



TE RŪNANGA O  
**TOA RANGATIRA**

## Cultural Values Assessment



Kupe – Te Mana o Kupe (Mana Island), Nathan Te Rei

## Fale Malae & Frank Kitts Park redevelopment

**KA UPANE Ā UPANE WHITI TE RAI!**



## TE AO TŪROA | ŌHANGA | ORANGA | WHAI MANA | NGĀTI TOA RANGATIRATANGA

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**Name**

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Robert McClean  
*Principal Advisor*  
*Te Mana Taiao*

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Final (for resource consent  
application) 19 December 2024

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Aimee Bishop  
*Kaiwhakahaere*  
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Te Rūnanga o Toa Rangatira (Te Rūnanga), as the mandated iwi authority for Ngāti Toa Rangatira (Ngāti Toa), has responsibility for protecting and enhancing the mana of Ngāti Toa across the various political, economic, social and environmental spheres.

In relation to Te Ao Tūroa, the objective of Ngāti Toa is to nurture a resilient environment to sustain future generations through reclaimed connection and mātauranga to natural resources, empowering kaitiaki who are leaders and co-managers of our natural environment, our commitment to environmental sustainability and our ability to adapt to the impacts of climate change.

*Subject to the written consent of Te Rūnanga o Toa Rangatira, the information contained within this document must not be used for any other purpose than that intended.*

*Written consent from Te Rūnanga o Toa Rangatira is required prior to wider circulation and/or public release of this document.*



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*Ka tito au, ka tito au, ka tito au ki a Kupe  
Te tangata nāna i hoehoe te moana  
Te tangata nāna i topetope te whenua  
Tū kē a Kapiti, tū kē a Mana, tau kē a Arapaoa  
Ko ngā tohu tēnā a taku tupuna a Kupe, nāna i whakatomene Titapua,  
Ka toreke i au te whenua nei! <sup>1</sup>*

## Timatanga

Te Whanganui a Tara is a highly significant cultural landscape for Ngāti Toa.<sup>2</sup> The landscape, which includes Frank Kitts Park and Wairepo, has many important values which are connected to the history and identity of Ngāti Toa.

This Cultural Values Assessment (CVA) has been prepared for the proposed Fale Malae and Frank Kitts Park Development at the Wellington Waterfront for the Fale Malae Trust and Wellington City Council (the proposal).

The proposal involves a Fale Malae and the redevelopment of Frank Kitts Park. This will involve the construction of a pavilion within Frank Kitts Park as a place of talanoa and Pacifica culture and heritage. The Fale Malae will form a part of the cultural landscape of the area including Wairepo, Te Papa Whenua, Te Papa Aroha (Garden of Beneficence) and Te Whanganui a Tara.

This CVA provides a summary of the principles and values of Te Whanganui a Tara for Ngāti Toa and provides guidance to ensure the proposal is compatible with the principles and values of the iwi, especially in relation to Pacific whakapapa, navigation and seafaring traditions.

This assessment is designed to complement and support the Cultural Impact Assessment prepared by Taranaki Whānui for the proposal.

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<sup>1</sup> This ngeri or chant is taken from the whakapapa book of Miriama Ngapaki of Ngāti Toa who was the daughter of Horipoti Thoms. It was also recorded by George Grey in 1853 as informed by Mātene Te Whiwhi. Ref, Grey, George, *Ko Nga Moteatea, Me Nga Hakirara o Nga Maori*, Honorable Robert Stokes, 1853, Wellington, p 67

<sup>2</sup> The shortened form 'Ngāti Toa' is adopted in this document unless 'Ngāti Toa Rangatira' is used in a quote

## Ngā Mātāpono

*Ko Te Rauparaha te Rangatira o Kapiti me Te Moana o Raukawa*

Ngāti Toa are mana whenua of Te Whanganui a Tara. This responsibility is shared with Taranaki Whānui who are also mana whenua and exercise ahi kā. Ngāti Toa took possession of Te Whanganui a Tara with Taranaki iwi by conquest in accordance with tikanga Māori. The cultural, social and spiritual life of Ngāti Toa centres around the land on which the iwi hold mana whenua.<sup>3</sup>

Kaitiakitanga is exercised by Ngāti Toa as mana whenua to protect the natural environment, cultural practices, iwi traditions and all taonga. Ngāti Toa Kaitiakitanga includes maintenance of tikanga, kawa and preservation of taonga. Kaitiakitanga flows from mana whenua and the authority to act as guardians. Kaitiakitanga is an inherited responsibility passed down by the ancestors to each successive generation to care for and preserve the natural environment for our benefit and ultimate survival. As mana whenua and kaitiaki, Ngāti Toa recognise whakapapa as the basis of their relationship with Papatūānuku and the natural world imbued by a reciprocal duty of care to sustain the health of the environment so that it continues to sustain the health of the iwi.

Mātauranga, Kaitiakitanga and Manaakitanga are important aspects of Ngāti Toa tikanga that relate to the ability of the iwi to sustainably manage the taiao and ensure its spiritual and temporal wellbeing. Shared whakapapa to the Atua reminds us that we are connected to our natural environment and have a responsibility to maintain its continued health and wellbeing for our own benefit as well as the flora, fauna and tupua that inhabit it. Traditional tikanga such as rāhui remain an important mechanism for management of certain areas.

The guardianship role of Ngāti Toa aims to protect and enhance mauri. The health and wellbeing of iwi members and the community is secured by ensuring the spiritual and cultural needs of the taiao and those that are associated with it are respected. In respect of Te Whanganui a Tara, it also involves environmental restoration that reconnects Ngāti Toa whānau with the taiao for mahinga kai, waka ama, tikanga and associated traditional practices.

It is the aspiration of Ngāti Toa to maintain our cultural practices that physically, spiritually and culturally connect us with our taiao and our whakapapa.

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<sup>3</sup> For the purpose of this document, mana whenua refers to Ngāti Toa and Taranaki Whānui. Ngāti Toa Rangatira is represented by Te Rūnanga o Toa Rangatira. Taranaki Whānui is represented by Taranaki Whānui ki Te Upoko o Te Ika (Port Nicholson Block Settlement) Trust

## Cultural landscape of Te Whanganui a Tara

The proposal is located within the cultural landscape of Te Whanganui a Tara and the location is reclaimed land which covers the original foreshore and seabed of the harbour. The cultural landscape has many values of significance for the iwi which are recognised under the Ngāti Toa Rangatira Claims Settlement Act 2014. In particular, Te Whanganui a Tara and Te Moana o Raukawa statutory acknowledgements are relevant to the proposal.<sup>4</sup>

Central to the history and values of Te Whanganui a Tara are the places and stories associated with the great pacific traveller and explorer – Kupe.

As outlined in the Ngāti Toa Rangatira Deed of Settlement 2012,<sup>5</sup> the deeds and events associated with Kupe are recognised in many of the place names at Te Whanganui a Tara, Porirua and Te Moana o Raukawa (Cook Strait):

The name 'Te Moana o Raukawa' has its origins in the narrative of Kupe's voyage to Aotearoa. Having followed Te Wheke a Muterangi from Hawaiiki, Kupe killed the giant octopus at the entrance to the Tory channel. Nga Whatu Kaiponu (The Brothers Islands) are said to be the eyes of the wheke. So, in order that the wheke not be reawakened, the eyes of people on their maiden crossing of the straits were always covered. This tradition was called Koparetia and was undertaken so that tauhou could not gaze at the rocks as so often the sea was rough and dangerous and in this area paddlers would have to concentrate on getting the waka across the sea.<sup>6</sup>

Te Mana o Kupe (Mana Island), Komangarautāwhiri, Whitireia and Te Awarua o Porirua were some of the primary tauranga waka – ancient gateways from Tawhiti Kuri to Raukawa Moana and the sea pathways around Aotearoa and the Pacific. There are many other places associated with Kupe including Pariwhero/Red Rocks, Te Tangihanga o Kupe, Te Kupenga a Kupe, and Te Aroaro a Kupe.

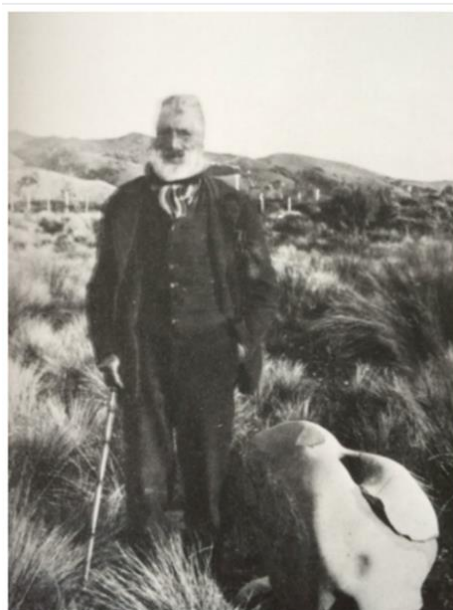
It was here that Kupe sailed in ancient times from Te Moana o nui a Kiwa leaving the precious taonga anchor stone at Paremata called Maungaroa. The anchor stone was a tatara-a-punga and was said to have come from a range of hills called Maungaroa at Rarotonga. Maungaroa is now located at Te Papa Tongarewa.

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<sup>4</sup> See sections 24-33 of the Ngāti Toa Rangatira Claims Settlement Act 2014 in relation to regulatory processes for statutory acknowledgements which are relevant to the proposal

<sup>5</sup> Many places associated with Kupe are also recognised under the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009

<sup>6</sup> Ngāti Toa Rangatira, Deed of Settlement, Schedule of Documents, 2012



*Karehana Te Weta Whakataki beside Te Punga a  
Matahourua (Kupe's anchor stone) at Parramatta  
Museum of New Zealand Te Papa Tongarewa Ref  
MA\_A.003495*

The kaitiaki of Maungaroa was Te Karehana Whakataki of Ngāti Toa. Te Karehana migrated from Kāwhia as a young child. Te Karehana was closely related to Te Pēhi Kupe and his sister was married to Paremata Te Wahapiro. Karehana Bay is named after Te Karehana Whakataki.

The Pacific voyaging traditions live on today as expressed by the visits of waka hourua to Te Whanganui a Tara and the renewal of Te Ara o Marama (star navigation) traditions. For Ngāti Toa, we are investing in Our Whare Our Fale which is building new homes for Pacific families in eastern Porirua. These programmes and other initiatives ensure that the original whakapapa connections with the Pacific remain strong and relevant today.

In addition to the history and stories associated with Kupe, there are many other values associated with the cultural landscape of Te Whanganui a Tara recognised under the Ngāti Toa Rangatira Claims Settlement Act 2014. These values include pūrākau associated with the stories of nga taniwha Ngake and Whataitai, Tangi Te Keo (Mount Victoria), the history associated with Te Āmiowhenua expedition of 1819<sup>7</sup> and Te Heke

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<sup>7</sup> This was a war party led by Ngā Puhi and Ngāti Toa, especially Te Rauparaha, Te Pēhi Kupe and Te Rangihaeata. It involved a number of battles and the taking of critical and strategic pā sites such as Waimapihi (Puletua Bay) The fall of Waimapihi Pā at Pukerua Bay 'opened the way' into Porirua and Te Whanganui a Tara. Te Pēhi Kupe is a hereditary rangatira of Ngāti Toa. Ref, Wiremu Neera Te Kanae. (1928) *The history of the tribes Ngāti Toa Rangatira, Ngāti Awa-o-Runge-o-te Rangi and Ngāti Raukawa, having special reference to the doings of Te Rauparaha*



Mai Raro during the 1820s, the connection to Te Awakairangi (Harataunga) and mahinga kai:

Wellington Harbour has high cultural, historical, spiritual and traditional significance to Ngāti Toa Rangatira. A well known narrative tells of how Wellington harbour was formed by nga taniwha Ngake and Whataitai. Ngake escaped, forming the entrance to the harbour and, as the water shallowed from what is now Wellington Harbour, Whataitai became stranded. The body of Whataitai became the hills close to the harbour entrance. The soul of Whataitai left him in the form of a bird named Te Keo. Mount Victoria is known by Maori as Tangi Te Keo or the weeping of Te Keo.

Ngāti Toa Rangatira's claim to the Wellington Harbour region is primarily based upon their early invasion of the region during the 1820s and their political and military influence, rather than occupation. Ngāti Toa Rangatira also traded with the settler community at Wellington and sent produce to Wellington by sea. Harataunga was an important source of large trees suitable for the construction of waka. These waka were fashioned in the area and tested in Te Whanganui a Tara. Te Whanganui a Tara was also important in conjunction with the Hutt River as access to and from Porirua and the developing Wellington town. The Harbour is also an important source of kai moana.<sup>8</sup>

## **Ngā huanga – cultural and environmental outcomes**

Fale Malae and the redevelopment of Frank Kitts Park is a significant opportunity for Te Whanganui a Tara and Te Upoko o Te Ika a Māui. The proposal aligns strongly with the principles and values of Ngāti Toa especially mana whenua, mātauranga, kaitiakitanga and manaakitanga.

As outlined by Callum Kātene, Tumuaki of Te Rūnanga o Toa Rangatira (18 March 2022), Ngāti Toa supports the establishment of the Fale Malae to provide a prominent place where our collective Pacific identity can be expressed and celebrated. This support highlighted the importance of the cultural roots, history and connections between Aotearoa and the Pacific:

All Māori have strong cultural roots in the Pacific and Ngāti Toa Rangatira is no exception. Our whare tūpuna at Takapūwāhia is ornately decorated with the likenesses of many of our prominent ancestors, including the captains of many of the great ocean-going canoes that brought Māori to these islands. All those captains, of course, were born in the Pacific, so we

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<sup>8</sup> Ngāti Toa Rangatira, Deed of Settlement, Schedule of Documents, 2012

are reminded every day of our connections to those far off islands. Their stories are woven through the very fabric of our culture.<sup>9</sup>

A cultural landscape approach for the design of the Fale Malae and Frank Kitts Park is an important way to express these cultural roots and connections. As outlined above, the histories and stories associated with Kupe can provide foundations for recognising the Pacific connections and the values of Ngāti Toa and all Māori.

To respect the cultural landscape of Te Whanganui a Tara, we suggest that the design details and procedures consider:

- Correct cultural protocols must be reflected in the construction of buildings and earthworks in terms of ensuring appropriate tikanga is observed with karakia for blessing of the site preceding earthworks and prior to the opening of the building.
- If any pou, tohu or other markers are proposed as part of the development, the purpose and design must be approved by mana whenua at the early concept stage.
- The character and design of the park redevelopment should respectfully reflect the cultural significance of the ancestral landscape, the foreshore and te taiao. We can collaborate closely with the Fale Malae Trust and Taranaki Whānui to shape the detailed plans for Frank Kitts Park and Wairepo.
- All images and designs must also be sourced from mana whenua in a way that respects mātauranga and data sovereignty.
- Acknowledgement of the historical and cultural significance of the site and surrounding area to mana whenua is recognised through native flora and fauna, signage and historical interpretation, and Māori design features (e.g. ngakina, tomokanga/waharoa, pou, tukuku, kōwhaiwhai, whakairo).
- The importance of key viewing corridors, especially from the site to Tangi te Keo and other important landmarks.
- Dedicated mooring for waka hourua alongside the wharf.
- Iwi artists from Ngāti Toa and Te Ātiawa should be commissioned to provide such design features. Where such design features will be located within the overall area should be determined by mana whenua to ensure appropriateness according to tikanga values.

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<sup>9</sup> Callum Kātene, *Tumuaki Te Rūnanga o Toa Rangatira to Adrian Orr, Chair Fale Male Charitable Trust*, 18 March 2022, Te Rūnanga o Toa Rangatira