

TE ĀKITAI WAIOHUA
and
TE ĀKITAI WAIOHUA SETTLEMENT TRUST
and
THE CROWN

DEED OF SETTLEMENT SCHEDULE:
DOCUMENTS

DOCUMENTS

TABLE OF CONTENTS

1.	STATEMENTS OF ASSOCIATION.....	3
1.1	STATEMENTS OF ASSOCIATION.....	4
1.2	STATEMENT OF ASSOCIATION – MĀNGERE MOUNTAIN.....	30
2.	CROWN MINERALS PROTOCOL.....	32
3.	CONSERVATION RELATIONSHIP AGREEMENT.....	42
4.	RELATIONSHIP AGREEMENT WITH THE MINISTRY FOR THE ENVIRONMENT.....	52
5.	WHAKAAETANGA TIAKI TAONGA.....	59
6.	LETTER OF RECOGNITION FROM MINISTRY FOR PRIMARY INDUSTRIES WITH RESPECT TO FISHERIES.....	88
7.	LETTERS OF INTRODUCTION.....	91
7.1	LETTER OF INTRODUCTION – AGENCIES.....	92
7.2	LETTER OF INTRODUCTION – DISTRICT HEALTH BOARDS.....	96
7.3	LETTER OF INTRODUCTION – LIBRARIES.....	100
7.4	LETTER OF INTRODUCTION – MUSEUMS.....	104
8.	REREMOANA PROPERTY EASEMENT.....	108
9.	MINISTRY OF EDUCATION LEASE.....	116
10.	DEPARTMENT OF INTERNAL AFFAIRS TREATY SETTLEMENT LEASE.....	142

DOCUMENTS

1. STATEMENTS OF ASSOCIATION

[Handwritten signature]

[Handwritten signature]

DOCUMENTS

1.1 STATEMENTS OF ASSOCIATION

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Arch Hill Scenic Reserve (as shown on deed plan OMCR-131-011)

Arch Hill Scenic Reserve is known for Waiōrea (Western Springs) further west, which is an area that includes the lake and creek that flow out to the Waitematā Harbour overlooking Te Tokaroa (Meola Reef). Waiōrea was known for its fishing and the availability of long finned eels (ōrea) in the waterways.

Arch Hill Scenic Reserve is also known for the water spring Te Ipu Pakore further east that used to be one of the main water wells supplying nearby Maungawhau (Mt Eden) pā (settlement). The name Ipu Pakore or 'Cracked Water Bowl' initially refers to Waiohūa women who were ambushed after returning from the spring. However, it also refers to a later incident in Arch Hill involving a massacre of Waiohūa people that took place when the pā and water spring were taken, following the death of Kiwi Tāmaki, paramount chief of Te Ākitai Waiohūa. It is seen by Te Ākitai Waiohūa as a tapu (sacred) place and urupā (burial ground) in commemoration of the deaths of many Waiohūa.

The lava caves under the Mt Eden area also house Ngā Anawai or the watery caverns that are thought to spread throughout the wider region including Arch Hill. These caverns provided water and food in other areas and include a network of related sites such as the water springs Mahuru and Te Puna a Rangi, the cave Te Ana a Rangi and the lake Te Roto a Rangi. The use of the name Rangi comes from Rangihuamoa, the wife of the paramount chief of Waiohūa, Huakaiwaka. Huakaiwaka is the grandfather and Rangihuamoa the grandmother of Kiwi Tāmaki, progenitor of Te Ākitai Waiohūa.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Arch Hill Scenic Reserve is essential to the preservation and affirmation of its tribal identity.

It is an area associated with Waiohūa through to the end of Kiwi Tāmaki's leadership at a time when the community was at its height in strength, unity and stability. Waiohūa engaged in traditional and symbolic cultural practices in Arch Hill in recognition of the sacred springs, lakes and water caverns in the area. However, it is also a tapu area that commemorates the passing of many Waiohūa lives.

Thus the history of Arch Hill Scenic Reserve serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to this day and will continue to do so in the future.

Cameron Town Historic Reserve (as shown on deed plan OMCR-131-012)

Camerontown is a part of the southern region of Pukekohe near the Waikato River that incorporates traditional sites at Te Ia, Takaruru and Purakau. Due to its location, the area was used by Te Ākitai Waiohūa as a waka (canoe) landing site and thoroughfare for trade and transport from Port Waikato in the west moving east along the Waikato river towards Tuakau and Pokeno. Camerontown is in close proximity to the Waikato River, an awa (river) of great importance to Te Ākitai Waiohūa as a landmark, natural resource, boundary marker, transport route and waterway of spiritual and cultural significance.

PC

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The Waikato River is also seen as a living entity with its own mauri (life essence) and mana (prestige), that are representative of the iwi associated with the awa. The waters of the river are used for traditional healing and cleansing rituals. The Waikato River has its own taniwha or spiritual guardians that protect it as kaitiaki (stewards), along with associated local iwi. As a result, the Waikato River is seen as a taonga (treasure) of cultural and spiritual importance to Te Ākitai Waiohū.

This waterway is a natural source of fresh water and food, ranging from inanga (whitebait) and tuna (eel) through to watercress. It was also a vital transport route facilitating travel, exploration, communication and trade throughout the region, with various waka landing sites and kainga (settlements) along its shores.

The historical and cultural association of Te Ākitai Waiohū with Camerontown is important providing access to the Waikato River and its wealth of natural resources. Thus the history of Camerontown serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohū into the future.

Coastal statutory acknowledgement area (as shown on deed plan OMCR-131-037)

The shores of Hikurangi (Waitakere Ranges) and the Hauraki Gulf (Tikapa Moana) through to the Manukau and Waitematā Harbours, are vital coastal areas to Te Ākitai Waiohū.

Te Ākitai Waiohū maintains an enduring association with the coastal marine area, incorporating the western coast of Hikurangi from Woodhill in the north, to Whatipu in the south, through to the Manukau Harbour in its entirety, across to the Waitematā Harbour and out to the Hauraki Gulf, from Whangaparaoa in the north to Orere Point in the south ('the Coastal Area').

The Coastal Area was the primary means of obtaining fresh kaimoana (seafood), incorporating a variety of fish and shellfish, as well as accessing coastal bird roosting and nesting sites. Some food was also prepared by smoking, drying or curing before it was stored at appropriate sites along the coast. In a time when fish, birds and shellfish were the primary sources of protein, the sustenance provided by the Coastal Area was not just significant, but critical to the survival of Te Ākitai Waiohū and their ancestors. Different bodies of water and parts of the Tāmaki Makaurau coastline provided access to kaimoana that varied depending on location and season.

A vast selection of shellfish including Pipi, Tuangi (Cockle), Tio (Pacific Oyster), Tipa (Scallop), Kutai (Mussels), Kuku (Freshwater Mussel), Tio Para (Rock Oyster), Pupu (Cats eye), Peraro (Scimitar Shell), Koura (Crayfish), Papaka (Crab), Titiko or Karahu (Mud Snail), Hanikura (Wedge Shell), Pupu rore (Volute), Kaikaikaroro (Ostrich Foot Mollusc), Kawari (Whelk), Ngaeti (Periwinkle), Ngakihi (Limpet), Tuatua, Kina (Sea Urchin or Sea Egg) and, in specific places, Toheroa, are found in the Coastal Area.

Gathering such a wide variety of shellfish species was possible in the harbours alone which were seen as natural 'foodbowls'. The shallow, sandy intertidal environment of the Manukau Harbour is more appropriate to some species while the deeper waters of the Waitematā Harbour are better suited to others. The same is true of shellfish in the cooler, choppy waters of the Hikurangi coast compared to the warmer, calmer environment of the Hauraki Gulf.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Similarly Mango (Shark), Whai (Stingray), Tuna (Eel), Patiki (Flounder), Tamure (Snapper), Kanae (Mullet), Arara (Trevally), Tarakihi, Kahawai, Moki, Kahu (Kingfish), Koinga or Pioke (Dogfish), Parore (Black Bream), Puwhaiau (Gurnard), Hapuku (Groper), Mohimohi (Pilchard), Uku (Skate) and, in some areas, Inanga (Whitebait) are all fish that were traditionally caught in the Coastal Area.

Catching such fish demanded an intimate knowledge of the ideal water temperature and conditions, migration patterns and spawning grounds of different species. The Manukau Harbour was known to empty in the autumn months as fish returned to the deeper waters of the ocean during the winter. However, the fish would return from the open sea again in the spring months to spawn in the warmer waters of the harbour.

The people of Te Ākitai Waiohūa were able to maximise the amount of fish caught while making allowances for spawning to occur, thus ensuring future stocks were adequately replenished.

Various species of migratory birds also nest along the shores of the Coastal Area. The name of the Manukau Harbour is said to originate from the existence of these colonies with "Manukau Noa Iho" meaning "just birds" as a reference to what was initially heard and found in the harbour area.

Local birdlife including the Kotuku (Heron), Takapu (Gannet), Kawaupaka or Parekareka (Shag), Parera (Duck), Tete (Teal), Tuturiwhatu (Dotterel), Karoro (Gull), Tara (Tern), Torea (Oystercatcher), Pohowera (Dotterel), Kuaka (Godwit), Kereru (Wood Pigeon), Ruru (Morepork), Oi (Petrel), Kotare (Kingfisher), Pihoihoi (Pipit), Riroriro (Warbler), Piwakawaka (Fantail) and Korora (Penguin) can be found in the Coastal Area.

These birds were captured and in some cases their eggs gathered for food. The feathers of specific birds, such as the Kotuku, were also worn or weaved into clothing. Key bird roosting sites in the Manukau Harbour were traditionally found at Māngere, Onehunga, Te Motu a Hiaroa (Puketutu Island), Kohia (Wiroa Island), Ihumātao, Puhinui, Waimahia (Weymouth), Karaka, Paraheka (Seagrove), Whakarongotukituki (Auckland Airport) and Whatāpaka (Clarks Beach). The Hikurangi coast also has bird gathering sites with Takapu (Gannet) and Tete (Teal) colonies as far north as Te One Rangatira (Muriwai Beach.)

The Coastal Area was a crucial means of transportation by waka (canoe) throughout the region. This is particularly true of Tāmaki Makaurau, which is dominated by its harbours and became a place where waka travel was much faster and more efficient than trekking over land.

To assist in travel, various landmarks were used as navigation points and boundary markers. In the Coastal Area, these markers were usually motu (islands) or notable features along the coastline such as naturally elevated headlands. In Tāmaki Makaurau, the numerous maunga on the mainland also served as obvious landmarks that can be easily seen from the Coastal Area.

Travelling conditions along the western parts of Tāmaki Makaurau were viewed as treacherous. The rocky coastline of Hikurangi is open to the cold, harsh waters of Te Tai o Rehua (Tasman Sea). The Manukau Harbour, although less exposed, is no less dangerous with its shallow waters, strong tidal currents and shifting sandbanks. This is particularly true for the narrow entrance of

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

the Manukau Harbour, which features a series of sand bars that have a long-standing reputation of stranding and sinking vessels.

This is reflected in a traditional story behind the name for the Manukau Harbour, Te Manukanuka a Hoturoa 'the anxiety of Hoturoa' which is a reference to Hoturoa, the captain of the Tainui waka. It is said Hoturoa became anxious when the Tainui waka first approached the Manukau heads and its dangerous sand bars, which led to the name for the harbour.

The inner sections of the Manukau Harbour are no less complicated and contain a network of water channels and beds to navigate. The northern channels Wairopa and Purakau flow between the Motukaraka, Karore, Oriori and Te Tau banks, while the southern channels, Papakura and Waiuku, flow around the Hikihiki, Poutawa, Hangore and Huia banks.

In comparison the Hauraki Gulf and Waitematā Harbour, with its deeper navigable channel, gentle current and limited tidal range, feature much calmer waters with Rangitoto island and the numerous other motu in Tīkapa Moana providing some shelter from the South Pacific Ocean.

The name Waitematā or 'water of Te Matā is said to come from Kahumatamomoe of the Te Arawa waka when he laid his mauri stone Te Matā on Boat Rock in the harbour south west of Te Matarae o Mana (Kauri Point).

The Coastal Area was and continues to be a vital transport route facilitating travel, exploration, communication and trade throughout Tāmaki Makaurau. Sites along the coastline were selected to build and maintain waka. Strategically placed waka landing and launch sites were also identified along the shores of the Coastal Area, some leading on to waka portages over land.

The Māngere inlet is a key transport route between the main harbours of Tāmaki Makaurau. There is a waka (canoe) portage Te Tō Waka that connects the eastern section of the Manukau Harbour from the Māngere inlet over land in Ōtāhuhu through to the Tāmaki River (Te Wai o Taiehu or Te Waimokoia) and on to the Waitematā Harbour and Hauraki Gulf. The waka portage is just over one kilometre in length and represents the shortest distance between the eastern and western coasts of Tāmaki Makaurau. This is also the shortest distance between the Tasman Sea and South Pacific Ocean in Aotearoa, making it a logical passage for travel.

Numerous other motu of significance to Te Ākitai Waiohūa populate the entire Coastal Area.

Te Motu a Hiaroa (Puketutu Island) is the largest island in the Manukau Harbour. It was occupied and cultivated by Waiohūa and their Ngā Oho ancestors dating back to the first arrival and settlement of people in Tāmaki Makaurau. Given its ancient history, Te Motu a Hiaroa is a tapu (sacred) island that featured a series of stonefields or stone walls for kumara and food gardens, defensive fortifications and tuahu or places of worship to engage in ceremony.

Waiohūa also utilised seasonal fishing settlements in the Manukau Harbour which were based on motu, including Paraurekau (Pararekau Island), Waikirihinau (Kopuahingahinga Island), Orewa and Puketakauere (Shark Island).

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The Waitematā Harbour also features notable motu including Pahiki (Herald Island) and Motumanawa (Pollen Island). Motungaegae (Watchmans Island) off the coast of Herne Bay was said to be a former Waiohūa pā site based on a motu that was much larger than the sandstone islet that exists today.

The Hikurangi coast and Manukau heads feature a series of rocky islets from Whatipu north to Te One Rangatira. These include Motutara, Ohaea (Oaia Island), Kauwahaia, Te Ihumoana, Taitomo, Panatahi, Paratutai, Taitomo (Camel Rock), Te Piha (Lion Rock), Te Marotiri o Takamiro (Cutter Rock) and Te Toka Tapu a Kupe (Ninepin Rock). In ancient times, a food gathering landscape named Paorae was also said to exist around the Manukau heads. This openly exposed terrain with shifting sands and ceaseless erosion did not survive beyond the 18th Century.

The Tīkapa Moana motu of significance to Te Ākitai Waiohūa are located from Tiritiri o Matangi (Tiritirimatangi Island) in the north at Whangaparaoa through to Rangipukea in the east, on the coast of the Coromandel. Between these particular motu lie Motukorea (Browns Island), Rotoroa (Rotoroa Island), Motuhurakia (Rākino Island), Motutapu, Motuihe, Rangitoto, Waiheke, Pakatoa, Ponui and Pakihi, all of which are closely associated with the volcanic history of the Hauraki gulf. Tīkapa (Gannet Rock) sits north of Waiheke Island and is named after the sobbing sound made by tidal waters against the islet. These motu were not only used as landmarks, but were places of shelter.

The importance of the coastal areas for food and transport also meant that many Te Ākitai Waiohūa pā and kainga (settlements) were built along the coastline or on motu. These sites were used to defend and take advantage of the natural resources and transport routes provided by the Coastal Area. Key coastal kainga at Ihumātao, Pūkaki, Māngere, Karaka and Waimihia (Conifer Grove) were still occupied by Te Ākitai Waiohūa through to the 19th Century.

Many pā or kainga were strategically built on headlands and naturally elevated sections of motu or the coast, to provide a strategic vantage point overlooking the surrounding area. Natural landmarks on the coast were also used by Te Ākitai Waiohūa to signify events, associations, boundaries or navigation points. Coastal settlements usually featured natural escape routes to avoid extensive conflict as they did not have the defensive features of inland pā, such as those based on maunga, to defend resources or transport routes. Te Puponga in Hikurangi was used as a fishing boundary marker and navigation point for entering the Manukau Harbour. The Karangahape pā site is at Puponga Point in Karangahape (Cornwallis).

The waters of the Coastal Area are also seen as a living entity with its own mauri (life force) and mana (prestige), representative of the iwi associated with these waters. The life sustaining waters of the Coastal Area are a sacred resource with cleansing, purifying and healing properties that must be nurtured and protected. The various bodies of water have their own taniwha or spiritual guardians associated with them. As kaitiaki (stewards), these taniwha protect the waters and natural resources along with iwi associated with the area.

As a result, the Coastal Area is seen as a taonga of great cultural and spiritual significance to Te Ākitai Waiohūa.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Kaiwhare is a taniwha associated with the Manukau Harbour and the Hikurangi coast at Piha that takes the form of a colossal sting ray. Kaiwhare is said to have formed the Manukau Harbour with its various sand banks and channels by the thrashing of his tail. Ureia is a taniwha that takes the form of a whale and is associated with the Waitematā Harbour and Hauraki Gulf, south to the Firth of Thames. The taniwha Taramainuku guards the entrance to the Manukau Harbour. The taniwha Te Mokoroa watches the tuna (eels) and fish of Waitakere through to the western reaches of the Waitematā Harbour from his lair at Te Mokoroa. Paikea, a taniwha guarding the Hikurangi coastline, is said to stay at Anawhata and venture as far south as the Manukau heads. Te Moko Ika Hikuwaru is the reptilian guardian taniwha of Te Wai o Taikehu or Te Waimokoia (Tāmaki River) that resides at Te Kai o Hikuwaru or Te Wai Roto o Moko Ika (Panmure Basin).

These taniwha provide important tohu or signs that, although the Coastal Area sustains the people of Te Ākitai Waiohūa by providing them with invaluable food and resources, the region can also be a dangerous place if it is not valued or afforded the appropriate respect.

Taniwha and the ancient ancestors of Te Ākitai Waiohūa associated with the Coastal Area are still recognised today through pepeha, karakia, waiata and traditional stories. They are also cultural representations of tikanga, kawa and kaitiakitanga that continue to be expressed and applied by the people of Te Ākitai Waiohūa today.

Te Ākitai Waiohūa hold an ancient customary association with the coastal marine area, which has eternally sustained the existence of the people of Tāmaki Makaurau, as a means of transport, by obtaining food and other basic necessities of life. There is a corresponding cultural perspective that such a crucial relationship demands ongoing respect and recognition. Thus the historical and spiritual connection of Te Ākitai Waiohūa with the coastal marine area is viewed as essential to the preservation of its very existence and an affirmation of its identity as a people.

Drury Conservation Area (as shown on deed plan OMCR-131-013)

Drury is a region of significance to Te Ākitai Waiohūa that provided access to the Manukau Harbour and its wealth of natural resources.

Drury featured seasonal settlements, fishing and kaimoana (seafood) gathering sites and waka landing areas at key points around Drury Creek leading out to the wider Pahurehure inlet. Due to its location, Drury was an important transport corridor to the Manukau Harbour from the kainga in Ramarama and Tuhimata including Te Maketu.

Waiohūa also utilised seasonal fishing settlements based mainly on the motu (islands) in the Pahurehure inlet, which include Paraurekau (Pararekau Island), Waikirihinau (Kopuahingahinga Island) and the eastern islet of Orewa. These motu are all located at the mouth of Drury Creek in modern day Bottle Top Bay. The fishing resources in this specific region were very significant to Te Ākitai Waiohūa.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Drury is important to the preservation and affirmation of its tribal identity.

AC

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The region was a place of sustenance for generations of Waiohū in ancient times providing access to the Manukau Harbour and its resources right through to the 19th Century when the community was set to take part in the emerging Auckland economy. Thus the history of Drury serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohū into the future.

Drury Creek Islands Recreation Reserve (as shown on deed plan OMCR-131-014)

Drury is a region of significance to Te Ākitai Waiohū that provided access to the Manukau Harbour and its wealth of natural resources.

Drury featured seasonal settlements, fishing and kaimoana (seafood) gathering sites and waka landing areas at key points around Drury Creek leading out to the wider Pahurehure inlet. Due to its location, Drury was an important transport corridor to the Manukau Harbour from the kainga in Ramarama and Tuhimata including Te Maketu.

Waiohū also utilised seasonal fishing settlements based mainly on the motu (islands) in the Pahurehure inlet, which include Paraurekau (Pararekau Island), Waikirihinau (Kopuahingahinga Island) and the eastern islet of Orewa. These motu are all located at the mouth of Drury Creek in modern day Bottle Top Bay. The fishing resources in this specific region were very significant to Te Ākitai Waiohū.

The historical, cultural and spiritual association of Te Ākitai Waiohū with Drury is important to the preservation and affirmation of its tribal identity.

The region was a place of sustenance for generations of Waiohū in ancient times, providing access to the Manukau Harbour and its resources right through to the 19th Century when the community was set to take part in the emerging Auckland economy. Thus the history of Drury serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohū into the future.

Goldie Bush Scenic Reserve (as shown on deed plan OMCR-131-015)

Goldie Bush (also known as Goldie's Bush) is located in Hikurangi (Waitakere), an area that Te Ākitai Waiohū has had an association with since the time of its Waiohū ancestors Ngā Oho and Ngā Iwi.

Goldie's Bush is fed by the Mokoroa Stream which flows from the nearby Mokoroa Falls. Mokoroa is also the name of the local taniwha or spiritual guardian associated with the Waitakere ranges. This taniwha is said to watch over the tuna (eels) and fish in the region.

Goldie's Bush is bordered by Muriwai and Te Henga (Bethells Beach) to the west, Kumeu and Taupaki to the north, Anawhata to the south and Massey to the east. Due to its location, interests in the area have at times been contentious and vigorously defended by different iwi. Goldie's Bush was also a place of refuge during periods of conflict that occurred in Tāmaki Makaurau right through to the mid-19th Century.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Hikurangi was also useful to Te Ākitai Waiohūa for collecting forest based raw materials, alternative food sources and fishing the numerous waterways.

Te Ākitai Waiohūa asserted its ancestral interests in Hikurangi well into the 1850s through paramount chief Ihaka Takaanini and land transactions that occurred in the region.

The historical association of Te Ākitai Waiohūa with Goldie's Bush as a place of protection and sustenance is important to the preservation and affirmation of its tribal identity in Tāmaki Makaurau.

Kirikiri (as shown on deed plan OMCR-131-016)

Papakura is of great significance to Te Ākitai Waiohūa as a place of continued occupation and cultivation.

The eastern section of Papakura is also known as Kirikiri that incorporates Pukekōiwhiri (Red Hill) a maunga (mountain) pā (settlement) site occupied by Waiohūa and their Ngā Oho, Ngā Iwi and Ngā Riki ancestors. This connection continued through to the time of Te Ākitai Waiohūa in the 19th Century led by paramount chiefs Ihaka Takaanini and his father Pepene Te Tihi. The name Pukekōiwhiri or 'hill of the small skeleton' relates to the remains of ancient chiefs at this site that permanently stained the earth red with blood. The name Red Hill is also a reference to the naturally red soil found in the region.

The numerous maunga in Tāmaki Makaurau made ideal pā sites in their time, providing protection to the people living there with defensive measures that took full advantage of higher ground. The location of Pukekōiwhiri overlooking the Manukau Harbour to the west and Hunua ranges to the east made it a strategically important landmark. The adaptable, fertile soils surrounding the maunga also offered opportunities to grow food gardens supported by nearby waterways at Hays Creek and Kirikiri Stream. The proximity to the Manukau Harbour for food and transport and Hunua ranges for refuge and forest materials also made the maunga suitable for settlement.

By the 19th Century fortified hilltop pā had been abandoned in favour of kainga (settlements) suitable for food cultivation that were closer to resources and transport routes. In this time Te Ākitai Waiohūa settled mainly at Te Aparangi located at the base of the former pā at Pukekōiwhiri. After the arrival of settlers, the people of Te Aparangi grew fruit, vegetables and other produce to trade and take advantage of the burgeoning Auckland market.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Papakura, Pukekōiwhiri and Kirikiri is essential to the preservation and affirmation of its tribal identity.

The region was a place of protection and sustenance for generations of Waiohūa in ancient times through to the 19th Century, when the community was set to take part in a new world through the emerging Auckland economy. Waiohūa engaged in traditional and symbolic cultural practices at Papakura, but it was also home to the people who lived, fought and died there. Thus, the history of Papakura serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Mangatāwhiri Forest Conservation Area (as shown on deed plan OMCR-131-017)

The valleys and forests of Hunua and Mangatāwhiri are areas of significance to Te Ākitai Waiohūa that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohūa with the Land Wars of 1863 as the Mangatāwhiri Forest Conservation Area forms a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohūa at Papakura, Kirikiri and Pukekōiwiriki (Red Hill). Takapau Totara, the general area below Hunua, is closely connected to inland pā and kainga based in Paparimu (Happy Valley), Paparata, Te Ararimu and Ramarama.

The Hunua ranges and Mangatāwhiri forest were significant sites that supplied the people of Te Ākitai Waiohūa living in the region with vital resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict. Further into the valley and forests, occupation was seasonal due to the difficult terrain that rendered it unsuitable for enduring cultivation.

The region features a series of significant waterways including the Wairoa and Mangatāwhiri rivers and smaller tributaries. These life sustaining watercourses provided food and resources. Waka portage routes also followed the waterways south along the Mangatāwhiri river through to the Waikato river and north from Mangatāwhiri and Pokeno through to Paparimu and Te Ararimu.

These portages were defended with pā and kainga deliberately built close to the trails.

Te Ākitai Waiohūa occupied and cultivated at Te Ruahine, a kainga based in Paparimu (Happy Valley) located in the upper reaches of Mangatāwhiri.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Hunua and Mangatāwhiri is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohūa and their ancestors. Thus the history of Hunua and Mangatāwhiri serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Māngere Conservation Area (as shown on deed plan OMCR-131-018)

Māngere is of fundamental importance to Te Ākitai Waiohūa as a place of continued occupation and cultivation, which can be expressed through the coastal site at Māngere Conservation Area that overlooks the Manukau Harbour.

Māngere is named after Ngā Hau Māngere or 'the gentle (lazy) breezes' and features a series of significant sites. A pā (settlement) was built on Te Pane-o-Mataaoho (Māngere Mountain) to the south of Māngere Conservation Area and Rose Garden Reserve with gardens and cultivations extending down to the coast of Manukau Harbour that were sectioned off with stone boundaries. Remnants of such stonefields still exist today at Ambury Park in Māngere and other nearby places.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The adaptable, fertile soils surrounding the maunga also offered opportunities to grow food gardens supported by nearby freshwater springs (puna) and waterways such as Māngere lagoon and Te Ararata Creek (Tarata or Blackbridge Creek), which lies immediately east of Mangere Conservation Area and Rose Garden Reserve.

Various species of migratory birds nest along the shores of Māngere which is where one account for the name of Manukau Harbour originates - "Manukau Noa Iho" meaning "just birds" as a reference to what was initially heard and found in the harbour area. The coastal location next to the harbour and across from the Tāmaki isthmus provided free and open access, making Māngere suitable as a place for settlement, fishing and trade.

By the 19th Century, Te Pane-o-Mataaoho was abandoned in favour of kainga (settlements) closer to resources and transport routes at Pūkaki and Ihumātao. Te Ararata was a kainga (settlement) in Māngere close to the nearby creek of the same name. Whakarongo was the name given to the flatlands underneath Te Pane-o-Mataaoho now known as Māngere Bridge. Taotaoroa (Māngere Central) or 'the extensive plains' is a volcanic flatland featuring soils used for growing food and plants suitable as medicine and weaving materials.

Kiwi Tāmaki, the founding ancestor of Te Ākitai Waiohūa and paramount chief of Waiohūa in his time, seasonally moved between different maunga pā sites including Te Pane-o-Mataaoho and stayed at each of them as it came time to harvest various types of food - fish, shellfish, birds, bird eggs and vegetables.

The numerous maunga pā and kainga in the region were occupied by generations of Waiohūa and ancestors through to the end of Kiwi Tāmaki's leadership in the 18th Century when the community was at its height in strength, unity and stability. This connection continued through to the time of Te Ākitai Waiohūa in the 19th Century led by paramount chiefs Ihaka Takaanini, his father Pepene Te Tihi and cousin Mohi Te Ahi a Te Ngu.

Other Te Ākitai Waiohūa tūpuna (ancestors) such as the chief Whatuturoto, the father of Huakaiwaka, lived locally. Huakaiwaka is the eponymous ancestor of Waiohūa and grandfather of Kiwi Tāmaki.

North east of Mangere Conservation Area there is a waka (canoe) portage at Ōtāhuhu connecting the Manukau and Waitematā Harbours together from the Māngere inlet across to the Tāmaki River. The waka portage Te Tō Waka is just over one kilometre in length and represents the shortest distance between the eastern and western coasts of Tāmaki Makaurau. This is also the shortest distance between the Tasman Sea and South Pacific Ocean in the country, making it a logical passage for travel.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Māngere is essential to the preservation and affirmation of its tribal identity.

The region was a place of protection and sustenance for generations of Waiohūa in ancient times through to the 19th Century when the community was set to take part in the emerging Auckland economy. Waiohūa engaged in traditional and symbolic cultural practices at Māngere in ancient times, but it was also home to the people who lived, fought and died there.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Thus the history of Māngere serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohua into the future.

Matukutūreia / McLaughlins Mountain area (as shown on deed plan OMCR-131-020)

Matukutūreia is a Waiohua pā site that was also utilised for kumara and food gardens. It is an important landmark in Wiri that can still be seen from the Te Ākitai Waiohua marae at Pūkaki (Pūkaki Marae).

The numerous volcanic maunga (mountains) in Tāmaki Makaurau, including Matukutūreia, made ideal pā sites in their time, providing protection to the people living there, with defensive measures that took full advantage of higher ground. The adaptable, fertile volcanic soils also offered opportunities to cultivate food and kumara gardens, construct terraces, walls, storage pits and mounds along the slopes and adjoining areas.

The gardens and cultivations of Matukutūreia extended into the surrounding region of Puhinui and were sectioned off with stone boundaries. These walls were also used for gardening, cooking, heating and basic defence. Although most of the local stonefields have been destroyed, there are remnants that can still be seen today. The Otakawai and Puhiroa stonefields of Matukutūreia are some of the only places in Tāmaki Makaurau to feature ancient stonefields that are still intact.

The Puhinui creek and stream were both close enough to the maunga to meet the needs of the pā for travel and to supplement its fresh water sources including Waitapu, the main Matukutūreia puna (spring). The location of the pā next to the Manukau Harbour was also convenient for transport purposes and the gradient of the maunga provided natural irrigation to its gardens, as groundwater flowed out to the sea.

Kiwi Tāmaki, progenitor of Te Ākitai Waiohua and paramount chief of Waiohua in his time, stayed mainly at Maungakiekie (One Tree Hill). He seasonally moved between different maunga pā sites and stayed at each of them as it came time to harvest various types of food - fish, shellfish, birds, bird eggs and vegetables.

Matukutūreia is one of a pair of volcanic cones known as Ngā Matukurua or 'the two bitterns.' The other nearby cone is Matukutūruru (Wiri Mountain) located north east of Matukutūreia. Matuku means 'bittern', tu is 'to stand' and ruru means 'morepork', while reia is 'to fall away.' So Matukutūruru is 'the watchful bittern' or 'bittern standing alert' named after the Waiohua chief whose vigilance saved his people from being attacked at the pā. Matukutūreia is the 'careless bittern' or 'bittern standing at ease' named after the chief who was assaulted at his pā after falling asleep at the end of a fishing expedition.

Although the entire maunga has been quarried away, Matukutūruru was also a significant pā site in its time. The twin peaks of Ngā Matukurua represented the two bitterns sitting side by side that sustained the people living there. Physical remnants of the Matukutūruru maunga still remain underneath the area as the Wiri Lava Caves, a 290 metre subterranean cavern of national geological significance. The protection and preservation of the Wiri Lava Caves are of special importance to Te Ākitai Waiohua, as the surviving physical link to the original maunga at Matukutūruru.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Wiri, the contemporary name of Ngā Matukurua and surrounding suburb, is derived from Te Wirihana Takaanini, a chief of Te Ākitai Waiohūa and direct descendant (great great grandson) of Kiwi Tāmaki. The suburb was formerly known as Woodside before the name was changed to Wiri in the early 20th Century. South of Wiri is the suburb Takanini, which is a misspelling of Takaanini, named after Ihaka Takaanini a paramount chief of Te Ākitai Waiohūa and father of Te Wirihana.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Matukutūreia is essential to the preservation and affirmation of its tribal identity.

These maunga were places of protection and sustenance for generations of Waiohūa and were occupied through to the end of Kiwi Tāmaki's leadership, at a time when the community was at its height in strength, unity and stability. Waiohūa engaged in traditional and symbolic cultural practices on the maunga, but they were also homes where the people lived, fought and died.

Thus, the history of Matukutūreia serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to this day and will continue to do so in the future.

Maungapikitia area (as shown on deed plan OMCR-131-019)

Māngere is of fundamental importance to Te Ākitai Waiohūa as a place of continued occupation and cultivation. Māngere is named after Ngā Hau Māngere or 'the gentle (lazy) breezes' and features a series of significant sites.

A pā (settlement) was built on Te Pane-o-Mataaoho (Māngere Mountain), which is also known as Maungapikitia, with gardens and cultivations extending down to the coast of Manukau Harbour that were sectioned off with stone boundaries. Remnants of such stonefields still exist today at Ambury Park in Māngere and other nearby places. Mangere Mountain Education Centre is built at the foot of the maunga (mountain).

The numerous maunga in Tāmaki Makaurau made ideal pā sites in their time, providing protection to the people living there with defensive measures that took full advantage of higher ground. The pā at Te Pane-o-Mataaoho is well positioned to look across Tāmaki Makaurau in all directions - across the Manukau Harbour to the west, the Tāmaki isthmus to the north and the rest of Manukau to the east and south.

The adaptable, fertile soils surrounding the maunga also offered opportunities to grow food gardens supported by nearby freshwater springs (puna) and waterways such as Te Ararata Creek (Tarata or Blackbridge Creek) and Māngere lagoon.

Various species of migratory birds nest along the shores of Māngere which is where one account for the name of Manukau Harbour originates - "Manukau Noa Iho" meaning "just birds" as a reference to what was initially heard and found in the harbour area. The coastal location next to the harbour and across from the Tāmaki isthmus provided free and open access, making Māngere suitable as a place for settlement, fishing and trade.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

By the 19th Century, Te Pane-o-Mataaoho was abandoned in favour of kainga (settlements) closer to resources and transport routes at Pūkaki and Ihumātao. Te Ararata was a kainga (settlement) in Māngere close to the nearby creek of the same name. Whakarongo was the name given to the flatlands underneath Te Pane-o-Mataaoho now known as Māngere Bridge. Taotaoroa (Māngere Central) or 'the extensive plains' is a volcanic flatland featuring soils used for growing food and plants suitable as medicine and weaving materials.

Kiwi Tāmaki, the founding ancestor of Te Ākitai Waiohua and paramount chief of Waiohua in his time, seasonally moved between different maunga pā sites including Te Pane-o-Mataaoho and stayed at each of them as it came time to harvest various types of food - fish, shellfish, birds, bird eggs and vegetables.

The numerous maunga pā and kainga in the region were occupied by generations of Waiohua and ancestors through to the end of Kiwi Tāmaki's leadership in the 18th Century when the community was at its height in strength, unity and stability. This connection continued through to the time of Te Ākitai Waiohua in the 19th Century led by paramount chiefs Ihaka Takaanini, his father Pepene Te Tihi and cousin Mohi Te Ahi a Te Ngu.

Other Te Ākitai Waiohua tūpuna (ancestors) such as the chief Whatuturoto, the father of Huakaiwaka, lived locally. Huakaiwaka is the eponymous ancestor of Waiohua and grandfather of Kiwi Tāmaki.

Māngere is also associated with Mataaoho the vulcan deity responsible for the many volcanic cones spread throughout Tāmaki Makaurau. Māngere Mountain is known as Te Pane-o-Mataaoho or 'the head of Mataaoho'. Further north in the Tāmaki isthmus is Mt Eden or Maungawhau which is also called Te Ipu a Mataaoho or 'the food bowl of Mataaoho.' To the west of Māngere is Te Ihu a Mataaoho or 'the nose of Mataaoho', a name for the western-most coastline of Ihumātao including the hilltop pā Maungataketake. Other volcanic craters in the wider region including Māngere Lagoon, Waitomokia (Mt Gabriel), Kohuora (Kohuora Park), Ngā Kapua Kohuora (Crater Hill), Te Tapuwae a Mataaoho (Mt Robertson or Sturges Park) and Te Pūkakitapu o Poutūkeka (Pukaki Crater) are collectively known as Ngā Tapuwae a Mataaoho or 'the footprints of Mataaoho' that were created when Mataaoho roamed through Tāmaki Makaurau.

Te Pane-o-Mataaoho overlooks Te Motu a Hiaroa, a motu (island) off the south western shore of Māngere. Te Motu a Hiaroa was occupied and cultivated by Waiohua and their Ngā Oho ancestors dating back to the first arrival and settlement of people in Tāmaki Makaurau. Given its ancient history, Te Motu a Hiaroa is a tapu (sacred) island that featured a series of stonefields and stone walls for kumara and food gardens, defensive fortifications and tuahu or places of worship to engage in ceremony.

The historical, cultural and spiritual association of Te Ākitai Waiohua with Māngere is essential to the preservation and affirmation of its tribal identity.

The region was a place of protection and sustenance for generations of Waiohua in ancient times through to the 19th Century when the community was set to take part in the emerging Auckland economy. Waiohua engaged in traditional and symbolic cultural practices at Māngere in ancient times, but it was also home to the people who lived, fought and died there.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Thus the history of Māngere serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Meola Creek Quarry Reserve (as shown on deed plan OMCR-131-021)

Te Tokaroa (Meola Reef) is the name given to the rocky outcrop that runs from Point Chevalier into the Waitematā Harbour.

Te Tokaroa or 'the long reef' is said to have been created after the ancient chief Ruarangi was escaping from conflict with his brother Ohomatakamokamo at the Owairaka (Mt Albert) pā. Ruarangi fled through a lava tunnel called Te Ara Tomo o Ruarangi underneath Owairaka, which was named after Ruarangi when he became stuck in the passageway during his escape. Owairaka was also inhabited by the people of Waiohūa.

While fleeing to the coast of the Waitematā Harbour, Ruarangi threw rocks into the water to form a makeshift bridge and cross over to the North Shore. This bridge is known today as Te Tokaroa. An alternate name is Te Ara Whakapekapeka a Ruarangi or 'the jagged pathway of Ruarangi' in direct reference to the story of Ruarangi's escape from Ohomatakamokamo.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with the natural features of Tāmaki Makaurau is essential to the preservation and affirmation of its tribal identity. Thus the history of Te Tokaroa serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to this day and will continue to do so in the future.

Mutukaroa / Hamlin Hill (as shown on deed plan OMCR-131-022)

Mutukaroa is a former Waiohūa settlement.

In their time, the numerous maunga (mountain) in Tāmaki Makaurau, made ideal pā sites, providing protection to the people living there by taking advantage of the higher ground. Although Mutukaroa is not a volcanic cone, it is a maunga positioned between other volcanic cones and overlooks the Manukau Harbour in the south west, Waitematā Harbour in the north and Hauraki Gulf / Tīkapa Moana in the north east. It was also accessible via the nearby Kāretu portage between the north-western section of Māngere inlet and the Tāmaki River, south of Te Kai o Hikawaru (Panmure Basin).

The settlement is also close to the Ōtāhuhu portage Te Tō Waka that connects the two harbours together from the western Māngere inlet over to the Tāmaki River. This made Mutukaroa a crucial site strategically as it helped to maintain control over a key waka transport route. The waka portage at Ōtāhuhu is just over one kilometre in length and represents the shortest distance between the eastern and western coasts of Tāmaki Makaurau. This is also the shortest distance between the Tasman Sea and South Pacific Ocean, making it an obvious passage for travel.

The existence of water springs and its close proximity to the adaptable, fertile soils of other volcanic cones provided the means to grow food gardens.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Due to its location Mutukaroa was not heavily fortified and became more of a seasonal 'post' rather than a permanent kainga (settlement) for engaging in trade and related market gardening. However, it was close to two defended pā sites at Maungarei / Mount Wellington further north and Ōtāhuhu / Mount Richmond to the south, which were also occupied by Waiohūa. In times of danger, the people shifted from Mutukaroa to take up defensive positions at the nearby volcanic pā.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with the maunga of Tāmaki Makaurau is essential to the preservation and affirmation of its tribal identity. The early history of Mutukaroa serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to the present day and will continue to do so in the future.

Ōtuataua Stonefields Reserve area (as shown on deed plan OMCR-131-023)

Ihumātao is of fundamental importance to Te Ākitai Waiohūa as a place of continued occupation and cultivation. Ihumātao sits between Māngere and Te Motu a Hiaroa (Puketutu Island) in the Manukau Harbour. To the east, Māngere is named after Ngā Hau Māngere or 'the gentle' (lazy) breezes'

Te Motu a Hiaroa (Puketutu Island) is a motu (island) off the western shore of Ihumātao. Te Motu a Hiaroa was occupied and cultivated by Waiohūa and their Ngā Oho ancestors dating back to the first arrival and settlement of people in Tāmaki Makaurau. Given its ancient history, Te Motu a Hiaroa is a tapu (sacred) island that featured a series of stonefields and stone walls for kumara and food gardens, defensive fortifications and tuahu or places of worship to engage in ceremony.

Ihumātao is one of the largest and oldest sites of consistent Māori occupation and cultivation in Tāmaki Makaurau. Pā were built on and around the volcanic maunga (mountains) in the area at Maungataketake (Ellets Mountain), Waitomokia (Mt Gabriel) and Ōtuataua and Pukeiti, the remnants of which are located on the quarry reserve sites. The gardens and cultivations of these pā extended into the surrounding areas and were sectioned off with stone boundaries.

Ōtuataua Stonefields Reserve is one of the last enduring examples of relatively unmodified stonefields that preserves ancient Māori occupation in Tāmaki Makaurau. The Ōtuataua stonefields are thought to have been in use from the time of initial Māori settlement through to the arrival of the first colonial settlers in Ihumātao. Other examples remain at Te Motu a Hiaroa and Ambury Park both in Māngere and Ngā Matukurua (Matukutūruru (Wiri Mountain) and Matukutūreia / McLaughlin's Mountain) in Wiri, to the south of Ihumātao. However, these surviving stonefields only show remnants of what used to exist. Other local natural features include Horako, an ancient fossilised kauri forest that sits along the coastline below Maungataketake.

The numerous maunga in Tāmaki Makaurau made ideal pā sites in their time, providing protection to the people living there with defensive measures that took full advantage of higher ground. The pā at Ihumātao overlooked the Manukau Harbour to the west and had views of surrounding areas including Puketutu (Pinnacle Hill) on Te Motu a Hiaroa, Te Pane-o-Mataaoho (Māngere Mountain) and Ngā Matukurua. The adaptable, fertile soils surrounding the maunga also offered opportunities to grow food gardens supported by nearby freshwater springs (puna) and waterways such as Ōruarangi and Waitomokia creeks. Various pits and underground lava caves can be

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

found in the area which were used for burial, storage and ceremony. The coastal location next to the Manukau Harbour provided free and open access making Ihumātao suitable as a place for settlement, fishing and trade.

By the 19th Century fortified hilltop pā had been abandoned in favour of kainga (settlements) suitable for food cultivation that were closer to resources and transport routes.

In this time Te Ākitai Waiohūa settled mainly at Ōruarangi, Otekiore, Tutau and Puketāpapa in Ihumātao. Moerangi is also said to have been a kainga and the name of the volcanic cone that sat within the Waitomokia crater. After the arrival of settlers, the people at Ihumātao raised stock and grew produce to trade and take advantage of the burgeoning Auckland market.

The numerous maunga (mountain) pā sites and kainga (settlements) in the region were occupied by Waiohūa and their ancestors. This connection continued through to the time of Te Ākitai Waiohūa in the 19th Century led by paramount chiefs Ihaka Takaanini, his father Pepene Te Tihi and cousin Mohi Te Ahi a Te Ngu.

Other Te Ākitai Waiohūa tūpuna (ancestors) such as the chief Whatuturoto, the father of Huakaiwaka, lived locally at Maungataketake (Ellets Mountain) at Ihumātao. The residence of this chief is recognised with the name Ōwhatuturoto (Ōwhatu). Huakaiwaka is the eponymous ancestor of Waiohūa and grandfather of Kiwi Tāmaki, the founding ancestor of Te Ākitai Waiohūa.

The wider landscape of Ihumātao is also associated with Mataaoho the mythological vulcan deity responsible for the many volcanic cones spread throughout Tāmaki Makaurau. Te Ihu a Mataaoho or 'the nose of Mataaoho' is the name for the western-most coastline of Ihumātao including Maungataketake. Māngere Mountain is known as Te Pane-o-Mataaoho or 'the head of Mataaoho'. Further north in the Tāmaki isthmus is Mt Eden or Maungawhau which is also called Te Ipu a Mataaoho or 'the food bowl of Mataaoho'. Other volcanic craters in the wider region including Māngere Lagoon, Waitomokia (Mt Gabriel), Kohuora (Kohuora Park), Ngā Kapua Kohuora (Crater Hill), Te Tapuwae a Mataaoho (Mt Robertson or Sturges Park) and Te Pūkākītapu o Poutūkeka (Pukaki Crater) are collectively known as Ngā Tapuwae a Mataaoho or 'the footprints of Mataaoho' that were created when Mataaoho roamed through Tāmaki Makaurau.

Between 1847 and 1849 a Wesleyan Mission Station was established on the shores of the Manukau Harbour at Ihumātao due to the prevalence of Christianity in the area, which had been adopted by local Māori since the 1830's. The mission doubled as a Māori settlement and operated through to its closure in 1863.

Ihumātao is viewed by Te Ākitai Waiohūa as a founding cornerstone of Kīngitanga because discussions occurred there in 1857 around who the first Māori King should be to represent the Kīngitanga Movement. After several days of dialogue the Waikato chief Potatau Te Wherowhero, who was living in Māngere at the time, became the first Māori King. The people of Te Ākitai Waiohūa still adhere to Kīngitanga to this day.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Ihumātao is essential to the preservation and affirmation of its tribal identity.

PC

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The region was a place of protection and sustenance for generations of Waiohūa in ancient times through to the 19th Century when the community was set to take part in the emerging Auckland economy. Waiohūa engaged in traditional and symbolic cultural practices at Ihumātāo in ancient times, but it was also home to the people who lived, fought and died there.

Thus the history of Ihumātāo serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Paerata Scenic Reserve (as shown on deed plan OMCR-131-024)

Pukekohe is of great significance to Te Ākitai Waiohūa as a place of continued occupation and cultivation.

Pukekohe is a place that has been inhabited and cultivated by Te Ākitai Waiohūa and its ancestors through to the 19th Century. The adaptable, fertile soil and moist climate is appropriate for growing food gardens and the region is strategically placed between the Manukau Harbour to the north and Waikato River to the south. It also features important urupā (burial grounds) to inter Te Ākitai Waiohūa ancestors.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Pukekohe is essential to the preservation and affirmation of its tribal identity.

The region was a place of protection and sustenance for generations of Waiohūa in ancient times through to the 19th Century when the Te Ākitai Waiohūa community was set to take part in the emerging Auckland economy. Thus the history of Pukekohe serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Paparimu Conservation Area (as shown on deed plan OMCR-131-025)

The valleys and forests of Hunua and Mangatāwhiri are areas of significance to Te Ākitai Waiohūa that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohūa with the Land Wars of 1863 as the Paparimu Conservation Area forms a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohūa at Papakura, Kirikiri and Pukekōiwhiri (Red Hill). Takapau Totara is closely connected to inland pā and kainga based in Paparimu (Happy Valley), Paparata, Te Ararimu and Ramarama.

The Hunua ranges and Mangatāwhiri forest were significant sites that supplied the people of Te Ākitai Waiohūa living in the region with vital resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict. Further into the valley and forests, occupation was seasonal due to the difficult terrain that rendered it unsuitable for enduring cultivation.

The region features a series of significant waterways including the Wairoa and Mangatāwhiri rivers and smaller tributaries. These life sustaining watercourses provided food and resources.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Waka portage routes also followed the waterways south along the Mangatāwhiri river through to the Waikato river and north from Mangatāwhiri and Pokeno through to Paparimu and Te Ararimu.

These portages were defended with pā and kainga deliberately built close to the trails.

Te Ākitai Waiohūa occupied and cultivated at Te Ruahine, a kainga based in Paparimu (Happy Valley) located in the upper reaches of Mangatāwhiri.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Hunua and Mangatāwhiri is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohūa and their ancestors. Thus the history of Hunua and Mangatāwhiri serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Raventhorpe Conservation Area (as shown on deed plan OMCR-131-026)

Raventhorpe Conservation Area is in Ramarama, which was a region of continued occupation for Te Ākitai Waiohūa. The Raventhorpe blocks contain access to food and other traditional resources, fed by significant waterways and fresh water springs or puna.

The Ngakoroa Stream runs through the area from the Pahurehure inlet out to the Manukau Harbour and provided an obvious means for fishing and transportation. The Raventhorpe blocks gave Te Ākitai Waiohūa access to forest based food sources and raw materials for medical or building purposes.

The Raventhorpe blocks are also close to the northern kainga (settlement) at Tuhimata, which grew produce for trade in the 19th Century, allowing Te Ākitai Waiohūa to take advantage of the burgeoning Auckland market by selling their produce throughout the region.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with the Raventhorpe blocks is essential to the preservation and affirmation of its tribal identity, as the Ramarama region serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to this day and will continue to do so in the future.

Raventhorpe Scenic Reserve (as shown on deed plan OMCR-131-027)

Raventhorpe Scenic Reserve is in Ramarama, which was a region of continued occupation for Te Ākitai Waiohūa. The Raventhorpe blocks contain access to food and other traditional resources, fed by significant waterways and fresh water springs or puna.

The Ngakoroa Stream runs through the area from the Pahurehure inlet out to the Manukau Harbour and provided an obvious means for fishing and transportation. The Raventhorpe blocks gave Te Ākitai Waiohūa access to forest based food sources and raw materials for medical or building purposes.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The Ravenshoe blocks are also close to the northern kainga (settlement) at Tuhimata, which grew produce for trade in the 19th Century, allowing Te Ākitai Waiohūa to take advantage of the burgeoning Auckland market by selling their produce throughout the region.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with the Ravenshoe blocks is essential to the preservation and affirmation of its tribal identity, as the Ramarama region serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to this day and will continue to do so in the future.

Red Hill Scenic Reserve (as shown on deed plan OMCR-131-028)

Papakura is of great significance to Te Ākitai Waiohūa as a place of continued occupation and cultivation.

The eastern section of Papakura is also known as Kirikiri that incorporates Pukekōiwiriki (Red Hill) a maunga (mountain) pā (settlement) site occupied by Waiohūa and their Ngā Oho, Ngā Iwi and Ngā Riki ancestors. This connection continued through to the time of Te Ākitai Waiohūa in the 19th Century led by paramount chiefs Ihaka Takaanini and his father Pepene Te Tihi. The name Pukekōiwiriki or 'hill of the small skeleton' relates to the remains of ancient chiefs at this site that permanently stained the earth red with blood. The name Red Hill is also a reference to the naturally red soil found in the region.

The numerous maunga in Tāmaki Makaurau made ideal pā sites in their time, providing protection to the people living there with defensive measures that took full advantage of higher ground. The location of Pukekōiwiriki overlooking the Manukau Harbour to the west and Hunua ranges to the east made it a strategically important landmark. The adaptable, fertile soils surrounding the maunga also offered opportunities to grow food gardens supported by nearby waterways at Hays Creek and Kirikiri Stream. The proximity to the Manukau Harbour for food and transport and Hunua ranges for refuge and forest materials also made the maunga suitable for settlement.

By the 19th Century fortified hilltop pā had been abandoned in favour of kainga (settlements) suitable for food cultivation that were closer to resources and transport routes. In this time Te Ākitai Waiohūa settled mainly at Te Aparangi located at the base of the former pā at Pukekōiwiriki. After the arrival of settlers, the people of Te Aparangi grew fruit, vegetables and other produce to trade and take advantage of the burgeoning Auckland market.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Papakura, Pukekōiwiriki and Kirikiri is essential to the preservation and affirmation of its tribal identity.

The region was a place of protection and sustenance for generations of Waiohūa in ancient times through to the 19th Century, when the community was set to take part in a new world through the emerging Auckland economy. Waiohūa engaged in traditional and symbolic cultural practices at Papakura, but it was also home to the people who lived, fought and died there. Thus, the history of Papakura serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Richard Sylvan Memorial Scenic Reserve (as shown on deed plan OMCR-131-029)

The valleys and forests of Hunua and Mangatāwhiri are areas of significance to Te Ākitai Waiohūa that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohūa with the Land Wars of 1863 as sections of Richard Sylvan Memorial Scenic Reserve form a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohūa at Papakura, Kirkiri and Pukekōiwiriki (Red Hill). Takapau Totara is closely connected to inland pā and kainga based in Paparimu (Happy Valley), Paparata, Te Ararimu and Ramarama.

The Hunua ranges and Mangatāwhiri forest were significant sites that supplied the people of Te Ākitai Waiohūa living in the region with vital resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict. Further into the valley and forests, occupation was seasonal due to the difficult terrain that rendered it unsuitable for enduring cultivation.

The region features a series of significant waterways including the Wairoa and Mangatāwhiri rivers and smaller tributaries. These life sustaining watercourses provided food and resources. Waka portage routes also followed the waterways south along the Mangatāwhiri river through to the Waikato river and north from Mangatāwhiri and Pokeno through to Paparimu and Te Ararimu.

These portages were defended with pā and kainga deliberately built close to the trails.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Hunua and Mangatāwhiri is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohūa and their ancestors. Thus the history of Hunua and Mangatāwhiri serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Rose Garden Reserve (as shown on deed plan OMCR-131-030)

Māngere is of fundamental importance to Te Ākitai Waiohūa as a place of continued occupation and cultivation, which can be expressed through the Rose Garden Reserve site close to the Manukau Harbour.

Māngere is named after Ngā Hau Māngere or 'the gentle (lazy) breezes' and features a series of significant sites. A pā was built on Te Pane-o-Mataaoho (Māngere Mountain) to the south of Māngere Conservation Area and Rose Garden Reserve with gardens and cultivations extending down to the coast of Manukau Harbour that were sectioned off with stone boundaries. Remnants of such stonefields still exist today at Ambury Park in Māngere and other nearby places.

The adaptable, fertile soils surrounding the maunga also offered opportunities to grow food gardens supported by nearby freshwater springs (puna) and waterways such as Māngere lagoon and Te Ararata Creek (Tarata or Blackbridge Creek), which lies immediately east of Māngere Conservation Area and Rose Garden Reserve.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Various species of migratory birds nest along the shores of Māngere which is where one account for the name of Manukau harbour originates - "Manukau Noa Iho" meaning "just birds" as a reference to what was initially heard and found in the harbour area. The coastal location next to the harbour and across from the Tāmaki isthmus provided free and open access, making Māngere suitable as a place for settlement, fishing and trade.

By the 19th Century, Te Pane-o-Mataaoho was abandoned in favour of kainga (settlements) closer to resources and transport routes at Pūkaki and Ihumātāo. Te Ararata was a kainga (settlement) in Māngere close to the nearby creek of the same name. Whakarongo was the name given to the flatlands underneath Te Pane-o-Mataaoho now known as Māngere Bridge. Taotaoroa (Māngere Central) or 'the extensive plains' is a volcanic flatland featuring soils used for growing food and plants suitable as medicine and weaving materials.

Kiwi Tāmaki, the founding ancestor of Te Ākitai Waiohūa and paramount chief of Waiohūa in his time, seasonally moved between different maunga pā sites including Te Pane-o-Mataaoho and stayed at each of them as it came time to harvest various types of food - fish, shellfish, birds, bird eggs and vegetables.

The numerous maunga pā and kainga in the region were occupied by generations of Waiohūa and ancestors through to the end of Kiwi Tāmaki's leadership in the 18th Century when the community was at its height in strength, unity and stability. This connection continued through to the time of Te Ākitai Waiohūa in the 19th Century led by paramount chiefs Ihaka Takaanini, his father Pepene Te Tihi and cousin Mohi Te Ahi a Te Ngu.

Other Te Ākitai Waiohūa tūpuna (ancestors) such as the chief Whatuturoto, the father of Huakaiwaka, lived locally. Huakaiwaka is the eponymous ancestor of Waiohūa and grandfather of Kiwi Tāmaki.

North east of Rose Garden Reserve there is a waka (canoe) portage at Ōtāhuhu connecting the Manukau and Waitematā Harbours together from the Māngere inlet across to the Tāmaki River. The waka portage Te Tō Waka is just over one kilometre in length and represents the shortest distance between the eastern and western coasts of Tāmaki Makaurau. This is also the shortest distance between the Tasman Sea and South Pacific Ocean in the country, making it a logical passage for travel.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Māngere is essential to the preservation and affirmation of its tribal identity.

The region was a place of protection and sustenance for generations of Waiohūa in ancient times through to the 19th Century when the community was set to take part in the emerging Auckland economy. Waiohūa engaged in traditional and symbolic cultural practices at Māngere in ancient times, but it was also home to the people who lived, fought and died there.

Thus the history of Māngere serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

St Johns Redoubt Historic Reserve (as shown on deed plan OMCR-131-031)

St Johns Redoubt Reserve is in modern Manukau City, which was formerly known as Wiri. The name Wiri is derived from Te Wirihana Takaanini, a chief of Te Ākitai Waiohūa and direct descendant (great great grandson) of Kiwi Tāmaki the founding ancestor of Te Ākitai.

The suburb was formerly known as Woodside before the name was changed to Wiri in the early 20th Century. South of Wiri is the suburb Takanini, which is a mis-spelling of Takaanini, named after Ihaka Takaanini a paramount chief of Te Ākitai Waiohūa and father of Te Wirihana.

Manukau or Wiri was used mainly for its natural resources, but by the time settlers arrived in the 19th Century the main kainga (settlements) of Te Ākitai Waiohūa were nearby at other places. St Johns Redoubt was used for posting and housing military and a site for burials.

Acknowledging the importance of St Johns Redoubt in Wiri is essential to understanding the events that helped shape the people of Te Ākitai Waiohūa today. Providing a formal record of this story helps provide closure on the final resting place of our ancestors and guide Te Ākitai Waiohūa into the future.

Te Ia (as shown on deed plan OMCR-131-032)

Tuakau is a kainga (settlement) originally based on the shores of the Waikato River, close to other traditional sites such as Tapamatau. Due to its location, Tuakau was an important means of travel, a waka (canoe) landing site and thoroughfare for trade, that facilitated transport to other nearby riverside kainga, from Port Waikato and Pukekohe in the west to Pokeno in the east, moving through to Mangatāwhiri and the Hunuas.

After the arrival of settlers in the 19th Century, the Tuakau kainga was moved further inland to develop food gardens and large-scale horticulture including peach orchards. Modern Tuakau is located on the site of these cultivations.

Tuakau was initially based on the shores of the Waikato River, an awa (river) of great importance to Te Ākitai Waiohūa as a landmark, natural resource, boundary marker, transport route and waterway of spiritual and cultural significance.

This waterway is a natural source of fresh water and food, ranging from inanga (whitebait) and tuna (eel) through to watercress. It was also a vital transport route facilitating travel, exploration, communication and trade throughout the region, with various waka landing sites and kainga (settlements) along its shores.

The Waikato River is also seen as a living entity with its own mauri (life essence) and mana (prestige), that are representative of the iwi associated with the awa. The waters of the river are used for traditional healing and cleansing rituals. The Waikato River has its own taniwha or spiritual guardians that protect it as kaitiaki (stewards), along with associated local iwi. As a result, the Waikato river is seen as a taonga (treasure) of cultural and spiritual importance to Te Ākitai Waiohūa.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The historical, cultural and spiritual association of Te Ākitai Waiohū with Tuakau is important to the preservation and affirmation of its tribal identity. The region was a place of occupation and cultivation that provided access to the Waikato River and its resources right through to the 19th Century, when the Te Ākitai Waiohū community was set to take part in the emerging Auckland economy. The history of Tuakau serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohū into the future.

Te Maketu Historic Reserve (as shown on deed plan OMCR-131-033)

Te Maketu (Peach Hill) is a defended hilltop pā in Ramarama with a clear view of the surrounding area including the Manukau Harbour to the north-west.

The numerous maunga in Tāmaki Makaurau made ideal pā sites in their time, providing protection to the people living there with highly defensive measures that took full advantage of higher ground and the natural features of the area. The adaptable and fertile soils surrounding Te Maketu also offered opportunities to develop smaller kainga (settlements) and urupā (burial grounds) while growing food gardens, sustained by nearby waterways including the Maketu and Hingaia streams.

Te Maketu was strategically close to main transport and waka portage routes, including a trail leading south to Pokeno where other defended settlements were located. This made it an ideal place for trade. Waka portage routes ran from the Waikato River and Mangatāwhiri, up to Paparimu and Te Ararimu leading through to Ramarama, Drury and the Manukau Harbour.

By the 19th Century, fortified hilltop pā had been abandoned in favour of kainga better suited for food cultivation rather than warfare, which were closer to resources and transport routes. In the 1840's a 'new' Te Maketu settlement was built below the hill of the 'old' Te Maketu hilltop pā site on the flatlands which is where in part Te Maketu Historic Reserve is located today.

Both Pepene Te Tihi and Ihaka Takaanini of Te Ākitai Waiohū were recognised rangatira (chiefs) of Te Maketu. Te Ākitai Waiohū made better use of the land for farming and growing produce. After the arrival of settlers, the people of Te Ākitai Waiohū actively sought to take advantage of the burgeoning Auckland market by engaging in trade and selling their produce throughout the region.

The historical, cultural and spiritual association of Te Ākitai Waiohū with Te Maketu is essential to the preservation and affirmation of its tribal identity.

Te Maketu was a site of protection and sustenance for generations of Waiohū. It was not just a community where Waiohū engaged in traditional and symbolic cultural practices, but it was home to the people that lived, fought and died there. Thus the history of Te Maketu serves as a record of the stories and experiences that have shaped Te Ākitai Waiohū to this day and will continue to do so in the future.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Thorne Bay Recreation Reserve (as shown on deed plan OMCR-131-034)

Thorne Bay Recreation Reserve overlooks the waters of Tikapa Moana (Hauraki Gulf), which are of great significance to the people of Te Ākitai Waiohūa as a natural resource, means of transport and living entity in its own right.

Further inland lies Pupukemoana (Lake Pupuke), a volcanic crater lake in Takapuna that falls within the boundaries directly west of Thorne Bay Recreation Reserve.

Along with other volcanic craters in Tāmaki Makaurau, Pupukemoana is linked to the vulcan deity Mataaoho who is said to have created them. Pupukemoana is a footstep of Mataaoho and a 'twin' that at one time closely resembled Te Pūkākītapu o Poutūkeka (Pukaki Lagoon), the historic tidal lagoon and volcanic crater in Māngere.

Other local sites of significance related to the vulcan deity sit close to Thorne Bay Recreation Reserve along the coast of Oneoneroa (Shoal Bay) including Te Kopua a Matakamokamo, the traditional name for Tank Farm or Tuff Crater and Te Kopua a Matakerepo, the historic name for Onepoto basin. Matakamokamo is a descendant of Mataaoho who married Matakerepo.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with the natural features of Tāmaki Makaurau is essential to the preservation and affirmation of its tribal identity. This coastal site overlooks Tikapa Moana while Pupukemoana forms an important part of Waiohūa mythology and there are traditional and symbolic cultural practices that follow from this.

Vining Scenic Reserve (as shown on deed plan OMCR-131-035)

The valleys and forests of Hunua and Mangatāwhiri are areas of significance to Te Ākitai Waiohūa that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohūa with the Land Wars of 1863 as the boundaries of Vining Scenic Reserve form a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohūa at Papakura, Kirikiri and Pukekōiwiriki (Red Hill). Takapau Totara is closely connected to inland pā and kainga based in Paparimu (Happy Valley), Paparata, Te Ararimu and Ramarama.

The Hunua ranges and Mangatāwhiri forest were significant sites that supplied the people of Te Ākitai Waiohūa living in the region with vital resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict. Further into the valley and forests, occupation was seasonal due to the difficult terrain that rendered it unsuitable for enduring cultivation.

The region features a series of significant waterways including the Wairoa and Mangatāwhiri rivers and smaller tributaries. These life sustaining watercourses provided food and resources. Waka portage routes also followed the waterways south along the Mangatāwhiri river through to the Waikato river and north from Mangatāwhiri and Pokeno through to Paparimu and Te Ararimu.

These portages were defended with pā and kainga deliberately built close to the trails.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The historical, cultural and spiritual association of Te Ākitai Waiohua with Hunua and Mangatāwhiri is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohua. Thus the history of Hunua and Mangatāwhiri serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohua into the future.

Wairoa Gorge Scenic Reserve (as shown on deed plan OMCR-131-036)

The valleys and forests of Te Hunua are areas of significance to Te Ākitai Waiohua that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohua with the Land Wars of 1863 as the south-eastern tip of the Wairoa Gorge Scenic Reserve forms a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohua at Papakura, Kirikiri and Pukekōiwiriki (Red Hill).

The Wairoa Gorge Scenic Reserve on the north-western fringe of the Hunua ranges was a significant site that supplied the people of Te Ākitai Waiohua to the west with important resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict.

The region features a series of significant waterways including the Wairoa river and smaller tributaries. These life sustaining watercourses provided food and resources when needed.

The historical, cultural and spiritual association of Te Ākitai Waiohua with the Wairoa Gorge Scenic Reserve and Te Hunua is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohua and their ancestors. Thus the history of Te Hunua serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohua into the future.

1/

PC

DOCUMENTS

1.2 STATEMENT OF ASSOCIATION – MĀNGERE MOUNTAIN

DOCUMENTS

1.2: STATEMENT OF ASSOCIATION – MĀNGERE MOUNTAIN

Māngere Mountain Statement of Association

Te Pane-o-Mataaoho (Māngere Mountain) is a key pā (settlement) site of Te Ākitai Waiohūa. The maunga (mountain) is also known as Maungapikitia.

Te Pane-o-Mataaoho or 'the head of Mataaoho' is a reference to Mataaoho, the deity of volcanoes, who was responsible for the many volcanic cones spread throughout Tāmaki Makaurau. Other local sites of significance related to the vulcan deity, include Te Ihu o Mataaoho (Maungataketake or Ellets Mountain and the western coast of Ihumātao) 'the nose of Mataaoho' Te Ipu a Mataaoho or Te Kapua Kai a Mataaoho (Mt Eden or Maungawhau) 'the food bowl of Mataaoho' and Ngā Tapuwae o Mataaoho 'the footsteps of Mataaoho', made up of several craters in Manukau including Māngere Lagoon, Waitomokia (Mt Gabriel), Te Pūkākītapu o Poutūkeka (Pukaki Crater), Kohuora (Kohuora Park), Te Tapuwae a Mataaoho (Mt Robertson or Sturges Park) and Ngā Kopua Kohuora (Crater Hill.)

The numerous volcanic maunga in Tāmaki Makaurau made ideal pā sites in their time, providing protection to the people living there, with defensive measures that took full advantage of higher ground. The location of this maunga overlooking the Manukau Harbour and directly across into the Tāmaki isthmus made Te Pane-o-Mataaoho one of the most strategically significant pā sites in the region.

The adaptable, fertile volcanic soils also offered opportunities to grow food and kumara gardens and construct terraces, walls, storage pits, mounds and middens along the slopes, while the neighbouring lands including Taotaoroa, the extensive plains and flat lands extending from the maunga to Pukaki Lagoon (Te Pūkākītapu o Poutūkeka), were appropriate for cultivating food and weaving materials.

Kiwi Tāmaki, progenitor of Te Ākitai Waiohūa and paramount chief of Waiohūa in his time, seasonally moved between different maunga pā sites and stayed at each of them as it came time to harvest various types of food – fish, shellfish, birds, bird eggs and vegetables.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with the maunga of Tāmaki Makaurau is essential to the preservation and affirmation of its tribal identity.

These maunga were places of protection and sustenance for generations of Waiohūa and were occupied through to the end of Kiwi Tāmaki's leadership at a time when the community was at its height in strength, unity and stability. Waiohūa engaged in traditional and symbolic cultural practices on the maunga, but they were also homes where the people lived, fought and died.

Thus the history of the maunga serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to this day and will continue to do so in the future.

PC

DOCUMENTS

2. CROWN MINERALS PROTOCOL

1/

R

DOCUMENTS
2: CROWN MINERALS PROTOCOL

PROTOCOL ISSUED BY THE CROWN THROUGH THE MINISTER OF ENERGY AND
RESOURCES REGARDING CONSULTATION WITH TE ĀKITAI WAIOHUA BY THE
MINISTRY OF BUSINESS, INNOVATION AND EMPLOYMENT ON THE ADMINISTRATION
OF CROWN OWNED MINERALS

Te Ākitai Waiohūa Statement of Association

Te Ākitai Waiohūa have exercised kaitiakitanga over the minerals that lay beneath our lands since the earliest occupation of Tāmaki Makaurau. These minerals are part of our whenua and passed down to us by our ancestors as an important tāonga.

For our people, these minerals are part of Papatūānuku and are an integral part of our whakapapa and our cultural identity. They are inextricably linked to Mataaoho an ancient ancestor of Waiohūa who created the volcanic cones of Tāmaki Makaurau.

1 INTRODUCTION

- 1.1 Under the Deed of Settlement dated [] between the trustees of the Te Ākitai Waiohūa Settlement Trust ("Te Ākitai Waiohūa") and the Crown (the "Deed of Settlement"), the Crown agreed that the Minister of Energy and Resources (the "Minister") would issue a Protocol (the "Protocol") setting out how the Ministry of Business, Innovation and Employment (the "Ministry") will consult with Te Ākitai Waiohūa on matters specified in the Protocol.
- 1.2 Both the Ministry and Te Ākitai Waiohūa are seeking a constructive relationship based on the principles of te Tiriti o Waitangi/the Treaty of Waitangi.
- 1.3 Section 4 of the Crown Minerals Act 1991 (the "Act") requires all persons exercising functions and powers under the Act to have regard to the principles of te Tiriti o Waitangi/the Treaty of Waitangi. The minerals programmes set out how this requirement will be given effect to.
- 1.4 The Minister and the Ministry recognise that Te Ākitai Waiohūa Settlement Trust is the governance entity of Te Ākitai Waiohūa and represents the interests of the people of Te Ākitai Waiohūa.
- 1.5 Te Ākitai Waiohūa are tāngata whenua and kaitiaki of the Protocol Area and have significant interests and responsibilities in relation to the preservation, protection and management of natural resources within the Protocol Area.

2 PURPOSE OF THIS PROTOCOL

- 2.1 With the intent of creating a constructive relationship between Te Ākitai Waiohūa and the Ministry in relation to minerals administered in accordance with the Act in the Protocol Area, this Protocol sets out how the Ministry will exercise its functions, powers, and duties in relation to the matters set out in this Protocol.

DOCUMENTS
2: CROWN MINERALS PROTOCOL

- 2.2 Te Ākitai Waiohūa will have the opportunity for input into the policy, planning, and decision-making processes relating to the matters set out in this Protocol in accordance with the Act and the relevant minerals programmes issued under the Act.

3 PROTOCOL AREA

- 3.1 This Protocol applies to the area shown on the map in Attachment A and does not go beyond the sovereign territory of New Zealand.

4 TERMS OF ISSUE

- 4.1 This Protocol is issued pursuant to section [] of [] (the "**Settlement Legislation**") that implements clause [] of the Deed of Settlement, and is subject to the Settlement Legislation and the Deed of Settlement.
- 4.2 This Protocol must be read subject to the terms of issue set out in Attachment B.

5 CONSULTATION

- 5.1 The Minister will ensure that Te Ākitai Waiohūa is consulted by the Ministry:

New minerals programmes

- (a) on the preparation of a draft minerals programme, or a proposed change to a minerals programme (unless the change is one to which section 16(3) of the Act applies), which relate, whether wholly or in part, to the Protocol Area;

Petroleum exploration permit block offers

- (b) on the planning of a competitive tender allocation of a permit block for petroleum exploration (being a specific area with defined boundaries available for allocation as a permit in accordance with section 24 of the Act and the relevant minerals programme), which relates, whether wholly or in part, to the Protocol Area. This will include outlining the proposals for holding the block offer, and consulting with Te Ākitai Waiohūa on these proposals over the consultation period set out in the relevant minerals programme;

Other petroleum permit applications

- (c) when any application for a petroleum permit is received, which relates, whether wholly or in part, to the Protocol Area, except where the application relates to a block offer over which consultation has already taken place under clause 5.1(b);

Amendments to petroleum permits

- (d) when any application to amend a petroleum permit, by extending the land to which the permit relates, is received where the application relates, wholly or in part, to the Protocol Area;

DOCUMENTS

2: CROWN MINERALS PROTOCOL

Permit block offers for Crown owned minerals other than petroleum

- (e) on the planning of a competitive tender allocation of a permit block for Crown owned minerals other than petroleum (being a specific area with defined boundaries available for allocation as a permit in accordance with section 24 of the Act and any relevant minerals programme) which relates, whether wholly or in part, to the Protocol Area;

Other permit applications for Crown owned minerals other than petroleum

- (f) when any application for a permit in respect of Crown owned minerals other than petroleum is received, which relates, whether wholly or in part, to the Protocol Area, except where the application relates to a block offer over which consultation has already taken place under clause 5.1(e) or where the application relates to newly available acreage;

Newly available acreage

- (g) when the Secretary proposes to recommend that the Minister grant an application for a permit for newly available acreage in respect of minerals other than petroleum, which relates, whether wholly or in part, to the Protocol Area;

Amendments to permits for Crown owned minerals other than petroleum

- (h) when any application to amend a permit in respect of Crown owned minerals other than petroleum, by extending the land or minerals covered by an existing permit is received, where the application relates, wholly or in part, to the Protocol Area; and

Gold fossicking areas

- (i) when any request is received or proposal is made to designate lands as a gold fossicking area, which relates, whether wholly or in part, to the Protocol Area.

- 5.2 Each decision on a proposal referred to in clause 5.1 will be made having regard to any matters raised as a result of consultation with Te Ākitai Waiohūa, and having regard to the principles of te Tiriti o Waitangi/the Treaty of Waitangi.

6 IMPLEMENTATION AND COMMUNICATION

- 6.1 The Crown has an obligation under the Act to consult with parties whose interests may be affected by matters described in clause 5.1. The Ministry will consult with Te Ākitai Waiohūa in accordance with this Protocol if matters described in clause 5.1 of this Protocol may affect the interests of Te Ākitai Waiohūa.

DOCUMENTS

2: CROWN MINERALS PROTOCOL

- 6.2 For the purposes of clause 6.1, the basic principles that will be followed by the Ministry in consulting with Te Ākitai Waiohūa in each case are:
- (a) ensuring that Te Ākitai Waiohūa is consulted as soon as reasonably practicable following the identification and determination by the Ministry of the proposal or issues;
 - (b) providing Te Ākitai Waiohūa with sufficient information to make informed decisions and submissions;
 - (c) ensuring that sufficient time is given for the participation of Te Ākitai Waiohūa in the decision making process and to enable it to prepare its submissions; and
 - (d) ensuring that the Ministry will approach the consultation with Te Ākitai Waiohūa with an open mind, and will genuinely consider the submissions of Te Ākitai Waiohūa.
- 6.3 Where the Ministry is required to consult Te Ākitai Waiohūa as specified in clause [], the Ministry will report back in writing to Te Ākitai Waiohūa on the decision made as a result of such a consultation.
- 6.4 The Ministry will seek to fulfil its obligations under this Crown Minerals Protocol by:
- (a) maintaining information on Te Ākitai Waiohūa's address and contact details as provided from time to time by Te Ākitai Waiohūa;
 - (b) as far as reasonably practicable, ensuring relevant employees within the Ministry are aware of the purpose, content and implications of this Crown Minerals Protocol;
 - (c) nominating relevant employees to act as contacts with Te Ākitai Waiohūa in relation to issues concerning this Crown Minerals Protocol; and
 - (d) providing Te Ākitai Waiohūa with the names of the relevant employees who will act as contacts with Te Ākitai Waiohūa in relation to issues concerning this Crown Minerals Protocol.

7 DEFINITIONS

7.1 In this Protocol:

Act means the Crown Minerals Act 1991 as amended, consolidated or substituted;

Chief Executive means the Chief Executive of the Ministry of Business, Innovation and Employment;

Crown means the Sovereign in right of New Zealand and includes, where appropriate, the Ministers and Departments of the Crown that are involved in, or bound by the terms of the Deed of Settlement to participate in, any aspect of the redress under the Deed of Settlement;

DOCUMENTS

2: CROWN MINERALS PROTOCOL

Crown owned minerals means any mineral that is the property of the Crown;

Deed of Settlement means the Deed of Settlement dated [] between the Crown and Te Ākitai Waiohūa;

mineral means a naturally occurring inorganic substance beneath or at the surface of the earth, whether or not under water; and includes all metallic minerals, non-metallic minerals, fuel minerals, precious stones, industrial rocks and building stones, and a prescribed substance within the meaning of the Atomic Energy Act 1945;

Minister means the Minister of Energy and Resources;

Ministry means the Ministry of Business, Innovation and Employment;

newly available acreage is a method for allocating permits for minerals (excluding petroleum) as set out in the Minerals Programme for Minerals (Excluding Petroleum) 2013

petroleum means—

- (a) any naturally occurring hydrocarbon (other than coal) whether in a gaseous, liquid, or solid state; or
- (b) any naturally occurring mixture of hydrocarbons (other than coal) whether in a gaseous, liquid, or solid state; or
- (c) any naturally occurring mixture of 1 or more hydrocarbons (other than coal) whether in a gaseous, liquid, or solid state, and 1 or more of the following, namely hydrogen sulphide, nitrogen, helium, or carbon dioxide—

and, except in sections 10 and 11, includes any petroleum as so defined which has been mined or otherwise recovered from its natural condition, or which has been so mined or otherwise recovered but which has been returned to a natural reservoir for storage purposes; and

protocol means a statement in writing, issued by the Crown through the Minister to Te Ākitai Waiohūa under the Settlement Legislation and the Deed of Settlement and includes this Protocol.

ISSUED ON []

DOCUMENTS
2: CROWN MINERALS PROTOCOL

SIGNED for and on behalf of

THE SOVEREIGN

in right of New Zealand by
the Minister of Energy and Resources.

WITNESS

Name _____

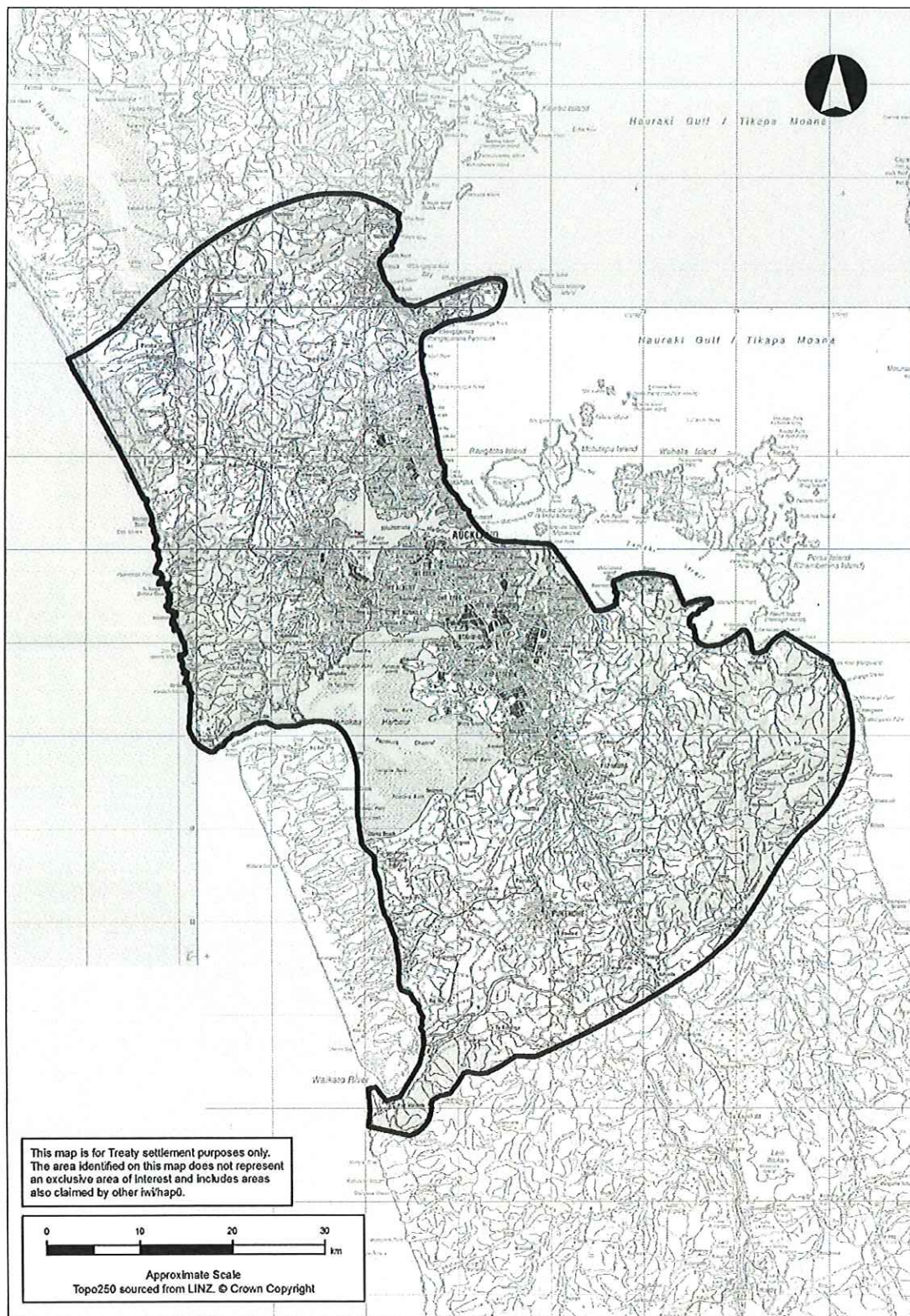
Occupation _____

Address _____



DOCUMENTS
2: CROWN MINERALS PROTOCOL

ATTACHMENT A
PROTOCOL AREA MAP



DOCUMENTS
2: CROWN MINERALS PROTOCOL

ATTACHMENT B: SUMMARY OF THE TERMS OF ISSUE
--

This Protocol is subject to the Deed of Settlement and the Settlement Legislation. A summary of the relevant provisions is set out below.

1. AMENDMENT AND CANCELLATION

- 1.1 The Minister or Te Ākitai Waiohūa may cancel this Protocol.
- 1.2 The Protocol can only be amended by agreement in writing between the Minister and [].

2. NOTING

- 2.1 A summary of the terms of this Protocol must be added:
 - 2.1.1 in a register of protocols maintained by the chief executive; and
 - 2.1.2 in the minerals programme affecting the Protocol Area when those programmes are changed;but the addition:
 - 2.1.3 is for the purpose of public notice only; and
 - 2.1.4 does not change the minerals programmes for the purposes of the Crown Minerals Act 1991 (section []).

3. LIMITS

- 3.1 This Protocol does not -
 - 3.1.1 restrict the Crown from exercising its powers, and performing its functions and duties, in accordance with the law (including the Crown Minerals Act 1991) and government policy, including:
 - (a) introducing legislation; or
 - (b) changing government policy; or
 - (c) issuing a Protocol to, or interacting or consulting with anyone the Crown considers appropriate, including any iwi, hapū, marae, whānau, or representative of tāngata whenua (section []); or
 - 3.1.2 restrict the responsibilities of the Minister or the Ministry under the Crown Minerals Act 1991 or the legal rights of Te Ākitai Waiohūa or a representative entity (section []); or
 - 3.1.3 grant, create, or provide evidence of an estate or interest in, or rights relating to Crown minerals (section []); or

DOCUMENTS

2: CROWN MINERALS PROTOCOL

3.1.4 [affect any interests under the Marine and Coastal Area (Takutai Moana) Act 2011 (section [])].

3.2 In this summary of the Terms of Issue, "representative entity" has the same meaning as it has in the Deed of Settlement.

4. BREACH

4.1 Subject to the Crown Proceedings Act 1950, Te Ākitai Waiohūa may enforce this Protocol if the Crown breaches it without good cause, but damages or monetary compensation will not be awarded (section []).

4.2 A breach of this Protocol is not a breach of the Deed of Settlement (clause []).

DOCUMENTS

3. CONSERVATION RELATIONSHIP AGREEMENT

1/10

PC

DOCUMENTS

3: CONSERVATION RELATIONSHIP AGREEMENT

Between Te Ākitai Waiohūa and the Minister of Conservation and the Director-General of Conservation

1. PURPOSE

- 1.1 This Relationship Agreement sets out how Te Ākitai Waiohūa, the Minister of Conservation and Department of Conservation (the **Department**) will work together on matters relating to places and resources that are of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohūa.
- 1.2 This Relationship Agreement signifies the shared commitment by Te Ākitai Waiohūa and the Department to build a strong, lasting and meaningful partnership:
 - (a) to promote and enhance the conservation of natural, physical, historical and cultural heritage within the area of interest of Te Ākitai Waiohūa and for which the Department has statutory responsibilities; and
 - (b) to complement other cultural redress provided for in Te Ākitai Waiohūa Deed of Settlement dated [201X] and Te Ākitai Waiohūa Claims Settlement Act [201x]; and
 - (c) to give effect to the principles of te Tiriti o Waitangi/the Treaty of Waitangi, as required by section 4 of the Conservation Act 1987.
- 1.3 This agreement is entered into in accordance with clauses [xx] of Te Ākitai Waiohūa Deed of Settlement dated [201X].

2. ROLES

Te Ākitai Waiohūa

- 2.1 The Relationship Agreement is designed to recognise Te Ākitai Waiohūa connections with the natural, cultural and historic environments within its area of interest.
- 2.2 Te Ākitai Waiohūa's aspiration for this conservation partnership is to have a meaningful role in developing policies and for natural, historic and cultural heritage resource to be managed in a way that is consistent with the kaitiaki and mana whenua status of Te Ākitai Waiohūa.
- 2.3 This Relationship Agreement seeks to give effect to Te Ākitai Waiohūa aspirations in a way that supports and acknowledges kaitiakitanga by:
 - (a) maintaining, enhancing and restoring natural resources;
 - (b) managing taonga species and controlling pests;
 - (c) providing for conservation advocacy;
 - (d) providing for visitor information; and
 - (e) protecting and preserving wāhi tapu within land managed by the Department; and
 - (f) protecting, preserving and, where possible, enhancing and restoring the waterways, maunga (mountains) and conservation land in its area of interest.

DOCUMENTS

3: CONSERVATION RELATIONSHIP AGREEMENT

The Department of Conservation

- 2.4 The Department administers 24 Acts and has functions under a number of other Acts. Its functions include managing "for conservation purposes, all land, and all other natural and historic resources" under the conservation legislation. In administering the conservation legislation, the Department must give effect to the principles of te Tiriti o Waitangi/the Treaty of Waitangi, in accordance with section 4 of the Conservation Act 1987.
- 2.5 The Department will continue to maintain and enhance its relationship with Te Ākitai Waiohūa pursuant to:
- (a) its obligations under section 4 of the Conservation Act 1987; and
 - (b) its commitments made through this agreement and subject to obligations arising from other Treaty settlements.
- 2.6 In giving effect to section 4 of the Conservation Act 1987, the Department will seek to involve Te Ākitai Waiohūa in conservation decision-making processes on matters of importance to them, ensuring Te Ākitai Waiohūa interests are considered. That will involve:
- (a) Te Ākitai Waiohūa and the Department identifying the types of decisions that Te Ākitai Waiohūa are interested in;
 - (b) Te Ākitai Waiohūa and the Department maintaining open exchanges of information;
 - (c) The Department providing Te Ākitai Waiohūa sufficient information and time for Te Ākitai Waiohūa to identify the nature and extent of their interest in an issue, while taking into account the Department's statutory obligations and the importance of timely and efficient decision-making; and
 - (d) The Department providing feedback on how Te Ākitai Waiohūa interests have been taken into consideration in particular decisions.

3. SHARED ASPIRATIONS

- 3.1 Te Ākitai Waiohūa and the Department share broad aspirations of working collaboratively to protect reserves, natural ecosystems and indigenous species including native flora and fauna within the Te Ākitai Waiohūa area of interest, including fisheries, waterways and the marine area of Tāmaki Makaurau.

4. ACTIVITIES

- 4.1 In pursuing the shared aspirations, Te Ākitai Waiohūa is particularly interested in exploring and increasing opportunities to work more closely with the Department on the following activities, consistent with relevant provisions of Part B of Ngā Mana Whenua o Tāmaki Makaurau Conservation Relationship Agreement:
- (a) reserves management;
 - (b) taonga species and habitat protection including pest control;

DOCUMENTS

3: CONSERVATION RELATIONSHIP AGREEMENT

- (c) areas of significance and wāhi tapu on land managed by the Department;
- (d) visitor and public information to encourage respect for and awareness of conservation and cultural values;
- (e) marine mammals and stranding management, including bone recovery for cultural purposes and burial;
- (f) use of cultural materials, including access to and restoration and enhancement of cultural materials;
- (g) statutory authorisations engagement;
- (h) statutory land management engagement;
- (i) conservation advocacy participation; and
- (j) marine conservation of Hauraki Gulf / Tīkapa Moana and the Waitematā and Manukau Harbours.

5. PLACES OF HIGH CULTURAL SIGNIFICANCE TO TE ĀKITAI WAIOHUA

5.1 Te Ākitai Waiohūa seeks direct engagement with the Department about the use and management (including pest and weed control) of the following areas:

- (a) Matukutūreia;
- (b) Cameron Town Historic Reserve;
- (c) The areas known as Drury Creek Islands Recreation Reserve and Drury Conservation Area;
- (d) Goldie Bush Scenic Reserve;
- (e) Meola Creek Quarry Reserve;
- (f) The areas known as Paparimu Conservation Area, Mangatāwhiri Forest Conservation Area, Richard Sylvan Memorial Scenic Reserve and Vining Scenic Reserve;
- (g) The areas known as Raventhorpe Conservation Area and Raventhorpe Scenic Reserve;
- (h) St Johns Redoubt Historic Reserve;
- (i) Te Maketu Historic Reserve;
- (j) Thorne Bay Recreation Reserve; and
- (k) Wairoa Gorge Scenic Reserve.

5.2 In regards to Matukutūreia, Te Ākitai Waiohūa is concerned that there may be contaminated soil at the site which it considers should be remedied.

5.3 The statements of association for these areas of significance are in contained in appendix 1.

DOCUMENTS

3: CONSERVATION RELATIONSHIP AGREEMENT

6. STRATEGIC COLLABORATION

- 6.1 Te Ākitai Waiohūa and the Department will explore opportunities to advance any shared aspirations and cross organisational opportunities through the Department's work programme and other initiatives led by Te Ākitai Waiohūa.
- 6.2 Te Ākitai Waiohūa will meet with relevant Department senior staff as part of the Department's business planning cycle, consistent with clauses 4.3 to 4.5 of the Ngā Mana Whenua o Tāmaki Makaurau Conservation Relationship Agreement, to discuss the annual work programme at which the parties will discuss:
- (a) priorities and projects for the activities in clause 4;
 - (b) potential areas for collaboration such as joint projects (including seeking funding from external sources), projects to be led by Te Ākitai Waiohūa with the Department's support, and work programme activities that would benefit from Te Ākitai Waiohūa support; and
 - (c) events or training to increase both parties' conservation and cultural knowledge, capability and capacity.
- 6.3 The Department and Te Ākitai Waiohūa will explore opportunities to support Te Ākitai Waiohūa to:
- (a) build internal capability to participate in conservation management;
 - (b) build academic and scientific capacity in environmental sustainability;
 - (c) manage any land received by Te Ākitai Waiohūa as cultural redress through the Te Ākitai Waiohūa Claims Settlement Act which were previously administered by the Department by providing technical advice, including advice on external funding options; and
 - (d) share knowledge/matauranga with the Department.

7. REVIEW

- 7.1 This Relationship Agreement will be reviewed by the parties from time to time. This review will take place to ensure that the commitments entered into in this Relationship Agreement remain relevant and continue to capture the purpose of this Relationship Agreement.
- 7.2 This agreement may be amended by agreement in writing between the Minister of Conservation and Te Ākitai Waiohūa.

8. INTERPRETATION

- 8.1 This document is the Relationship Agreement referred to in clause [XX] of Te Ākitai Waiohūa Deed of Settlement dated [X], that is required to be entered into by the Minister of Conservation and the Director-General of Conservation and Te Ākitai Waiohūa, and forms

DOCUMENTS

3: CONSERVATION RELATIONSHIP AGREEMENT

part of the redress in settlement of the historic Treaty of Waitangi claims of Te Ākitai Waiohūa.

- 8.2 Te Ākitai Waiohūa and the Department recognise the importance of achieving coherent and effective conservation relationships spanning tribal rohe and conservation administrative boundaries. The Ngā Mana Whenua o Tāmaki Makaurau Conservation Relationship Agreement is designed to help achieve those things. This agreement between Te Ākitai Waiohūa and the Department is to be read in conjunction with the relevant parts of Part A, and Parts B and C, of the Ngā Mana Whenua o Tāmaki Makaurau Conservation Relationship Agreement.

In this agreement:

Matukutūreia means Matukutūreia / McLaughlins Mountain (unclassified reserve).

Ngā Mana Whenua o Tāmaki Makaurau Conservation Relationship Agreement means the relationship agreement required to be entered into by the Crown and Ngā Mana Whenua o Tāmaki Makaurau by clause 4.1 of the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Deed.

Te Ākitai Waiohūa has the meaning set out in the Te Ākitai Waiohūa Deed of Settlement of Historical Claims and Te Ākitai Waiohūa Claims Settlement Act [201X], and unless the context requires otherwise will be represented by the Te Ākitai Waiohūa Settlement Trust.

SIGNED on [DATE]



DOCUMENTS

3: CONSERVATION RELATIONSHIP AGREEMENT

APPENDIX 1

1. MATUKUTŪREIA

1.1 Matukutūreia is a site of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohūa because:

- (a) It was named and occupied by the ancestors of Te Ākitai Waiohūa for as long as it was strategically advantageous to build hilltop settlements;
- (b) It featured food gardens that were extensive enough to require stone boundaries as markers and made use of the nearby Puhinui Creek and Manukau Harbour, both of which are significant waterways;
- (c) It is part of a broader cultural landscape that links the Manukau and Waitematā Harbours together and is representative of a place of protection and refuge;
- (d) It can still be seen from modern Pūkaki Marae today because there is a direct viewshaft to the maunga (mountain.)

2. CAMERON TOWN HISTORIC RESERVE

2.1 Cameron Town Historic Reserve is a site of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohūa because it:

- (a) Is a traditional waka (canoe) landing site and trade transport route at Te Iaroa;
- (b) Borders the Waikato River, an awa (river) of great importance to Te Ākitai Waiohūa as a landmark, natural resource, boundary marker, transport route and living entity of spiritual and cultural significance;
- (c) Was still used by the Crown during the Waikato Land Wars in 1863 as a military depot to transport troops and military supplies along the Waikato River; and
- (d) Is the site of a significant battle during the Waikato Land Wars resulting in both Māori and Crown casualties, marking the spill over of conflict in Tāmaki Makaurau and from the Waikato region.

3. DRURY CREEK ISLANDS RECREATION RESERVE AND DRURY CONSERVATION AREA

3.1 Drury Creek Islands Recreation Reserve and Drury Conservation Area are sites of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohūa because:

- (a) The immediate surrounding area is an important transport corridor featuring seasonal kainga (villages) with fishing, kaimoana (seafood) gathering and waka

DOCUMENTS

3: CONSERVATION RELATIONSHIP AGREEMENT

(canoe) landing sites and motu (islands) leading out of the creek into the mouth of the Pahurehure inlet; and

- (b) Of its association with the Manukau Harbour, a waterway of great importance to Te Ākitai Waiohū as a landmark, natural resource, transport route and living entity of spiritual and cultural significance.

4. GOLDIE BUSH SCENIC RESERVE

4.1 Goldie Bush Scenic Reserve is a site of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohū because of its association with:

- (a) Mokoroa, a local taniwha (spiritual guardian) associated with tuna (eel) and fish of the area; and
- (b) The Mokoroa Stream, an awa (river) of spiritual and cultural significance to Te Ākitai Waiohū that is named after the local taniwha.

5. MEOLA CREEK QUARRY RESERVE

5.1 Meola Creek Quarry Reserve is a site of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohū because of:

- (a) The traditional story of Te Tokaroa (Meola Reef) which is said to have been created by an ancient chief Ruarangi who threw rocks into the Waitematā Harbour to form a makeshift bridge and escape conflict with his brother Ohomatakamokamo, the Waiohū ancestor and chief of Owairaka (Mt Albert). The bridge that was formed is known today as Te Tokaroa or 'the long reef'; and
- (b) Its association with the Waitematā Harbour, a waterway of great importance to Te Ākitai Waiohū as a natural resource, transport route and living entity of spiritual and cultural significance.

6. PAPARIMU CONSERVATION AREA, MANGATĀWHIRI FOREST CONSERVATION AREA, RICHARD SYLVAN MEMORIAL RECREATION RESERVE AND VINING SCENIC RESERVE

6.1 Paparimu Conservation Area, Mangatāwhiri Forest Conservation Area, Richard Sylvan Memorial Scenic Reserve and Vining Scenic Reserve are neighbouring sites of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohū because of:

- (a) Te Ruahine, an important Te Ākitai Waiohū kainga (village) in Paparimu (Happy Valley) that was lost following the Waikato Land Wars and subsequent land confiscations in 1863;
- (b) The Mangatāwhiri forest that supplied Te Ākitai Waiohū with natural resources for food, building materials, medicine and shelter in times of conflict; and

DOCUMENTS

3: CONSERVATION RELATIONSHIP AGREEMENT

- (c) The Mangatāwhiri River and its various tributaries that were all awa (rivers) and waterways of significance to Te Ākitai Waiohū for waka transport and natural resources.

7. RAVENTHORPE CONSERVATION AREA AND RAVENTHORPE SCENIC RESERVE

7.1 Raventhorpe Conservation Area and Raventhorpe Scenic Reserve are neighbouring sites of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohū because:

- (a) The area supplied Te Ākitai Waiohū with natural resources for food, building materials and medicine close to its kainga (village) at Tuhimata; and
- (b) The Ngakoroa Stream and other related tributaries were all waterways and springs of significance to Te Ākitai Waiohū as a natural resource leading out to the Pahurehure inlet and through to the Manukau Harbour.

8. ST JOHNS REDOUBT HISTORIC RESERVE

8.1 St Johns Redoubt Historic Reserve is a site of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohū because it:

- (a) Is located in Wiri, north of the Puhinui Stream which is an awa of significance to Te Ākitai Waiohū as a landmark, natural resource and boundary marker;
- (b) Was still used by the Crown during the Waikato Land Wars as a defensive fort for housing military troops that could be deployed along the Great South Road transport route to protect supplies; and
- (c) Was located between the Drury and Ōtāhuhu Military Camps where prisoners of war were held. Remains of prisoners may have been buried at this site, which potentially includes ancestors of Te Ākitai Waiohū that died in the Ōtāhuhu Military Camp in 1863.

9. TE MAKETU HISTORIC RESERVE

9.1 Te Maketu Historic Reserve is a site of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohū because:

- (a) It is located in Ramarama where a fortified pā was built by Waiohū ancestor Noia following the death of Kiwi Tāmaki, the founding ancestor of Te Ākitai Waiohū. The pā was called Te Maketu;
- (b) The association of Te Ākitai Waiohū with Te Maketu dates back to the time of Waiohū ancestor Poutūkeka II who is buried at Te Maketu;

DOCUMENTS

3: CONSERVATION RELATIONSHIP AGREEMENT

- (c) Ihaka Takaanini and his father Pepene Te Tihi, both paramount chiefs of Te Ākitai Waiohū, were also recognised rangatira (leaders) of Te Maketu;
- (d) The Maketu Stream is a waterway of such spiritual and cultural significance to Te Ākitai Waiohū that it shares its name with the pā;
- (e) Te Maketu Pā was lost following the Waikato Land Wars and subsequent land confiscations in 1863.

10. THORNE BAY RECREATION RESERVE

10.1 Thorne Bay Recreation Reserve is a site of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohū because of its association with:

- (a) Mataaoho, the Vulcan deity and ancient ancestor of Waiohū that created the volcanoes of Tāmaki Makaurau. This includes Pupukemoana (Lake Pupuke) in Takapuna, which is a footstep of Mataaoho and twin to Te Pūkākītapu o Poutūkeka (Pukaki Crater) in Māngere. It also includes Te Kopua a Matakamokamo (Tank Farm or Tuff Crater) and Te Kopua a Matakerepo (Onepoto basin) in Oneoneroa (Shoal Bay) where Matakamokamo is a descendant of Mataaoho who married Matakerepo; and
- (b) The Hauraki Gulf / Tikapa Moana and Waitematā Harbour, waterways of great importance to Te Ākitai Waiohū as natural resources, transport routes and living entities of spiritual and cultural significance.

11. WAIROA GORGE SCENIC RESERVE

11.1 Wairoa Gorge Scenic Reserve is a site of spiritual, ancestral, cultural, customary and historical significance to Te Ākitai Waiohū because of its association with:

- (a) Te Hunua, the forest that supplied Te Ākitai Waiohū with natural resources for food, such as kereru (wood pigeon), building materials, medicine and shelter in times of conflict; and
- (b) The Wairoa River and its various tributaries that were all awa (rivers) and waterways of significance to Te Ākitai Waiohū for waka transport and natural resources.

DOCUMENTS

4. RELATIONSHIP AGREEMENT WITH THE MINISTRY FOR THE ENVIRONMENT

R

DOCUMENTS

4: RELATIONSHIP AGREEMENT WITH THE MINISTRY FOR THE ENVIRONMENT

1 PURPOSE

- 1.1 This agreement (the **Relationship Agreement**) formalises the relationship between the Ministry for the Environment (the **Ministry**) and Te Ākitai Waiohūa through the Te Ākitai Waiohūa Settlement Trust (the **Trust**) and establishes a framework to enable the parties to maintain a positive and enduring working relationship.

2 RELATIONSHIP PRINCIPLES

- 2.1 In implementing the Relationship Agreement, the Ministry and the Trust agree to act consistently with the following relationship principles:
- (a) work consistently with te Tiriti o Waitangi/the Treaty of Waitangi and its principles;
 - (b) operate a 'no surprises' approach;
 - (c) work in a spirit of co-operation;
 - (d) acknowledge that the relationship is evolving, not prescribed;
 - (e) respect the independence of the parties and their individual mandates, roles and responsibilities; and
 - (f) recognise and acknowledge that the parties benefit from working together by sharing their vision, knowledge and expertise.
- 2.2 This relationship agreement is intended to further enhance the existing relationships between the Ministry and the Trust. Nothing in this agreement displaces existing arrangements between the parties.
- 2.3 The commitments of the Ministry under this Relationship Agreement are limited to the extent that they are within the capability, resources and mandated work programme of the Ministry and the priorities of the government of the day.

3 KAITIAKITANGA – TE ĀKITAI WAIOHUA RELATIONSHIP WITH THE ENVIRONMENT

- 3.1 The Ministry for the Environment acknowledges that Te Ākitai Waiohūa want to:
- (a) recover their traditional role as kaitiaki of the environment and resources of Tāmaki Makaurau; and
 - (b) maintain a strong cultural influence over the sustainable use and preservation of its land, air and waterways.

4 THE ROLE OF THE MINISTRY FOR THE ENVIRONMENT

- 4.1 The role of the Ministry is set out in the [Environment Act 1986](#).
- 4.2 The Ministry also has specific functions under a number of other Acts including the:
- (a) Resource Management Act 1991 (**RMA**);

DOCUMENTS

4: RELATIONSHIP AGREEMENT WITH THE MINISTRY FOR THE ENVIRONMENT

- (b) Climate Change Response Act 2002;
 - (c) Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act 2012 (EEZ Act); and
 - (d) Environmental Reporting Act 2015.
- 4.3 As the Ministry is not involved in day-to-day environmental management, it focuses on providing:
- (a) environmental management systems, including laws and regulations;
 - (b) national direction through national policy statements, and national environmental standards and strategies;
 - (c) funding, guidance and training on best practice; and
 - (d) information about the health of the environment.

5 SCOPE

- 5.1 The Relationship Agreement applies to all functions, powers, responsibilities and actions of the Ministry for the Environment that are exercised in relation to environmental management within, or that affect, the Te Ākitai Waiohūa Area of Interest as defined in the Te Ākitai Waiohūa Deed of Settlement and attached as Appendix A to this Relationship Agreement.
- 5.2 The Relationship Agreement does not extend to the Ministry's role in appointing officials and statutory officers, and their roles and responsibilities.

6 COMMUNICATION

- 6.1 The Ministry will seek to establish and maintain effective and efficient communication with the Trust on a continuing basis through:
- (a) relationship meetings held in accordance with clause 7;
 - (b) maintaining information on the Trust's office holders, and their addresses and contact details;
 - (c) providing a primary Ministry contact for the Trust who will act as a liaison person with other Ministry staff;
 - (d) providing reasonable opportunities for the Trust to meet with senior Ministry staff to discuss and (if possible) resolve any issues that may arise; and
 - (e) informing relevant Ministry staff of the contents of this Relationship Agreement and their responsibilities and roles under it.

DOCUMENTS

4: RELATIONSHIP AGREEMENT WITH THE MINISTRY FOR THE ENVIRONMENT

7 RELATIONSHIP MEETINGS

- 7.1 The parties agree that senior representatives of the Trust and the Ministry will participate in an annual relationship meeting.
- 7.2 Before each relationship meeting held in accordance with clause 7.1, representatives of the Trust and the Ministry will agree administrative arrangements for the meeting.
- 7.3 The agenda for each relationship meeting will be agreed between the parties before the relationship meeting. Agenda items could include:
- (a) any legislative or policy developments of interest to Te Ākitai Waiohū, including urban planning and environmental issues;
 - (b) local authority performance in the Te Ākitai Waiohū Area of Interest in implementing te Tiriti o Waitangi/the Treaty of Waitangi provisions in the RMA; and
 - (c) any other matters of mutual interest.
- 7.4 Each party will meet the costs and expenses of its representatives attending relationship meetings.
- 7.5 The first relationship meeting will take place within 3 months of a written request by the Trust, or earlier by mutual agreement.
- 7.6 Other meetings may be held from time to time between Ministry staff and the Trust as agreed.

8 IWI MANAGEMENT PLAN

- 8.1 If the Trust requests it, the Ministry for the Environment will support the development of an iwi management plan for Te Ākitai Waiohū by providing advice, information and review.
- 8.2 Support provided by the Ministry will be technical in nature, and does not include financial support.

9 LOCAL GOVERNMENT PERFORMANCE

- 9.1 The Minister for the Environment (the **Minister**) has the function of monitoring the effect and implementation of the RMA (refer section 24). The Minister also has the power to require local authorities (and others) to supply information about the exercise of their functions, powers, or duties (refer section 27).
- 9.2 The way in which these functions and powers are exercised varies from time to time. At the date of execution of the Relationship Agreement, the Ministry, on behalf of the Minister, surveys all local authorities about their processes under the RMA through the National Monitoring System (the NMS). The NMS includes questions relating to Māori participation.
- 9.3 The Ministry also separately collects information on environmental outcomes through state of the environment monitoring.

DOCUMENTS

4: RELATIONSHIP AGREEMENT WITH THE MINISTRY FOR THE ENVIRONMENT

- 9.4 Before each relationship meeting held under clause 7, the Ministry will provide the Trust with:
- (a) access to the most recent published information from the NMS as may be relevant to Te Ākitai Waiohūa; and
 - (b) details of any published state of the environment monitoring; as it relates to the Te Ākitai Waiohūa Area of Interest.

10 CAPACITY BUILDING, FACILITATING NETWORKING OPPORTUNITIES AND TRAINING

- 10.1 The Ministry and the Trust will seek opportunities to provide each other with training, networking opportunities and other capacity building activities in their respective areas of responsibility and expertise. Topics that capacity building, networking and training may cover include:
- (a) legislation that is administered by the Ministry including the [RMA](#), [EEZ Act](#), [Climate Change Response Act](#) and the [Environmental Reporting Act](#) and areas of responsibility under those Acts;
 - (b) Te Ākitai Waiohūa values, practices and objectives.
- 10.2 The Ministry can provide advice and information to the Trust on training environmental commissioners and how people endorsed by the Trust can access this training.

11 CONTESTABLE FUNDS

- 11.1 The Ministry administers a number of contestable funds that the Trust may be interested in applying for to complete projects in the Te Ākitai Waiohūa Area of Interest. The Ministry will provide the Trust with up to date information on funding rounds and funding criteria on request. This includes any contestable funding that may become available for iwi management plans.

12 OFFICIAL INFORMATION

- 12.1 The Ministry is subject to the requirements of the [Official Information Act 1982](#) ("OIA").
- 12.2 The Ministry and the Minister may be required in accordance with the OIA to disclose information that it holds relating to this Relationship Agreement (e.g. relationship meeting minutes).
- 12.3 The Ministry will notify the Trust and seek its views before releasing any information relating to this Relationship Agreement. To avoid doubt, any comments the Trust wishes to make must be provided to the Ministry in a timely fashion, so that the Ministry is able to meet the statutory timeframes for responding to the relevant request for information.

13 AMENDMENT

- 13.1 The parties may agree in writing to vary or terminate the provisions of this Relationship Agreement.

DOCUMENTS

4: RELATIONSHIP AGREEMENT WITH THE MINISTRY FOR THE ENVIRONMENT

SIGNED for and on behalf of the Ministry for the Environment by the Secretary for Environment in the presence of:

WITNESS

Name:

Occupation:

Address:

SIGNED by and on behalf of the Te Ākitai Waiohūa Settlement Trust in the presence of:

[Chairperson/Deputy Chairperson]

WITNESS

[]

Name:

Occupation:

Address:

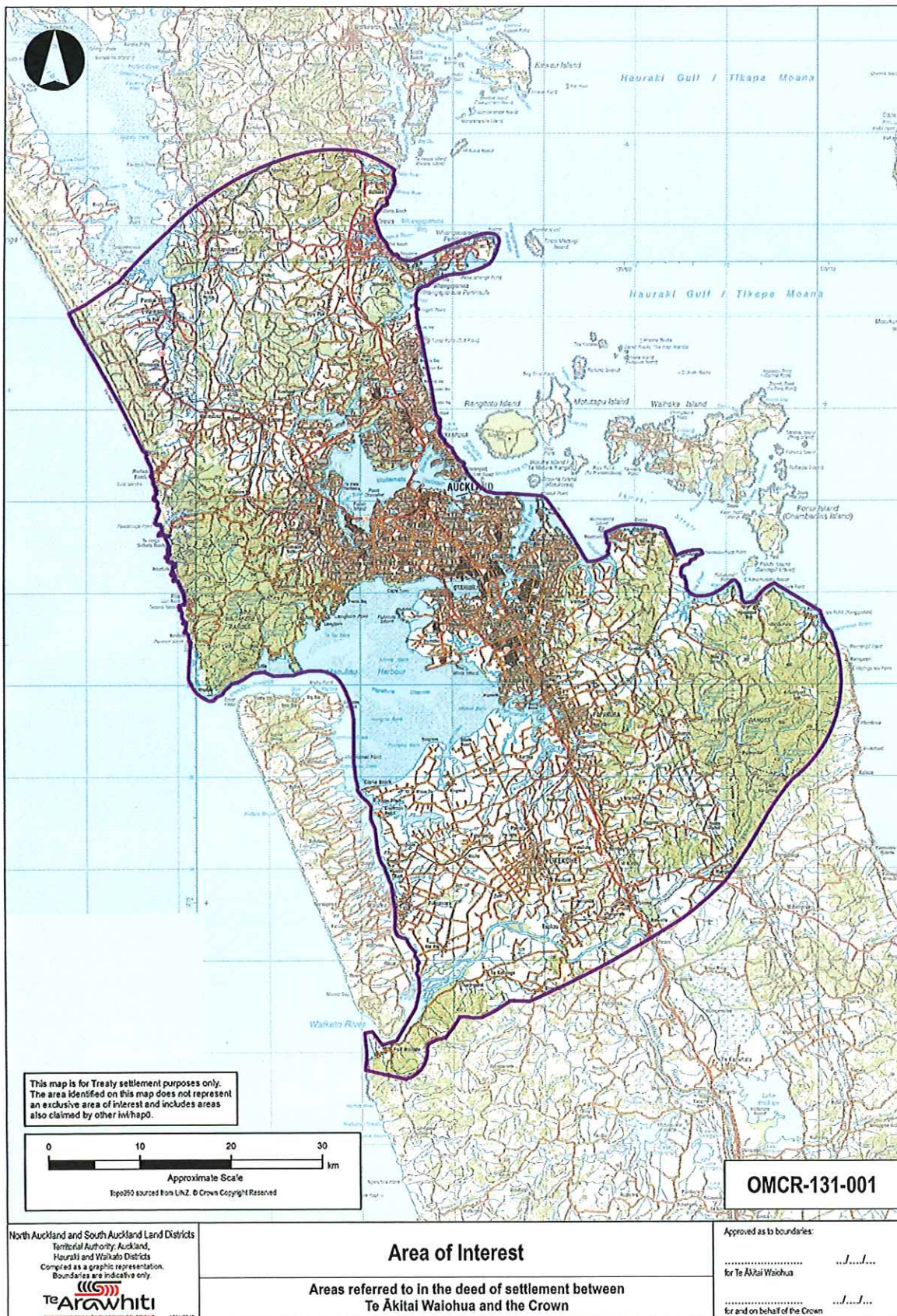
[]

PC

DOCUMENTS

4: RELATIONSHIP AGREEMENT WITH THE MINISTRY FOR THE ENVIRONMENT

APPENDIX A



DOCUMENTS

5. WHAKAAETANGA TIAKI TAONGA

1/15

pe

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Whakaaetanga Tiaki Taonga

Relationship Agreement between the Culture and Heritage Parties and
Te Ākitai Waiohūa Settlement Trust

DATE: [TBC]

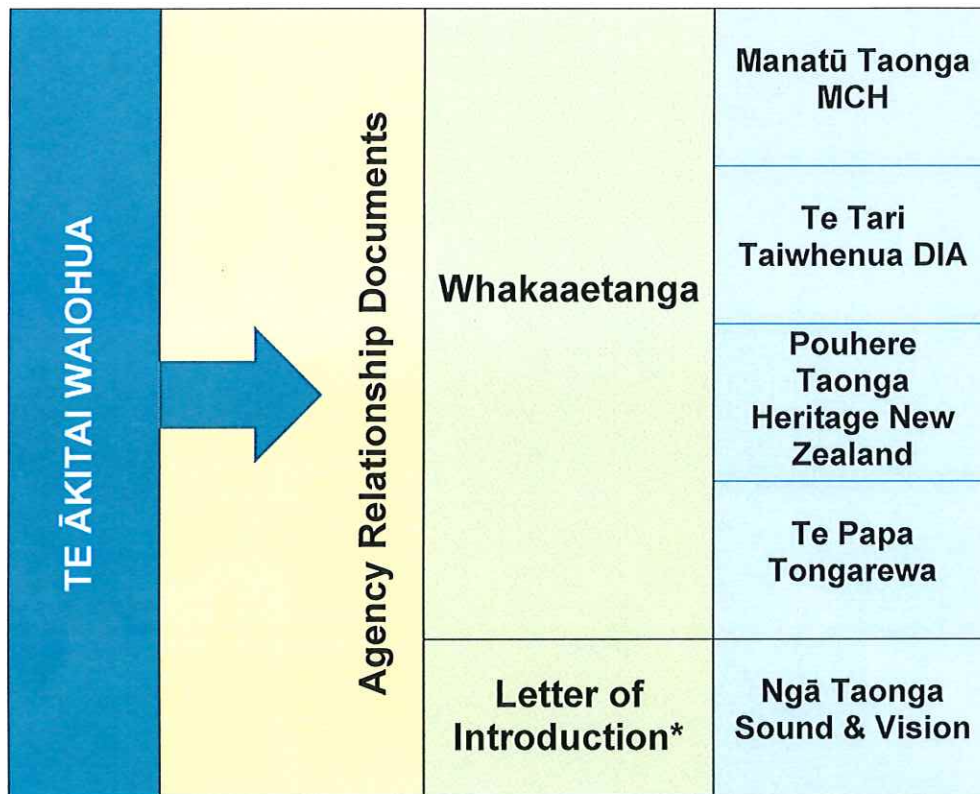


DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Negotiations Sensitive: 9 December 2020 Te Ākitai Waiohua Whakaaetanga

Whakaaetanga Tiaki Taonga - Overarching Relationship Agreement



*An agreement outside of Treaty settlement process.

This diagram explains the way we give effect to the relationship between iwi and the respective agencies. Some Culture and Heritage agencies come under this document, the Whakaaetanga Tiaki Taonga, and some have their own agreement. The constant is the relationship approach which is that agencies will work collaboratively to support iwi and their taonga aspirations.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

CONTENTS

1.	<u>THE PARTIES</u>	63
2.	<u>INTRODUCTION</u>	63
3.	<u>PURPOSE</u>	64
4.	<u>VISION</u>	65
5.	<u>PRINCIPLES</u>	65
6.	<u>EFFECT</u>	66
7.	<u>DEVELOPMENT OF SPECIFIC PIECES OF WORK</u>	66
8.	<u>WORK PLAN TOPICS SHARED BY ALL PARTIES</u>	67
9.	<u>ONGOING RELATIONSHIPS</u>	68
10.	<u>COMMUNICATION</u>	68
11.	<u>CHANGES TO POLICY AND LEGISLATION AFFECTING THIS WHAKAAETANGA</u>	69
12.	<u>DISPUTE RESOLUTION</u>	70
13.	<u>REVIEW PROVISION</u>	70
14.	<u>DEFINITIONS</u>	71
15.	<u>SIGNING PARTIES</u>	71
16.	<u>APPENDIX A: WORK PLAN TOPICS SPECIFIC TO CULTURE AND HERITAGE PARTIES</u>	71
17.	<u>APPENDIX B: THE ROLE OF MANATŪ TAONGA - MINISTRY FOR CULTURE AND HERITAGE IN RELATION TO TAONGA TŪTURU</u>	77
18.	<u>APPENDIX C: BACKGROUND INFORMATION OF THE AGENCIES</u>	82
19.	<u>APPENDIX D: TE ĀKITAI WAI OHUA AREA OF INTEREST</u>	85

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Whakaaetanga Tiaki Taonga

The Parties

The Parties to this Whakaaetanga Tiaki Taonga ("Whakaaetanga") are:

- Te Ākitai Waiohūa Settlement Trust, the post settlement governance entity;
- Te Tari Taiwhenua, Department of Internal Affairs ("DIA"), the agency responsible for:
 - the National Library Te Puna Mātauranga o Aotearoa ("National Library"); and
 - Archives New Zealand Te Rua Mahara o Te Kōwhiri ("Archives New Zealand")
- The Museum of New Zealand Te Papa Tongarewa ("Te Papa");
- Heritage New Zealand Pouhere Taonga ("Pouhere Taonga"); and
- Manatū Taonga, Ministry for Culture and Heritage ("MCH").

For the purposes of this Whakaaetanga the Te Ākitai Waiohūa Settlement Trust is the body representative of Te Ākitai who have an interest in the matters covered under this Whakaaetanga. This derives from the status of the Te Ākitai Waiohūa Settlement Trust as tangata whenua in the Iwi Area of Interest and is inextricably linked to whakapapa and has important cultural and spiritual dimensions.

The agencies responsible for the National Library and Archives New Zealand, Te Papa, Pouhere Taonga and MCH are for the purposes of this Whakaaetanga referred to as the "Culture and Heritage Parties".

A summary of the role and functions of each of the Parties is provided in the Appendices.

Introduction

Under the Deed of Settlement dated [X] between Te Ākitai Waiohūa ("Te Ākitai") and the Crown (the "Deed of Settlement"), the Parties agreed to the development of a:

1. Whakaaetanga between the Culture and Heritage Parties and the Te Ākitai Waiohūa Settlement Trust to facilitate:
 - 1.1. the care, management, access, use, development and revitalisation of Te Ākitai taonga; and
 - 1.2. the identification, protection, preservation and conservation of the historical and cultural heritage of Te Ākitai.
2. The Parties have entered into this Whakaaetanga consistently with the partnership principle underlying Te Tiriti o Waitangi/Treaty of Waitangi.
3. The Parties wish to record in this Whakaaetanga their common commitment relating to the care and management, use, development and revitalisation of, and access to, Te Ākitai taonga (whether held by Te Ākitai whānau and hapū, MCH, Te Papa or the agency responsible for the National Library and Archives New Zealand).

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

4. Pouhere Taonga wishes to record its commitment to the identification protection, preservation and conservation of the historical and cultural heritage of Te Ākitai.
5. The Parties acknowledge that these common commitments are intended to support and promote the vision of Te Ākitai Waiohūa Settlement Trust.

Purpose

6. The Parties are seeking an ongoing relationship which facilitates the care and management, use, development and revitalisation of, and access to, Te Ākitai taonga, whether held by Te Ākitai whānau and hapū, MCH, Te Papa or the agency responsible for the National Library and Archives New Zealand
7. Those Parties who have responsibilities for taonga recognise the following, which will guide them in giving effect to the purpose of this Whakaaetanga and will be discussed as part of the development of the joint work plans:
 - 7.1. the significance of Te Ākitai taonga to the maintenance and development of Te Ākitai culture and to enriching the cultural life of New Zealand;
 - 7.2. that Te Ākitai taonga is held and looked after by Te Ākitai whānau and hapū, and also by the Culture and Heritage Parties;
 - 7.3. Te Ākitai's cultural and spiritual authority in relation to Te Ākitai taonga;
 - 7.4. that active and meaningful engagement by the Culture and Heritage Parties with Te Ākitai in the care and management, use, development and revitalisation of, and access to, Te Ākitai taonga is required as agreed in the joint work plans;
 - 7.5. that innovative and technological solutions are required to provide opportunities for Te Ākitai's youthful population, and the over 35% of that population who are living outside the traditional tribal rohe, to connect with Te Ākitai's culture and identity; and
 - 7.6. the need for an enduring and collaborative relationship to be developed between Te Ākitai Waiohūa Settlement Trust and the Culture and Heritage Parties.
8. Pouhere Taonga recognises the following which will guide it in giving effect to the purpose of this Whakaaetanga and will be discussed as part of the development of the work plans:
 - 8.1. the significance of wāhi tapu and wāhi tūpuna, land based Māori heritage, structures and monuments to enriching the cultural life of New Zealand;
 - 8.2. that wāhi tapu and wāhi tūpuna, land based Māori heritage, structures and monuments looked after by Te Ākitai whānau and hapū;
 - 8.3. Te Ākitai's cultural and spiritual authority in relation to Te Ākitai wāhi tapu and wāhi tūpuna, land based Māori heritage, structures and monuments;
 - 8.4. that active and meaningful engagement by the Pouhere Taonga with Te Ākitai in the identification, protection, preservation and conservation of Te Ākitai wāhi tapu, wāhi

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

tūpuna, land based Māori heritage, structures and monuments are required as agreed in the work plans; and

- 8.5. the need for an enduring and collaborative relationship to be developed between Te Ākitai Waiohūa Settlement Trust and Pouhere Taonga.

Vision

9. The Culture and Heritage Parties recognise and respect the vision of Te Ākitai Waiohūa Settlement Trust which is Te Ākitai Oho Moata 'Te Ākitai awake at early dawn'. The meaning of this vision is to prepare Te Ākitai as an iwi for the future by ensuring it remains vigilant and prepared. This is achieved by strengthening the cultural identity of Te Ākitai people and revitalising their reo, whakapapa, tūpuna, kōrero, tikanga, kawa and history through the research, collection, compilation, recording, storing, presentation, publication and distribution of Te Ākitai taonga including information associated with that taonga.
10. This vision is intended to facilitate access to Te Ākitai taonga and their care and management, use, development and revitalisation and to facilitate the identification, protection, preservation and conservation of Te Ākitai historical and cultural heritage.
11. The vision of Te Ākitai Waiohūa Settlement Trust is built upon the already existing relationships between Te Ākitai and the Culture and Heritage Parties. The Parties recognise the common role shared by the Culture and Heritage Parties in collecting, preserving and providing access to the nation's art, culture and heritage collections and resources and in identifying, protecting and preserving wāhi tapu, wāhi tūpuna and land based Māori heritage. The Parties recognise the importance of this existing relationship as contributing towards the role of the Culture and Heritage Parties.

Principles

12. The Parties acknowledge the following relationship principles that will guide the implementation of this Whakaaetanga:
- 12.1. working consistently with Te Tiriti o Waitangi/the Treaty of Waitangi and its principles;
- 12.2. working with a 'no surprises' approach;
- 12.3. working in a spirit of co-operation;
- 12.4. acknowledging that the relationship is flexible and evolving;
- 12.5. respecting the independence of the Parties and their individual mandates, roles and responsibilities; and
- 12.6. recognising and acknowledging that the Parties benefit from working together by sharing their vision, knowledge and expertise.
13. Te Ākitai Waiohūa Settlement Trust and the Culture and Heritage Parties have entered into this Whakaaetanga in good faith and in the spirit of partnership. Te Ākitai Waiohūa Settlement Trust and the Culture and Heritage Parties agree to act in good faith and work fairly,

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

reasonably and honourably towards each other with respect to the commitments identified below.

Effect

14. The requirements of the Whakaaetanga are aspirational and non-binding. The Parties acknowledge that while this Whakaaetanga is not intended to constitute a contract, that is enforceable in law between the Parties, the Parties are committed to working together in good faith in accordance with this Whakaaetanga.
15. Appendix B (*The Role of Manatū Taonga - Ministry for Culture and Heritage in relation to Taonga Tūturu*) of the Whakaaetanga is issued pursuant to section [xx] of the [Te Ākitai Waiohūa Settlement Act YEAR] ("the Settlement Legislation") that implements the Deed of Settlement, and is subject to the Settlement Legislation and the Deed of Settlement. Appendix B is legally enforceable under the Settlement Legislation.
16. For the avoidance of doubt the legally enforceable parts of the Whakaaetanga are contained in Appendix B and apply to MCH only.
17. Resourcing of activities under this Whakaaetanga will be within the existing resource limits and align with the Government priorities of the day.
18. Te Ākitai Waiohūa Settlement Trust acknowledges that all agreements and commitments contained in this Whakaaetanga are subject to legislative rights and obligations under which the respective Culture and Heritage Parties operate and the terms upon which specific taonga are held by the Culture and Heritage Parties.

Development of specific pieces of work

19. When requested by the Te Ākitai Waiohūa Settlement Trust, each of the Culture and Heritage Parties will confirm joint work plans (work plans) with Te Ākitai Waiohūa Settlement Trust, in relation to matters consistent with the purpose of this Whakaaetanga of specific pieces of work to be undertaken which may:
 - 19.1. provide the detail of the commitments agreed by Te Ākitai Waiohūa Settlement Trust and each respective Culture and Heritage Party;
 - 19.2. set out a timetable and milestones for delivering on any agreed commitments;
 - 19.3. confirm the responsibilities for the various parties in meeting the agreed commitments;
 - 19.4. identify a process for resolving any issues or disputes;
 - 19.5. identify key contact persons for the parties;
 - 19.6. provide for mutually agreed outcomes; and
 - 19.7. provide for the work plans to be reviewed at the annual meeting.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

20. Final topics for the work plans will be mutually agreed by Te Ākitai Waiohūa Settlement Trust and each respective Culture and Heritage Party and will reflect the priorities, resources and the specific functions and duties of the parties.
21. When developing work plans Culture and Heritage Parties may invite any other party to be involved in discussions about the work plan. The Culture and Heritage Parties will engage with Te Ākitai Waiohūa Settlement Trust before issuing any such invitation.

Work Plan Topics Shared by all Parties

22. Potential topics for each of the respective Culture and Heritage Parties' work plans may include, but are not limited to, the topics identified below.

22.1. Care and Management of Te Ākitai taonga held by Culture and Heritage Parties and of land based Māori heritage structures and monuments:

- a. to provide access, advice and guidance on taonga and cultural heritage issues;
- b. to work collaboratively with Te Ākitai Waiohūa Settlement Trust as far as reasonably practicable, to develop and maintain inventories for Te Ākitai taonga;
- c. to work collaboratively with Te Ākitai Waiohūa Settlement Trust to research Te Ākitai taonga;
- d. to work with Te Ākitai Waiohūa Settlement Trust to develop metadata for Te Ākitai taonga;
- e. to work collaboratively with Te Ākitai Waiohūa Settlement Trust on taonga care, management, and storage;
- f. to develop mutually beneficial research projects that enhance the understanding of Te Ākitai taonga and Te Ākitai culture; and
- g. to work collaboratively with Te Ākitai Waiohūa Settlement Trust on the identification, preservation and protection of their land based Māori heritage, structures and monuments.

22.2. Sharing knowledge and expertise associated with Te Ākitai cultural heritage in order to:

- a. share access to databases and/or catalogues specific to collections and taonga, subject to licence and contractual arrangements concerning the databases and/or catalogues;
- b. share information on database use and research methodologies specific to, or that can be applied towards Te Ākitai taonga;
- c. work together on exhibition planning processes and related activities specific to Te Ākitai taonga;

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

- d. seek advice from Te Ākitai Waiohūa Settlement Trust regarding specific policy and tikanga guidance as it relates to Te Ākitai taonga; and
- e. share information on the preservation and protection of land based Māori heritage, structures and monuments.

22.3. Opportunities for increased learning and capacity building relating to Te Ākitai taonga through:

- a. conservation and training in Taonga and structure preservation;
- b. collection management systems;
- c. digitisation initiatives; and
- d. training and development, with possible internships.

23. Final topics for the work plans will be mutually agreed by Te Ākitai Waiohūa Settlement Trust and each respective Culture and Heritage Party and will reflect the priorities, resources and the specific functions and duties of the Parties. Appendix A and B of this Whakaaetanga includes potential topics for work plans between Te Ākitai Waiohūa Settlement Trust and each of the Culture and Heritage Parties.

Ongoing Relationships

- 24. The Parties agree to meet ("hui of the Parties") if requested by either party, at a date to be mutually agreed.
- 25. The Parties will jointly take responsibility for confirming the hui of the Parties and the hui agenda.
- 26. Each party will meet its own cost of attending the hui of the Parties.

Communication

27. The Parties commit to:

- 27.1. maintain effective communication with one another on any concerns and issues arising from this Whakaaetanga and its implementation;
- 27.2. as far as reasonably practicable, provide opportunities for meetings of relevant management and staff;
- 27.3. as far as reasonably practicable, train relevant employees of the Parties to ensure that they are made aware of this Whakaaetanga and the practical tasks which flow from it;
- 27.4. as far as reasonably practicable, inform other organisations with whom they work, central government agencies and stakeholders about this Whakaaetanga and future amendments; and
- 27.5. include a copy of this Whakaaetanga on the Culture and Heritage Parties' websites.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

28. It is agreed by the Parties that any issue regarding the interpretation of clauses in this Whakaaetanga shall be resolved after taking into account the Te Ākitai Waiohūa Settlement Trust vision and principles.

Changes to Policy and Legislation Affecting this Whakaaetanga

29. In addition to the specific commitments in this Whakaaetanga, the Culture and Heritage Parties will consult, wherever practicable, with the Te Ākitai Waiohūa Settlement Trust on legislative and policy development or review which potentially affects Te Ākitai taonga and provide for opportunities for the Te Ākitai Waiohūa Settlement Trust to contribute to such developments.

Consultation

30. If any of the Culture and Heritage Parties consult with the public or with Māori generally on policy development or any proposed legislative amendment to the statutes under which the Culture and Heritage Parties operate, and which impacts on the purpose of this Whakaaetanga, the Culture and Heritage Parties shall:

30.1. notify the Te Ākitai Waiohūa Settlement Trust of the proposed policy development or proposed legislative amendment upon which consultation will be occurring;

30.2. make available to the Te Ākitai Waiohūa Settlement Trust the information provided to Māori as part of the consultation process referred to in this clause; and

30.3. advise the Te Ākitai Waiohūa Settlement Trust of the final outcome of any such consultation.

31. Where the Culture and Heritage Parties are required to consult under this Whakaaetanga, the basic principles that will be followed in consulting with Te Ākitai Waiohūa Settlement Trust trustees in each case are:

31.1. ensuring that Te Ākitai Waiohūa Settlement Trust trustees are consulted as soon as reasonably practicable following the identification and determination by the Chief Executive of the Culture and Heritage party of the proposal or issues to be the subject of the consultation;

31.2. providing Te Ākitai Waiohūa Settlement Trust trustees with sufficient information to make informed submissions in relation to any of the matters that are the subject of the consultation;

31.3. ensuring that sufficient time is given for the participation of Te Ākitai Waiohūa Settlement Trust trustees in the decision making process including the preparation of submissions by Te Ākitai Waiohūa Settlement Trust trustees in relation to any of the matters that are the subject of the consultation;

31.4. ensuring that the Culture and Heritage party will approach the consultation with Te Ākitai Waiohūa Settlement Trust trustees with an open mind, and will genuinely consider the

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

submissions of Te Ākitai Waiohua Settlement Trust trustees in relation to any of the matters that are the subject of the consultation; and

- 31.5. reporting back to Te Ākitai Waiohua Settlement Trust trustees, either in writing or in person, in regard to any decisions made that relate to that consultation.

Dispute Resolution

32. In the event that the Parties cannot agree on the interpretation or implementation of this Whakaaetanga, or agree revised terms following a review of the Whakaaetanga, then a meeting will be convened between the Te Ākitai Waiohua Settlement Trust and the Chief Executive of, or relevant Minister for, the Culture and Heritage Party (or, in the case of Te Papa and Pouhere Taonga, the Chairperson of the Board). Any party that makes a request for a meeting will give one months' notice to the other parties.
33. Where the dispute has not been resolved within a reasonable period of time through a meeting under clause 32 then either party may require the dispute to be referred to mediation as follows:
- 33.1. the party requiring the dispute to be referred to mediation must provide written notice to the other party or parties.
- 33.2. the parties will seek to agree upon a mediator and, failing agreement within 15 working days of the date of the notice described in clause 33.1 mediator will be appointed by the President for the time being of the New Zealand Law Society. The mediator will be:
- a. familiar with tikanga based dispute resolution; and
 - b. independent of the dispute.
- 33.3. the mediator will not have the power to determine the dispute, but may offer advice of a non-binding nature.
34. Where a mediator is appointed through the process described in clause 24, the costs of the mediation will be met jointly by the Parties.

Review Provision

35. This Whakaaetanga will be reviewed by the Parties from time to time as agreed by the Parties, including where there is a change or a proposed change to the legislation or policy relevant to the Culture and Heritage Parties that have the potential to affect the matters included in this Whakaaetanga. This review will take place at the hui of the Parties, to ensure that the vision, principles and commitments entered into in the Whakaaetanga remain relevant and continue to capture the purpose of the Whakaaetanga.
36. The Parties will negotiate any amendments to provisions at a hui of the Parties referred to at clause 24 and may sign an amended Whakaaetanga that reflects the changes which will take effect upon signing.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Definitions

“the Area”	means the Te Ākitai Waiohūa Area of Interest as defined at Appendix D
“Culture and Heritage parties”	has the same meaning given to it in “the Parties” section of this Whakaaetanga
“Deaccessioned”	means the permanent removal of an item from the collections of Te Papa
“Found”	has the same meaning as in section 2 of the Protected Objects Act 1975
“Inventories”	means list of information
“Whakaaetanga”	means this Whakaaetanga Tiaki Taonga
“National Library”	includes the Alexander Turnbull Library
“Settlement Date”	has the same meaning as in the Deed of Settlement.
“Taonga”	Taonga includes (but is not limited to) artefacts, modified human remains, manuscripts, archives, records, information and data, including multi-media formats such as sound, still and moving images, wāhi tapu, wāhi tapu areas, wāhi tūpuna/wāhi tīpuna, historic places and historic areas of interest to Māori. Te Papa includes natural environment collections in its definition of taonga.
“Tiaki Taonga”	means the care and management, use, development and revitalisation of, and access to, taonga; whether held by iwi, whānau and hapū or the Crown parties

[Issued on] []

Signing Parties

(Name)
Chief Executive
Te Ākitai Waiohūa Settlement Trust
Date:

WITNESS

Name:
Occupation:
Address:

Paul James
Chief Executive
Te Tari Taiwhenua Department of Internal Affairs
Date:

WITNESS

Name:
Occupation:
Address:

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Bernadette Cavanagh

Chief Executive

Ministry for Culture and Heritage Manatū Taonga **WITNESS**

Date:

Name:

Occupation:

Address:

Courtney Johnston

Tumu Whakarae, Chief Executive

Museum of New Zealand Te Papa Tongarewa **WITNESS**

Date:

Name:

Occupation:

Address:

Arapata Hakiwai

Kaihautū

Museum of New Zealand Te Papa Tongarewa **WITNESS**

Date:

Name:

Occupation:

Address:

Andrew Coleman

Chief Executive

Heritage New Zealand Pouhere Taonga **WITNESS**

Date:

Name:

Occupation:

Address:





DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Appendix A: Work Plan Topics Specific to Culture and Heritage Parties

Potential topics for Culture and Heritage Parties' respective work plans may include, but are not limited to, the topics identified below.

Te Tari Taiwhenua Department of Internal Affairs

National Library Te Puna Mātauranga o Aotearoa

1. Collaborative Care and Management of Taonga:

- a) to work with Te Ākitai Waiohūa Settlement Trust to develop processes to record what material relating to Te Ākitai taonga is being accessed from the collections;
- b) to work with Te Ākitai Waiohūa Settlement Trust to develop protocols concerning use of and access to material relating to Te Ākitai taonga;
- c) to work with Te Ākitai Waiohūa Settlement Trust to develop exhibition opportunities relating to Te Ākitai Settlement taonga; and
- d) to provide Te Ākitai Waiohūa Settlement Trust the opportunity to share their mātauranga regarding key activities and events at National Library.

2. Sharing knowledge and expertise associated with Te Ākitai taonga:

- a) to share knowledge and expertise on Te Ākitai taonga held overseas; and
- b) to broker relationships with New Zealand and international libraries and heritage organisations.

Archives New Zealand Te Rua Mahara o Te Kāwanatanga

3. Collaborative Care and Management of Taonga:

- a) to work with Te Ākitai Waiohūa Settlement Trust to develop processes to record what material relating to Te Ākitai taonga is being accessed from the collections;
- b) to work with Te Ākitai Waiohūa Settlement Trust to develop protocols concerning use of and access to materials relating to Te Ākitai taonga;
- c) the Chief Archivist will facilitate, where possible, the engagement of public offices with (the Settled Iwi) to identify and arrange for the discharge of any taonga records relevant to the (the Settled Iwi) which are scheduled for disposal and are not required for retention as part of the permanent Government record; and
- d) to develop a process to provide information to Te Ākitai Waiohūa Settlement Trust on the type of research being conducted when Te Ākitai taonga are being accessed.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

4. Monitoring delivery of service:
 - a) to develop processes to monitor the effectiveness of the relationship with and services to Te Ākitai Waiohūa Settlement Trust in achieving outcomes mutually agreed in the work plans.
5. Analysis and reporting:
 - a) to prepare and prioritise a list of key questions to ask regularly in written reports to Te Ākitai Waiohūa Settlement Trust which will help Archives New Zealand achieve outcomes mutually agreed in the work plans.
6. Advice for public offices and local authorities on access to Te Ākitai taonga:
 - a) to consult with Te Ākitai Waiohūa Settlement Trust, and advise public offices and local authorities, on best practice in making access decisions for access to Te Ākitai taonga held by the public archives and local authorities.

Museum of New Zealand Te Papa Tongarewa

7. To work with Te Ākitai Waiohūa Settlement Trust consistent with the principle of Mana Taonga which:
 - a) seeks the input of communities for guidance on how their taonga should be managed, cared for, exhibited, or represented and gives all people who have taonga in Museum of New Zealand Te Papa Tongarewa's ("Te Papa") collections a special connection to the marae – Rongomaraeroa; and
 - b) shapes and informs many of Te Papa's activities and provides guidance for staff in the research, care, and management of taonga.
8. Collaborative Care and Management of Taonga:
 - a) to develop and maintain an inventory of Te Ākitai taonga held at Te Papa;
 - b) to work with Te Ākitai Waiohūa Settlement Trust to develop exhibition opportunities; and
 - c) to provide opportunities to promote Te Ākitai artists at Te Papa.
9. To provide Te Ākitai the opportunity to share their mātauranga regarding key activities and events at Te Papa:
 - a) to recognise the Te Ākitai Waiohūa Settlement Trust as an iwi authority for Te Ākitai in relation to taonga issues; and
 - b) to consult with Te Ākitai Waiohūa Settlement Trust regarding, and provide Te Ākitai with the opportunity to acquire, Te Ākitai taonga that may be deaccessioned by Te Papa.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

10. Sharing knowledge and expertise associated with Te Ākitai cultural heritage kaupapa:

- a) to share knowledge and expertise associated with Te Ākitai cultural heritage kaupapa, including the following:
 - (i) Legislation (e.g. the Protected Objects Act 1975) museum policies and practices;
 - (ii) Visitor Market Research & Evaluation methodology and data;
 - (iii) Te Ākitai taonga held overseas;
- b) to actively facilitate Te Ākitai relationships with New Zealand and international museums, galleries and heritage organisations; and
- c) to actively facilitate opportunities for access and reconnection of Te Ākitai Waiohūa Settlement Trust taonga through the relationships stated in para 16.

Te Papa: Future Aspirations:

11. In the future Te Papa and Te Ākitai Waiohūa Settlement Trust will work together on:

- a) New Zealand Museum Standards Scheme;
- b) advice on cultural centre development;
- c) commercial Initiatives;
- d) exhibition partnership.

Pouhere Taonga Heritage New Zealand– Māori Heritage

12. From maunga kōrero to punawai, from where tūpuna to rua kōiwi, Māori heritage places are taonga tuku iho, integral to Aotearoa/ New Zealand's culture and identity. Pouhere Taonga – Heritage New Zealand ("Pouhere Taonga") promotes the identification, protection, preservation and conservation of the historical and cultural heritage of our country.

WHAKAORANGA TAONGA MARAE - MĀORI BUILDINGS CONSERVATION PROGRAMME

13. Wharenui, wharekai, whare karakia, pātaka, pouhaki, tohu whakamaharatanga, waka, and other forms of Māori built heritage are important taonga to preserve for the future. Pouhere Taonga actively assists whānau, hapū and iwi initiatives to preserve these taonga through a range of advisory and on-site services.

14. These services include:

- a) conservation assessments;
- b) conservation technical advice and services;
- c) conservation workshops; and
- d) funding advice.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

MAHI HURA WHENUA - MĀORI HERITAGE AND ARCHAEOLOGY

15. The Heritage New Zealand Pouhere Taonga Act 2014 ("the Act") defines an archaeological site as a place associated with pre-1900 human activity where there may be evidence relating to the history of Aotearoa/New Zealand. When any development is planned that may affect an archaeological site or suspected archaeological site, the developer must apply for an archaeological authority. The archaeological authority provisions are contained in the Act. The developers must consult tāngata whenua. Pouhere Taonga staff:

- a) assess the impact of proposed land development on Māori cultural values, and check that consultation between developers and hapū or iwi has been conducted; and
- b) help liaise with communities – tāngata whenua, landowners, developers, archaeologists.

MAHI RĀRANGI KŌRERO - MĀORI HERITAGE AND THE LIST

16. Formerly known as the Register, the New Zealand Heritage List/Rārangi Kōrero ("the List") recognises historic places, historic areas, wāhi tapu, wāhi tapu areas and wāhi tūpuna that are significant to the heritage of Aotearoa / New Zealand. Entry of Māori heritage places on the List is a process that informs landowners and the public about these places and can also support their protection. The introduction of protection mechanisms like covenants and listing on district plans can be assisted by entering them onto the List. Inclusion on the List can also support applications for funding for preservation work. Pouhere Taonga staff:

- a) liaise and consult with tangata whenua and interested groups, e.g. landowners, local authorities, government departments;
- b) specifically prepare Māori heritage proposals for entry on the List; and
- c) assist with research, and prepare reports for the Board of Pouhere Taonga and Māori Heritage Council.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Appendix B: The Role of Manatū Taonga - Ministry for Culture and Heritage in relation to Taonga Tūturu

1. The Minister for Arts, Culture and Heritage ("the Minister") and the Chief Executive of the Ministry for Culture and Heritage ("the Chief Executive") have certain roles in terms of the matters described in this Appendix. In exercising such roles, the Minister and the Chief Executive will provide Te Ākitai Waiohūa Settlement Trust with the opportunity for input into those matters.

RELATIONSHIP PRINCIPLES

2. Te Ākitai Waiohūa Settlement Trust, the Minister and the Chief Executive agree to abide by the relationship principles set out in clauses 12 and 13 of this Whakaaetanga when implementing the relationship as set out in this Appendix and in exercising the various roles and functions described in this Appendix.

WHAKAAETANGA PROVISIONS

3. Manatū Taonga, the Ministry for Culture and Heritage ("MCH") agrees to comply with all of its obligations to Te Ākitai Waiohūa Settlement Trust set out in the body of the Whakaaetanga.

PROTECTED OBJECTS ACT 1975

4. The Chief Executive has certain functions, powers and duties in terms of the Protected Objects Act 1975 (formerly known as the Antiquities Act 1975) and will consult, notify and provide information to Te Ākitai Waiohūa Settlement Trust trustees within the limits of the Act.
5. The Protected Objects Act 1975 regulates:
 - a) the export of protected New Zealand objects;
 - b) the illegal export and import of protected New Zealand and foreign objects; and
 - c) the sale, trade and ownership of taonga tūturu, including what to do if you find a taonga or Māori artefact.

NOTIFICATION OF TAONGA TŪTURU

6. From the date this Whakaaetanga is issued the Chief Executive will:
 - a) notify Te Ākitai Waiohūa Settlement Trust in writing of any Taonga Tūturu found within the Area or identified as being of Te Ākitai origin found anywhere else in New Zealand;
 - b) provide for the care, recording and custody of any Taonga Tūturu found within the Area or identified as being of Te Ākitai origin found anywhere else in New Zealand;
 - c) notify Te Ākitai Waiohūa Settlement Trust in writing of its right to lodge a claim with the Chief Executive for ownership of any Taonga Tūturu found within the Area or identified as being of Te Ākitai origin found anywhere else in New Zealand;

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

- d) notify Te Ākitai Waiohua Settlement Trust in writing of its right to apply directly to the Māori Land Court for determination of the actual or traditional ownership, rightful possession or custody of any Taonga Tūturu found within the Area or identified as being of Te Ākitai origin found anywhere else in New Zealand, or for any right, title, estate, or interest in any such Taonga Tūturu; and
- e) notify Te Ākitai Waiohua Settlement Trust in writing of any application to the Māori Land Court from any other person for determination of the actual or traditional ownership, rightful possession or custody of any Taonga Tūturu found within the Area or identified as being of Te Ākitai origin found anywhere else in New Zealand, or for any right, title, estate, or interest in any such Taonga Tūturu.

OWNERSHIP OF TAONGA TŪTURU FOUND IN THE AREA OR IDENTIFIED AS BEING OF TE ĀKITAI WAIOHUA ORIGIN FOUND ELSEWHERE IN NEW ZEALAND

- 7. If Te Ākitai Waiohua Settlement Trust lodges a claim of ownership with the Chief Executive and there are no competing claims for any Taonga Tūturu found within the Area or identified as being of Te Ākitai origin found anywhere else in New Zealand, the Chief Executive will, if satisfied that the claim is valid, apply to the Registrar of the Māori Land Court for an order confirming ownership of the Taonga Tūturu.
- 8. If there is a competing claim or claims lodged in conjunction with Te Ākitai Waiohua Settlement Trust's claim of ownership, the Chief Executive will consult with Te Ākitai Waiohua Settlement Trust for the purpose of resolving the competing claims, and if satisfied that a resolution has been agreed to, and is valid, apply to the Registrar of the Māori Land Court for an order confirming ownership of the Taonga Tūturu.
- 9. If the competing claims for ownership of any Taonga Tūturu found within the Area or identified as being of Te Ākitai origin found anywhere else in New Zealand, cannot be resolved, the Chief Executive at the request of Te Ākitai Waiohua Settlement Trust may facilitate an application to the Māori Land Court for determination of ownership of the Taonga Tūturu.

CUSTODY OF TAONGA TŪTURU FOUND IN THE AREA OR IDENTIFIED AS BEING OF TE ĀKITAI WAIOHUA ORIGIN FOUND ELSEWHERE IN NEW ZEALAND

- 10. If Te Ākitai Waiohua Settlement Trust does not lodge a claim of ownership of any Taonga Tūturu found within the Area or identified as being of Te Ākitai origin found elsewhere in New Zealand with the Chief Executive, and where there is an application for custody from any other person, the Chief Executive will:
 - a) consult Te Ākitai Waiohua Settlement Trust before a decision is made on who may have custody of the Taonga Tūturu; and
 - b) notify Te Ākitai Waiohua Settlement Trust in writing of the decision made by the Chief Executive on the custody of the Taonga Tūturu.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

EXPORT APPLICATIONS - EXPERT EXAMINERS

11. For the purpose of seeking an expert opinion from Te Ākitai Waiohūa Settlement Trust trustees on any export applications to remove any Taonga Tūturu of Te Ākitai origin from New Zealand, the Chief Executive will register Te Ākitai Waiohūa Settlement Trust trustees on the MCH Register of Expert Examiners.
12. Where the Chief Executive receives an export application to remove any Taonga Tūturu of Te Ākitai origin from New Zealand, the Chief Executive will consult Te Ākitai Waiohūa Settlement Trust trustees as an Expert Examiner on that application, and notify the Te Ākitai Waiohūa Settlement Trust trustees in writing of their decision.

THE ROLE OF THE MINISTER UNDER THE PROTECTED OBJECTS ACT 1975

13. The Minister has functions, powers and duties under the Protected Objects Act 1975 and may consult, notify and provide information to Te Ākitai Waiohūa Settlement Trust within the limits of the Act. In circumstances where the Chief Executive originally consulted Te Ākitai Waiohūa Settlement Trust as an Expert Examiner, the Minister may consult with Te Ākitai Waiohūa Settlement Trust where a person appeals the decision of the Chief Executive to:
 - a) refuse permission to export any Taonga Tūturu, or Ngā Taonga Tūturu, from New Zealand; or
 - b) impose conditions on the approval to export any Taonga Tūturu, or Ngā Taonga Tūturu, from New Zealand;
14. MCH will notify Te Ākitai Waiohūa Settlement Trust in writing of the Minister's decision on an appeal in relation to an application to export any Taonga Tūturu where Te Ākitai Waiohūa Settlement Trust was consulted as an Expert Examiner.

EFFECTS ON TE ĀKITAI WAIOHUA INTERESTS IN THE AREA

15. The Chief Executive and Te Ākitai Waiohūa Settlement Trust shall discuss any policy and legislative development, which specifically affects Te Ākitai Waiohūa's interests in the Area.
16. The Chief Executive and Te Ākitai Waiohūa Settlement Trust shall discuss any of the Ministry's operational activities, which specifically affect Te Ākitai Waiohūa's interests in the Area.
17. Notwithstanding paragraphs 15 and 16 above the Chief Executive and Te Ākitai Waiohūa Settlement Trust shall meet to discuss Te Ākitai Waiohūa's interests in the Area as part of the meeting specified in clause 24 of the main body of the Whakaaetanga.

REGISTRATION AS A COLLECTOR OF NGĀ TAONGA TŪTURU

18. The Chief Executive will register Te Ākitai Waiohūa Settlement Trust trustees as a Registered Collector of Taonga Tūturu.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

BOARD APPOINTMENTS

19. The Chief Executive shall:

- a) notify Te Ākitai Waiohūa Settlement Trust trustees of any upcoming ministerial appointments on Boards which the Minister for Arts, Culture and Heritage appoints to;
- b) add Te Ākitai Waiohūa Settlement Trust trustees' nominees onto MCH's Nomination Register for Boards, which the Minister appoints to; and
- c) notify Te Ākitai Waiohūa Settlement Trust trustees of any ministerial appointments to Boards which the Minister to, where these are publicly notified.

NATIONAL MONUMENTS, WAR GRAVES AND HISTORIC GRAVES

20. The Chief Executive shall seek and consider the views of Te Ākitai Waiohūa Settlement Trust trustees on any national monument, war grave or historic grave managed or administered by MCH, which specifically relates to Te Ākitai's interests.
21. Subject to government funding and government policy, the Chief Executive will provide for the marking and maintenance of any historic war grave identified by the Te Ākitai Waiohūa Settlement Trust, which the Chief Executive considers complies with the MCH's War Graves Policy criteria; that is, a casualty, whether a combatant or non-combatant, whose death was a result of the armed conflicts within New Zealand in the period 1840 to 1872 (the New Zealand Wars).

HISTORY PUBLICATIONS RELATING TO TE ĀKITAI WAIOHUA

22. The Chief Executive shall:

- a) provide Te Ākitai Waiohūa Settlement Trust trustees with a list and copies of all history publications commissioned or undertaken by MCH that relate substantially to Te Ākitai; and
- b) where reasonably practicable, consult with Te Ākitai Waiohūa Settlement Trust trustees on any work MCH undertakes that relates substantially to Te Ākitai:
 - i) from an early stage;
 - ii) during the process of undertaking the work; and
 - iii) before making the final decision on the material of a publication.

23. Te Ākitai Waiohūa Settlement Trust trustees accept that the author, after genuinely considering the submissions and/or views of, and confirming and correcting any factual mistakes identified by Te Ākitai Waiohūa Settlement Trust trustees, is entitled to make the final decision on the material of the historical publication.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

PROVISION OF CULTURAL AND/OR SPIRITUAL PRACTICES AND PROFESSIONAL SERVICES

24. When the Chief Executive requests cultural and/or spiritual practices to be undertaken by Te Ākitai within the Area, the Chief Executive will make a contribution, subject to prior mutual agreement, to the costs of undertaking such practices.
25. Where appropriate, the Chief Executive will consider using Te Ākitai Waiohūa Settlement Trust trustees as a provider of professional services.
26. The procurement by the Chief Executive of any such services set out in clause 21 and 22 of Appendix B is subject to the Government's Mandatory Rules for Procurement by Departments, all government good practice policies and guidelines, and MCH's purchasing policy.



DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Appendix C: Background information of the agencies

Te Tari Taiwhenua (Department of Internal Affairs)

1. Te Tari Taiwhenua Department of Internal Affairs ("the Department") is the oldest government department and has been part of the fabric of New Zealand's Public Service since the signing of the Treaty of Waitangi.
2. The Department serves and connects people, communities and government to build a safe, prosperous and respected nation. The Department is responsible to six Ministers administering six Votes across seven portfolios. Our portfolios include Internal Affairs, Ministerial Services, Ethnic Affairs, Civil Defence, Racing, Local Government and the Community and Voluntary sector.
3. The Minister of Internal Affairs oversees the Government's ownership interests in the Department which encompass its strategy, capability, integrity and financial performance.
4. The Department:
 - (a) provides direct services to people, communities and government;
 - (b) provides policy advice to government;
 - (c) regulates people's activity, encourages compliance and enforces the law;
 - (d) monitors performance; and
 - (e) currently employs 1500 staff in 21 cities and towns in New Zealand, Sydney and London.
5. In March 2010 Cabinet agreed that the functions of the National Library and Archives New Zealand should be amalgamated into the Department of Internal Affairs. From the date of legal amalgamation the Chief Executive of the Department of Internal Affairs will be accountable for the functions of the National Library and of Archives New Zealand.
6. The Chief Executive of the Department is responsible and accountable for the implementation of, and commitments set out in, this Whakaaetanga in relation to the functions of the National Library and of Archives New Zealand, and will have an important role in managing the overall relationship with Te Ākitai.

National Library of New Zealand (Te Puna Mātauranga o Aotearoa)

7. The National Library of New Zealand is set up under the National Library of New Zealand (Te Puna Mātauranga o Aotearoa) Act 2003. Under section 7 of the Act, the purpose of the National Library is to enrich the cultural and economic life of New Zealand and its interchanges with other nations by, as appropriate:
 - (a) collecting, preserving, and protecting documents, particularly those relating to New Zealand, and making them accessible for all the people of New Zealand, in a manner consistent with their status as documentary heritage and taonga;

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

- (b) supplementing and furthering the work of other libraries in New Zealand; and
 - (c) working collaboratively with other institutions having similar purposes, including those forming part of the international library community.
8. The Alexander Turnbull Library forms part of the National Library. Under section 12 of the Act, the purposes of the Alexander Turnbull Library are:
- (a) to preserve, protect, develop, and make accessible for all the people of New Zealand the collections of that library in perpetuity and in a manner consistent with their status as documentary heritage and taonga;
 - (b) to develop the research collections and the services of the Alexander Turnbull Library, particularly in the fields of New Zealand and Pacific studies and rare books; and
 - (c) to develop and maintain a comprehensive collection of documents relating to New Zealand and the people of New Zealand.

Archives New Zealand (Te Rua Mahara o te Kāwanatanga)

9. Archives New Zealand leads in advising on and monitoring the public record, and in the preservation of public records of long-term value. Archives New Zealand administers the Public Records Act 2005 which sets the functions the department is required to provide and the powers necessary to carry out these functions.
10. Archives New Zealand works to achieve the following outcomes:
- (a) Full and accurate records are kept by public sector agencies;
 - (b) Public archives are preserved and well-managed;
 - (c) Public archives are accessible and used; and
 - (d) The archiving community is coordinated and well led.
11. Archives New Zealand has a leadership and regulatory role in shaping, and intervening where necessary, in the information management practices of public sector agencies. This includes developing standards for information creation and maintenance, and providing advice and training for those implementing these standards.
12. Records of long-term value are transferred to the public archive on the authority of the Chief Archivist who has the statutory responsibility to determine whether to keep or dispose of information. These records form the record of each government administration.
13. Archives New Zealand ensures that public archives are preserved and well managed, while making those in the public arena accessible. The majority of the public archive is held in Archives New Zealand's repositories in Auckland, Wellington, Christchurch and Dunedin.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

14. Access to the public archive is promoted through customer assistance and support in each of Archives New Zealand's four reading rooms across the country, our remote enquiries service, along with an increasing online digital presence.
15. Archives New Zealand has a responsibility to provide leadership and support for archival activities across New Zealand including the safekeeping of private and community records. Maintaining a presence and working within the wider community, including Māori, iwi and hapū is important to the department's role and responsibility. The regional offices provide local communities with access to records of local significance. Together we support government recordkeeping and community organisations, Māori, iwi and hapū with the care and management of archives.

Museum of New Zealand Te Papa Tongarewa (Te Papa)

16. Te Papa is an autonomous Crown Entity under the Crown Entities Act 2004 and was established by the Museum of New Zealand Te Papa Tongarewa Act 1992.
17. Te Papa's purpose, as stated in the Museum of New Zealand Te Papa Tongarewa Act, is to "provide a forum in which the nation may present, explore, and preserve both the heritage of its cultures and knowledge of the natural environment in order to better understand and treasure the past, enrich the present and meet the challenges of the future".
18. Under the Act, in performing its functions, Te Papa shall:
 - (a) have regard to the ethnic and cultural diversity of the people of New Zealand, and the contributions they have made and continue to make to New Zealand's cultural life and the fabric of New Zealand society;
 - (b) endeavour to ensure both that the Museum expresses and recognises the mana and significance of Māori, European, and other major traditions and cultural heritages, and that the Museum provides the means for every such culture to contribute effectively to the Museum as a statement of New Zealand's identity;
 - (c) endeavour to ensure that the Museum is a source of pride for all New Zealanders.

19. For further information such as Annual Reports, Statements of Intent, and Statements of Performance Expectations, please refer to the Te Papa website: <https://www.tepapa.govt.nz/about/what-we-do/annual-reports-and-key-documents>

Manatū Taonga – Ministry for Culture and Heritage

20. The Ministry works with national cultural agencies such as NZ On Air, Creative New Zealand, the New Zealand Film Commission, and Te Papa Tongarewa. We administer their funding, monitor their activities and support appointees to their boards.
21. The Ministry provides advice to government on where to focus its interventions in the cultural sector. It seeks to ensure that Vote funding is invested as effectively and efficiently as possible, delivering the most collective outcome, and that government priorities are met. The

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Ministry supports the Minister for Arts, Culture and Heritage, the Minister of Broadcasting, Communications and Digital Media, and the Minister for Sport and Recreation.

22. The Ministry is responsible for, and has a strong track record of, delivering high-quality publications (including websites), managing significant heritage and commemorations, and acting as guardian of New Zealand's culture and kaitiaki of New Zealand's taonga. The Ministry's work prioritises cultural outcomes and also supports educational, economic and social outcomes, linking with the work of a range of other government agencies.
23. We maintain war graves and national memorials, including the National War Memorial. We award grants for regional museum projects, historical research, and Waitangi Day celebrations. The Ministry also maintains several heritage websites including Te Ara and NZHistory.govt.nz.

Heritage New Zealand Pouhere Taonga

24. Heritage New Zealand Pouhere Taonga is the leading national historic heritage agency. We operate in an environment marked by a growing interest in heritage, recognition of its social, cultural, environmental and economic benefits to our country, and awareness of its importance to national identity.
25. Heritage New Zealand Pouhere Taonga is an autonomous Crown Entity under the Crown Entities Act 2004. It is supported by the Government and funded via Vote Arts, Culture and Heritage through the Ministry for Culture and Heritage. Its work, powers and functions are prescribed by the Heritage New Zealand Pouhere Taonga Act 2014.
26. Most protective mechanisms for land-based historic heritage are administered by local authorities through their District Plan policies and heritage listings under the Resource Management Act 1991, although Heritage New Zealand Pouhere Taonga retains regulatory responsibilities regarding archaeological sites.
27. It is currently governed by a Board of Trustees, assisted by a Māori Heritage Council. The national office is in Wellington, with regional and area offices in Kerikeri, Auckland, Tauranga, Wellington, Christchurch and Dunedin, and a portfolio of 48 historic properties we care for around the country.

Heritage New Zealand - a change of name

28. In 2010, the Ministry for Culture and Heritage led a review of the Historic Places Act 1993 (HPA) and as a result of that work the Heritage New Zealand Pouhere Taonga Act 2014 was enacted on Tuesday 20 May 2014. The Act made some changes to how Heritage New Zealand operates, and to archaeological provisions. It also formally changed its name to Heritage New Zealand Pouhere Taonga and completes our transition to an Autonomous Crown Entity.
29. Generations of New Zealanders grew up with the New Zealand Historic Places Trust, working with Heritage New Zealand to preserve New Zealand's significant heritage. But even though the name was well-known, it does not reflect who Heritage New Zealand is today.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

30. While our status has changed some aspects of the way the organisation functions, there is much that will remain the same. Heritage New Zealand continues to:

- (a) Work in partnership with others, including iwi and hapū Māori, local and central government agencies, heritage NGOs, property owners, and its volunteers;
- (b) Provide advice to both central and local government, and property owners on the conservation of New Zealand's most significant heritage sites; and
- (c) Maintain the New Zealand Heritage List (formerly the national Register of historic places), manage 48 nationally significant heritage properties, regulate the modification of archaeological sites, and manage the national heritage preservation incentive fund.

DOCUMENTS

5: WHAKAAETANGA TIAKI TAONGA

Appendix D: Te Ākitai Waiohūa Area Of Interest

