



NGĀTI WHĀTUA ŌRĀKEI

# TE POU O KĀHU PŌKERE

Iwi Management Plan  
for Ngāti Whātua Ōrākei

2018





# NGĀTI WHĀTUA ŌRĀKEI

## TE POU O KĀHU PŌKERE

Ngā Wāhanga o te Mātātaki reflect the stages that Ngāti Whātua Ōrākei go through when laying a challenge. This is commonly referred to as a wero.

This document is a wero, a challenge, to work together to better understand the views, perspectives and priorities of Ngāti Whātua Ōrākei in relation to resource management matters.

The name of this plan is taken from one of the wāhanga (stages) of the mātātaki (challenge). This is called *Te Pou o Kāhu Pōkere*. The Kāhu Pōkere is the black hawk and is a central figure on the front of our whare tupuna, Tumutumuwhenua. It is a cultural legacy of the hapū and symbolises kaitiakitanga which is the underlying principle of this work.

The purpose of this stage and for Ngāti Whātua Ōrākei is to personify the role of the Kāhu Pōkere. It is elevated and holds dominion to protect those in its care, to look out to the distance, traversing and understanding ones domain and ascertaining the intention of others. Inherent in this stage and in this document is action, movement, focus and to be resolute with clarity and purpose.

*Te Pou o Kāhu Pōkere* is a recognised iwi planning document for the purposes of the Resource Management Act 1991.

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## FOREWORD

# KUPU WHAKATAKI

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Ko Māhūhū ki te Rangi te Waka  
Ko Maungakiekie te Maunga  
Ko Waitematā te Moana  
Ko Ngāti Whātua te Iwi  
Ko Tuperiri te Tangata  
Ko Te Tāōū, Ngāoho, Te Uringutu ngā hapū  
Ko Orākei te Marae  
Ko Tāmaki Makaurau e ngunguru nei!

Māhūhū ki te Rangi is the waka  
Maungakiekie is the mountain  
Waitematā is the harbour  
Tuperiri is the ancestor  
Ngāti Whātua is the Iwi  
Te Tāōū, Ngāoho and Te Uringutu are our sub-tribes  
Orākei is our marae  
Through us – Tāmaki Makaurau will flourish!

Our pepeha highlights the central markers of Ngāti Whātua Ōrākei identity.

**Māhūhū ki te Rangi** is the ocean voyaging waka that brought our ancestors to the shores of Aotearoa (New Zealand).

**Maungakiekie** is our sacred mountain and where tribal authority of the resources of the isthmus began in the mid-17th Century. It is named after the Kiekie plant (*Freycinetia banksia*), just as many places in Tāmaki Makaurau are named after nature.

**Waitematā** is our ancestral waters. It is a harbour. Literally it is 'waters glistening like obsidian' and references the black obsidian matā rock where the ancestors placed the mauri for fish upon arriving from Hawaiiki.

**Ngāti Whātua** is our iwi, a confederation of hapū interconnected by tātai. The rohe of Ngāti Whātua is 'Tāmaki ki Maunganui i te Tai Hauāuru' and 'Tāmaki ki Manaia i te Rāwhiti', from Tāmaki in the south to Maunganui Bluff on the west coast in the north, and Tāmaki to Whangarei Harbour on the East Coast.

**Tuperiri** is our ancestor from whom the hapū descend. He lived at Hikurangi Pā near the summit of Maungakiekie. Ngāti Whātua went from Maungakiekie and worked across a network of seasonal fishing villages and gardens dotted around the Waitematā and Manukau Harbours. Encampments were established on rivers including

Te Whau, Te Huruheru (Henderson Creek), Te Auaunga (Oakley Creek), and Horotiu (Queen Street). The 'Wetlands of Rakataura' in Mt Albert, Wai Orea (Western Springs) and Waiatarua were carefully managed for fresh water resources. Pure spring water bubbled forth at Wai Ariki (Emily Place), Te Puna Rere a Maru (Seccombes Spring), Te Puna a Rangī (Epsom) and Ipu Pakore (Mt Eden).

**Te Tāōū, Ngāoho** and **Te Uringutu** are our 3 hapū making up what is today Ngāti Whātua Ōrākei. Tuperiri is Te Tāōū and he remained in Tāmaki Makaurau to consolidate Ngāti Whātua mana whenua (customary authority). There were marriages between Ngāti Whātua and Waiohua with the descendants of these marriages later assuming the name Ngāoho and Te Uringutu.

**Ōrākei** is the marae and the centre of our universe where the community comes to heal, learn, grieve, grow, laugh, to welcome and share, debate, unite and plan. Tumutumuhenua is the meeting house and in him are all the ancestors who've carved their stories into our landscape and our hearts. It is from the marae we draw strength, inspiration and direction. They remind us that our present actions will define the future for our children and our children's children.

Our pepeha is at the heart of Ngāti Whātua Ōrākei culture and identity placing us at the heart of the Tāmaki Makaurau landscape and calls for all peoples to flourish together. Tāmaki Makaurau, e ngunguru nei!

As mana whenua for central Auckland we want to play a key role in developing this city. We look forward to working in partnership with our wider Ngāti Whātua iwi, neighbouring iwi, Government, Auckland Council and our communities. The environmental issues we face are bigger than all of us. As well as tackling a legacy of environmental and cultural neglect, we face new and serious challenges, often global in nature: climate change, resource depletion and population growth. We can only deal with these by co-operation.

For real change, we must be able to reconnect with our heritage, stories and karakia, and share our knowledge and love of our whenua. Through collaboration with our partners, greater outcomes can be achieved for the environment, the economy, members of the iwi and the wider community.

Auckland Council is the primary administrator of resource management matters in the rohe. It is the consenting authority under the Resource Management Act, and is also charged with producing statutory development plans (notably the Auckland Unitary Plan). Effective partnership with Auckland Council, in line with the core principles of Te Tiriti o Waitangi, is therefore vital in achieving many of the aims of our Iwi Management Plan.

This Iwi Management Plan has been produced in partnership with Auckland Council. A series of design workshops were held in 2017 in which resource management practitioners of both organisations worked together in the drafting of the plan. Whilst the content is the expression of Ngāti Whātua Ōrākei tikanga, Auckland Council staff have provided the technical expertise to ensure that the provisions of the plan are appropriate and workable in practice. Successful implementation of this plan will often depend on the actions of Auckland Council in daily dealings with any Resource Management Act matters.

Ngāti Whātua Ōrākei wishes to acknowledge and give gratitude for this assistance and the open spirit of partnership which Auckland Council has brought to this mahi.

Ngā mihi,



**Marama Royal**  
Chair, Ngāti Whātua Ōrākei Trust

## FROM THE MAYOR OF AUCKLAND

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I welcome this Iwi Management Plan and the work Ngāti Whātua Ōrākei, supported by Auckland Council, has put into its development.

The active participation of Mana Whenua in the civic and cultural life of our city helps give Auckland its unique identity and dynamism.

It is important that Auckland Council acknowledges the special role of, and works closely with, Mana Whenua and Mātāwaka, as well as our many other diverse groups, to build a city that respects the needs and aspirations of all Aucklanders.

I look forward to deepening our relationship with Ngāti Whātua Ōrākei and all Mana Whenua.



**Phil Goff**  
Mayor of Auckland



# WE ARE NGĀTI WHĀTUA KO AU, KO NGĀTI WHĀTUA

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## Brief History ///

He aha te hau e wawa rā, e wawa rā?

He tiu, he raki, he tiu, he raki

Nāna i āmai te pūpūtarakihi ki uta

E tīkina atu e au te kōtiu

Koia te pou, te pou whakairo ka tū ki Waitematā

Ka tū ki Waitematā i ōku wairangitanga

E tū nei, e tū nei!

What was the wind that was roaring and rumbling?

It was a wind in the north

A wind that exposed the nautilus shell

(symbolising both a sail and the unfolding of a new order)

And in my dreams I saw that I would fetch the 'wind' from the north

To support the mana whenua at Waitematā

- 1.1 This tauparapara tells of the vision of the matakite (seer) Titahi, who foresaw the arrival of Pākehā settlers from the north. It foreshadows Apihai Te Kawau's initiative in inviting Captain Hobson and his administration to relocate from Kororāreka to Waitematā. It has been transmitted orally within Ngāti Whātua for almost 200 years.
- 1.2 The origins of Ngāti Whātua as an iwi in Aotearoa (New Zealand) began in the far north. Over time Ngāti Whātua migrated south toward the large and bountiful Kaipara Harbour. At that point, Waiohua occupied much of Tāmaki Makaurau.
- 1.3 In the mid-17th century, Waiohua, led by Kiwi Tāmaki came into conflict with Ngāti Whātua. Battles were fought in Kaipara and Tāmaki Makaurau. Ngāti Whātua was victorious and displaced Waiohua from the northern part of the Tāmaki Isthmus.
- 1.4 Ngāti Whātua, under the leadership of Tuperiri, remained in Tāmaki Makaurau to consolidate Ngāti Whātua mana whenua (customary authority). There were marriages between Ngāti Whātua and Waiohua with the descendants of these marriages later assuming the name Ngāoho and Te Uringutu. From the mid 1700s mana whenua was maintained by Ngāti Whātua through occupation, use and management of the abundant resources of central Tāmaki Makaurau.

1.5 In 1840 Ngāti Whātua sent a deputation led by Apihai Te Kawau to Kororāreka inviting Governor Hobson to establish a township in Tāmaki Makaurau. On 20 March 1840, Te Kawau, Te Reweti and Te Tinana signed the Treaty of Waitangi on the shores of Manukau and in 1841, Governor Hobson arrived in Okahu Bay greeted by over one thousand Ngāti Whātua people. Te Kawau invited Governor Hobson to share the land, declaring:

*“Governor, Governor, welcome, welcome as a father to me:  
there is my land for you.. go pick the best part of the land and place your people,  
at least, our people (ie. yours and mine) upon it..”*

1.6 Support was offered to Hobson, inviting him to ‘sit on Apihai’s knees’. Hobson accepted the invitation and an alliance with the Crown was anticipated by Ngāti Whātua. Thousands of acres were made available for Pākehā use in exchange for European education, medicine and the opportunity to trade.

1.7 However, within 20 years of signing the Treaty of Waitangi, Ngāti Whātua in Tāmaki Makaurau would lose control of the majority of our lands. Apihai Te Kawau and Ngāti Whātua in Tāmaki, wanted to protect what remained of their lands, namely the 700 acre Ōrākei Block. Apihai used the Native Land Court to confirm Ngāti Whātua’s title to the Block and ensure that it stayed in communal ownership, rather than individual title.

1.8 In 1868, Chief Judge Fenton affirmed the ownership authority of the three hapū of Ngāti Whātua in Tāmaki: Te Taoū, Ngāoho and Te Uringutu. These 3 hapū are collectively referred to today as Ngāti Whātua Ōrākei. The Native Land Court declared that the Ōrākei Block would be “...absolutely inalienable to any person in any manner whatsoever”. However, to our dismay, in 1898 the Native Land Court divided the bulk of the Ōrākei Block into individual title and tribal ownership was extinguished.

1.9 From the signing of the Treaty of Waitangi, Ngāti Whātua Ōrākei followed a strict policy of peace, law and order. Even following the extensive land alienation we continued to protest through the Courts, but this was to no avail. By 1951 our people had been evicted from their homes at Okahu Bay and relocated as tenants of 35 state houses on the hill above. The marae, homes and buildings were pulled down and burnt. The hapū were now landless except for a ¼ acre area on the Okahu Domain which comprised of the urupā (cemetery).

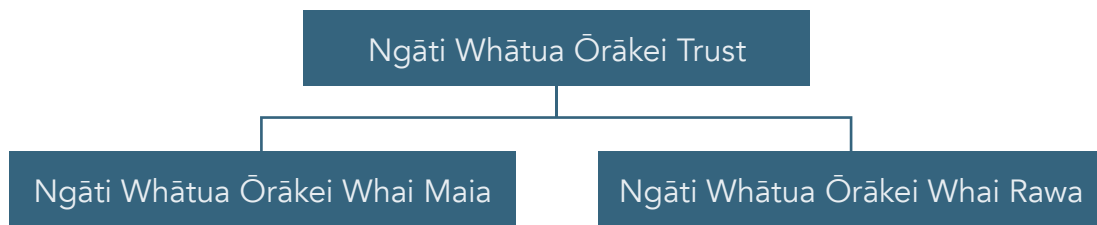
1.10 In 1976 the Crown moved to sell off and develop the remaining 60 acres of uncommitted land that it had taken at Ōrākei. This was part of the land that the hapū had notified interest in for the settlement of the claims to the Ōrākei Block. After over 100 years of peace, law and order, a group of Ngāti Whātua, under the leadership of Joseph Parata Hawke protested by occupying Bastion Point for 507 days. On 25 May 1978 the Government sent in a massive force of police and army, the largest mobilisation of police in New Zealand’s history, to evict the protesters. 222 people, the majority being Ngāti Whātua, were arrested for trespassing on their ancestral lands. Ngāti Whātua Ōrākei lodged a claim with the Waitangi Tribunal over the loss of the 700 acre Ōrākei Block.

1.11 The Government agreed that the Crown failed to keep its part in the Treaty of Waitangi; the promise to protect the rights and property of the hapū. It paid a measure of compensation and returned title to some of the land in Ōrākei to the Ngāti Whātua Ōrākei Māori Trust Board. The greatest part of this land was set aside as public reserve to be co-managed by the hapū and Auckland City Council.



## Ngāti Whātua Ōrākei Today ///

- 1.12 A final settlement for Ngāti Whātua Ōrākei historical grievances was reached with the Crown in 2011 and enacted in 2012 through the Ngāti Whātua Ōrākei Deed of Settlement.
- 1.13 Today, the hapū is moving forward strongly in the spirit of renaissance. These are exciting times of change and there is still much work to do. We respect our heritage whilst adapting to the future. Ōrākei Marae is the cultural hub for the hapū. It is our focal institution for the development and maintenance of cultural heritage and language. Tumutumuwhenua is our ancestor for whom the whare tupuna (ancestral house) is named. We have a strong and increasingly diverse property portfolio with significant holdings in the CBD, on the Devonport Peninsula and within Ōrākei.
- 1.14 Ngāti Whātua Ōrākei Trust is the mandated iwi authority representing the descendants of Tuperiri and Te Tāōū. The Trust is responsible for protecting mana whenua, providing strategic direction for its subsidiaries and ensuring outcomes are achieved that improve the social, economic and cultural advancement of its people.



- 1.15 Under the Trust are two operating companies:

Ngāti Whātua Ōrākei Whai Rawa Limited is the commercial arm of the Ngāti Whātua Ōrākei Group. Whai Rawa is responsible for protecting and building the asset base of Ngāti Whātua Ōrākei. Funds generated are used to support the tribal development goals of the hapū.

Ngāti Whātua Ōrākei Whai Maia Limited is the tribal development arm, and is charged with advancing the cultural, social and environmental aspirations of Ngāti Whātua Ōrākei. It is a diverse business which encompasses environmental resource management, culture and heritage, tourism, education and learning, careers and employment, housing, health and wellbeing.

- 1.16 For further information and contact details, see: <http://ngatiwhatuaorakei.com/>



## Purpose of the Document ///

- 1.17 The Iwi Management Plan is the resource management plan for Ngāti Whātua Ōrākei. It is a statement of Ngāti Whātua Ōrākei interests and values as they apply in resource management matters. It is intended to be a succinct “manual” for resource management practitioners – particularly developers and decision makers operating under the Resource Management Act 1991. This includes Ngāti Whātua Ōrākei’s own in-house activities. This is not an “Iwi Management Plan” in the widest sense. It does not cover everything relevant to tribal development. The focus is purely on land use and Resource Management Act matters.

## Statutory Context ///

- 1.18 Iwi Management Plans have a statutory basis in the Resource Management Act 1991. Specific provisions for Iwi Management Plans in the Resource Management Act appear under the provisions of Sections 61(2A)(a), 66(2A)(a), 74(2A)(a) of the Resource Management Act, which require regional and local authorities to:

*“... take into account any relevant planning document recognised by an iwi authority and lodged with a local authority...”*

in the preparation of Regional Policy Statements, Regional Plans and District Plans (this includes the Auckland Unitary Plan). Iwi Management Plans may also be a relevant matter under Section 104(1)(c) in the determination of resource consent applications.

- 1.19 The Resource Management Act does not specify what an Iwi Management Plan should contain or the form it should take, and there is much variation between tribes in the content, form and function of their plans.

## Desired Outcomes ///

- 1.20 The desired outcomes set out in this document are intended to apply at two levels:
- Policy (plan making and review/plan changes) and
  - Implementation (primarily via resource consents).

## Policy ///

- 1.21 Under the Resource Management Act, the use of land and other natural resources is guided by a range of policy documents. In Auckland, the primary document is the Unitary Plan. This sets out policies and rules which are used as a basis for determining resource consents. There are other policy documents produced by Auckland Council, Central Government and other agencies, which relate to the use of land and natural resources. Together, such documents form a framework to guide decisions on individual development proposals.
- 1.22 The desired outcomes set out in this document are intended to inform the content of Government and Council plans. In general, this is a requirement under the Resource Management Act.

- 1.23 Our primary aim is to embed the ethic of kaitiakitanga into statutory plans and policy documents. We will do this by working directly with the relevant parties when such documents are being produced or reviewed (see section 3 for more detail).
- 1.24 In this way we hope kaitiakitanga can be “mainstreamed” into policy for the benefit of all Aucklanders.

### *Implementation ///*

- 1.25 The second level of influence for this plan is in regulatory decisions, primarily relating to resource consents. It is here that policy direction is actually implemented in the ground.
- 1.26 Under the Resource Management Act (s104(1)9c), this Iwi Management Plan is a relevant matter to be taken into account by decision makers (Council and the Environment Court).

### *Kaitiakitanga ///*

- 1.27 We hope that by working to embed kaitiakitanga into mainstream policy documents, we will not need to be so actively involved in individual resource consents. This, however will vary according to the type of activity and its relation to our primary areas of interest. More detail is set out in the Rohe (Area of Application) and Tikanga (Engagement Protocols) sections. Our own development activities will also follow the principles of this plan.

### *Contacts ///*

For more information about Ngāti Whātua Ōrākei, please visit our website: <http://ngatiwhatuaorakei.com/>

To discuss development proposals or find out more about this plan, please contact us at:

[Tokitaiao@ngatiwhatuaorakei.com](mailto:Tokitaiao@ngatiwhatuaorakei.com)

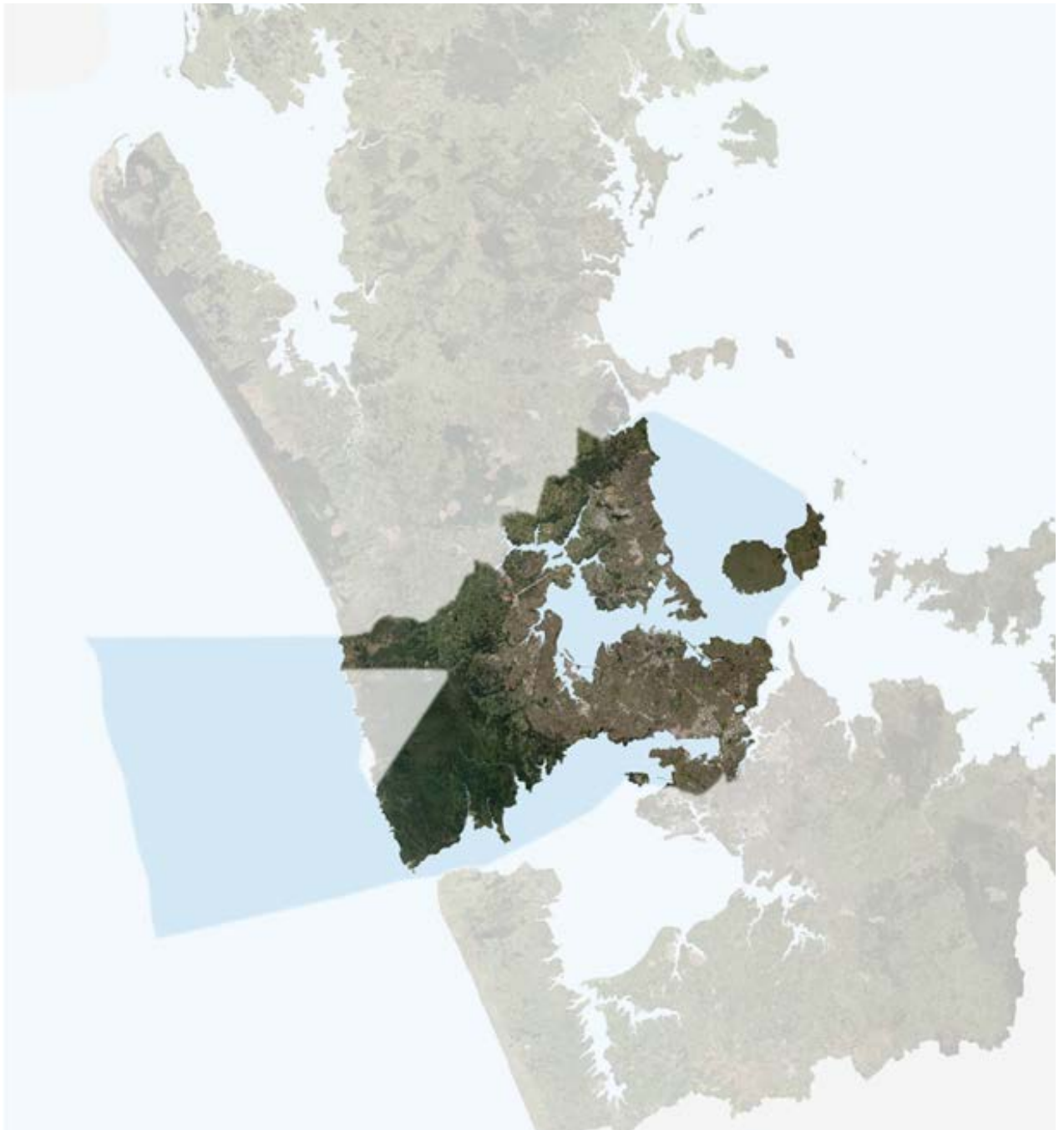
or telephone: **0508 NWORAKEI (0508 6967 2534)**

## AREA OF APPLICATION **ROHE**

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### Ngāti Whātua Ōrākei Rohe ///

- 2.1 The Ngāti Whātua Ōrākei rohe runs from Te Wai o Tāiki (the Tāmaki River and estuary) across the isthmus to the foothills of the Waitākere Ranges, and includes the whole of the inner Waitematā Harbour and the North Shore. It extends along the Manukau Harbour from its northern entrance to Onehunga and Māngere.



- 2.2 The rohe overlaps with interests of a number of other iwi. There are shared interests in the maunga (volcanic cones) and in a number of islands of Tikapa Moana / the Hauraki Gulf (Te Motu a Ihenga, Te Rangī i Totongia a Tamatekapua, Te Motu tapu a Taikehu, Motukōrea, Tiritiri Matangi).
- 2.3 The northern extent of the Ngāti Whātua Ōrākei rohe meets that of the closely related but distinct Ngāti Whātua o Kaipara, who have shared interests in the area through Riverhead, Coatesville, Whenuapai, Hobsonville, Greenhithe and Albany. Moving to the north-east, the rohe extends to the coast just south of Long Bay. The seas extending out from Ngāti Whātua Ōrākei lands are also part of the hapū territory.
- 2.4 Ngāti Whātua Ōrākei acknowledges the rohe of Te Kawerau a Maki, running along the west coast from Te Henga (Bethells Beach) to Karekare and up from those beaches into the Waitākere Ranges. We also acknowledge that Ngāti Paoa has mana whenua in the east of Tāmaki Makaurau and parts of the North Shore.

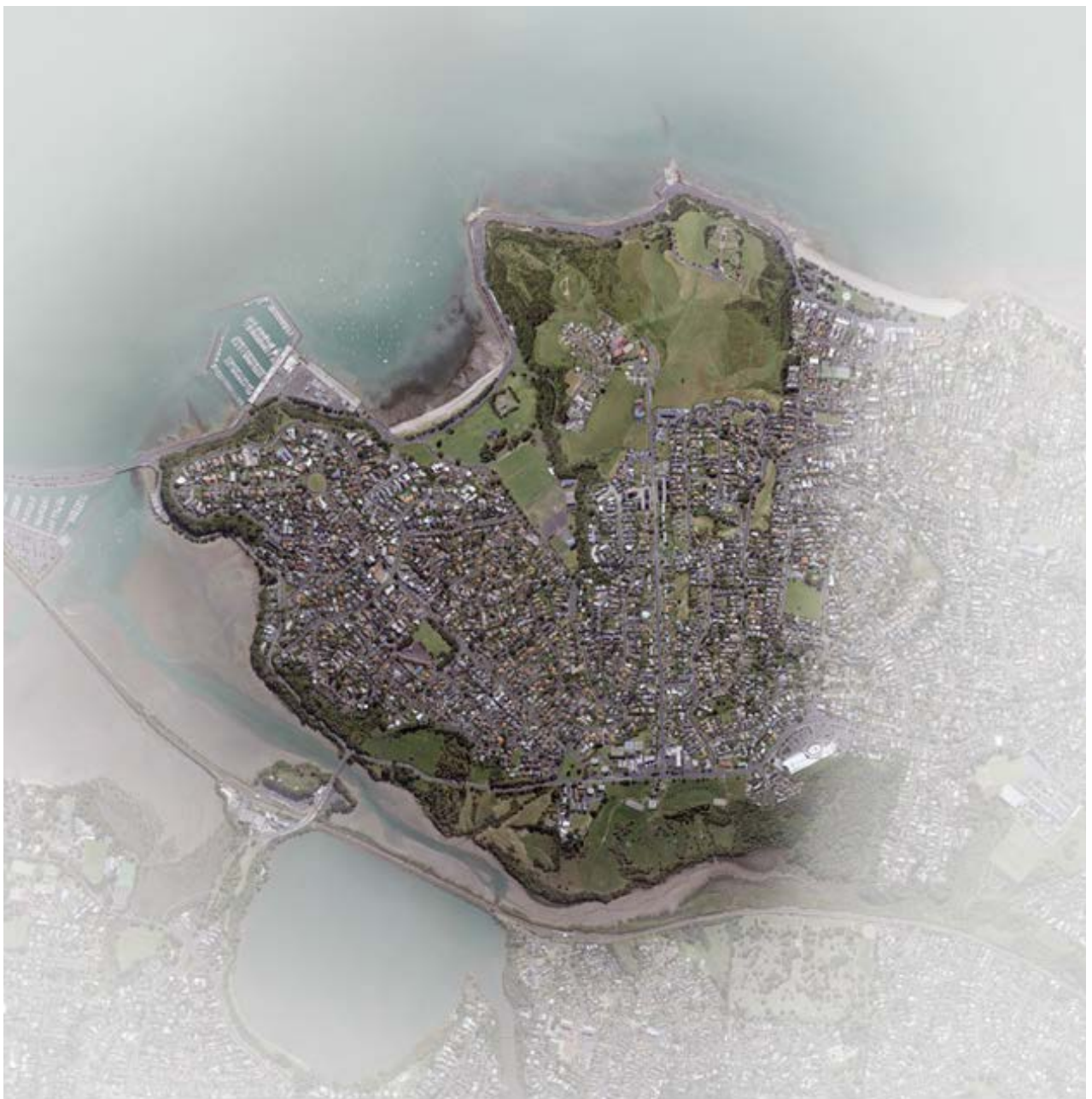
## Central Isthmus ///



- 2.5 The central Auckland Isthmus is Ngāti Whātua Ōrākei 'heartland'. The area extends from the Waitematā Harbour in the north, to the Manukau Harbour in the south, to Avondale in the west and embracing parts of Onehunga, Ellerslie, and Remuera to the east. It includes land around the Waitematā in the southern part of the North Shore and around the Upper Harbour area.

- 2.6 This is the area of Auckland that was used the most intensively by Ngāti Whātua Ōrākei ancestors from approximately 1740 onwards, having gained rights in those areas by way of conquest and ahi kā. It includes the area transferred to the Crown on 22 October 1840 to found Auckland. Ngāti Whātua Ōrākei maintains mana whenua and the ongoing connection of ahi kā with this area.
- 2.7 Ngāti Whātua Ōrākei is aware that a number of other iwi claim cultural interests in parts of the central isthmus (notably the maunga). Ngāti Whātua Ōrākei, whilst maintaining ahi kā and rangatiratanga, will endeavour to work with other iwi through the exercise of kotahitanga, whanaungatanga and manaakitanga, where outcomes of mutual benefit may be realised.

## Orākei ///



- 2.8 As Auckland was founded and developed through the 19th and early 20th centuries there was agreement that the core land at Orākei should remain forever inalienable as collective property of Ngāti Whātua Ōrākei. This agreement was reneged by the Crown in a series of Treaty breaches which are comprehensively recounted in the Report of The Waitangi Tribunal on the Orākei Claim (Wai-9, November 1987).
- 2.9 Whilst some of the 700 acres in Orākei held in Crown ownership were returned to tribal ownership, most of it remains lost to Ngāti Whātua Ōrākei through private acquisition and development. Nonetheless, we retain our spiritual and existential ties and are the kaitiaki of these lands. We expect our unique status and role in Orākei to be respected.
- 2.10 The present day suburb of Orākei is a mix of housing, local shops, schools, churches, sports fields with two large open spaces under Ngāti Whātua Ōrākei ownership; the Whenua Rangatira to the north and Pourewa Reserve to the south.
- 2.11 Ngāti Whātua Ōrākei has developed Design Guidelines and a masterplan for its Papakāinga zoned land at Orākei. Ngāti Whātua Ōrākei also wishes to work with partners to develop an area plan for the entire historic 700 acre Orākei Block, seeking to integrate its landholdings and future development plans in a sympathetic manner with plans of Auckland Council, the Orākei Local Board and relevant Council Controlled Organisations (e.g. Auckland Transport) for the Orākei suburb.
- 2.12 The hapū is developing a vision for our landholdings within Orākei to create a 'self-sufficient Indigenous urban village'. We wish to link these plans with Council-led planning for the wider Orākei area.

### *Whenua Rangatira Reserve ///*

- 2.13 The Whenua Rangatira is a premiere location, forming a prominent gateway to the Waitematā and the city. With its cultural history and prominent location, it has potential to be of international significance. It retains a vibrant Ngāti Whātua Ōrākei presence and is the first co-governed public reserve in the country. The reserve includes Okahu Bay, although the Orākei Domain was excluded from the Deed of Settlement and remains under Auckland Council control. The Whenua Rangatira is guided by a Reserve Management Plan. A comprehensive masterplan for both the Whenua Rangatira and Pourewa Creek Reserve is currently in development.

### *Pourewa Reserve ///*

- 2.14 Pourewa with the Whenua Rangatira provides an unparalleled significant open space close to the CBD and surrounding suburbs of Meadowbank, Remuera and Orākei. The land was returned to Ngāti Whātua Ōrākei under the 2011 Deed of Settlement. Like the Whenua Rangatira, the use of Pourewa is governed under a Reserve Management Plan.
- 2.15 The plan for the Whenua Rangatira and Pourewa will enhance the use of Pourewa for public use and enjoyment. It will enable ecological restoration and the development of a dedicated plant nursery for propagation of native vegetation.

## Desired Outcomes

Ngāti Whātua Ōrākei will develop its own lands, and work with Auckland Council and other agencies to achieve the following outcomes in Ōrākei.

### 1. **Higher quality parks and open spaces that are more useable, with a tangible cultural identity.**

The Whenua Rangatira and Pourewa Reserves are significant areas of public open space which are currently under-utilised. Although they are tribal lands, there is very little visible indication of this, and many visitors remain ignorant of the cultural significance.

Ngāti Whātua Ōrākei wishes to enhance the public amenity and heritage values of the reserves by appropriate development, cultural interpretation and ecological restoration.

This may include development of culturally appropriate tourist and visitor facilities together with quality play and recreation equipment. In particular we wish to develop a prominent visitor attraction on the Whenua Rangatira and a multi-use sports facility in the Ōrākei Domain. We also wish to develop a strong waka culture and daily presence in Okahu Bay.

### 2. **Ecological restoration of the land through native planting, weed removal and predator control. It will be supported by a dedicated native plant nursery established at Pourewa.**

Ecological restoration includes a catchment-based approach to improving the mauri of the waters, including daylighting and riparian planting of streams, leading to improved mauri of Okahu Bay.

Restoration should also consider ecological links between the Whenua Rangatira, Pourewa valley, Kepa Bush, St Johns Bush and Ōrākei Basin ecological areas. This may include, for example, street planting that enhances ecological corridors.

### 3. **Improved linkages between Okahu Bay, Tāmaki Drive, the Whenua Rangatira and Pourewa Reserve**

Ōrākei is already blessed with a significant network of greenways. We wish to see this network developed and enhanced. There is a particular need to improve the pedestrian interface between Okahu Beach and Okahu Domain with Tāmaki Drive, which currently suffers adverse impacts on amenity due to cars and car-parking.



# ENGAGEMENT PROTOCOLS

## TIKANGA

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### Priorities for Ngāti Whātua Ōrākei ///

- 3.1 Ngāti Whātua Ōrākei seek engagement on any matters which effect the lands, air and water within the rohe. In general, relevant activities fall into two classes:

#### **Policy and Strategy**

The establishment of frameworks (statutory or otherwise) which serve to guide subsequent decisions on particular development activities.

#### **Specific Development Projects**

Typically requiring some form of consent under the Resource Management Act or other statutes.

- 3.2 As a general principle, Ngāti Whātua Ōrākei prefers to concentrate our resources in policy and strategy development, in the expectation that these will embed our values and principles to guide subsequent specific projects.

- 3.3 Within the 3 layers of our rohe we wish to be engaged in the following matters:

### *Wider Rohe ///*

<b>Policy and Strategy</b>	All policy and strategy proposals with a city-wide application.
<b>Specific Development Projects</b>	Any development proposal which is publicly notified under the provisions of the Auckland Unitary Plan.
<b>Sites of Cultural Significance</b>	Any proposal within 50m of a known Ngāti Whātua Ōrākei site of cultural significance.

### *Central Isthmus ///*

<b>Policy and Strategy</b>	Any policy or strategy proposal which has application in the Central Isthmus (this may be locally specific or part of a wider area of application).
<b>Specific Development Projects</b>	<b>Stormwater and other discharges of contaminants:</b> Any proposal which creates an impervious area greater than 5000m <sup>2</sup> ; any other discharge of water or contaminants onto or into land and/or into water which is a discretionary activity under Auckland Unitary Plan Rules E5.4.1 (A6)

## Central Isthmus ///

### Specific Development Projects

(Discharge not complying with relevant standards or not otherwise provided for); any other discharge of water or contaminants onto or into land and/or into water which is a controlled, restricted discretionary, or discretionary activity under Unitary Plan Rules E6.4.1 (A3-A7 inclusive)<sup>1</sup>

#### Reclamation, dredging and marine structures:

Any proposal which involves reclamation, dredging or structures in the coastal marine area;

#### Terrestrial Biodiversity:

Any proposal which involves the removal of more than 250m<sup>2</sup> of native vegetation; or more than 25m<sup>2</sup> within a significant ecological area;

#### Earthworks:

Any proposal which involves earthworks greater than 2500m<sup>2</sup> / 2500m<sup>3</sup> (whichever is the lesser); and any earthworks which disturb a known lava cave;

### Sites of Cultural Significance

Any proposal within 50m of a known Ngāti Whātua Ōrākei site of cultural significance

### Air Quality

Any proposal which falls into the non-complying use class under Auckland Unitary Plan Chapter E14 (Air Quality)

### Transport

Any proposal involving the development of significant transport infrastructure.

## Orākei ///

### Policy and Strategy

Any policy or strategy proposal which has application in Orākei (this may be Orākei specific or including Orākei as part of a wider area).

### Specific Development Projects

All development proposals within the Orākei Local Board Area.

<sup>1</sup> (A3) Discharge of untreated wastewater overflows onto or into land and/or into water from a wastewater network in existing urban areas (excluding wastewater treatment plants) where the discharge does not comply with Standard E6.6.1 and is not otherwise provided for by another rule in Table E6.4.1.

(A4) Discharge of untreated wastewater overflows onto or into land and/or into water from an existing separated wastewater network servicing existing urban areas (excluding wastewater treatment plants).

(A5) Discharge of untreated wastewater overflows onto or into land and/or into water from an existing combined sewer network (excluding wastewater treatment plants)

(A6) Discharge of treated or untreated wastewater onto or into land and/or into water from a wastewater treatment plant.

(A7) Any other discharge of wastewater onto or into land and/or into water from a wastewater network



## Preferred Means of Engagement ///

- 3.4 Whether in policy matters, or specific development projects, the keys to successful engagement are early contact together with a proactive approach in the spirit of partnership. Too often, Ngāti Whātua Ōrākei are only consulted once a project or programme is well advanced, and opportunities for constructive participation are limited.
- 3.5 Early contact enables key matters to be identified before substantive investment has been made. It also allows opportunities for constructive partnerships to be identified. Ngāti Whātua Ōrākei is a major developer, landowner and asset manager in its own right, and through partnerships, opportunities for mutual benefit may be identified.
- 3.6 In the first instance, a simple notification of a proposed plan, programme, or project should be sent to Ngāti Whātua Ōrākei. We will then arrange an appropriate level and means of further engagement.
- 3.7 Ngāti Whātua Ōrākei prefers direct communication, *kanohi ki te kanohi*, with agencies and developers. In recent times various collective *mana whenua* forums have arisen to service the consultation requirements of governmental agencies, including Auckland Council and its subsidiary organisations. These forums are increasingly seen as a collective bargaining mechanism whereby a single *mana whenua* voice, or position, might be derived. Ngāti Whātua Ōrākei does not acknowledge or participate in such forums as they have no basis in *tikanga*. Substantive engagement should always occur directly between Ngāti Whātua Ōrākei and the respective agency. In this way, we commit to enabling more meaningful direct relationships with governmental agencies which respect the *mana* of both parties and deliver mutually beneficial outcomes.
- 3.8 To further these aims, Ngāti Whātua Ōrākei, wishes to establish formal partnership agreements including *mana whakahono ā rohe* with key stakeholders including Auckland Council, Council Controlled Organisations, NZTA, the Department of Conservation and the Ministry of Fisheries.

# KAITIAKITANGA FRAMEWORK

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## Kaitiakitanga ///

- 4.1 The assertion of this Iwi Management Plan is that Mātauranga Māori values and the active exercise of kaitiakitanga into statutory plans and policy documents are essential. We will support Auckland Council to do this by working directly with the relevant parties when such documents, plans and policies are being produced or reviewed.
- 4.2 The Māori concept of kaitiakitanga relates to guardianship and conservation. It is about wise and enduring use, and as kaitiaki, we have a responsibility to past and future generations.
- 4.3 For Ngāti Whātua Ōrākei, kaitiakitanga relates to the management of resources, including their use and protection. Effectively it refers to sustainable management and the utilisation of resources in such a way and at such a rate as to ensure that they are not diminished.
- 4.4 Kaitiakitanga requires a reciprocal and balanced relationship with our natural world and resources, and with each other. Everything is inter-related and mutually dependent. If the land and sea is polluted then the health of the people will be affected as will the mana of the iwi.
- 4.5 There are opportunities to lever our vast body of mātauranga Māori, derived from our cultural knowledge systems, and based on a fundamental relationship with the atua and their domains, detailed maramataka, understanding of natural systems and cycles, and adapting management approaches to solve contemporary problems. This mātauranga Māori enables the exercise of our ancestral rights to harvest local kaimoana, rongoa and rawa Māori and to participate in the management of our ancestral places, whilst creating new technologies and social enterprises.
- 4.6 Kaitiakitanga speaks to the notion that nature and culture cannot be separated. Our role as kaitiaki requires us to protect and nurture our environment and it will in turn protect and nurture us.
- 4.7 Whakapapa (genealogy) expresses our fundamental kinship with the atua and the natural world. Whakapapa explains the origins of animals, plants, features of the landscape and our own intrinsic relationship with them. Through these kinship obligations, kaitiakitanga is concerned with maintaining a natural and appropriate balance, particularly between the needs of people and the natural world. The perpetuation of our whakapapa (genealogy) and culture is paramount. Without a healthy environment that can sustain us, we are under threat.
- 4.8 The goal for Ngāti Whātua Ōrākei is to ensure all activities are environmentally restorative and reflects our kaitiakitanga and guardianship roles in Tāmaki Makaurau. We acknowledge that in an urban landscape there is much to do to reverse the environmental and cultural degradation of our sacred sites, whenua, bio-diversity, waterways and air, done over nearly 200 years. This will require the use and creation of innovative approaches to solving today's environmental challenges of increasing population pressures, global warming, freshwater pollution, ocean acidification, sea level rise and biodiversity decline.

- 4.9 The benefit we see in kaitiakitanga being embedded and appropriately reflected into local government policy documents may result in Ngāti Whātua Ōrākei not needing to be so actively involved in individual resource consents. However, this will vary according to the type of activity and its relation to our primary areas of interest.



## Desired Outcomes

4. **Incorporation of Mātauranga Māori values and active exercise of kaitiakitanga in ecological reporting and in the development and implementation of initiatives for environments in the rohe.**
5. **Increased acknowledgement of and support for Ngāti Whātua Ōrākei values and our active exercise of kaitiakitanga. Improved strength of Ngāti Whātua Ōrākei relationships with other parties in developing and implementing initiatives to sustain cultural resources in the rohe.**
6. **Customary activities are protected and recognised, for example the sustainable harvesting of kaimoana, waka launching and marae activities.**

## Climate Change ///

- 4.10 The Earth's climate has been changing for some time, as evidenced by trends in surface temperature and sea level rise. Since the early 1900's the mean global surface temperature has been slowly and steadily rising. Likewise, the global average sea level has been steadily rising and as of 2015, the average level was approximately nine inches higher than in 1880. Importantly, the rate of annual sea level rise has been increasing since 1980.
- 4.11 The implications of a continuation of these and other climate change trends are manifold: increased erosion and inundation of coastal zones, shifting ecosystems and habitat ranges, potential spread of sub-tropical disease and increased demand for energy and urban cooling solutions (poorly designed cities can be strong heat sinks).
- 4.12 In Auckland, the main sources of greenhouse emissions are the land transport system and electricity generation. Together, these sectors account for around two thirds of Auckland's emissions<sup>2</sup>.
- 4.13 For electricity generation, New Zealand is blessed with one of the highest rates of renewable energy generation in the world. Nevertheless around 27% of electricity comes from non-renewable sources and overall demand for electricity is growing rapidly, with projections indicating a potential 60% increase by 2040.
- 4.14 Climate change is a global issue. Each nation, community and individual carries a responsibility to minimise the climate change impacts of economic activity.

<sup>2</sup> Auckland Council Energy Resilience and Low Carbon Action Plan (July 2014)

## Air Quality ///

- 4.15 By international standards, Auckland is blessed with relatively high general air quality standards. This is partly owing to the coastal geography, and partly to the relative absence of heavy industrial activities. The most significant air quality problems relate to emissions from transport and the burning of wood for domestic heating.

## Common Issues and Solutions ///

- 4.16 Greenhouse gas emissions and air pollution share a number of common sources and solutions. The areas in which Ngāti Whātua Ōrākei will focus attention with the most immediate benefits are:
- Land Transport
  - Energy Efficient Building and Urban Design
  - Urban Trees and Planting

## Land Transport ///

- 4.17 Auckland has largely grown around the personal transport revolution of the 20th century. This has left a legacy of car dependency and an inadequate mass transport system. This legacy also creates a number of other significant problems associated with congestion. Car dependency is one of the most serious systematic problems facing urban Auckland today.
- 4.18 A key priority for Ngāti Whātua Ōrākei, therefore, is to encourage and facilitate a shift towards low carbon, mass transit, transport systems.

## Energy Efficient Building and Urban Design ///

- 4.19 Until recently, traditional building techniques in New Zealand have paid little attention to sustainability and energy efficiency. Insulation standards have been poor or non-existent, and scant attention has been given to design elements such as siting and passive solar control. A plentiful supply of firewood for heating has been assumed.
- 4.20 Matters are now improving, but building code standards remain below best practice thresholds. We also have a considerable legacy of poorly designed buildings.
- 4.21 Some measures which may be used to increase the energy efficiency of buildings include:
- Good-quality insulation;
  - Passive solar control: careful design can enable winter sun to get into the house for heating, whilst generating shade in the summer months. Natural vegetation may also be used for shade and temperature control.
  - Using water-efficient appliances and energy-efficient appliances and lighting.
  - On site power generation.
  - Further information may be found at the government's Smarter Homes website: <https://www.smarterhomes.org.nz/>

- 4.22 Urban design can be used to promote energy efficiency by using the following principles:
- Creating compact and well-connected urban areas;
  - Prioritising walking, cycling, and public transportation for access to jobs, services, and environmental amenities;
  - Creating transit-oriented developments and mixed-use neighbourhoods;
  - Optimising the designs of buildings and neighbourhoods to suit local climatic conditions
- 4.23 The legacy of poor energy efficiency is hard to address and requires investment. Ngāti Whātua Ōrākei is committed to investment to improve the energy efficiency of its own housing stock.

### *Urban Trees and Planting ///*

- 4.24 Planting trees is a cost-effective way to tackle urban air pollution. One recent study found that the average reduction of particulate matter near a tree was between 7% and 24%<sup>3</sup>
- 4.25 Urban planting can also help to regulate extremes of temperature, helping to cool the air in summer, and bringing heating costs down in winter by providing shelter. Urban trees and plants also intercept rain, encouraging infiltration and slowing runoff, thus reducing the pressure on drains. “Rain gardens” are specifically designed with these outcomes in mind.
- 4.26 Urban planting should maximise use of native species (see Terrestrial Biodiversity, page 26)

## Desired Outcomes

**7. There should be a significant shift in investment away from car based transport towards mass transit and low carbon modes including rail, bus, cycling and walking.**

At a city-wide scale, this means the major agencies, New Zealand Transport Agency and Auckland Transport, need to shift investment towards network infrastructure to facilitate low carbon modes of transport. We need safer, more connected and walkable streets, protected cycleways and improved public transport.

**8. City-level urban design should fully integrate land use with mass transit and low carbon transport networks.**

New development should be located and designed around low carbon transport networks. Ngāti Whātua Ōrākei supports the compact city design objectives which underpin the Auckland Unitary Plan, in particular the intensification of development around mass transit networks and the development of green infrastructure networks to facilitate cycling and walking.

<sup>3</sup> The Nature Conservancy, 2016, *Planting Healthy Air* (<https://global.nature.org/content/healthyair>)



## Desired Outcomes

### 9. **At the local level, all developments should incorporate energy-efficient design.**

This should include, where practical, the incorporation of on-site renewable electric generation.

### 10. **Developments should incorporate native trees and other vegetation.**

Green plants are the lungs of the city. Urban vegetation cleans particulates and other pollutants in the air as well as improving the urban aesthetic. Even the most restricted urban development site offers scope for urban planting, for example in roof top gardens or “green walls”. Often, such planting can include kai (food) plants.

Larger scale developments should make express provision for the establishment of native trees.

## Urban Design and Spatial Planning ///

- 4.27 Spatial planning is a key tool for improving strategic planning, especially in terms of integrating land use and infrastructure provision. It goes beyond traditional land use planning to integrate policies for the development and use of land with other policies and programmes which influence the nature of places and how they function, for example sectoral policies such as transport, regional policy, flood risk management and agriculture. It is a collaborative exercise, in which key stakeholders with an interest in use of land and allied activities work together to identify optimal solutions. Crucially, spatial planning also provides an ideal vehicle to embed mātauranga Māori and enable a true partnership approach to planning, in line with the principles of Te Tiriti o Waitangi.
- 4.28 There is currently no provision within the Resource Management Act for spatial planning, so plans lack the statutory force of a District or Regional Plan. A notable example is the Auckland Plan, which is relegated to an “other matter” to be considered in the determination of resource consent applications. A recent report of the Productivity Commission proposed that spatial plans be made mandatory and be given strategy force under planning legislation. Ngāti Whātua Ōrākei supports this aim. We see active and meaningful engagement in spatial planning, undertaken with a true partnership approach, to be fundamental in enabling a step change in Māori participation.
- 4.29 Urban design applies similar collaborative principles at the local area or site-specific level. At heart, it is a matter of recognising and building distinctive places – developing the distinguishing characteristics of an area or place, be they social, cultural, environmental or economic. Undertaken with a kaupapa Māori model, urban design has enormous potential to create distinctive places – “places for Māori to be Māori”.

<sup>4</sup> Royal Town Planning Institute, 2014, Planning Horizons No. 1, *Thinking Spatially*

<sup>5</sup> Productivity Commission Report – Better Urban Planning – March 2017

## Desired Outcomes

**11. Ngāti Whātua Ōrākei should be fully engaged as Treaty Partners and mana whenua in Spatial Planning for Auckland.**

Ngāti Whātua Ōrākei should be engaged kanohi ki te kanohi as mana whenua of central Auckland.

**12. Spatial Plans should be given statutory force under the Resource Management Act.**

Ngāti Whātua Ōrākei will lobby for appropriate changes to the Resource Management Act to achieve this outcome.

## Terrestrial Biodiversity ///

- 4.30 Native plants, birds and animals are central to our beliefs, customs and practises. Traditionally, they provide the basic necessities of food (wild and cultivated), clothing, shelter, tools and transport (eg. waka). They also provide essential resources for other uses such as ceremony, medicines, cooking and storage, recreational activities and mahi toi (the arts).
- 4.31 Native plants and animals do not exist in isolation – they are related through whakapapa to each other and to us. The science of ecology is rapidly advancing and constantly uncovers new, often surprising, ways in which plants and animals interact in ecosystems, but this does not come close to explaining the full complexity of the web of life. Our traditions focus instead on the mauri of the habitat as a whole.
- 4.32 Historically, native ecology has been neglected in urban development - street, park and reserve planting has tended to favour exotic ideals and prioritise aesthetic values before ecological sustainability, reproducing Miami-style tropical palm boulevards, the English countryside or other replicas of somewhere else in the world. More recently, there has been a growing acknowledgement of the importance of native biodiversity and its place in Auckland’s identity. The Auckland Unitary Plan emphasises the importance of indigenous biodiversity and “wildlife corridors”, and there are numerous initiatives, often community-led, aimed towards “greening” the City.
- 4.33 In Tāmaki Makaurau today there are numerous reserves and parks, as well as, transport corridors and green networks that have great potential to sustain native species. Individual homes and gardens can also play an important role. Together we can restore the ecological well-being of our City. There are areas of established native vegetation, which are often, but not always, protected under the Auckland Unitary Plan Significant Ecological Area provisions. Even when not scheduled, these areas should be protected and enhanced wherever possible.
- 4.34 Sustainable architecture, building and urban design techniques incorporate ecological values by design. This involves assessing existing ecological values and seeking to preserve and enhance value where possible. With a little thought, much can be achieved in even the unlikeliest of settings - for example the recent Civic Administration Building development in Henderson incorporates rooftop planting, creating a new native wildlife sanctuary in the heart of the town.

### Pest Management ///

- 4.35 Native biodiversity is under constant threat from pest species of plants and animals. To limit this threat, Auckland Council and the Department of Conservation undertake ongoing pest management programmes on their land. We encourage all landowners to undertake pest management measures to the best of their ability. Pest management programmes can also be one way of offsetting habitat losses associated with new development.
- 4.36 Chemical-free pest management is preferred - use of chemicals has potential to cause wider harm, especially if aquatic habitats become contaminated through leaching or surface run-off. However, it is acknowledged that there are practical limitations to 100% chemical-free control.

## Desired Outcomes

- 13. New developments should incorporate green design to maximise ecological and indigenous biodiversity values of the site, including food sources for native birds and, where possible, habitats for native animals.**
- Development should result in an increase, or as a minimum no net loss of native vegetation. Where this is not possible on site, mitigation by way of offset planting may be appropriate.
- 14. Open spaces, streets and gardens should be enhanced, with priority given to establishment of native species. Existing native tree stands, significant trees, areas of ecological value and wildlife corridors should be protected.**
- 15. Appropriate variety in companion planting should be used to enable the establishment of functioning ecosystems. Where possible, planting should include cultural resources such as harakeke, kiekie etc.**
- 16. New native planting should come from locally sourced indigenous stock of Tāmaki Makaurau provenance that is suited to the habitat.**
- Ngāti Whātua Ōrākei can assist with the identification and supply of appropriate planting stock.
- 17. Pest control and maintenance programmes should be chemical free where possible, and should not damage the wider environment, allowing for safe harvesting of plants and animals for consumption and other uses.**

## Waste Management: Zero Waste ///

- 4.37 Efficient use of resources is at the heart of kaitiakitanga – the guiding principle is that we should not take more from Papatuanuku than we need. Waste is inherently abhorrent.
- 4.38 Today, notwithstanding increasing awareness of environmental sustainability, we still live in a throw-away society. As a result we consume more natural resources than we need and create further adverse impacts through waste disposal activities, especially landfill.
- 4.39 Ngāti Whātua Ōrākei wishes to see a shift towards waste reduction and better resource husbandry. In general terms, waste should be managed according to the “3-R’s” hierarchy:
- **Reduce:** avoid the generation of waste.
  - **Reuse:** reuse products either for their original or another purpose.
  - **Recycle:** process waste materials to replace virgin raw materials.
- 4.40 Auckland Council has a headline policy to achieve zero-waste city wide by 2040. Ngāti Whātua Ōrākei supports this aim.
- 4.41 The Para Kore programme is designed to support marae to reduce waste. The same principles may be applied in any home or business. A wealth of information may be found online at <http://parakore.maori.nz/>
- 4.42 In the public realm, street recycling facilities have started to appear in central Auckland. Ngāti Whātua Ōrākei wishes to see this extended throughout the rohe – all public spaces and buildings to be supplied with recycling facilities. Similarly, all public events should be run as zero waste events.

## Construction and Demolition Waste ///

- 4.43 When talking of waste reduction, attention is often focused on household waste, but the construction industry is New Zealand’s largest user of natural resources, and produces huge amounts of waste. Waste from the construction and demolition industries make up over half of the waste sent to landfill in Auckland. This is despite the fact that much of it can easily be reduced, reused and recycled.
- 4.44 The bulk of construction and demolition waste is made up of timber, plasterboard and concrete. Other materials include plastic, glass and paper.
- 4.45 Construction and demolition is of particular interest in the context of this Iwi Management Plan as it arises as a direct consequence of development. Waste may be managed and reduced by means of a site waste management plan for development projects.
- 4.46 Site waste management plans can include measures to address:
- The reduction of waste (for example by taking measures to avoid over ordering)
  - Re-use and reprocessing on site (for example reusing soil moved from one part of the site elsewhere on the site or the reuse of materials taken from a building demolished on site)
  - Re-use and reprocessing off site (for example selling materials to a salvage yard)
  - Recycling (for example sending packaging from deliveries and paper from the site office for recycling)
  - Recovery (for example sending timber off cuts to be reprocessed into fuel)

- 4.47 Ngāti Whātua Ōrākei would like to see site waste management plans required as a condition of resource consent for major projects.

## Desired Outcomes

- 18. All public and commercial events run on public properties should be run as zero waste events.**
- 19. All public spaces and buildings should be equipped with recycling facilities.**
- 20. Site waste management plans should be required as a condition of resource consent for major projects.**

## Water ///

- 4.48 Since the gifting of land to Governor Hobson in 1841 and until recent times, urbanisation of Auckland has progressed with little or no real regard for the mauri of the waters. In practice, the waters have been treated variously as a free resource, a convenient means of waste disposal, or an impediment to development opportunity.
- 4.49 The coastlines of Tāmaki Makaurau have been significantly modified through reclamations, infrastructure and urban development. Discharges from roading, private dwellings, industries - even coastal landfill, have caused significant pollution of our waterways, coasts and harbours.
- 4.50 This is now recognised as a serious legacy issue for the City of Auckland. New development is now more tightly regulated through planning, building and engineering standards, and more attention is being given to potential remediation measures to address the legacy issues. Whilst this shift is welcome, Ngāti Whātua Ōrākei believes that more can, and should, be done. New development can be designed with low impact solutions. Development standards can be improved - Ngāti Whātua Ōrākei will concentrate kaitiaki efforts on working to ensure that these reflect best international practice.
- 4.51 Legacy issues are more difficult and expensive to address, but need to be a major focus of attention.

## Water Quality ///

- 4.52 Improving water quality in Tāmaki Makaurau is a major challenge, in which we all have a duty and a role. Just as small adverse impacts have significant cumulative impacts, so our individual efforts to improve practice add up. The best results can be achieved by co-ordinated effort, and the practice of sustainable development emphasises the importance of integrated catchment management. This recognises the inherent links between freshwater, land use and moana, as well as the roles of multiple stakeholders in achieving solutions. Ngāti Whātua Ōrākei supports catchment management planning and will be an active partner in such initiatives.

## Access to Coast and Waterways ///

- 4.53 Waterways, wetlands, estuaries and marine resources were fundamental for our tupuna in Tāmaki Makaurau and provided rich resources - 'te pai me te whai rawa o Tāmaki Makaurau' ('the wealth and abundance of Tāmaki Makaurau'). Following the lunar cycle (maramataka), seasonal circuits included temporary and permanent sites for fishing, hunting and cultivating throughout the territory. In summer, well-placed coastal settlement communities would expand along with all their associated activities, including preparation of resources for storage at central pā.
- 4.54 Today, access to the coast and waterways is often restricted by private land or infrastructure to the detriment of our wellbeing. There are mechanisms to re-establish access, for example by the requirement of esplanade strips or reserves in new subdivisions, but progress is slow and incremental in nature. Ngāti Whātua Ōrākei considers that public access should be afforded a greater priority.

## Desired Outcomes

**21. Water should be managed, and where necessary restored, to maintain or enhance mauri and to protect ecosystem, amenity, and mana whenua values. In particular:**

- 21.1. Water quality in streams, rivers and sea should be fit for swimming
- 21.2. Water quality in streams, rivers and sea should enable safe gathering of kai
- 21.3. Public access to waterways and the coast should be protected and enhanced

Ngāti Whātua Ōrākei wishes to work in partnership with Auckland Council and Watercare to ensure that policy and practice in the management of stormwater and wastewater are of the highest possible standard.

## Stormwater ///

- 4.55 A particular issue is the contamination of waterways from diffuse sources. Individual sources of pollution may appear trivial (for example, a domestic parking space), and be hard to identify, but the cumulative effect of many such sources is very significant. This makes control of the problem more difficult to address. Urban stormwater management has historically been a matter of flow channeling and flood risk management, with little or no consideration to the treatment of contaminants. This problem is exacerbated by the widespread practice of engineering urban streams by culverting, channeling or piping, thus removing any natural restorative ecological capability.
- 4.56 The legacy of this neglect is that the health of our urban waters is generally poor health, with "most urban streams affected by inputs of metals, other contaminants and sediment".<sup>6</sup>

<sup>6</sup> Auckland State of Environment Report 2015

- 4.57 Sustainable urban design practice has introduced a range of techniques to preserve and restore urban water quality. These are generally aimed at reducing pollutants at source, ecological treatments and restoring the natural functioning of waterways. Examples include:
- Raingardens, swales and wetlands
  - “Daylighting” of previously piped streams
  - Restoration of natural stream morphologies
  - Detention tanks/ponds, sediment traps and filter systems
  - Ngāti Whātua Ōrākei supports the use of low impact urban design techniques.

## Desired Outcomes

- 22. New development should incorporate the use of sustainable (low impact) design practice for the management of surface water runoff**
- 23. There should be no discharge of untreated surface water from urban areas**
- 24. Existing waterways which have been engineered by culverting, channel modification or underground piping, should be restored where possible to a natural condition, including daylighting, channel naturalisation and increased riparian planting**

### Wastewater ///

- 4.58 In practice, wastewater management in Tāmaki Makaurau can only be described as sub-standard. Investment over time has been insufficient to equip the city with the systems necessary to service its rapid growth. Parts of the city remain on a combined sewer-stormwater system. In other areas, wastewater networks are vulnerable to inundation from stormwater, with consequent overflow contamination issues. Much of the infrastructure is aging and in need of upgrading. Broken pipes and faulty connections result in contamination of stormwater systems, whilst sewerage pumping stations are prone to overflow in flood events. A recent report found that one million cubic metres of wastewater and raw sewage is discharged to the harbour each year from 41 points around the inner-city suburbs <sup>7</sup>.
- 4.59 Legacy issues in stormwater and wastewater management are considerable and Ngāti Whātua Ōrākei acknowledges that they will be difficult and expensive to remedy. Nonetheless, Ngāti Whātua Ōrākei contends that these issues have been neglected for too long and now need to be afforded a much higher priority in policy direction and direct investment.
- 4.60 As a matter of principle, Ngāti Whātua Ōrākei opposes the disposal of waste to water. Land-based treatment systems are preferred.

<sup>7</sup> New Zealand Herald, Jan 24 2017

## Desired Outcomes

25. **There should be a significant increase in investment at a city-wide scale to drive improvements to Auckland's wastewater and stormwater treatment and reticulation systems and ensure full separation of the two. Wastewater management systems should be well maintained and function effectively.**
26. **The direct discharge of wastewater into rivers, lakes and the sea should be avoided.**
27. **Best practice techniques in sustainable design should be used for minimising waste and treating wastewater at source.**

### *Wai Tai (Seawater) ///*

- 4.61 The focus of this section is on direct impacts to the moana - whilst discharges from roading, private dwellings and industries have caused major pollution of our coasts and harbours, these concerns are addressed in the preceding sections.

### **Okahu Bay**

- 4.62 Okahu Bay was the location of the Ngāti Whātua Ōrākei papakāinga into the 1950s, when the community was forcibly transplanted by the Government into an inadequate number of state houses on the hill above, and the village razed. Okahu Bay is the central locus of our rohe.
- 4.63 Even well before the 1950's evictions, the bay had become emblematic of poor environmental practice and disregard for the culture and wellbeing of our community. The construction of a sewer pipe across the foreshore in the early 1900's physically separated the kāinga from the bay and made it prone to flooding. The discharge of untreated waste directly into the sea poisoned local marine life and had a consequently deadly impact on the health of Ngāti Whātua Ōrākei, for whom kaimoana from the bay was a resource on which we depended. The bay's ecological health and public usability have suffered from historic pollution events (e.g. sewer overflows), the piping of streams, ongoing contamination from boat maintenance practices and roading runoff - resulting in the diminishment of a harvestable shellfish resource. Increased private / commercial occupation (e.g. moorings) of the coastal marine area restrict use by the general public, and notably by our people who paddle and fish. The beach and Okahu Domain remain disconnected by Tāmaki Drive (built on the sewer pipe), which has further contributed to hapū obscurity.

### **Reclamations and Dredging**

- 4.64 In the mātauranga accorded of Ngāti Whātua, the Waitematā and Manukau Harbours are living entities, to be treated with the according respect. Each has its own mauri, which is vulnerable to degradation through physical alterations, such as reclamations and dredging (this can be seen as analogous to the human body, where surgery is only undertaken as a rule for over-riding medical reasons – i.e. where the mauri of the body is otherwise threatened).



4.65 Since colonisation, the coastlines of Tāmaki Makaurau have been significantly modified through reclamations, infrastructure and urban development. Ngāti Whātua Ōrākei is generally opposed to further reclamation and dredging activity, except where it is demonstrably in the overall interest of the mauri of the moana.

#### Direct contamination of moana from marine activities

4.66 The Waitematā in particular is subject to intensive recreational boating activities as well as commercial shipping. Vessels are sources of direct contamination whether from direct leaching of materials (e.g. copper), or on-board activities (such as cleaning, or waste disposal).

4.67 Ngāti Whātua Ōrākei will seek to minimise such impacts, particularly in the vicinity of Okahu Bay.

#### Overharvesting of Kaimoana

4.68 Ngāti Whātua shares interests in the fisheries of the Waitematā and Manukau Harbours with several other tribes, and will work collectively to ensure sustainable practice.

## Desired Outcomes

28. **Reclamations and dredging activities should be avoided.**
29. **Mooring of vessels in Okahu Bay is prohibited.**
30. **Fish habitats and fishery stocks are restored and maintained at sustainable levels.**

## Cultural Heritage ///

4.69 Cultural heritage relates to people, natural or built elements, specific sites or entire landscapes. Cultural heritage links the past and present, and is central to the mauri and mana of Ngāti Whātua Ōrākei. Today's Ngāti Whāuatanga follows the tikanga handed down by our tupuna.

4.70 Māori cultural heritage is acknowledged to be a keystone of Auckland and New Zealand's identity, yet there remains a general lack of knowledge and understanding within the general public about Māori cultural heritage, and its significance within the physical landscape.

4.71 Due to the increasing pressure from development on land and places of importance, cultural heritage resources are vulnerable. Many sites of significance do not have an obvious visible presence, such as remnant structures. There are also issues with informing the public about cultural values at times, due to the sensitivity of the information. This has resulted in many cultural heritage sites being physically removed from the landscape and has affected the ability to celebrate or use such sites in their cultural context.

today. Limited resources and funding to undertake assessments and keep up with all the development and activity that is occurring across the rohe has also contributed to adverse effects on some sites of special importance to Ngāti Whātua Ōrākei.

- 4.72 Current heritage management regimes are enabling of modification or destruction of sites and offer limited protection in accordance with kaitiakitanga values. For example, the Resource Management Act 1991 and Heritage New Zealand Pouhere Taonga Act 2014 are framed to facilitate disturbance, modification and destruction of cultural heritage sites in association with development and use. As kaitiaki, we therefore have a special duty of care for our heritage.
- 4.73 Particular sites of cultural heritage significance may be known and protected (scheduled under the Auckland Unitary Plan or Heritage New Zealand Pouhere Taonga Act 2014), known but unscheduled, or entirely unknown.

### *Sites of Cultural Significance ///*

- 4.74 The Auckland Unitary Plan includes a schedule of Māori Sites of Cultural Interest, which receive a degree of statutory of protection. The scheduled sites, however, number only a few of the actual sites of significance to Ngāti Whātua Ōrākei. Many sites are known to Ngāti Whātua Ōrākei, but lack any form of statutory protection. We are working with Auckland Council to provide for the scheduling of more sites.



- 4.75 Even where statutory protection is in place, there remain serious problems with the deterioration or destruction of heritage sites and landscapes and widespread loss of ancestral taonga. The regime of the Heritage New Zealand Pouhere Taonga Act 2014 is strongly based on archaeological reporting (recording) of physical artefacts. The archaeological model does not adequately manage cultural interests.

- 4.76 Even when a site is known and scheduled, damage or loss can also occur owing to neglect or inappropriate management, including a lack of good management plans and poor adherence to legal protections or management plans where they do exist.
- 4.77 Ultimately, many of the problems with sites of cultural significance stem from the severance of the people. Ngāti Whātua Ōrākei is generally reliant on 3rd parties who own, directly manage or regulate the land. This also creates problems with tribal access to significant sites. Ngāti Whātua Ōrākei will seek, therefore, to return sites of cultural significance to tribal ownership wherever possible.
- 4.78 Early communication with Ngāti Whātua Ōrākei is essential where a development proposal may affect a known site of cultural significance.

## Desired Outcomes

**31. Ngāti Whātua Ōrākei sites of significance, and our relationships with those sites, are maintained or enhanced.**

This includes the protection and management of cultural heritage sites of interest in partnership with Auckland Council and the Historic Places Trust.

Ngāti Whātua Ōrākei will oppose development and land use that does not support, promote, protect, maintain and enhance cultural heritage values of sites and wider landscapes.

Over time, Ngāti Whātua Ōrākei will seek ownership of its heritage sites, including control of sensitive information about them. This may include transfer of powers and/or co-management arrangements under Resource Management Act s33 and s36B.

**32. All known Ngāti Whātua Ōrākei sites of cultural significance are registered with Heritage New Zealand Pouhere Taonga and/or scheduled in the Auckland Unitary Plan.**

This includes appropriate use and classifications in relation to Ngāti Whātua Ōrākei heritage values, e.g. reserves with heritage values are classified as 'historical' and not 'recreational'; 'buffer zones' with specific controls are created around heritage sites.

**33. All applications for development affecting know sites of cultural significance should include cultural impact assessments**

Impact assessments should be prepared either by, or in close collaboration with, Ngāti Whātua Ōrākei, and include protocols / methodologies to avoid adverse effects.

**34. Sites of cultural significance are promoted and actively celebrated with the focus on Ngāti Whātua Ōrākei values (unless restricted for tikanga reasons).**

Many cultural sites are invisible and not celebrated. There needs to be increased recognition, knowledge, appreciation, respect and care of Ngāti Whātua heritage and values in Tāmaki Makaurau.

**35. Ngāti Whātua Ōrākei should be directly involved in the management of sites of significance which remain in public ownership.**

This includes in the partnership in planning for restoration, development, planting and maintenance as well as direct (contractual) engagement in the maintenance and the supply of culturally appropriate planting stock.

Sites in public ownership, including all publicly accessible land identified in the Orākei Act, should be managed, restored and protected according to traditional kaitiakitanga principles.

*City-wide Heritage – Cultural Landscapes ///*

- 4.79 Cultural heritage is not limited to particular sites – entire landscapes can have cultural significance. The kōrero of these landscapes is generally poorly known to both Aucklanders and visitors, but is a vital dimension of the city. Today, traditional place names are often the main indicator of the underlying stories.
- 4.80 The cultural landscape includes the visual and pedestrian links between historically connected places for example, the Aratakihaere pathway between Maungawhau and Owhatihui; Tauranga Waka and associated kāinga/pā (such as the Te Tō portage, Manukau foreshore and Ōtāhuhu maunga).
- 4.81 A landscape of particular significance is the vista looking north from Maungawhau (Mt Eden), for these are the lands as identified by Apihahi Te Kawau, for the foundation of Auckland. In 1841 Governor Hobson arrived in Tāmaki Makaurau and was greeted by Te Kawau and over one thousand Ngāti Whātua people at Maungawhau. Te Kawau stood with arms outstretched across the vista, and invited Governor Hobson to share the land, saying:

*“Governor, Governor, welcome, welcome as a father to me:  
there is my land for you.. go pick the best part of the land and place your people,  
at least, our people [ie. yours and mine] upon it..”*

- 4.82 This land, the foundation of Auckland, is shown below.



- 4.83 Connections (both physical and visual) and the relationships between heritage sites across landscapes need to be acknowledged and appropriately managed.
- 4.84 By contrast, planning frameworks tend to be site specific rather than taking a holistic culture-scape approach to the management of heritage sites and landscapes – they do not give full acknowledgement to cultural landscapes and their value. Ngāti Whātua Ōrākei wishes to work with Auckland Council and other agencies to develop a greater appreciation of cultural landscapes and their value to the city.

## Desired Outcomes

**36. The cultural landscapes of Ngāti Whātua Ōrākei throughout Tāmaki Makaurau are identified, enhanced and celebrated.**

**37. Public access to, through and across cultural landscapes is protected, maintained and enhanced.**

**38. Cultural landscapes, including, maunga, streams and coastal areas are managed in partnership with Ngāti Whātua Ōrākei.**

This includes providing Ngāti Whātua Ōrākei with greater control over access to sensitive information about our heritage.

**39. Key vistas between maunga, headland pā and other linked heritage places are identified and protected through the Unitary Plan.**

Development and land uses that have the potential to obstruct these key sight-lines should be avoided.

**40. Access, permeability and connectivity of cultural landscapes are preserved and enhanced.**

Structures that create restrictions on human movement / access across the landscape and which disrupt connections between cultural heritage features, (dividing motorways) should be avoided.

**41. Maunga, suburbs, locations, streets, buildings should be identified using traditional names and symbols / artworks, even where original sites are now invisible or removed (eg. Te Tō Pā at Victoria Park).**

Where appropriate, interpretative signage / literature / resource kits / guided walks should be used to celebrate heritage and increase public awareness.

**42. Landscapes should be enhanced with appropriate cultural planting.**

This may include the establishment of native plants for cultural use at appropriate locations across Tāmaki Makaurau (e.g. creation of pā harakeke), and 'heritage planting' to enhance / recreate traditional sites (such as Te Uru Karaka / Te Uru Houhi).

### *Accidental Discoveries ///*

- 4.85 Any development which involves disturbance of the ground has potential to unearth artefacts of cultural significance. The pre-settlement history of Tāmaki Makaurau is rich and by no means fully documented. While many sites are recorded, and knowledge is continuously improving, much remains hidden in the ground.
- 4.86 There is a legal duty to protect artefacts under the Heritage New Zealand Pouhere Taonga Act 2014 (HNZPTA). This applies to accidental discoveries. The Auckland Unitary Plan also contains provisions within the earthworks rules which direct procedures which must be followed in the event of a find.
- 4.87 Ngāti Whātua Ōrākei has a specific protocol for accidental discoveries, which should be applied where works take place close to known sites of significance to Ngāti Whātua Ōrākei. This is broadly similar to the statutory protocols, but includes provisions for Ngāti Whātua Ōrākei representatives to be given the opportunity to conduct karakia and other such cultural ceremonies and activities in accordance with tikanga.
- 4.88 The level of cultural awareness of site operatives is critical in the proper management of accidental discoveries. Finds are made by those people digging the ground and operating machinery. Cultural awareness training is therefore vital, and Ngāti Whātua Ōrākei can offer assistance in this field.

## Desired Outcomes

- 43. Accidental discovery protocols are followed for all earthworks operations. Where earthworks occur within 50m of a known Ngāti Whātua Ōrākei site of significance, the Ngāti Whātua Ōrākei Accidental Discovery Protocol should be applied.**
- 44. All site operatives should have appropriate cultural awareness training.**
- This should include training in recognising potential artefacts and items of interest in the ground, as well as statutory responsibilities.

### *Cultural Monitoring and Practices ///*

- 4.89 Where development affects a known site of cultural significance, or an accidental discovery is made, Ngāti Whātua Ōrākei representatives need to be present to observe operations and ensure that Ngāti Whātua Ōrākei tikanga is observed.
- 4.90 This is important, not just to ensure physical protection of artefacts, but also to ensure that safe spiritual practice is observed. This may involve karakia and other practices according to tikanga.

## Desired Outcomes

**45. Ngāti Whātua Ōrākei should be engaged on site to conduct cultural induction monitoring and practices in any of the following circumstances;**

- Where the project affects a known Ngāti Whātua Ōrākei heritage site (50m buffer)
- For projects within Orākei or the Central Isthmus:
  - » Where the project affects a known archaeological site
  - » Where the project archaeologist recommends site monitoring
  - » Where an accidental discovery has been made on site

