



25 September 2025

Wellington International Airport
Stewart Duff Drive
Rongotai
Wellington

Application for Resource Consent - Southern Seawall Renewal

Stewart Duff Drive, Rongotai,
Miramar
Wellington 6022

Our History - Mana Whakahaere

In the early part of the 19th century because of pressure and the threat of attack from northern iwi, Taranaki hapū from Te Āti Awa, Taranaki, Ngāti Tama, Ngāti Mutunga, Ngāti Ruanui, Nga Maru and Nga Rauru moved south down the island in a series of heke to the Kāpiti Coast and then on to Te Whanganui a Tara.

When William Wakefield of the NZ Company arrived in Wellington Harbour in 1839 the hapū of Te Ātiawa, Taranaki, Ngāti Tama and Ngāti Ruanui were settled around the Wellington south coast, the inner harbour, around the harbour shoreline to Pito-one and along the eastern side of the harbour through the harbour entrance and around the coast towards Wairarapa. Our influence extended up the valley of Te Awakairangi (Hutt River) to its headwaters in the Tararua Ranges.

In 1835 Ngāti Mutunga and Ngāti Tama left their sites to Te Āti Awa and established themselves in Rēkohu-Chatham Islands.

The 1839 Deed of Purchase between the NZ Company and the Rangatira of Te Whanganui a Tara promised that in addition to retaining their pā sites, kāinga, cultivations and mahinga kai, a portion of the land ceded by them, equal to one-tenth part of the whole, would be reserved and held in trust for the future benefit of the chiefs, their families, and their heirs forever.

Wellington Tenths Trust

The Wellington Tenths Trust (WTT) is an Ahu Whenua Trust established following the agreement between the New Zealand Company and the Rangatira of Te Whanganui a Tara. The trust was formalised in the Māori Land Court in an 1888 decision by Judge Mackay.

Administered by The Public Trustee and later the Māori Trustee, in 1987 advisory Trustees were established and in 2007 it finally came into the full control of the beneficial owners.

The Trust comprises nearly 7,000 registered owners and their whānau, representing a total of approximately 20,000 people. The owners are descendants of those Taranaki hapū who moved south in the early part of the 19th century, with the largest representation being hapū of Te Āti Awa.

Palmerston North Māori Reserve Trust

The Palmerston North Māori Reserve Trust (PNMRT) is an Ahu Whenua Trust constituted under Section 244 of Te Ture Whenua Māori Act 1993. The Trust originated through an act of the Crown in 1866 when Governor Grey exchanged Te Āti Awa land interests in Waiwhetū and Wainuiomata, Lower Hutt, with a block of land which is now part of central Palmerston North.

Like the Wellington Tenth Trust, the PNMRT was administered by a Custodian Trustee until 2007 when it came into the control of the beneficial owners. There are currently 1,165 beneficial owners with many other whānau through those beneficial owners.

Palmerston North Māori Reserve Trust and Wellington Tenth Trust are known as sister trusts. This is because they emanate from the same parents, that being the land and waters at Te Whanganui-a-Tara. Many owners hold shares in both trusts.

We are Mana Whenua and hold Mana Whakahaere in the takiwā of Wellington, Lower Hutt, and Upper Hutt cities.

The Application

The applicant is seeking resource consent for the establishment of construction yards, storage facilities, and associated site works to support the remediation of the eastern bank, the reconstruction of the Southern Seawall at Moa Point, and the creation of two kororā colonies. The project includes bulk earthworks, supply and storage of rock and armour units, and related activities necessary to complete the seawall replacement and ecological enhancement works.

Significance to Mana Whenua

Motu Kairangi (Miramar Peninsula) and the Lyall Bay area has seen occupation by various iwi and has a particular historical significance as an area of early (pre-1840) Māori occupation. There are multiple historical pā and kāinga sites around the peninsula associated with occupation by iwi including Ngāi Tara, Rangitāne, Ngāti Ira with Te Āti Awa being the last iwi to occupy sites on the peninsula.

Today the main tāngata whenua group around the harbour and peninsula are hapū of Te Āti Awa who originated largely from Nga Motu (New Plymouth).

Although this is a highly modified area there is still a chance that an archaeological find is discovered through the course of the project, especially considering the density of ancient Māori sites of significance in this area. For this reason, we would request that an Archaeological Discovery Protocol be established prior to major earthworks.

We ask that our office be the first point of contact if any suspected material of Māori significance such as kōiwi, taonga or structural remains are discovered during site work. We can be contacted on [REDACTED]

We will attend in a timely manner, and work with Heritage New Zealand Pouhere Taonga and any other necessary organisations to ensure the proper rituals and decisions are made.

Recommendations

1. Kororā Management – Mana Whenua Involvement

A mana whenua representative shall be engaged in the development and implementation of the Kororā Management Plan to ensure that tikanga Māori is appropriately incorporated into all aspects of kororā relocation, habitat establishment, and ongoing management.

2. Tikanga Protocols

All tikanga practices associated with kororā, including but not limited to relocation, handling, habitat preparation, and any cultural ceremonies, shall be led by mana whenua. The consent holder shall provide reasonable opportunities and resources to enable mana whenua participation in these processes.

3. Ongoing Cultural Oversight

Mana whenua shall be invited to participate in site inspections, monitoring, and key decision points relating to kororā management to ensure that cultural values are recognised and provided for throughout the life of the project.

4. Cultural Induction

The consent holder shall ensure that all contractors and staff involved in kororā management receive a cultural induction, delivered or endorsed by mana whenua, outlining the significance of kororā and the tikanga to be observed.

5. Reporting and Relationship Management

Regular hui (at least quarterly, or as agreed) shall be held between mana whenua and the consent holder during the construction period to review kororā management outcomes, cultural considerations, and to provide for adaptive management where required

Nāku noa, nā

