

Make Submission

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Event Name	Consultation on Maclean Park Draft Management Plan, including development plan
Submission by	Mahina-a-rangi Baker
Submission ID	17MPC24
Response Date	2/10/17 6:40 PM
Status	Submitted
Submission Type	Web
Version	0.1
Files	TAKW Maclean Park Submission
Are you providing feedback	on behalf of an organisation
Organisation name:	Te Ātiawa ki Whakarongotai Charitable Trust

Do you want to speak to the council in support of your submission? . Yes

It is clear from our earlier stages of consultation that people want Maclean Park to be "a destination for all; a place to meet, play, relax and connect with Kāpiti Island, our heritage and environment. We have prepared a plan for the management and development of the park that reflects the following design principles:

- . destination / he tauranga
- . play / takaro
- . relax / whakatā
- . water / te mauri o te wai
- . movement / pai te haere
- . ecology / te ao tūroa

Q1. With this in mind, do you think we have achieved this?

A. Absolutely, I substantially support this plan. (Go to Q2)

Q2. Only answer this question if you ticked A for Q1.

a. What do you really like about the plan?

For all answers, please see attachments.

Q6. Are you one of the people who have already contributed feedback to the draft plan at an earlier stage of our community engagement? Yes

If 'yes' please tick as many as apply of the options below:

- . Attended a workshop/meeting
- . Other (specify below)

Other

As mana whenua in partnership with KCDC

If appropriate please record your iwi affiliation. Te Ātiawa ki Whakarongotai

Note: Attachments are limited to 10mb.

You can attach a document with further comments to give all the feedback you want to. TAKW Maclean Park Submission
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Submission Status

Are:



KĀPITI COAST DISTRICT COUNCIL MACLEAN PARK PLAN REFRESH

SUBMISSION ON BEHALF OF TE ĀTIAWA KI WHAKARONGOTAI

2nd October 2017

1. Te Ātiawa ki Whakarongotai Charitable Trust (**TAKW**) represents the mana whenua of the area from Kūkū-Tauākī to the Whareroa, with an overlapping interest with Ngāti Toarangatira in the area from Whareroa to Paripari pā. Kāpiti Coast District Council (**KCDC**) recognises TAKW as mana whenua through their Memorandum of Partnership with the iwi.
2. This submission is made as mana whenua in the spirit of partnership with KCDC and in the interest of ensuring positive outcomes for mana whenua, Council and the wider community.
3. TAKW have also already provided a significant amount of information on the high value of the Maclean Park area to the history and culture of Te Ātiawa ki Whakarongotai, which has informed the development of the Plan Refresh to date.
4. TAKW recognises that Maclean Park is part of land and resources that come under the claims that are currently due to be heard by the Waitangi Tribunal in the WAI 2200 Inquiry.
5. TAKW also recognises the historical value of Te Uruhi pā and Tikotu Stream to Ngāti Toarangatira, and the wider interests of Ngāti Raukawa in Raukawa Moana and the area that Maclean Park serves, including a number of 'Island Whānau' who live offshore, or regularly travel offshore. TAKW see their role in the Refresh as being fundamental as the mana whenua, who are responsible for upholding the role of kaitiaki, including the consideration of the wider interests of other iwi groups in the area.
6. TAKW supports a collaborative approach to the development of the Park which is inclusive of KCDC, the Department of Conservation, Paraparaumu Community Board, the Chamber of Commerce, Paraparaumu Beach Business Association and the wider public.
7. However, the Plan must be consistent with the kaupapa (values) and tikanga (practices) of mana whenua. TAKW provides **Appendix A** attached to this submission: an outline of the kaupapa and tikanga that TAKW has articulated they wish to be upheld through the Plan.
8. TAKW believe that the Park provides a great opportunity for the development of a world class facility that provides for the interpretation and promotion of a range of cultural, natural and conservation values that are unique to the area. In particular, TAKW supports

the idea of a 'Gateway' building at or close to the site of the Kāpiti Boat Club to promote and support those values.

9. TAKW encourages KCDC to provide a plan that will demonstrate genuine strategic vision for the area, with a particular emphasis on the contribution that promoting tourism through the Park can make to the District as a whole. TAKW believes that investment in the Park will provide large flow-on benefits for the wider community.
10. TAKW wish to have the opportunity to speak to this submission.

APPENDIX A: TE ĀTIAWA KI WHAKARONGOTAI VALUES AND MACLEAN PARK

Introduction

1. Maclean Park is part of a larger Te Āti Awa settlement area that includes Te Uruhi Pā, the Tikotu Stream and the Paraparaumu Coastal Marine Area, areas of high significance to Te Āti Awa. Te Uruhi Pā is a significant pā site for Te Āti Awa and provided protection to the tūpuna of Te Āti Awa during precarious times. The Tikotu is a significant waterbody for Te Āti Awa, holding values such as mahinga kai, pā and wai Māori. The Paraparaumu Coastal Marine Area is significant to Te Āti Awa for values such as wai tai, mahinga kai, and tauranga waka.

Mauri

2. Mauri is described by Barlow as:¹

...a special power possessed by Io which makes it possible for everything to move and live in accordance with the conditions and limits of its existence. Everything has a mauri, including people, fish, animals, birds, forests, lands, seas, and rivers.
3. Mauri is defined by the people of Te Āti Awa as the essential life force or energy that drives a whole ecological system including a river catchment or coastal marine area such as the Tikotu and Paraparaumu CMA. The mauri of these areas can be seen through the health and quality of both their components and the functionality of the whole system.

You know it's not only about the kai (food) in the river, it's all about when you get down there, how you feel; kei te rere pai te awa, nē (Does the river flow well)? Is it clean? Where are all the birds? I think if the birds are not there, there's no food there. The river's unhealthy. Kua mate te mauri o te awa.

Tikotu Stream

4. The Tikotu Stream, and particularly the river mouth, is a waterbody of high significance to Te Āti Awa. The Tikotu River has sustained the people of Te Āti Awa

¹ *Tikanga Whakaaro: Key Concepts in Māori Culture* Cleve Barlow, 1992, Oxford University Press at p83.

since our migration to the Kāpiti region. The Tikotu is a significant mahinga kai site, particularly for tuna. As discussed above, the Tikotu traditionally served Te Uruhi Pā which was located on its southern bank as a mahinga kai but also as a source of freshwater.

5. The Tikotu carries the significant values of mahinga kai, pā and wai Māori and any access to the river mouth should ensure the protection of these values as well as the life supporting capacity of the habitat within the Tikotu.
6. The health of the Tikotu and the ecological systems within have been significantly adversely effected by previous development, including being diverted to provide for roading.²
7. The Tikotu has issues with toxicity and has been recorded as containing heavy metals reflecting poor water quality and mauri. Shellfish have been tested as unsafe to eat. Historically, wetlands would have been used to filter contaminants entering the Tikotu, however, these have been drained and no longer work as a filter for contaminants.
8. The Paraparaumu CMA is also a significant mahinga kaimoana site for Te Āti Awa. As such, any work that is undertaken in the Paraparaumu CMA should protect the life supporting capacity of the CMA and its habitat.
9. The Paraparaumu CMA holds the following significant values for Te Āti Awa:
 - a. wai tai;
 - b. mahinga kai;
 - c. tauranga waka; and
 - d. kai moana.
10. Te Āti Awa Rangatahi (youth) have commented that the mauri of the water in the Te Uruhi area needs to be of higher quality and this will be a priority for Te Āti Awa in these discussions. Te Āti Awa Rangatahi have also commented that the Tikotu needs restoration to restore the abundance of habitat and species within the Tikotu.
11. Healthy mauri in waterbodies is present where there is an abundance of species within and around the waterbodies. Both the Tikotu and the Paraparaumu CMA are important mahinga kai for Te Āti Awa. Mahinga kai sustains the people of Te Āti Awa and also provides Te Āti Awa with kai for important events such as tangihanga and hui-ā-iwi. The presence of the following species will indicate that the mauri of the Tikotu and Paraparaumu CMA are healthy:
 - a. Tuna, short and long fin eel;
 - b. Inanga;
 - c. Shellfish
12. The Te Āti Awa Rangatahi note that the mauri of the environment directly effects the health of people. Therefore, it is critical that the Te Uruhi area and the surrounding

² Archaeological Report.

environment is restored and upheld including through the utilisation of methods that Te Āti Awa considers appropriate.

13. The following hua (outcomes) are an indication that the value of mauri is being upheld in the Te Uruhi / Maclean Park area:
 - a. Good water quality including low turbidity and appropriate oxygen and nutrient levels.
 - b. An abundance and diversity of healthy mahinga kai species within the waterbodies.
 - c. A commitment to exploring various methods for the healthy management of the waterbodies.
 - d. Appropriate dune and riparian vegetation

Te Ao Tūroa

14. Te Ao Tūroa describes the natural order of the universe which brings balance to the world. Examples of the natural order of the universe include phenomena such as the migration of fish and bird species, the movement of the sun across the horizon and the changing of the phase of the moon.
15. Historically, the Kāpiti Coast was dominated by wetlands which were interconnected with waterbodies. Rather than attempting to dominate this environment, the mana whenua adapting their lifestyle to suit the environment. However, as development has increased wetlands have been drained and streams have been diverted and modified to suit development. This is true of the Tikotu and Te Uruhi area and this type of development reflects a disconnect with the value Te Ao Tūroa.
16. Another aspect of Te Ao Tūroa is the element of predictability Te Ao Tūroa brings to our surrounding environment. Over the generations the people of Te Āti Awa have observed the natural rhythms and patterns of the environment and rely on their predictability to inform the practice of their kaitiakitanga and decision-making. Kaitiaki rely on tohu or environmental indicators to guide their decision-making and resource use.
17. With respect to mahinga kai, the appropriate balance of certain habitats and ecological niches and the seasonality of the mahinga kai system, are important to ensure the availability of a diverse range of traditional food throughout the year. Therefore, the management of the catchment must avoid disrupting the natural order or stability of the river system. In this respect, Te Āti Awa notes that the Tikotu is a potential spawning site for inanga and must be managed to protect those spawning sites.
18. Appropriate native vegetation also contributes to healthy ecosystems and ensures natural processes continue to occur, in particular inanga spawning. Te Āti Awa Rangatahi commented that the vegetation in and around Maclean Park needs to be native and healthy.
19. The following hua (outcomes) indicate that the value of Te Ao Tūroa is being upheld in this context is:

- a. Waterbodies are able to follow their natural course rather than be managed to suit development.
- b. The interconnectedness of waterways is supported.
- c. Native fish species' spawning sites are available at the appropriate seasonal time and are being utilised.
- d. Appropriate riparian planting exists along the Tikotu Stream and appropriate planting is present throughout Maclean Park and along the Coast. Such planting should support species indigenous to the rohe.

Māramatanga

20. The people of Te Āti Awa describe māramatanga as collective cultural memory and knowledge, that is inherited by each generation from our tūpuna who have gone before us. The māramatanga is then built on by each generation and provides us with important insight into the function and health of the environment.
21. Where an aspect of the environment is eroded, or destroyed, māramatanga pertaining to that aspect of the environment may be lost thereby preventing the intergenerational transmission of that māramatanga. This is true for streams like the Tikotu, where many practices are now lost to Te Āti Awa due to our lack of involvement in the management of streams. The retention and practice of our māramatanga is critical to our ability to practice kaitiakitanga to ensure the mauri and health of our environment, including the Tikotu.
22. The original management plan was created with limited mana whenua input. This omission missed an important opportunity to include knowledge and māramatanga held by Te Āti Awa on this area including the ecology of the area, and important historical information about the settlement of the area. The Management Plan needs to ensure meaningful input by Te Āti Awa to ensure our māramatanga in relation to Te Uruhi and Maclean Park contributes to the future development of Te Āti Awa.
23. The following hua (outcomes) indicate that māramatanga is being upheld:
 - a. Knowledge, understanding and insight of the Tikotu catchment is able to develop and improve based on input into the management of the Tikotu.
 - b. Te Āti Awa knowledge and histories are considered a necessary inclusion in the Management Plan and future development of Maclean Park.

Mana

24. The people of Te Āti Awa describe mana as the security and authority that whānau and hapū hold as a result of their status as mana whenua and their Treaty right to tino rangatiratanga of taonga. This mana is the basis for the practice of kaitiakitanga and the role of mana whenua in decision making for the rohe.
25. The development of Maclean Park presents a pertinent opportunity for the community to acknowledge the mana of Te Āti Awa through collaboration of KCDC with Te Āti Awa and the community. Te Āti Awa Rangatahi considers that it

important to work in a collaborative, pro-active manner with the community, indeed, such a working relationship is mana enhancing for all parties involved.

26. Mana is further reflected in a community with social cohesion (kotahitanga) and community strength (whanaungatanga). Therefore, any collaboration with Te Āti Awa should ensure that engagement processes promote kotahitanga, whanaungatanga and the mana of Te Āti Awa as a whole.
27. Mana is also reflected in manaakitanga and the ability of Te Āti Awa to provide good experiences to visitors through enjoyment of shared spaces, including through enjoyment of traditional foods. Barlow describes manaaki as follows:³

Manaaki is derived from the power of the word as in mana-a-kī, and means to express love and hospitality towards people.
28. The following hua (outcomes) indicate that the value of mana is being upheld:
 - a. Te Āti Awa are recognised as mana whenua and are guaranteed decision-making input into the development of the Management Plan and future development plans.
 - b. The Maclean Project supports collaboration and positive relationships between Te Āti Awa, KCDC and the wider community.
 - c. Support is provided to Te Āti Awa to engage in a collaborative way that supports the kotahitanga, whanaungatanga, and mana of the iwi.
 - d. Te Āti Awa is guaranteed input into decision-making that affects the Tikotu and Paraparaumu CMA.
29. Te Āti Awa Rangatahi also suggested specific hua that would uphold the value of mana
 - a. Change of the name of the park to Te Uruhi
 - b. Bilingual signage
 - c. Facilities to enjoy food including BBQ facilities sheltered eating stations
 - d. Facilities that enable sharing of experience such as free wi-fi

Wairua

30. Wairua is the spiritual health, peace and safety of living things. Wairua are the intangible qualities of the natural environment and people that must be treated with respect. There is a wairua connected to the people, the whenua, and waterbodies.
31. With respect to the Tikotu, water is regarded as having the special function of being able to transfer character or quality. For example, pure good quality water is used to perform spiritual rites such as baptisms or blessings, and for healing both physical and mental illnesses. Conversely, water that is of poor quality has not just physical effects but intangible emotional and spiritual effects on people.
32. In addition to the wairua of the person, certain places within Te Uruhi and Maclean Park, including Te Uruhi Pā, have a history and a connection to our tūpuna which gives them a certain wairua and tapu that should be respected.

³ *Tikanga Whakaaro* at 63.

33. Recreational spaces are also important in supporting the health of the wairua of people and communities, in that they are well-balanced and at peace.
34. The following hua (outcomes) indicate that the value of wairua is being upheld:
 - a. The wairua of the people is supported through their interaction with and access to the clean, healthy water in the Tikotu and along the coast.
 - b. Maclean Park provides spaces where the wairua of Te Uruhi as a pā site and settlement area for Te Āti Awa is respected.
35. Te Āti Awa Rangatahi also suggested the following specific hua that would uphold the value of wairua:
 - a. Aspects of the design that utilise water in a positive way, e.g. water features or a splash pad
 - b. Good facilities for recreation such as bike paths or for sports and games, e.g. a chess pad.

Whakapapa

36. Whakapapa is described as:⁴

...the genealogical descent of all living things from the gods to the present time. The meaning of whakapapa is 'to lay one thing upon another' as, for example, to lay one generation upon another. Everything has a whakapapa: birds, fish, animals, trees, and every other living thing; soil and rocks and mountains also have a whakapapa.
37. In a broader sense, whakapapa is the network of the genealogical and ecological connections found in the natural world. It is from understanding all these connections and where one is positioned within the network, that gives people a sense of their identity and place in the world.

Te Tomokanga o te Awa Pikopiko o Te Āti Awa me Ngāti Toa / The Entranceway to the Stream that Winds together Te Āti Awa and Ngāti Toa

38. The Paraparaumu Coastal Marine Area (**CMA**) is culturally significant as a site both historically and currently for the launching of waka and as an entrance point for iwi traveling from Taranaki and Waikato and over to Kāpiti Island. At the Battle of Te Kuititanga in 1839 (discussed below), crew from the settler ship *Tory* made first landfall at the Paraparaumu CMA near Te Uruhi Pā to attend to the wounded.

Te Uruhi Pā

39. Te Uruhi was a significant Te Āti Awa settlement on the Kāpiti Coast. From 1822, groups from Taranaki and Waikato began to settle in the area. One of those groups was Ngāti Toa, and interactions between Ngāti Toa and Muaūpoko were initially peaceful. However, after a failed assassination by Muaūpoko on Te Rauparaha, war broke out between Ngāti Toa and Muaūpoko, with Ngāti Toa the victor.

⁴ *Tikanga Whakaaro* at 173.

40. Following the battle between Muaūpoko and Ngāti Toa, Te Rangihaeata, of Ngāti Toa and his followers settled at Te Uruhi. Ngāti Toa's stay only lasted a few months before they moved to Kāpiti Island, which was considered safer.⁵
41. A well-known kōrero relating to Te Uruhi is that pertaining to the famous high chief, Kahe te Rauoterangi. Kahe te Rauoterangi, also known as Kahe was the daughter of Te Matoha, a Ngāti Toa chief who, because of his close ties with Te Āti Awa, spent a lot of time living at Waikanae. Kahe was held in high esteem as a direct descendant of Te Rauparaha⁶ and one of three women to sign the Treaty of Waitangi.
42. Kahe is renowned for swimming from Kāpiti to the mainland with her small child strapped to her back to warn of an impending attack. Kahe was at Wai-o-Rua on Kāpiti Island when she saw a war party from Muaūpoko, Ngāti Apa and Rangitāne heading towards Wai-o-Rua. The warriors and rangatira of the iwi were at Te Uruhi Pā and only women and children remained at Kāpiti. To warn the rangatira of the impending attack (and seek assistance), Kahe strapped her baby to her back and crossed the channel between Kāpiti and the mainland to warn of the attack. Because of Kahe's remarkable feat, the channel between Kāpiti and the mainland was named in commemoration of her and is shown on some maps as Rauoterangi Channel.⁷
43. Following the battle at Wai-o-Rua, those of Ngāti Toa's allies, including Te Āti Awa migrated to the Kāpiti area as part of the Niho Puta heke. A large contingent of the Puketapu hapū of Te Āti Awa also arrived as part of the Whirinui heke.⁸ Land was allocated at Te Uruhi to the Puketapu hapū in the aftermath of a battle at Pukerangiora in 1833.⁹ In the early 1830's the Puketapu hapū of Te Āti Awa built a pā on a large sand dune at Te Uruhi, known as the Te Uruhi Pā. The pā was protected by swamp on three sides and a trench was dug to defend the northern side. The artificial pond that is currently located at Maclean Park is located where this trench once was. Te Āti Awa traded flax, kai and other items with whalers and early Pākeha traders.
44. Te Uruhi Pā played a large role in the aftermath of the most significant battle for Te Āti Awa, the Battle of Kuititanga in 1839 fought between Te Āti Awa and Ngāti Raukawa. Following Ngāti Raukawa's defeat, prisoners were taken to both Kenakena Pā and Te Uruhi Pā and were put to death by the Puketapu chief, Te Manutoheroa.¹⁰ The settler ship, *Tory*, arrived at Kāpiti in 1839 on the same day the battle of Te Kuititanga was fought and their first landfall was Te Uruhi. Some of the crew crossed over to attend the wounded.¹¹
45. The work of the Native Land Court saw Te Uruhi divided up into various land blocks. The Puketapu hapū were awarded Ngarara West B Block consisting of 1584 acres.¹² Land alienations resulted from the division of Te Uruhi and by 1850s Te Uruhi had

⁵ Carkeek, 200 – 202.

⁶ Carkeek, 190 – 191.

⁷ Carkeek, 190 – 191.

⁸ Carkeek, 200 – 202.

⁹ Archaeological Report.

¹⁰ Archaeological Report.

¹¹ Carkeek, 200 – 202.

¹² Archaeological Report.

been almost deserted. Many residents had returned to Waitara and some had reportedly died within the previous few years.¹³

46. Maclean Park is named after two Scottish emigrants who acquired the area in the early 1900's. Maclean Park was sold by the Maclean's and later became a recreation reserve.
47. Te Uruhi has rich history full of whakapapa connections that should be respected and upheld during the Maclean Park refresh. Such connections include that Te Uruhi is a space where tupuna and rangatira lived; a settlement area for Te Āti Awa; a tauranga waka; and the entry point for iwi traveling from Taranaki and Waikato and to Kāpiti Island. The connection of Te Uruhi to Kāpiti Island is particularly significant to Te Āti Awa both historically and presently. Te Āti Awa notes that koiwi have been found in the Te Uruhi area in the past, reflecting this historical context of and tapu of the Te Uruhi area to Te Āti Awa.
48. The Maclean Park Project presents a pertinent opportunity to provide Te Āti Awa and the community with special spaces, sites and activities where whakapapa connections to ancestors each other, and the environment are felt, experienced, and enacted.
49. The following hua (outcomes) will ensure the whakapapa of Te Uruhi / Maclean Park will be respected and upheld:
 - a. The historical context of the Te Uruhi area to Te Āti Awa, including the connection to Kāpiti Island, is recognised and given effect to throughout the Management Plan and development process.
 - b. The people of Te Āti Awa and the wider community are able to enjoy Te Uruhi through experiencing whakapapa connections to ancestors, each other and the environment.
50. Te Āti Awa Rangatahi also suggested the following specific hua that would uphold the value of whakapapa:
 - a. Stories about the pā, the history of Te Āti Awa and significant events displayed through monuments, sculpture, Māori artworks, mural, images. Perhaps through a walkway with visual interpretation along the way.

¹³ Carkeek, 200 – 202.

