

Pukekiwiriki Paa Reserve Management Plan

Te Mahere Whakahaere OO Pukekiwiriki

Colour photo of Paa top appears here but is not included to save file space for Email version

A reserve management plan for Pukekiwiriki Paa, Papakura,
Jointly managed by Papakura District Council and

Te Roopu Kaitiaki oo Papakura
Whakatauaakii

Te orokohanga pae maunga oo te taiao
ki te uma oo Papatuanuku,
Ka ngaaueue i te whenua ia ruuaumoko.
teeraa te taamokotanga ia Pukekiwiriki.
Ngaa kararehe, ngaa manu, ngaa ika oo tangaroa,
ngaa puna wai, eenei ngaa rawa oo te ao.
Eenei taonga he muka herea taangata.
He aha te mea nui oo te ao nei,
maa taatau e kii atu nei,
he taangata, he taangata, he taangata.

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

CONSENT BY THE MINISTER OF CONSERVATION TO THE MANAGEMENT PLAN FOR
PUKEKIWIRIKI PAA HISTORIC RESERVE
MINITA MOO TE AO TUUROA TE MAHERE WHAKAHAERE OO PUKEKIWIRIKI PAA.

Pursuant to the provisions of section 41(1) of the Reserves Act 1977, and to a delegation from the Minister of Conservation, the Community Relations Manager for the Auckland Conservancy of the Department, hereby approves the Management Plan for Pukekiwiriki Paa Historic Reserve which was prepared by Papakura District Council and Te Roopu Kaitiaki o Papakura in terms of the procedures established under the Reserves Act.

Name
Community Relations Manager
Date

This Management Plan has been prepared in compliance with Section 41 of the Reserves Act 1977 and became operative on *to be inserted on completion*

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Preface - *Kupu Whakataki*

This is a joint reserve management plan between Papakura District Council and Mana whenua. This plan results from a requirement in law and negotiations and consultation between Council and Mana whenua of the District, along with those who expressed an interest in the protection of the land.

This plan has been prepared by Papakura District Council and Te Roopu Kaitiaki o Papakura and contains long term objectives, and detailed implementation actions for effective management of Pukekiwiriki Paa in recognition of their combined desire for the enhancement and protection of this taonga.

To assist in the development of the plan, specialist reports were commissioned:

- Geotechnical and geological – Coffey Geotechnics July 2009
- Archaeological – Architage Heritage Consultancy November 2009
- Landscape – Boffa Miskell Landscape Architects November 2009
- Kaitiaki cultural, historical and Archaeological reports – Kaitiaki Collective October 2008

Information from these reports has been included in the plan and the full reports are available for inspection at Council offices.

Notification of intention to prepare this plan was given publicly in June 2008. Subsequent consultation occurred through the draft management plan which was notified for public submissions on 10 December 2009. Public submissions were received and summarised. Hearings were held, where submissions were discussed and the plan amended accordingly. The plan was adopted by Council on *(Date to be Inserted)*

The plan will be reviewed every 10 years but may be reviewed at any time as a result of increased knowledge or changes in circumstances.

Pukekiwiriki is an important site to Council and Iwi and is significant geologically, culturally, archaeologically and in a national context. The plan to protect and manage this land represents a joint journey of discussion and agreement on the joint-management and guardianship of this Taonga.

1.0 Introduction - *Whakatuwheratanga*

1.1 Purposes of the Plan – *Te kaupapa oo te mahere*

This plan is required by the Reserves Act 1977.

It is needed to ensure that the:

- Site is managed to illustrate its history,
- Site is accessible and safe to the public,
- The reserve's well being is protected
- Natural environment is preserved as much as possible
- Public and site safety is managed for the benefit of future generations.

Another purpose is to define the levels and methods of protection and maintenance that will assist in preserving the values of the reserve.

This will allow the meaning and importance of the site to be interpreted and understood by current and future generations.

The geological structure of the land is significant in the region and the archaeological features within the reserve have cultural and historical significance. The land is also important as the site of significant events which have become part of the reserve's history.

Because the reserve is particularly meaningful to Iwi (who are Mana whenua and Kaitiaki of Pukekiwiriki) it is important that the plan clearly sets out management and conservation standards which are consistent with Council's obligations and with the principles developed for the plan.

1.2 Vision, Principles, Goals and Objectives - *Moemoea, maataapono, whaainga te wawata*

Council's reserve management planning is guided by the Reserves Act. It is also guided by the principles of the Treaty of Waitangi. Mana whenua and Council have also developed a vision and principles which together inform the goals and detailed objectives of the plan.

These have been combined to create a plan that meets the aspirations of all parties. These are outlined in detail in section 4.

1.3 Classification, Location and Area of Plan - *Whakamaarama te nekehanga, mahere oo te Paa*

1.3.1 Classification - *Whakamaarama te tuunga oo te Paa*

Pukekiwiriki Paa is classified under the Reserves Act as an Historic Reserve. In 1935 Council acquired the land as a recreation reserve. Although the commissioner of Crown Lands was informed of Council's resolution in June 1984 to re classify the reserve to Historic Reserve, this did not show on the certificate of title so this was amended in January 2008 to reflect the reserve classification status as Historic Reserve. This classification is the most appropriate for the reserve as it is a place of historic, archaeological, cultural educational and other special interest, and it has a specific focus on preservation and protection. This allows preservation and conservation values to prevail over active recreation and sport which are regarded as inappropriate uses of the land.

1.3.2 Location Area and Extent - *Te nekehanga oo te papanga*

Pukekiwiriki Historic Reserve is located at the top of Redhill Road in Papakura at the point where the Hunua foothills meet the lowlands that slope towards the Manukau Harbour. While the physical area of the hill measures about 9 hectares the actual Reserve is smaller, measuring 1.57 hectares and contains the top of the hill (the Paa occupation site), the gentle slopes of Kirikiri ridge to the northwest and a small amount of land below the hill which is located at the current entrance to the Paa off Redhill Road.

In this document '*Paa*' '*Site*' and '*Reserve*' are used interchangeably to refer only to the area of the 1.57 hectare historic reserve to be managed under this plan.

It must always be borne in mind that the actual Paa covered a much larger area and did not exist in isolation from other places.

The Paa was part of a much wider network and was connected by pathways to the Hunua Ranges, the Wairoa River, the Bombay Hills (*Pukerewa*) and the Waikato. The Paa was connected directly by tracks to other nearby kaianga and the food sources of the bush on the Papakura flats and the kaimoana of the Manukau harbour. These tracks and pathways were crucial for continuity of social connection, communication, defence and food gathering.

Similarly, 'Pukekiwiriki' as a name is not just a reference to the occupation of the maunga, the Paa site or the area that is now historic reserve, but refers to the wider area surrounding it, including Kirikiri and the area known as Red Hill.

Pukekiwiriki, then is both a specific 'place' and a name given to a wider area of land, much of which over time has become privately owned and developed for housing.

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

Although the management plan does not govern areas beyond the boundaries of the reserve, it is appropriate to recognise and acknowledge in the plan that other nearby and distant places are historically, culturally and spiritually linked to the Paa and the areas that surround it. It is considered appropriate to use the Reserve site as an educational reference point to the places surrounding it.

The area surrounding the Paa is now urban and the land has been extensively modified including subdivision and residential development of some lower parts of the Paa which were not designated as reserve.

The remaining part of the Paa that is subject to this management plan is the area of land contained in certificate of title NA579/25 described as Part Allotment 104 Settlement of Kirikiri.

Because it is recognised that land which was previously part of the Paa has been disconnected from the remaining Paa, there is provision in this plan for Council to assess future opportunities as they arise to purchase adjacent properties and amalgamate them to enlarge the reserve.

1.4 Management Partners, Roles and Other Parties - *Nгаа tumu whakahaere oo ngaa roopu*

1.4.1 Management Partners - *Nгаа tumu whakahaere*

The joint management partners ('plan partners') in this reserve management plan are Papakura District Council (or its successors) and a Papakura Kaitiaki collective, who have Mana whenua for the District, representatives from which, sit on Te Roopu Kaitiaki o Papakura ('TRKoP') with elected members of Council.

TRKoP is a committee that deals with governance issues relating to Mana whenua and was formed to help Council more accurately and properly meet its statutory functions and obligations as a Tiriti partner. Mana whenua provides expertise in protocol and history in Papakura and provides valuable advice to Council on a wide range of issues.

TRKoP includes representatives from the following iwi:

- Ngai Tai
- Ngāti Paoa
- Ngāti Tamaoho
- Ngāti Te Ata
- Pukaki Te Akitai

Mana whenua have historically shared occupation of Pukekiwiriki or have collaborated and joined together to defend it in times of threat. They have collectively been guardians in the past and continue to be so. Management of the Paa in all its aspects will come from this plan.

1.4.2 Roles - *Te tuuranga*

The plan partners will jointly implement, administer, monitor and review the plan. A separate formal joint management agreement has been signed which is specifically designed to define and clarify the roles of the joint management partners.

Papakura District Council is a land owner and administrator as well as regulator and service provider. Its role in reserve management planning is crucial to ensuring the continued protection of the reserve. Part of Councils duty is to consult with the public and Maori and consider all submissions before acting.

The role of Mana whenua in this document goes beyond consultancy to one of entitled, active, equal co-management.

TRKoP inform Council of real aspirations, desires, wants and needs for now and the future. By undertaking a Kaitiaki role Mana whenua bring to the plan a conservative and cautionary element and informed view that helps Council deal with cultural and spiritual issues associated with the land.

1.4.3 Other Parties - *Roopu kee*.

Other parties may be involved with this management plan indirectly or directly. They include:

- Auckland Regional Council or its successors,
- The Minister of, and the department of Conservation which have the authority to approve the management plan and any changes to it. The department of Conservation is also the consent authority for all easements, leases, grazing, gardening, flax, or timber removal. None of these can occur without the consent of the Minister.
- The public through submissions and requests for change
- Specialists and contractors – employed to undertake specific roles designed to meet the objectives of the plan. These groups may be required to consult with and be subject to guidance by plan partners.

In the administration of the land the plan partners have the ultimate responsibility as the reserve managers, to manage the land in a responsible manner and to follow the provisions of the plan, implement it to effect and review it.

2.0 Values *Ngaa uara*

2.1 Whakapapa and Mana whenua - *Whakapapa oo Mana Whenua.*

Mana whenua can trace their use and connection of Pukekiwiriki back through their whakapapa. This is a valued reference to place, context and identity for Iwi.

2.2 Mauri & Wairua - *Mauri me te Wairua.*

Mauri is the life force that flows through Taonga and it is protected by protecting the Taonga. Similarly the Wairua (spirit or soul) of a place requires protection and upkeep. The sustainable management of Taonga ensures protection of its Mauri. Because of the Whanaungatanga (shared or common whakapapa) for this site there is a strong sense of responsibility and reciprocal obligations towards the taonga, and therefore the protection of Mauri and Wairua.

2.3 Kaitiaki

Kaitiaki are guardians, stewards and caretakers with a duty of care (tiaki) towards the land, its values and resources. Iwi and Council are both Kaitiaki in that sense.

Kaitiakitanga is the exercise of care, management and control of natural and physical resources for the mutual benefit of people and resources.

Kaitiakitanga extends in a spiritual sense to maintenance of relationships with people in the past, the present and future. Kaitiaki, through their observed ritual and protocol, ensure that a continuity of linkage, care and association remains and is preserved between people and the land through time. Kaitiakitanga then is to be exercised over the land by the plan partners as joint guardians but more specifically by Kaitiaki who have a principal role in this regard, particularly in a spiritual and cultural context.

2.4 Rangatiratanga

Te Roopu Kaitiaki o Papakura act as Rangatira by representing their Iwi interests in the welfare of Pukekiwiriki.

Rangatiratanga is the holding, vesting or exercise of Rangatira responsibilities, duties, obligations, service and accountability by leaders. The authority to act, power or control in Rangatiratanga stems from the support and consent of the community for their leaders.

The quality of that authority is derived from the level of mutual trust which is reciprocated and gives the essence of identity for the community.

Rangatiratanga includes holding, nurturing and maintaining that trust, and promoting the community's interests for the welfare of the whole community. By doing this, Rangatira secure the continued allegiance and support of their people and speak for them in matters of special interest and importance to the community. Rangatiratanga is about managing relationships between people and their interactions with land, the effects of their interactions with land, and it is about maintaining social, spiritual and economic welfare.

2.5 Conservation Values - *Tiaki te uara taiao oo te Paa.*

Conservation values tend towards care, protection preservation and safeguarding of the natural and physical environment in a non spiritual context. The values inherent in this plan are aligned with Maori but also include sustainable management and conservation.

It is a cautious and conservative approach designed to preserve intrinsic values and provide for future generations.

3.0 Historical Perspectives and Resources

Ngaa Koorero Tuku Iho

3.1 General Mana whenua Historic Perspective - Te Hiitori oo Neheraa oo taatau.

The hill and fortress Paa known as Pukekiwiriki was used and occupied by ancestors of the current Mana whenua. The Iwi who have Mana whenua can trace their links with the Paa through their whakapapa reaching as far back as original Turehu, Tainui and Arawa Waka individuals, and Toi. There is also some common ancestry with Waiohuria and co-operation and historical alliances which also serves to unite Mana whenua over the use and occupation of the Paa.

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

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

Hongi Hika's advance through South Auckland was stopped when he attacked the impregnable Paa. Probably the invulnerability of the fortress Paa assisted the defenders in thwarting Hongi's purpose, but the Ngapuhi chief felt compelled to pay tribute to the bravery and spirit of the combined Waiohuria/Waikato defenders. They were a definite breakwater against the tide of invasion, providing Hongi Hika with the first major setback in his 'musket' campaign.

The red soil crowning the heights of Pukekiwiriki serves as a reminder to the protracted battle fought on its lower slopes. Descendants of the defenders point to the natural deposits of red soil and say that they were stained permanently by the blood of those who fell in the battle.

Prior to 1822 and the Battle with Hongi Hika, the Maunga was known as Paritaiuru – cliff that leans or declines from perpendicular. Only after the battle with Hongi Hika did the Paa become known as Pukekiwiriki – which translates as 'hill of the bones of the Chief.' Because of the battle, the numerous lives lost and the importance of the result to Mana whenua, the increased significance of the Maunga was acknowledged by all the local Iwi and strengthened by the fact that the dead were interred nearby. Parts of the Paa and its surrounds are therefore sacrosanct and must not be disturbed in any way. Historically, Europeans have only ever known the Paa as Pukekiwiriki, but also acknowledge its past by referring to Pukekiwiriki and its surrounds as Red Hill.

3.1.1 Mana whenua Individual Perspectives - Te koorero oo ia Hapuu

The present Mana whenua group have worked together as a Kaitiaki collective, to compile an historical report for the Pukekiwiriki Management Plan. This section of the

management plan has been extracted from this historical report. The groups working together as a collective are: Ngai Tai, Ngati Paoa, Ngati Tamaoho, Ngati Te Ata and Pukaki Te Akitai.

3.1.1.1 Ngai Tai Ki Umupuia

The present Mana whenua groups which are the tribes of the East Coast are Ngai Tai, Ngati Paoa and Ngati Whangaunga. Ngati Tamaoho, from the Hingaia area retains land at Maketu and Whatapaka. The other tribes include Te Akitai, Ngati Pou, Ngati Te Ata and Ngati Tipa. The entire area comes under Tainui often referred to on the Marae as

“Mokau ki runga
Tamaki ki raro”

Ngai Tai have an interest in Pukekiwiriki. They have ancestry to the people known as Turehu and the Patupaiarehe people, the earliest occupiers of the Hunua, Wairoa area and then subsequently to Tini o Toi and the Wai O Hua Iwi. They have ancestral links with the members of the Tainui crew who settled when the canoe visited the Hauraki, Manukau, and Waitemata Harbours. Ngai Tai are said to descend from Torere Nuiarua daughter of Hotoroa; and down another line from Te Kete Ana Taua, a member of the crew who disembarked in the Wairoa Region.

They were said to have been named after Taihaua, son of Te Kete Ana Taua, more commonly known as Te Uri O Te Ao. His descendents took the name “Wai O Hua”, or progeny of Hua. After Tara Te Irirangi passed away in 1852 and was interred in the Wairoa River, Hori Te Whetuki (the leading Rangatira of his time in the late 19th century) was said to be the last of Te Uri O Te Ao. Te Hataawira, Raniera Rangitunoa and Honatana Te Irirangi all claim descent from Ngati Kohua, Heteraka Takapuna and Wi Te Oka.

3.1.1.2 Ngati Paoa

The eastern and southern regions of this area, including the Hunua ranges are the preserve of Ngati Paoa.

Ngati Paoa descends from the earliest inhabitants of the region, descendents of Toi and the first Arawa / Tainui tangata whenua groups. These included Ngati Huarere, Ngati Hako, Nga Marama, Kahui Ariki and Uri-O-Pou.

Hoturoa established mana in the area by Hotunui and his son Marutuahu. Marutuahu left Kawhia to join his father. He followed the coast from Kawhia to the Waikato River where he crossed at Otaua. Then he travelled on to Tirikohua. South of Tuakau he climbed to Kohukohunui and was greeted by Ti Kapa Moana of the Hauraki Gulf, then they proceeded down the ridgeline to the coast.

Marutuahu married a woman of Arawa descent and through a stratagem at Te Ikapukapuka conquered Te Uri o Pou who subsequently moved west and north. Marutuahu had three sons called Tama Te Ra, Tama Te Po and Whanaunga.

Paoa came to the region several generations later. He originally lived at Taupiri and then moved to Hauraki. He married Tukatuku, great-granddaughter of Marutuahu and mokopuna of Marutuahu and mokopuna of Tama Te Ra. This shows the tribal links and the basis of the unity that exists today.

3.1.1.3 Ngati Tamaoho

Ngati Tamaoho has a special affiliation with the Papakura region, especially Pukekiwiriki. Pukekiwiriki is iconic and the history surrounding it must be preserved.

Pukekiwiriki borders the boundaries of Hingaia Peninsula on the Manukau Harbour and Te Maketu Historical Reserve near Ramarama.

In terms of Pukekiwiriki, Tamaoho have ancestral connection because the Hunua Ranges back on to Mangatangi and the Mangatawhiri region.

Tamaoho had settlements in a number of areas before being driven off their lands during the 19th century.

The most significant damage to Tamaoho was being forced from their lands by the British Imperial Regiments around 1865 at which point Tamaoho fought alongside their Tainui relations against those troops. The government saw this as an act of rebellion and it duly confiscated the majority of their lands.

3.1.1.4 Ngati Te Ata

“Ka whiti te ra ki tua o rehua ka ara a Kaiwhare i te rua”

Ngati Te Ata descend from the Waiohua chieftainess Te Ata I Rehia, a daughter of Huatau and grand-daughter of the founding Waiohua chief Te Huakaiwaka, and from Tapaue, a prominent Waikato chief of Ngati Mahuta. These associations connect our traditional relationship to Pukekiwiriki Paa. Their son Paapaka, through battle, later secured Waiuku-Awhitu for Ngati Te Ata.

We are a people surrounded by water – Manuka o Hoturoa (Manukau Harbour), Te Moananui o Rehua (Tasman Sea) and Te Awa o Waikato (the Waikato River). One of the main waka routes used by all tribes was via the Waikato River, through the Awaroa passage to Purapura, and then on to the Manukau and into the Papakura flats.

The flats were part of the domain that came under the watchful eye of the current occupiers of the Paa high ground. From these vantage points, it was possible to observe waka movements and receive early warning of the approach of friend or foe. In this early time the rivers and streams were wider and flowed in different courses than they do now; the waka were able to traverse the district with far greater ease than seems possible today.

With the land confiscations of the 1860's, iwi were attacked without just cause by British troops. They were then forced to leave their lands and were treated as rebels, all their property being confiscated in punishment for the rebellion that never took place.

This sense of grievance still exists today with those tribes that continue to have a relationship to these areas of Manukau-Papakura. By confiscation the tribes lost most of their lands including villages and sacred places. To many of our people that confiscation just didn't stop in 1863. It continued in one form or another from then to the present day. The loss of customary land ownership is no better described than in the Manukau Harbour claim findings as follows:

“Despite pleas that remaining Native Reserves should be held by tribes as a whole, in accordance with Maori custom, the Maori Land Court was established and directed by Parliament to convert tribal titles to titles held in individual ownership and this was duly done. In accordance with the same laws, lands that were owned by large numbers were vested by the Court in ten or fewer persons to facilitate the issuing of Crown Grants. These people, being recorded on the titles without reference to any trust, came to be regarded as absolute owners and disposed of the land as such, or were succeeded by their children so as to defeat the inheritance of the majority.

Rangatira (Tribal leaders) and Whakapapa (layers of generations) of today still battle through Treaty claims and submissions including the Environment Court. The practice of Kaitiakitanga (guarding and protecting our resources) is still active and our customary values and rights are being used through Manaakitanga (to care, to entertain and show respect to others).

3.1.1.5 Pukaki Te Akitai

*Ko Te Kingitanga Te Taonga Tawhito,
Tuku Ihoa,
Ka Tupu, Ka Hua, Ka Puawai*

Pukaki is a marae of Akitai hapu and signals an acceptance of shouldering a responsibility alongside of other Hapu/Iwi in meeting identifiable needs in our hapu locality of Papakura. Pukaki marae is located in Pukaki Road, Mangere. It is an ancestral marae and has Waiohua/Waikato beneficiary status that gives recognition to Akitai hapu.

Te Akitai has an interest in, and is part of, the Puaha Ki Manuka confederation of tribes. These tribes descend from Waiohua, from the chief Tamaki, who are also a part of the ancient people of Tamaki Makaurau.

The Waiohua people found themselves in conflict with the “Fleet” Maori, (Te Tini- a – Toi) and some of them retreated into the Manukau, taking refuge with other Tangata Whenua tribesmen. They intermingled with Tainui migrants to form a distinctive tribe occupying the Paa at Te Aparangi, on the edge of the Kirikiri stream, alongside of maunga Pukekiwiriki, calling themselves Akitai.

Akitai literally means “Breakwater against the Tide”, which no doubt has a special derivation but conjures up visions of a resolute warrior group, standing astride the easiest land route for invaders from the north seeking to attack the southern tribes.

There was no European settlement in the practically unknown territory south of the Papakura stream where the Akitai people lived in their Paa at Te Aparangi and Takaanini.

Te Akitai spoke of the original name of the maunga being Paritaiuru, and the circumstances leading up to the name change. The chieftainess Marama used Paritaiuru as her abode when she was travelling in or around the area.

Te Akitai also talked about another of their Tupuna, Ihaka Te Kani who gave Pukekiwiriki and its surrounding reserve to the Anglican Church as an endowment to set up a school and a church.

3.2 European Historic Perspective - *Te Hiitori oo Neheraa oo Taiwi*

Pukekiwiriki Paa was part of an almost 9000 acre block of land sold to the Crown by Ihaka Takanini for 400 Pounds and 6 horses in January 1842.

Kirikiri village was associated with the Paa but was part of a 2700 acre land confiscation when the Government took the 'Keri Keri' block by proclamation in 1865 on the basis that certain sections of Maori tribes had been in rebellion against the Crown and had planned to use Kirikiri as a base to attack European settlers.

The inhabitants of the village denied the allegation and challenged the ruling. The following year the Maori Compensation Court awarded 300 Pounds to Rina Takanini (Ihaka's widow). The court awarded 900 Pounds to Ihaka's 3 children. The land was then subdivided into 155 lots with Pukekiwiriki Paa being lot 104 measuring 15 acres. In 1870 a Crown Grant of lot 104 was made to settler John Nicol.

The land changed hands several times and was partly developed as farm land, until in 1920 the then owner, Gil Wilson donated over 3 acres to the Papakura Town Board. The land was to be held in trust – no trees to be felled, no material changes to be made to the ancient Paa. In 1935 Papakura Town Board received the certificate of title for the land as a recreation reserve. This has since been changed to Historic reserve under the Reserves Act 1977. It was the donation of the land in 1920 that set the stage for the continued preservation of the Paa which may have been lost entirely if Gil Wilson had not been so far sighted.

3.3 Landforms and Geology - *Taatai aro whenua me toona aahua*

A brief glossary below describes some geological terms to aid understanding please refer to appendix 1 for the full geotechnical report on Pukekiwiriki.

Pukekiwiriki has a unique geological past. It is significant for this fact quite apart from its human history. Its landforms are regionally and nationally significant, particularly its layered tuff cliff faces which are not found anywhere else in the Auckland region. Certain processes had to occur to create, and later to preserve the cliffs. The cliffs need to be conserved and protected as they are a valuable geological treasure. A brief glossary below describes some geological terms to aid understanding.

Pukekiwiriki Paa sits on top of a volcanic tuff and breccia outcrop which itself is on top of a tilted block of Waitemata series bedrock made up of sand and siltstones which were laid down about 25 million years ago.

The Waitemata rock sits on older greywacke rock formed in the late Triassic period (about 200 million years ago) and was raised and faulted between 130 and 65 million years ago.

Towards the end of the Miocene, increased tectonic activity created large faulted blocks in east Auckland and the Hunua block was raised up along the line of the Drury fault.

The faulted block was in strong contrast to the sedimentary flats of Papakura.

The fault lines running along the base of the Hunuas allowed magma to rise up through the earth's crust to create small volcanic centres along the line of the fault.

Volcanic activity in the Hunua ranges and Drury dates to about 1.6 million years ago and gets progressively younger towards Pokeno and Pukekohe. The Pukekohe volcanoes date to about 500,000 years ago.

The Red Hill volcanic centre is the oldest of the south Auckland volcanic field and was one of 97 identified volcanic centres that stretched to Port Waikato. These volcanoes pre date the Auckland volcanic field by over 1.5 million years. While the Red Hill centre was active 1.1 million years ago, the Auckland volcanic field first started erupting only 60,000 years ago. This has meant that most traces of the Red Hill volcanic centre have eroded and been overlain with more recent tertiary and quaternary sediments. The vent(s) of the Red Hill volcano may have been located west of the Paa near Hays Stream, however the existence of a large phreatic blast crater 2 kilometres North East of the Paa may also be the centre of the volcano. Scoria cone remnants have been found nearby with basalt blocks east and south of the Pa which indicate past lava flows.

The Red Hill volcano was initially effusive – slow running lava flows and sporadic strombolian ejecta. Deposits have been located along Papakura-Clevedon Rd, Dominion Rd, and Hunua Road.

It is likely that a scoria cone or cones created by the effusive eruptions dammed Hays creek and created a lake. A later series of explosive phreatic eruptions from magma mixing with water obliterated the scoria cone(s) and mantled the surrounding landscape with tuff and pyroclastic breccias (conglomerates) which were welded together in layers and are still visible on Pukekiwiriki.

Evidence of this is found in mudstone and sandstone clasts within the welded tuff. Other rock in the tuff layers on Pukekiwiriki includes siltstone and greywacke along with basalt which is mixed with the fine grained tuff (ash).

Most of the volcanic ash in the area has eroded away particularly by Slippery Creek Hays Creek which follow older fault depressions and have carved through older tuff creating the alluvium deposits seen today.

Pukekiwiriki is the remainder of a much larger extensive tuff deposit. The promontory therefore is highly significant as the only geological evidence of the activity of the Red Hill volcanic centre.

The eroded layers are explained by upward fining of air fall deposits - heaviest at the bottom finest at the top, which erode differentially (finest deposits erode faster). The vertical joints result from cooling and are exacerbated by water erosion. This has left the exposed south eastern cliff faces with a peculiar rounded and 'pancaked' appearance. The top of the Paa is covered with about 1.5-2.0m of volcanic soils, being stiff sandy and clayey silts of only moderate strength. Volcanic soils are inherently unstable so future building activity within the site needs to be approached with care.

Geological Glossary

Alluvium ('A loovee um')

An unconsolidated accumulation of stream-deposited sediments, including sands, silts, clays or gravels.

Basalt ('Bas-olt')

A dark, dense, blue grey or black fine-grained volcanic rock, usually solid without pores.

Breccias (Bret-cheea')

A clastic rock that is composed of large angular fragments. The spaces between fragments are filled with smaller particles cementing them together.

Clasts

Are any rock composed of parts of many different rocks. Clastic metamorphic rocks include breccias formed in faults and clastic igneous rocks include pyroclastic volcanic rocks such as tuff.

Effusive

Effusive eruptions are slow or liquid overflows of lava or outpourings of volcanic material, usually of low viscosity, low gas, slow flow lava, resulting in extensive lava fields.

Greywacke ('Grey-wackie')

A basic coarse to fine grey/ brown sedimentary rock which forms the back bone of New Zealand's undermass. Made up of quartz, feldspar, schist, chert and gneiss.

Magma

Molten rock material that occurs below Earth's surface.

Miocene ('My-o-seen')

A geological epoch of the Tertiary era ranging from 23 million to 5 million years before present.

Phreatic ('Free attic')

A very explosive volcanic eruption caused by the meeting of magma and ground water . Also phreato-magmatic.

Pyroclastic ('Pie-Row-Clastic')

Refers to extreme heat and welded, superheated rock, ash and gas. Pyroclastic material is usually ejected at extreme velocity (500kph or more) and pyroclastic rock is the forced mixture of rock, gas and ash from a volcanic vent.

Quaternary ('Kwa turn ary')

The Quaternary is the second period of the Cenozoic era and began 1.8 Million years ago. It is the current geological period and includes the Pleistocene and Holocene (newest) epochs.

Scoria

A light, red to grey coarse basaltic rock containing numerous pores caused by release of trapped gases.

Strombolian

A particular type of volcanic eruption characterized by numerous fine streaky fountains of lava jetting from a lava-filled central crater in the manner of Stromboli volcano in Italy.

Tertiary

The Tertiary period is the first period of the Cenozoic era and began 65 million years ago. It ended 1.8m million years ago and includes the Miocene epoch.

Triassic

The Triassic period was the first period of the Mesozoic era and stretched from 248 million to 65 million years ago.

Tuff ('toof')

A volcanic rock composed of pyroclastic materials that have been ejected from a volcano, usually under high velocity.

3.4 Archaeological Features - *Ka rerekee haere te whenua*

The Paa and its surrounds are an archaeological site. Its features were recorded in 1961 and later in 1975 and 1979. Different plans show different arrangements of features although the 1979 plan accords most with current alignment and number of features. A 2004 survey shows that 5 features on the eastern side of the Paa shown in 1979 were not recorded in 2004 – most likely due to encroachment of vegetation which has obscured some features.

Various archaeological surveys have been conducted on the site since the 1960's all of which record a range of man-made pits, banks and ditches and their condition. The most significant features are the defensive trench and the storage pits although there is some evidence of occupation pits (whare) as well. Most of these features are all easily seen but vulnerable to visitor impact. Some have been obscured and will need to be recovered.

The site is recorded in the ARC Cultural and Heritage Inventory as 6857 and uses the NZ Archaeological association reference R12/4. The various reports have all highlighted past damage and threats such as visitor trampling and root damage of plants to pit shape and structure. To this end exotic trees such as Oak trees which had established on the eastern side of the Paa were removed by Council in 2007 to prevent further damage.

The Papakura District Plan protects the archaeological features in schedule 3C of the plan. It is noted that many of the pits are obscured by vegetation. Other features and places of archaeological, (and cultural) significance are burial sites. These are and will remain Waahi Tapu. The plan specifically closes all identified Waahi Tapu places to the public.

Principal attractions of the site for the public are pre European Maori archaeological features on the top of the Paa site, principally a defensive ditch and a series of pits.

3.4.1 Defensive ditch - *Ko horoa whenua ngaa awarua*

The ditch has been gradually filling with debris over time and is now less deep than initially. It is overgrown with both native and exotic species. An oak tree has previously been cut from the eastern side of the ditch. An accessway across the ditch has been constructed in the past which has partially filled the ditch in.

The bank has been worn down and a section has been used as a viewing platform. At the far southern end of the ditch and bank feature the bank has been leveled to fill in the ditch to provide vehicular access to the defended section of the Paa.

3.4.2 Pits and depressions - *Kua memeha ngaa whaarua*

The middle series of pits on the northern side is largely covered in vegetation up to and over two metres high.

On the southern side, the two features at the eastern end have been almost wholly destroyed. The location is overshadowed and swept, in part, by branches of a huge macrocarpa.

The remaining three features are covered under scrub and possibly damaged.

3.4.3 Damage to features and the Paa - *Te tuukino aa taangata ki te Paa*

A great deal of damage has occurred to features of the Paa over time. This includes:

- Reported but unconfirmed quarrying and bulldozing across the western end of the site in the past.
- Maori terraces on the northwest slope which have now been destroyed.
- Steps cut into the southern face of the landform by Europeans to give easier access to the top of the Paa.
- The disturbance and desecration to cave burial sites on the Paa in 1920s and possibly since that time.
- Subdivision and housing developments development on the southwestern slope in the 1970's and 1980's
- Subdivision of the Northern approaches ('Tanah Merah') late 1990's and early 2000's
- Red Hill Road cut through the eastern end of the Paa.

3.4.4 Threats to the site - *Nгаа uauatanga ki te Paa*

The principal current impacts and future likely threats on Pukekiwiriki Paa are from:

- Soil erosion of the cliffs and banks of the Paa
- Inappropriate mowing and maintenance practices
- Pedestrian wear and visitor impacts
- Macrocarpa trees causing mechanical damage to the cliff top and branch sweeping damage to the archaeological features.
- Lack of vegetation management, both native and exotic – overgrowing and masking and damaging existing archaeological features.

3.4.5 Archaeological conservation - *Kia maru te taonga tuku iho*

The NZ ICOMOS definition of conservation is:

'the processes of caring for a place so as to safeguard its cultural heritage value'.

The NZ ICOMOS definition of preservation is:

'maintaining a place with as little change as possible'.

The plan partners involved in the processes of conservation of Pukekiwiriki Paa care for this place. They wish to preserve and protect it.

Conservation work involves consideration of the site condition, reserve management standards and both remedial work and regular maintenance which are undertaken to safeguard the heritage values.

Remedial work generally addresses the cumulative effects of deferred maintenance while regular maintenance minimises the future effects of injurious natural processes. Conservation practices in detail are found in section 5.

4.0 Strategy of the plan - *Te rautaki oo te mahere*

4.1 Vision, Principles, Goals and Objectives Explained - *Moemoea: Maataapono: Whaainga: Maarama te wawata*

The strategy of the plan is to convert the vision, principles and goals of the plan into achievable objectives that provide for the plans implementation. In this way all management actions will always relate directly to the vision for the site.

4.1.1 Vision - *Moemoea*

Plan partners developed a vision for the site which creates a desired future for the site. The vision for the site is:

***“ A space that is awe inspiring.
A place that is rich with history, nature and vision.
The spiritual Turangawaewae of Papakura”.***

***“He waahi whakahiwa kee teenei, te mauri, te ihi, te mana,
titiro ki te ao taiaawhio, te ao oo haa, te ao tuuroa.
Kia maaio te noho a taangata, kia pounamu ake kia rere mai te
wairua maahaki moo te turangawaewae motuhake oo
Papakura”***

This vision statement indicates a very strong desire for the site to be managed through the plan to allow every visitor:

- An experience that is filled with meaning, and an understanding of the land and its heritage,
- To easily imagine, engage with and come away from the site with a sense of awe for the past.
- To appreciate all the natural, cultural and spiritual qualities and the significance of the site.

4.1.2 Principles - *Te maataapono.*

For this vision to be realised, key guiding principles provide a focus for all future actions and outcomes.

Plan partners developed four key guiding principles, to inform the plan’s goals and ultimately the way that all actions are undertaken and all outcomes achieved.

The principles are:

- **Partnership - *Mahi tahi***
- **Kaitiakitanga**
- **Preservation - *Tiakitanga***
- **Protection - *Whakangungu***

These principles combine the requirements of the Reserves Act and the desire of the plan partners to manage and care for the land in a spirit of joint guardianship.

4.1.3 Goals - *Oona Whaainga*

The goals for this plan are a direct reflection of the vision and principles. The goals of this plan are to:

- Preserve and conserve the land and its history,
- Protect the land, its form, features and all its values,
- Celebrate and promote the site and its significance through education,
- Responsibly manage and enhance the site for the benefit of all people.
- Recognise Mana whenua as Kaitiaki and ensure the reserve is managed in partnership.

These goals can be achieved by developing and meeting clearly stated objectives.

4.1.4 Objectives - *Nгаа wawata*

Management and implementation objectives of this plan are the means by which vision is translated into action. The objectives are grouped according to the principle and goal they are designed to meet. In this way every objective links back to the vision of the plan. Objectives will be stated and expanded in the following manner:

- Principle and goal
- Management objective
- Management actions
- Implementation actions
- Explanation

4.2 Expectations - *He tuumanako*

The community and plan partners will have a range of expectations of this plan.

First there is an expectation in Law that the plan will meet statutory requirements. In its form, structure and content the plan must meet the Reserves Act.

Secondly, plan partners have expectations of the plan and of each other. These have been expressed, negotiated, shaped and agreed by the parties throughout the plan drafting process. The plan partners have been driven by a principle of utmost of good faith, co-operation and partnership.

Thirdly, the Public have expectations of the plan. These may range from a desire to ensure the plan is made operative through to ensuring that plan partners always follow the plan, and review it. The public trust and rely upon the plan partners to manage the land responsibly on behalf of all people.

Although there may be some competing expectations at times, both plan partners will endeavour as far as is practicable to ensure that all expectations are met. Where there

is conflict the matter will be dealt with through the disputes resolution section (5.2.1.9 and 5.2.1.10)

4.3 Legal Requirements and Statutory Land Management - *Whakaritenga noo te ture mahere whakahaere.*

Council is required under section 41 of the Reserves Act to prepare a management plan for the reserve to ensure the use, enjoyment, maintenance, protection, and preservation, and the development (as appropriate) of the reserve for the purposes for which it is classified. The reserve is classified as an Historic Reserve, see section 1.3.1

Council must follow the procedure contained in the Reserves Act and submit a final draft to the Minister of Conservation for approval before the plan can be adopted by Council and implemented.

Council is also obliged to ensure that the plan and its provisions are not contrary to the Local Government Act 2002 or the Resource Management Act 1991 and any other relevant legislation.

Plan partners must also consider

- Papakura District Plan 1999, Section Three, part 3 – Heritage and Protection
- the requirements of the Historic Places Act 1993.
- The principles of the Treaty of Waitangi and
- The principles of the New Zealand Charter for the Conservation of Places of Cultural Heritage established under ICOMOS (International Council on Monuments and Sites) which is an agency of UNESCO.

4.4 Community Outcomes - *Hapori whakatuutuki.*

Councils Long Term Council Community Plan,(LTCCP) contains 8 main community outcomes which inform other Council activities. This reserve management plan is aligned with 4 of them:

- 1) Accessible and cared for natural environment - by sustainable recreational use of and collective care of the natural environment.
- 2) Fostering involvement in arts and recreation – by providing well maintained accessible and attractive places and opportunities for recreation.
- 3) Pride in our community and heritage – by strengthening identity with papakura and, protecting our known cultural and heritage sites.
- 4) Releasing the potential of our ranagatahi – by creating educational opportunities.

4.5 Implementation and Review - *Whakakaupapa kia tirohia anoo*

Council must implement the plan and this is directed by the objectives and actions outlined in section 5. Implementation is to be carried out jointly by Council, its specialists, contractors and Mana whenua.

Council is also required by law to undertake a continuous rolling review of the plan. This means that the plan is always 'alive' and active and able to react to changing conditions.

The plan must also be entirely reviewed every ten years.

Review is to be undertaken jointly by Council and Mana whenua.

5.0 Management and Implementation - *Tumu whakahaere me Whakakaupapatia*

5.1 Principles, Goals, Objectives and Actions - *Maataapono:*

Whainga: Wawata: Mahia

The management and implementation objectives and actions below are aligned directly with the principles and goals of the plan.

5.2 Joint Management - *Herengatanga*

Principle : Partnership - *Honotanga*

Goal: Recognise Mana whenua as Kaitiaki and ensure that Mana whenua and Council work together to manage the reserve in partnership - *Kia tutuki te moemoe oo mana whenua me te kaunihera*

5.2.1 Management Objective: *Tumu whakahaere oo ngaa wawata*

Plan partners will recognise each other's status as land managers and Kaitiaki of the Paa site by formalising an enduring joint-management agreement and working together to manage the reserve.

Goals objectives and actions in this part of the plan are all linked to the principle of partnership, which includes co-operation, co-management, joint decision making and responsibility. The following objectives and actions are designed to

- Provide the mechanism for joint implementation and review of the plan by the plan partners.
- Permit plan partners to manage all legal and statutory requirements related to ownership , management and care of the site.
- Allow plan partners to seek and engage specialists and appoint contractors.
- Ensure that plan partners keep accurate records of their management of the reserve and Paa site..
- Monitor all aspects of the plan from site condition to quality of management.
- Monitor and respond to all visitor impacts and safety issues.
- Effectively deal with matters of disagreement.
- Manage relations with the community.

5.2.1.1 Management Action: Implementation and Review of the Plan – *Tumu whakahaere mahia: Kaupapahia te mahi, kia tirihia anoo*

The plan partners will work together with nominated specialists, contractors and the public to implement the management plan.

5.2.1.2 Implementation Action: Implementation and Review of the Plan – *Me whakakaupapa mea mahia te mahere anoo*

1: Implementing the Plan - *Whakakaupapa te mahere.*

- Plan partners will ensure that the vision for the plan is effectively brought to life by meeting all of its objectives and actions.

- Plan partners will periodically review the effectiveness of the plan and its objectives and will entirely review the plan every ten years.

Explanation: Maaramahia

Implementing the plan is a basic obligation of the plan partners and it is their duty to ensure it works. If it is not working or there are required changes the plan partners are able to adopt a rolling review but must review the entire plan every 10 years.

5.2.1.3 Management Action: Legal and Statutory Requirements - Tumu whakahaere mahia: He kaupapa aa te ture

Plan partners will ensure that management of the reserve will comply with all relevant legislation and by laws including the Reserves Act, Resource Management Act, Local Government Act, adopted Council bylaws and their amendments and successors.

5.2.1.4 Implementation Action: Legal and Statutory Requirements - Whakakapapa te mahi: Whakakaupapatia aa te ture

1: Statutory Compliance - Whakatinana aa te ture

- Plan partners must ensure that all actions undertaken on the land comply with the plan and all other relevant legislation.
- Before any major actions take place on the reserve (except for regular monitored maintenance) the proposed actions must first be assessed and approved by plan partners as being in compliance with the plan.
- All reserve management and conservation work carried out at Pukekiwiriki Paa Historic Reserve must comply with the requirements of the Historic Places Act (1993). The archaeological features in the reserve, surface and subsurface, are protected under the provisions of sections 10-20 of that Act. It is unlawful to modify, damage or destroy any archaeological sites without prior authority from the NZ Historic Places Trust

Explanation: Maaramahia

Management of the site in accordance with established law ensures that no informal and unauthorised practices can occur which may undermine the integrity of the management plan. Management of the plan will be transparent and able to withstand any form of scrutiny.

5.2.1.5 Management Action: Specialist Advice, Contracts and Contractors - Tumu whakahaere mahia; He puu korero moo Kirimana me Kaikirimana

Plan partners will follow a prescribed procedure to retain the services of any specialist, contractor or consultant. Contracts for work on the site will be awarded only through the prescribed process and will include provision for co-operation and consultation with Mana whenua.

5.2.1.6 Implementation Action: Specialist Advice, Contracts and Contractors

1: Retaining Services of Specialists or Contractors - Kaupapahia te mahi: He puu korero moo Kirimana me Kaikirimana

Only those people, groups, specialists and contractors authorised by the plan partners may undertake work or actions within the reserve

- All persons engaged by plan partners to undertake work or action must be done so through an agreed tender or quote process.

- People retained to undertake services or actions must be prepared to work with plan partners and be guided by them.

Explanation: Maaramahia

Specialist assistance and any other work, including maintenance will be decided and awarded through a transparent process. Plan partners will be given opportunity to liaise with, co-operate and inform any contractor to prevent any detracting of any qualities of the site. Organised community maintenance or cleanups, planting etc will be done through the plan partners so that the potential for harm to the land or people is minimised.

5.2.1.7 Management Action: Data, Monitoring and Records – Tumu whakahaere mahia: Whakaaturanga rarangi kia herea ngaa koorero

Plan partners will regularly collect and responsibly store relevant and useful information about the reserve, and its management for the benefit of current and future generations.

5.2.1.8 Implementation Actions: Data, Monitoring and Records - Mahia te kaupapa: Whakaaturanga rarangi kia herea ngaa koorero

1: Collection of Data - Kohia ngaa whakaaturanga

- Plan partners or their nominated representatives will regularly collect information on management decisions, site management, visitor impacts, condition, threats, public safety, and any changes to the site, as outlined below.- in 2, 3 and 4.
- Storage of the information shall be on paper and in electronic format which is accessible and able to be reproduced easily.
- Storage will be in two separate locations, one being the public library.

Explanation: Maaramahia

It is important to record information about the site, its condition and management and to store that information in a responsible manner and accessible format for retrieval at any future time. Procedures will be followed to ensure that relevant and useful information about the land and human interaction with it is not lost.

2: Monitoring and Reporting of Plan and Site Management - Whakaaturanga me mahere te kaupapa ki te papanga rangatira

Plan partners or their nominated representatives will monitor the effect of the plan's goals and objectives, site management and implementation methods to ensure that it is being administered as it was intended and does not deviate from its values and vision.

- Regular reviews of site management will be undertaken to ensure that the site is being managed at an optimum level and will complement visitor monitoring and condition monitoring (below).

Explanation: Maaramahia *This is a self checking mechanism that is designed to ensure that those responsible for the plan in the future are fully aware of the vision, principles and values inherent in the plan and the intended outcomes for the site.*

Site management monitoring means a review of approaches to management and the ways that the site is cared for so that the best means and ways are adopted in the context of the needs of the site.

3: Monitoring of Visitors and Public Safety - Kia manaakia ngaa taangata katoa

- Plan partners will promote, monitor and regularly report on public safety of the site and encourage appropriate use and protection of the reserve by visitors.

- Plan partners will monitor and regularly report on visitor access and activity on the site to reduce the potential for intentional and unintentional physical and cultural damage to the site.
- Plan partners will cooperate with the Police and other agencies to promote the security of reserve and users, including if necessary, enforcement action such as prosecution of offenders.

Explanation: Maaramahia *The issue of safety relates both to the safety of users and to the security of the reserve, its features and values. Reserves, can be targets for vandalism and/or anti-social behaviour by others. Unlawful or anti social behaviour of individuals is directly enforceable by Police.*

The responsibility of ensuring that the site is not hazardous for visitors, rests with the plan partners and this may result in the need for fences, guide rails or other safety features to protect visitors from harm.

Plan partners have a pro-active role in ensuring features and facilities on the site are protected and/or designed to enhance safety and reduce the incidence of vandalism. In addition, the public can be assisted in the management of their personal safety and the security of their property whilst using the reserve, by appropriate signage advising visitors of any issues, which may be of concern.

Gathering of information and regular reporting can help establish patterns useful in adjusting management approaches.

4: Monitoring, Mapping and Condition Surveys - *Tirohia te mahere whenua moo toona oranga*

Plan partners or their representatives will undertake annual condition monitoring surveys of the site.

- Condition monitoring includes mapping and photographic recording, along with comparison of change in condition (positive or negative) with previous years.
- Condition monitoring will include an emphasis on the impact of visitors, any natural change (erosion etc) vegetation and condition of archaeological features.
- Condition monitoring will also take account of any effect on indigenous fauna, particularly birds.

Explanation: Maaramahia *The site is vulnerable to human use impact and it is therefore important to regularly monitor the physical state of the site for wear and tear, deterioration along with any other natural processes such as erosion, slipping or instability. Regular reporting can help establish positive and negative patterns which in turn can inform remedial approaches.*

5.2.1.9 Management Action: Disputes Resolution and Remedies - *Tumu whakahaere mahia: Titiro he orange moo ngaa raruraru*

The plan partners will resolve any differences of opinion or dispute over the implementation of the plan, by discussion or mediation in the first instance, and by a more formal process if necessary.

5.2.1.10 Implementation Actions: Disputes Resolution and Remedies - *Mahia te kaupapa: Titiro he orange moo ngaa raruraru*

1: Disagreement - *Taupatupatu*

- Where disagreement occurs the partners will engage in a dialogue with an agreed mediator to come to a resolution that is best for the site.

2: Dispute - *Tautohetohe*.

- Where a more serious dispute arises, the parties will in a timely fashion, meet, agree on the areas of difference and decide on a course of action that is either 1 (above) or 2, a formal disputes resolution process.

Explanation: Maaramahia *The management plan is jointly-managed by Council and Kaitiaki. The plan partners have agreed to use the principle of good faith in all matters associated with the management of the site. Where there may be issues it is expected that they will be resolved informally, however where this is not possible it is appropriate to have an agreed process aimed at reaching a resolution to the benefit of the site.*

5.2.1.11 Management Action: Community Relations - *Tumu whakahaere: Mahi tahi me ngaa hapori*

The plan partners will establish and maintain effective working relationships with communities, individuals and organisations who share an interest in the management of the site. The plan partners will actively promote the site's historical and educational qualities.

5.2.1.12 Implementation Actions: Community Relations - *Tumu whakahaere: Mahi tahi me ngaa hapori*

1: Promotion and Communications - *Maarama ngaa koorero ia waa*

- Plan partners will actively promote the significance of the natural, historic, cultural, educational and heritage features and values of the site to the public.
- Plan partners will provide advice, education and information about the site to all groups and people who request it, and promote the site to the public as an Historic Reserve.

Explanation: Maaramahia *It is important that the site is publicised and appropriately promoted as an educational resource. It is also important to develop and maintain positive links with all those who share an interest in the management of the site.*

5.3 Responsible Care and Management of the Land - *Te herenga ki te whenua tiakina te kaupapa.*

Principle: Kaitiakitanga

Goal: Celebrate, promote, care for and manage the land in a responsible manner for all people. *Naa te manawanui me te aroha, tiakina te Paa*

5.3.1 Management Objective: *Te mahere whakahaere kia tutuki te mahi*

Plan partners will promote the site and its significance through education, and will responsibly manage, care for and enhance the site for the benefit of all people.

Goals objectives and actions in this part of the plan are all linked to the principle of Kaitiakitanga, which includes responsible, informed care and management of the site and natural and physical resources along with the maintenance, care and continuity of relationships in the past through to the present and into the future.

Both plan partners in this context are Kaitiaki.

The following objectives and actions are designed to.

- Provide for access to and enjoyment of the site by all people
- Empower plan partners to continue their physical and spiritual maintenance of the site.
- Improve, enhance and enlarge the site within the context of the plan in a manner that does not detrimentally affect the land, as opportunities arise.
- Keep the site clean, clear, free from pollutants or practices that may affect the integrity of the site.
- Educate, celebrate, and promote the site responsibly for the benefit of all people.

5.3.1.1 Management Action: Use and Access - *Tumu whakahaere mahia: He ture ka whakaae, kaahore raanei*

Plan partners will maintain the public's freedom of entry and access to the site in a way that is safe, and appropriate to the special qualities of the site, and which promotes sustainable use and enjoyment of the site by all people.

5.3.1.2 Implementation Actions: Use and Access: - *Whakakaupapa ka mahia: He ture ka whakaae, kaahore raanei*

1: Recreational Use and Public Access - *He papa moohaki, he ture ka whakaae, kaahore raanei.*

- In order to safeguard and protect the site, It will be closed to public from sunset to sunrise on any day except where plan partners have authorised access within that time.
- Recreation within the reserve shall be passive and all active sports will be discouraged as they are not consistent with the reserve's status or the principles of the plan.
- Opportunity for access within closed hours for special events associated with the Paa will be by way of a Right of Entry permit authorised by the plan partners.
- All Wāhi Tapu sites within the site are permanently closed. No public access is permitted to any place deemed Wāhi Tapu without the consent of the Plan Partners.
- Access may be limited during times of Rahui in accordance with established Tikanga

Explanation : *Maaramahia wishes to ensure that public access and cultural values are maintained. Public access may therefore be subject to any bylaws applying to the reserve, and to any conditions and restrictions that Council considers necessary for the continued protection and general well-being of the site and for the protection and control of the public using it. Council will retain the right to limit access to the reserve, or advise the public, through appropriate signage, where any security or safety issue is of concern or relevant. While public entry to the site will be free, there may be times when groups of organised educational visitors may wish to give Koha to their guide. If this is the case the Koha is a protocol gift in exchange for hospitality and shall not be construed as payment or entry fee to the site.*

5.3.1.3 Management Action: Reserve Expansion - *Tumu whakahaere mahia: Ki te watea he whenua, me hokona*

Council will assess every opportunity to acquire land to enlarge the reserve.

Where possible Council will buy back land that was formerly part of the Paa site and re-join it to the existing reserve.

5.3.1.4 Implementation Actions: Reserve Expansion - *Whakakaupapa te mahi: E te watea he whenua, me hoko*

1: Land Purchase and Amalgamation - *Hoko te whenua, kia whakakotahi*

- When land identified as formerly being part of the Paa is available for purchase Council will advise the vendor of its interest, and enter into negotiations for the purchase of that land.
- Any new land which is purchased shall be vested in Council, amalgamated with the reserve and reclassified as Historic Reserve.
- Any land which is purchased for amalgamation with existing reserve shall be assessed by Mana whenua so that any identified special places can be protected

Explanation: Maaramahia

The existing reserve is only a remnant of the actual Paa. Much of the Paa and some of its special areas has been subdivided and sold. This has reduced the integrity of the site and broken links with the past which could be improved by returning land back to the Paa.

5.3.1.5 Management Action: Refuse and Dumping - *Tumu whakahaere mahia: Me whakapai te papa whenua*

Plan partners will establish a programme of regular cleaning and removal of refuse to ensure that the site is clean and clear of anything that could detract from its appearance and values.

5.3.1.6 Implementation Actions: Refuse and Illegal Dumping - *Whakakaupapa te mahi: Me whakapai te papa whenua.*

1: Rubbish Bins - *I te taha i waho ngaa ipu-para*

- Council will not provide rubbish bins within the Paa site except outside the entrance.
- Plan partners will ensure that approved contractors regularly empty any refuse bins to a prescribed standard.
- Signs will be placed to explain why refuse and food inside the site is unacceptable. The eating of food and the deposition of rubbish on tapu sites is not practiced and signage to this effect will discourage 'picnics' and littering.

2 Illegal Dumping - *Kia tuupato, kua e rukuhia paru*

- Council will prosecute identified offenders who illegally dump refuse on the site.
- No person shall deposit any domestic refuse, trade waste, garden refuse, rubble or debris on the site. Such activities are an offence pursuant to Section 94 of the Reserves Act 1977.

Explanation: Maaramahia

It is not acceptable to plan partners to have any form of rubbish contaminate or detract from the site. Therefore regular cleaning will be undertaken to ensure the site is tidy.

Plan partners will encourage visitors not to take food into the Paa site or consume food within the reserve. Any rubbish or refuse generated by visitors must be removed from the Paa site so it is appropriate to have a bin near the entrance and it is not appropriate to have bins within the site at all. Any other form of refuse deposition is an offence and offenders will be prosecuted.

5.3.1.7 Management Action: Signs and Fixtures - *Tumu whakahaere mahia: Ngaa tohu moohio me aana herenga.*

Plan partners restrict signage to those signs that are required as a public service or are illustrative of the sites history.

5.3.1.8 Implementation Actions: Signs and Fixtures - *Whakakaupapa te mahi: Ngaa tohu moohio me aana herenga*

1: Design and Appearance of Signs - *Nгаа tohu, kia tupato toona herea*

- Signs and fixtures will only be erected by Council or its nominated agents after plan partners have agreed on their design, appearance and location
- Signs will be minimised in number and size to avoid visual clutter and to assist visitors to easily access all relevant information.
- All signs located within the site will comply with Council's reserve signage design to ensure consistency with sign information and styles on other reserves.

2: Sign Compliance - *Nгаа tohu he ture aano teenei*

- All signs will comply with District Plan or any relevant resource consent and any relevant bylaws.
- No commercial signs or advertising will be permitted on the site.
- Council will remove any unauthorised, inappropriate, poorly located or obsolete signs as well as those that have fallen into disrepair.
- Interpretive information may include:
The histories of the occupation of Pukekiwiriki Paa
Formation of the reserve
- Information regarding activities in the vicinity of the reserve such as :
Maori settlement and events
Early European settlement
- Historic information will be prepared by a suitably qualified specialist as appropriate and approved by Iwi representatives where appropriate.
- The historical information related to the Paa should be prepared in Maori and English. Copies of historic photographs should be used where possible. All interpretation and history boards should be graffiti proof, as far as is able.

Explanation: Maaramahia

Signs are necessary to:

- *Identify the site, access points, paths, danger and safety issues,*
- *Advise the public of appropriate use of the site and other reserve information*
- *Advise of prohibitions or restrictions on entry, use or behaviour*
- *Provide education and historical interpretation and perspectives.*

However, signs can individually or cumulatively detract from the amenity of a reserve and must be designed, located and maintained to avoid visual clutter and the degradation of the values of the reserve. Signs and information boards orientate visitors and describe places and items of interest. They need to be kept to a minimum, be low-key and low maintenance, graffiti proof where possible

5.4 Preservation of the Land - *Tiakina aa papatuanuku*
Principle: Preservation - *Tiakina*
Goal: Preserve and Conserve the Land - *Tiakina te Paa kauhā e tukinohia*

Goals, objectives and actions in this part of the plan are all linked to the principle of preservation, which includes conservation. The following objectives and actions are designed to

- Eliminate any further loss or damage,
- Prevent existing conditions from changing detrimentally
- Enhance parts of the site to reduce wear and tear or damage to other parts.
- Allow reinstatement of features when appropriate (appropriate means where there is a defined and agreed need to undertake the reinstatement to expose, identify display, conserve and preserve the feature)

5.4.1 Management Objective: *Tumu whakahaere oo nga wawata*
Plan partners will develop and establish effective ways to preserve and conserve the land and its history.

Explanation: Maaramahia

Preservation is a core principle of this plan. Objectives that promote maintenance, conservation, and sustainability ensure that a focus of the plan is not lost.

5.4.1.1 Management Action: Maintenance - *Tumu whakahaere mahia:Tiakina te papa whenua.*

A maintenance programme will be developed for the site that sets out maintenance expectations and standards. Kaitiaki will provide ongoing advice and guidance to Council and its contractors to ensure that the maintenance methodology is appropriate to the site and that all protocols are followed. Maintenance will be carried out at a high level of care that does not compromise any values or features of the land. The archaeological advice in Appendix 2 will guide the creation of a maintenance plan for the site.

5.4.1.2 Implementation Actions: Maintenance - *Whakakaupapa te mahi: Tiakina te papa whenua*

1: Mowing - *Te kaikirimana he mahi atu*

Accessible and identified areas of the Paa site will be regularly mowed by authorised contractors to a prescribed standard to keep them weed and pest free and to allow foot (pedestrian) access over the site.

- Only approved mowing equipment will be used on the site to minimise potential for damage to the surface.
- Pit rims and lips will not be mowed but will be maintained by hand held weed eaters to prevent mowers from scraping and eroding pit rims.
- Weeds and grass on the sides of the defensive trench will only be maintained by hand or hand held weed eaters to prevent further damage to the sides and walls of the trench.

- Access to the site for mowing will be through an easement from Margan Place. This access will be for maintenance vehicles, disabled access and emergency use only.
- Archaeological conservation advice in Appendix 2 will be followed by all persons undertaking any maintenance task.

Explanation: Maaramahia

It is considered important to control grass and weed growth by regular mowing of identified areas. Those areas that contain archaeological features will be mowed to a standard that does not compromise the feature. Mowing of the site needs to be done so that features are visible and accessible, and to prevent features from becoming indistinct by overgrowth.

2: Machinery use - Maa te Kaikirimana he mahi ngaa Puurere

Machinery used on the site will be responsibly operated by authorised contractors in relation to prescribed maintenance tasks in a manner that does not compromise the integrity of the site.

- Because a higher level of conservation maintenance (see Appendix 2) is required on the site any person engaged in maintenance on the site must be suitably competent to undertake the work and must be able to be guided by plan partners.

Explanation: Maaramahia

Un restricted machinery use poses a potential threat to vegetation, features and soil. Judicious and responsible use of maintenance machinery will ensure that the land, its features and values are not unduly affected by maintenance programmes.

3: Repairs - Whakapai te papa whenua, kia tupato

- All repairs to all features on the site, whether they be man-made or natural, will be carried out with the minimum of necessary disturbance.
- Exceptions to this would apply only in the event of an emergency where there is imminent danger to the life of people or the repairs are immediately necessary to prevent further potential damage to land and property and to minimise any further threats to people.
- Historic Places Trust approval is required before any soil or surface disturbance is undertaken, see Appendix 2 .

Explanation: Maaramahia

It is expected that all usual repairs and maintenance on the site will be done with the bare minimum of effect to the site. At times however – in cases of emergency – (storms, high winds, landslips etc) it is accepted that emergency repairs to reduce threat may need to be undertaken which could have an effect on the land. The intention of the objective is to only permit such repairs where there is a real and immediate danger to people and the repairs are being undertaken to prevent the situation from worsening.

5.4.1.3 Management Action: Tracks and Paths - Tumu whakahaere mahia: Ngaa paparahi

Improved tracks and paths will be established within the site.

5.4.1.4 Implementation Actions: Tracks and Paths - *Whakakaupapa te mahi Ngaaparahi*

1 Track Formation and Design - *Te paparahi me toona hanga*

- All tracks within the site will be designed to a standard agreed by plan partners, will be formed and maintained to cause the bare minimum amount of damage to the site.
- All tracks will provide a good standard of accessibility and safety for the public, and will comprise contained pebble or crushed shell, natural materials or other permeable medium.

2: Path Formation and Design - *Te huarahi me toona hanga*

- All paths within the site will be minimum impact allowing reasonable and safe access whilst protecting the bush floor and ensuring that public access is as much possible confined to those paths.
- The landscape concept plan will outline the design and location of paths.

Explanation: Maaramahia

It is not appropriate to concrete or seal paths within the Paa. While safe access is desirable it can be achieved by minimum impact methods. It is considered appropriate to form permeable tracks on flat access areas such as at the entrance, contained within timber rails, or to create timber boardwalks off the floor of the bush – both with the intention of keeping all visitors to the tracks and paths and discouraging other pedestrian activity through the bush.

5.4.1.5 Management Action: New Development and Buildings - *Tumu whakahaere mahia Kia tupato moo nga mahinga hou*

Plan partners will discourage and minimise any new development and building within the site except where its purpose is to help preserve the land or the history of the site.

5.4.1.6 Implementation Actions: New Development and Buildings - *Whakakaupapa te mahi : Kia tupato moo nga mahinga hou*

1: New Development - *Kia tupato, koorero tahi, mahi tahi*

- New development within the site will only be undertaken after consultation with all affected parties and only with a view to enhance, protect or conserve the site or minimise any further damage.
- Historic places trust approval must be given for any new development that disturbs the surface of the land.

2: Buildings - *He huarahi ki te whakarerekee te aahua oo te whenua*

- Any proposed buildings on the site must be integral to the purposes of the plan such as access, pou whenua, education, illustration and interpretation of the history of the site.
- No building will be permitted to be erected without all required regulatory consents first being granted.
- The following will be considered when assessing any proposal for a new building on the site:
 - The need for the building or structure to be located on reserve land.

- The height, size, scale and bulk of the proposed building or structure in relation to the reserve and its use.
- The siting, location, design, appearance, materials and colour of the proposed building or structure.
- The conservation of open space, views, significant vegetation and significant landscape features, and any effect on the values of the site.

Explanation: Maaramahia

The quality and amenity of the site will be compromised if buildings were permitted without restriction. The only buildings that are envisaged by the plan are structures for access, signs, access gateway (Tohu and pou), Any proposed building would need to be of a design and of materials that are consistent with the history of the site and be in keeping and in scale with the site. No building would be permitted if it affected any archaeological structure and no location would be permitted without appropriate consultation.

5.5 Protection of the land - *Tiakina te Papa whenua*
Principle: Protection - *Whakangungu te Papa whenua*
Goal: Protect the land, its history, form, features and all its values - *Tiaki te Uara te Hiitori oo te Papa whenua*

Goals, objectives and actions in this part of the plan are all linked to the principle of protection, which includes prevention, restrictions and prohibitions . The following objectives and actions are designed to

- Reduce and prevent damage to the site and its features
- Prohibit certain activities which are considered to be incompatible with the principles and goals of the plan.
- Protect natural, cultural and heritage values of the site including scenic, historic, archaeological, geological, scientific, flora and fauna features.
- Protect the site from threats such as erosion and fire.
- Protect important information and knowledge from being lost.
- Eradicate pest plants and animals and prevent their re-establishment
- Promote the planting, nurture and reestablishment of desirable native vegetation.

5.5.1 Management Objective: *Tumu whakahaere oo ngaa wawata*

Plan partners will ensure, as far as is practicable that the land, its features and all of its inherent values are protected from unnecessary harm, damage or loss.

5.5.1.1 Management Action: Threat Minimisation - *Tumu whakahaere mahia: Whakaiti te whiua*

Plan partners will outline the expected threats to the site and formulate actions to minimise those threats.

Best practice Archaeological conservation methodology will be followed to ensure features are preserved and protected from damage. Archaeological conservation advice specific to the Paa and its features, maintenance, and vegetation is included as part of the plan in Appendix 2 and must be referred to as part of the plan.

5.5.1.2 Implementation Actions: Threat Minimisation - *Whakakaupapa te mahi: Whakaiti te whiua*

1: Protection of the Land - *Tiakina te Papa whenua*

- Plan partners will discourage unacceptable behaviour within the site by signage, education, and may use enforcement methods where necessary.
- No activity will be permitted on the land which is not authorised by this plan.
- Erosion will be monitored and if necessary plan partners will introduce measures to reduce, slow or minimise erosion.

Explanation: Maaramahia

This plan allows free public access to the site but must necessarily advise the public of their obligations towards the land and its features (see 5.3.1: Use and Access, below) The expectation of plan partners and the community at large is that behaviour within the site will be appropriate.

Persons acting in a manner that could threaten the land and its features or which may be offensive to Mana whenua is not acceptable

2: Protection of Vegetation - *Tiakina ngaa otaota oo te Paa*

- Vegetation on the site will be monitored, managed and controlled to eradicate invasive weeds and pest plants which may affect the site in any way.
- Pest plant includes any indentified plant, fungus, vine or any other weed listed on any national or regional pest plant register. Examples are Woolly Nightshade, Gorse, Privet, Thistle, Ragwort.
- Best practice control programmes will be established to ensure pest plants and invasive species do not re establish. These will be based around minimum impact removal – above the surface of the soil.
- Indigenous planting programmes will be established to enhance the site.
- An inventory of existing weed and pest species will be taken prior to the implementation to indicate prevalence and species, and appropriate methods of removal.

Explanation: Maaramahia

It is appropriate and important that introduced plants and weeds are eradicated, and that indigenous plants be allowed to grow or are planted to enhance the site.

3: Pest Animals - *Ngaa kararehe nanakia*

- Pest animals will be monitored, controlled or eradicated.
- Pest animal includes any insect or animal, on any national or regional pest animal register and includes feral cats, dogs, opossums, rodents (Rats, Mice, Rabbits) and mustelids (Weasels, Stoats, Ferrets).
- Domestic animals damaging the reserve may be caught, impounded or destroyed.
- Dogs are presently permitted on the reserve under a Council bylaw if they are on a leash at all times. Mana whenua will work to have the bylaw amended to ban all dogs from the Paa.

Explanation: Maaramahia

Pest plants and animals can destroy natural and physical environments. They also have an effect on other cultural values so must not be permitted to establish to the detriment of any quality of the site. Plan partners will actively control all pests in a manner that does not detract

from the values of the site. Mana whenua do not consider it appropriate to allow any dogs on the site because the use of the reserve for the exercise of dogs conflicts with the purpose of the reserve and values of Mana whenua.

4: Protection of Indigenous Fauna - *Kia mate ngaa nanakia, kia ora te ngahere*

By promoting indigenous planting and eradicating pest animals it is expected that Indigenous fauna – particularly birds will be more attracted to the Paa site.

5: Archaeological Loss - *Kaua e mahi tinihanga irunga te Paa*

- Nothing of any archaeological value shall be removed from the site without the consent of the Minister of Conservation, and plan partners.
- No archaeological feature shall be altered, changed or modified in any way by any person without the consent of the Minister of Conservation, and the plan partners.
- Plan partners or nominated specialists will protect, maintain and preserve all archaeological features to a standard which allows interpretation of the features without damaging or reducing the appearance and character of the features.
- Plan partners will act to ensure that all other scenic, historic, biological, geological and scientific features, all indigenous flora, and fauna and any other identified objects and places of educational value are protected.
- Archaeological conservation advice in Appendix 2 will be referred to to avoid archaeological loss.

Explanation: Maaramahia

Other than the defensive trench, most other archaeological features are remnant pits. There is a potential threat of significant archaeological loss on the site by the actions of people. Pit walls and lips can round and soften and become indistinct with grass and vegetation accumulation. Therefore it is imperative that only authorised interference can take place. Ongoing maintenance must be done to ensure that the features remain, can be seen, and interpreted without becoming overgrown, filled, damaged, or eroded.

6: Information Loss - *Pupuri ngaa taonga tuku iho*

Plan partners will ensure that valuable and vital information regarding the site including all documents relating to the preparation and management of the plan, historical documents, photographs, maps and plans and any other information that adds to an understanding of the site is recorded and stored in a manner that is responsible and appropriate.

- Because the site is historic in a number of contexts Council will not delete or remove any information from its files without consultation with all parties to this plan.
- Information will be stored in at least two different locations for security reasons, including the public library so that public can have access to the information.

Explanation: Maaramahia

Oral history is as important to the site as recorded documented history. It is necessary to preserve all forms of historic documents and perspectives so that future generations may be able to understand the process of the creation of this plan and its intent, and so that interpretation of the site can be undertaken without any significant loss of material or information. Council has a duty to archive material relating to this site and show a responsible attitude towards retention of information.

7: Erosion - *Kia mahi tahi kia tika te horo whenua*

- Plan partners or their nominated specialists will monitor and take remedial or preventative action on erosion within the site with a view of minimising any damage or loss to the site including monitoring of and repair of any damage to the road bank.

Explanation: Maaramahia

Erosion is a major threat to the cliffs of the reserve and some remedial action will have to be taken to prevent further slipping. This may take the form of re grading or bolstering.

5.5.1.3 Management Action: Restrictions - *Ko aukatihia ngaa nekenekehanga o te paa*

Plan partners will outline restrictions on some activities which are considered incompatible with the principles of the plan.

5.5.1.4 Implementation Actions: Restrictions – *Ko aukatihia ngaa nekenekehanga o te paa*

1: Camping and Fires - *Kaore tahuna ahi, tuu puni raanei*

- Camping and fires on the reserve will not be permitted in any form by any person pursuant to Section 44 of the Reserves Act 1977.
- Signs will indicate that there is a total fire and camping ban within the reserve

Explanation: Maaramahia

Camping on site may be offensive particularly in regard to eating of food, ablutions and disturbance of the land. Camping can generate rubbish and potentially introduce further fire hazard. Camping and fires on the reserve are therefore not permitted and will be actively enforced.

2: Encroachment - *Ka kore i whakaae te tukino te paa*

Plan partners will not permit any encroachments onto the reserve land.

- Pedestrian access gates in residential boundary fences will not be permitted.
- No private vehicular access over reserve land is permitted without the prior consent of plan partners and the Minister of Conservation.
- Where new encroachment occurs Council will:
 - a) Give notice to the encroacher(s) requiring termination, removal and reinstatement of the encroachment at the owner's cost within a specified timeframe.
 - b) Where removal and reinstatement does not occur, Council may carry out the removal and reinstatement and recover costs by way of proceedings through the District Court or if necessary through prosecution.
- Existing encroachments: Where historical encroachments exist, Council will advise the relevant party(s) of the encroachment and enter into negotiations to have the encroachment removed and the reserve reinstated at the cost of the encroacher(s).
- Council's priority for removal of historical encroachments will include any built encroachments and those that adversely affect the public use and enjoyment of the reserve.

Explanation: Maaramahia

In some places the reserve abuts and adjoins private property. From time to time private activities including gardens, steps, huts, gates and seating have encroached onto the reserve.

This sometimes gives the appearance that parts of the reserve are exclusively used by private land owners. It can also damage the reserve and affect cultural values. The driving and parking of vehicles will cause offence to Mana whenua and is also prohibited under Council bylaws. It is important that new encroachments are prevented and that the removal of historical encroachments is managed over time so that unauthorised encroachment does not lead to any form of perceived or real privatisation of parts of the reserve.

3: Boundary Fences - *Maa te ture he tiaki te tawhaa taiapa*

Where private land directly abuts reserve land Council will seek to ensure that the boundary between public and private land is clearly defined whilst encouraging surveillance over the reserve from residential properties.

- Council will seek to share the cost of boundary fences on a 50/50 share basis as provided for in the Fencing Act 1978.

Explanation: Maaramahia

Where private land abuts reserve land there is the potential for encroachment to occur if the legal boundary is not clearly defined. Definition of the boundary assists Council's maintenance and reduces incremental encroachment over time.

4: Commercial Use - *Kaua i hawea te Paa*

- Plan partners will not permit any commercial use of the site, and any other use that conflicts with the purpose of the reserve or limits public use and enjoyment or affects any amenities or values of the site.
(Commercial use is the use of the site to generate money or exploiting the existence of the site for commercial purposes. It includes guiding and interpretation for money other than koha, or sales of memorabilia or icons relating to the Paa without plan partners consent and it includes any commercial activity which might bring the Paa into disrepute or affect the cultural values of the site)

Explanation: Maaramahia

Although the intent is to encourage appropriate use, there are some restrictions which must be observed by all people, so that the site is protected, peoples safety is improved and the qualities of the site are not diminished.

5: Utilities - *Me hunahia ngaa taputapu*

- Utilities, other than those required for servicing the reserve, shall not be located on, over under or through the reserve, except with the permission of the Minister of Conservation.
- Those utilities located near the reserve should be located to avoid any impingement on the use, enjoyment or general amenity of the reserve.

Explanation: Maaramahia

Utilities like power, phone, water & sewerage present a threat to the Wairua and Mauri of the site and detract from the visual appearance of the site. Exposed utilities in particular are considered inappropriate for the site.

5.6 Landscape concept plan - *Tirohia te ariaa mahere oo te Paa*

Boffa Miskell Landscape Architects were commissioned to prepare an overall landscape concept plan for the Paa. The plan is included as Appendix 3 and forms part of the plan. In particular it indicates notable places, entrances, tracks, and provides a way to direct people to places with the minimum of effect to the site.

Maaramahia:

***Te tikanga kia panui kia oho ngaa
rangatira oo Papakura. He tohu, he taonga,
he whakaahua aatahua aa Pukekiwiriki.
Me oho ki te mauri, te ihi, me te mana
aa Pukekiwiriki, me oona rawe.***

***The people of Papakura can claim excellence,
in their midst stands Pukekiwiriki, an icon for
its unique geology. Let us celebrate its character,
charm, to inspire others, ourselves and visitors to
treat with great respect this mighty mountain.”***

Appendices:

- Appendix 1 Geotechnical and geological – Coffey Geotechnics July 2009
- Appendix 2 Archaeological – Architage Heritage Consultancy November 2009
- Appendix 3 Landscape – Boffa Miskell Landscape Architects November 2009
- Appendix 4 Pukekiwiriki Mana whenua Report – Kaitiaki Collective October 2008