

Ngāti Tamaoho Climate Change Haerenga

16 November 2024

Health & Safety

To ensure the haerenga is as comfortable and safe for you and the others please review the Health and Safety plan below.

MOBILITY CHALLENGES

Two of the three sites we will visit today are flat and will be accessible to most people.

PUKEOKIWIRIKI may not be accessible for people experiencing mobility issues.

Please identify yourself to your guide and a Council staff member will stay with you and talk about the site.

Photography

You may take photographs at any of the sites.

Please be aware that other people may not want to be in your photos.



WALKING SHOES AND A WINDBREAKER

The first site has a steep climb and flat shoes are a must.



The sites are exposed and it can get windy. Please bring a windbreaker for your own comfort.

If a rainy or drizzly day please bring a raincoat and/or umbrella.



Toilets

We will be out and about for around 2 hours.

There is limited access to lavatories in the places we are visiting.

- No toilets at Pukekiwiriki Paa
- Public Toilets at Otaawhati | Ray Small Park
- No toilets at Drury Crossing.



Water

There are no water fountains or shops in the areas we are visiting. Please bring your water bottle with you.



Staff phone numbers

Carol -
Nadia -
Marisa -

If you get lost, miss the bus or need help contact a staff member in person or phone them.



In the event of an emergency

Seek help from a nearby staff member

DAIL 111

Papakura haerenga

Papakura faces a changing environment and changing weather patterns. We'll be better off if we work together to plan for the future.

Papakura needs to prepare for a changing climate future:

Extreme weather, flooding and drought are expected to increase as part of climate change. Papakura is highly exposed to future flooding.

People in affected places face many issues, threats to life, displacement, housing uncertainty, financial hardship, and mental distress.

Some will be disproportionately impacted, because they are more exposed or sensitive to natural hazards (i.e., age, disability, economic status).

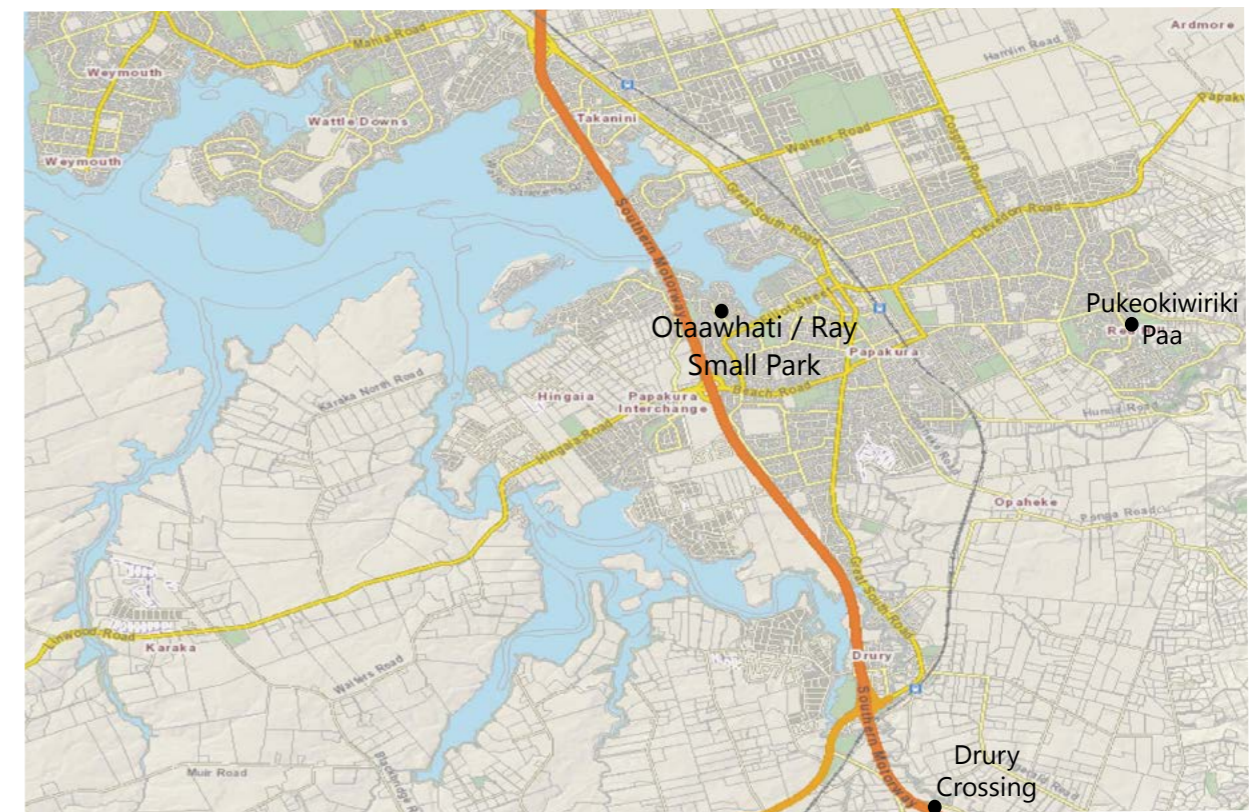
Whānau and communities will need to prepare for natural hazards. Over time, they will need to adapt so they can cope more readily.

Auckland Council and Papakura Local Board are supporting:

- development and implementation of a community-led local disaster resilience plan by groups from across Papakura
- a programme to enable grass-roots community climate adaptation participation, planning and action.

This haerenga takes you on a journey of sites of cultural and historical significance to Ngāti Tamaoho.

Ngati Tamaoho kaitiaki will share important information about the sites. Some places where iwi ancestors and their descendants have dedicated efforts to mitigate and respond to human impacts on the land, changing weather patterns, and climate.



Locations we are visiting.

Papakura climate ready

the project and being climate ready

All three sites have cultural and historical significance to Ngāti Tamaoho, and are sites where iwi ancestors tried to respond to human impacts on the land, changing weather patterns, and climate.

This will be an excellent chance to join Ngāti Tamaoho kaitiaki taiao matua Edith Tuhimata as these impacts are examined and traditional solutions to future challenges are explored.

A recent Landcare Research report showed Māori would be affected by climate change in future, and were already feeling its impacts.

Catchpole says the news regularly features flooding in areas that are traditionally home to Māori, the ravages of forestry slash, development and erosion.

The Landcare paper looked at the effects of climate change as it relates to tikanga Māori and called for cultural indicators and values to be part of our thinking as we respond. You need only look around to see what climate change is doing in our harbours, estuaries and open ocean.

Catchpole says We all have an obligation to protect natural resources, just as we are all guardians of this whenua

Understanding various perspectives has to be a good thing.

The haerenga – journey, is being funded as part of Papakura Local Board’s disaster resilience and climate adaptation work and will visit Pukekōiwiriki at Red Hill, Otaawhata | Ray Small Park in Papakura and the Drury South wetlands at Maketu Road.

► Māori identity and wellbeing is threatened by climate change

Te whenua, te wai, and taonga species are being affected by climate change, which threatens traditional practices connected to Māori identity and wellbeing.

The timing of tohu are changing
Traditional tohu are used to help forecast changes in the natural environment. They are becoming less reliable, and this is affecting planting, daily decision-making, and activities like resource gathering and hunting.

Culturally significant places are at risk of being damaged
Many marae and urupā are threatened by flooding and erosion from sea-level rise and extreme weather events.

The loss of taonga species
Taonga species are central to Māori identity and wellbeing. A warming climate is affecting where some species can live, their numbers, and size.

Ability to manaaki is threatened
Manaakitanga is a way of life and is especially important on marae where local delicacies are offered generously to manuhiri. Climate change threatens the reliability of tohu, abundance of kai, and sometimes the marae itself.

How Māori wellbeing is connected to te taiao

<p>Taha tīnana: physical wellbeing</p> <ul style="list-style-type: none"> ▶ rongoā ▶ mahinga kai 	<p>Taha wairua: spiritual wellbeing</p> <ul style="list-style-type: none"> ▶ karakia ▶ wāata
<p>Taha hinengaro: mental wellbeing</p> <ul style="list-style-type: none"> ▶ mātauranga ▶ tikanga 	<p>Taha whānau: social wellbeing</p> <ul style="list-style-type: none"> ▶ manaakitanga ▶ whanaungatanga

Adapted from Durie, 1985

Mātauranga may not be passed on
Losing traditional resources from the moana, awa, and ngahere is not just a loss in the present. It affects future generations because the tikanga and mātauranga Māori associated with the resource and the practices around its harvest and use would also be lost.

Glossary
awa: river | kai: food | karakia: prayer | mahinga kai: food gathering place | manaakitanga: the practice of hospitality | manuhiri: visitors
marae: cultural gathering centre | mātauranga: knowledge | moana: ocean | ngahere: forest | rongoā: medicinal plants
taonga species: treasured species | tikanga: customary protocols | tohu: environmental indicator | urupā: burial grounds
wai: water | wāata: songs | whanaungatanga: socialisation | whenua: land

Image by Ministry for the Environment & Stats NZ
© Crown Copyright 2020
Released under CC BY 4.0

Pukekiwiriki Paa

Ngati Tamaoho call the site Pukekōiwiriki while others may have different spellings

Whakatauaakii

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

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

SOURCE: TE MAHERE WHAKAHAERE O PUKEKIWIRIKI | PUKEKIWIRIKI MANAGEMENT PLAN

Historical Perspectives : General Mana Whenua historic perspectives

Source: Pukekiwiriki managment plan

The hill and fortress Paa known as Pukekiwiriki was used and occupied by ancestors of the current Mana Whenua.

The Iwi who have Mana Whenua can trace their links with the Paa through their whakapapa reaching as far back as original Turehu, Tainui and Arawa Waka individuals, and Toi.

There is also some common ancestry with Waiohua and co-operation and historical alliances which also serves to unite Mana Whenua over the use and occupation of the Paa.

What is now Papakura was once wide open to attacking tribes. Only one great fort – Pukekiwiriki, guarded the coastal flat land which provided a natural and convenient track for invaders. Pukeōkiwiriki was certainly among the strongest forts in South Auckland and remains one of the more dominant promontories of Papakura.

Its historic battlements are still to be seen from the fine view obtained from the highest point on the commanding spur called Kirikiri ridge, which runs into the plain. The north east and south sides of this bastion consist of vertical cliffs while the front, facing the sea, is bisected by a trench two meters deep which was once considerably deeper.

Prior to 1822 and the battle with Hongi Hika, the maunga was known as Paritaiuru – cliff that leans or declines from perpendicular. Only after the battle with Hongi Hika did the Paa become known as Pukeōkiwiriki – which translates as ‘hill of the bones of the Chief.’

Because of the battle, the numerous lives lost and the importance of the result to Mana Whenua, the increased significance of the maunga was acknowledged by all the local Iwi and strengthened by the fact that the dead were interred nearby. Parts of the Paa and its surrounds are therefore sacrosanct and must not be disturbed in any way.

PukekiwirikiPaa is classified under the Reserves Act as an Historic Reserve.

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

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

The Paa was connected directly by tracks to other nearby kaianga and the food sources of the bush on the Papakura flats and the kaimoana of the Manukau harbour.



WAYNE WILSON-WONG PUKEKIWIRIKI PAA, 2008

These tracks and pathways were crucial for continuity of social connection, communication, defence and food gathering.

Similarly, ‘Pukekiwiriki’ as a name is not just a reference to the occupation of the maunga, the Paa site or the area that is now historic reserve, but refers to the wider area surrounding it, including Kirikiri and the area known as Red Hill. Pukeōkiwiriki, then is both a specific ‘place’ and a name given to a wider area of land, much of which over time has become privately owned and developed for housing.

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

It is appropriate to recognise and acknowledge that other nearby and distant places are historically, culturally and spiritually linked to the Paa and the areas that surround it.

It is considered appropriate to use the reserve site as an educational reference point to the places surrounding it.

Otaawhati | Ray Small Park

Tōku reo, Tōku ohooho, Tōku reo, Tōko māpihi maurea.

My language is my awakening, - my language is the window to my soul.

Whakatauki provided by Ngaati Te Ata Waiohua, Te Ākitai Waiohua, Ngāti Tamaoho and Ngāi Tai ki Tāmaki which highlights the importance of returning te reo Māori to the whenua.

Otaawhati - the ebb and flow of water - shortens Taawhati o Ngaa Tai - the place of the ebbing tide - a reference to the Paahurehure inlet.

The historic Māori name Otaawhati | Ray Small Park was returned to Papakura with the dual naming in 2022.

This occurred after discussions with Ngaati Te Ata Waiohua, Te Ākitai Waiohua, Ngāti Tamaoho and Ngāi Tai ki Tāmaki who celebrated the return of the name with the community.

The Paahurehure inlet and surrounding waterways are of immense cultural, ancestral, traditional, spiritual and customary significance to mana whenua iwi, Ngaati Te Ata Waiohua, Te Ākitai Waiohua, Ngāti Tamaoho and Ngāi Tai ki Tāmaki.

Brent Cachpole chair of the Papakura Local Board

We'll see names restored that existed before the current names, and ones that reflect an environmental theme or activity that pre-dates European settlement .

A te reo name and story celebrates Māori identity and restores mana and mauri to the land.

It isn't about signs, it's about preserving our stories."

Otaawhati does not now come without it's significant challenges. It is a closed landfill and with that comes a number of concerns which are regularly monitored including run off into the Paahurehure Inlet.

Robyn Yousef in her book Papakura the years of progress 1938-1996 wrote that:

Ray Small Park was a rubbish tip in its early days. Until the early 1970's, Ray Small Park was known as the Elliot Street tip. Lots of ... tales have circulated around Papakura regarding this park - including various stories of old pieces of rubbish reappearing during its use.

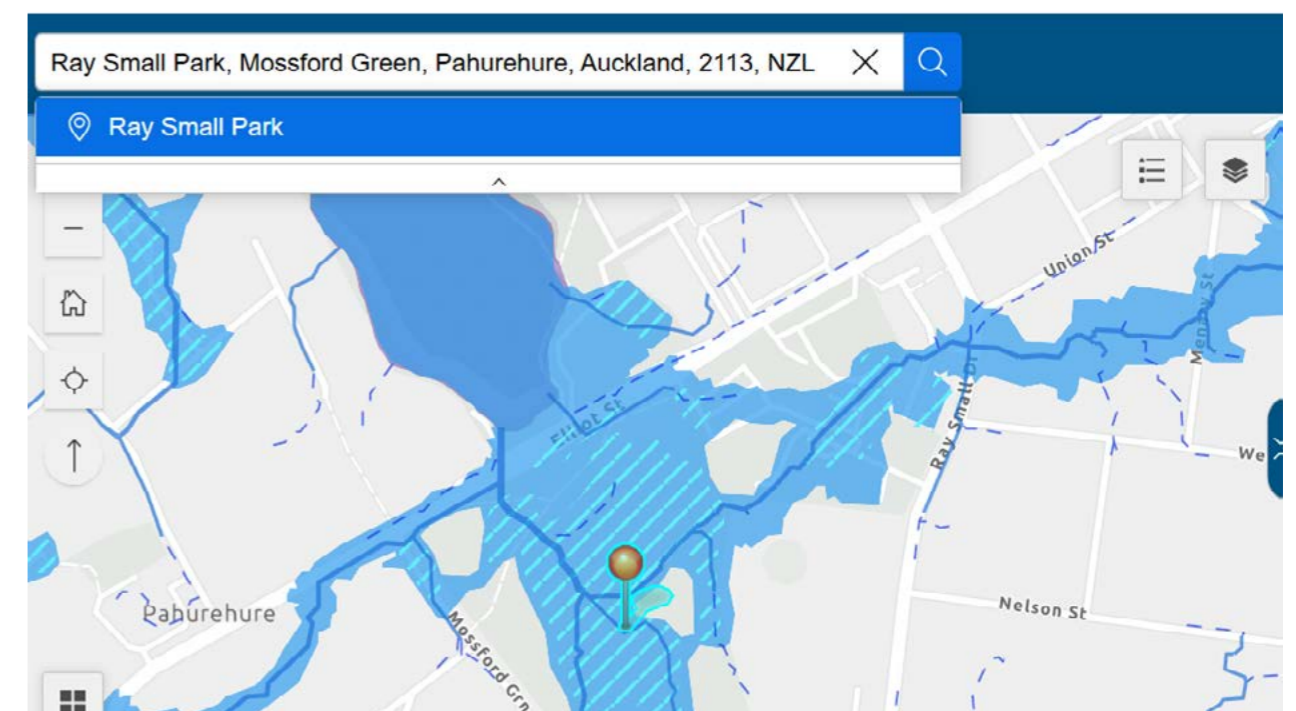
It was proposed in 1970 to fill the tip site along with the reclaiming of the estuary land of the Pahurehure Inlet to convert it into a recreation facility. Inorganic rubbish was used to shape and form the park, which was then covered with top soil.



Otaawhati | Ray Small Park aerial photography 1959



Flood Viewer



Floodview



Floodviewer

Provides an indication of whether there is a flood hazard.
To get to it on line Google - Floodviewer +Auckland Council

Drury Crossing

Source: Historic Heritage, Topic Report, Drury Structure Plan August 2017

The Drury area has a long history of occupation. Known historic heritage sites demonstrate Maori settlement and activity around the fringes of Drury, early European settlement, development of transport and industry, and rural activities from the mid-19th to the mid-20th centuries.

Drury is a semi-rural area sitting at the foot of the low-lying Bombay hills, the close to Papakura Channel, an arm of the Manukau Harbour.

The area around Drury is permeated by numerous streams and water courses discharging to the Pahurehure inlet and creating areas of swamp and floodplains particularly in Opahek.

Maori Settlement

The topography of the Drury creates a particular environment that would have been attractive for Maori settlement – high ground with commanding views across fertile plans suitable for cultivation and with sources of timber for construction, criss-crossed with numerous waterways providing access to riparian resources and paths to the coastal edge, where marine resources could be readily exploited.

According to Graeme Murdoch in his 1990 study A Brief History of the Human History of the Slippery Creek Catchment, the greater area including modern Drury was known by a number of local names, describing geographic features, ancestral associations and events.

Streams that flowed from Te Hunua, the “high infertile land” included Waipokapu (Hay’s Stream) which watered the alluvial plain of Kirikiri just south of Papakura, Mangapu (Symonds Stream), and Waihoihoi (now remembered in the name for Waihoehoe Road).

The Mangapu and Waihoihoi combine with the “Awa Paheke” (“Slippery River”) so-named after the slippery rocks in the vicinity, the name transformed to Opaheke for the nearby area, and the later survey parish. The combined streams flow beneath the Great South Road, combining with the Hingaia Stream just west of the bridge, and then with the Ngakoroa, before emptying ultimately into the Manukau Harbour.

Murdoch identified that, at the time of the arrival of the first Europeans in the area, the tribal groups in occupation traced their ancestry back to the Tainui waka, and were all part of the tribal confederation known as Te Waiohau; including, in particular, Te Akitai, Ngai Tai, Ngati Tamaoho and Ngati Pou. The catchment’s resources were guarded by two pa, one at the headwaters of the Waihoihoi near the mouth of Slippery Creek

Drury South Crossing Precinct is a 361 ha master-planned mixed-use development that will include one of NZ’s largest business parks once completed.

Rezoned prior to the Auckland Unitary Plan, the precinct comprises approximately 180 hectares of business park development, 90ha of stormwater management open/green space, 10ha of mixed-use and 40ha of residential development, all currently under design or construction. The balance land is available for future development.

Designed to consider the adjacent environment and waterways that run through the site, the finished development will allow workers and residents alike to relax and explore lush wetlands, meandering streams, reserves, parks, walkways, and cycleways all accessible and forming part of the precinct.

As the Lead Design Consultant, Tonkin + Taylor is responsible for the design of all civil works, including three waters, all dry services, flood management assessment and design, wetland and stream diversion design, roads, bulk earthworks, and terrain design.

There has been a strong focus for the project to work in partnership with local Mana Whenua groups to create/design cultural landmarks within the open space area. One example of this vision was working closely with landscape designers including local Māori artists from Ngāti Tamaoho, to incorporate Tikanga Māori into the Wetland and green outfall designs.

Your notes

Your notes

Next workshops



Follow-up workshop Papakura: Let's get climate ready!

Exchange ideas with groups in your community – and create more ideas together. There will be opportunities for fun, learning, and making useful connections with people from across Papakura.

In 2025, Auckland Council has seed funding so Papakura can get started on some of its community priorities.

Friday 6 Dec 9am – 1pm

Papakura Local Board office, 35 Coles Cres

Register:
climatereadypapakura@aucklandcouncil.govt.nz

Refreshments provided

More info:

<https://akhaveyoursay.aucklandcouncil.govt.nz/climate-change-papakura/>



Forum & networking for Papakura and Takanini business

Get business-ready for the unexpected, including in an increasingly disrupted climate. Workshop your business continuity plan.

**Wednesday 20 November 2024
6 – 8pm**

Papakura Museum

next to Papakura Library, 209 Great South Road

Register:
climatereadypapakura@aucklandcouncil.govt.nz

No cost to attend. Refreshments provided

aucklandcouncil.govt.nz
Auckland Emergency Management

