua whakaeke kee a Tianaara Cameron ki Waikato aa kua timata hoki te pukuriri o Ngai Paakeha ki te Maaori.

Muri iho i ngaa wiki e rua i hono ai te Maaori ki ngaa whawhai i Taamaki ki te tonga / Waikato ki te raki aa i hinga ngeetehi taangata. Aa ka tukuna atu te Kaawana i ngaa hapuu hoia ki Te Aparangi, I reira i herehia, i tonohia atu ngaa tamariki, ngaa kaumaatua a Ihaka hoki ki te motu Rakino.

I te 22 Hurae 1863 ka whakautu te iwi aa ka whakaeke ki runga ki ngeetehi hoia Paakehaa, ka puhia teetehi, ka mate. He roa taua rangi e whawhai ana raatou i waenganui Te Aparangi me te whakaruruhau Rings, aa i waenga i a Pukekiwiriki huri noa huri noa, e 9 o ngaa Maaori, e 2 o ngaa Paakeha i mate ai. I roto te Daily Southern Cross i 24 Hurae 1863 te puurongo. Moohio naaiane i te whakaekenga, te whakatenetene hoki te take i whawhaitia aa i raro i te Ture Nohonga 1863 e taupatu ana meenaa e whana ana, kore whana raanei.

I roto i te Weekly News 29 Apireira 1865 i aata whakamaarama te hui whakahaerenga i te riipoata Kooti Utunga Maaori kia kore rawa te hunga o te

papakainga i whakaae ki te Karauna e paa ana te mahi whana, aa i wero ai te raupatutanga. I whakawhiwhi atu Te Kooti Utunga Maaori £3,944.00 ki a Rina Takanini (Te pouaru o Ihaka) me ngaa tamariki e toru o Ihaka. I wehea te whenua ki ngaa waahi 155 aa ko Pukekiwiriki Paa te waahi 104, 15 eka te rahi. I te tau 1870 i taakoha te Karauna taua waahi 104 ki teetehi tangata whai a John Nicol.

He maha ngaa Rangatira o taua whenua heke iho, ka mahi ngeetehi waahanga hei paamu, atu i te tau 1920, i taakoha a Gil Wilson atu i te toru eka ki te Poari o te Taone o Papakura. I raro iho te whenua i teetehi kaitiaki moo ngaa taangata o te rohe o Papakura. E rerekee taua koha noo te mea e waimaarie moo taua waahi i taea te whakahoki ngeetehi whenua raupatu i raro i te taakoha.

I tuupato a Gil Wilson i taua koha kia noho tika te aahua o te whenua kia kore e tiini me toona whakaaro hoki moo te Paa hei mea tipu whakaaro moo Ngai Paakehaa. I te tau 1935 i whiwhi mai Te Poari o te Taone o Papakura he taitaara tiwhikete kia mahi taua whenua he papa raahui. Mai teeraa waa kua tiinihia i raro te Ture Raahui 1977 hei Waahi Raahui Hiitori.

Mai te koha o te whenua i te tau 1920 ka taea te tiaki te Paa, ka taea hoki te tuhi teenei mahere whakahaere kia noho hoa mahi te Mana Whenua. Meenaa kore ai e Gil Wilson i taakoha atu te whenua ki te Kaunihera, teeraa pea kia whakarerekee te whenua aa ka ngaro te taaonga Pukekiwiriki.

### 3.3 Taatai aro Whenua me Toona Aahua

Kei raro nei hei raarangi whakamaarama kia whakamaarama ngaa tikanga taatai aro whenua, tirohia ki te taapiritanga mo te purongo taatai aro whenua e paa ana ki Pukekiwiriki.

He mea motuhake te puutaiao-aa-nuku aa Pukekiwiriki mai raa anoo. He whai tikanga huri noa ki ngaa hiitori taangata. Ko te aahuatanga o te whenua huri noa huri noa e whai tikanga hoki, peeraa ki ngaa aahua o ngaa tuupari kore i kite ai i te rohe o Taamaki Makaurau. Kua whakaritehia ngeetehi mea hei tiaki i ngaa pari. He taonga heke iho naa reira tiakina. I raro iho he raarangi whakamaarama e paa ana ki ngaa tikanga puutaiao -aa-nuku.

E rua ngaa waahanga e noho ana ana a Pukekiwiriki Paa, toka puia, toka aahua tawhito katahi, he toka anoo peeraa ki te toka Waitemata he oneone, he toka anoo heke iho heke iho mai i ngaa rua 25 tau ki muri. E noho ana te toka Waitemata i runga toka greywacke (200 miiriona tau ki muri) aa i hiki ai 130 - 65 miiriona tau ki muri.



Puku and his two wives lived at Ruarangi near Kirikiri. Puku went away on a taua to Tauranga, while away his two wives quarrelled. Ngaupokopoko was jealous because of certain food gathered Tirikoohua. In consequence of this quarrel, Whakaraekau went away Tirikoohua (to a paa called Kirikiri) near Papakura. When Puku returned he found that Whakaraekau had gone away. So he went to Wharekawa and on to Kirikiri, in search of her.

Te Whatu had heard of the quarrel between the two wives, so he gave land to Puku upon the back part of this block (Wharekawa 4). The land and the people were both given by Te Whatu to Puku. No boundaries were stated, Te Whatu simply said the land and the people are yours - you occupy one side of the land (Wharekawa) and I will occupy the other side at (Tirikoohua).

The gift to Puku was in the nature of pakeke, but the real reason was because Puku had left Ngaupokopoko (his Whanaunga wife), and gone after Whakaraekau. Te Whatu gave this land to Puku and Whakaraekau to live upon. The people who were given were the uri o Pou hapu's of Te Puoro, Pakahorahora, Te Haratoroto, Te Moroto (Ngaati Kohua). In the time of Potatau, Kohukohunui and Tirikohua were given to Potatau by Te Tutere who was the principal elder of Ngaati Puku at the time.

### 3.2 European historic perspective

Pukekiwiriki Paa was part of an almost 9000 acre block of land sold to the Crown by Ihaka Takanini, Kiwi Hauauru and Tihi Peapene for 400 Pounds and 6 horses in January 1842.

Kirikiri village was associated with the Paa but was part of a 2700 acre land confiscation when the Government took the 'Keri Keri' block by proclamation in 1865 on the basis that it considered certain sections of Maaori tribes had been in rebellion against the Crown and had planned to use Kirikiri as a base to attack European settlers.

On 11 July 1863 the Crown asked Maaori to either make an oath of allegiance to Queen Victoria or retire into the Waikato. The Native Minister (Dillon-Bell) visited Iwi at Te Aparangi and urged them to take the oath rather than leaving their lands. The Chiefs there refused on the basis that General Cameron had already begun an invasion of the Waikato and the Europeans had already begun hostilities against Maaori.

In response to this, local Iwi attacked some European sawyers and shot one dead on 22 July 1863. This led

to a day long running battle between Iwi and militia, between Te Aparangi and Rings redoubt, up and around Pukekiwiriki during which at least nine Maaori and two militia were killed. The matter is reported in detail in the Daily Southern Cross on 24 July 1863. It becomes clear that provocation and retaliation caused the skirmish and it is debateable as to whether or not there was any actual 'rebellion' as rebellion in the New Zealand Settlements Act 1863. The act of confiscation of the land continues to be a source of discussion because it is clear that whole tribes were punished for the alleged 'rebellion' of a few individuals.

In the following two weeks, members of local Iwi did join in skirmishes in the wider south Auckland /northern Waikato area in which people were killed. The Crown responded by sending a regiment to Te Aparangi where children, elderly and Ihaka were taken captive and sent to Rakino Island.

In the Weekly News of 29 April 1865 a very detailed account of the proceedings of the Maaori Compensation Court records that the inhabitants of the village and of other lands in the district denied the Crown's allegation of rebellion and challenged the confiscation. The Maaori Compensation Court awarded 3,944 pounds to Rina Takanini (Ihaka's widow) and Ihaka's three children. The land was then subdivided into 155 lots with Pukekiwiriki Paa being lot 104 measuring 15 acres. In 1870 a Crown Grant of lot 104 was made to settler John Nicol.

The land changed hands several times and was partly developed as farm land, until in 1920 the then owner, Gil Wilson donated more than three acres to the Papakura Town Board. The land was to be held in trust for all the people of Papakura District. The gift was unusual for the time but also fortuitous because it allowed for some land which had previously formed part of a confiscated block to be returned by gift.

Gil Wilson was cautious to ensure that the gifted land was not de-spoiled or altered or changed in a way that might ruin its features and in that respect displayed a concern for the Paa that many Europeans had yet to develop. In 1935 Papakura Town Board received the certificate of title for the land as a recreation reserve. This has since been changed to 'Historic Reserve' under the Reserves Act 1977.

It was the donation of the land in 1920 that set the stage for the continued preservation of the Paa, and which allowed this management plan to be written with Mana Whenua as partners. If Gil Wilson had not gifted the land to Council it is likely that it would have been developed and built upon and the treasure of Pukekiwiriki would have been lost entirely.





I te mutunga o te waa Miocene e haruru ana ngaa waahi i Aakarana ki te raawhiti aa i hiki ai a Hunua huri ake ki te raarangi raru o Drury. E rerekee te waahi raru ake ki ngaa papa o Papakura. I rere ngaa raarangi raru i te te putake o Hunua aa ka taea te piki ake ki te poho o te whenua kia hangaia ngaa waahanga puia i te raarangi

I ngaa tau 1.6 miiriona tau ki muri e haruru ana te whenua i ngaa pae maunga o Hunua me Drury aa heke iho Pokeno me Pukekohe. Ko 500,000 o ngaa tau ki muri ngaa raa o te ngaa puia o Pukekohe.

Ko te waahi puia o Puke Whero te mea tawhito katoa i Taamaki ki te tonga, koia teetehi o 97 huri atu ki te Puaha o Waikato. Noa atu mai i ngaa 1.5 miiriona tau ki muri ngeenei puia. Ahakoa e haruru ana te waahi Puke Whero 1.1 miiriona tau ki muri, i haruru ai a te puia i Akarana i ngaa 60,000 tau ki muri. Noo reira kua ngaro haere ngaa kitekitenga o te waahi puia o Puke Whero aa kua heke iho ngeetehi atu parataiao.

Kei te raki o te Paa ngaa koowhaawhaa o te puia o Puke Whero, tata iho ki te Wai Hays, eengari 2 kiromita ki te raki - ki te raawhiti o te paa teetehi hahao rua koia pea te puu o te puia. I te raawhiti me te tonga o te Paa i kite ai i ngaa koorere puehu scoria teeraa pea te rere o ngaa tahe puia.

E kaha ana te puia o Puke Whero ki te pupuhi - ko ngaa tahe puia e poorori ana te rere, e mahi horehore hoki. I kite ai i ngaa kenepuru i Papakura - te rori Clevedon, te rori Dominion, te rori Hunua hoki. Teeraa pea ko te koorere scoria i aukati te manga Hay kaatahi ka hanga mai he roto. I Pukekiwiri ka taea te kite i ngaa aahuatanga i te papa mai te pahutanga me te whakatakotoranga o ngaa toka puia me ngaa koorere scoria. Kei roto i ngaa toka paruaru me ngaa toka one kataea te kite i roto te toka puia. Ko ngeeti atu ara o ngaa toka puia i runga Pukekiwiri ko toka silt me te greywacke huri iho i te basalt aa ka pokea i ngaa puehu puia.

Kua ngaro te nuinga o ngaa puehu puia i te rohe nei, peeraa i te manga Slippery Creek Hays, eengari ka taea te kite i ngaa puehu puia tawhito ake i teeraa i te rangi nei. Engari he nui ake ngaa puehu puia e takoto ana ki Pukekiwiri. He whai tikanga te tuumuu a Puke Whero i roto i te tatai aro whenua noo te mea moohiotia he waahi nui mo ngaa puehu puia. Kia whakamaarama i ngaa ara whakahoro e takoto ana, ko ngaa ngaa mea taumaha i raro ko ngaa mea maa i runga aha koa e rerekee te whakahoro (e tere ngaa mea maa ki te whakahoro). I raru ai te wai horo whenua ki ngaa mea o runga mai i te hauhau. Noo reira i te taha raawhiti ko te aahua o ngaa pari pari e aahua porowhita peeraa ki te aahua hoki o te



IMAGE: Pukekiwiri Paa PHOTOGRAPHER: Allan Christensen





### 3.3 Landforms and geology

A brief glossary (Glossary 2) describes some geological terms to aid understanding please refer to appendix 1 for the full geotechnical report on Pukekiwiriki.

Pukekiwiriki has a unique geological past. It is significant for this fact quite apart from its human history. Its landforms are regionally and nationally significant. Its landforms are regionally and nationally significant, particularly its layered tuff cliff faces which are not found anywhere else in the Auckland region. Certain processes had to occur to create, and later to preserve the cliffs. The cliffs need to be conserved and protected as they are a valuable geological treasure. A brief glossary below describes some geological terms to aid understanding.

Pukekiwiriki Paa sits on top of a volcanic tuff and breccia outcrop which itself is on top of a tilted block of Waitemata series bedrock made up of sand and siltstones which were laid down about 25 million years ago. The Waitemata rock sits on older greywacke rock formed in the late Triassic period (about 200 million years ago) and was raised and faulted between 130 and 65 million years ago.

Towards the end of the Miocene, increased tectonic activity created large faulted blocks in east Auckland and the Hunua block was raised up along the line of the Drury fault. The faulted block was in strong contrast to the sedimentary flats of Papakura. The fault lines running along the base of the Hunuas allowed magma to rise up through the earth's crust to create small volcanic centres along the line of the fault. Volcanic activity in the Hunua ranges and Drury dates to about 1.6 million years ago and gets progressively younger towards Pokeno and Pukekohe. The Pukekohe volcanoes date to about 500,000 years ago.

The Red Hill volcanic centre is the oldest of the south Auckland volcanic field and was one of 97 identified volcanic centres that stretched to Port Waikato. These volcanoes pre date the Auckland volcanic field by over 1.5 million years. While the Red Hill centre was active 1.1 million years ago, the Auckland volcanic field first started erupting only 60,000 years ago. This has meant that most traces of the Red Hill volcanic centre have eroded and been overlain with more recent tertiary and quaternary sediments.

The vent(s) of the Red Hill volcano may have been located west of the Paa near Hays Stream, however the existence of a large phreatic blast crater 2 kilometres North East of the Paa may also be the centre of the volcano. Scoria cone remnants have been found nearby with basalt blocks east and south





'panekeke'. Aahua 1.5-2 mita ngaa pueu puia ma runga te papa o te Paa, peera i te oneone me te oneuku e maaro ana. Kaaore e tau ana te papa meenaa kei reira he one puia o runga, kore pai hoki ki te whakatuu whare, heoi kia tuupato.

### 3.4 Aahuatanga o te Mahi Huakanga

He waahi mahi huakanga huri noa te Paa. Mai i te 1961 me te 1975 me te 1979 kua tuhi purongo i te aahuatanga. Aahua rerekee ngaa whakaritenga o ia maahere engari ko te mahere 1979 kia tau mai te aahua. Mai i te rangahau i 2004 kia kite e 5 ngaa mea i te taha raawhiti o te Paa kore ai i te puta i te purongo 1979 - teeraa pea i te tipunga o ngaa otaota te take kore kite ai. Ngeetehi atu rangahau mai ngaa tau 1960 kia kite ai te aahua o ngaa rua, ngaa paretai me ngaa awarua hoki i hangaia e te tangata,. Ko ngaa awarua me ngaa rua ngaa mea hiranga rawa, naa te mea kia moohio ai he waahi nohonga i ngaa waa o mua. Maama noa iho te kite i te nuinga o ngeenei mea, eengari ka haere ai te hunga tangata ki te titiro atu aa ka whakararu te waahi.

I te Heritage Inventory (CHI) ara 6857 i Te Rohe o te Kaunihera o Akarana te puurongo whakamaarama mo taua waahi aa kei raro hoki Te Roopu Huakanga o Aotearoa ara te tohutoru R12/4. Kei roto ngeera riipoata hoki kia kite ai te raru o ngai tangata e hikoi haere ana aa ka whakararu i ngaa otaota me te aahuatanga o te rua. I teenei waa kua whakanekehia e te Kaunihera i te tau 2007 i ngaa rakau whakahii kia kore ai e whakararu i te waahi.

Mai i te hootaka 3C o te maahere ko te whakaaro o te Kaunihera o Papakura kia tiakina ngaa aahuatanga huakanga. Kua tuhia hoki kore ai i kite i ngaa rua, naa te tipuranga o ngaa otaota te take. Ko ngeetehi atu waahi huakanga e hirahira rawa ko ngaa urupa. Ka noho waahi motuhake. I roto i te mahere kua aukati i ngaa waahi tapu ki te iwi whaanui. Ko ngaa waikeri me te awarua aarai hoariri ngaa mea tino nui i raro te huakanga. Maa runga te paa ngeera aahuatanga.

#### 3.4.1 Awarua Whakangungu

E kiiki haere te awarua i ngaa otaota e kore hoki e hohonu peeraa i ngaa waa o mua. Te maha o ngaa raakau me ngaa otaota e tupu ana. Kua tapahia teetehi rakau i te taha raawhiti o te awarua. Kua whakatungia he huarahi maa runga te awarua i ngaa waa o mua aahua kiiki te awarua. Ngaro haere te paretai eengari ko teetehi wahanga hei papa tuu kia titiro haere. I te tonga o te awarua kua whakatuu he huarahi mo ngaa motuka no te mea kua whakarite te papa kia taea i ngaa waka.

#### 3.4.2 Ngaa Rua me ngaa Pouritanga

E maha ngaa otaota e uwhi ana ngaa rua i te taha raki, atu i te rua mita te teitei. Kua pakaruu te aahua o te whenua i te raawhiti o te taha tonga. Ki taua waahi e maha ngaa peka macrocarpa e tupu ana i runga rawa. Ko ngaa toenga e toru i raro iho i ngaa angiangi teeraa pea kua pakaruu hoki

#### 3.4.3 Mahi tuukino ki te aahuatanga o te Paa

E maha ngaa raru i puta ki te whenua i runga i te waa. Aanei:

- I ngaa waa omua ko te mahi pari poohatu me te waka para whenua i te taha hauauru ahakoa kua mea mai engari kaaore i tuuturuhia
- Kua ngaromia ngaa awarua i te taha raki - hauauru
- Kua whakatuu ngai Paakeha i ngaa ara piki i te taha tonga kia tae pai ki te Paa
- Kua whakararu i ngaa ana urupa i te Paa mai i ngaa 1920 tae atu ki teenei waa
- I te taiheke tonga-hauauru kua whakatuu whare, kua whakarere kee hoki te whenua mai i ngaa 1970 me ngaa 1980
- I ngaa tau 1900 - 2000 i te raki kua whakatuu whare (Tanah Merah)
- Kua hangaia he huarahi i te raawhiti o te Paa i Puke Whero.

#### 3.4.4 Ngaa uauatanga ki te Waahi

Ko ngaa raru o naainei me ngaa raa e heke mai ana ki te Paa Pukekiwiriki ko:

- Ko te ngarohanga o ngaa tuupari me ngaa paretai o te Paa
- Ngaa mahi hee me tapa karaehe mo te kore
- Te hunga hikoi me te hunga titiro
- E whakararu ana teetehi rakau Macrocarpa ki te tihi o te pari me ngaa waahi whenua
- Te kore ki te whakahaere ngaa otaota e tupu ana, e whakararu ana hoki te aahuatanga o waahi whenua



of the Paa which indicate past lava flows. The Red Hill volcano was initially effusive – slow running lava flows and sporadic strombolian ejecta. Deposits have been located along Papakura-Clevedon Rd, Dominion Rd, and Hunua Road. It is likely that a scoria cone or cones created by the effusive eruptions dammed Hays creek and created a lake. A later series of explosive phreatic eruptions from magma mixing with water obliterated the scoria cone(s) and mantled the surrounding landscape with tuff and pyroclastic breccias (conglomerates) which were welded together in layers and are still visible on Pukekiwiriki. Evidence of this is found in mudstone and sandstone clasts within the welded tuff. Other rock in the tuff layers on Pukekiwiriki includes siltstone and greywacke along with basalt which is mixed with the fine grained tuff (ash).

Most of the volcanic ash in the area has eroded away particularly by Slippery Creek Hays Creek which follow older fault depressions and have carved through older tuff creating the alluvium deposits seen today. Pukekiwiriki is the remainder of a much larger extensive tuff deposit. The promontory therefore is highly significant as the only geological evidence of the activity of the Red Hill volcanic centre. The eroded layers are explained by upward fining of air fall deposits - heaviest at the bottom finest at the top, which erode differentially (finest deposits erode faster). The vertical joints result from cooling and are exacerbated by water erosion. This has left the exposed south eastern cliff faces with a peculiar rounded and 'pancaked' appearance. The top of the Paa is covered with about 1.5-2.0m of volcanic soils, being stiff sandy and clayey silts of only moderate strength. Volcanic soils are inherently unstable so future building activity within the site needs to be approached with care.

### 3.4 Archaeological features

The Paa and its surrounds are an archaeological site. Its features were recorded in 1961 and later in 1975 and 1979. Different plans show different arrangements of features although the 1979 plan accords most with current alignment and number of features. A 2004 survey shows that five features on the eastern side of the Paa shown in 1979 were not recorded in 2004—most likely due to encroachment of vegetation which has obscured some features. Various archaeological surveys have been conducted on the site since the 1960's all of which record a range of man-made pits, banks and ditches and their condition. The most significant features are the defensive trench and the storage pits although there is some evidence of occupation pits (whare) as well. Most of these

features are all easily seen but vulnerable to visitor impact. Some have been obscured and will need to be recovered.

The site is recorded in the Auckland Regional Council's ARC Cultural and Heritage Inventory (CHI) as 6857 and uses the NZ Archaeological association reference R12/4. The various reports have all highlighted past damage and threats such as visitor trampling and root damage of plants to pit shape and structure. To this end, exotic trees such as oaks which had self seeded on the eastern side of the Paa were removed by Council in 2007 to prevent further damage.

The Papakura District Plan protects the archaeological features in schedule 3C of the plan. It is noted that many of the pits are obscured by vegetation. Other features and places of archaeological, (and cultural) significance are burial sites. These are and will remain Waahi Tapu. The plan specifically closes all identified Waahi Tapu places to the public. Principal attractions of the site for the public are pre-European Maaori archaeological features on the top of the Paa site, principally a defensive ditch and a series of pits.

#### 3.4.1 Defensive ditch

The ditch has been gradually filling with debris over time and is now less deep than initially. It is overgrown with both native and exotic species. An oak tree has previously been cut from the eastern side of the ditch. An accessway across the ditch has been constructed in the past which has partially filled the ditch in. The bank has been worn down and a section has been use as a viewing platform. At the far southern end of the ditch and bank feature the bank has been leveled to fill in the ditch to provide vehicular access to the defended section of the Paa.

#### 3.4.2 Pits and depressions

The middle series of pits on the northern side is largely covered in vegetation up to and over two metres high. On the southern side, the two features at the eastern end have been almost wholly destroyed. The location is overshadowed and swept, in part, by branches of a huge macrocarpa. The remaining three features are covered under scrub and possibly damaged.

#### 3.4.3 Damage to features and the Paa

A great deal of damage has occurred to features of the Paa over time. This includes:

- Reported but unconfirmed quarrying and bulldozing across the western end of the site in the past





IMAGE: Pukekiwiriki Paa PHOTOGRAPHER: Wayne Wilson Wong 2009

#### 3.4.5 Ko te Tiakinga o ngaa Taaonga Mahi Huakanga

Ko te whakaaro ake o The International Council on Monuments and Sites (ICOMOS) 'ko ngaa whakaritenga hei tiakina teetehi waahi kia mau ki onaa tikanga'

No te ICOMOS whakaaro ake mo te raahui:  
'kia mau tonu, kuaa hoki e tiinihia te aahua o te waahi meenaa ka taea'

Ko te whakaaro o ngaa hoa mahi i roto i teenei kaupapa o Pukekiwiriki Paa kia tiakina te waahi. E hia ana raatou ki te puritia, ki te tiakina hoki. E maha ngaa whakaritenga e paa ana ki te waahi, aa ko ngaa puurongo raahui whakahaere me mahi katoa hei tiakina i ngaa tikanga tuku iho. Ko te tikanga o te mahi tika ka titiro whaanui ki ngaa mahi eengari ko te mahi ia waa ka iti iho ngaa mea raru mo ngaa waa whakaheke. Kei te waahanga 5 ngaa koorero e paa ana ki ngaa mahi ao tuuroa.



- Maaori terraces on the northwest slope which have now been destroyed
- Steps cut into the southern face of the landform by Europeans to give easier access to the top of the Paa
- The disturbance and desecration to cave burial sites on the Paa in 1920s and possibly since that time
- Subdivision and housing developments development on the southwestern slope in the 1970's and 1980's
- Subdivision of the northern approaches ('Tanah Merah' – meaning 'red earth') late 1990's and early 2000's
- Red Hill Road cut through the eastern end of the Paa.

#### 3.4.4 Threats to the site

The principal current impacts and future likely threats on Pukekiwiriki Paa are from:

- Soil erosion of the cliffs and banks of the Paa
- Inappropriate mowing and maintenance practices
- Pedestrian wear and visitor impacts
- Macrocarpa trees causing mechanical damage to the cliff top and branch sweeping damage to the archaeological features

- Lack of vegetation management, both native and exotic – overgrowing and masking and damaging existing archaeological features.

#### 3.4.5 Archaeological conservation

The International Council on Monuments and Sites (ICOMOS) definition of conservation is: 'the processes of caring for a place so as to safeguard its cultural heritage value'.

The ICOMOS definition of preservation is: 'maintaining a place with as little change as possible'.

The plan partners involved in the processes of conservation of Pukekiwiriki Paa care for this place. They wish to preserve and protect it. Conservation work involves consideration of the site condition, reserve management standards and both remedial work and regular maintenance which are undertaken to safeguard the heritage values. Remedial work generally addresses the cumulative effects of deferred maintenance while regular maintenance minimises the future effects of injurious natural processes.

Conservation practices in detail are found in section five.





## 4.0 TE RAUTAKITANGA O TE MAHERE

### 4.1 Moemoea, Ngaa Maataapono, Ngaa Whaainga me Whakamaarama i ngaa Whainga

Ko te tikanga o te rautaki o te maahere kia hurihia ngeenei mea hei waahanga kia taea te mahi. Noo te mea; Ko ngaa mahi whakahaere e tuuhono ki te moemoea mo te waahi

#### 4.1.1 Moemoea

Ka whakatuu ngaa hoa mahi teetehi moemoea mo te waahi kia pai mo ngaa raa e heke mai ana. Teenei te wawata mo te waahi:

‘Kia wehi te aho hiringa  
He urutapu i ngaa waa o mua  
He Wairua Tuurangawaewae o Papakura’

Ko te tikanga o te koorero nei kia tika te whakahaere i raro i te maahere kia taea te hunga manuwiri te:

- Rongohia e te tikanga o te papa me oona whakamaaramatanga
- Hoki atu ki te hau kainga kia wehi ai te aahua o taua waahi e peeraa ana ki ngaa waa o mua
- Whakamaiohatia te aahuatanga o te waahi me oona tikanga

#### 4.1.2 Ngaa Maataapono

Kia whakamaaramahia te moemoea hei aarahihia ngaa mahi mo ngaa raa e heke mai ana. E whaa ngaa whakaaro i whakaarohia i ngaa hoa mahi, kia moohio ai i ngaa whaainga, me te huarahi ka mahia me te tutukitanga i ngaa hua.

Ko ngaa maataapono:

- Mahi tahi
- Kaitiakitanga
- Tiakitanga
- Whakangungu

Ka heke iho ngaa maataapono nei i raro iho i te Ture Raahui aa he moemoea hoki mo ngaa hoa mahi kia tiaki tahi te aahua o te whenua.

#### 4.1.3 Ngaa Whaainga

Ko ngaa whaainga i te maahere nei e rite ki te moemoea me ngaa maataapono, anei ngaa whaainga o te maahere nei:

- Raahui, tiakina te whenua me oona hiitori
- Tiaki te whenua me toona aahua me oona tikanga

- Whakanui, haapaina te waahi me oona aahua i roto te matauranganga
- Aata whakahaere te waahi hei pai mo ngaa taangata katoa
- Kia moohio ko te Mana Whenua te Kaitiaki me te mahi tahi i te waahi raahui.

Ka tutukihia ngaa moemoea nei meenaa ka aarahi i ngaa wawata.

#### 4.1.4 Ngaa Whaainga

Ko te whakahaerenga me ngaa ngaa mahi whaainga o te maahere nei e huarahi kia kite ai e te mahi. Kua whakaroopuhia i ngaa wawata i raro iho i ngaa maataapono me ngaa whaainga kia tutukihia. Naa te mea kua tuhono ngaa wawata ki te moemoea o te maahere. Ka whaanui, ka kite hoki i ngaa wawata mai:

- Maataapono me whaainga
- Whaainga whakahaere
- Mahi whakahaere
- Ngaa mahi ka mahia
- Whakamaaramatanga

## 4.2 Ngaa Tuumanako

E maha pea ngaa Tuumanako o te haapori me ngaa hoa mahi mo te maahere nei.

Tuatahi kia whakamaarama te tikanga o ngaa ture mo te maahere. I roto i oona aahuatanga ka heke i raro iho i te Ture Raahui.

Tuarua, e tuumanakohia e ngaa hoa mahi i te maahere me teenaa ki teenaa o raatou hoki. Kua whakaritehia katoa e raatou ngeenei mea. Kua whakaarohia kotahi e raatou i roto te pono me te tika.

Tuatoru, he tuumanako hoki taa te haapori. E whanui pea i o raatou whakaaro teeraa kia tika ngaa hoa mahi ki te aarahi, ki te tirohia ake hoki i te maahere. Ko Te Tari Tiaki Iwi me te mahi o ngaa hoa mahi hei whakahaere pai te whenua mo te haapori.

Ahakoia e rerekee pea ngaa whakaaro i ngeetehi waa, ka aata taea ngaa hoa mahi te whakatutuki pai ngaa tumanako. Meenaa he raru, kia whakarite i te waahanga whakataunga tautohe (5.2.1.9 me 5.2.1.10)



## 4.0 STRATEGY OF THE PLAN

### 4.1 Vision, principles, goals and objectives explained

The strategy of the plan is to convert the vision, principles and goals of the plan into achievable objectives that provide for the plan's implementation. In this way all management actions will always relate directly to the vision for the site

#### 4.1.1 Vision

Plan partners developed a vision for the site which creates a desired future for the site. The vision for the site is:

“A space that is awe inspiring.  
A place that is rich with history, nature and vision.  
The spiritual Turangawaewae of Papakura”.

This vision statement indicates a very strong desire for the site to be managed through the plan to allow every visitor:

- An experience that is filled with meaning, and an understanding of the land and its heritage
- To easily imagine, engage with and come away from the site with a sense of awe for the past
- To appreciate all the natural, cultural and spiritual qualities and the significance of the site.

#### 4.1.2 Principles

For this vision to be realised, key guiding principles provide a focus for all future actions and outcomes. Plan partners developed four key guiding principles, to inform the plan's goals and ultimately the way that all actions are undertaken and all outcomes achieved.

The principles are:

- Partnership
- Kaitiakitanga
- Preservation
- Protection

These principles combine the requirements of the Reserves Act and the desire of the plan partners to manage and care for the land in a spirit of joint guardianship.

#### 4.1.3 Goals

The goals for this plan are a direct reflection of the vision and principles. The goals of this plan are to:

- Preserve and conserve the land and its history
- Protect the land, its form, features and all its values
- Celebrate and promote the site and its significance through education
- Responsibly manage and enhance the site for the benefit of all people
- Recognise Mana Whenua as Kaitiaki and ensure the reserve is managed in partnership.

These goals can be achieved by developing and meeting clearly stated objectives.

#### 4.1.4 Objectives

Management and implementation objectives of this plan are the means by which vision is translated into action. The objectives are grouped according to the principle and goal they are designed to meet. In this way every objective links back to the vision of the plan. Objectives will be stated and expanded in the following manner:

- Principle and goal
- Management objective
- Management actions
- Implementation actions

## 4.2 Expectations

The community and plan partners will have a range of expectations of this plan.

First there is an expectation in law that the plan will meet statutory requirements. In its form, structure and content the plan must meet the Reserves Act.

Second, plan partners have expectations of the plan and of each other. These have been expressed, negotiated, shaped and agreed by the parties throughout the plan drafting process. The plan partners have been driven by a principle of utmost of good faith, co-operation and partnership.

Third, the public have expectations of the plan. These may range from a desire to ensure the plan is made operative through to ensuring that plan partners always follow the plan, and review it. The public trust and rely upon the plan partners to manage the land responsibly on behalf of all people.





### 4.3 Ngaa Ture me Ngaa Ture Whakahaere Whenua

I raro i te Ture Raahui, wahanga 41 kia whakaritehia e te Kaunihera teetehi maahere whakahaere mo te Waahi Raahui kia whakamahia, hei painga, whakatika, tiaki, manaaki, whakatuungia (meenaa ka taea). Kua whakarite te waahi He Waahi Hiitori, tirohia ake ki 1.3.1

Me whaia e te Kaunihera ngaa tikanga i te Ture Raahui kaatahi tukuna atu te taura mutunga ki Te Minita o Te Papa Atawhai kia whakaetia e te minita kia mahia e te Kaunihera.

Ko te tikanga kia taea te Kaunihera kia kore e rerekee te maahee ki te Ture Kaawanatanga aa Rohe 2002, Te Ture m□ te Whakahaere Rawa 1991 raanei me teetehi atu ture.

Me whakaarohia e ngaa hoa mahi

- Te Maahere aa Rohe ki Papakura 1991, Waahanga 3, Upoko 3 me te tiakitanga
- Ngaa whakaritenga o te Ture Tiaki Waahi Tawhito 1993
- Ngaa tikanga o Te Tiriti o Waitangi
- Ngaa tikanga o Te Tuutohinga o Aotearoa mo te Atawhai rawa o Ngaa Waahi Ahurea Tuku Iho i raro iho te ICOMOS, koia he tari whakahaere mo UNESCO (United Nations Educational, Scientific and Cultural Organisation).

### 4.4 Ngaa Putanga o te Haapori

E 8 ngaa putanga haapori i raro te Kaunihera maahere whaanui mo te haapori. E 4 ngaa whakaaro e aahua orite

1. Kia tiaki, kia taea hoki ki te waahi - peeraa he mahi whakataa me te tiaki tahi te waahi.
2. Mahi ngaa mahi a reehia me te mahi whakataa - whakawhiwhi waahi hei waahi pai e hopungia ana ngaa aahua katoa.
3. He taonga whakahii i te haapori me te tuku ihotanga - whakakaha te tuakiri o Papakura, me te tiakitanga o te taatou ahurea tuku iho me ngaa waahi tuku iho.
4. Tukua te tino painga kei roto ki te rangatahi - whai waahi te whakatu mahi whakaakoranga.

### 4.5 Whakatinanahia me Tirohia anoo

I roto i ngaa whaainga i whakamaaramahia i te waahanga 5 me te whakatinanahia e te Kaunihera. Ka tutukihia kotahi mai te Kaunihera, aana maatanga, ngaa kaikaanataraki me Mana Whenua. Ko teetehi ture ka titiro tonu te Kaunihera ki te maahere. Ko te tikanga o teeraa kei te ora tonu te maahere kia taea te whakaarai ki ngaa ahuatanga o te waa. Ia tekau tau ka tirohia ki te katoa o te maahere. Maa te Kaunihera me te Mana Whenua hei mahi kotahi i te tirohanga o te maahere



IMAGE: Pukekiwiriki Paa PHOTOGRAPHER: Allan Christensen 2010



Although there may be some competing expectations at times, both plan partners will endeavour as far as is practicable to ensure that all expectations are met. Where there is conflict the matter will be dealt with through the disputes resolution section (5.2.1.9 and 5.2.1.10)

#### 4.3 Legal requirements and statutory land management

Council is required under section 41 of the Reserves Act to prepare a management plan for the reserve to ensure the use, enjoyment, maintenance, protection, and preservation, and the development (as appropriate) of the reserve for the purposes for which it is classified. The reserve is classified as an Historic Reserve, see section 1.3.1.

Council must follow the procedure contained in the Reserves Act and submit a final draft to the Minister of Conservation for approval before the plan can be adopted by Council and implemented.

Council is also obliged to ensure that the plan and its provisions are not contrary to the Local Government Act 2002 or the Resource Management Act 1991 and any other relevant legislation.

Plan partners must also consider

- Papakura District Plan 1999, Section Three, part 3 – Heritage and Protection
- the requirements of the Historic Places Act 1993.
- The principles of the Treaty of Waitangi and
- The principles of the New Zealand Charter for the Conservation of Places of Cultural Heritage established under ICOMOS which is an agency of UNESCO (United Nations Educational, Scientific and Cultural Organisation).

#### 4.4 Community outcomes

Council's Long Term Council Community Plan, (LTCCP) contains eight main community outcomes which inform other Council activities. This reserve management plan is aligned with four of them:

1. Accessible and cared for natural environment - by sustainable recreational use of and collective care of the natural environment.
2. Fostering involvement in arts and recreation – by providing well maintained accessible and attractive places and opportunities for recreation.
3. Pride in our community and heritage – by strengthening identity with Papakura and protecting our known cultural and heritage sites.
4. Releasing the potential of our ranagatahi – by creating educational opportunities.

#### 4.5 Implementation and review

Council must implement the plan and this is directed by the objectives and actions outlined in section 5. Implementation is to be carried out jointly by Council, its specialists, contractors and Mana Whenua. Council is also required by law to undertake a continuous rolling review of the plan. This means that the plan is always 'alive' and active and able to react to changing conditions.

The plan must also be entirely reviewed every ten years.

Review is to be undertaken jointly by Council and Mana Whenua.







IMAGE: Pukekiwiriki Paa PHOTOGRAPHER: Wayne Wilson Wong 2009









FIG. 10.—Beds of tuff on the divide north of and near the debouchure of Hay's Creek.



FIG. 11.—A block of Tertiary sandstone causing depression of bedding of the tuffs shown in Fig. 10.

IMAGE: Tuff Deposits, Pukekiwiri Paa PHOTOGRAPHER: CR Laws, M.Sc., Dunedin Training College 13 May 1930





ILLUSTRATION: Pukekiwiriki Paa ILLUSTRATOR: WC Wilson 1864



IMAGE: Pukekiwiriki Paa steps



IMAGE: Pukekiwiriki Paa steps 2007

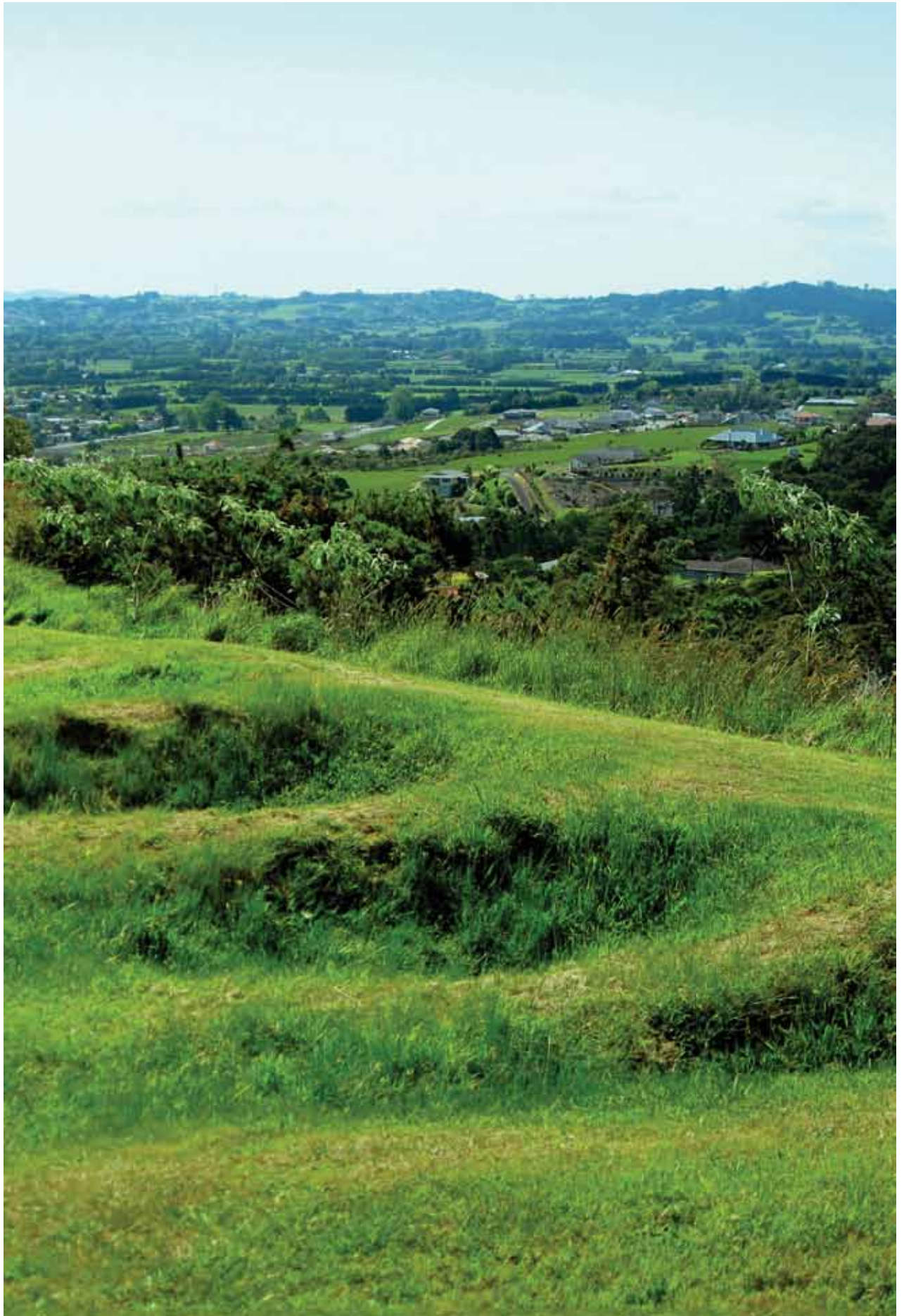


PHOTOGRAPHY BY: Papakura Historical Society

PHOTOGRAPHY BY: Papakura District Council







IMAGES (3): Pukekiwiri Paa PHOTOGRAPHER: Allan Christensen









IMAGE: Pukekiwiri Paa Aerial (No Boundaries) CREDIT: Papakura District Council 2009





IMAGE: Pukekiwiri Paa Aerial (Reserve Boundary) CREDIT: Papakura District Council 2009





## 5.0 WHAKAHAERETANGA WHAKAKAUPAPATANGA

### 5.1 Ngaa Maataapono: Whaainga: Wawata: Ngaa Mahi

Aahua oorite ngaa maataapano me ngaa whaainga o te maahere ki ngaa maahere whakahaere me nga whakakaupapatanga.

### 5.2 Whakahaere Kotahi

Take Puu:	Hononga
Whaainga:	Kia moohio ai ko te Mana Whenua te Kaitiaki kaatahi ka mahi tahi te Kaunihera me te Mana Whenua ki te tiaki te waahi.

#### 5.2.1 Whaainga Whakahaere

Ka mahi tahi i ngaa hoa mahi i raro te whakaaro he mana taa teenaa ki teenaa o raatou ki te mahi tika i o raatou mahi.

E whakapiri ana ngaa whaainga me ngaa mahi ki te maataapono o te hononga, hei whakaetia hei whakaarohia raatou katoa. Ko te tikanga o ngaa whaainga me ngaa mahi:

- Whai tikanga kia mahi tahi ai me te titiro anoo ngaa hoa mahi i te maahere
- Whakarite ai i ngaa hoa mahi te whakahaere ki te tiakina te waahi meenaa he ture aa ture raanei e paa ana ki te mana o te whenua
- Whakaaetia e ngaa hoa mahi te whakarite maatanga raanei kaikanataraki raanei
- Kia tika ngaa purongo o ngaa hoa mahi mo te waahi me te Paa
- Tiro tiro ki ngaa aahuatanga katoa o te waahi mai te aahua tae atu ki te whakahaeretanga
- Tirohia ake, ki ngaa manuhiri me o raatou tukinga i te waahi.
- Whakahaere i ngaa tautohe
- Whakahaere ngaa koorerorero i te haapori.

#### 5.2.1.1 Te Mahi Whakahaere: Whakatinanahia me te Titiro anoo ki te maahere

Ka mahi ai i ngaa hoa mahi i te taha o ngaa kaimahi katoa me te haapori kia whakatinana te maahere whakahaere.

#### 5.2.1.2 Whakakaupapa te Mahi

##### 1. Whakakaupapa te Maahere.

- Kia whakarite ai e ngaa hoa mahi ngaa whaainga me ngaa mahi kia ora ai te moemoea o te maahere
- Ia tekau tau ka titiro anoo ngaa hoa mahi kia kite e tika ana te maahere me ngaa whaainga.

.....  
*Maaramatanga:*

*Ko te mahi o ngaa hoa mahi kia whakatinanahia te maahere kia kite ai e tika ana. Meenaa kaaore e tika ana ka taea te aata titiro, eengari hei titiro anoo ki te katoa ia tekau tau.*

.....



## 5.0 MANAGEMENT AND IMPLEMENTATION

### 5.1 Principles, goals, objectives and actions

The management and implementation objectives and actions below are aligned directly with the principles and goals of the plan.

### 5.2 Joint management

Principle:	Partnership
Goal:	Recognise Mana Whenua as Kaitiaki and ensure that Mana Whenua and Council work together to manage the reserve in partnership

#### 5.2.1 Management Objective:

Plan partners will recognise each other's status as land managers and Kaitiaki of the Paa site by formalising an enduring joint-management agreement and working together to manage the reserve.

Goals objectives and actions in this part of the plan are all linked to the principle of partnership, which includes co-operation, co-management, joint decision making and responsibility. The following objectives and actions are designed to:

- Provide the mechanism for joint implementation and review of the plan by the plan partners
- Permit plan partners to manage all legal and statutory requirements related to ownership , management and care of the site
- Allow plan partners to seek and engage specialists and appoint contractors
- Ensure that plan partners keep accurate records of their management of the reserve and Paa site
- Monitor all aspects of the plan from site condition to quality of management
- Monitor and respond to all visitor impacts and safety issues
- Effectively deal with matters of disagreement
- Manage relations with the community.

#### 5.2.1.1 Management action: Implementation and review of the plan

The plan partners will work together with nominated specialists, contractors and the public to implement the management plan.

#### 5.2.1.2 Implementation action:

##### 1. Implementing the plan.

- Plan partners will ensure that the vision for the plan is effectively brought to life by meeting all of its objectives and actions
- Plan partners will periodically review the effectiveness of the plan and its objectives and will entirely review the plan every ten years

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#### *Explanation:*

*Implementing the plan is a basic obligation of the plan partners and it is their duty to ensure it works. If it is not working or there are required changes the plan partners are able to adopt a rolling review but must review the entire plan every 10 years.*

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### 5.2.1.3 Te Mahi Whakahaere: Ture me Ngaa Tikanga aa Ture

Ka taea ngaa hoa mahi kia tika te whakahaerehia te waahi i raro iho i ngaa ture katoa meenaa he Ture Raahui, Te Ture mate Whakahaere Rawa, Ture Kaunihera, me aana ture whakatika, me aana riiwhi.

### 5.2.1.4 Whakakaupapa te Mahi: Ture me ngaa Tikanga aa Ture

#### 1. Tautukunga aa Ture

- Ko te mahi o ngaa hoa mahi kia noho iho i ngaa mahi e paa ana ki te whenua i raro i te maahere me ngaa ture.
- I mua i te timatanga o ngaa mahi i runga te papa raahui (hōunga ki ngaa mahi ia raa) ko te tikanga kia whakaae ngaa hoa mahi, kia tautukunga ki te maahere hoki.
- Ko te tikanga, ko ngaa mahi e mahi ana ki Pukekiwiriki Paa ka heke i raro iho te Ture Tiaki Waahi Tawhito (1993). Ko ngaa wahanga 10-20 o taua ture hei tiaki i te aahuatanga o te mahi huakanga ki te waahi, ara te papa, i raro te papa hoki. Kei Te Tiaki Wāhi Tawhito te mana ki te whakatika, mahi kino, whakangaro raanei te waahi huakanga tu atu i teeraa e pokanoa.

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#### *Maaramatanga:*

*I raro i ngaa ture ka taea te whakahaere tika te waahi. E maamaa noa iho te whai i te maahere kia kore ai e raru.*

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### 5.2.1.5 Mahi Whakahaere: Whakaaro Maatanga, Kirimana me ngaa Kaikaanataraki

Ka whai ake i ngaa hoa mahi ngaa whakaritenga mo ngaa mahi o ngaa kaikaanataraki, kirimana raanei. Ka kooreroro ki te Mana Whenua kia whakaetia e raatou i mua te timatanga o ngaa mahi i te waahi. Ko ngaa taangata maaraaurau, me ngaa taangata i whakaako hei whakaetia ki te mahi i te waahi.

### 5.2.1.6 Te Mahi Whakatinana: Whakaaro Maatanga, Ngaa Kirimana me Ngaa Kaikaanataraki

#### 1. Pupuritia i ngaa, Taangata Maatanga, Kaikaanataraki raanei.

Ko ngeera taangata anake, ka taea te mahi i raro te mana o ngaa hoa mahi ki te waahi raahui.

- Ka whakarite tono tauwhaainga, whakatau utu hoki ngaa taangata mahi ki ngaa hoa mahi i te tuatahi i mua i te timatanga o ngaa mahi.
- Ka maarama atu i ngaa hoa mahi ngaa tikanga ki ngaa taangata hei mahi i te waahi meenaa e hia ana ki te mahi i te waahi.

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#### *Maaramatanga:*

*Kia whakarite tika i ngaa mahi i mua i te tukuna atu ki te whakatutuki i ngaa mahi. Ka koorerohia, ka whakamaaramahia e ngaa hoa mahi ki ngaa kaimahi i mua i te timatanga o ngaa mahi kia kore ai te putunga o ngaa raru. Whakaakohia te tikanga tuatahi ki ngaa kaimahi i mua te timatanga o ngaa mahi. Ka karangahia e ngaa hoa mahi ki te haapori kia hui ai ki te whakatikatika i ngaa mahi i te waahi kia whakaheke te raru.*

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5.2.1.3 Management action: legal and statutory requirements

Plan partners will ensure that management of the reserve will comply with all relevant legislation and by laws including the Reserves Act, Resource Management Act, Local Government Act, adopted Council bylaws and their amendments and successors.

5.2.1.4 Implementation action: legal and statutory requirements

**1. Statutory compliance**

- Plan partners must ensure that all actions undertaken on the land comply with the plan and all other relevant legislation
- Before any major actions take place on the reserve (except for regular monitored maintenance) the proposed actions must first be assessed and approved by plan partners as being in compliance with the plan
- All reserve management and conservation work carried out at Pukekiwiriki Paa Historic Reserve reserve, surface and subsurface, are protected under the provisions of sections 10-20 of that Act. It is unlawful to modify, damage or destroy any archaeological sites without prior authority from the NZ Historic Places Trust.

*Explanation:*

*Management of the site in accordance with established law ensures that no informal and unauthorised practices can occur which may undermine the integrity of the management plan. Management of the plan will be transparent and able to withstand any form of scrutiny.*

5.2.1.5 Management action: specialist advice, contracts and contractors

Plan partners will follow a prescribed procedure to retain the services of any specialist, contractor or consultant. Contracts for work on the site will be awarded only through the prescribed process and will include provision for co-operation and consultation with Mana Whenua. Only qualified and trained people will be permitted to work on the site.

5.2.1.6 Implementation action: specialist advice, contracts and contractors

**1. Retaining services of specialists or contractors**

Only those people, groups, specialists and contractors authorised by the plan partners may undertake work or actions within the reserve

- All persons engaged by plan partners to undertake work or action must be done so through an agreed tender or quote process.
- People retained to undertake services or actions must be prepared to work with plan partners and be briefed, guided, monitored and if necessary trained by them.

*Explanation:*

*Specialist assistance and any other work, including maintenance will be decided and awarded through a transparent process. Plan partners will be given opportunity to liaise with, co-operate and inform any contractor to prevent any detracting of any qualities of the site. It is very important that any person working on the site is properly trained, briefed, and qualified to do so. Organised community maintenance or cleanups, planting etc will be done through the plan partners so that the potential for harm to the land or people is minimised.*





### 5.2.1.7 Mahi Whakahaere: Hootuku, Aro Tuuruki me Puuranga Koorero

Ka kohikohingia, ka pupuritia hoki e ngaa hoa mahi i ngaa koorero e paa ana ki te waahi, me aana whakahaerenga mo ngeenei whakatipuranga me ngeera whakatipuranga kei te hekema.

### 5.2.1.8 Mahi Whakakaupapatanga: Hootuku, Aro Tuuruki and Puuranga Koorero

#### 1. Kohia ngaa Puuranga Koorero

- Ka kohia e ngaa hoa mahi, o raatou kaimahi raanei, koorero e paa ana whakaaro o te roopu whakahaere, roopu whakahaere te waahi, te hunga tirohia, ngaa aahuatanga o te waa, ngaa papatanga, mahi haumarua mo te tangata, ngaa tiinhanganga ki te waahi, peeraa i 2, 3, 4.
- Ma runga pepa, rorohiko raanei, ngaa koorero kia taea te tiki atu, te whakahanga anoo.
- E rua ngaa waahi whakaputu, teetehi kei te whare pukapuka.

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*Maaramatanga:*

*He tikanga kia putu i ngaa tuhinga e paa ana ki te waahi, ngaa ahuatanga, me te whakaharertanga kia taea te tiki atu i ngaa waa kei te haerema. Ka whakaritea kia kore ai e ngaro i ngaa koorero e paa ana ki te whenua me te nohotahitanga o te hunga tangata.*

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#### 2. Aro Turuki me Whakatakoto Purongo o te Maahere me te Whakahaerenga o te Waahi.

Ma ngaa hoa mahi, o raatou kaimahi raanei hei aro turuki te tikanga o ngaa whaainga maahere me ngaa whainga, whakahaerenga o te waahi me ngaa mahi whakakaupapatanga kia tika ana, kia kore e hurihia i ana tikanga me taana kaupapa.

- Ka tirohia anoo ia waa kia taea te kite e tika ana te whakahaerenga o te waahi kia maama hoki te tuurukinga manuhiri me te tuurukinga te aahua.

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*Maaramatanga:*

*He mea whakarite teenei kia moohiotia ai e raatou ngaa whaainga me ngaa tikanga, noo te mea kei a raatou te mana mo te waahi ki te tutuki tika ngaa otinga mo taua waahi. Ko te tikanga o te whakahaerenga aro turuki kia titiro anoo ki ngaa aahuatanga whakahaere me peewhea te huarahi tika ki te tiaki te waahi.*

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5.2.1.7 Management action: data, monitoring and records

Plan partners will regularly collect and responsibly store relevant and useful information about the reserve, and its management for the benefit of current and future generations.

5.2.1.8 Implementation actions: data, monitoring and records

**1. Collection of data**

- Plan partners or their nominated representatives will regularly collect information on management decisions, site management, visitor impacts, condition, threats, public safety, and any changes to the site, as outlined below.- in 2, 3 and 4.
- Storage of the information shall be on paper and in electronic format which is accessible and able to be reproduced easily.
- Storage will be in two separate locations, one being the public library.

*Explanation*

*It is important to record information about the site, its condition and management and to store that information in a responsible manner and accessible format for retrieval at any future time. Procedures will be followed to ensure that relevant and useful information about the land and human interaction with it is not lost.*

**2. Monitoring and reporting of plan and site management**

Plan partners or their nominated representatives will monitor the effect of the plan's goals and objectives, site management and implementation methods to ensure that it is being administered as it was intended and does not deviate from its values and vision.

- Regular reviews of site management will be undertaken to ensure that the site is being managed at an optimum level and will complement visitor monitoring and condition monitoring (below).

*Explanation:*

*This is a self checking mechanism that is designed to ensure that those responsible for the plan in the future are fully aware of the vision, principles and values inherent in the plan and the intended outcomes for the site. Site management monitoring means a review of approaches to management and the ways that the site is cared for so that the best means and ways are adopted in the context of the needs of the site.*





### 3. Aro Turuki ana Manuwhiri - He Waahi Ahuru mo te Tira Whaanui

- Ka aakina i ngaa manuwhiri ki te tiaki tika te waahi te mahi nui o ngaa hoa mahi aa ka aro turuki me te tukuna atu purongo hei waahi ahuru mo te tira whaanui hoki.
- Ka aata titiro i ngaa hoa mahi, ka tukuna atu purongo ngeetehi waa ki te urunga mai o ngaa manuwhiri kia kore e raru te aahuatanga o te waahi.
- Ka mahi tahi ngaa hoa mahi ki ngaa Pirihimana me ngeetehi atu roopu ki te tiaki te waahi me ngaa kaimahi, kaatahi hei whainatia te hunga whakamahi kino hoki.

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*Maaramatanga:*

*Ko te tikanga o te mahi ahuru mo te whakamarumarutanga o te waahi me oona ahuatanga me oona tikanga me te ahuru o ngaa kaimahi hoki. Ka taea te tangata te mahi tuukino i Ngaa Waahi Raahui. Maa ngaa Pirihimana te tikanga mo ngeenei tuu aahua. Kei ngaa hoa mahi te tikanga kia kore ai e raru ana te waahi mo ngaa manuwhiri, teeraa pea ka whakatuu taiapa, taiapa awhina me ngeetehi atu mea hei awhina ai e ngaa manuwhiri. Haere tonu ngaa mahi o ngaa hoa mahi ki te aata tiaki ngaa mea katoa ma runga te waahi me te ahei ki te whakakore i ngaa mahi tuukino hoki. Ka awhina hoki te hunga manuwhiri i o raatou ora me te tiakitanga o te papa mai te tuhituhinga o ngaa mea whakararu. Te Kohinga o ngaa whakaaro me te tukuna atu purongo i ngeetehi waa hei mea awhina i te aahuatanga o ngaa mahi whakahaere.*

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### 4: Aro Turuki ana, Whakarite Maahere me Ngaa Tikanga Ruuri

Ia tau ka ruurhia te aahuatanga o te waahi e ngaa hoa mahi, o raatou kaimahi raanei.

- Ko te tikanga o te tikanga aro turuki hei whakarite maahere, tuhi purongo mo ngaa whakaahua i tango, naa te mea kia kite ai te aahuatanga o te waa ki ngaa waa o mua.
- I raro te tikanga aro turuki ka taea te kite te aahua o te haerenga o ngaa manuwhiri, ngaa tiinhanganga tuuturu, (horo whenua, ngeera mea), otaota, me te aahuatanga o ngaa mahi huakanga.
- I raro te tikanga aro turuki kia kite meenaa e raru i ngaa kararehe taketake, peeraa ki ngaa manu

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*Maaramatanga*

*Maaramatanga: Kei te awangawanga te waahi ki ngaa ahuatanga o te tangata, naa reira e tika ana kia aro turuki ia waa hei kitea te oranga me te tupuhekenga me ngeeraa atu mea peeraa i te horo whenua, ngaa horo me te paahekeheke. Ko te tikanga o te tuhituhi purongo ia waa kia kite ai i ngaa mea papai, ngaa mea kore te pai aa ka taea te whakatikatika.*

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#### 5.2.1.9 Mahi Whakahaere: Whakatikatika Raru hei Whai Oranga

Maa ngaa hoa mahi hei whakatikangia e ngaa raru e paa ana ki te whakaritenga o te maahere, meenaa he koorero, he kaiwhakawaa raanei, teeraa pea he whakritenga maama raanei. Kua whakaae ngaa hoa mahi, meenaa he raru e paa ana te Wahi Rahui, ko te mea nui ko te tikanga o te Paa.



### 3. Monitoring of visitors and public safety

- Plan partners will promote, monitor and regularly report on public safety of the site and encourage appropriate use and protection of the reserve by visitors.
- Plan partners will monitor and regularly report on visitor access and activity on the site to reduce the potential for intentional and unintentional physical and cultural damage to the site.
- Plan partners will cooperate with the Police and other agencies to promote the security of reserve and users, including if necessary, enforcement action such as prosecution of offenders.

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*Explanation:*

*The issue of safety relates both to the safety of users and to the security of the reserve, its features and values. Reserves, can be targets for vandalism and/or anti-social behaviour by others. Unlawful or anti social behaviour of individuals is directly enforceable by Police.*

*The responsibility of ensuring that the site is not hazardous for visitors, rests with the plan partners and this may result in the need for fences, guide rails or other safety features to protect visitors from harm. Plan partners have a pro-active role in ensuring features and facilities on the site are protected and/or designed to enhance safety and reduce the incidence of vandalism. In addition, the public can be assisted in the management of their personal safety and the security of their property whilst using the reserve, by appropriate signage advising visitors of any issues, which may be of concern. Gathering of information and regular reporting can help establish patterns useful in adjusting management approaches.*

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### 4: Monitoring, mapping and condition surveys

Plan partners or their representatives will undertake annual condition monitoring surveys of the site.

- Condition monitoring includes mapping and photographic recording, along with comparison of change in condition (positive or negative) with previous years.
- Condition monitoring will include an emphasis on the impact of visitors, any natural change (erosion etc) vegetation and condition of archaeological features.
- Condition monitoring will also take account of any effect on indigenous fauna, particularly birds.

.....

*Explanation:*

*The site is vulnerable to human use impact and it is therefore important to regularly monitor the physical state of the site for wear and tear, deterioration along with any other natural processes such as erosion, slipping or instability. Regular reporting can help establish positive and negative patterns which in turn can inform remedial approaches.*

.....

#### 5.2.1.9 Management action: disputes resolution and remedies.

The plan partners will resolve any differences of opinion or dispute over the implementation of the plan, by discussion or mediation in the first instance, and by a more formal process if necessary. It is acknowledged by all plan partners that where there is a disagreement or dispute over management of the reserve, the needs of the Paa will take precedence.





#### 5.2.1.10 Mahi Whakatinana: Whakatikatika Raru me Whai Oranga

##### 1. Kore Whakaaetia

- Meenaa ka puta mai teetehi raru ka whakatuuria e ngaa hoa mahi teetehi tangata kaiwhakawaa hei awhina ki te whakarite huarahi tika mo te waahi. Ko te oranga o te waahi te mea nui i roto i ngaa kaupapa koorero.

##### 2. Tautohetohe

- Meenaa ka puta mai ngeetehi raru taumaha, ka hui ngaa roopu, whakaaetia ngaa waahanga rerekee, whakaritehia hei 1(whakaaetia) 2, whakarite tautohe whakatau

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##### *Maaramatanga*

*Na te Kaunihera me ngaa Kaitiaki ngaa kaiwhakahaere i te maahere whakahaere. Kua whakaaetia e ngaa hoa mahi i roto te pono tika e paa ana ki ngaa aahuatanga kia whakahaeretia te waahi. Meenaa he raru, ko te tikanga ka taea te whakatika, eengari, meenaa kaaore e whakaae ko te tumanako, kia whakarite teetehi whakataunga kia pai mo te waahi.*

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#### 5.2.1.11 Mahi Whakahaere: Hononga aa Hapori:

Ko te tikanga o ngaa hoa mahi kia tika, kia mau hoki ngaa mahi pai ki ia tangata, ia roopu, me ngaa haapori me o raatou whakaaro e paa ana ki te whakahaerenga o te waahi. Ka akiakii ngaa hoa mahi ngaa koorero hiitori me ngaa aahuatanga matauranga.

#### 5.2.1.12 Mahi Whakatinana: Hononga aa Hapori

##### 1: Haapaitanga me Whakawhitiwhiti Koorero

- Ka Haapai tonu ngaa hoa mahi i te haapori te tikanga o ngaa, hiitori, tikanga, matauranga, taonga pumau me ngaa tikanga o te waahi.
- Ka hapai ngaa hoa mahi tikanga, hiitori, matauranga, me te tikanga o te waahi ki te tangata
- Ka whakamaarama atu i ngaa hoa mahi te tikanga o te waahi ki ia roopu, me ngaa taangata ka patai mai aa ka hapai hoki he Waahi Raahui Hiitori
- Ka whakamaaramahia e ngaa hoa mahi o raatou mahi e paa ana ki te whakatinanatanga o te maahere ki ngaa hoa noho, Rangatira o ngaa whenua i te taha o te waahi.

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##### *Maaramatanga:*

*E tika ana ki te whakamoohio, haapaitia atu hoki te waahi hei rauemi maatauranga*

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5.2.1.10 Implementation actions: disputes resolution and remedies

**1: Disagreement**

- Where disagreement occurs the partners will engage in a dialogue with an agreed mediator to come to a resolution that is best for the site. The welfare of the site is of the greatest importance in the resolution of any disagreement.

**2: Dispute**

- Where a more serious dispute arises, the parties will in a timely fashion, meet, agree on the areas of difference and decide on a course of action that is either 1(above) or 2, a formal disputes resolution process.

*Explanation:*

*The management plan is jointly-managed by Council and Kaitiaki. The plan partners have agreed to use the principle of good faith in all matters associated with the management of the site. Where there may be issues it is expected that they will be resolved informally, however where this is not possible it is appropriate to have an agreed process aimed at reaching a resolution to the benefit of the site.*

5.2.1.11 Management action: community relations:

The plan partners will establish and maintain effective working relationships with communities, individuals and organisations who share an interest in the management of the site. The plan partners will actively promote the site’s historical and educational qualities.

5.2.1.12 Implementation actions: community relations :

**1: Promotion and communications**

- Plan partners will actively promote the significance of the natural, historic, cultural, educational and heritage features and values of the site to the public.
- Plan partners will provide advice, education and information about the site to all groups and people who request it, and promote the site to the public as an Historic Reserve.
- Plan partners recognise the input and position of adjoining land owners, many of whom have an active and genuine concern for the reserve, and will keep those residents regularly informed of matters relating to the implementation of the plan.

*Explanation:*

*It is important that the site is publicised and appropriately promoted as an educational resource.*





### 5.3 Mana Whakahaere - Whakahaeretanga o te Whenua

Maataapono: Manaakitia Tika me te Whakahaeretanga o te whenua  
Whaainga: Whakanui, haapaitia, manaaki tika te whenua mo ngaa taangata katoa.

#### 5.3.1 Whaainga Whakahaere:

Ka hapai ngaa hoa mahi te waahi me ana tikanga mai te matauranga, kaatahi ka manaakitia te waahi mo ngaa taangata katoa.

Ka tuuhono teenei wahanga ki ngaa whaainga me ngaa mahi o te maahere ki te tikanga o te kaitiakitanga, ara kia tika te manaakitanga o te waahi me ngaa aahuatanga katoa o te waahi huri atu ki ngaa hononga mai i ngaa waa o mua tae atu ki ngaa waa e heke mai ana. Ko te aahuatanga kotahi ai te kaitiaki ko ngaa hoa mahi e rua. Ko te tikanga o ngaa whaainga me ngaa mahi:

- Kia taea ngaa taangata te eke ki te waahi, kia koa ai hoki
- Kia taea tonu ngaa hoa mahi te mahi whakahaere aa tinana, aa wairua o te waahi
- Whakapai ake, whakatika, whakaora te waahi i roto te aahuatanga o te maahere kia kore e whakararu i te whenua
- Whakatikatika te waahi, waatea ai i ngaa mea paihini kia kore e whakahee te aahua o te waahi
- Whakaako, whakanui me te hapai te waahi mo ngaa taangata katoa.

#### 5.3.1.1 Mahi Whakahaere: Whakamahi - Putanga

Kia watea ngaa hoa mahi te huarahi mo ngaa taangata katoa ki te whakaeke i roto te aahua e watea ana i ngaa raru, kia whakamahia tonu, kia koa hoki i ngaa taangata katoa.

#### 5.3.1.2 Mahi Whakatinana : Whakamahi me Putanga

##### 1. Hakinakina, Putanga ake i te iwi whaanui

- Mai te toonga o te raa tae atu ki te whitinga o te raa ka aukati te waahi kia waatea, eengari kei ngaa hoa mahi te mana te wahakaputa atu waenga ngeera waa
- Kia maama te hakinakina i te waahi, eengari kia whakakore i ngaa mahi hakinakina na te mea e hara teeraa tuuaahua i te maahere
- Kei ngaa hoa mahi te mana ki te whakaaetia ki te hunga e hia ana ki te whakatu hui te waa e aukati ana
- Ka aukati tuuturu i ngaa Waahi Tapu i te waahi, kei ngaa hoa mahi te mana ki te whakaaetia kia titiro ake
- Kia whakarite ai te putanga ake pea waenga ngaa waa i aukati ana
- Kore kau he huarahi putanga mo te iwi whaanui mai Margan Place ki te Paa (tirohia ake 5.4.1.2(1) kuti karaehe).

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#### *Maaramatanga:*

*ko te tumanako kia mau ki ngaa tikanga, me te putanga ake o te iwi whaanui. I raro iho ngaa Ture Kaunihera te putanga o te iwi whaanui, me ngeetehi atu mea i whakaarohia ake e te Kaunihera e paa ana te manaakitanga o te waahi me te whakahaerenga o ngaa mahi i te iwi whaanui. Ma te Kaunihera te mana ki te whakarite te putanga atu ki te waahi raahui me ngeetehi atu mea. Ahakoa kore kau he utu, kei teena ki teena roopu te whakaaro koha meena e hia ana te whakatakoto koha, kei a raatou te tikanga.*

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### 5.3 Responsible care and management of the land

Principle:	Responsible care and management of the land
Goal:	Celebrate, promote, care for and manage the land in a responsible manner for all people.

#### 5.3.1 Management objective:

Plan partners will promote the site and its significance through education, and will responsibly manage, care for and enhance the site for the benefit of all people.

Goals objectives and actions in this part of the plan are all linked to the principle of Kaitiakitanga, which includes responsible, informed care and management of the site and natural and physical resources along with the maintenance, care and continuity of relationships in the past through to the present and into the future.

Both plan partners in this context are Kaitiaki.

The following objectives and actions are designed to:

- Provide for access to and enjoyment of the site by all people
- Empower plan partners to continue their physical and spiritual maintenance of the site
- Improve, enhance and enlarge the site within the context of the plan in a manner that does not detrimentally affect the land, as opportunities arise
- Keep the site clean, clear, free from pollutants or practices that may affect the integrity of the site
- Educate, celebrate, and promote the site responsibly for the benefit of all people.

#### 5.3.1.1 Management action: use and access

Plan partners will maintain the public's freedom of entry and access to the site in a way that is safe, and appropriate to the special qualities of the site, and which promotes sustainable use and enjoyment of the site by all people.

#### 5.3.1.2 Implementation actions: use and access

##### 1. Recreational use and public access

- In order to safeguard and protect the site, It will be closed to public from sunset to sunrise on any day except where plan partners have authorised access within that time
- Recreation within the reserve shall be passive and all active sports will be discouraged as they are not consistent with the reserve's status or the principles of the plan
- Opportunity for access within closed hours for special events associated with the Paa will be by way of a Right of Entry permit authorised by the plan partners
- All Wahi Tapu sites within the site are permanently closed. No public access is permitted to any place deemed Wahi Tapu without the consent of the Plan Partners
- Access may be limited during times of Rahui in accordance with established Tikanga
- There is no public access from Margan place to the Paa (see 5.4.1.2.(1) Mowing)

#### *Explanation:*

*wishes to ensure that public access and cultural values are maintained. Council will retain the right to limit access to the reserve, or advise the public, through appropriate signage, where any security or safety issue is of concern or relevant. While public entry to the site will be free, there may be times when groups of organised educational visitors may wish to give Koha to their guide. If this is the case the Koha is a protocol gift in exchange for hospitality and shall not be construed as payment or entry fee to the site.*





### 5.3.1.3 Mahi Whakahaere: Whakawhaanui te Waahi

Ma te Kaunihera te whakaaro meenaa kia hokona whenua ki te whakawhaanuitia te waahi raahui. Meenaa ka taea, ka hokohia e te Kaunihera ngeetehi whenua kia whakahonohia ki te waahi raahui. Ka titiro hoki te Kaunihera kia taea te whakatuungia he putanga i Margan Place mo ngaa taangata hauaa i ngaa waa e heke ana.

### 5.3.1.4 Mahi Whakatinana: Whakawhaanui te Waahi Raahui

#### 1. Hokona Whenua me Te Whakahonotanga

- Meenaa he whenua i te taha o te waahi ki te hoko, ka titiro ai te Kaunihera kia kite e pai ana kaatahi ka koorero ki te kaihoko ki te whakarite he utu kia hokona
- Meenaa ka hoko ai whenua hou e te Kaunihera, ka noho ai i raro te mana o te Kaunihera kia tuuhono ki te waahi raahui, kaatahi ka whakaritehia he Waahi Raahui Hiitori. Ngeetehi atu whenua ka hokona peeraa, ma te Mana Whenua hoki hei tirohia kia tiakihia e ngaa waahi.

---

#### *Maaramatanga:*

*Ko te waahi ra, he toenga o te Paa tuuturu. Ko te nuinga o te waahi kua whakarerekee, kua hokona atu raanei. Heoi anoo, na teenei aahua kua whati ai ngaa hononga ki ngaa waa o mua, naa rei he mea tautoko i te whakahokinga o te whenua ki te Paa.*

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### 5.3.1.5 Mahi Whakahaere: Para me te Mahue ake

Ka whakaritehia e ngaa hoa mahi kia whakatikatika te waahi, te haringa o ngaa para kia noho tika ai.

### 5.3.1.6 Mahi Whakahaere: Para me Te Mahue ake Hee aa ture.

#### 1. Ipu para

- Ka whakatuunia e te kaunihera ipu para i te Paa, ehara i waho i te tomokanga
- Ka whakarite ai e te Kaunihera mo ngaa kaikaanataraki ki te whakapau i ngaa ipu para
- Ka whakatuungia paanui kia whakamaarama ake te tikanga kaaore te pai te hari raapihi, me ngaa kai i te waahi. Ahakoa kaaore teenei tuuaahua mo ngaa kai me te haringa o ngaa raapihi e hee ana, ko ngaa paanui pea hei awahina ki te whakakoretia.

#### 2. Mahue Ake - Hee aa Ture

- Ka whainatia e te Kaunihera te hunga e mahue Ake- hee aa ture i ngaa raapihi me ngeetehi atu mea i te waahi
- Kia kore ai te tangata e mahue i ngaa raapihi, raapihi maara, ngaa toka me raapihi o te kainga me ngeetehi atu i te waahi. Ko ngeenei tuuaahua e hara i runga anoo ngaa whakahau a te waahanga 94 o Te Ture Waahi Raahui 1977
- Ko whakamaarama ake o te mahue ake hee aa ture, ko ngaa raapihi otaota e mauria e te hunga tangata ki runga te waahi, mai i ngaa taiapa i te hunga e noho tata ana raanei.



### 5.3.1.3 Management action: reserve expansion

Council will assess every opportunity to acquire land to enlarge the reserve. Where possible Council will buy back land that was formerly part of the Paa site and re-join it to the existing reserve. Council will also seek to establish disability compliant access from Margan Place by way of future land purchases.

### 5.3.1.4 Implementation actions: reserve expansion

#### 1. Land purchase and amalgamation

- When land adjoining the Paa is marketed for sale and Council assesses the land as being appropriate for purchase, Council will advise the vendor of its interest, and enter into negotiations for the purchase of that land
- Any new land which is purchased shall be vested in Council, amalgamated with the reserve and reclassified as Historic Reserve
- Any land which is purchased for amalgamation with existing reserve shall be assessed by Mana Whenua so that any identified special places can be protected.

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#### *Explanation:*

*The existing reserve is only a remnant of the actual Paa. Much of the Paa and some of its special areas has been subdivided and sold. This has reduced the integrity of the site and broken links with the past which could be improved by returning land back to the Paa.*

---

### 5.3.1.5 Management action: refuse and dumping

Plan partners will establish a programme of regular cleaning and removal of refuse to ensure that the site is clean and clear of anything that could detract from its appearance and values.

### 5.3.1.6 Implementation actions: refuse and illegal dumping

#### 1. Rubbish bins Council will not provide rubbish bins within the Paa site except outside the entrance.

- Plan partners will ensure that approved contractors regularly empty any refuse bins to a prescribed standard
- Signs will be placed to explain why refuse and food inside the site is unacceptable. The eating of food and the deposition of rubbish on tapu sites is not practiced and signage to this effect will discourage 'picnics' and littering.

#### 2. Illegal dumping

Council will prosecute identified offenders who illegally dump refuse or any other material on the site.

- No person shall deposit any domestic refuse, trade waste, garden refuse, rubble or debris on the site. Such activities are an offence pursuant to Section 94 of the Reserves Act 1977
- Illegal dumping also includes the tipping of any green waste by any person onto the reserve whether it be over the adjoining fence by a neighbour or brought on to the site from elsewhere.





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**Maaramatanga:**

*Kore te pai ki ngaa hoa mahi ngaa raapihi hei whakaparuparu te waahi. No reira ia waa ia waa ka whakatikatikangia te waahi. Ka whakamaarama ake hoki i ngaa hoa mahi kia kore ai e hari kai te waahi, kaa e kai i te waahi raanei. Ko ngaa raapihi e mauria te hunga tangata ka whiua atu. Pai kia whakatu ipu tata i te tomokanga, eengari pai ake kia kore he ipu para i roto i te waahi. Teeraa ka mahue ake ngaa para ka whainahia.*

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### 5.3.1.7 Mahi Whakahaere: Ngaa Tuutohu me Ngaa Taputapu

Ka whakawhaaitia e ngaa hoa mahi i ngaa tuutohu ki te whakamaarama atu i ngaa koorero hiitori raanei, ki ngeera e hiahia ana raanei.

### 5.3.1.8 Mahi Whakatinana: Ngaa Tuutohu me Ngaa Taputapu

#### 1. Waitohu me Te Aahua o ngaa Tuutohu

- Ma te Kaunihera me o raatou kaimahi raanei hei whakatu i ngaa tuutohu. Ka whakaaetia ngaa hoa mahi te aahuatanga o ngaa tuutohu me te waahi ka whakatu
- Kia whakaiti i ngaa tuutohu kia kore e maha ngaa paanui, kia pai hoki hei awhina te hunga manuwiri
- Kia orite ngaa tohu i te waahi i raro i ngaa tohu waahi raahui o te Kaunihera, peeraa ki ngeetehi atu waahi raahui
- Ka whakatu i ngaa tuutohu oranga mo te iwi whaanui i ngaa waahi tika kia whakamaaramahia i ngaa aahuatanga raru, eengari kia whakaitihia te tikanga o ngaa aahuatanga o te waahi.

#### 2. Te Whai o ngaa Tuutohu

- Ka whai mai i ngaa tuutohu i ngaa Ture Kaunihera me te maahere aa Rohe
- Kore kau ngaa tuutohu mahimoni, tautoko aa puutea raanei ma runga i te waahi
- Ka tangohia e te Kaunihera ngaa tuutohu, kore i whakaaetia, kore te tika, kore tika raanei te waahi tu, ngaa mea taretare raanei
- Ko ngaa koorero i ngaa tuutohu pea e;
- Ngaa hiitori o nohonga i Pukekiwiri Paa
- Te hanganga o te waahi
- Koorero e paa ana ki ngaa mahi i te waahi peeraa
- Te nohonga o te Maaori me ngaa mahi
- Te nohonga o Tauwi
- Koorero hiitori mai i ngaa taangata matenga me teetehi maangai o te iwi
- Ka whakarite i ngaa koorero e paa ana ki te Paa i te reo Maaori me te reo Paakeha Meenaa e whakaahua, mahia. Meenaa ka taea, tuhi ai i ngaa koorero i teetehi papa kia kore ai e te tuinga anuanu e whakararu.



.....

**Explanation:**

*It is not acceptable to plan partners to have any form of rubbish contaminate or detract from the site. Therefore regular cleaning will be undertaken to ensure the site is tidy. Plan partners will encourage visitors not to take food into the Paa site or consume food within the reserve. Any rubbish or refuse generated by visitors must be removed from the Paa site so it is appropriate to have a bin near the entrance and it is not appropriate to have bins within the site at all. Any other form of refuse deposition is an offence and offenders will be prosecuted.*

.....

### 5.3.1.7 Management action: signs and fixtures

Plan partners will restrict signage to those signs that are required as a public service or are illustrative of the site's history.

### 5.3.1.8 Implementation actions: signs and fixtures

#### 1. Design and appearance of signs

- Signs and fixtures will only be erected by Council or its nominated agents after plan partners have agreed on their design, appearance and location
- Signs will be minimised in number and size to avoid visual clutter and to assist visitors to easily access all relevant information
- All signs located within the site will comply with Council's reserve signage design to ensure consistency with sign information and styles on other reserves
- Signs for public safety purposes will have clear unequivocal messages and will be sensitively placed at appropriate locations to warn the public of potential hazards, but minimise any detracton from the features of the site.

#### 2. Sign compliance

- All signs will comply with District Plan or any relevant resource consent and any relevant bylaws
- No commercial signs, sponsorship or advertising will be permitted on the site
- Council will remove any unauthorised, inappropriate, poorly located or obsolete signs as well as those that have fallen into disrepair
- Interpretive information may include:
  - The histories of the occupation of Pukekiwiriki Paa
  - Formation of the reserve
  - Information regarding activities in the vicinity of the reserve such as :
    - Maaori settlement and events
    - Early European settlement
  - Historic information will be prepared by a suitably qualified specialist as appropriate and approved by Iwi representatives where appropriate
  - The historical information related to the Paa should be prepared in Maaori and English. Copies of historic photographs should be used where possible. All interpretation and history boards should be graffiti proof, as far as is able.



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*Maaramatanga:*

*E tika ana nga tuutohu kia:*

- *Kia whakamaarama ake te waahi, ngaa waahi putanga, ngaa huarahi, ngaa mea tukino, me ngaa mea ahuru*
- *Kia whakamaarama te iwi whaanui ngaa koorero mo te waahi me te mahi ai hoki*
- *Whakamaarama atu ngaa aahuatanga ki te uru atu i te waahi*
- *Whakamaarama atu te maatauranga i ngaa whakaaro hiitori me ngaa whakaaro tika*

*He tikanga anoo ta ngaa tuutohu ehara ki te heitara i te waahi eengari kia hanga, kia whakatungia, kia whakatikatika kia kore ai e whakararu. N a ngaa tuutohu hei whakamaarama atu ki ngaa manuwiri ngaa mea pai. Kia iti noa iho te whakatikatika, meenaa ka taea e watea ana i te tuhinga anuanu.*

---

## 5.4 Raahuitanga o te whenua

Maataapono: Raahuitanga  
Whaainga: Raahui me te Tiaki te Whenua

Ka tuuhono te tikanga o te raahui me te tiakitanga ki ngaa whaainga me ngaa mahi i teenei waahanga o te maahere araa ko te tiakitanga hoki. Ko te tikanga o ngaa whaaing me ngaa mahi e whai ake nei kia:

- Whakamutu i ngaa ngaronga me ngaa mahi kino,
- Aukati i ngaa aahuatanga e whakakino ana
- Whakatikahia ngeetehi waahanga o te waahi kia whakaiti raru ki ngeetehi atu waahanga.
- Whakaaetia te hokinga mai o ngeetehi aahua meenaa ka taea (ko te tikanga o ka taea kia whakaaetia te whakatuuria, aata maaramahia, whakaatuhia, tiaki, me raahui te aahua).

### 5.4.1 Whaainga Whakahaere:

Ka hangahia, ka whakapuumau hoki e ngaa hoa mahi he huarahi pai ki te tiaki te whenua me oona koorero.

---

*Maaramatanga:*

*E pumau te Raahuitanga i te maahere nei. Ko ngaa whaainga peeraa i te whakanui mahi whakatika, tiakitanga, whakapuumautanga kia tautokohia kia kore ai te whakaaro o te maahere e ngaro.*

---

#### 5.4.1.1 Mahi Whakahaere: Whakatikatika

Ka whakatau he akoranga whakatikatika mo te waahi kia wharite i ngaa wawata me ngaa paerewa. Ka whakamaarama atu te kaihiaki ki te Kaunihera me ana kaimahi kia mahi ai i raro i ngaa tikanga. Kia tika ana te mahi whakatika kia kore e whakararuha e te waahi. Ko ngaa koorero huakanga i te Weu 2 hei mea tautoko i ngaa mahi whakatikatika ai.





.....  
*Explanation:*

*Signs are necessary to:*

- *Identify the site, access points, paths, danger and safety issues,*
- *Advise the public of appropriate use of the site and other reserve information*
- *Advise of prohibitions or restrictions on entry, use or behaviour*
- *Provide education and historical interpretation and perspectives.*

*However, signs can individually or cumulatively detract from the amenity of a reserve and must be designed, located and maintained to avoid visual clutter and the degradation of the values of the reserve. Signs and information boards orientate visitors and describe places and items of interest. They need to be kept to a minimum, be low-key and low maintenance, graffiti proof where possible.*

.....

**5.4 Preservation of the land**

Principle:	Preservation
Goal:	Preserve and conserve the land

Goals, objectives and actions in this part of the plan are all linked to the principle of preservation, which includes conservation. The following objectives and actions are designed to

- Eliminate any further loss or damage,
- Prevent existing conditions from changing detrimentally
- Enhance parts of the site to reduce wear and tear or damage to other parts.
- Allow reinstatement of features when appropriate (appropriate means where there is a defined and agreed need to undertake the reinstatement to expose, identify display, conserve and preserve the feature)

5.4.1 Management objective:

Plan partners will develop and establish effective ways to preserve and conserve the land and its history.

.....  
*Explanation:*

*Preservation is a core principle of this plan. Objectives that promote maintenance, conservation, and sustainability ensure that a focus of the plan is not lost.*

.....

5.4.1. Management action: maintenance

A maintenance programme will be developed for the site that sets out maintenance expectations and standards. Kaitiaki will provide ongoing advice and guidance to Council and its contractors to ensure that the maintenance methodology is appropriate to the site and that all protocols are followed. Maintenance will be carried out at a high level of care that does not compromise any values or features of the land. The archaeological advice in Appendix 2 will guide the creation of a maintenance plan for the site.



#### 5.4.1.2 Mahi Whakatinana: Whakatikatika

##### 1. Kuti Karaehe

Maa ngaa kaikaanataraki te karaehe e kuti ia waa i ngaa waahanga moohio i te Paa, aa ka waatea hoki i ngaa tarutaru me ngaa riha kia taea te tangata te hikoi haere i te waahi. Kia maaraarau te hunga kaikaanataraki ki te mahi i te waahi, aa kia moohio ka aarahihia hoki e ngaa hoa mahi i a raatou.

- Ko ngaa miihini e whakaetia anake kia mahia kia kore e tino raru te papa
- Ko te miihini kai tarutaru anake e kutihia e ngaa tahataha
- Ko te miihini kai tarutaru, te ringaringa raanei hei kutihia i ngaa karaehe me ngaa tarutaru i ngaa tahataha o te awarua whakangungu kia kore e whakararu ngaa taha
- Mai Margan Place te waahi putanga mo te tarakita, me ngeetehi atu waka, teeraa pea ka whakatau huarahi hou raanei. Ko te mahi tikatika noa iho te huarahi nei ehara teenei huarahi he huarahi mo te iwi whaanui
- Ka whakaarohia e te Kaunihera kia hokona whenua ki Margan Place kia pai ai mo te hunga haua (tirohia ki te 5.3.1.2.(1) Hakinakina, Putanga ake i te iwi whaanui)
- Ka whai te whakaaro o te mahi huakanga, i te Weu 2, e ngaa taangata e mahi ana i te mahi whakatikatika.

---

*Maaramatanga:*

*E tika ana ki te whakahaere te karaehe me te tupunga o ngaa tarutaru i ngaa waahi moohio ai. Ka kutiai e ngaa waahi huakanga kia kore e raru te aahua o taua waahi. Ko te tikanga o te kuti karaehe kia kite ngaa aahua, kia whai huarahi ki te waahi, kia kore te waahi e tupuria.*

---

##### 2. Mahi Miihini

Ko ngaa taangata e moohiotia ana te mana ki te kaihautu ngaa miihini i te waahi kia kore ai e whakararu te waahi.

- No te mea e maha ngaa mahi atawhai rawa (tirohia ki a Weu 2)kia moohio ai te tangata ki te tutuki tika i ngaa mahi i raro te aarahitanga o ngaa hoa mahi.

---

*Maaramatanga:*

*E raru ai e ngaa miihini arorangi ki ngaa otaota, ngaa aahua, me te oneone hoki. Te tupatotanga, te mahi tika o ngaa miihini kia tau ai te whenua me aana aahua me aana uara e minamina i ngaa paerewa whakatikatika*

---



#### 5.4.1.2 Implementation actions: maintenance

##### 1. Mowing

Accessible and identified areas of the Paa site will be regularly mown by authorised contractors to a prescribed standard to keep them weed and pest free and to allow foot (pedestrian) access over the site. Contractors working on the site must be qualified and trained to work in and on heritage / historic sites and be prepared to be guided by plan partners.

- Only approved mowing equipment will be used on the site to minimise potential for damage to the surface
- Pit rims and lips will not be mowed but will be maintained by hand held weed eaters to prevent mowers from scraping and eroding pit rims
- Weeds and grass on the sides of the defensive trench will only be maintained by hand or hand held weed eaters to prevent further damage to the sides and walls of the trench
- Access to the site for mowing and other maintenance vehicles will be through a Right of Way easement from Margan Place until or unless an alternative access is created. This access is only provided for maintenance purposes and is not a public access
- Council will consider purchasing land in Margan Place to provide a more suitable access for disabled persons (see 5.3.1.2.(1) Recreational Use and Public Access)
- Archaeological conservation advice in Appendix 2 will be followed by all persons undertaking any maintenance task.

---

*Explanation:*

*It is considered important to control grass and weed growth by regular mowing of identified areas. Those areas that contain archaeological features will be mowed to a standard that does not compromise the feature. Mowing of the site needs to be done so that features are visible and accessible, and to prevent features from becoming indistinct by overgrowth.*

---

##### 2. Machinery use

Machinery used on the site will be responsibly operated by trained and authorised contractors in relation to prescribed maintenance tasks in a manner that does not compromise the integrity of the site.

- Because a higher level of conservation maintenance (see Appendix 2) is required on the site any person engaged in maintenance on the site must be suitably competent to undertake the work and must be able to be guided by plan partners.

---

*Explanation:*

*Unrestricted machinery use poses a potential threat to vegetation, features and soil. Judicious and responsible use of maintenance machinery will ensure that the land, its features and values are not unduly affected by maintenance programmes.*

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### 3. Ngaa Whakapai

Ka mahi whakaiti i ngaa mahi ahakoa te aha i te waahi kia kore e raru ai.

- Eengari meenaa ka puta mai teetehi moorearea aa ka puumate i te tangata, ka whakamahi ai, teeraa hoki, meenaa e mahi anoo ki te whakatikatika te waahi kia kore e paa mai te raru ki runga i te tangata, ka mahi ai.
- Ka whakaaetia e Ngaa Pou Here Taonga te tuatahi i mua i te whakararururutanga o te papa. Tirohia ki Weu 2

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*Maaramatanga:*

*Ko te tikanga, ko ngaa mahi katoa i te waahi ka mahi ai kia kore e whakararu te waahi. Eengari i runga i ngaa aahuatanga o te waa - (aawhaa, te kaha o te hau, horo) e tika ana ka whakatikatikahia kia pai te whenua. Ko te tikanga o teenei kia whakaaetia kia kore e raru e paa mai ki runga te tangata aa kia kore e kino ake te waahi hoki.*

---

#### 5.4.1.3 Mahi Whakahaere: Ara Huarahi me Ngaa Huarahi

Ka whakapai ake i ngaa huarahi i te waahi.

#### 5.4.1.4 Mahi Whakahaere: Ara Huarahi me Ngaa Huarahi

##### 1. Aahuatanga o te Huarahi me te Hanga

- Ka whakaaetia i ngaa hoa mahi te aahuatanga o ngaa huarahi, aa ka mahi aia kia kore e whakararu te waahi.
- Ko te tikanga kia pai ngaa huarahi mo te iwi whaanui, aa ka hanga ai i ngaa poohatu, ngaa anga ngonga me ngeetehi tikanga tuuturu me teetehi atu taonga ngaawari.

##### 2. Aahuatanga o te Huarahi me te Hanga

- Kia pai ai ngaa huarahi i te waahi kia taea te tangata ki te hikoi haere tika, me te tiaki hoki i te papa, ko ngeenei anahe ngaa huarahi mo te tangata
- Ka whakaatuhia te maahere mahi whenua ngaa huarahi me te ana hangatanga.

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*Maaramatanga:*

*Kore te pai ki te hanga i ngaa huarahi i te Paa i te raima. Aha koa ko te oranga te mea pai ka taea te tutuki ngeetehi atu huarahi. E pai pea ki te whakatu ngaa huarahi i ngaa taonga ngaawari, teeraa pea i te tomokanga, aa ko ngaa puuringa ringa he rakau, aa whakatu he huarahi rakau i te papa raanei ki runga ake i te papa, no te mea, ko te whakaaro kia kore ngaa manuwahiri e hikoi haere i te papa, i te puihi raanei.*

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### 3. Repairs

All repairs to all features on the site, whether they be man-made or natural, will be carried out with the minimum of necessary disturbance.

- Exceptions to this would apply only in the event of an emergency where there is imminent danger to the life of people or the repairs are immediately necessary to prevent further potential damage to land and property and to minimise any further threats to people.
- Historic Places Trust approval is required before any soil or surface disturbance is undertaken, see Appendix 2 .

.....

*Explanation:*

*It is expected that all usual repairs and maintenance on the site will be done with the bare minimum of effect to the site. At times however – in cases of emergency – (storms, high winds, landslips etc) it is accepted that emergency repairs to reduce threat may need to be undertaken which could have an effect on the land. The intention of the objective is to only permit such repairs where there is a real and immediate danger to people and the repairs are being undertaken to prevent the situation from worsening.*

.....

#### 5.4.1.3 Management action: tracks and paths

Improved tracks and paths will be established within the site.

#### 5.4.1.4 Implementation actions: tracks and paths

##### 1. Track formation and design

- All tracks within the site will be designed to a standard agreed by plan partners, will be formed and maintained to cause the bare minimum amount of damage to the site.
- All tracks will provide a good standard of accessibility and safety for the public, and will comprise contained pebble or crushed shell, natural materials or other permeable medium.

##### 2. Path formation and design

- All paths within the site will be minimum impact allowing reasonable and safe access whilst protecting the bush floor and ensuring that public access is as much possible confined to those paths
- The landscape concept plan will outline the design and location of paths

.....

*Explanation:*

*It is not appropriate to concrete or seal paths within the Paa. While safe access is desirable it can be achieved by minimum impact methods. it is considered appropriate to form permeable tracks on flat access areas such as at the entrance, contained within timber rails, or to create timber boardwalks off the floor of the bush – both with the intention of keeping all visitors to the tracks and paths and discouraging other pedestrian activity through the bush.*

.....



#### 5.4.1.5 Mahi Whakahaere: Whakahaerenga Hou me Ngaa Whare

Ka whakapaahunutia ka whakaitihia hoki e ngaa hoa mahi i ngaa mahi whakahaerenga me ngaa whare i te waahi, eengari kia awhina mai i te tiaki te whenua me aana koorero kia pai.

#### 5.4.1.6 Mahi Whakatinana: Whakahaerenga Hou me Ngaa Whare

##### 1. Whakahaerenga Hou

- Ka koorerorero ki ngaa roopu te tuatahi i roto te whakaaro kia tupu, kia tiaki kia whakaiti i ngaa raru i te waahi i mua i te whakahaere mahi hou
- Ka whakaeetia Ngaa Pou Here Taonga mo te whakahaere mahi hou meenaa ka raru ai te papa.

##### 2. Ngaa Whare:

- Meenaa e hia ana whare kia pumau i ngaa whare ki te maahere peeraa i te, putanga, pou whenua, matauranga, whakaaturanga me te koorero o te waahi
- Kaore e taea te whakatuu whare meenaa kore e mahi i nga tikanga whakarite te tuatahi aa kia whakaae hoki
- Ka whakaarohia ngeenei mea te tuatahi meenaa e hia ana ki te whaktuu whare i te waahi:
  - Te hiahia mo te whare, te aahua raanei i te whenua
  - Te rahi me te ahua o te whare peeraa ki te rahi o te whenua me aana mahi
  - Te tirohanga, te waahi, te aahua, ngaa hanganga, te kara o te whare e hia ana.

Ko te waahi nei he taonga na reira ka tiakihia te waahi, ngaa whakaaro, otaota tikanga me te aahua o te whenua.

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#### *Maaramatanga:*

*Ko ngaa whare i te maahere ko ngaa whare mo te putanga, ngaa tuutohu, keeti, (tohu me te pou). Ko ngeetehi atu pea kia hangaia i ngaa taonga hanganga kia orite te aahutanga o te whare ki te aahutanga o te whenua. kore te whakaae meenaa ka raru i ngaa mahi huakanga, teeraa pea kia kooreroro hoki.*

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## 5.5 Tiakitanga o te Whenua

Maataapono: Tiakitanga

Whaainga: Tiaki te Whenua, oona koorero, aahua, me oona tikanga

Ka piri ai i ngaa maataapono me ngaa whaainga i te wahanga nei ki te tiakitanga, aa ko aaraitanga, raahuitanga, ture. Ko te tikanga o ngaa mea e whai nei kia:

- Whakaiti te raru ki te waahi me aana aahua
- Whakakore ngeetehi mahi e kore ai e tika ana ki ngaa whaainga o te maahere
- Tiaki tuuturu, tikanga me ngaa taonga tuku iho peeraa ki ngaa kitenga, hiitori, mahi huakanga, mahi taatai aro whenua, mahi puutaiao, ko te ao o Tāne-mahuta me te ao kararehe hoki
- Tiaki te waahi mai i te horo whenua me te ahi
- Tiaki koorero kia kore e ngaro
- Whakangaro ngaa tarutaru otaota whenua hooaha, me ngaa kararehe
- Tautoko i ngaa mahi whakatoo, whakatungia i ngaa otaota tuuturu.





5.4.1.5 Management action: new development and buildings

Plan partners will discourage and minimise any new development and building within the site except where its purpose is to help preserve the land or the history of the site.

5.4.1.6 Implementation actions: new development and buildings

**1. New development**

- New development within the site will only be undertaken after consultation with all affected parties and only with a view to enhance, protect or conserve the site or minimise any further damage
- Historic places trust approval must be given for any new development that disturbs the surface of the land.

**2. Buildings**

- Any proposed buildings on the site must be integral to the purposes of the plan such as access, pou whenua, education, illustration and interpretation of the history of the site
- No building will be permitted without all required regulatory consents first being granted
- The following will be considered when assessing any proposal for a new building on the site:
  - The need for the building or structure to be located on reserve land
  - The height, size, scale and bulk of the proposed building or structure in relation to the reserve and its use
  - The siting, location, design, appearance, materials and colour of the proposed building or structure
  - The conservation of open space, views, significant vegetation and significant landscape features, and any effect on the values of the site.

*Explanation:*

*The quality and amenity of the site will be compromised if buildings were permitted without restriction. The only buildings that are envisaged by the plan are structures for access, signs, access gateway (Tohu and pou). Any proposed building would need to be of a design and of materials that are consistent with the history of the site and be in keeping and in scale with the site. No building would be permitted if it affected any archaeological structure and no location would be permitted without appropriate consultation.*

**5.5 Protection of the land**

Principle:	Protection
Goal:	Protect the land, its history, form, features and all its values

Goals, objectives and actions in this part of the plan are all linked to the principle of protection, which includes prevention, restrictions and prohibitions . The following objectives and actions are designed to

- Reduce and prevent damage to the site and its features
- Prohibit certain activities which are considered to be incompatible with the principles and goals of the plan
- Protect natural, cultural and heritage values of the site including scenic, historic, archaeological, geological, scientific, flora and fauna features
- Protect the site from threats such as erosion and fire
- Protect important information and knowledge from being lost
- Eradicate pest plants and animals and prevent their re-establishment
- Promote the planting, nurture and reestablishment of desirable native vegetation.



### 5.5.1 Whaainga Whakahaere:

Ko te tikanga o ngaa hoa mahi kia aahei te tiaki te whenua, oona ahuatanga me oona tikanga kia kore ngaa mea tukino kia paa mai, kia kore e ngaro hoki.

#### 5.5.1.1 Mahi Whakahaere: Whakaiti Mahi Tuupato

Ka whakahuatia e ngaa hoa mahi i ngaa tuma ki te waahi kaatahi ka whakaritehia te mahi kia whakaitingia. Teeraa pea ka whai ai i ngaa tikanga huakanga kia tiakina. Ko ngeera tuuaahutanga e paa ana ki te Paa me aana aahua i te Weu 2 i te maahere.

#### 5.5.1.2 Mahi Whakatinana: Whakaiti Mahi Tuupato

##### 1. Tiakitanga o te Whenua:

- Ka whakakore ngaa hoa mahi e ngaa mahi tukino o te tangata i te waahi peeraa i te tuutohu, matauranga aa ka mahi pea i ngaa mea whakauu meenaa ka taea
- Kore rawa e whakaaetia i ngaa mahi i te whenua i meenaa kaaore i manahia i te maahere.
- Ka tirohia ki ngaa horo whenua aa ka whakaritehia huarahi tika ki te whakaiti ai.
- Ka aukati te huarahi mai i te Paa i te tomokanga o Redhill ki nga ara piki kia taea te puihi ki te tupu ake.

---

##### *Maaramatanga:*

*Ka taea te iwi whaanui te puta atu ki te waahi, heoi, ka whakamaaramahia ngaa tikanga ki te whenua me oona aahua (tirohia 5.3.1. putanga ake me te mahi). Ko te tumanakotanga o ngaa hoa mahi kia pai ai te aahua o te haapori ki te waahi. Kore e whakaaetia ki te hunga e whakararu te whenua me aana aahua.*

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##### 2. Tiakitanga o ngaa Otaota

Ka whakahaerehia i ngaa otaota i te waahi aa ka tangohia i ngaa tarutaru hoojaa me ngaa otaota whenua hoki e whakararu ai te aahua o te waahi

- Ko ngaa otaota whenua hoojaa e peeraa ki te; puutawa, te aka, me ngeetehi atu, peeraa ki nga otaota reehita a- rohe, i te motu raanei. Ngaa Taurira: Woolly nightshade, gorse, privet, thistle, ragwort
- Ka whakaritehia me peewhea kia kore ai te otaota whenu kia puta anoo
- Ka timatahia te whakarite mahi whakatoo otaota tuuturu
- Ka tirohia ake te tuatahi ki ngaa otaota hoojaa kia taea te tango tika.



### 5.5.1 Management objective:

Plan partners will ensure, as far as is practicable that the land, its features and all of its inherent values are protected from unnecessary harm, damage or loss.

#### 5.5.1.1 Management action: threat minimisation

Plan partners will outline the expected threats to the site and formulate actions to minimise those threats.

Best practice Archaeological conservation methodology will be followed to ensure features are preserved and protected from damage. Archaeological conservation advice specific to the Paa and its features, maintenance, and vegetation is included as part of the plan in Appendix 2 and must be referred to as part of the plan.

#### 5.5.1.2 Implementation actions: threat minimisation

##### 1. Protection of the land:

- Plan partners will discourage unacceptable behaviour within the site by signage, education, and may use enforcement methods where necessary
- No activity will be permitted on the land which is not authorised by this plan
- Erosion will be monitored and if necessary plan partners will introduce measures to reduce, slow or minimise erosion
- The bush section of the Paa from the Redhill Road entrance to the access steps will be fenced off along the line of the access track to prevent public access and allow the bush to regenerate

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##### *Explanation:*

*This plan allows free public access to the site but must necessarily advise the public of their obligations towards the land and its features (see 5.3.1: Use and Access, below) The expectation of plan partners and the community at large is that behaviour within the site will be appropriate.*

*Persons acting in a manner that could threaten the land and its features or which may be offensive to Mana Whenua is not acceptable*

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##### 2. Protection of vegetation

Vegetation on the site will be monitored, managed and controlled to eradicate invasive weeds and pest plants which may affect the site in any way

- Pest plant includes any identified plant, fungus, vine or any other weed listed on any national or regional pest plant register. Examples are Woolly nightshade, gorse, privet, thistle, ragwort
- Best practice control programmes will be established to ensure pest plants and invasive species do not re establish. These will be based around minimum impact removal – above the surface of the soil
- Indigenous planting programmes will be established to enhance the site
- An inventory of existing weed and pest species will be taken prior to the implementation to indicate prevalence and species, and appropriate methods of removal.





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*Maaramatanga:*

*E tika ana kia tangohia i ngaa otaota hoojaa, me te whakatoa ngaa mea tuuturu kia whakaora i te waahi.*

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**3. Ngaa Kararehe Hoojaa**

- Ka tiroiro, ka whakahaere, ka tangohia hoki i ngaa kararehe hoojaa
  - Ko ngaa kararehe hoo haa e peeraa ki ngaa ngaarara, kararehe meenaa e kararehe aa rohe - te motu raanei
  - Ka taea i ngaa kararehe kainga te whakararu ai te waahi. Meenaa ka purihia ka herengia, ka patua raanei
  - I raro i ngaa ture Kaunihera ka taea ngaa kuri te haere i te waahi eengari mai i te here i ngaa waa katoa. Ka titirohia e te Mana Whenua kia tiinohia te ture kia kore whakaae ngaa kuri i te Paa.
- 

*Maaramatanga:*

*Ka mate ai te aahua tuuturu mai i ngaa otaota hoojaa me ngaa kararehe. Ka raru ai hoki i ngaa tikanga me te aahua o te waahi. Ka whakarite ai e ngaa hoa mahi te aahuatanga o ngaa mea hoojaa kia kore e raru ai te waahi. Kore ai e te Mana Whenua e whakaae ki ngaa kuri ki te waahi na te mea ki a raatou e rerekee o raatou tikanga mo te waahi.*

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**4. Tiakitanga o ngaa Ao Kararehe**

Ko te tikanga meenaa ka whakangaro i ngaa kararehe hoojaa ka hokimai i ngaa kararehe tuuturu ki te waahi.

**5. Ngaronga o ngaa mea Huakanga**

- Ma te Minita o te Papa Atawhai me ngaa hoa mahi hei whakaaetia te tango i ngaa taonga huakanga
- Kaua e whakarerekee, tiinohia raanei i ngaa mea huakanga, ma te Minita o te Papa Atawhai me ngaa hoa mahi hei whakaaetia te tuatahi
- Ma ngaa hoa mahi me ngaa taangata maatanga e tiaki, e hapai te waahi me oona mea huakanga kia kore e raru te aahua o te waahi
- Ka whakarite e ngaa hoa mahi te tiaki i ngaa aahua hiitori, koiora, taatai aro whenua, ko te ao o Taane-Mahuta me te ao kararehe me ngeetehi atu mea
- I Weu 2 ka whakaarohia te Huakanga Atawhai kia kore e te mahi huakanga e ngaro.



.....

*Explanation:*

*It is appropriate and important that introduced plants and weeds are eradicated, and that indigenous plants be allowed to grow or are planted to enhance the site.*

.....

### 3. Pest animals

- Pest animals will be monitored, controlled or eradicated
- Pest animal includes any insect or animal, on any national or regional pest animal register and includes feral cats, dogs, opossums, rodents (Rats, Mice, Rabbits) and mustelids (Weasels, Stoats, Ferrets)
- Domestic animals damaging the reserve may be caught, impounded or destroyed
- Dogs are presently permitted on the reserve under a Council bylaw if they are on a leash at all times. Mana Whenua will work to have the bylaw amended to ban all dogs from the Paa.

.....

*Explanation:*

*Pest plants and animals can destroy natural and physical environments. They also have an effect on other cultural values so must not be permitted to establish to the detriment of any quality of the site. Plan partners will actively control all pests in a manner that does not detract from the values of the site. Mana Whenua do not consider it appropriate to allow any dogs on the site because the use of the reserve for the exercise of dogs conflicts with the purpose of the reserve and values of Mana Whenua.*

.....

### 4. Protection of indigenous fauna:

By promoting indigenous planting and eradicating pest animals it is expected that Indigenous fauna – particularly birds will be more attracted to the Paa site.

### 5. Archaeological loss

- Nothing of any archaeological value shall be removed from the site without the consent of the Minister of Conservation, and plan partners
- No archaeological feature shall be altered, changed or modified in any way by any person without the consent of the Minister of Conservation, and the plan partners
- Plan partners or nominated specialists will protect, maintain and preserve all archaeological features to a standard which allows interpretation of the features without damaging or reducing the appearance and character of the features
- Plan partners will act to ensure that all other scenic, historic, biological, geological and scientific features, all indigenous flora, and fauna and any other identified objects and places of educational value are protected
- Archaeological conservation advice in Appendix 2 will be referred to avoid archaeological loss.



.....  
*Maaramatanga:*

*Atu i te awarua whakangungu ko te nui o ngaamea huakanga he rua. Mai i ngaa mahi o te tangata ka taea te ngaro haere i ngaa mea huakanga. Ka taea i ngaa tahataha te ngaawari haere aa ka ngaro. No reira kia tika, manahia i ngaa mahi. Haere tonu i ngaa mahi whakahaere kia ki te ai te aahua o te waahi, kia kore hoki te waahi e tupuria, raruhia, horohia raanei.*

.....  
**6. Te Ngaro o ngaa Koorero:**

Kia whakaritehia, ka whakaputu tika hoki e ngaa hoa mahi i ngaa koorero katoa ahakoa te aha, ko ngaa pepa, purongo, mapi, maahere raanei.

- Kore ai e te Kaunihera e whakangaro, e tangohia raanei i ngaa koorero na te mea he waahi hiitori, he waahi tapu hoki
- E rua ngaa waahi ka whakaputu i ngaa koorero katoa, ko te whare pukapuka teetehi kia kite ai e te iwi whaanui.

.....  
*Maaramatanga:*

*E pai ngaa koorero heke iho aa ka tuhia ngeera koorero he koorero hiitori. E tika ana ki te pupuri ngaa puurongo o nehe mo ngaa whakatipuranga kei te heke mai kia whakamaaramahia te whakaaro o te maahere me aana tikanga, kia kore ai e ngaro. Kei te Kaunihera te tikanga ki te whakaritehia i ngaa koorero nei.*

.....  
**7. Horo Whenua:**

- Ka whakarite i ngaa hoa mahi, ngaa taangata maatanga raanei te aahua i ngaa mahi horo peeraa ngaa mahi hei whakatikatika meenaa i ngaa tahataha o te huarahi i te waahi raanei.

.....  
*Maaramatanga:*

*E mahi kino ngaa mea horo ki ngaa pari o te waahi aa ka whakarite mahi kia kore ai e horo anoo. Teeraa pea ka whakakahangia raanei ka mahi tika raanei.*

.....  
**5.5.1.3 Mahi Whakahaere: Urukati**

Ka whakarite e ngaa hoa mahi ngaa mea urukati kaaore e tika ana ki te maahere





.....  
*Explanation:*

*Other than the defensive trench, most other archaeological features are remnant pits. There is a potential threat of significant archaeological loss on the site by the actions of people. Pit walls and lips can round and soften and become indistinct with grass and vegetation accumulation. Therefore it is imperative that only authorised interference can take place. Ongoing maintenance must be done to ensure that the features remain, can be seen, and interpreted without becoming overgrown, filled, damaged, or eroded.*

.....

**6. Information loss:**

Plan partners will ensure that valuable and vital information regarding the site including all documents relating to the preparation and management of the plan, historical documents, photographs, maps and plans and any other information that adds to an understanding of the site is recorded and stored in a manner that is responsible and appropriate.

- Because the site is historic in a number of contexts Council will not delete or remove any information from its files without consultation with all parties to this plan
- Information will be stored in at least two different locations for security reasons, including the public library so that public can have access to the information.

.....  
*Explanation:*

*Oral history is as important to the site as recorded documented history. It is necessary to preserve all forms of historic documents and perspectives so that future generations may be able to understand the process of the creation of this plan and its intent, and so that interpretation of the site can be undertaken without any significant loss of material or information. Council has a duty to archive material relating to this site and show a responsible attitude towards retention of information.*

.....

**7. Erosion:**

- Plan partners or their nominated specialists will monitor and take remedial or preventative action on erosion within the site with a view of minimising any damage or loss to the site including monitoring of and repair of any damage to the road bank.

.....  
*Explanation:*

*Erosion is a major threat to the cliffs of the reserve and some remedial action will have to be taken to prevent further slipping. This may take the form of re grading or bolstering.*

.....

**5.5.1.3 Management action: restrictions:**

Plan partners will outline restrictions on some activities which are considered incompatible with the principles of the plan.



#### 5.5.1.4 Mahi Whakahaere: Urukati

##### 1. Hopuni me ngaa Ahi

- Kore e whakaaetia ki te hopuni me ngaa ahi i runga te waahi na te mea i raro te mana o Te Ture Raahui 1977 Waahanga 44
- Ka whakatu Paanui Ahi Kore te waahi nei

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*Maaramatanga:*

*Aahua whakahaehae ki te hopuni i te waahi, peeraa ki te kai, te mimi me te whakararu hoki i te whenua. Ko te mahi o te hopuni ka timata te whakaputa raapihi, ka timatahia i ngaa ahi aa ka raru. Kaore whakaae te hopuni me te ngiha ahi i te waahi, ka manahia teenei.*

---

##### 2. Maoho:

Kore ai e ngaa hoa mahi e whakaae ki te maoha ki runga i te whenua raahui.

- Ka whakaae ki te hunga e noho ana i Margan Place te whakaputa i ngaa keeti i ngaa taiapa. Ko te whakaaro e kaitiaki hoki te hunga i Margan Place, raatou e noho ki te taha o te waahi. E pai ana te whakaputa ki te waahi mai i teetehi keeti iti meenaa kore e whakararu te whenua, e whakamaoho raanei
- Ko ngaa hoa mahi me Te Minita o te Papa Atawhai e whakaaetia ki te hautuu waka ma runga te waahi
- Meenaa ka maohotia ka taea te Kaunihera te:
  - a) Whoatu ki te / ngaa kaimaoho paanui e whakamaarama atu te raru me te whiua ki waho aa ka utu i ngaa nama hoki i roto te waa ka whakarite.
  - b) Meenaa kore e whiua atu, kore e utu i ngaa nama raanei, ka taea te Kaunihera te whainahia mai i te Kooti aa Rohe kia kohi i ngaa utu
- Ngaa Maoho Onaaianei : Meenaa ka haere tonu i ngaa maoho, ka whakamaarama atu te Kaunihera ki ngaa / te roopu te raru aa ka kororerohia kia whiua atu te mapoho aa ka whakarite te waahi kia pai ai, aa maa ngaa / te kaimaoho hei utu
- Ka whia atu te Kaunihera ngaa mea maoho tawhito peeraa ki ngaa mea i hangahia waatea ana, kia noho pai hoki te waahi mo te iwi whaanui.

---

*Maaramatanga:*

*I ngeetehi waahi ka tuhono te waahi raahui ki whenua wehe motuhake. I ngeetehi waa ko ngeetehi mea peeraa ki ngaa maara, ngaa ara piki, ngaa whare moroiti, ngaa keeti me ngaa tuuru e maohotia e te waahi raahui. Ka kite ai ka mahi ai e te Rangatira o te whenua. Ko toona mahi whakaruruhia e te waahi raahui me te whakararu oona tikanga. Ko teetehi Ture Kaunihera kia kore e hautu waka i te waahi raahui, aa ka ririhia e te Mana Whenua hoki. E tika ana kia whakakore ai e ngaa mea maoho aa haere tonu te waa kia whakangarohia atu i ngaa mea maoho tawhito kia kore ai e whakaarohia e tika ana ki te mahi peeraa i te waahi raahui.*

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#### 5.5.1.4 Implementation actions: restrictions

##### 1. Camping and fires

- Camping and fires on the reserve will not be permitted in any form by any person pursuant to Section 44 of the Reserves Act 1977
- Signs will indicate that there is a total fire and camping ban within the reserve

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*Explanation:*

*Camping on site may be offensive particularly in regard to eating of food, ablutions and disturbance of the land. Camping can generate rubbish and potentially introduce further fire hazard. Camping and fires on the reserve are therefore not permitted and will be actively enforced.*

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##### 2. Encroachment:

Plan partners will not permit any encroachments onto the reserve land.

- Pedestrian access gates in fences will be permitted for Margan Place residents whose fence adjoins the reserve. It is considered that Margan Place residents who adjoin the reserve play a valuable role as guardians of the reserve and in its immediate security. Access to the reserve through a small gate is desirable provided that it does not result in damage to the reserve or lead to encroachment
- No private vehicular access over reserve land is permitted without the prior consent of plan partners and the Minister of Conservation
- Where new encroachment occurs Council will:
  - a) Give notice to the encroacher(s) requiring termination, removal and reinstatement of the encroachment at the owner's cost within a specified timeframe
  - b) Where removal and reinstatement does not occur, Council may carry out the removal and reinstatement and recover costs by way of legal action
- Existing encroachments: Where historical encroachments exist, Council will advise the relevant party(s) of the encroachment and enter into negotiations to have the encroachment removed and the reserve reinstated at the cost of the encroacher(s)
- Council's priority for removal of historical encroachments will include any built encroachments and those that adversely affect the public use and enjoyment of the reserve.

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*Explanation:*

*In some places the reserve abuts and adjoins private property. From time to time private activities including gardens, steps, huts, gates and seating have encroached onto the reserve. This sometimes gives the appearance that parts of the reserve are exclusively used by private land owners. It can also damage the reserve and affect cultural values. The driving and parking of vehicles will cause offence to Mana Whenua and is also prohibited under Council bylaws. It is important that new encroachments are prevented and that the removal of historical encroachments is managed over time so that unauthorised encroachment does not lead to any form of perceived or real privatisation of parts of the reserve.*

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### 3. Taiapa Paenga:

I te tuhonohonotanga o whenua wehe motuhake ki te waahi raahui ka whakaritehia e te Kaunihera te paenga i te whenua aa iwi whaanui me te whenua motuhake aa kia whakarite hoki kia tiroirohia e te hunga kainga i te waahi.

- Ka whakarite e te Kaunihera te utu o te taiapa hou, aa ka whiriwhiria ki te Rangatira o te whenua te utu i raro te Ture Taipa 1978
- Pai ki te Kaunihera i ngaa taiapa peeraa ki ngaa taipa huri rauna i ngaa waahi kaukau, heoi anoo e pai ana ki te kite i ngaa waahi katoa.

---

*Maaramatanga:*

*Meenaa ka tuhono i te whenua motuhake ki te waahi raahui, ka taea te mahi maoho meenaa kaaore e moohiotia e te paenga tuuturu. E mea awhina ki te Kaunihera meenaa e moohiotia te paenga kia whakakore te mahi maoho.*

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### 4. Mahi Arumoni:

- Kore e whakaaetia e ngaa hoa mahi te waahi mo te mahi arumoni, me teetehi atu mahi no te mea kia whakaiti te painga me ngaa mahi mo te iwi whaanui. (Ko te arumoni, he mahi moni, me te mahi nanakia i te waahi. Ko aua mahi, e mahi arahi, whakamaaori, whakapaakeha raanei, hokona taonga me neeraa atu mea e paa ana ki te Paa, eengari maa ngaa hoa mahi hei whakaaetia)

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*Maaramatanga:*

*Ahakoia ko te tikanga ki te mahi tika, ko ka whakaaetia e te tangata ngeetehi raahui kia tiaki waahi, kia noho ahuru te tangata, kia kore e whakaiti te waahi.*

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### 5. Ngaa Whaipanga:

- Ma te Minita o te Papa Atawhai e whakaaetia kia noho ngeetehi atu tapatapu ma runga - raro - roto i te waahi ki te whakatikatika i te waahi.
- Ngeeraa painga tata ki te waahi, ka taea te tiki atu, kia kore e utaina te raru ki te mahia te waahi, ki te harakoa hoki te katoa o te waahi.

---

*Maaramatanga:*

*E whakararuhia e te Wairua me te Mauri o te waahi e ngaa mea whaipanga peeraa ki te hiko, te waea, te wai me te puunaha parakaingaki. Kore te pai mo te waahi i ngaa whaipanga e whakatuuria ana.*

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**3. Boundary fences:**

Where private land directly abuts reserve land Council will seek to ensure that the boundary between public and private land is clearly defined while encouraging surveillance over the reserve from residential properties.

- The cost of new fencing will be negotiated between the private land owner and Council in accordance with the Fencing Act 1978
- Council does have a design preference for new fences and prefers ‘permeable’ pool style fencing which helps to improve passive surveillance and removes concealment places.

*Explanation:*

*Where private land abuts reserve land there is the potential for encroachment to occur if the legal boundary is not clearly defined. Definition of the boundary assists Council’s maintenance and reduces incremental encroachment over time.*

**4. Commercial use:**

- Plan partners will not permit any commercial use of the site, and any other use that conflicts with the purpose of the reserve or limits public use and enjoyment or affects any amenities or values of the site. (Commercial use is the use of the site to generate money or exploiting the existence of the site for commercial purposes. It includes guiding and interpretation for money other than koha, or sales of memorabilia or icons relating to the Paa without plan partners consent and it includes any commercial activity which might bring the Paa into disrepute or affect the cultural values of the site)

*Explanation:*

*Although the intent is to encourage appropriate use, there are some restrictions which must be observed by all people, so that the site is protected, peoples safety is improved and the qualities of the site are not diminished.*

**5. Utilities:**

- Utilities, other than those required for servicing the reserve, shall not be located on, over under or through the reserve, except with the permission of the Minister of Conservation.
- Those utilities located near the reserve should be located to avoid an impingement on the use, enjoyment or general amenity of the reserve.

*Explanation:*

*Utilities like power, phone ,water and sewerage present a threat to the wairua and Mauri of the site and detract from the visual appearance of the site. Exposed utilities in particular are considered inappropriate for the site.*



## 5.6 Maahere Whakaaro Maatauranga Mahere Whenau:

I whakaritea a Boffa Miskell Landscape Architects te whakarite teetehi maahere whakaaro maatauranga mahere whenau mo te Paa. I roto te maahere i Weu 3. Ka kite ai i ngaa waahi tika, ngaa tomokanga, ngaa huarahi kia maama te arahihia e ngaa taangata i te waahi.

### **Maaramatanga:**

*Ka tuu whakahii a Pukekiwiri  
ki mua te aroaro o ngaa taangata o Papakura.  
He Pou, mai te tipu o te whenua.  
Me whakanuitia e toona mana, toona miharotanga,  
kia whakaoho ai e te tangata kia whakanuia  
teenei waahi tapu Pukekiwiri.*





## 5.6 Landscape concept plan:

Boffa Miskell Landscape Architects were commissioned to prepare an overall landscape concept plan for the Paa. The plan is included as Appendix 3 and forms part of the plan. In particular it indicates notable places, entrances, tracks, and provides a way to direct people to places with the minimum of effect to the site.

### **Maaramatanga:**

*The people of Papakura can claim excellence, in their midst stands Pukekiwiriki, an icon for its unique geology. Let us celebrate its character, charm, to inspire others, ourselves and visitors to treat with great respect this mighty mountain.”*



IMAGES: Pukekiwiri Paa PHOTOGRAPHY BY: Boffa Miskell



## APPENDICES:

Appendix 1	Geotechnical and geological – Coffey Geotechnics July 2009
Appendix 2	Archaeological – Architage Heritage Consultancy November 2009
Appendix 3	Landscape – Boffa Miskell Landscape Architects November 2009
Appendix 4	Pukekiwiri Mana Whenua Report – Kaitiaki Collective October 2008

**Note:** All Appendices are held at Sir Edmund Hillary Library, Papakura, and Council office, Papakura. Please contact Council if you wish to receive an on line copy





# PAPAKUPU - GLOSSARY

## MAAORI - ENGLISH WORDS

Appendix	weu - weu wheekau - taapiritanga
Archaeological	mahi huakanga
Archaeology	huakanga - maatai whaipara whenua
Boundary	paenga - rohe - raina
Camp	hopuni
Classification	wehewehenga
Communication	mahi whakawhitiwhiti koorero
Condition Survey	ngaa tikanga ruuri
Contractor	kaikaanataraki
Defensive ditch	awarua whakangungu
Deterioration	tupuhekenga
Detract	heitara
Development	whakahaerenga
Discourage	whakapaahunu
Dispute	tautohetohe - raru
Encroachment	maoho
Erosion	horo whenua
Flora and Fauna	ko te ao o Taane-Mahuta me te ao kararehe
Fungus	puutawa - harore
Geology	taatai aro whenua
Goals	ngaa maataapono - ngaa whaainga
Heritage	taonga tuku iho - taonga pumau
Historic Places Trust	Nгаа Pou Here Taonga
Historic Reserve	waahi raahui hiitori - waahi tapu
Historical perspectives	koorero heke iho
Implement	whakatinana - whakakaupapa
Indigenous	taketake
minimise	whakaiti
Monitor	aro turuki
Objective	whaainga -
Pebble	pohatu
Plan partner	hoa mahi - hoa whakahaere
Pollutant	paihini - wai kino
Prevention	aaraitanga
Principle	maataapono
Public Safety	ahuru mo te tira whaanui - oranga mo te iwi whaanui
Refuse	raapihi - para
Relations	hononga
Resolution	whakatau - whakataunga
Review	titiro anoo
Safety	ahuru - marutau
Sewerage	puunaha parakaingaki
Signs	ngaa tuutohu
Specialist	taangata matanga
Statutory compliance	tautukunga aa ture
Statutory land management	ngaa ture whakahaere whenua
Strategy	rautaki
Survey	ruuri
Sustainability	whakapuamautanga
Threat	tuma - mahi tuupato
Utility	whaipainga
Value	uara - tikanga
Vegetation	otaota



## GLOSSARY OF GEOLOGICAL TERMS

Alluvium ('A loovee um')	An unconsolidated accumulation of stream-deposited sediments, including sands, silts, clays or gravels.
Basalt ('Bas-olt')	A dark, dense, blue grey or black fine-grained volcanic rock, usually solid without pores.
Breccias (Bret-cheea')	A clastic rock that is composed of large angular fragments. The spaces between fragments are filled with smaller particles cementing them together.
Clasts	Are any rock composed of parts of many different rocks. Clastic metamorphic rocks include breccias formed in faults and clastic igneous rocks include pyroclastic volcanic rocks such as tuff.
Effusive	Effusive eruptions are slow or liquid overspillings of lava or outpourings of volcanic material, usually of low viscosity, low gas, slow flow lava, resulting in extensive lava fields.
Greywacke ('Grey-wackie')	A basic coarse to fine grey/ brown sedimentary rock which forms the backbone of New Zealand's undermass. Made up of quartz, feldspar, schist, chert and gneiss.
Magma	Molten rock material that occurs below Earth's surface.
Miocene ('My-o-seen')	A geological epoch of the Tertiary era ranging from 23 million to 5 million years before present.
Phreatic ('Free attic')	A very explosive volcanic eruption caused by the meeting of magma and ground water. Also phreato-magmatic.
Pyroclastic ('Pie-Row-Clastic')	Refers to extreme heat and welded, superheated rock, ash and gas. Pyroclastic material is usually ejected at extreme velocity (500kph or more) and pyroclastic rock is the forced mixture of rock, gas and ash from a volcanic vent.
Quaternary ('Kwa turn ary')	The Quaternary is the second period of the Cenozoic era and began 1.8 Million years ago. It is the current geological period and includes the Pleistocene and Holocene (newest) epochs.
Scoria	A light, red to grey coarse basaltic rock containing numerous pores caused by release of trapped gases.
Strombolian	A particular type of volcanic eruption characterized by numerous fine streaky fountains of lava jetting from a lava-filled central crater in the manner of Stromboli volcano in Italy.
Tertiary	The Tertiary period is the first period of the Cenozoic era and began 65 million years ago. It ended 1.8m million years ago and includes the Miocene epoch.
Triassic	The Triassic period was the first period of the Mesozoic era and stretched from 248 million to 65 million years ago.
Tuff ('toof')	A volcanic rock composed of pyroclastic materials that have been ejected from a volcano, usually under high velocity.







# Pukekiwiriki Paa Reserve Management Plan

## Te Mahere Whakahaere o Pukekiwiriki

A reserve management plan for Pukekiwiriki Paa, Papakura,  
Jointly managed by Papakura District Council and  
Te Roopu Kaitiaki o Papakura

