

# KŌRERO AHUREA A TE NUKUTAI O TAPOA

CULTURAL NARRATIVE REPORT FOR THE NAVAL POINT AREA

MAY 2020



# KĀ MIHI / ACKNOWLEDGMENTS

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We also want to acknowledge others from Ngāti Wheke who were invited to participate but couldn't attend the hui:

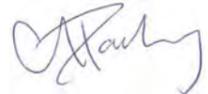
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*Nei rā te mihi uruhau ki a koutou, mō ōu koutou awhi i tēnei kaupapa.*

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VIEW OVERLOOKING NAVAL POINT INTERFACE WITH HARBOUR.  
SOURCE: ROSE JOHNSTON, BOFFA MISKELL

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# 1. HE KUPU WHAKATAKI / INTRODUCTION

This Cultural Narrative Report (CNR) provides an overview of the cultural values associated with the Naval Point area, within Whakaraupō (Lyttelton Harbour), and identifies key narratives and aspirations of Ngāti Wheke in relation to the future development of the area.

The report begins with a brief background, including the methods undertaken. This is followed by a manawhenua statement and an explanation of key cultural values and narratives. Cultural values and themes are then outlined, and finally, recommendations are provided for how the opportunities can be meaningfully embedded into future development.

## 1.1 TĀHUHU KŌRERO / BACKGROUND

Te Hapū o Ngāti Wheke are working in partnership with the Christchurch City Council (CCC) on the proposed future development at the Naval Point area for a number of years.

This has included input into the overall masterplanning process, as well as the Naval Point Development Plan Options document released for public submission in 2019.

The vision of the Naval Point Development Plan is to develop a water sports focused public space providing access to Whakaraupō/Lyttelton Harbour for everyone to enjoy. The benefits of the Naval Point Development Plan aim to include:

- Naval Point developed as a regional recreation facility.
- Safer boating facilities and improved access to Whakaraupō/Lyttelton Harbour.
- A new home for the Coastguard and Naval Point Club.
- Improvements to recreation and sporting facilities located at the Lyttelton Recreation Ground.
- Improved public access to and throughout Naval Point.
- Recognition of the cultural and heritage significance of the area.

The origin of the Naval Point Development Plan was identified through the Lyttelton Masterplan 2012, and reinforced in the Lyttelton Port Recovery Plan/Te Mahere Whakarauora i te Pūaha o Ōhinenou 2015. These plans recognised the role of Ngāti Wheke as being critical to informing the future development of Whakaraupō, particularly in the identification and celebration of key associations, values and aspirations.

CCC and Ngāti Wheke agreed to develop a Cultural Narrative Report (CNR) that aims to identify and explore manawhenua values and integrate these into a Design Guide that informs the 'look and feel' of the future development.

To complete this work, CCC and Ngāti Wheke engaged

Boffa Miskell Ltd to develop the Cultural Narrative Report in conjunction with Ngāti Wheke representatives.

This report captures the information gathered from working with Ngāti Wheke and is aimed at providing an overview of the cultural values and aspirations for the Naval Point area that can be incorporated into and inform the future design and development.

## 1.2 KĀ KAUNEKE / METHODS

- Researching and reviewing relevant background documentation, including:
  - The Mahaanui Iwi Management Plan, including section 6.6 Whakaraupō;
  - Cultural Values Report for the Naval Point area by Mahaanui Kurataiao (with Te Hapū o Ngāti Wheke), July 2017;
  - Ōhinehou ki Te Ana o Huikai / Dampier Bay Cultural Landscape Assessment, July 2016;
  - Port Lyttelton Plan, December 2014 and Lyttelton Port Recovery Plan / Te Mahere Whakarauora I te Pūaha o Ōhinehou, November 2015;
  - Whaka-Ora Healthy Harbour Plan, March 2018;
  - Historical texts, maps, images and other information about Whakaraupō / Lyttelton Harbour, the port, township and the Naval Point area.
- Meeting with representatives from Ngāti Wheke, as well as CCC and its team of consultants to understand and gain feedback on future development ideas for Naval Point.
- Identifying cultural design opportunities for the incorporation of Ngāti Wheke values into the future development and follow up hui to gain feedback on these.
- Preparation of a written report, and discussion with Ngāti Wheke to gain feedback and approval of a final report.

# MANAWHENUA

UNDERSIDE OF WHEKE WHARE.  
SOURCE: MAPIHI MARTIN-PAUL, BOFFA MISKELL

## 2. MANAWHENUA

Manawhenua refers to the mana or ‘authority’ held by an iwi, hapū or whanau over the land, territory and/or resources of a particular area. This authority is passed down through whakapapa (genealogy) and is based on the settlement and occupation, and continued use and control, of the land and the natural resources within an area.

Manawhenua is also used to describe the people who hold this authority, and who are considered the kaitiaki (guardian) of their particular area or takiwā.

### 2.1 NGĀI TAHU WHĀNUI

Ngāi Tahu Whānui are the iwi (tribe) who hold manawhenua over a large portion of Te Waipounamu/the South Island. The modern iwi originates from three main tribal strands; Waitaha, Ngāti Mamoe and Ngāi Tahu. Through intermarriage, warfare and alliances, these tribal groups migrated, settled, occupied, amalgamated and established manawhenua prior to European arrival. Specific hapū or sub-tribes established control over distinct areas of the island and have maintained their mana over these territories to this day.

Te Rūnanga o Ngāi Tahu is the mandated iwi authority established by Ngāi Tahu Whānui under Section 6 of the Te Rūnanga o Ngāi Tahu Act 1996 to protect the beneficial interests of all members of Ngāi Tahu Whānui, including the interests of the Papatipu Rūnanga and its members. Te Rūnanga o Ngāi Tahu is governed by elected representatives from each of the 18 Papatipu Rūnanga and has an administrative office as well as a number of commercial companies.

### 2.2 TE HAPŪ O NGĀTI WHEKE

Papatipu Rūnanga are the administrative councils of traditional Ngāi Tahu hapū (sub-tribes) based around their respective kāinga/marae based communities, Māori reserves, pā, urupā and mahinga kai areas. The takiwā (jurisdiction) of each Papatipu Rūnanga is set out in Schedule 1 of the Te Rūnanga o Ngāi Tahu Act 1996.

Te Hapū o Ngāti Wheke is the modern day representative structure of the hapū of Ngāti Wheke. The takiwā of Ngāti Wheke reflects the events and deeds of Te Rakiwhakaputa (a Ngāi Tahu rangatira of Kāti Kuri decent) and his sons Manuwhiri and Wheke that secured their descendants manawhenua rights to the area.

The takiwā of Ngāti Wheke centres on Rāpaki and the catchment of Whakaraupō and is described in the Port Cooper Deed of 1849 (English Translation) as:

“The inland boundary commences at the mouth of the Ōpawa thence along [the Halswell River] to Waihora; the outer boundary commences at Kaitara [Port Levy], thence by Te Pohue [Monument], thence by the Ahupatiki [Mt Herbert] ridge to Waihora following the line of the said mountain to Kuhakawariwari.”



SOURCE: MAHAANUI IMP



PARTICIPANTS AT HUI ONE, AUGUST 2019, NAVAL POINT CLUB.

## 2.3 KŌRERO MANAWHENUA / NGĀTI WHEKE HUI - SITE VISIT FEEDBACK

To help develop this report, a number of hui were held with Te Hapū o Ngāti Wheke representatives to introduce, discuss and gain feedback on the future development of the Naval Point Area. A summary of each hui is provided below.

### HUI 1 - 7 WHĀ / AUGUST 2019, NAVAL POINT CLUB

This initial meeting was held at the Naval Point Club and was attended by:

- Rewi Couch, Herewini Banks, Juanita Hepi and Caine Tauwhare (Ngāti Wheke); Karen Banwell (Whaka-ora Healthy Harbour Plan); Kim Goodfellow and Paul Devlin (CCC) and Rose Johnston, Mapihi Martin-Paul, Katie Chilton and Craig Pauling (Boffa Miskell).

The hui provided an opportunity to introduce, discuss and gather feedback on the proposed development at Naval Point. Key values and aspirations for the area that could be incorporated into and inform the future development were also identified.

The hui began with an opportunity for Ngāti Wheke representatives to provide an overview of their issues, values and aspirations for the area, which included:

- The paramount importance of Whakaraupō and the health of the harbour as a priority when considering any future development;
- The significance of mahinga kai to Ngāti Wheke and the ability to gather kaimoana. Finding ways to improve outcomes and mitigate the effects of fishing and food gathering that past degradation has caused is of high importance;
- Honoring Ngāti Wheke tīpuna and leaving a legacy for the generations to come by expressing traditional stories, values and place names as well as enhancing access to, and opportunities at, Naval Point.

CCC staff then followed this by providing an outline of the

future development process to date; discussion was had and feedback was provided by Ngāti Wheke representatives which highlighted the following:

- **Whaka-Ora Whakaraupō**

Improving outcomes for water quality, tidal flow, ecology, mahinga kai and kaimoana, by:

- Removing the existing rock wall breakwater;
- Considering alternatives to the floating breakwater;
- Ensuring treatment of all stormwater/contaminants through landscape design and native planting.

- **Priority for Local Users and Opportunities**

Prioritising outcomes for increased local use including swimming, fishing and picnicking, by:

- Providing better access to the foreshore;
- Ensuring all facilities are multi-use;
- Considering additional/alternative launching and access areas.

- **Pakiwaitara, Naming and Cultural Expression**

Incorporating Ngāti Wheke cultural expression into the area and future development, by:

- Developing and gifting a name for the area that references historical names, uses and stories;
- Highlighting traditional sites and values including Tapoa/Erskine Point, the original coastline and viewshafts to significant maunga and other landscape features.
- Utilising pou, paving designs, furniture, native planting, interpretation and wayfinding elements as ways of expressing local identity.

The minutes from this meeting are included as Appendix A.

## HUI 2 - 30 ONO / OCTOBER 2019, RĀPAKI MARAE

A follow up meeting was held at Rāpaki Marae and was attended by:

- Donald Couch, Herewini Banks, Caine Tauwhare, Andrew Scott, Maui Stewart and Aurora Smith (Ngāti Wheke); Kristine Bouw, Kim Goodfellow and Paul Devlin (CCC) and Rose Johnston, Mapihi Martin-Paul, and Craig Pauling (Boffa Miskell).

This meeting provided a chance to review, discuss and seek feedback on the draft Cultural Narrative Report, which highlighted the following:

- **Ngā Pakiwaitara**
  - The distinction between pūrakau and pakiwaitara and the importance of choice when it comes to what is being shared and expressed at Naval Point;
  - Pou and/or pou whenua as a mechanism for acknowledging atua and ancestors as well as significant landscape features along the harbour/ coastline.
- **Dual Naming**
  - Developing and gifting a name for the area was revisited at this hui. The name Te Nuku-tai-o-Tapoa was considered and supported; this name references the extended coast of Tapoa.
- **Ngā Uaratanga / Themes**

Give equal priority to both the land and seascape by:

  - Recognising kaimoana as an important value/ theme that sits with equal precedence alongside mahinga kai.
  - Highlight the importance of sea based trails (ara moana or ara wheke) and their associated traditional activities including the use of waka.
  - Instilling a sense of kaitiakitanga (guardnship) into the users through the future development of Naval Point; users should be encouraged to reflect on their potential effects on the environment and give respect and care.

The minutes from this meeting are included as Appendix B.



PARTICIPANTS AT HUI TWO, OCTOBER 2019, RĀPAKI MARAE.

## 2.4 KAUPAPA TAIAO / ENVIRONMENTAL POLICY AND STRATEGY

The issues, values and aspirations expressed by Ngāti Wheke representatives at the hui are supported by a range of policies and strategies developed by the hapū and outlined in both the Mahaanui Iwi Management Plan and the Whaka-ora Healthy Harbour Plan.

### MAHAANUI IWI MANAGEMENT PLAN

The Mahaanui Iwi Management Plan (2013) was developed by Mahaanui Kura Taiao Ltd in conjunction with the six Ngāi Tahu Papatipu Rūnanga of the central Canterbury area, including Te Hapū o Ngāti Wheke.

The plan contains numerous policies of relevance to the future development of Naval Point and that provide guidance on ways to both protect and enhance key cultural values, as well as recognise and provide for the relationship and associations manawhenua have with culturally significant sites.

A summary of these policies are provided in Appendix C.

### WHAKAORA HEALTHY HARBOUR PLAN

The Whakaora Healthy Harbour Plan (2018) was developed by Te Hapū o Ngāti Wheke in conjunction with Environment Canterbury, Lyttelton Port Company, Christchurch City Council and Te Rūnanga o Ngāi Tahu. It aims to ensure that Whakaraupō / Lyttelton Harbour is restored as an abundant, healthy and interconnected mahinga kai and includes an action plan across the following key focus areas:

- Erosion and Sedimentation
- Pollution
- Terrestrial Indigenous Biodiversity
- Marine Indigenous Biodiversity

# KŌRERO A WĀHI

AERIAL VIEW OF LYTTELTON PORT AND NAVAL POINT RECLAMATION, 1923.  
SOURCE: ARCHIVES NEW ZEALAND

### 3. KŌRERO A WĀHI / TE NUKUTAI O TAPOA - NAVAL POINT AREA

The Naval Point area is located within the wider cultural landscape of Whakaraupō and is significant due to the longstanding settlement, occupation and use of the harbour by Ngāti Wheke and their tūpuna of Ngāi Tahu, Ngāti Mamoe and Waitaha. It is also significant in the creation and migration traditions of Ngāi Tahu Whānui as well as being valued for a range of traditional and contemporary uses associated with mahinga kai, tauranga waka, navigation and access.

The following section provides an overview of the key cultural narratives associated with the Naval Point area.

#### 3.1 KŌRERO AUHAHA / CREATION TRADITIONS

The creation traditions associated with Whakaraupō provide a starting point for understanding the cultural significance of the Naval Point area and its associated cultural narratives. For Ngāti Wheke, these traditions explain and give meaning to significant landscape features and place names.

The first involves Tūterakiwhānoa, the grandson of Aoraki, and his work in cleaning up the wreckage of his grandfathers canoe, Te Waka o Aoraki, which capsized and became the foundation of what we now call Te Waipounamu / the South Island. As part of his work, Tūterakiwhānoa raked up debris from the canoe to clear the Canterbury Plains and form Banks Peninsula - giving rise to the name: Kā Kōhatu Whakarakaraka o Tūterakiwhānoa. With his companions Kahukura and Marokura, the land was clothed in trees and plants and filled with birds, while the waters were stocked fish. Significant peaks including Te Tihi o Kahukura / Castle Rock and Te Heru o Kahukura / Sugarloaf make reference to these feats.

The second involves Tamatea Pōkai Whenua and his exploratory voyages to Te Waipounamu aboard the waka Takitimu. Following the wreckage of his canoe in Murihiku (Southland), Tamatea and his crew made their way back to Whakaraupō but were caught in a southerly storm. Tamatea

performed a karakia (ritual/chant/prayer) and was sent ahi tipua (volcanic fires) that scorched the ground as they landed, giving rise to the red coloured peaks and cliffs as well as a number of names around the harbour including Te Whaka-Takanga-o-te-Karehu-a-Tamatea, Te Ahi a Tamatea, and Te Poho o Tamatea.

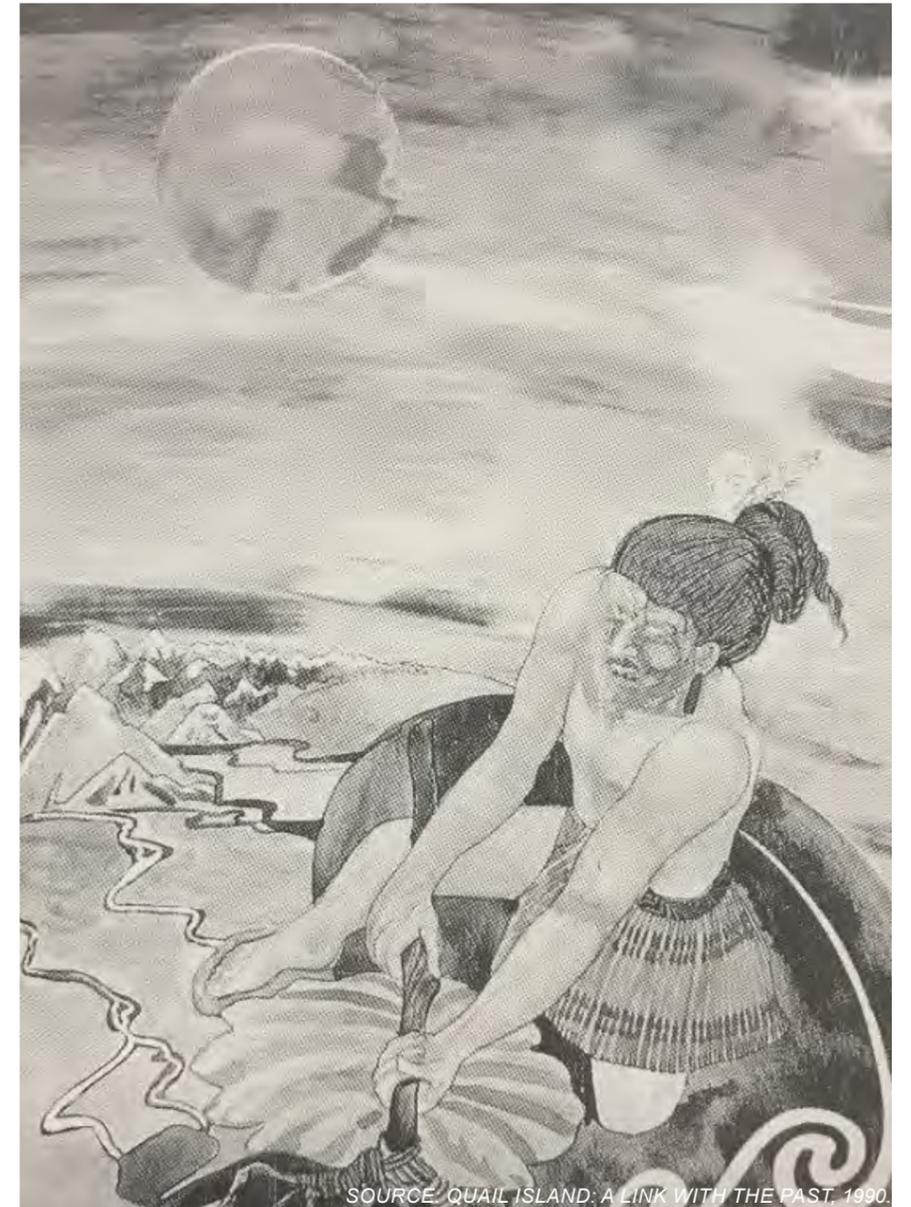
#### 3.2 KŌRERO AHIKAAROA / SETTLEMENT AND OCCUPATION

The settlement of Whakaraupō extends back to the arrival of Waitaha and the ancestor Rākaihautū aboard the waka Uruao. From the 1600s, Ngāti Mamoe arrived from the north and established a number of settlements in the harbour, including at Ōhinehou (near Lyttleton). Both Waitaha and Ngāti Mamoe utilised the extensive kai moana resources of Whakaraupō to support their settlements within the harbour. Of particular importance were makaa (barracouta), kahawai, pioke and pātiki, as well as the numerous shellfish species. Waka (Canoes) and skills in canoe building and use were also critical, particularly for fishing, as well as the means to travel between kāinga.

The amalgamation of Waitaha and Ngāti Mamoe was followed by the arrival of Ngāi Tahu. Te Rakiwhakaputa lead the establishment of his people in Whakaraupō by participating in a series of battles with Ngāti Mamoe, beginning at Ōhinehou and proceeding around to Ōhinetahi, and as far as Mānuka Pā near Tai Tapu.

Te Rakiwhakaputa eventually chose Rāpaki as a home for his people and by laying down his rāpaki (or waist mat) on the beach claimed Whakaraupō for his descendants. This act is remembered through the full name for the area - Te Rāpaki o Te Rakiwhakaputa. Many other names around the harbour commemorate the feats of Te Rakiwhakaputa including O-Kete-Upoko (the hills above Lyttelton), O-Rongomai (Cass Peak) and O-Mawete (Coopers Knob).

His son Manuwhiri went on to establish Te Pā Whakataka



SOURCE: QUAIL ISLAND: A LINK WITH THE PAST, 1990.  
JOHN HERBISON ILLUSTRATION DEPICTING TŪTERAKIWHĀNOA RAKING RUBBLE TO FORM HOROMAKA (BANKS PENINSULA).



SOURCE: QUAIL ISLAND: A LINK WITH THE PAST, 1990.  
 DEPICTION OF TAMATEA PŌKAI WHENUA RECEIVING AHI TIPUA FROM TE IKA A MAUI  
 (JOHN HERBISON ILLUSTRATION)

near Ōhinetahi (Governors Bay) while another son Wheke established and traveled regularly between Ōpāwaho (near the Heathcote River) and Rāpaki. The name Te Moenga a Wheke, a place above Cass Bay, commemorates the journeys between his two homes.

Ngāti Wheke remain at Rāpaki to this day, but traditionally occupied settlements around Whakaraupō, utilising the mahinga kai resources from the forests, wetlands, streams and harbour.

### 3.3 NGĀ ARA WHEKE / TRADITIONAL TRAILS

The rocky coastline, between Rāpaki and Ōhinehou, was particularly important for mahinga kai and kai moana. This area provided habitat for a number of inshore species that were easily accessible by waka, including kai moana found within bays such as Te Ana o Huikai (Cliff Cove/Sandy Bay), Motu-kauati-rahi (Cass Bay) and Motu-kauati-iti (Corsair Bay). These bays also provided a safe and sheltered refuge from the rough conditions of the harbour and offered safe tauranga waka (canoe landing sites).

Ara tawhito (traditional trails) are known throughout Te Waipounamu; these trails functioned as corridors to seasonally migrate across the island for mahinga kai purposes, and to maintain connections between hapū and whanau, and different pā and kāinga. These trails were integral for trading purposes and the sharing of resources between hapū and whanau.

Within Whakaraupō, trails existed both over the land, and most importantly, over the water of the harbour - forming a critical link between the kainga (settlements) and wāhi mahinga kai spread around the harbour.

For Whakaraupō, utilising waka to traverse the harbour was the most common and effective method of travel and is a key part of both the traditional and contemporary values associated with Whakaraupō. This includes linking to the ancient creation and settlement traditions of the area; the use of waka for everyday transport and fishing activities; as well

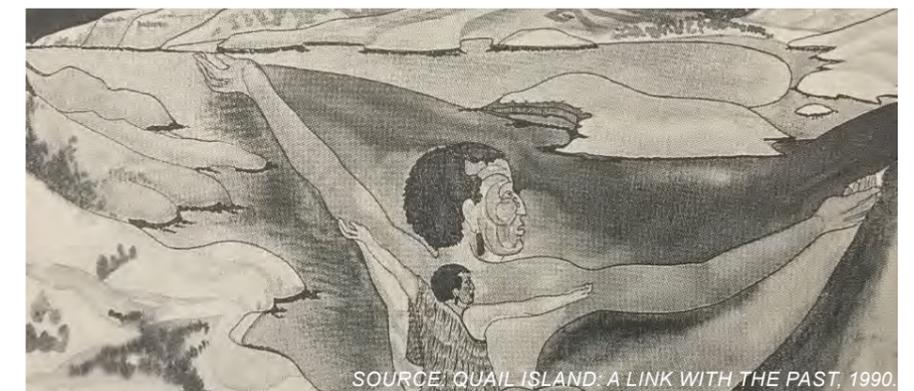
as the continued use of waka ama to this day.

The presence of ara moana (water based trails) can be attributed to the success of accessing the network of bays and tauranga waka that surrounded the harbour - from the point at Awaroa (Godley Head) right around to the southern headland at Te Piaka (Adderley Head) and to settlements further afield. Key ara moana connected Rāpaki; Ōhinehou; Ōhinetahi; Ōtamahua; Rīpapa; Pūrau and Te Pohue.

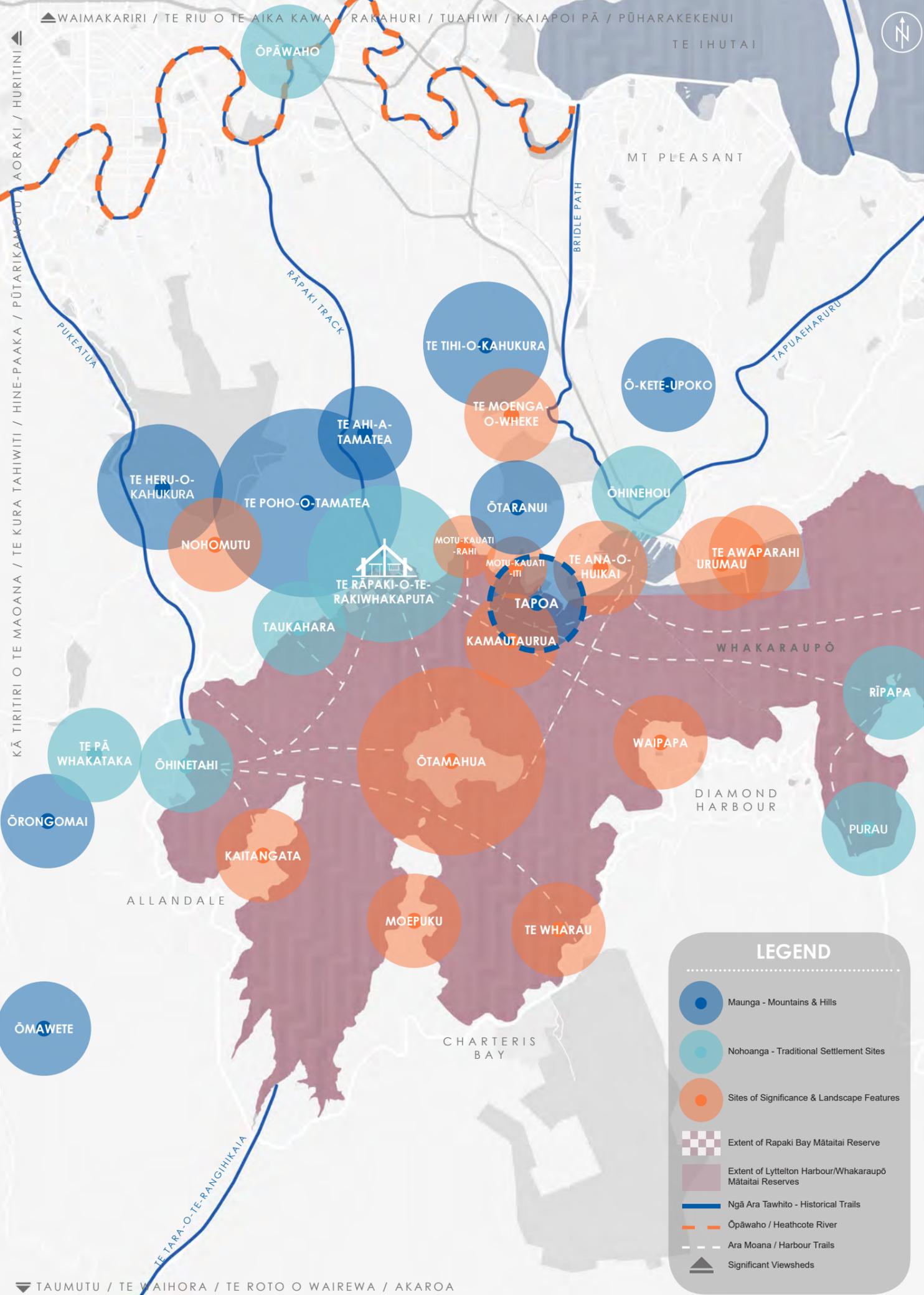
Several overland trails complemented the ara moana network including those at:

- Tapuaeharuru (Evans Pass) that connected Ōhinehou with the area of Matukutakotako (Sumner) and Te Onepoto (Taylors Mistake) across Tauhinukorokio (Mount Pleasant);
- Pukeatua (Dyers Pass) that connected Ōhinetahi to Ōtautahi, around the Sydenham area;
- Te Tara-o-Te-Rakihikaia (Gebbies Pass) that connected Whakaraupō with Te Waihora (Lake Ellesmere); and
- The Rāpaki Track that directly linked the harbour to the pā at Ōpāwaho.

These trails, as well as key sites of settlement and significance are depicted on the map shown on page 11 as well as being explored further in the next section. This is followed by information on the key mahinga kai and kai moana of the area, and an overview of the recent history associated with Naval Point.



SOURCE: QUAIL ISLAND: A LINK WITH THE PAST, 1990.  
 JOHN HERBISON ILLUSTRATION DEPICTING TE RAKIWHAKAPUTA CLAIMING  
 WHAKARAUPŌ FOR NGĀI TAHU.



### 3.4 NGĀ WĀHI HIRA / SITES OF CULTURAL SIGNIFICANCE

Key culturally significant sites associated with the Naval Point Area include:

- **Ōhinehou** - located on the former foreshore towards the Lyttelton township end of the Dampier Bay area, near the entrance of the Road Tunnel. Ōhinehou was a key kāinga/settlement and mahinga kai area. The kāinga is acknowledged today through the Ōhinehou pou at Sutton Reserve. Ōhinehou is also known to refer to the stream and gully in Lyttelton, formally known as Salts Gully.
- **Te Ana o Huikai** – located within a small bay in an area now reclaimed and hidden behind large fuel storage tanks. Traditionally, it was known as a sheltered rest area used for waka coming in and out of the harbour. It is known to be associated with Huikai of Koukourārata, whom is said to have utilised the bay. The bay, also formerly known as Cliff Cove or Sandy Bay, was a popular swimming area for the people of Lyttelton, particularly after the initial reclamation of Dampier Bay in the 1870s.
- **Tapoa** - noted as ‘The Fort at Erskine Point’ when recorded by James Stack in the 1890’s when working with Ngāi Tahu informants, including Teone Taare Tikao. Research shows that over time, due to the reclamation blurring the traditional coastline, the name Tapoa has been moved on official maps from Erskine Point - the point directly behind the current Naval Point Club House - to Senior Point, the point between Magazine Bay and Motu-kauati-iti/Corsair Bay. The name is also understood to be associated with a former reef that extended from Erskine Point and noted for a local variety of tio (oyster).
- **Motu-kauati-iti** - located at Corsair Bay, this is known as the ‘little fire-making tree grove’. Motu-kauati translates to mean “it is warm inside the bush but cold outside.” - an indication that these bays were used for refuge from the exposed and harsh weather conditions of the harbour.
- **Motu-kauati-rahi** - translating as ‘the great fire-making tree grove’, this bay is located at modern day Cass Bay. Te Rakiwhakaputa named this bay after the thick kaikōmako that grew here. Kaikōmako was a small tree harvested as the softer of the two woods needed when lighting fires through friction. The other wood needed was either mahoe or pate.
- **Kamautaurua** - is the reef located in the harbour between Tapoa and Ōtamahua and was once a preferred mahinga kai site for the people of Ngāti Wheke. The general decline in quantity and quality of mahinga kai species throughout the harbour has meant the highly valued sources of kūtai (mussel), kina (sea urchin), tio (rock oysters) and pāua are no longer gathered here.
- **Ōtamahua** - translating to mean ‘the place where children (tama) collected seabird eggs (hua)’, Ōtamahua/Quail Island is the largest island in Whakaraupō and an important source of mahinga kai; including kaimoana (seafood) and manu (birds). Despite various attempts by Ngāti Wheke and the people of Rāpaki to retain ownership over Ōtamahua, the island has been Crown or privately owned since 1849; it is currently managed by Te Papa Atawhai (the Department of Conservation).

From Naval Point a number of significant peaks are also visible including: Ō-kete-upoko, Tauhinu-korokio (Mt Pleasant), Ōtaranui, Te-Poho-o-Tamatea, Te Heru-o-Kahukura (Sugarloaf), Ōrongomai (Cass Peak), Ōmawete (Coopers Knob) and Te Ahu Pātiki (Mt Herbert).



CAPTION. KAIKA AT PURAU SHOWING WAKA LANDING ON THE BEACH.  
SOURCE: RICHARD ALDWORTH OLIVER, 1850.

### 3.5 MAHINGA KAI / KAI MOANA O WHAKARAUPŌ

Historically, the craggy and undulating hill and coastal environment of Whakaraupō provided Ngāti Wheke with an abundance of birds, fish and natural resources to sustain them. These natural resources, the places where they were obtained, and the philosophies and practices that surround them are all part of the system of mahinga kai.

Mahinga kai, and most significantly kai moana, is of central importance to Ngāti Wheke culture and identity. Mahinga kai literally means to work (mahinga) the food (kai) and is a key reason Ngāti Wheke chose to settle the area, why they remain today, and why it continues to be a great place for those who reside and visit the harbour. Kai moana refers to the food (kai) resources procured from the sea (moana) and is an overwhelming feature of the mahinga kai resources of Whakaraupō. Key mahinga kai and kai moana associated with the Naval Point Area and the wider harbour, includes:

- **Pipi**
- **Tūaki** (Cockles)
- **Kūtai** (Mussels)
- **Tio** (Rock Oysters)
- **Pāua**
- **Kina**
- **Pūpū** (Snails)
- **Pāpaka** (Crab)
- **Pātiki Rori** (Sole)
- **Pātiki** (Flounder)
- **Aua** (Mullet)
- **Hoka** (Red Cod)
- **Hokarari** (Ling)
- **Koiro** (Conger Eel)
- **Whairepo** (Stingrays)
- **Mako** (Shark)
- **Pioke** (Rig)
- **Hua** (Seabird Eggs)
- **Kawakawa** (Pepper Tree)
- **Harakeke** (Flax)
- **Ti Kouka** (Cabbage Tree)

Of particular significance to the Naval Point area are Pāpaka, Pātiki, Koiro, Tio and Pioke. Tio were known to be present on a former reef that extended from Tāpoa/Eskrine Point, while pioke were known to invade the sandy beaches of the original coastline. Prior to the reclamation works that began in 1909, 'shark fences' were built across the beach to deter the pioke and create a bathing spot for the local residents as can be seen in the adjacent picture of Te Ana o Huikai (Cliff Cove/Sandy Bay).

An important part of mahinga kai for Ngāti Wheke is protecting and managing treasured species and their habitat, particularly kai moana resources. To this end, Ngāti Wheke have been leaders in developing and implementing measures, such as establishing New Zealand's first Mātaitai customary fishing reserve in 1998, and the larger Whakaraupō/Lyttelton Harbour Mātaitai in 2017. The mātaitai reserves aim to maintain and improve the local fishery for the future and has a range of by-laws, including bag limits and appointed tangata tiaki (fishery managers) to enable this. The extent of the reserves are shown on the map on page 10.

As reclamation works along the foreshore occurred, the natural habitats of many traditionally harvested species was lost. The characteristically craggy coastline was shaved and used as fill for the reclamation, losing the pointed and often protruding foreshore character.

Over time, sedimentation and debris has negatively affected mahinga kai and kai moana in Whakaraupō. This has meant the species that were traditionally harvested and the quality of their habitat have significantly declined, affecting the ability of mana whenua to carry out traditional practices.



IMAGE SHOWING ORIGINAL COASTLINE AT NAVAL POINT.  
SOURCE: ARCHIVES NEW ZEALAND



*CAPTION: KAIKA NEAR LYTTELTON.  
SOURCE: PETER BROMLEY MALING, 1981.*

### 3.6 KŌRERO ĀKUANEI / CONTEMPORARY ASSOCIATION

The reclamation at Naval Point dramatically changed the relationship between the bays between Rapāki, Motu-kauati-rahi (Cass Bay), Motu-kauati-iti (Corsair Bay) and Tapoa (Erskine Point) and on to Ōhinehou and the port of Lyttelton.

Reclamation began in 1909 with the building of the protective embankment at the original location of Naval Point (near where the Lyttelton Engineering Dry Docks are). This was followed by further work from 1913 to 1925 to reinforce the embankment, which gradually sank due to weather conditions - in some places, up to 40ft. To rectify this, spoil was dumped behind the embankment from, ultimately losing Te Ana o Huikai and the popular swimming beach there.

In 1923, a clubhouse was built in the inner harbour but it quickly outgrew its capacity. With room for expansion limited, the clubhouse slowly migrated across the reclaimed area. In 1956, the rocky point at Tapoa was leveled to allow for a clubhouse, slipway and wharf to be built.



SOURCE: ARCHIVES NEW ZEALAND.

IMAGE SHOWING THE EARLY CLUBHOUSE (NOW KNOWN AS THE NAVAL POINT CLUB) WITH A SANDY BEACH IN THE FOREGROUND, A POPULAR BATHING PLACE IN THE 90'S.

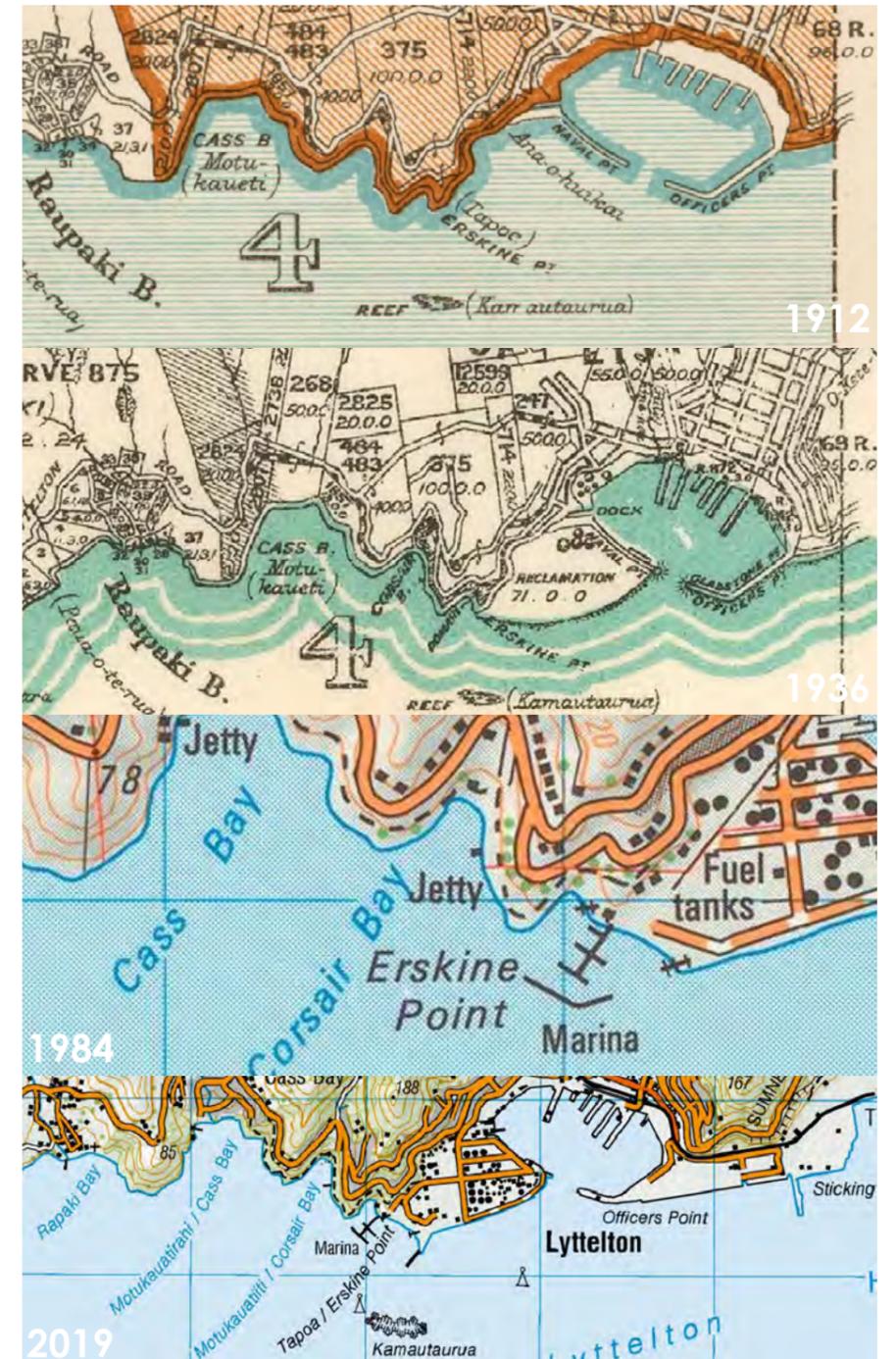
The name Tapoa is believed to reference the swirling of winds and literally means something that juts out - a bump, an abscess, a knoll. As previously noted, Tapoa is believed to also refer to a former reef that extended out beyond Erskine Point which was most likely destroyed during the works of 1956.

Research shows that over time, due to the reclamation blurring the traditional coastline, the name Tapoa has also been moved on official maps and created confusion in regards to its location:

- In 1912, Tapoa was located correctly at the headland at Erskine Point; with Naval Point being attributed to the length of reclamation at the port.
- The reclamation at modern day Naval Point then made its way into the maps of the late 1930's; this named Erskine Point at the same headland (noting that Tapoa as a dual name fell away) and Naval Point remains at the point of the port reclamation.
- Erskine Point then moved to the wrong point between 1968 and 1984. With the marina needing to be depicted in the maps, the name for Tapoa/Erskine Point was shown to the left of the marina - being pushed around from Erskine Point, the point directly behind the current Naval Point Club House - around to Senior Point, the point between Magazine Bay and Motu-kauati-iti/Corsair Bay.
- In 2003, Tapoa was gazetted as a dual name with Erskine Point and is now shown to the right of the marina, true to it's original location; Naval Point is no longer attributed to any point along the reclamation.

The movement and disappearing/reappearing of names can be attributed to the drastic change in landscape caused by the shape of the reclamation; it is believed that rubble from the Tapoa/Erskine Point area was used in the construction of the reclamation.

Therefore, developing a contemporary name that references the extension of Tapoa/Erskine Point out into the harbour - through the reclamation process - is proposed.



MAP SEQUENCE SHOWING CHANGE IN LOCATION OF NAVAL POINT AND ERSKINE POINT OVER TIME.

In 1982, a new marina was opened and included a floating breakwater constructed of 33,000 tyres filled with polyurethane foam, chained together in pods. Overtime, the tyres and foam from this breakwater deteriorated and was ultimately destroyed by a storm - this left tyres and foam distributed amongst the harbour and as far as Koukourārata/ Port Levy.

This floating breakwater was removed in June 1999 and replaced by a concrete/polystyrene structure. In October 2000, a fierce southerly storm wrecked the new marina - leaving the concrete coated polystyrene disintegrating into and littering Whakaraupō.

Years of litigation and inaction followed and to this day, mana whenua can still see and feel the effects of this damage as well as other effects such as poor water quality, inability to gather mahinga kai, and impacts on tidal flow and the cumulative effects on the natural habitats and species that once occupied them.

In more recent times, a vast array of activities and user groups have become present at Naval Point. This includes those who access and enjoy the harbour for swimming, fishing and picnicking, as well as single hand launching craft.

The use of waka, particularly modern waka ama, as well as sailing and fishing, and its associated activities on the water - has continued to have a powerful presence at Naval Point, through the Naval Point Club.

This includes the presence of local waka ama/outrigger canoe clubs, including Te Waka Pounamu who have close associations with Ngāti Wheke. Te Waka Pounamu work with Ngāti Wheke in supporting whanau to participate in the sport through training, organising the Pioke Pursuit Race held at Rāpaki, and helping maintain Koiro, Ngāti Wheke's own waka ama. Ngāti Wheke support the continued presence of waka ama along the shoreline as it is a direct connection to the traditional values of Ngāti Wheke.

At present, Ngāti Wheke are also planning to host the Tuia 250 National Voyage that will arrive in December 2019. This involves welcoming three waka hourua to Rāpaki and a public event at Te Ana Marina, which is an opportunity for Ngāti Wheke to share their stories of arrival and navigation with the wider community.



IMAGE SHOWING DAMAGED YACHTS AND SHATTERED BREAKWATER, POLYSTYRENE LITTERING THE WATER. SOURCE: THE PRESS, 2000.

**“TE HUINGA O WHAKARAUPŌ,  
NUKU TAI TANGATA,  
TĀNGATA NUKU TAI.**

The communities of Whakaraupō, people shaped by land and sea.”

- Kopa Lee (Statement of Evidence in the matter of the Lyttelton Port Recovery Plan.



LOCAL WAKA AMA USER GROUP TE WAKA TAIAO O TAHU.

# NGĀ UARATANGA



## 4. NGĀ UARATANGA / CULTURAL VALUES, THEMES AND OPPORTUNITIES FOR EXPRESSION

In order to steer the future design and development of Naval Point, and form a bridge between the historical narratives and design outcomes, the key values associated with the Naval Point area have been summarised into the following values and themes.

Importantly, these values and themes are focused on providing practical guidance for the incorporation of Māori values into the built and natural form and highlights the critical importance of working with Māori, particularly manawhenua, under a co-design arrangement.

Opportunities for how these can be incorporated into the future development at Naval Point are also explored for further development during the detailed design phase.



# 01 WHAKA-ORA WHAKARAUPŌ HEALTH OF THE HARBOUR

- Ngāti Wheke value mahinga kai and kai moana within the harbour first and foremost. Any and all effects of future development works at Naval Point should be considered, managed and mitigated accordingly.
- Ensure a sustainable/best practice approach to stormwater that gives consideration to building design, and infrastructure. The inclusion of native vegetation restoration is critical.
  - Implementing certain standards, such as greenstar ratings for buildings, compulsory collection grey water and/or specific water use, stormwater treatment and native biodiversity goals is recommended.
- Ensuring stormwater treatments via appropriately vegetated and constructed raingardens, swales and/or other forms of treatment is a key way to acknowledge Ngāti Wheke cultural values associated with the health of Whakaraupō.



01 INCLUSION OF NATIVE SPECIES INTO STORMWATER/PUBLIC SPACE



02 INCLUSION OF NATIVE SPECIES INTO STORMWATER/PUBLIC SPACE



DRIFTS OF NATIVE PLANTING WITH CLEAR CANOPY FEATURE TREES

# 1A MAHINGA KAI & KAI MOANA FOOD GATHERING SPECIES, PRACTICES AND PLACES

- Emphasise the importance of kai moana species to users of Naval Point by utilising images of and information on signage about key species and linking these to kaitiaki (such as Marokura) and kaitiakitanga (the concept of guardianship). Key species noted include: Pioke, Pātiki, Papaka, Koiro and Tio.
- Ensuring the extensive use of local native vegetation in streets, public open spaces, swales, raingardens and in the replacement of existing vegetation is important. Species chosen to reflect mahinga kai will also help improve indigenous biodiversity. Species noted include: Ngaio, Kōwhai, Māhoe, Kaikōmako, Pōhuehue, Karaka and Rātā/Pōhutukawa
- The exposed and open nature of the Naval Point coastline is a key consideration for species selection. Species need to be hardy and tolerable of windy, salty conditions.



NGAIO



MĀHOE



PŌHUEHUE



RĀTĀ



KŌWHAI



KAIKŌMAKO



KARAKA



PIOKE



PĀTIKI



KOIRO



TIO

## 02 TŪHONOTANGA

### INTERFACE BETWEEN WATER & LAND

- Work with stakeholder groups to identify opportunities to create multi-purpose and multi-functional buildings where possible to maximise the use of the site for public recreational purposes.
- Enhance the connection to the natural environment and its use for recreation, walking and fishing/kai moana by seamlessly connecting the commercial and public spaces together to allow ease of transition between the waterfront and any building facade/infrastructure.
- Include interpretation/wayfinding strategy that highlights the importance of kai moana species and kaitiakitanga of the harbour.



MULTI-PURPOSE COMMUNITY FACILITIES



SMOOTH TRANSITION BETWEEN  
COMMERCIAL, PUBLIC AND MARINE SPACES



CONTEMPORARY TŪRANGA AND WHARE  
WAKA

## 02A TAURANGA WAKA

### CONTEMPORARY LANDING SITE

- Including provisions for a tūranga (landing place) and whare waka (storage facility) at Naval Point not only allows for direct, easy and safe access down to the water, but is a permanent and temporary facility to store Ngāti Wheke waka - such as Waitī, Waitā and Kōtukumairangi.
- Allowing public access to the water is important; mana whenua - and the wider community - can foster their relationship with the natural environment.
- Ngāti Wheke strongly favour non-powered maritime activities - such as waka ama, sailing and other hand launched crafts - at Naval Point. Provisions for separate launching facilities would ensure the safety of all users.



STORAGE FACILITIES FOR WAKA OF NGĀTI  
WHEKE



01 STRENGTHEN CONNECTION TO WATER



02 STRENGTHEN CONNECTION TO WATER

# 03 TŪTOHU MOANA EXPRESSION OF SEASCAPE

- Ensure different view shafts to key landscape features are maintained and celebrated.
  - Inwards facing: highlighting and giving precedence to the fluctuating shape of the coastline; acknowledging the surrounding bays (Taukahara, Te Rāpaki-o-Te-Rakiwhakaputa, Motu-kauati-rahi and Motu-kauati-iti).
- Allow the marine environment and species of Whakaraupō to be celebrated and inform the built and natural form. By highlighting key species, methods of harvesting and activities associated with the harbour will allow locals and visitors to become educated on the historical and cultural importance of Naval Point and it's surrounding land and seascape; encouraging users to reflect on their possible effect on the future development of Naval Point and the wider health of the harbour. This could be achieved by:
  - **Incorporating key kaimoana species** – traditional seafood/food species including pioke, pātiki, papaka, koiro and tio.
  - **Drawing inspiration from waka** – in various forms: waka hourua, waka taua, waka ama, and associated objects such as hoe (paddles), ropes etc.
  - Adopting a **material palette** that is reminiscent of the marine environment; rustic, tactile, solid, textured.
  - Using traditional **raranga patterns**, such as ara moana, to influence surface treatments. Ara moana translates as 'the pathway of the sea', the horizontal zigzags suggest pathways that the sea and other waterways provided to many destinations.



MAINTAIN VIEWSHAFTS - INWARDS



01 EXPRESSION OF KAIMOANA SPECIES IN ARTISTIC FORMS



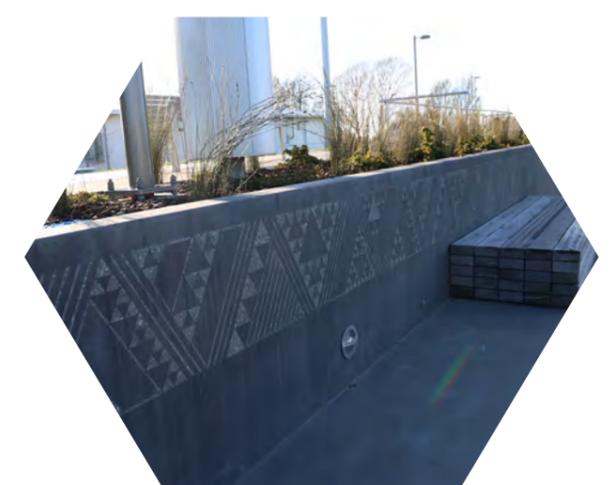
02 EXPRESSION OF KAIMOANA SPECIES IN ARTISTIC FORMS



ALLOWING FORM OF WAKA TO INSPIRE FURNITURE



WAYFINDING INFLUENCED BY MARITIME CHARACTER



ARA MOANA/RARANGA INSPIRATION

# 04 TŪTOHU WHENUA EXPRESSION OF LANDSCAPE

- It is recommended that CCC work in-conjunction with Ngāti Wheke to develop an appropriate dual name for the future development at Naval Point, and/or specific spaces, buildings, features and areas. Taking into account the following:
  - The geographical area of Naval Point: referencing the traditional sites of Tapoa, Kamautaurua and Otamahua.
  - The process of reclamation undertaken to form present-day Naval Point and the effect this has had on the coastline over time.
- Ensure different view shafts to key landscape features are maintained and celebrated.
  - Outwards facing: maintain viewshafts to key maunga (Te Ahu Pātiki, Ōkete Upoko, Te Pōhue, Te Poho Tamatea) and motu (Ripapa and Ōtamahua).
  - Inwards facing: highlighting and giving precedence to the fluctuating shape of the coastline; acknowledging the surrounding bays (Taukahara, Te Rāpaki-o-Te-Rakiwhakaputa, Motu-kauati-rahi and Motu-kauati-iti).
- Access ways and wayfinding devices provide a tangible link to inland trails and needs consideration. This could be achieved by:
  - Developing a link/pathway to other sites, reserves and public parks/open space (Ōhinehou, Suttons Reserve, Pilgrims Rock, Bridle Path, Te Ana etc).
  - A cohesive wayfinding strategy beyond Naval Point. Creative expressions such as pou whenua should be explored as a method of recognising Naval Point as the hinge point between bays along the harbour.
  - Planting and/or other design elements acknowledging the former/original coastline and its environment.
- Work with Ngāti Wheke in the development of a wayfinding or interpretation strategy for Naval Point to ensure correct reflection of mana whenua values and traditions that celebrates the use of Te Reo Māori.



DUAL/TE REO MĀORI NAMING STRATEGY



REFERENCING LOCAL LANDSCAPE FEATURES



MAINTAIN VIEWSHAFTS - OUTWARDS



CONNECT / PROVIDE LINK BETWEEN DEVELOPMENTS ALONG COASTLINE



CREATIVE METHODS OF WAY FINDING

# 05 AHI KĀ

## EXPRESSION OF MANA WHENUA

- The use of traditional names for the future development area, as well as for key sites, spaces, features and/or buildings is critical to consider and incorporate.
- Allowing the built and natural form to be inspired by key cultural values and particularly drawing inspiration from well-known Ngāi Tahu objects, art forms and taonga, as well as pakiwaitara/narratives, is critical.
  - This must involve further discussion with Ngāti Wheke and the involvement of appropriate Ngāti Wheke endorsed artists.
- Key objects/art forms/taonga/pakiwaitara could include:
  - **Pakiwaitara** – Tūterakiwhānoa, Tamatea, Te Rakiwhakaputa and Wheke in the form of sculptures, pou, lighting details etc.
  - **Kaimoana** - Pioke, Pātiki, Papaka, Koiro and Tio.
  - **Whakairo, Raranga, and Kōwhaiwhai** – in carving forms or pou, as paving patterns or treatments/fixtures.



01 MANIFESTING PAKIWAITARA IN POU



02 PERSONIFYING PAKIWAITARA IN CARVINGS



01 INTEGRATE RELEVANT KŌWHAIWHAI PATTERNS



02 INTEGRATE RELEVANT KŌWHAIWHAI PATTERNS



03 INTEGRATE RELEVANT KŌWHAIWHAI PATTERNS



04 INTEGRATE RELEVANT KŌWHAIWHAI PATTERNS

## 5. TE WHAKAMUTUKA / CONCLUSION

This report was developed to assist Te Hapū o Ngāi Wheke and the Christchurch City Council (CCC) in identifying the cultural values, narratives and aspirations of manawhenua associated with the Naval Point area, within Whakaraupō/ Lyttelton Harbour. It was completed for CCC by working in conjunction with Ngāti Wheke representatives and is intended to inform and guide the future design and development of the Naval Point Area, being undertaken as part of the Naval Point Development Plan process.

The report provides a brief background to the wider Naval Point Development Project, the methods undertaken to develop this report, followed by information on Ngāti Wheke and the feedback received from hapū members during the process. Key cultural narratives and values are then provided, along with a summary of themes and opportunities for the future development of Naval Point.

The major themes identified through the process relate to both the traditional and contemporary values and uses associated with the foreshore around Naval Point, and the wider waters of Whakaraupō. In particular, these relate to the interface of people with the moana/water and kai/resources of the area and ensuring these are protected and enhanced, including the function of these areas as tauranga waka and mahinga kai. Raising the profile of the importance of the kai moana resources of Whakaraupō is seen as paramount.

These themes, supported by pakiwaitara (traditional narratives) and historical events provide a basis for the appropriate and meaningful expression of Ngāti Wheke values in the future design and development of the Naval Point area.

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## 7. ĀPITIHANGA / APPENDIX

APPENDIX A: NAVAL POINT CULTURAL  
NARRATIVE AND DESIGN GUIDE HUI NOTES - 7  
AUGUST 2019

## Naval Point Cultural Narrative and Design Guide Hui

Naval Point Club, Lyttelton

7th August 2019

|                                |  |   |
|--------------------------------|--|---|
| Attendees                      | <p><b>NGĀTI WHEKE:</b></p> <ul style="list-style-type: none"> <li>- Rewi Couch</li> <li>- Herewini Banks</li> <li>- Juanita Hepi</li> <li>- Caine Tauwhare</li> </ul> <p><b>WHAKA-ORA HEALTHY HARBOUR PLAN:</b></p> <ul style="list-style-type: none"> <li>- Karen Banwell</li> </ul>          | <p><b>CCC:</b></p> <ul style="list-style-type: none"> <li>- Kim Goodfellow</li> <li>- Paul Devlin</li> </ul> <p><b>BOFFA MISKELL:</b></p> <ul style="list-style-type: none"> <li>- Rose Johnston</li> <li>- Mapihi Martin-Paul</li> <li>- Katie Chilton</li> <li>- Craig Pauling</li> </ul> |
| Distribute to all above, plus: | <p><b>NGĀTI WHEKE:</b></p> <ul style="list-style-type: none"> <li>- Donald Couch</li> <li>- Catherine Stuart</li> <li>- Manaia Rehu</li> <li>- Yvette Couch-Lewis</li> <li>- Ripeka Paraone</li> <li>- Christina Henderson</li> <li>- Jeni Leigh Walker</li> <li>- Puawai Swindells</li> </ul> | <ul style="list-style-type: none"> <li>- Brett Lee</li> <li>- Kerepeti Paraone</li> <li>- Tasman Gillies</li> <li>- Courtney Bennet</li> <li>- Andre Konia</li> <li>- Andrew Scott</li> </ul> <p><b>CCC:</b><br/>Kristine Bouw</p>  |

### Te Whakatūwhera

Hui opened with karakia by Rewi Couch at 10:00am.

Craig Pauling gave an overview of the purpose and background to the meeting, followed by a mihimihi / round of introductions.

## 1. Opening Discussion / Background

As part of the mihimihi, Ngāti Wheke representatives gave an overview of their values, issues and aspirations for the Naval Point area which included:

- ❖ Highlighting the paramount importance of Whakaraupō and the health of the harbour in any future development;
- ❖ The significance of mahinga kai and the ability to gather kaimoana to Ngāti Wheke and finding ways to improve outcomes and mitigate the effects of fishing and food gathering that past degradation has caused;
- ❖ Honouring Ngāti Wheke tīpuna and leaving a legacy for the generations that come through expressing traditional stories, values and place names as well as enhancing access to, and opportunities at, Naval Point.

Paul Devlin provided background on the development and works to date, including:

- ❖ That the Naval Point Development masterplan came out of the wider Lyttelton recovery plans and has involved engagement with many groups, including working with Ngāti Wheke.
- ❖ From this, two options were developed for public consultation, but it is expected that a refined version would include elements from both.
- ❖ There is a vast array of competing uses, including the future of the marina, which operates as a home for some people.
- ❖ Connecting more people to the harbour/water, both physically and visually is also important, as well as ensuring that whatever is built is 'fit for purpose' and considers ongoing care, maintenance and management.
- ❖ CCC is the asset owner of Naval Point and the land is currently fee simple and zoned a marine area under the District Plan. It was noted that the future plan could include managing the land under the Reserve Act.
- ❖ There are ongoing conversations being had between CCC and Lyttelton Port Company (LPC) in regard to a possible land swap to broaden the boundary of the development.
- ❖ A quantitative risk assessment (QRA) has been undertaken regarding the proximity and types of uses that can occur near the fuel tanks.

## 2. Rūnanga Feedback on Naval Point Area and Re-development

### Whaka-Ora Whakaraupō

- ❖ The major value highlighted in response to the development and for the Naval Point area, was the paramount importance of the health of Whakaraupō and considerations within the development that would help improve water quality, tidal flow and in turn the health of mahinga kai, kaimoana and wildlife. This would also enhance the wellbeing of people.
  - A key issue raised in relation to the health of Whakaraupō was looking at the removal of the existing rock wall breakwater at the end of the Naval Point area to enhance tidal flows and currents around the northern bays towards Rāpaki. This is seen as being a key way to improve mahinga kai / kai moana outcomes for Rāpaki.
  - The proposed floating breakwater was also raised as a concern, in that it could also impeded tidal flow, as well as being a potential source of contamination – based on the experience of the two previous breakwaters/marinas that have been put in the area. It was noted that when these were destroyed by strong southerly storms, rubbish and debris from the pontoons created a massive problem, which were never properly cleaned up. A question was asked about who will insure against any future failure?
  - Ensuring the above matters are seriously considered within the final design is critical and would also align with the Whaka-Ora Healthy Harbour Plan. In particular, ensuring insurance and/or bonds are put in place to deal with breakwater failure.
    - PD provided a response that there are new technologies and designs for breakwaters that may help with these issues and that further discussion with Rob Eaton at OCEL Consultancy could be facilitated to work through this.

### Priority of Local Users

- ❖ The next most important issue raised by Ngāti Wheke representatives was in relation to addressing the priority of needs for users of the site, with their preference being for local users to be given the highest status.
  - This includes those who want to access and enjoy the harbour by swimming, fishing and picnicking, as well as single hand launching craft, and could mean ensuring more foreshore areas are opened up and improved for these uses.
  - This also relates to working through improving access (especially pedestrian routes) from Lyttelton and Te Ana to Magazine Bay and Naval Point.
    - Consideration of a bus route/stop was also raised, along with finding ways to encourage youth to use and access the area.
  - The main message was that it shouldn't all be about boaties and that local users should be considered for prime areas of the foreshore.
  - One suggestion was considering pulling the proposed Naval Point/Coastguard building back from the foreshore to create more public foreshore space/water access opportunities.
    - It was acknowledged that the Coastguard play a significant role and that they need to have their launch as close to the water as possible, but that perhaps the boat launch and main building didn't need to be directly connected. For example, an L-shaped facility may allow the main building to be set back to provide for foreshore, while still having the launch/ramp on the foreshore.

### Pūrakau, Naming and Cultural expression

- ❖ The cultural significance of the area was discussed, with information being shared about the place being connected to the creation traditions associated with Tū-te-raki-whānoa. This includes his work in cleaning up the wreckage of Te Waka o Aoraki, as well as the installation of a taniwhā to protect the harbour. The area was also associated with a departure point for the deceased to travel on to the next realm.
- ❖ Information about the research done in conjunction with the Te Rūnanga o Ngāi Tahu Cultural Mapping Team with regards to traditional place names was also presented and discussed (and sent out ahead of the meeting). In particular, this discusses the history of the name Tapoa – which was noted as “The Fort at Erskine Point’ when recorded by James Stack in the 1890s from Ngāi Tahu informants including Teone Taare Tikao. The research also shows that over time, due to reclamation and other developments, and apparently in error, the name Tapoa has been moved on official maps from Erskine Point - which is the point directly behind

the current Naval Point Club House, to Senior Point – which is the point between Magazine bay and Corsair Bay.

- ❖ The meaning of Tapoa was discussed, noting that it references swirling winds and literally means something that juts out - a bump; abscess; knoll. A former reef existing off the point was also noted as well as the spiritual significance and connection to the creation traditions noted above.
- ❖ The idea of developing a contemporary name that references Tapoa as well as the history of reclamation was discussed. One idea suggested was “Te Nuku-tai-o-Tapoa” – meaning the ‘extended coast of Tapoa’.
- ❖ Support was also given for incorporating other forms of cultural expression, including pou / whakairo, paving designs, specialised furniture as well as appropriate native planting – similar to that done at Te Ana. This is also important to balance out the amount of hardscape in the current designs.
  - Further research and discussion, as well as approval by the rūnanga on the traditional names and stories of the area is needed before anything can be confirmed.

#### Alternative Launch Opportunity

- ❖ The idea of an alternative launching point was also raised which would provide a sheltered area during strong Southerly, SW and NW winds.
  - The location of this could be near the current Wind Surf ramp (or by improving this existing launch) and also could provide an opportunity to create and improve local swimming and fishing access in certain winds.
  - The idea for this was related to the historic loss of Te Ana o Huikai – which was one of the only bays on the Northern side of the Harbour to provide shelter in Southerly, SW and NW winds – hence part of its traditional significance. It was also known as Sandy Bay and was one of the main swimming beaches for Lyttelton residents prior to reclamation.

#### Other

- ❖ There was support for the continued presence of waka at Naval Point which provide a strong cultural marker in the area and a connection to the traditional values of Whakaraupō and Ngāti Wheke. This includes waka (and other hand launched craft) having near shore storage and safe and direct access to the water.
- ❖ The need to provide for a Haul-out yard was also raised and supported.
- ❖ In relation to the LPC land swap, acknowledging community outcomes and environmental benefits first and foremost was the best strategy given the effects of reclamation in the past.
- ❖ Discussion was had on the sports fields and parking requirements, as well as the opportunities to co-locate facilities with other users, such as sea cadets. Allandale Reserve was also noted as a potential overflow site.
- ❖ Provision of fuel facilities on site were not supported.

### 3. Summary of Key Aspirations / Potential Opportunities for Design Integration

#### Environmental

- ❖ Consider the effects of the development on the harbour and its marine life, including ways to improve outcomes for mahinga kai, kai moana and other wildlife.
- ❖ Remove the existing rock wall breakwater at the end of the Naval Point area.
- ❖ Consider alternatives to the floating breakwater, including design and materials and ensure insurance and/or bonds are in place to deal with breakwater failure/clean up.
- ❖ Ensure no increase in contamination to the harbour, including inclusion of stormwater treatment from the large quantity of hardscape.

#### Buildings/Facilities

- ❖ All built facilities should have dual purpose e.g. co-location of Naval Point/Coastguard/Rugby Club/Sea Cadets, as well as retail etc.
- ❖ Consider the placement of the proposed Naval Point/Coastguard building to provide for greater access and use of the foreshore.
- ❖ Consider an alternative launching / water access/use area along the shore where the existing wind surf ramp is.

**Landscape**

- ❖ Create walkable connections to Lyttelton and other bays noting that Naval Point can't be connected to Te Ana via the foreshore due to LPC owned land block.
- ❖ Consider aspect, water currents and wind direction when designing access points. There is no SW shelter since the original bay was lost to reclamation. Providing places to hide from the weather is important e.g. Tree species with umbrella canopies would allow for wind to flow through freely whilst providing shade and amenity.
- ❖ Consider a more natural look to the reclamation / shore line.
- ❖ Reference the surrounding landscapes through visual connections, naming and stories e.g. Ōtamahua.
- ❖ Incorporate plant species that are local to the area or culturally significant, and that are able to withstand exposed conditions, suggested species include:
  - Ngaio;
  - Kōwhai;
  - Pōhuehue;
  - Karaka;
  - Rātā/Pōhutukawa

**Cultural Design Elements**

- ❖ Incorporate cultural expression such as pou / whakairo, paving designs, specialised furniture as well as appropriate native planting.
- ❖ Work with Ngāti Wheke in the development on any wayfinding or interpretation to ensure the narratives are reflective of mana whenua's values and traditions.
- ❖ Consider highlighting/revealing Erskine Point and making the story of the landscape and original coastline visible.
- ❖ Consider a contemporary name for the area/development that references traditional names and stories.

| Ahi atu / Actions   | Kaimahi/Responsible | Mutu/Deadline       |
|---|---------------------|---------------------|
| - CCC to initiate conversation between Ocel and Ngāti Wheke in relation to the floating breakwater. | PD                  | 6 <sup>th</sup> Sep |
| - Boffa Miskell to follow up on traditional names and stories to incorporate into the report.       | CP                  | 6 <sup>th</sup> Sep |

**Te Whakamutunga**  
Hui concluded with karakia at 3:00pm

**Next Steps:**

- Please provide any feedback on the above notes to Craig Pauling.
- A Draft Cultural Narrative will be developed using the material from this hui, any additional feedback received, and information gathered from additional engagement with Ngāti Wheke representatives.
- A Draft Design Guide will be developed for the area in conjunction with the Cultural Narrative.
- A follow up hui will be held in early October to present the Draft Cultural Narrative and Draft Design Guide to the group. An invitation is to follow.
- See attached diagram for a visual summary of feedback, aspirations and opportunities captured at the hui.

**APPENDIX B: NAVAL POINT CULTURAL  
NARRATIVE AND DESIGN GUIDE HUI NOTES -  
30 OCTOBER 2019**

**Naval Point Cultural Narrative Report Hui**

Rāpaki Marae, Whakaraupō

30<sup>th</sup> October 2019

|                                |   |  |
|--------------------------------|---|--|
| Attendees:                     | <b>NGĀTI WHEKE:</b> <ul style="list-style-type: none"> <li>- Herewini Banks</li> <li>- Caine Tauwhare</li> <li>- Donald Couch</li> <li>- Andrew Scott</li> <li>- Maui Stuart</li> <li>- Aurora Smith</li> </ul>   | <b>CCC:</b> <ul style="list-style-type: none"> <li>- Kristine Bouw</li> <li>- Kim Goodfellow</li> <li>- Paul Devlin</li> </ul> <b>BOFFA MISKELL:</b> <ul style="list-style-type: none"> <li>- Craig Pauling</li> <li>- Mapihi Martin-Paul</li> <li>- Rose Johnston</li> </ul>  |
| Distribute to all above, plus: | <b>NGĀTI WHEKE:</b> <ul style="list-style-type: none"> <li>- Rewi Couch</li> <li>- Juanita Hepi</li> <li>- Catherine Stuart</li> <li>- Manaia Rehu</li> <li>- Yvette Couch-Lewis</li> <li>- Ripeka Paraone</li> <li>- Christina Henderson</li> <li>- Jeni Leigh Walker</li> <li>- Puawai Swindells</li> </ul> | <ul style="list-style-type: none"> <li>- Brett Lee</li> <li>- Kerepeti Paraone</li> <li>- Courtney Bennet</li> <li>- Andre Konia</li> </ul> <b>WHAKA-ORA HEALTHY HARBOUR PLAN:</b> <ul style="list-style-type: none"> <li>- Karen Banwell</li> </ul> <b>BOFFA MISKELL:</b> <ul style="list-style-type: none"> <li>- Katie Chilton</li> </ul> |

**Te Whakatūwhera**

Hui opened with karakia by Maui Stuart at 5:45pm.

Mihimihi / round of introductions occurred ahead of karakia mō te kai (blessing of dinner) by Maui.

**1. Opening Discussion / Background**

- Craig Pauling gave an overview of the purpose and background to the meeting.
- It was acknowledged that Rewi Couch provided feedback via email ahead of the hui and that these will be incorporated into the meeting notes.

**2. DRAFT Cultural Narrative Report Feedback**❖ **NGĀ PURAKAU**

- Donald Couch discussed the use of the word 'pakiwaitara' in preference of 'pūrakau'. Pakiwaitara denotes a wider distribution of narratives and stories, whereas pūrakau are more closely held by the rūnanga/hapū. Other entities have asked Ngāti Wheke for a 'narrative' in the past and there is an element of choice as to what narratives the hapū want to choose to be represented at Naval Point.
- Caine Tauwhare supported the distinction between pūrakau and pakiwaitara. CP acknowledged that pūrakau are significant to the hapū and queried how they can be articulated without the over sharing of traditional knowledge, to which CT responded that the agreed pūrakau could be expressed in a series of pou. Whether that is through depictions of atua or ancestors or a series of pou whenua along the coastline that acknowledges significant landscape features or as a means of way finding along the harbour/coastline.
- RC considers the reference to Te Rakiwhakaputa and Te Wheke making Rāpaki their home to be dubious. The CNR needs to acknowledge that by Te Rakiwhakaputa laying down his rapaki, that this was an act of making a claim to the whole area of Whakaraupō.

❖ **DUAL NAMING**

- Given the uncertainty around the location and name Tapoa, discussion was had as to where we had located Tapoa on the Sites of Cultural Significance map. Feedback received included:
  - o CT advised that Tapoa was more of an area, as opposed to a specific site. The name Tapoa has known to be associated to the reef that once existed so it was proposed to move the locator on the map into the water and expand the extent.
  - o DC supportive of what has been noted in the CNR in regards to Tapoa.
  - o Paul Devlin advised that shotcrete (spray-application concrete) was applied to the headland. If the Naval Point Club was removed and the headland was exposed consideration needs to be given to methods of naturalising it.
- The gifting of a contemporary name for Tapoa was discussed at Hui 1 where Te Nuku-tai-o-Tapoa was suggested; this references the extended coast of Tapoa. This suggestion was revisited at this hui. CT was concerned with the difficult pronunciation and the opportunity for the 'nuku' to be emphasised, losing the traditional association and reference to Tapoa. It was discussed that emphasising the Tapoa in any applications, treatments or communications could maintain the emphasis and integrity.
- DC aspires to see the use of Te Reo Māori incorporated, as he noted this was done successfully at Te Ana.

❖ **NGĀ UARATANGA / THEMES**

- DC perceives the prioritising of the narratives to be:
  1. **Mahinga kai/kaimoana.** This is the sole reason Rāpaki exists and the area was settled by Māori so should be given precedence. It was acknowledged that this would be reflected in the CNR by altering the mahinga kai value/theme under Ngā Uaratanga to include a balance in recognition of kaimoana.
  2. **Mobility on the sea** e.g. traditional and contemporary use of waka ama, modern day yacht club, events held here in the harbour such as Tuia250. DC would like to see emphasis put on to the sea based trails and their associated traditional activities. CP acknowledged the significance and it was agreed that the ara moana/ara wheke concept would be strengthened in the iteration of the CNR.
- It was discussed that the 'Tūtohu Whenua / Expression of Landscape' value/theme would be altered to give equal weight to both land and seascapes.
- The CNR is typically written in an outwards facing style (well considers the context from Naval Point out towards the wider harbour) so consideration needs to be given to its inward perspective (what can you see along the coastline/at Naval Point when looking in from the harbour?).
- CT discussed the concept of **kaitiakitanga** (guardianship) and how, through the redevelopment of Naval Point, we can instil a sense of ownership and responsibility in its users. It was acknowledged that the area is highly used for recreational purposes, this will remain, but Ngāti Wheke aspire to see Naval Point users reflect on their potential effects on the environment and give respect and care for it.
  - o **Marokura** would be an appropriate deity to depict through iconography, artwork or pou. The pūrākau associated with Marokura expresses care for the environment and the reciprocal relationship between the atua and the physical world.

❖ **MAHINGA KAI / KAI MOANA**

- It was acknowledged that there are over 50 different species of fish and shellfish present in the harbour. Discussion was had as to what species are of significance that Ngāti Wheke would like to see celebrated at Naval Point:
  - o **Pioke:** DC noted it should be referred to as a rig and not a shark or dogfish in any translations. Pioke is a kai wairua of Rāpaki and was the key species Rāpaki traditionally offered during kai-hau-kai.
  - o **Pātiki /** Flounder;
  - o **Papaka /** Crab;
  - o **Koiro /** Conger eel;
  - o **Tio /** Oysters: Whanau were known to gather oysters from the reef that once existed near Naval Point. This no longer occurs as the marina was constructed and the reef was lost.
- Discussion was had about giving equal precedence to marine flora and fauna, as we do land flora and fauna. For example, in the CNR, 12 species of plants have been identified so consideration will be given to having an equal amount of marine species to celebrate. It was acknowledged that this is a way of educating both locals and visitors on species that are/were once present in the harbour.
- DC aspires to see an aquarium or maritime museum that highlights the importance of the sea and harbour environment present at Naval Point.
- Incorporation of kaimoana species into artistic elements or surface treatments should be considered.
- Further to the above, the email from RC in relation to the information in the draft report about the history of the floating breakwater requiring amendment was acknowledged. RC noted that the initial breakwater made of tyres was not removed because it didn't offer enough protection, but because it was destroyed in a storm and scattered throughout both Whakaraupo and Koukourarata. RC noted he had photos of Moke and Doug Couch picking tyres up off the beach at Rapaki and that these tyres are still polluting the harbour today. RC also noted how polystyrene from the second floating breakwater continues to wash up on the harbour foreshore.
- RC also noted that he believes no insurance could possibly mitigate the environmental catastrophe of a floating breakwater failure and therefore he does not support a floating breakwater in the future.

❖ **UPDATE/CLOSING COMMENTS**

- Kristine Bouw provided an update on the process to date and noted 307 submissions were received as a result of community consultation. It was acknowledged that the CNR will be used to inform both the Design Guide and a Preferred Option.
- Kim Goodfellow sought feedback on how Ngāti Wheke would like to see the work completed at Te Ana carried into Naval Point, if at all:
  - o DC commented that they each have a different character and histories but need to complement each other. He acknowledged the work achieved by Ngāi Tūāhuriri in the central city and acknowledged the work of Ngāti Wheke artist Aunty Doe Parata and aspires to see how weaving could be incorporated into Naval Point.
  - o CT views the character of Te Ana as quite serious and formal, whereas Naval Point is perceived as more fun, casual and for recreational purposes. He would aspire to see the sense of rush and urgency to get into the water slowed down; create a space to pause that allows people to be more conscious and aware of their decisions and possible effects on the environment. PD supported this. CT was also concerned about the safety of the high volumes of foot traffic from Te Ana and Lyttelton. He aspires to see improvements made to reduce potential harm caused by fast and frequent vehicular traffic.

- Aurora Smith commented on the importance of participation from the community, providing them with the ability to be involved with recreational and learning opportunities, as well as to build relationships amongst their community.
- Herewini Banks reiterated that Naval Point should be for the locals first and foremost.
- CP queried as to the appropriateness of carrying over the ara moana and niho taniwha patterns that were chosen for use within Te Ana, as well as the planting palette. It was noted that the environment at Naval Point is more exposed to the elements so plant species may need to be hardier at Naval Point. CP also noted that consideration should be given to both access and wayfinding not only from the direction of Lyttelton, but from both the sea and Rāpaki; Tapoa acts as a hinge point between the bays towards Rāpaki and those towards Ōhinehou. This could include considering a series of landscape markers along the coastline.
- MS encouraged the team to take their time in getting this right. The work achieved at Wellington’s waterfront – Te Wharewaka – was a successful achievement by way of patience and time.

| Ahi atu / Actions  | Kaimahi/Responsible | Mutu/Deadline |
|--|---------------------|---------------|
| Update the draft CNR in accordance with the hui and feedback received via email and distribute for final approval. | Craig/Mapihi        | December      |

**Te Whakamutunga**  
Hui concluded with karakia at 7:30pm

**Next Steps:**

- **Please provide any feedback on the above notes to Craig Pauling and/or Mapihi Martin-Paul.**
- **Craig and Mapihi will update the draft CNR and distribute to Ngāti Wheke for final approval.**

## APPENDIX C: MAHAANUI IWI MANAGEMENT PLAN POLICIES

The following provides an outline of the key policies from the Mahaanui IMP with relevance to the Naval Point Development.

### 7.1 URBAN PLANNING AND DEVELOPMENT

#### Issue P3: Urban and Township Planning

**Policy P3.2:** To ensure early, **appropriate and effective involvement** of Papatipu Rūnanga in the development and implementation of urban and township development plans and strategies, including but not limited to:

- (d) Urban planning guides, including landscape plans, design guides and sustainable building guides;

**Policy P3.3:** To require that the urban development plans and strategies as per Policy P3.2 give effect to the Mahaanui IMP and **recognise and provide for the relationship of Ngāi Tahu** and their culture and traditions with ancestral land, water and sites by:

- (a) Recognising **Te Tiriti o Waitangi** as the basis for the relationship between Ngāi Tahu and local government;
- (b) Recognising and providing for **sites and places of importance** to tāngata whenua;
- (c) Recognising and providing for specific values associated with places, and threats to those values;
- (d) **Ensuring outcomes reflect Ngāi Tahu values and desired outcomes**; and
- (e) Supporting and providing for **traditional marae** based communities to maintain their relationship with ancestral land.

#### Subdivision and Urban Development

**Policy P4.1:** To work with local authorities to ensure a

consistent approach to the identification and consideration of Ngāi Tahu interests in subdivision and development activities, including:

- (a) Encouraging developers to **engage with Papatipu Rūnanga in the early stages** of development planning to identify potential cultural issues; including the preparation of Cultural Impact Assessment reports;
- (b) Ensuring engagement with Papatipu Rūnanga at the Plan Change stage, where plan changes are required to enable subdivision;
- (c) Requiring that resource consent applications **assess actual and potential effects on tangata whenua values** and associations;
- (d) Ensuring that effects on tāngata whenua values are avoided, remedied or mitigated using culturally appropriate methods;
- (e) Ensuring that subdivision consents are applied for and evaluated alongside associated land use and discharge consents; and
- (f) Requiring that ‘add ons’ to existing subdivisions are assessed against the policies in this section.

**Policy P4.2:** To support the use of the following methods to facilitate engagement with Papatipu Rūnanga where a subdivision, land use or development activity may have actual or potential adverse effects on cultural values and interests:

- (a) **Site visit and consultative hui**;
- (b) **Cultural Impact Assessment (CIA)** reports; and
- (c) **Tāngata Whenua Advisory Groups**.

**Policy P4.3:** To base **tāngata whenua** assessments and advice for subdivision and residential land development proposals on a **series of principles and guidelines** associated with key issues of importance concerning such activities, as per Ngāi Tahu subdivision and development guidelines.

## 7.2 WHAKARAUPŌ POLICIES

### Issue WH1: Cultural Health of Whakaraupō

**Policy WH1.1:** To require that Whakaraupō is recognised and provided for as a **cultural landscape** of historical, spiritual, traditional and customary significance.

**Policy WH1.2:** To require that Whakaraupō is managed for **mahinga kai** first and foremost. This means:

- (a) All proposed activities for the lands and waters of Whakaraupō are assessed for consistency with the objective of managing the harbour for mahinga kai. We should be asking, **“How does this activity affect the harbour?”** and adjust accordingly; and
- (b) Water quality in Whakaraupō is consistent with the **protecting mahinga kai habitat and enabling customary use** (whole of harbour not just designated areas).

**Policy WH1.3:** To recognise Whakaraupō as a working port and harbour, and to build relationships and develop clear strategies that enable these activities to occur alongside managing the Harbour for mahinga kai.

#### Sedimentation

**Policy WH1.7:** To advocate that local authorities develop a regional management strategy for **addressing soil loss** in the Whakaraupō catchment, and sedimentation of the harbour. The strategy to include:

- (a) Identification of those land use activities that are contributing to sedimentation;
- (b) **Effective and enforceable controls** on those activities to minimise sedimentation and contamination of waterways and coastal waters; and
- (c) Incentives to **promote reforestation** (with native species), **riparian margin enhancement and soil conservation** as measures to address sedimentation of the harbour.

## Issue WH6: Coastal Land Development

**Policy WH6.1:** To use the following principles as a guide for assessing subdivision and development on land surrounding Whakaraupō:

- (a) Retain the rural environment and keep small communities small;
- (b) **Concentrate settlements** in areas able to absorb change;
- (c) Concentrate urban development around a ‘middle band’ around the harbour, therefore **avoiding impact on the peaks and ridge lines**, and on the coast; and
- (d) Recognise that there may be “no-go areas” that need to be protected from development.

**Policy WH6.2:** To require stringent and enforceable controls on land use and earthworks activities as part of the resource consent process, to **protect waterways** from sedimentation.

**Policy WH6.3:** To advocate for a limit on all new residential land developments until wastewater discharges to the harbour cease.

**Policy WH6.4:** To assess subdivision and residential and coastal **land development proposals** with reference to general policy on Subdivision and development (Section 5.4 Issue P4) and Coastal land use and development (Section 5.6 Issue TAN7), with particular attention to:

- (a) Requiring that developers have plans in place for:
  - (i) Stormwater infrastructure – **stormwater must be clean** before it hits the harbour;
  - (ii) **Protection of local streams**; and
  - (iii) Erosion and sedimentation control, including **minimising the area of land cleared** and left bare at any given time.

**Policy WH6.5:** To ensure that coastal land use and development does not restrict or prevent access to the

harbour.

**Policy WH6.6:** To advocate for the protection of paper roads, in recognition of the reason that they were established: to enable **public access** to streams and the foreshore.

**Policy WH6.7:** To work with the community and local government to address the following matters of priority during the Lyttelton re-build:

- (a) **Improvement of existing stormwater** infrastructure (as this has impacts on the Harbour); and
- (b) Recognition of the relationship between tangata whenua and Lyttelton.

## Issue WH 7.1: Cultural Landscape Values

**Policy WH7.1:** To adopt a cultural landscape approach to **identify and protect wāhi tapu** and wāhi taonga from the adverse effects of land use, subdivision and development in the Whakaraupō catchment.

**Policy WH7.2:** To use the methods set out in general policy on Cultural landscapes, Wāhi tapu me wāhi taonga, and Silent files (Section 5.8, Issues CL1, CL3, and CL4) to protect wāhi tapu and wāhi taonga in the catchment from inappropriate land use, subdivision and development.

**Policy WH7.3:** To require that potential effects on wāhi tapu and wāhi taonga be fully and effectively assessed as part of all resource consent applications associated with the Whakaraupō catchment.

## Issue WH 8.1: Indigenous Biodiversity

**Policy WH8.1:** To initiate and **support initiatives for restoration** efforts in the catchment, with particular emphasis on:

- (a) Waterways;
- (b) Species valued for mahinga kai and other cultural use;

(c) Areas of high erosion/soil loss;

(d) Creating corridors between each site/project/ existing native vegetation/remnants; and

(e) Protection of endemic species.

## Issue WH 9.1: Reserves and Open Space

**Policy WH9.1:** To work with and alongside the local council and community to manage the Reserves of Ngā Kōhatu Whakarakaraka o Tamatea Pōkai Whenua with a long term objective of:

- (a) Restoration of the **indigenous biodiversity** of these areas; and
- (b) Increasing indigenous biodiversity values in the catchment as a whole.

**Policy WH9.2:** To encourage the **recognition of the relationship between tāngata whenua** and Ngā Kōhatu Whakarakaraka o Tamatea Pōkai Whenua and Whakaraupō in parks, reserves and other open space), including but not limited to the use of:

- (a) **Pou whenua**;
- (b) **Ingoa wāhi**;
- (c) **Interpretation panels**; and
- (d) **Ngāi Tahu artwork**.

**APPENDIX D: LETTER OF ENDORSEMENT BY TE  
HAPŪ O NGĀTI WHEKE - 12 MAY 2020**

12 May 2020

Mapihi Martin-Paul  
Boffa Miskell  
By email

Tēnā koe Mapihi

Re: Naval Point Cultural Narrative Report

On behalf of Te Hapū o Ngāti Wheke Inc, I wish to confirm that in response to your email to Te Hapū o Ngāti Wheke General Manager Andrew Scott dated 11 May 2020, Te Hapū o Ngāti Wheke endorses the cultural narrative report prepared by you and your colleagues as attached to your email.

Many thanks for your efforts particularly in ensuring whānau were able to contribute to the narrative. The narrative should guide us all as we make decisions together about how this important place is used for the benefit of all and in a way that respects the wider Whakaraupō landscape and those that have gone before.

Nahaku noa, na



Manaia Rehu  
Chair, Te Hapū o Ngāti Wheke Inc

