



Tapuwae Ohiti i Kahawairahi Cultural Values Assessment

Beachlands South Limited Partnership Beachlands South Structure Plan & Plan Change

March 2022

Tapuwae Ohiti is a metaphor to tread carefully, to be vigilant and exercise caution, and has been prepared and submitted to express the explicit cultural values (CVA) and concerns specific to Ngāi Tai ki Tāmaki and must not be implied, referred, or used regarding any other iwi, hapū or other Māori entity. This Cultural Values Assessment – Tapuwae Ohiti is confidential to the recipient and Auckland Council for the express purpose of reviewing the Structure Plan and Plan Change applications and must not be duplicated or distributed without written permission from Ngāi Tai ki Tāmaki Trust.

Ngāi Tai Ki Tāmaki Rohe Whenua, Rohe Moana

1 AREA OF INTEREST



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Kōrero Pātere

Ka tau ai te Kokoea
Ka whaiwhai ake te Mātuku Moana
Kakai te Kererū
Ka tiaki tūtei te Ruru
Ka korihi, ka tangi
Ka tangi, ka korihi
Ka korokī ko Ngāti Tai
Ko Ngāi Tai ka korokī

Tihei Mauri Ora

Ka rere ngā mihi ki te wheiao ki te ao marama
Ka rere ngā manu i ngā hau āwhio
Ka inumia ngā manu mai te puna kōrero o tua whakarere
Ko te orokohanga o Ngāi Tai
Oue Oue

Nō reira, whakatau ki te rangi, whakatau ki te papa
E rere ana te whakaaro ki a rātou ngā rārangi maunga o Tāmaki Makaurau tū te ao tū te pō
Ngā rārangi tangata kua nunumi ki te pō, haere, haere koutou okioki ai
Ki koutou ngā kanohi ora, tēnā koe, tēnā koutou, tēnā koutou katoa.

Kupu Whakataki— Introduction

Ngāi Tai ki Tāmaki, known hereafter as Ngāi Tai, are an ancient mana whenua of Tāmaki Makaurau which is best demonstrated by our pepeha and with our many kōrero tuku iho (traditional stories).

One such kōrero tells of Ngāi Tai tūpuna Manawatere who travelled not by waka, but on Huruhuru-manu to Aotearoa and landed in and around the Kahawairahi area including at Te Tauranga Waka o Manawatere (Tūwakamana or Cockle Bay). Another kōrero tells of our ancient tūpuna that stood on the shores of Te Haukapua (Torpedo Bay) to pōhiri Tainui, Te Arawa, and all other waka upon their arrival into Tāmaki Makaurau. These and related stories reaffirm Ngāi Tai as tangata whenua, mana whenua, and mana moana of Tāmaki Makaurau.

Our lands and waters remain the basis for Ngāi Tai oranga (wellbeing) and are some of our basic underlying principles that will sustain us now and for our future generations.

Oral traditions of Ngāi Tai have maintained customary interests and ahikā in and around the islands of Tāmaki Makaurau (Auckland), the Waitematā, Tīkapa Moana (Hauraki Gulf) and Hauraki since time immemorial.

Before the signing of Te Tiriti o Waitangi, Ngāi Tai Rangatira, alongside Rangatira of other iwi, were actively involved in land transactions within Tāmaki and the inner-Gulf islands.

Ngāi Tai consider that our tūpuna did not intend to permanently alienate their ancestral lands through transactions in the late 1830s. Rather, Ngāi Tai view those transactions as attempts by their tūpuna to foster ongoing, mutually beneficial relationships with Europeans.

Te Pane o Horoiwi

Over 600 years ago Hoturoa commanded waka Tainui to Aotearoa New Zealand. He was accompanied by Taiehu (a Ngāi Tai Rangatira) and Horoiwi (a Tainui Rangatira who landed and settled in the Tāmaki area taking a Ngāi Tai ancestress Whakamuhu for a wife).

These three tūpuna (ancestors) are depicted in Pouwhenua at Te Pane o Horoiwi, (known today as Achilles Point, St Heliers, Auckland), and demonstrate Ngāi Tai presence long before the arrival of Pākehā to these shores.

The pā location at St Heliers originally belonged to Whakamuhu and her whānau as original Ngāi Tai people.

Kaiwhakairo (Carver): Reuben Kirkwood



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

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

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



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

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

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

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

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

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

Ngāi Tai ki Tāmaki – Organisational Structure

Ngāi Tai is an Iwi (tribe) which has many thousands of tribal members and whānau with a central marae at Umupuia near Maraetai Beach, Tāmaki Makaurau. Tribal members have approved the Ngāi Tai ki Tāmaki Trust (**Trust**) to undertake a number of key responsibilities on behalf of the tribe which include but are not limited to:

- holding the mandate to progress and negotiate any outstanding Tiriti o Waitangi - Treaty of Waitangi settlement matters;
- preserving and enhancing the mana, honour and integrity of Ngāi Tai;
- promoting and developing educational, economic, social, cultural and spiritual advancement for the tribe;
- maintaining and establishing places of cultural and spiritual significance to the tribe;
- revitalising, preserving and maintaining Ngāi Tai reo, tikanga and kawa for future generations;
- preserving, maintaining, and enhancing the natural environment of Ngāi Tai;
- acting as a mandated Iwi organisation and aquaculture organisation for fisheries purposes; and
- promoting the tino rangatiratanga of the tribe.

The Trust has established the Pou Tāngata Ngāi Tai ki Tāmaki Community Development Trust (**CDT**) to:

- relieve poverty, advance education and cultural/health/social services;
- provide support around education/training, housing, health care, aged care and wellbeing;
- support rangatahi (young people);
- uphold the values of our Kaumatua, Kuia, and Pakeke
- carry out financial literacy activities; and
- promote Ngāi Tai reo, tikanga and traditions.

CDT is generally responsible for distribution and environmental activities for the Iwi. Work around resource consents and cultural impact/values assessments are generally carried out within the CDT workstreams. CDT has a mix of governors from the Trust and independent tribal governors.

The Trust has also established the Ngāi Tai ki Tāmaki Charitable Investment Trust (**CIT**) to:

- receive, hold, manage, and administer investment assets on charitable purposes for the tribe; and
- maximise income from assets and other interests so that the tribe's charitable activities can be funded accordingly.

CIT is generally responsible for commercial enterprise for the Iwi. Investments and divestments are progressed through CIT. CIT has a mix of governors from the Trust and a majority of independent governors. Subsidiary boards (which can have additional independent governors) help focus specific activities e.g. property development.

The Trust's office is located at 11 Papakura-Clevedon Road in Clevedon and has team members on the ground between Mahurangi and Franklin districts, with a significant focus on the eastern seaboard between Long Bay and Kawakawa Bay and the islands proximate to same. Ngāi Tai governance is supported by a management team led by a Tumu Kaimahi (CEO) and various pūkenga (experts) and mātanga (skilled practitioners). The management team is focussed on implementing the Vision, Mission, Values and Overarching Principles of the Trust and within a Strategy and Annual Plan. The

Trust's strategic architecture is set out below.

Whanonga Pono (Overarching Principles)

Mana Whenua, Mana Moana, Manawa.

"Improving the wellbeing of the Ngāi Tai ki Tāmaki nation through leveraging our endowments, talents, and partnerships."

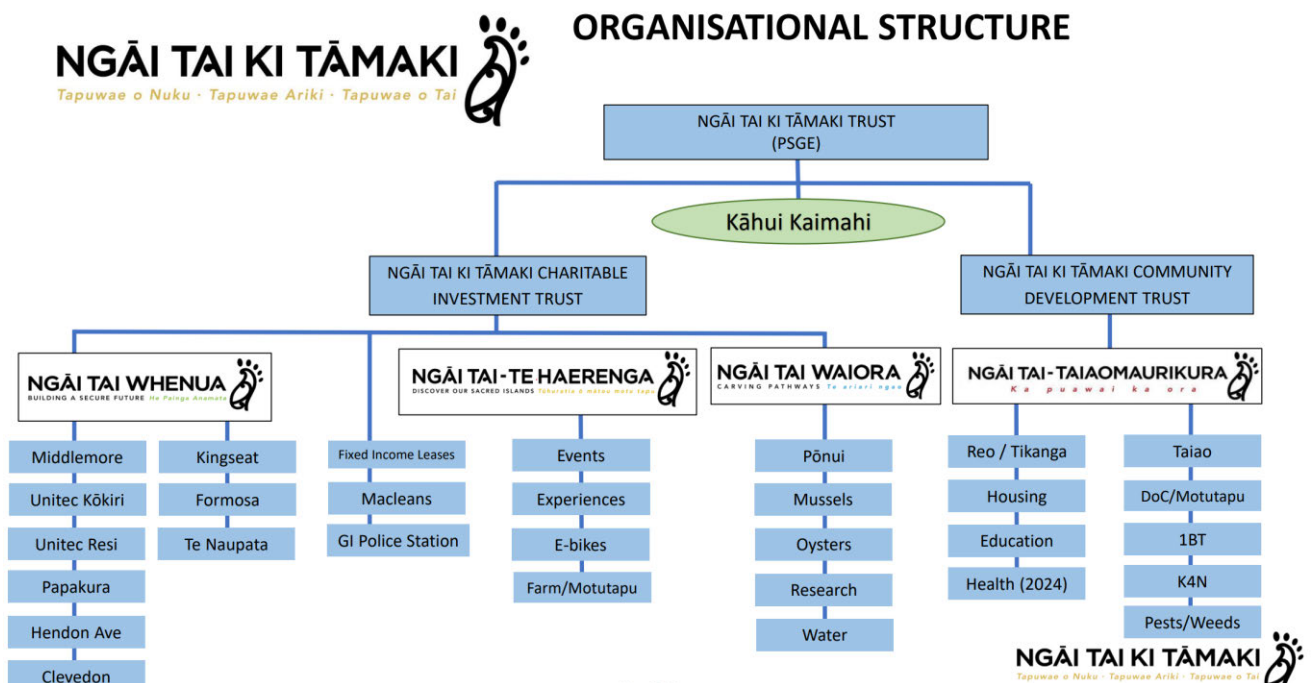
Vision

*Kotahi tātou. Kāore he rangatira kotahi o Ngāi Tai ki Tāmaki. He rangatira katoa tātou.

"We are one - there is not one rangatira of Ngāi Tai ki Tāmaki – we are all rangatira."

*Whakanuia te mana whenua o Ngāi Tai ki Tāmaki.

"Enhancing the mana whenua of Ngāi Tai ki Tāmaki."



Mission

By Ngāi Tai, For Ngāi Tai.

Values

Rangatiratanga, Whanaungatanga, Manaakitanga, Mana Whenua, Kaitiakitanga, Kotahitanga

Summary of Cultural Values Assessment

Ngāi Tai understands that the proposal by Beachlands South LP (**BSLP**) is to expand the existing Beachlands Maraetai Coastal Town under Policy B2.6.2 of the Auckland Regional Policy Statement. This includes a proposed rezoning of land included within the Structure Plan and Plan Change from Countryside Living zone to a variety of urban zones as well as Future Urban zone for part of the land. This is intended to be followed by a subsequent private plan change process. The Trust's values are referred to below in order to provide a summary assessment for the purpose of the Structure Planwork that BSLP is currently undertaking. The overall trend is that the Iwi values have been positively recognised and impacted from the work the BSLP owners have undertaken so far.

Value	Assessment
Mana Whenua	Over the past decade, the BSLP owners have genuinely involved Ngāi Tai as the mana whenua and mana moana for the area. Ngāi Tai recognises that BSLP has helped reinforce mana whenua with its transparent and partnership based approach to the overarching development and related matters. A key outcome announced by the Structure Plan is expected to be recognition and adoption of mana whenua values. This is evident from Ngāi Tai involvement in consultation and activation across design and related aspects of the proposed Structure Plan.
Kaitiakitanga	The Beachlands South vision incorporates a place defined by a symbiotic relationship with the natural environment and seeks an innovative, regenerative, sustainable, and resilient development. The vision is highly consistent with the tribe's kaitiakitanga value. The BSLP owners have demonstrated significant appreciation of this value and adopted it as one of the key outcomes for the Structure Plan (along with Mauri Tū and Te Taiao). Kaitiakitanga responsiveness is happening through extensive work around sustainability, transport, and modal shift, three waters, ecology and biodiversity, carbon footprint, coastal matters, hazards, and landscape and visual work – and Ngāi Tai looks forward to further engagement for and demonstration of kaitiakitanga as the development progresses. There is excellent consideration and planning to mitigate various environmental effects.
Rangatiratanga	The proposed Structure Plan has a number of rangatiratanga touchpoints including kōiwi/tūpuna protocols (e.g. archaeological), transparency around ownership for the development and related matters (e.g. infrastructure), constant external communications with stakeholders and the communities of interest around the Ngāi Tai rangatiratanga for the area. The BSLP owners have provided for greater Ngāi Tai expression of rangatiratanga through social, environmental, cultural, and economic objectives over time. This includes specific engagement around the pā site.
Whanaungatanga	Whanaungatanga is a key outcome for the Structure Plan. BSLP owners have facilitated an enduring partnership ethic with Ngāi Tai by involving our governance and management in key design and infrastructure discussions. It is expected that these relationships will continue at organisational levels as Ngāi Tai seeks to ensure a cultural footprint across the entire development – from design through to delivery.
Manaakitanga	It is expected that the Structure Plan will focus on sustainable, safe, and accessible transport options. These pathways will be complemented by safe open spaces and recreation areas as well as an accessible coastline. The proposed infrastructure development includes social infrastructure e.g. schools, that will make the area more liveable and sustainable compared to the status quo. The quality and quantity of housing choices proposed across various typologies and renting/ownership arrangements, demonstrate the awareness of BSLP owners to deliver Beachlands South for many diverse demographics with wellbeing and belonging at the core.
Kotahitanga	The kotahitanga concept has been promoted by BSLP owners from the outset of the proposed Structure Plan. This has included a number of hui with Ngāi Tai and also the local community. The owners have sought whole of central government, Council, community, and tangata whenua and mana whenua support for this large project.

In addition assessing cultural values/impacts, this document explores further additional matters to background Ngāi Tai presence in the rohe, to enhance Ngāi Tai involvement in the Structure Plan and



development, and to further mitigate cultural impacts.

Te Tiriti o Waitangi – Ngāi Tai ki Tāmaki Tino Rangatiratanga

Ngāi Tai history recalls harmonious relationships with Pākehā settlers prior to the Crown's arrival and subsequent **murū raupatu** (unjustified land confiscation by the Crown) after 1840. In some instances, missionaries that had settled in the Tāmaki area were acknowledged by rangatira (leaders) and mission houses for the Christian faithful began to spring up on Ngāi Tai whenua.

Many other actions of both the Crown Agencies and local Government Authorities compounded the breaches of the Treaty of Waitangi that occurred in the mid-late 1800s including but not limited to murū raupatu, and which the Crown exacted upon Ngāi Tai in locations including East Wairoa and Hūnua. Many of these breaches of faith have been articulated by Ngāi Tai rangatira and tūpuna (ancestors) as well as historians over the last 182 years. As early as 1881 Ngāi Tai tūpuna wrote numerous communications and petitioned Parliament and the Crown for whenua to be returned to Ngāi Tai ownership and control.

It is well recorded by various academics that the differences in the understanding of the Treaty of Waitangi between Māori and the Crown were due in part to the translation of the text and the variable world view paradigms of the Māori and Pākehā. It is highly likely that Ngāi Tai tūpuna believed that by signing the Treaty of Waitangi that Ngāi Tai whenua and taonga would be protected (by remaining in their protective care) and that trading with the Pākehā would remain strong and continue to be of financial benefit to both cultures.

The Treaty of Waitangi articles alongside of the Declaration of Independence of 1835 are the founding documents of Aotearoa setting out the rules in which the new European settlers are to work alongside and engage with Iwi and Hapū of Aotearoa.

Of paramount importance to Ngāi Tai when considering principles as described in the Treaty, are the relationships of Ngāi Tai both internally and externally. Internally, Ngāi Tai continue their cultural revitalisation resurgence through regular events that celebrate Ngāi Tai identity, history, customary rituals, and other traditions. Ngāi Tai also enjoy strong relationships with other mana whenua, mana moana iwi and hapū. Externally, Ngāi Tai, through governance entities, continue to initiate, explore, and develop relationships with the Crown, and its agencies, territorial authorities, and the private sector.



Signing of the Terms of Negotiation
4 July 2010 – Ngāi Tai Ki Tāmaki
Tribal Trust Board sign the 'Terms of
Negotiation' at Parliament

...Deed of Settlement and Settlement Legislation

Ngāi Tai signed its Deed of Settlement and Settlement Bill with the Crown on 7 November 2015, then on 28 June 2018 the Ngāi Tai ki Tāmaki Claims Settlement Bill passed through its Final Reading in Parliament. The Ngāi Tai ki Tāmaki Claims Settlement Act came into force on 5 July 2018. A historic yet sombre day attended by the Ngāi Tai board members, kaumātua, pakeke, rangatahi, tamariki, and mokopuna.



Ngāi Tai Ki Tāmaki Kaitiakitanga – Taiaomaaurikura

Ngāi Tai tribal members are inherently born with kaitiakitanga responsibilities that pre-date and sit independently of legislation. Ngāi Tai has a well-established Kaitiaki rūpū known as Taiaomaaurikura who are accountable to the CDT and ultimately to the Trust. Taiaomaaurikura team members are responsible for tikanga protocols, strategies, and responsibilities to protect Ngāi Tai wāhi tapu, and wāhi taonga under the Resource Management Act 1991. The Ngāi Tai historical domain is principally within the realms of Papatūānuku and Ranginui and all cultural spaces between these realms and beyond. Ngāi Tai Taiaomaaurikura team members have the responsibility to uphold three (3) fundamental guiding principles under the Trust's mandate;

- the **PROTECTION** of our taonga – our people, kōrero tuku iho, wāhi tapu, sites of cultural significance.
- to **RESTORE** Mana to our taonga – our people, wāhi tapu, including sites of cultural significance affected by the destructive hands and thoughts of others.
- to **EDUCATE** others of Ngāi Tai taonga – Strategies to care for, respect, and retain our wāhi tapu, sites of cultural significance and kōrero tuku iho.



Kaitiakitanga

Whakahaumaru

Whakaako atu

Ngāi Tai acknowledges the RMA 1991, Local Government Act 2002 (updated 1 July 2018) and now the Unitary Plan as at 13 July 2018 as well as the suite of 'other' planning tools and instruments that serve to guide and advise the consenting authority in all their respective decisions.



The aspirations for a cultural values assessment are for a mutually respectful and open discussion between the applicant and Ngāi Tai to arrive at a positive and beneficial outcome, based on principles of the Treaty of Waitangi, and Ngāi Tai tikanga.

In terms of tikanga, Ngāi Tai observe:

- **Whanaungatanga** – that Ngāi Tai acknowledge and respect all Iwi, hapū, and those who hold mana whenua, mana moana.
- **Kotahitanga** – allows Ngāi Tai the ability to work together whilst maintaining its individual independence and autonomy – mana motuhake.
- **Te Reo Māori me ōna Tikanga** – that Ngāi Tai uphold and maintain Te Reo Māori, all customs, and traditions.

Furthermore, Ngāi Tai approach the Treaty of Waitangi tactfully, as the underlying principles of the Māori version ensured “tino rangatiratanga” remained with Māori. Therefore, our expectations are that our relationships with others will be based on:

- **Ngā Reo Tika** – communications are based on historical evidence
- **Ngā Reo Pono** – communications maintain the highest integrity
- **Me te Aroha** – communication exchanges shall be respectful and considered.

Ngāi Tai tikanga restricts reproducing Ngāi Tai whakapapa or significant historical events in full, and we therefore do not recognise this cultural values assessment as that of furnishing the relevant Structure Plan and Private Plan Change with either the in-depth Ngāi Tai history or whakapapa as our principle of protecting our taonga has shown that our kōrero is always ‘subject to interpretation’. However this Cultural Values Assessment is suitable for use for the Beachlands South Plan Change by BSLP. Non-Māori historians do not ‘speak’ our history with the depth of understanding of our whakapapa, kōrero tuku iho, tikanga, and kawa and therefore reproductions are often altered, misinterpreted, or misrepresented. Ngāi Tai whakatauākī (proverbs) however are used to express significant events of Ngāi Tai rangatira and tūpuna, during the occupational period (and beyond) over our sites of interest that are identified within our Cultural Values Assessments and/or Cultural Impact Assessments.



Ka totoko te aroha, wairua o te hanga
ka wehe i a tātou

*“Sorrow wells upwards, conjured
forth by memories of that which we
have
lost.”*



Ngā Rautaki o Ngāi Tai – Operational Strategy

Prior to the arrival and decision of European explorers to adopt Tāmaki Makaurau as their hub of settlement and population growth, Ngāi Tai had maintained their interests for hundreds of years as iwi taketake, the original peoples and by right of ahikā, keeping the home fires burning, and our manaakitanga to those that arrived on our shores and in some cases became our allies. These aspirations remain with Ngāi Tai today, as we seek to protect and reconnect with our significant historical sites and reflect upon how our tūpuna provided for us over many centuries.

The earliest European arrivals to Tāmaki Makaurau recorded a dense population, relative wealth, and organised settlement upon the land, which was testament to the resources and fertility of the land that enabled Māori who were not of Ngāi Tai lineage to co-exist amongst us. With the numerous newcomers to our shores, the wealth of Ngāi Tai collapsed as a result of resource depletion and Ngāi Tai tūpuna were able to visually see their governance and management of land being eroded away.

Ngāi Tai have a very long and profound association with our historical boundaries and many of our connections and stories have been partially lost in the mists of time and through the suppression of our reo and tikanga, seeing the loss of many of our customary rights and practices but those that remain, that we have been able to maintain, give us cause to articulate our presence within our rohe that gives us potential to reinforce our connections with:

- Te Wai Māori – Freshwater and waterways
- Ngā Kūkūwai – Wetlands
- Mahingā Kai – Traditional areas we collect kai
- Mahinga Ika – Traditional fishing grounds
- Te Whenua – The Land
- Te Ara Rangi – Air space
- Te Takutai Moana – The Coastline
- Te Waitai / Te Moana – Sea water / Ocean / Marine
- Ngā Kararehe / Manu – Animals and Birdlife
- Te Wao nui ā Tāne – Forests and Bush

Our connections with Te Taiao (The Environment) feature strongly throughout our cultural values assessment documents and in being able to protect, restore, and educate with respect to Ngāi Tai taonga as evident in our commitment and responsibilities as Kaitiaki. Our strategies for the ongoing restoration and protection of Te Motutapu a Taiehu, Ngā Pona Toru a Peretū (Rangitoto), Te Naupata, Waikōpua ki Tai, Waikōpua ki Uta, Motukaraka, Hūnua, Kahawairahi, Wai-o-Maru, and Umupuia, are developed to preserve the Ngāi Tai recognition as Mana Whenua and Mana Moana.

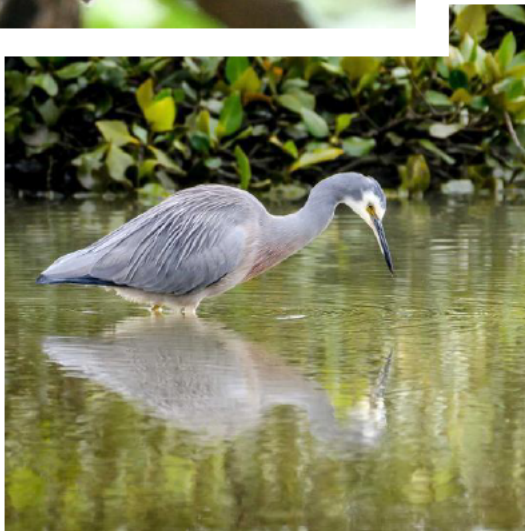
This is not an exhaustive list of priorities and responsibilities but a snapshot of key kaupapa where it is hoped we will one day have dedicated Kaitiaki o Ngāi Tai stepping into these realms.





“Ka tau ai te Kokoea”

Evidence of the Kokoea - Long Tailed Cuckoo within the footprint of the Beachlands South Development is a significant cultural marker for Ngāi Tai.



Mātuku Moana – White Faced Heron
Native manu and taonga species to Ngāi Tai are revered in the Kōrero Pātere (pg.5). This is also a Ngāi Tai tauparapara used by our Kaikōrero mimicking the movements and the nature of these taonga species.

“Ka whaiwhai ake te Mātuku Moana”

Karoro – Black-Backed Gull
Native manu and taonga species to Ngāi Tai.

He mōkai tēnei ki te rangatira Tara Te Irirangi (the karoro was a favoured pet of Ngāi Tai leader Tara te Irirangi).

Ngāi Tai - he iwi Karoro inu tai
“a people accustomed to living by the sea”.



Ngā Uara o Ngāi Tai - Cultural Values

Ngāi Tai acknowledge our spiritual realm including Papatūānuku, Ranginui, and their tamariki and mokopuna. The Iwi has regard for all iwi that co-exist amongst us and within our cultural boundaries. No part of this document should be regarded as speaking for, or otherwise representing the cultural values or associations of other iwi groups and should not be regarded as an attempt to understate their cultural heritage or values associated with this area.

In proper custom and tradition, the right to challenge whakapapa Māori has always been, and continues to be for those people who have whakapapa and toto Māori. It is through our customs and traditions that Ngāi Tai will continue to uphold our mana and connections within formal settings and within our Cultural Values Assessment (or Cultural Impact Assessment) documents and challenge those who proclaim a connection within our cultural boundaries.

Any incident that directly impacts a site of significance, tāngata, whenua, awa, historical cultural landscapes is of significant cultural concern to Ngāi Tai that automatically triggers several cultural warning signals and advances the necessity to prepare a Cultural Impact Assessment. Our cultural values are both tangible and intangible that need to be appropriately respected, to fully understand a document that represents Ngāi Tai tino rangatiratanga.

The natural and physical resources in this region were, and are still, of vital importance to ensure the survival of successive generations of Ngāi Tai. Our traditional customary use of these resources has been well documented, and these rich environments would have provided an abundance of sustainable fresh food resource and a stable diet for Ngāi Tai and our manuhiri (guests).

Our relationship and the cultural significance to this land, is immeasurable, as a life source its realms, connects us with our past, it connects us with the present, and with our future as the legacy to hold in trust for our tamariki and mokopuna. The land carries with it a deep sense of belonging and identity for our iwi, and as tangata whenua we have been inherently charged with upholding our guardianship obligations from birth right, passed down through many generations from our many tūpuna.

Ngāi Tai today is no different to those of the past in our respect for te taiao. We know that our tūpuna did not pollute the whenua and waterways for they are life giving nourishment and sustenance, and without a healthy taiao we will not have wellbeing.

Mauri

It is important to understand that Māori, and in a resource consent context Ngāi Tai, recognise the natural environment as significant or as taonga. This differs from the westernised worldview associated with the natural environment and management of natural resources. The values Ngāi Tai associate with the natural environment provide the context for the relationship we have with the natural environment and by extension the meta-physical environment.

To Ngāi Tai, mauri is fundamental to our kaitiakitanga, status as tangata whenua, mana, and our ideologies as it is the life force and essence of all things. Mauri represents the wellbeing and connectivity of all things. The connections between life forces are inextricable yet well understood in Te Ao Māori as being vital. Accordingly, these interrelationships require manaakitanga and whanaungatanga. Where there is degradation to one connection or life force the wellbeing and life force of another is affected.

Mauri includes the purest form of the environment and is at its strongest when it is untouched. Tikanga



focuses on sustaining mauri to ensure that the balance is maintained between humans, the environment, and the spiritual realm. The key objective for Ngāi Tai, as kaitiaki, is to ensure that the mauri of our environment is preserved or enhanced for future generations. The importance of mauri is viewed by Ngāi Tai as critical in maintaining mana whenua, mana tangata, and kaitiaki status that we hold as a part of exercising our rangatiratanga across our rohe.

At times, the emphasis on mauri can focus effects on the physical aspects of the environment, which can be subsumed or conflated with the assessment of physical effects more generally. Approached in this way, a focus on mauri does not fully capture the impacts that activities have on the environment in a holistic sense, particularly the effects on tangata whenua/the people connected to the area, being those exercising mana whenua. To properly assess mauri, the aspects outlined above must be recognised, considered, and provided for.

Kaitiakitanga – The Protection of our Taonga

Of the many footprints throughout Tāmaki Makaurau where Ngāi Tai have historical and cultural connections, our kōrero is the strongest when being delivered under the mana of our taonga that protect us, our tūpuna and marae, our maunga, awa, ngutuawa, mouere and moana.

Ngāi Tai taonga surround the footprint of the Beachlands South development including Te Naupata, Mangemangeroa, Tūranga, Waikōpua, Ngā Tai e Rua, Te Waitematā, Tīkapa Moana, Te Maraunga, Te Awakarihi, Kahawairahi, Kauriwhakiwhaki, Motukaraka, Te Paritū, Te Kawau, Te Hiore, Te Puru, O’Manawatere, Te Ruatauirohā, Te Tahua, Waipara, Pohaturoa, Te Marae o Tai, Hinemairangi (aka Ohinerangi), Papawhitu, Te Wai o Maruwhenua, Te Aute, Te Raho o Mahia, Kakaramea, Te Poho, Wainui, Te Mataniho, Te Wairahi, Tokarau, Tokanga Pukatea, Umupuia, Pukekawa, Te Wairoa, Ruatō, Tuawa, Otau (Clevedon), Taitaia, Hūnua, Kohukohunui, Te Hīhī o Rapa and more. The two key view shafts look directly to our tūpuna maunga (ancestral mountain) Ngā Pona Toru ā Peretū (known today as Rangitoto) and to our Cultural Redress property Te Naupata (aka Musick Point). These taonga have connections to Ngāi Tai tūpuna, burial areas, pā sites, food sources, or a name given to mark an important event, our history embedded in the landscape.

Ngāi Tai do not recognise these locations by their colonial names as these names were given by Ngāi Tai tūpuna, and no other Iwi can claim or attempt to claim Mana Whenua and Mana Moana to this area. Our whakapapa and tikanga holds us responsible to protect our taonga within our rohe.

Ngāi Tai pepeha (tribal saying) speak of our connections to these our taonga however, there are many taonga within the development footprint, that with the rapid decline of Ngāi Tai occupation from the late 1800s - early 1900s to date, the identity of these taonga have been lost e.g. the pā site referenced as **R11/1619**, the defensive ditch, urupā and the stream.

In November of 1994, Archaeologist Matt Felgate in his resurvey report described the pā as, *“a small pā site at the southern end of the site that may have been part of a larger open settlement.”* (Felgate 1995: 4-55).

Ngāi Tai Kaitiaki Zaelene Maxwell-Butler attended to a site visit 12 August 2021 with Glen Farley Archaeologist of Clough and Associates Ltd, Beachlands South, Russell Group and Formosa staff, and agrees with the latter statement of Matt Felgate, that the pā was indeed part of a larger settlement.

The site visit is described by our Kaitiaki as being emotional and significant. The archaeology, the mauri of Ngāi Tai tūpuna, the cultural landscape could still be seen, felt, and heard.

The sound of fresh flowing water was quiet but present, and although the water couldn’t be seen,

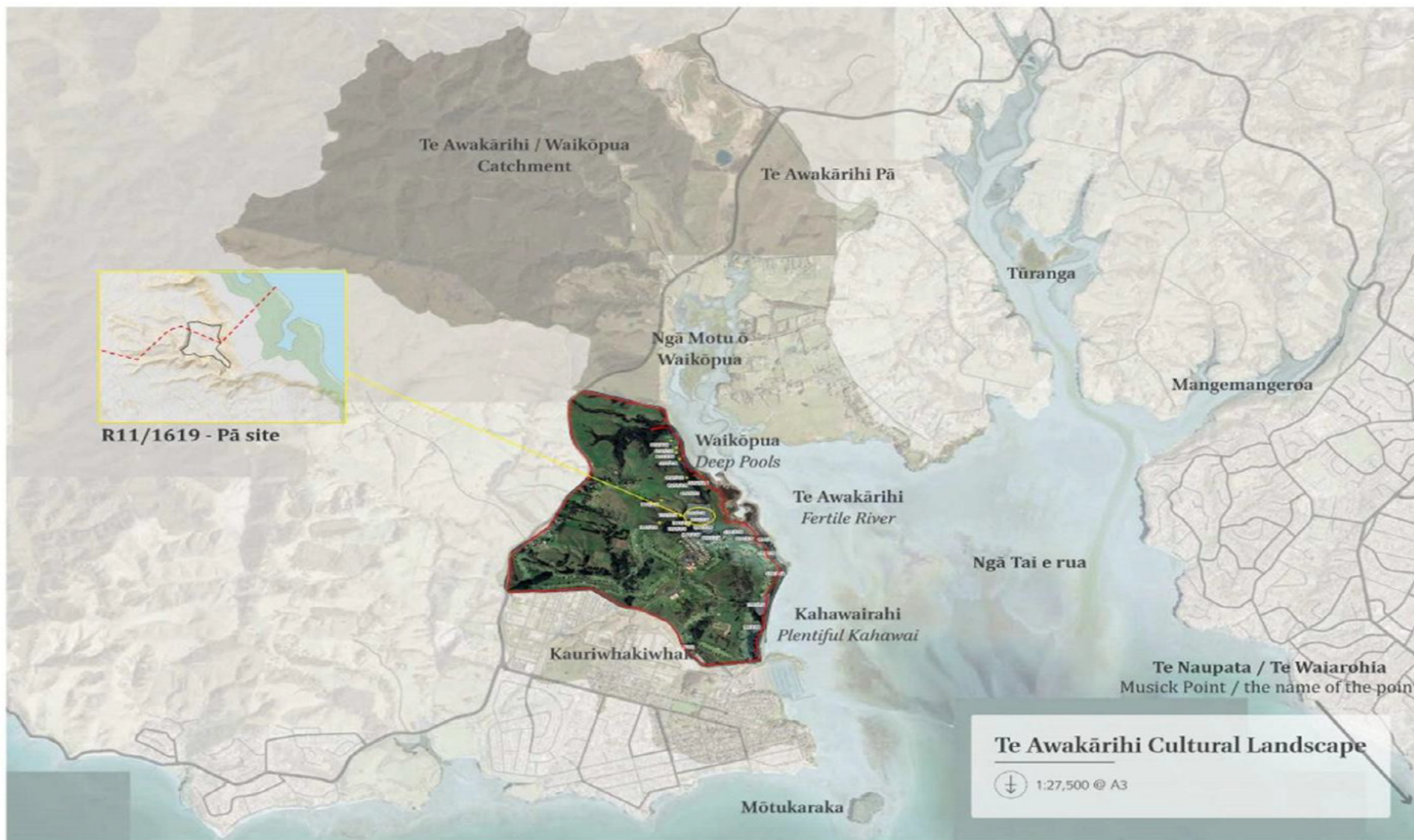


following the sound led to the back of the pā, the stream flowing through a gully between the pā and the surrounding hills below the trees. The positioning of the pā was indeed strategic, supported by fresh water, kaimoana, manu, native edible plants thus Ngāi Tai tūpuna would almost certainly have had access to these natural resources to sustain them. The defensive ditch and the steep sides and cliffs would have presented a level of difficulty for those attempting to raid the pā.

It is essential for Ngāi Tai that the pā and where possible the defensive ditch are protected from development, essential visible history that cannot be replaced once destroyed. If we were to apply the Ngāi Tai Take Mauri Take Hono Cultural Health Indicators, this would equate to zero impact to the pā, defensive ditch, native trees, awa, Significant Natural Area, Waikōpua Estuary, Ngā Tai e Rua, Motukaraka and its shellfish beds, and to the air quality. However, it is acknowledged that the Plan Change includes provisions that specify the area of the pā area and requires a discretionary activity resource consent for any disturbance or construction within the specified area and this is considered acceptable.

In July 2021, Ngāi Tai held the first of our iwi revitalisation wānanga, reconnecting our people to their place, their whakapapa, and te reo o Ngāi Tai. Through these wānanga we are hopeful that we will rediscover those names lost from the landscape and the kōrero of our tūpuna.





Rāhui

Ngāi Tai tikanga allows for the intervention of rāhui, or temporary cultural measures, which can be applied to prohibit, protect, or revive natural resources and separate people from entering a space of tapu, or manage the state of tapu caused by people.

According to our customs, a rāhui is imposed with karakia and can only be lifted with karakia.

Ngāi Tai have imposed rāhui as a conservation measure to allow kaimoana to replenish by prohibiting people from entering the water and gathering kaimoana. The use of rāhui enables us to fulfil our obligations as kaitiaki. We also impose rāhui as a means of protection. For example, if an area is tapu due to the passing of a person, we apply rāhui for a respectable amount of time to allow for the wairua and mauri to settle, to allow a food source time to replenish and to address related danger.

Ngāi Tai have applied rāhui since time immemorial. Imposing rāhui was traditionally a means to express authority and to claim ownership. Ngāi Tai continue to advocate for rāhui today, and where necessary, use pākehā law to enforce them. For example, in the late 1990's Ngāi Tai taonga tuangi located at Umupuia (Maraetai) moana came under significant pressure due to the large amount of people in the water harvesting the cockles. From 1998 to 2008, Ngāi Tai and Ministry of Fisheries (MPI) embarked on a ten-year intensive survey of the depletion and rate of depletion. In around 2007, the then Minister of Fisheries, Jim Anderton agreed the rate of depletion was far too great and supported the Ngāi Tai demand that an indefinite prohibition be placed on harvesting cockles at Umupuia.

Shellfish like tuangi sustained Ngāi Tai for generations however over time the general population have mismanaged their take, and heavy sediments from developments along with other pollutants have washed down stormwater drains and streams, into estuaries and out to the inter tidal zones of the moana smothering shellfish beds, compromising the essential support tuangi give to ecosystems.

Since around 2008, Ngāi Tai has maintained the Umupuia closure under the Section 18A of Fisheries Act 1996.

...Te Rāhui Kākā o Peretū

Prior to Te Hekenga Nui (the great migration of specific waka from Pacific origins to New Zealand), ancient Māori navigator Toitehuatahi found the chief Peretū (hence that place is named "O Peretū" (Belongs to Peretū) resident on the headland at Kirikiritai (known today as Narrow Neck beach and now the site of a redundant military camp). The ancient name of the Rangitoto Channel also commemorates his name, Te Awanui-o-Peretū (The great river of Peretū).

Ngāi Tai kōrero tuku iho of Peretū that he was called Peretū (pere - *dart*; tū - *pierced*) because his father died in battle so wounded. These ancient peoples' method of fighting was often by the hand-thrown dart (pere). Peretū was the acknowledged tipua rongonui (prominent and well known being) of Rangitoto Island where he had his "Rāhui-Kākā" (parrot preserve), a bird then very abundant on that island and so it was Te Rāhui Kākā o Peretū protected the Kākā from being hunted for food or for its feathers.

In early 2021, Ngāi Tai set a rāhui on Te Motutapu a Taikehu (Motutapu Island) to enable the capture of pest stoats. Motutapu is promoted as a manu sanctuary, and as such must be pest free. Ngāi Tai were alerted by Te Papa Atawhai that we had lost some manu presumably as a result of rodents like stoats. Close teamwork, and minimising deliveries and attendances to the island enabled the teams

to carry out their incursion control plan. The stoats were caught and destroyed, and on Tuesday 21 December 2021 the rāhui was lifted following Ngāi Tai tikanga where the Ngāi Tai governance with the support of Te Papa Atawhai returned to Te Motutapu to conduct karakia before dawn ending the rāhui.

Hoatu Ingoa – Gifting Names

The gifting of names is a form of rematriation often to restore the original names to the landscape, where known, thereby restoring the stories and the wider footprint of Ngāi Tai. Gifting names can also restore balance within our people by enabling them to visually see their connections to their whakapapa, to their whenua, to their ūkaipō (or Papatūānuku the earth mother and source of sustenance). The value placed on naming is potentially difficult because the face of the whenua has changed, the majority who now occupy are not of our people, and we reserve some concern towards the mispronunciation of our names or the disrespect the names might be shown.

Ngāi Tai have contributed to road naming as set out herein. The name **Te Irirangi Drive** was gifted by Ngāi Tai kuia Rachel Zister. This naming preserved our unique identity through use of the name of Ngāi Tai Rangatira Tara Te Irirangi who signed Te Tiriti o Waitangi, albeit reluctantly.

Long George Drive a name given to Ngāi Tai Rangatira Hori Te Whētuki who was known as a friend to Pākehā settlers and was often seen wearing a British uniform in and around the Howick Local Board area. He became known to early settlers as ‘Long George’ due to his immense stature, being reputedly 6’ 6” tall, and took the lead role on behalf of Ngāi Tai in engaging with European settlers and traders following the passing of his uncle Tara te Irirangi.

Naming of public facilities such as the new carpark **Toka Puia** in Takapuna, is seen as an opportunity of connection and storytelling. Ngāi Tai developed the name and narrative which speaks of the volcanic rock that the ‘puia’ (spring) once flowed through above the Ngāi Tai Commercial Redress site of Te Haukapua (Torpedo Bay), Devonport, North Shore.

The Ngāi Tai representative on the Establishment Board for **Te Uho o Te Nikau Primary School**, Flatbush School Road, utilising the once native landscape developed the unique name for the school. From this, our Kaitiaki developed the narrative casting the schools identity and connection to the area. This initial work ultimately set the foundation for the Tumuaki (Principal) to develop the tikanga and values for the school.

Ngāi Tai gifted the name **Te Ara Awataha**, a project name that speaks of the past but is used in today’s context to guide the present restoration aspirations of iwi, community, Auckland Council, and its Council Controlled Organisations to the Awataha stream and surrounding area.

These names are gifted with a genuine desire of collaboration and to share our cultural heritage with the people of Tāmaki Makaurau.

Structure Plan and Plan Change

Te Rongomaiwhiti o Ngāi Tai – The Unique Identity of Ngāi Tai

Auckland development terminology includes Placemaking, Urban Regeneration and Vital Public Places. From a Ngāi Tai perspective however, the development of Tāmaki Makaurau will focus on changes to our landscape which have largely been designed and built without us while making space and place for newcomers to our shores. Ngāi Tai seek to feel “at home” in the fast changing face of our whenua and city. *Kua noho tautangata a Ngāi Tai i roto i tēnei ao hurihuri* – Ngāi Tai are living



without their identity in this changing world.

Ngāi Tai have contributed to many projects of ‘Placemaking’ throughout Tāmaki Makaurau, creating communities, utilising our mātauranga and our kōrero to manaaki these projects that we may see ourselves in the landscape once again through design. Ngāi Tai Kaiwhakairo/Ringatoi (Carvers and Artists) Reuben Kirkwood and Tessa Harris have contributed greatly to design of apartments, public facilities, bridges, and playgrounds. Ngāi Tai anticipates that the Beachlands South/Kahawairahi development can genuinely support the visual and (perhaps) physical embodiment of Ngāi Tai to its landscapes.

Gifting Names to Beachlands South

Ngāi Tai recently received a request to name the 18 holes at the Formosa Golf Course - an exciting and much appreciated opportunity. We understand in time the course will become a 9 hole course and we therefore envisage that the 9 names to be removed will be utilised initially as road names, however with potential to be utilised in other areas of the development.

Ngāi Tai believe it is essential for historic record that the origin of road names selected be entered to the property titles. This then provides a snapshot of history, and link to the past for future generations and property owners. Some initial names proposed include the following:

Te Ara o Peretū – The Path of Peretū for the proposed main road through the sub-division. The direct axis of this main road to Peretū/Rangitoto lends itself well to the proposed name and supports the wider sharing of the original name ‘Ngā Pona Toru ā Peretū’ (The three Knuckles of Peretū) which is the name for the summit of Peretū/Rangitoto. Te Pounui o Peretū – also known as Pōnui Island – is near to the Beachlands South development. **Phonetic pronunciation:** *Te Ah-rah or Pear-re-too*

Tuaitara Rise – from the name Ngā Tuaitara o Taikehu – The Dorsal Fin of Taikehu. Taikehu was aboard the Tainui waka and is an eponymous ancestor of Ngāi Tai. His name is represented in a number of locations across the eastern seaboard of Auckland. Arriving on the shores of Peretū/Rangitoto, Taikehu climbed to the summit giving his name Ngā Tuaitara o Taikehu. It is believed the ancestors left their names on significant sites as a form of taunahanaha, to claim land by naming, and a wayfinding measure, to show future generations by which way they had travelled, where they had landed or where they occupied the land. **Phonetic pronunciation:** *Two-eye-tah-rah.*

Te Huinga o Peretū – The Gathering Place of Peretū. Huinga also means ‘confluence’ the junction of two rivers. Te Huinga is gifted to continue sharing the cultural heritage of Ngāi Tai, as a locative wayfinding name for the Village Centre to highlight ‘a place of gathering’ and to highlight the unique estuarine embayment where the three estuaries Waikōpua, Turanga and Mangemangeroa flow into the embayment. The embayment is named ‘Ngā Tai e Rua’ by Ngāi Tai tūpuna for the two oceans - Te Waitematā and Tikapa Moana. **Phonetic pronunciation:** *Te Who-ing-ah or Pear-re-to*

Kahawairahi (Golf Course) – The original name for the Pine Harbour area meaning ‘Plentiful Kahawai’ and signalling the bounty of Kahawai in the area. Ngāi Tai has also requested that the name be used for the proposed school(s) within the development. The development will see more families moving into the area and, metaphorically speaking ‘te rahi’ (numerous in number), however as a measure of respect ‘rahi’ is often used to acknowledge important people (he tangata rahi – an important person). Kahawairahi was a fishing village set up during the warmer seasons, the awa named Te Awakarihi, the name depicting the method by which Ngāi Tai tūpuna fished utilising a kupenga, a weighted fishing net. **Phonetic pronunciation:** *Car-ha-y-rah-hee / Ah-wah-ka-ree-hee*

Ngāi Tai understand that the Ministry of Education have not yet approved a college to be built -



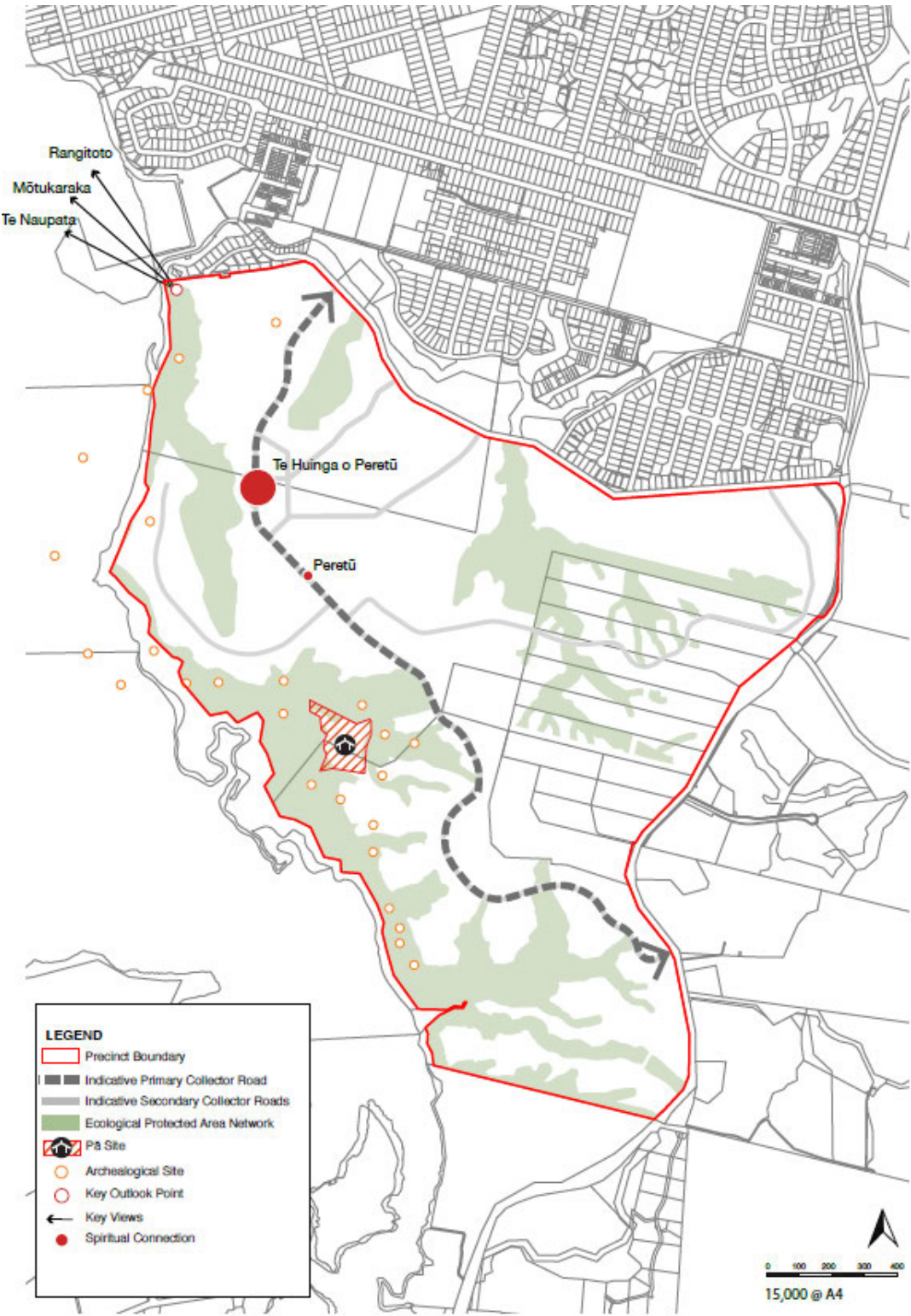
advising it might be some 8 years away. However, it is our intention to continue to tautoko the desire of the community, Beachlands South LP, and the Franklin Local Board for a college. The Report for the Minister of Education named “Kahawairahi College: A New Secondary School in Wairoa”, advises Ngāi Tai support, and the formal gifting of the name Kahawairahi College (see page 8 of the report).

Kōwaitau Avenue - is the name for baby Kahawai. Ngāi Tai gifted this name within a neighbouring subdivision to support the name Kahawairahi. This name can also be used within the proposed schools, and playground. **Phonetic pronunciation:** Core-y-toe

Ngāi Tai seek to be engaged in the wider road naming planning where we hope an agreed approach can be achieved and seek the support of the Local Board rather than the arduous process as previously mentioned. All names gifted are taonga of Ngāi Tai, and it is hoped that in sharing their meanings this enables our neighbours, our community, and our tamariki to retain the knowledge of the area and uphold the intention and integrity of these names. The Auckland Council Road Naming process (with relevant guidelines set out below) is arduous however Ngāi Tai acknowledge the intent of Beachlands South LP for the inclusion, restoration, or creation of Ngāi Tai names within the development.

<https://www.aucklandcouncil.govt.nz/building-and-consents/resource-consents/types-resource-consents/subdivision-of-property/Documents/road-naming-guidelines.pdf>

Cultural Landscape Plan



Ngā Mārakerake – Key Views

Ngāi Tai connections to those Key Views in the Cultural Landscape Plan can best be described as “hononga oro” - our connection through sound, the sound of karanga, karakia, mihimihi, mōteatea (to grieve, to lament), waiata (song) and haka. The sight lines ensure our hononga to our ancestors, the connection and relationship, our whakapapa, and pepeha (tribal connections) can still be seen, felt, and heard.

The significance of Ngā Pona Toru ā Peretū (Peretū/Rangitoto summit) has been referred to throughout this document. However, another Key View of extreme cultural significance to Ngāi Tai is Te Naupata (aka Musick Point) which is a cultural redress site within the Ngāi Tai Treaty settlement with the Crown. The end point of Te Naupata is Te Waiarohia Pā and is also a cultural redress site currently owned by Ngāi Tai.

Te Naupata is steeped in centuries of ancient original history for Ngāi Tai, a large settlement, stone works, māra kai, inter-tidal urupā, and inter-tribal relationships. Like the land owned by Beachlands South LP, Te Naupata was a part of the ‘Fairburn Purchase’ of 1836, and later confiscated by the Crown by disallowing Fairburns claim and awarding itself title to the ‘surplus lands.’ The land at Te Naupata has a very long history and the name was replaced by Musick Point after Captain Edwin C Musick who piloted the first Pan American Airways flights from USA to New Zealand in April and December of 1937. While in August of 1939 radio services began, the Memorial Radio Station was built in his memory atop the ancient pā of Ngāi Tai and opened in January 1942.

Earlier than the renaming and establishment of the Musick Point Memorial, Ngāi Tai artefacts and burials were transgressed, raided by archaeology enthusiast and Bucklands Beach local Geoff Fairfield in 1916. Fairfield had helped himself to the artefacts and taonga of our tūpuna such as a mauri stone, toki (adzes), whao (chisels), scrapers, cutting tools, drill points, sandstone files, grindstones, sinkers, fishing lures, anvils, and many flakes from worked stone and more.

This Key View is of inextricable significance to Ngāi Tai, a daily reminder of what we must not forget, for what our tūpuna and our whenua were and have been subjected to, and for Ngāi Tai Treaty settlement negotiators alongside their Ngāi Tai ki Tāmaki Tribal Trust Board, who all fought long and hard with the Crown to see the return of Te Naupata to Ngāi Tai and, to not forget those we lost along the way.



Wāhi Tākaro – Playgrounds/Reserves

Omana Regional Park – O Manawatore



Ngāi Tai tūpuna Manawatore landed Huruhuru Manu at present day Cockle Bay and naming the bay Te Tauranga Waka a Manawatore (Tūwakamana). Omana Regional Park was named for Manawatore, his pā site sits within this regional park. Ngāi Tai desire to rename the park to be known as 'O Manawatore'. A tamariki (children) sized pou of Manawatore stands in the playground that children may interact with him.

Other storytelling elements within the playground are our manu, those recited within our tauparapara, an incantation to begin a speech, the kōrero pātere at the beginning of this report.

These elements were created by Ngāi Tai Kaiwhakairo/Ringatoi Reuben Kirkwood.



Kokoea – A Significant Cultural Find

Within our manu narratives, the Kokoea is celebrated in the pou at Omana Regional Park and within our tauparapara “*Ka tau ai te Kokoea*”. In our tauparapara this references that the Kokoea is settled, for our kaikōrero, our speakers on the paepae of the marae, to recite this is to announce to our manuhiri and to our haukāinga that they are settled and now ready to speak.

Ngāi Tai were advised by Dean Miller of Tonkin + Taylor that a recording of the Kokoea was recorded at 10:00pm on 20 December 2020. From the picture below this recording was within the Significant Natural Area the ngutuawa (river mouth) of Waikōpua. As a people accustomed to living by the sea and taking our cues from nature, this is culturally significant for Ngāi Tai.

While one might question how this can be as manu (birds) sleep at night - it is common for the Kokoea to call at night just like the Ruru (owl).

<https://www.inaturalist.org/observations/82358197>

GPS coordinates: -36.901774, 174.989080.



Approx. ARD location:



Mahi Toi o Ngāi Tai – Design by Ngāi Tai

Ngāi Tai Kaiwhakairo/Ringatoi have extensive experience and diversity in design from motorway overbridges, apartment building facades, playgrounds, pathways, ferry shelters, Downtown Ferry Terminal, Shundi development Glen Innes, Hypatia Apartments, and more. Ngāi Tai see an opportunity to contribute to the apartment facades, playgrounds and the local shopping centre area design utilising our Ngāi Tai narratives to formulate the design. Tessa Harris and Reuben Kirkwood are two Kaiwhakairo/Ringatoi who have undertaken major works across Auckland over the past decade.

Te Nukuao – Tessa Harris

Located in Silo Park Extension, Te Nukuao establishes a cultural marker that recognises and represents the mana that tangata whenua hold over the whenua and moana of Tāmaki Makaurau. Te Nukuao seeks to draw people through the highly recognisable silos to the east, to provide a place of respite and to encourage people into the new urban space that was created as part of the 36th America's Cup waterfront development. Designed in collaboration with mana whenua artist Tessa Harris this manifested as Te Nukuao (meaning shelter) and recognises the underwater caverns that existed prior to historical reclamation taking place. Te Nukuao is a journey referencing waka from the past and present, its symbolic presence of three waka hourua sails folded into a complex 3D structure to provide shelter and activation to the plaza of Silo Park Extension.

The structure itself was considered a 'framework' to explore and celebrate the traditional craft of raranga (weaving). Te Nukuao takes inspiration from the weaving patterns found on the sole remaining Maori sail in existence – Te Rā. The aramoana stitches (zig-zag pathway of the moana) are reflected in the printed pattern across the sail. A celebration of traditional weaving culminates in the large-scale woven panel that exposes the back and front of a traditional tukutuku panel through tūmatakahuki (binding stitch) and demonstrating the purapurawhetū design which talks to people past and present who have connections to the area. A true trans-disciplinary approach was required between the artist, architect, structural engineers, and steel fabricator to craft every detail: structure, connections, pattern, and lashings.

The locally sourced toka (rocks) furniture, are placed around and under the shelter and encourage habitation and rest with Māori words carved into them such as, "Whakangā, Whakahā" – inhale, exhale, "Whakatā" - relax. The toka were shaped and carved by Tessa Harris to call to mind the worn and weathered forms of rocks against the ocean. This whakatauki "He toka tū moana", a rock standing firm in the sea is descriptive of a person who is steadfast and strong in their culture, beliefs, or position against all opposition, they are therefore likened to the rock in the ocean that stands strong against all the elements.

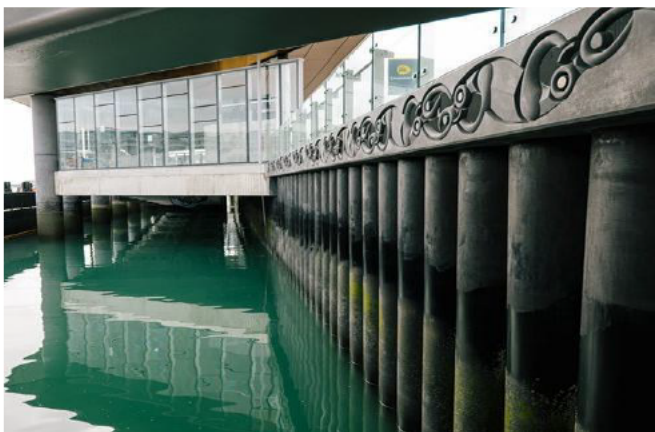
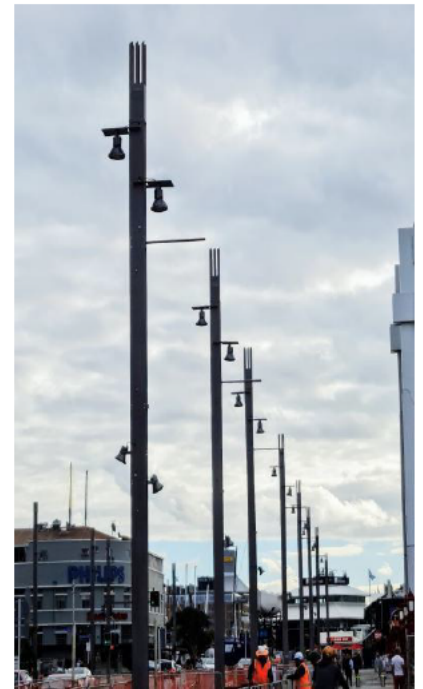
Tessa Harris



Top: **Nukuaō**. Wynyard Quarter.

Above: **Kōrimurimu**. Ferry Building.

Reuben Kirkwood



Top: **Tapuwae**. Northcote Overbridge.

Above: **Wairere**. capping beam, running atop Queens Wharf and also adorns the shaft of the street lights on Quay Street.

Right: **Tīheru**. Abespoke drinking water fountain based on a water bailer on a waka, Downtown Quay Street, near the Ferry Building.

Mahi Tōtōā – Historic Development Activities

The development of the Formosa Golf Course resulted in physical and spiritual impacts to our whenua, ngahere, pā kāinga, urupā and surrounding water ways. One specific recent golf course related incident was the discharge of untreated sewage ~~and~~ across the whenua and into our waterways, impacting wāhi tapu, mahinga kai, and flora and fauna. This was undertaken by previous (to BSLP) owners of the land.

Ngāi Tai Aukaha Pākaekae Zaelene Maxwell-Butler attended to site on 1 October 2019 to meet with Auckland Council Regulatory Services to assess the impact of the unauthorised discharge of wastewater to land, and which resulted in a positive decision and sentencing by the Environmental Court of the previous owners. The fine (in the Ngāi Tai view) was light in view of the long period of discharge and neglect of maintenance. Our Kaitiaki attended a meeting with Beachlands South representative Rob Bassett who gave a full overview of the Formosa footprint, the Wastewater Treatment Plant and future planning thus reassuring Ngāi Tai that the protection of our taonga had been restored, and that throughout the development this would continue. It is proposed to develop an on-site wastewater treatment facility that discharges treated wastewater via a waterbody into the coastal marine area. This is supported, subject to the subsequent resource consent dealing with any discharges in an acceptable manner that respects our cultural values. Ngāi Tai acknowledge BSLP for the clean-up and complete upgrade to the onsite Wastewater Treatment Plant following the purchase of the property, essential to mitigate the discharge of sewage and poor maintenance of the system by the previous owners.

To support the Ngāi Tai Cultural Impact Assessment for that specific infringement, Ngāi Tai governor and kaumatua Laurie Beamish furnished Zaelene Maxwell-Butler with this statement.

He Hokinga Mahara ā Laurie Beamish – 3 June 2020

I returned to Umupuia in 1990 to stay with our nanny Ngeungeu Zister, the development of Formosa was already underway.

Nanny Ngeungeu expressed her horror and her concerns for the modifications of the green field areas. Her kōrero of the area from Kahawairahi (Pine Harbour) right along the coast past where present day Formosa is, right up the Turanga estuary, round into the now Broomfields Road, and over to the Mangemangeroa area were full of ancient kāinga pā sites, māra (gardens), and the archaeological surveys done support her kōrero.

I was involved in some archaeology surveys around the marina development area where many large midden and artifacts were all embedded into that landscape there.

Along the beachfront area of Formosa, below the pā, the area adjacent to the whenua, just between the high tide and low tide, the Chairman of our marae at the time Abraham Turei, sadly who passed away in 2019, he and I were called to the beachfront area as some kōiwi (bones) exposed by erosion had been found by a local walking their dog. This find reflects the kōrero of our Nanny about there being ancient burials along the front there of Formosa and after the proper identifications and due processes were followed, we uplifted the kōiwi and reinterred them back at our marae Umupuia. That entire coast line was of great significance to Ngāti Tai and Ngāi Tai and indeed to many of our hapū (subtribes) that lived there, the area between Kahawairahi, Formosa and Tūwakamana (Howick/Little Cockle Bay) there are recorded histories of the area being full of ika (fish) hence our name Kahawairahi (Plentiful Kahawai). So rich were the waters, in abundance were tāmure (snapper), kumukumu (gurnard), pātiki mohoao (black flounder) and so clean were the waters the mako shark used to come right in to feed. The mako is a blue water species usually of deep water so, our people were able to catch

the mako and other species of shark.

Ngāi Tai ancient fish traps are still in existence though we don't use them now in the ways of our tūpuna, they are now ancient relics telling stories of a time of the ancient people. Developments in the Broomfield Road, within the tidal area to the now site of Formosa, there were archaeological surveys completed there that found evidence of large māra, postholes, modified soils and midden alongside the gardening shelters and camps that supported the richness of the entire landscape, these just down from the slopes and out on the flat that were redolent with fertile soils deposited by these river systems and were a constant source of kai (food) for us.

So this is why our Nanny was so upset after the experience of Te Naupata (Musick Point), the development of the Howick Golf Course modifying the landscapes that to the untrained eye didn't represent a lot but were still hugely important in terms of revealing the ancient occupation and the patterns of occupations and the sites of occupation of our people in pre-European times. So, the development and discharge to the moana, is not unlike that which has come from Formosa and were absolutely anathema and abhorred by our kaumatua (elders) because they impacted on the mauri of the whenua and the waterways, the ecosystems, the ecology of that represented the wealth and wellbeing of our people in old times.

Along the coastal edges around Formosa are mahinga mātaītai (customary seafood gathering sites, our shellfish beds), those which nourished our people. There were flat pipi, tuangi (cockles), tupa (scallops), pūpū, tuatua, tio (oysters), hānea (little black mussel). The place was just rich, clean and had no manawa (mangroves) to the level that we see them today.

Waikōpua and Tūranga, I am identifying the two together and Mangemangeroa because they come out into the bay and then feed out to that embayment, and the natural flows along that coast past Formosa out to Motukaraka were reflected by the mass occupations because of the many variety of mahinga mātaītai.

Ngāi Tai tūpuna identified the different tidal patterns, the differences in the currents and so named these waters 'Ngātaierua'. Today known as Te Waitematā and Te Marae o Tai. This particular area, the current flows that flow in on the inside of the Motu ā Ihenga channel between Te Motutapu and Ngā Pona Toru ā Peretū (Rangitoto) and flows down the side of Te Naupata Pā headland and then sweep around that bay all bring those currents in and fish species in.

Of the tides, there are two aspects, ingress and egress there and up through the estuary and that's why we're seeing so much sedimentation that comes out of there but it also gets pushing back up so, there is a flow back and forth and there is also a sweep of current that comes around there and carries that out so the depositions from that area also get carried into the area of the Tāmaki Strait. In short, this means the impact of pollutants and sedimentation is not only harmful to the immediate area but also to shellfish beds further afield, even as far as Umupuia and back right up toward Ōrākei.

Once thousands of Ngāti Tai/Ngāi Tai living in the immediate area, three hundred of our tūpuna lived on Motukaraka, this shows the ability to sustain the people was right there at their doorstep. The wellbeing of the kaimoana in that embayment and also the fertility of the soils up above where there were gardens and kāinga in that Formosa area.

Aunty Ngeungeu Zister, was born [REDACTED], and passed away [REDACTED] aged 104.

The restoration of our mana following a cultural impact is not easily remedied with conducting sample testing or calculating a period of time where the effect of an impact such as the sewage discharge is neutralised by nature's rain, tides, soil filtration or similar means. Ngāi Tai evaluated the extent of the



discharge which reached our surrounding taonga and sites of significance.

Our evaluation of the impact and the effects of the previous owners discharge of untreated sewage by the previous owners into the environment, flowing over our tūpuna, seeping down into the whenua and out to the waterways, is that the very desecration to the remains of those who remain undiscovered and buried, is for Ngāi Tai untenable and deeply hurtful.

That Ngāi Tai had to spell out the disrespect is simply beyond comprehension but was clearly necessary. After hundreds of years, we find still our tikanga and our kawa challenged by the acts of greed, complacency, and laziness. That the very essence of what makes us Ngāi Tai, our core values of Kaitiakitanga, to protect te taiao, the environment, and rawa taiao, the natural resources, that which sustains us, and to protect our reo, that which carries our identity and mātauranga. The thoughtless care for our environment, the long and short term effects are in fact immeasurable.

Ngāi Tai are committed to working alongside BSLP for a development that is above best practice, considerate and sympathetic to the landscape, and to appropriately mitigate Archaeological Discoveries.

Waikōpua is a cultural redress property within the Ngāi Tai ki Tāmaki Deed of Settlement and referred to as Waikōpua Creek Conservation Area. Ngāi Tai have developed the Ngā Motu ō Waikōpua Restoration Plan, which Ngāi Tai considers will ultimately improve the estuarine waterway. Ngāi Tai are also currently developing our Iwi specific Taiao Plan named Take Taiaomaaurikura. We envisage that these Plans will complement each other in driving the Restoration Plan which focuses on gorse management, pest and weed management, increasing space for the growth of native edible plants, a kohanga for native plant species, to supply coastal restoration projects and possible seasonal supply of saltmarsh edible plants. These along with the existing food sources identified were also vulnerable to the sewage discharge.

An aspiration for Ngāi Tai is to develop a Native Nursery, creating employment for Ngāi Tai, and providing a base for our Pest and Weed Management Team to carry out their Kaitiaki responsibilities, to care for and educate around our current Restoration areas Waikōpua, Motukaraka and Te Wai o Maru.

Within Waikōpua, part of this highly important ecology and its ecosystem is one of the very few salt marsh areas left in Tāmaki Makaurau. This area has been adversely impacted by heavy sediments and no doubt the discharge, the uncertainty as to the length of time this has been allowed to continue, especially given the many storms and flooding of the past few years, we would suggest the tides did carry the discharge further up into the estuary, undermining our efforts.

In te ao Māori, estuaries are the lungs of Papatūānuku, critical to the ecological health of coastal communities. Fish caught recreationally or commercially depend on these watersheds, they are nurseries for many fish species. The stresses from climate change, pollution, and human development are negatively affecting these waterways. Healthy coastal areas buffer the impacts of extreme weather events and ensure coastal resiliency. By implementing strong stormwater management controls, including filtration as well as site landscaping will assist in restoring and protecting our estuaries and coastal areas, physical and economic damage from storm events to our communities should be lessened.

Auckland Council's Coastal Management team has engaged with Ngāi Tai launching the development of its Shoreline Adaptation Plan from Beachlands to Orere Point. Ngāi Tai hope to see greatly improved measures set in place to protect our coastal edge, its ecology, cliffs, and waterways.



Ngā Pona Toru ā Peretū (Rangitoto Island)

Our cultural footprints, our Ngāi Tai narratives, reach across the entire Tāmaki Makaurau landscape, from atop our many maunga, from our many ceremonial standing places, our sacred burial places, that speak of our uniqueness and occupation in the landscape.

Ngā maunga whakahī o Ngāi Tai, prominent throughout Tāmaki Makaurau landscape maintain our physical and spiritual connections. Ngā Pona Toru ā Peretū is the ancient original name of Rangitoto Island, named for Ngāi Tai tūpuna Peretū and is now acknowledged and statutorily recognised by the Crown. The name “Rangitoto” is said to have been a result of an altercation between our Ngāi Tai tūpuna Taikehu, of the Tainui waka, and Tama-te-Kapua of Te Arawa waka, where they had a disagreement that led to blows being exchanged, and Taikehu gaining an advantage struck the nose of Tama-te-Kapua causing his nose to bleed. The island was then referred to as Te Rangi-i-totonga-ai-te ihu-ā Tama-te- Kapua, *“the day the nose of Tama-te-Kapua bled”*. Other narratives cite Hoturoa, the captain of Tainui Waka who had the disagreement with Tama-te-Kapua.



Ngahere and Taru Kino – Forest and Pest Plants

Today's environment has been greatly altered by development and over time an unhealthy ecosystem has emerged. There has been severe loss of the great forests, and trees are now pockets and fingers across Tāmaki Makaurau with few left to inhale building pollutants within the environment. Ngāi Tai tikanga generally advocates for the complete removal of exotic pest plants species and to be revegetated following a mutually agreed landscape and native planting plan. Local eco-sourcing and area specific restoration appropriate to the cultural landscape are expected.

The Beachlands South development site was once a flourishing ngahere (forest), predominantly Kauri. Locals to Beachlands still find kauri gum and recently some was found on a nearby beach.

Some plant species such as watercress, puha and kōkihi, are today considered pest weeds. These plants however once a nutritional food for Ngāi Tai, a source once in abundance, now scarce in our landscape and waterways due to the level of pollutants from western developments and infrastructure.

Ngāi Tai advocate for all landscape planting to be predominantly native species to the project area and advocate for areas to be identified, to plant food species to encourage foraging.

The Masterplan Design Report supporting the Plan Change sets out an ecological approach to planting relating to the coast, riparian margin, native forest area and street trees. The planting palette is exclusively native vegetation and is supported by Ngāi Tai.



One Billion Trees Planting Programme: Ngāi Tai and our communities on Motutapu on 17-19 July 2020.



Ngā Wai: Awa and Hikuawa – Rivers and Tributaries

Water is of special significance to Ngāi Tai. Wai tai, wairere, wahapū, wai whakaika, awa andākau from which essential food sources and drinking water are provided. They are fundamental to the sustenance and quality of life as a life source to all living and indeed ngā wāhi motuhake for the mauri of our tūpuna and for ngā uri o Ngāi Tai today.

Estuaries were favoured for food gathering sites and provided safe, sheltered waters with an abundance of fish able to hide and spawn amongst the manawa (native mangrove), shellfish, and birds for eating. Estuaries also gave access to the interior of the country and its wealth of resources – tall timbered rain forests, abundant bird life, flax swamps, and rivers full of tuna (eels).

The two ecosystems that an estuarine environment provides, the filtering system they provide are largely under threat due to the sediment overloads. The proposed stormwater management measures and silt run-off prevention measures will improve the current sedimentation runoff that occurs from the land. In addition, the Plan Change includes protection, restoration, enhancement and maintenance requirements to ecological networks and corridors.

Because estuaries were viewed by many European settlers as unproductive wastelands, estuarine land was reclaimed for harbours, and filled in for pasture, sewerage schemes and stormwater discharge.

Many estuaries are still under threat from:

- excess silt;
- pollution from sewerage, industrial / agricultural runoff, and stormwater
- invasion by introduced species (plant, fish, and animal); and
- reclamation.

In Ngāi Tai tradition, deceased tupuna were often offered to Tangaroa, their bodies wrapped in cloaks and whāriki (woven mats) and submerged, often in the muddier areas which acted as a preservative. For these reasons Ngāi Tai have concern for the CMA (Coastal Marine Area), for the original coastal areas, and crevices of the rivers, now destroyed by modern practices, the mass desecration of our burial places.

The Beachlands South project is within proximity to several restoration projects which have benefited from Ngāi Tai engagement in which Ngāi Tai have participated.

- Motukaraka Island Restoration;
- Waikōpua;
- Te Puru;
- Omana Coastline;
- Wai o Maru Restoration;
- Te Motu ā Ihenga;
- Tiritiri Matangi; and
- Te Motutapu ā Taikehu.

Te Waitematā / Tīkapa Moana – Ngāi Tai e Rua

Ngāi Tai travel unencumbered from mainland Tāmaki Makaurau traversing Te Waitematā, Te Marae o Tai and Tīkapa Moana to the outer islands of Ngā Pona Toru ā Peretū (Rangitoto), Motutapu, Te Motu ā Ihenga, Motukorea, Rataroa and Te Motu Ārai Roa. Te Waitematā is of great cultural, historical, and spiritual importance to Ngāi Tai and therefore we consider Te Waitematā to be our ātea (meeting space) given our many pā kāinga on and near the shores were accessible by waka, was our main highway for travel. There were many battles fought within the area which is not unlike the marae ātea - the realm of Tūmataunga.

Over population resulting in over development of the Auckland Region has put much strain on Te Waitematā, resulting in its degradation. Climate change and global warming are having a direct impact also, and therefore design must factor sea level rise and coastal erosion. These factors have directly impacted our mahinga mātaitai, our customary seafood gathering sites. Sea Change Tai Timu Tai Pari - Hauraki Gulf/Tīkapa Moana Marine Spatial Plan has been developed to address this - <http://www.seachange.org.nz/>

If surrounding moana and awa are environmentally compromised, the gathering of kaimoana, fishing or related activities such as swimming by Ngāi Tai tribal members become unsafe due to the increased health related issues. Such outcomes conflict with Ngāi Tai values in respect of manaakitanga.

With flood levels, weather bombs, the many heavy rainfall events experienced in the area this past year, overland waters carrying pollutants propose further concerns for Ngāi Tai for the stormwater overflows into the coastal area. The measures proposed by BSLP outlined above will mitigate and improve the impact of stormwater run-off after heavy rains which affect the water quality of Te Waitematā and Tīkapa Moana (including Maraetai), surrounding foreshores and tidal streams.

Ngāi Tai have genuine concern for the receiving waters, the importance for measures over and above 'best practice' in water sensitive design to provide appropriate and ongoing contribution to healthy water quality outcomes. Our expectation is that property owners, developers, Auckland Council, and their Council Controlled Organisations all adhere for improved wellbeing of the whenua, waterways and for the future prosperity of its people. The Iwi expects any development will meet best in class or at least good management practice around three waters management and impacts on the marine environment including Tīkapa Moana and Te Waitematā.

Marine and Coastal Area (MACA) Claims

Whilst most of our historical claims have been settled with the Crown it is important to note the deferral of MACA claims. Harbour negotiations and appropriate harbour redress are still to be developed in further negotiations between the Crown, Ngāi Tai ki Tāmaki and other iwi, those who have settled and those still in negotiations.

The Crown has noted that it will negotiate harbours redress in "good faith" with Ngāi Tai ki Tāmaki in a manner consistent with the principles of Te Tiriti o Waitangi (The Treaty of Waitangi). The Ngāi Tai MACA application was filed in the High Court of New Zealand at Auckland on 18 December 2017 and may not be heard until 2045-2050.

Coastal Erosion

Ngāi Tai have reviewed our thinking towards the construction of coastal walkways, their impact to the coastal edge a heavy burden, Auckland Council unable to provide consistent maintenance to

infrastructure. Ngāi Tai Kaitiaki are engaged with the Auckland Council Coastal Management Team and the Infrastructure & Environmental Services Project Team on the Shoreline Adaptation Plan in this regard. The pilot was carried out at Whangaparaoa with the mana whenua representatives being from Ngāi Tai and Ngāti Manuhiri. Auckland Council is currently running the 'Auckland Have Your Say' for the Beachlands and eastern Auckland coastlines.

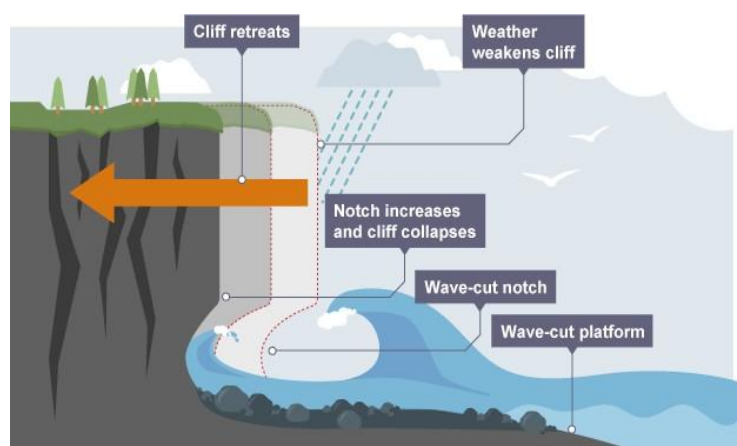
Climate change itself has had irreversible impact by way of sea level rise and flooding. These past three winters has seen much damage to coastal edges around Tāmaki Makaurau, damage to the walkways, large trees, and beach frontages. Repairs we have seen include large boulders propping up coastal low-lying edges, sand trucked in to clean up, soil trucked in to replace what was eroded away and now, within the coastal areas of Omana, Te Puru, Beachlands and Pine Harbour, homes atop cliffs have engineered stone walls at the base of the cliffs to stop or attempt to mitigate the erosion. Some of this 'natural erosion' from the ocean was helped along by human interventions such as hanging stormwater/overland flow water pipes over cliff edges thus carving water channels into the face of the cliffs, cutting unconsented accessways from the top down to the beach and indeed the building of such large homes atop the cliff edges. The significant loss in these areas include ancient pōhutukawa on Te Ruatauroha at Omana Regional Park – major ancestral trees and markers for Ngāi Tai, and in the Sunkist Bay area of Beachlands.

Ngāi Tai ancestral kāinga (homes) were not permanent hard structures atop these exposed cliff edges, as being a nomadic people, wealthy with many pā, temporary sites were built for a period of time and then a change of season, depletion of food or warfare would see hapū move to another pā site, e.g. moving closer to the water in the warmer months and inland in the colder months.

The Ministry for Environment released the article below in December of 2017 (INFO 778a), the validity however remains.

What we do can have a big impact on that natural ebb and flow of coastal sediments. Our impacts can markedly alter or control natural processes by:

- changing how sediment flows from catchments to the coast, via rivers and streams. For example, by our land-use practices, urbanisation, building dams and extracting water for irrigation
- dredging tidal entrances and harbour channels, which affects how sediment moves
- removing sand or gravel from nearshore areas
- building coastal protection, such as groynes, breakwaters, artificial reefs, and seawalls. This affects the natural buffering, movement, and distribution of sediments on beaches and in shallow coastal waters
- adding sediment to beaches and shallow coastal waters (beach nourishment)
- permanently modifying the coast in ways that affect the natural movement of beach and nearshore sediments. This includes removing dunes, removing, or changing vegetation, reclaiming land, and building wharves and marinas.



It is noted that BSLP have prepared detailed geotechnical, coastal erosion, coastal sedimentation, sea level rise and stormwater management assessments that outline a comprehensive suite of mitigation measures that adequately address potential effects of coastal erosion and sediment discharge that might result from the urbanisation of this land.

Surrounding Whenua – Its History

Ngāi Tai kōrero tuku iho speaks of the occupation of the area by its many hapū. It is therefore not unreasonable to consider that wāhi tapu or archaeology in this area would be present, and though much of it unseen, evidence of the ancient occupation lies beneath the surface and above ground evident by pā sites, rua kūmara (kumara pits) and middens.

Recent excavations across various projects have exposed human remains present in the interface between the historic fill and original layers. Kaitiaki have been able to alert the project management to the discovery of kōiwi (human remains) or other archaeological remnants. Although not always seen by Heritage New Zealand as being in an archaeological context, the cultural context and sensitivity of such discoveries validates our values and manaakitanga on the project.

At the time of the initial planning for the Formosa Golf Course Ngāi Tai kaumātua were sent documentation regarding the development. The AUP became operative in part on 15 November 2016 and the Resource Management Act was introduced in 1991. Ngāi Tai were excluded from monitoring the extensive earthworks carried out in the development of the Formosa Golf Club. Our concerns are whether there would have been kōiwi or other historic items, disappearing from our view. The potential that cultural remains including kōiwi, have been lost due to the lack of involvement for Ngāi Tai.

Kahawairahi

The name Kahawairahi means ‘Plentiful Kahawai’ and refers to the waters and coastal regions within the easter extremities of the Whitford Embayment, surrounding the western edges of present day Beachlands, extending northwards of Waikōpua to encompass present day Pine Harbour and the western headlands of Sunkist Bay immediately opposite Motukaraka. The Kahawairahi coastline was an occupation site of longstanding, containing extensive modified gardening soils, with the highest concentration of midden pits and terraces situated between the Waikōpua mouth and what is now Pine Barbour Marina. In pre-European times, these mainland sites were closely associated with Motukaraka Pā. Naturally a particularly important taonga of Kahawairahi was the Kahawai, which along with the Kingfish and Snapper, are still the main fish caught off the coast of Beachlands.

Motukaraka – Flat Island

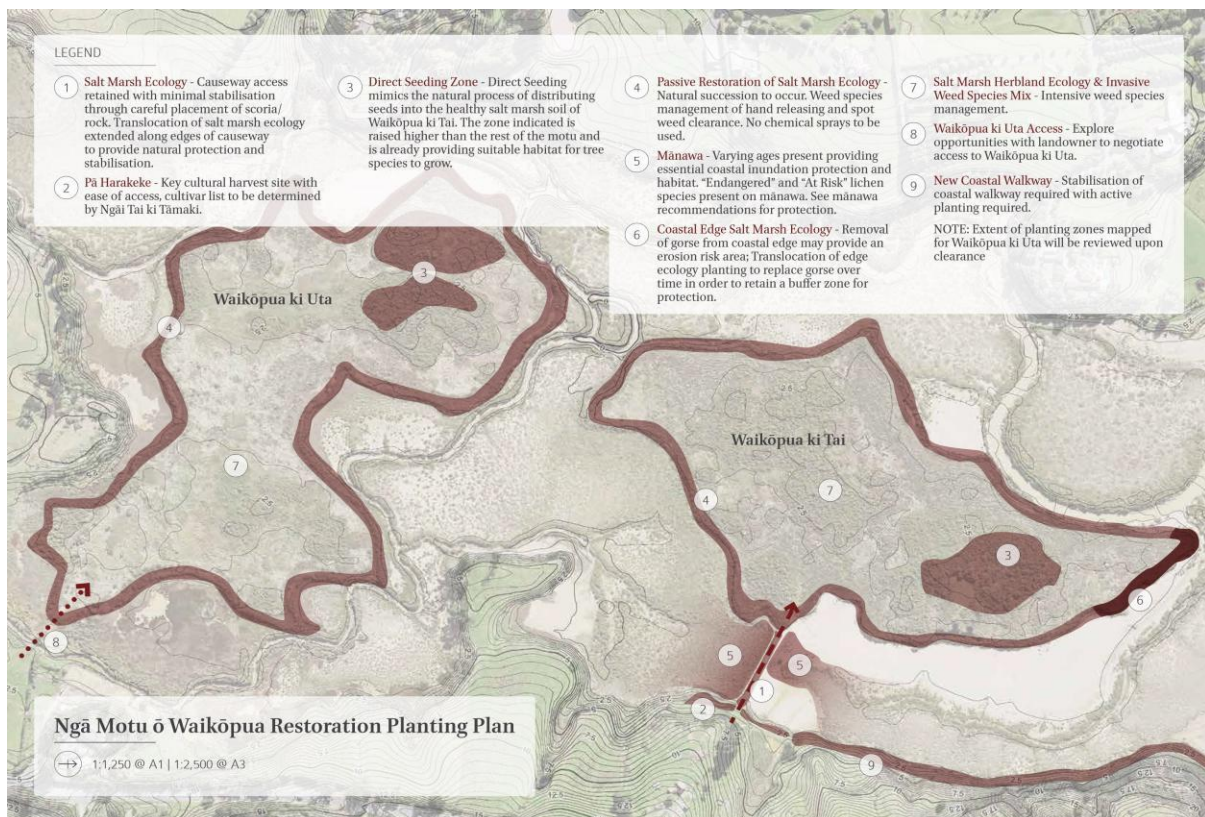
Motukaraka was the site of a Ngāi Tai pā up until the late 1700s, when it was sacked by Kawharu and his ope taua, hapū of Ngāti Whātua from Mahurangi and Kaipara. The island was (and is still) accessible from the foreshores of Kahawairahi and Kauriwhakiwhaki via sandspit at low tide (and even from as far away from Cockle Bay in Howick). These sands at low tide were valued resources for shellfish gathering and as with neighbouring areas within the Whitford Embayment, shark fishing was another important resource.

Kauriwhakiwhaki (Beachlands)

The position shown for Kauriwhakiwhaki on Ngāi Tai maps is an estimate only. It is a name recited by Anaru Makiwhara as a point lying somewhere along the coastline between Kahawairahi and Te Paritū, and it refers to the “plucking” (or harvesting) of Kauri. This approximate position, the strong historic association of Beachlands generally with the early Kauri timber and gum-digging trades and, the absence of any other name from tradition for the prominent point immediately opposite Motukaraka.

Waikōpua

Waikōpua Creek is a misnomer; the estuary itself is Te Awakarihi, whilst Waikōpua refers to the deep pools near the wahapū, the mouth of Te Awakarihi. Wai – water and kōpua – to bedeeep. Awakarihi means ‘fertile river’. There are several other layers of meaning behind these names, which refer to creation, procreation, fertility, and also fishing. The major wāhi tapu of the area is Te Awakarihi Pā (NZAA site R11/333) standing further inland and to the west of the upper estuary, near the present site of the Whitford Landfill. Waikōpua and Awakarihi (including Te Awakarihi Pā) were first and foremost fishing settlements. A flax mill was later operated by a Mr Richard Whitford at Waikōpua/Awakarihi near ‘Housons Creek’ during the latter part of the nineteenth century which Ngāi Tai and locally based relatives are thought to have participated in.



Whakaako Atu - Ngāi Tai Taonga, Strategies to Educate

Ngāi Tai regard our historical and traditional footprint throughout Tāmaki Makaurau as holding one key pathway to educate others of the importance of partnerships through engagement. Ngāi Tai have a long history, leading up to this present day, of engagement with others to ensure that our mana is recognised, and our aspirations are to encourage an outcome where our partnerships educate in bringing about an understanding of Ngāi Tai.

To rematriate the land will include healing and restoration of Ngāi Tai identity to the whenua and waterways. The empowerment of Ngāi Tai will include Iwi members being able to live our traditions and fulfil our responsibilities to the whenua, awa, moana, to our communities, and to all living things. For this concept to exist is to lead with education, to ensure succession to our current and future generations.



Planting day, Motutapu on 17-19 July 2020

Left: Poutama Lyon-Elzen

Below: Korowai Lyon-Elzen and Taaniko Lyon Elzen

Credit: Private collection Zaelene Maxwell-Butler



CULTURAL IMPACT MANAGEMENT PLAN

Heritage New Zealand Pouhere Taonga

Heritage New Zealand Pouhere Taonga (previously The New Zealand Historic Places Trust) is an autonomous *Crown Entity under the Crown Entities Act 2004*, the national historic heritage agency. Their operation recognises social, cultural, environmental, and economic benefits to New Zealand, and an awareness of its importance to our national identity. The mandate of the Heritage New Zealand Pouhere Taonga can be found at [Heritage New Zealand Pouhere Taonga Act 2014](#). Current protective mechanisms for historic heritage in respect of whenua are covered by local authorities through their District Plan policies and heritage listings under the [Resource Management Act 1991](#). Regulatory matters in respect of archaeological sites remain with Pouhere Taonga.

Ngāi Tai ensures its own values adhere to these processes; an example of which Ngāi Tai learned 49 cows died on Boxing Day 2017 on Te Motutapu ā Taiehu, after which 2 large holes were dug to bury them, destroying ancient archaeology. In an interview, Chair for Ngāi Tai James Brown said, *"Under Heritage NZ and under the Heritage Act, we have demanded, not asked, that Heritage prosecute both the department and the farmer involved in this case. Both decided to authorise themselves to do this action, both illegally."* For the purposes of this CVA, and the implicit desires of Ngāi Tai to protect its taonga, Ngāi Tai tikanga and methodologies ensures clear management of protection processes. Ngāi Tai recognises the updates to the Act, and their relevance to present day practices.

Changes to general provisions and principles

- The Treaty of Waitangi clause is amended to reflect the provisions in the Act that would give effect to the Treaty of Waitangi in line with current legislative practice.
- The new Act widens the range of parties Heritage New Zealand must work collaboratively with to include tangata whenua and interested parties including central Government agencies.
- The Act ensures that the interests of property owners are recognised when Heritage New Zealand performs functions under the Act.

Changes to archaeological provisions

- There are now four types of [archaeological authorities](#): *General* (including minor effects), *Exploratory*, *Scientific*, and *Emergency* authorities.
- Timeframes for processing general authorities have been reduced from 3 months to between 20 and 40 working days depending on the type of application.
- Where a recorded archaeological site is to be modified and the effects of the activity on the site will be minor, no archaeological assessment need be submitted with the authority application.
- An application to conduct a scientific investigation of a site of interest to Māori requires the consent of the appropriate iwi or hapū.
- No archaeological authority is required for work on a pre-1900 building unless it is being demolished.
- Emergency authorities can be applied for following a declaration of a state of emergency with reduced information requirements and processing times.
- In the case of sites of interest to Māori, the archaeologist approved to undertake archaeological work under an authority must have skills and competencies relating to recognising and respecting Māori values and have access to appropriate cultural support.
- Applications for all types of archaeological authorities are able to be submitted without an owner's consent, but that work under an authority may not commence until consent is given.

An authority now stays with the land and is still valid if ownership of the land changes (in the sameway a resource consent does).



Cultural Monitoring Explained

- RMA section 6e determines that we have a way to maintain our relationship to our land.
- Section 7a determines how we will practise our Kaitiakitanga.
- Section 8 incorporates the principals of the Treaty of Waitangi in our processes.
- Cultural Monitoring enables Iwi to maintain a relationship with land being developed within their rohe/area.
- Enables Kaitiaki to monitor the land whilst it is being developed.
- To protect the cultural heritage.
- The difference between archaeological monitoring and cultural monitoring?
 - the archaeological remnants left on the landscape is what archaeologists look at, the kaitiaki looks at the cultural landscape – not just physical but the cultural why, the historical who, the modern day continued connection to the land, and the physical ability by the Kaitiaki to protect and preserve in conjunction with the archaeologists any intact archaeology/cultural heritage
- To ensure that the best environmental outcomes are gained and maintained.
- To ensure that we have collaborative relationships with the developer, project professionals and those employed to carry out the works.

Who conducts the Cultural Monitoring?

- Ngāi Tai Kaitiaki perform the duties of cultural monitoring, commencing with mihi and karakia.
- Ngāi Tai Kaitiaki must adhere to the same Health and Safety and WorkSafe rules.
 - Induction, sign in, PPE, hazard register, following site rules, notification to Site manager when onsite, maintaining safe distances from Heavy Machinery
- The best process is one in which we all work together relating to cultural heritage.
- Archaeological Discovery Protocols MUST be implemented cultural heritage.
- As noted above, Ngāi Tai do not recognise any other iwi or hapu to this land or site so will be enthusiastic ensuring only Ngāi Tai conduct any and all kaitiaki site monitoring and any associated Reports.

Sites of Significance

- Cultural Heritage Sites are where our ancestors lived, pre and post colonisation.
- These sites can be compared to our own homes, there were areas for living, sleeping, preparing food, personal hygiene areas, food storage, water source, gardening, waste material disposal (midden).
- The most prominent areas were coastal areas of ridgelines, hilltops with 360 degrees views, with access to harbour and awa for travel, trade, and communication and also a means to escape in times of war.
- Further inland these sites are less open to the elements or to the element of surprise.
- If a potential area or cultural heritage site is identified however you are unsure, peg the area off and notify the site manager and iwi Kaitiaki immediately.
- Spray a five metre buffer zone around the site, twenty (20) metres for suspected kōiwi.
- Contacting Kaitiaki and the project Archaeologist for confirmation will enact the Archaeological

Project Issues Affecting Ngāi Tai

Ngāi Tai have been actively immersed in infrastructure projects including Wastewater Reticulation and Stormwater improvements and road corridor widening. These projects recorded unknown and unregistered wāhi tapu sites including kōiwi (pre-European remains, midden, hāngī and umu stones for cooking, fishhooks, toki (adze)). Ngāi Tai are working to the Healthy Waters programme Te Mauri o te Wai, and as previously mentioned however, the Iwi is developing a Take Taiaomaurikura (Taiao planning material) which seeks to layer our own mātauranga throughout our organisation and into projects.

The potential discovery of kōiwi (human remains), Māori artefacts or archaeological features remains the single largest concern for Ngāi Tai, when working alongside developers and contractors. Cultural monitoring of associated infrastructure earthworks is critical.

Potential Effects on Cultural Sites, Features and Values

Ngāi Tai acknowledge Beachlands South and the Plan Change application to which this document gives support. There are potentially unknown or unregistered cultural taonga and/or kōrero that will be difficult, if not impossible for Ngāi Tai to evaluate and provide the appropriate mitigation according to Ngāi Tai Tikanga.

Some of this effect is quantifiable and can be approached in a logical order to seek mitigation, i.e. agreed monitoring and document control of whenua (clean fill) carted in from areas outside the Beachlands South development site.

It is critical this project provides for appropriate cultural mitigation measures and that these agreed measures be worked through in partnership with Ngāi Tai. These measures need to be factored, budgeted, and secured into this development.

The main project issues to measure in this Cultural Values Assessment - Tapuwae Ohiti are set out in the below table:

EFFECT	MITIGATION
The degradation to the mauri of the waterways.	Stormwater control, management and filtration through on site landscaping, stormwater filter devices, stormwater ponds and wetlands. Also during construction silt control devices are proposed including decanting earth bunds, silt fences, reduced open earthwork areas. The Plan Change includes provisions that will result in better than best practice stormwater management and sediment control measures.
Continued loss of mana, our spiritual and physical connection with the area.	The inclusion of a Cultural Framework Plan with associated assessment criteria and planning rules relating to any works in the identified pā area.
The potential of unearthing/exposing cultural remains including kōiwi (human remains).	Archaeological discovery protocols.



Significant ground disturbance resulting in permanent damage to natural land characters.	Resource consent requirements and conditions for earthworks as well as existing AUP provisions relating to coastal cliffs.
Destruction of cultural heritage.	Cultural Framework Plan, proposed Mana Whenua planning rule in Plan Change, Archaeological Discovery Protocol.
The potential destruction of cultural remains in situ.	Cultural Framework Plan, proposed Mana Whenua planning rule in Plan Change, Archaeological Discovery Protocol.
Cross Cultural implications to Ngāi Tai Wairua, Tinana, Whānau, and Hinengaro i.e. the depositing of whenua that has cultural implications identified in a cultural assessment written by another Iwi or, the depositing of whenua that may have been from a battle site, rāhui, or significant event whether Ngāi Tai were involved or not (undocumented in a cultural assessment).	Management of engagement with Iwi by BSLP.
Wāhi tapu site check includes natural, native flora and fauna sites.	Cultural Framework Plan, proposed Mana Whenua planning rule, Archaeological Discovery Protocols.
Effects on terrestrial ecology/significant natural areas.	Ecological mitigation measures as set out in the ecological reports and supported by specific objectives, policies, rules and assessment criteria in the plan change. These are also supported by the existing AUP SEA Overlay and rules. The overall result is the protection and restoration of the Ecological Protection Area Network which is an 80 hectare area of land.
Damage to the varying ecotones and their environments.	Ecological mitigation measures as set out in the ecological reports and supported by specific objectives, policies, rules and assessment criteria in the plan change. These are also supported by the existing AUP SEA Overlay and rules.
Effects on marine and shorebird ecology.	Ecological mitigation measures as set out in the ecological reports and supported by specific objectives, policies, rules and assessment criteria in the plan change. These are also supported by the existing AUP SEA Overlay and rules.
Earthworks and sediment controls.	Managed by existing AUP rules and addressed in Earthworks and Sedimentation reports prepared for plan change. Will also be addressed as part of any future resource consent applications.
Works in and around culturally significant watercourses/waterbodies.	Addressed in Earthworks, Sedimentation, Stormwater and Ecological Reports and will also be addressed by Archaeological Discovery Protocols.
Loss of potential notable native trees and vegetation.	Replaced by significant ecological restoration proposed. An Ecological Protection Area Network has been established which covers and protects approximately 80ha of the site of which approximately 30 ha will be revegetated and restored with native plants.



Water quality management, concern for poor treatment for new and existing impervious areas.	Managed by Stormwater Management Plan and proposed Plan Change rule preventing the use of high contaminant yield materials. Stormwater filters, treatment ponds and wetland proposed to improve water quality of discharges.
Diversion of groundwater.	If proposed the existing AUP standards manage the effects of groundwater diversion and the process requires consultation with Mana Whenua.
Air quality pollution.	The proposed development will be a low carbon impact with forest sequestration required as well as the protection, restoration and enhancement of 80ha of ecologically important land.
Material management/disposal of waste to landfill.	Contamination assessment require site management plans and disposal of any contaminated land to an approved landfill.
Identification and implementation of sustainability measures, procurement, and materials.	The proposed development will be a low carbon impact with forest sequestration required as well as the protection, restoration and enhancement of 80ha of ecologically important land.
Stormwater and wastewater effects.	Managed by the Stormwater Management Plan and proposed Wastewater treatment approach.
Earthworks and mitigation effects to our waterways.	Managed by existing AUP rules and addressed in Earthworks and Sedimentation reports prepared for plan change. Will also be addressed as part of any future resource consent applications.
Cross contamination i.e. introducing Kauri Die Back disease or Myrtle Rust within the Ngāi Tai rohe/development area from contaminated whenua on earthworks machinery.	The Formosa Golf site has been previously heavily earthworked and recontoured. BSLP have advised that they will work with Ngai Tai on an ongoing basis to mitigate this risk.
Effects of the project on our natural resources e.g. water take from aquifer to be metred.	Water permits will be monitored to ensure sustainability of the aquifer. Existing permit conditions require this.
Appropriate cultural mitigation measures, including but not restricted to, cultural monitoring required for earth works, fish relocation.	Cultural Framework Plan included in Plan Change and Mana Whenua input will be required for any watercourse works and earthworks with potential Mana Whenua impacts. Archaeological Discovery Protocols will also be in place.

Taha Tika Whakamauru – Ngāi Tai Mitigation and Recommendations

Ngāi Tai acknowledge our involvement and attendances to site, and that discussions are ongoing. Ngāi Tai is supportive of the Structure Plan and Plan Change and subsequent development if every effort is made to preserve and protect the coastal area and waterways, pā kāinga, defensive ditch, native plant species during and after the proposed development activities.

Ngāi Tai Kaitiaki have an innate responsibility to employ Ngāi Tai tikanga when addressing water sensitive design to provide appropriate and ongoing contribution to water quality outcomes for all peoples.

Ngāi Tai detail the following conditions and recommendations that will serve to ensure appropriate cultural mitigation measures are provided for and resourced for by Beachlands South.

1. Ngāi Tai will be included in a timely manner on all design aspects of the site and proposed developments assuming the Structure Plan and Plan Change is accepted by the decision makers.
2. All parties to observe and uphold RMA 1991, Sections 6, 7 and 8. Employ **Cultural Discovery Protocols** should any unknown or unregistered Māori or cultural sites be unveiled during earthworks.
3. Should kōiwi (human remains) be unearthed or other major activators arise, a rāhui will be discussed with (and if suitable invoked by) Ngāi Tai to allow appropriate holistic mitigation measures.
4. Should cultural material discoveries occur, the landowner will consider resourcing for a Pou Whenua, kōhatu, or Ngāi Tai marker, where appropriate, to be installed to mark the significance of the whenua.
5. Ngāi Tai Kaitiaki will be engaged for cultural monitoring of earthworks from the outset to completion of each stage.
6. BSLP, its contractors and their employees are to demonstrate, by way of policy or procedure, their process relating to Archaeological Discovery Protocols and enable Ngāi Tai to respond according to our tikanga.
7. Ngāi Tai require BSLP to regularly demonstrate cultural competency of their employees and contractors (including archaeologists) and will regularly wānanga with Ngāi Tai either onsite or at Umupuia Marae for general/site cultural induction purposes.
8. Ngāi Tai Kaitiaki will liaise with the Project Manager and project archaeologist at all times, and report directly with our office. This is the general earthworks condition Ngāi Tai applies to similar projects within significant cultural landscapes.
9. Where New Zealand native trees may require to be removed, Ngāi Tai require to be contacted in the first instance. Generally, if the specimen is a healthy native tree that cannot be replanted within the project area, Ngāi Tai request that where possible they be relocated. If from the outset the trees cannot be relocated or replanted, Ngāi Tai require to assess the trees to determine suitability for carving, otherwise, that they are then mulched and returned within the project landscaping or, the mulch delivered to Umupuia Marae at 153 Maraetai Coast Road. This is to be arranged with the Kaitiaki.

10. We strongly advise requirement for appropriate sediment controls. Failure to do so will impact



waterways and add to the further degradation to an already overburdened waterway.

11. Ngāi Tai reserve the right to provide an Addendum to this Cultural Values Assessment – Tapuwae Ohiti should accidental archaeological discoveries be made during each stage of the development.
12. In the event Ngāi Tai are challenged by another Iwi or group who wish to demonstrate their affiliation to the project area, then Ngāi Tai, and Ngāi Tai only, will consider the challenge and provide a timely response.
13. Karakia is to be carried out at the beginning and end of the development and immediately following accidental archaeological finds or unexplained incidents by Ngāi Tai.
14. Cultural Inductions – we consider this a useful tool for Contractors and encourage this for all new staff or Contractors throughout the lifetime of the development.
15. Document Control – Contamination: Where possible our Ngāi Tai Kaitiaki and office is to receive any technical reports relating to the MBR Wastewater Treatment, Waterways e.g., aquifer and earthworks. Ngāi Tai will always have real concerns of the potential for contaminants to leach into the whenua, waterways, and the special pockets of native forests along the awa and within the development area. However, the comments in the above sections of the report confirm that a well-designed and managed wastewater treatment plant is acceptable subject to appropriate design and resource consent conditions.
16. The whenua and waterways within the development site are of high significance, the names, the areas as expressed throughout. Our waterways cannot be treated as a means to 'carry away' untreated discharge, sediments, stormwater runoff and overland flows, except as provided for in the technical stormwater, ecological and sedimentation reports submitted with the Plan Change. Ngāi Tai acknowledge Tonkin + Taylor have provided environmental, SNA (significant natural area) and Ecological Reports to BSLP.
17. Ngāi Tai are to be engaged in developing road names and facilities.
18. 'Cultural Markers' identifying sites of significance or sites of interest is an opportunity of wayfinding and an opportunity to educate the community and visitors alike. Ngāi Tai seek the opportunity to incorporate our story telling, our footprint, design, and development of these cultural elements into the ULDF.
19. All landscape plantings are to be predominantly natives, and that preferably, they whakapapa in and around the Kahawairahi-Formosa footprint. Ngāi Tai aspirations for a native nursery, our knowledge of local plants, and our ongoing seed banking, ensures shared knowledge with the landscape design team.
20. Ngāi Tai recognise that the statutory considerations of the Resource Management Act, as the overarching document controlling the use and development of natural and physical resources, which clearly identifies that there needs to be provision for, and recognition of, cultural and Ngāi Tai ki Tāmaki values. However, it is our hope that our Ngāi Tai tikanga, values and kōrero are heard, and supported alongside those of the RMA.

For the matters above, the parties will need to agree costs and details e.g. personnel involved.

All emergencies, findings, incidents, and accidents are reported to Kaitiaki at the Trust's office on (09) 292 8484 or kaitiaki@ngaitaitamaki.iwi.nz.

It is understood that BSLP support the above initiatives as part of the development of the land and the Plan Change and this is welcomed by Ngāi Tai.

Kia Whakakōpani – In Conclusion

Tapuwae Ohiti – our tauparapara (opening kōrero) Tapuwae o Nuku, Tapuwae Ariki, Tapuwaeo Tai speaks of our footprints in the land, the footprints of our highborn chiefs and our footprints on our foreshores. Tapuwae Ohiti speaks to today's world and treading major change with caution. In this time of intensive development, the pre-occupation layers of Tāmaki Makaurau are under constant threat of returning to Te Ao Mārama (the world of light).

Ngāi Tai been engaged to provide our Cultural Values Assessment - Tapuwae Ohiti which enables Ngāi Tai to express its identity, history, and concerns from the outset of the project. Our underlying optimism is that our traditional and cultural knowledge could assist the planning processes including cultural strategies for crisis management.

This Cultural Values Assessment – Tapuwae Ohiti has been prepared to address te mauri o tewhenua, te mauri o te wai, indeed the mana of our tūpuna and to the people of Ngāi Tai today. It is to ensure and nurture positive communications between BSLP, BSLP's nominated contractors, and the Taiaomaurikura team. This enables all parties to avoid neglect in following cultural protocols, and to acknowledge the taumaha (heaviness) brought on our Ngāi Tai Kaitiaki carried for and on behalf of our people.

Ngāi Tai view that reciprocity and ongoing engagement is of the utmost importance, to work in partnership and for further appropriate cultural mitigation measures to be secured. The opportunity to better recognise the significant cultural values, and rich history of this area must not be overlooked or downscaled with this proposal.

Ngāi Tai are encouraged when meaningful engagement occurs from the outset, ensuring our collective experiences are positive, enabling delivery of best in class and above best practice outcomes. Our summary assessment and this conclusion reinforce that the work by the BSLP owners so far on the Structure Plan is highly consistent with and aligned to our tribal expectations of an enduring partner for Ngāi Tai. The content of this document also sets out some additional matters that the BSLP owners should consider e.g. rāhui, road naming, to further enable the expression of Ngāi Tai values in this mahi (work) and underpin a sustainable development.

In conclusion, we welcome any questions, further discussion, or concerns in respect of this Cultural Values Assessment – Tapuwae Ohiti. We look forward to further engagement for the Structure Plan and other development matters beyond same.

Overall, Ngāi Tai supports the plan change on the basis of the detailed technical reports prepared by BSLP and the mitigation measures offered by BSLP through these reports.

E Rangi e Papa

E te whānau atua me ngā tūpuna o te iwi nei

Whakatōhia tō koutou manaakitanga ki roto i tēnei mahi o mātou

Kia whai take i ngā mahi katoa

Kia tika kia pono kia tohutohu i ā mātou

Āio



Taiakehu
Nā Reuben Kirkwood

