



Date: Thursday 27 August 2015
Time: 9.30am
Meeting Room: Reception Lounge
Venue: Auckland Town Hall
301-305 Queen Street
Auckland

Governing Body

OPEN MINUTE ITEM ATTACHMENTS

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Auckland Acknowledgements August 2015

George Gair

Former North Shore mayor and long-serving National MP George Gair passed away at the age of 88. The fact that it was at the age of 83, not that long ago, he graduated from AUT with a masters of philosophy demonstrates the kind of man George was.

George was MP for Auckland's North Shore from 1966 to 1990 holding senior Cabinet posts including Health, Transport, Energy, Housing and Rail. He was also deputy leader of the National Party. From 1991 to 1994 George was New Zealand's High Commissioner in London and he was the Mayor of North Shore from 1995 to 1998.

From 1967 to 1987 George, a founding member of the Public Relations Institute (PRINZ), campaigned with local residents for a hospital on the North Shore and he became the first patient to have a major operation at that hospital after being diagnosed with bowel cancer.

George was known for his polite and diplomatic style and was regarded as a competent and diligent administrator in Parliament. He made a huge contribution to this city.

George is survived by his wife of 64 years Fay for 64 years his children Warwick, Linda and Joanne, five grandchildren and three great-grandchildren.

Logan

Logan Brewer was a uniquely talented and nationally celebrated man, a visionary whose creativity and cultural inspiration enriched everyone. An acclaimed designer and sculpture, Logan was an known for a number of high-profile works including projects for the Commonwealth Games in Auckland in 1990, the National Maritime Museum and Auckland Zoo.

Logan's latest project was the Waitemata Sculpture Series. Born and bred in Auckland Logan spent the last decades of his life in his much loved Northcote, on his much loved Waitemata, an expanse of water that he said drew him back to the area "like the pull of the tide itself".

Logan's contribution to film and television was recognised in 1990 when he charged with designing a physical environment to house endangered Tasmanian Devils at Auckland Zoo. Logan was 69 and is survived by his wife and six children.



Alwyn (Gordon) Vette

For 15 years after the 1979 Air New Zealand Flight 901 Mt Erebus crash, Captain Gordon Vette pursued his conviction an experienced crew would not simply fly straight into a mountain. In his work, Gordon discovered that in certain conditions, the powerful effect of “whiteout” eliminated visual borders and that pilots might not see obstacles as big as mountains directly in front of them. Captain Vette’s work formed the basis of Justice Mahon’s report, finally tabled in Parliament in 1999 and hailed as vindication for pilots.

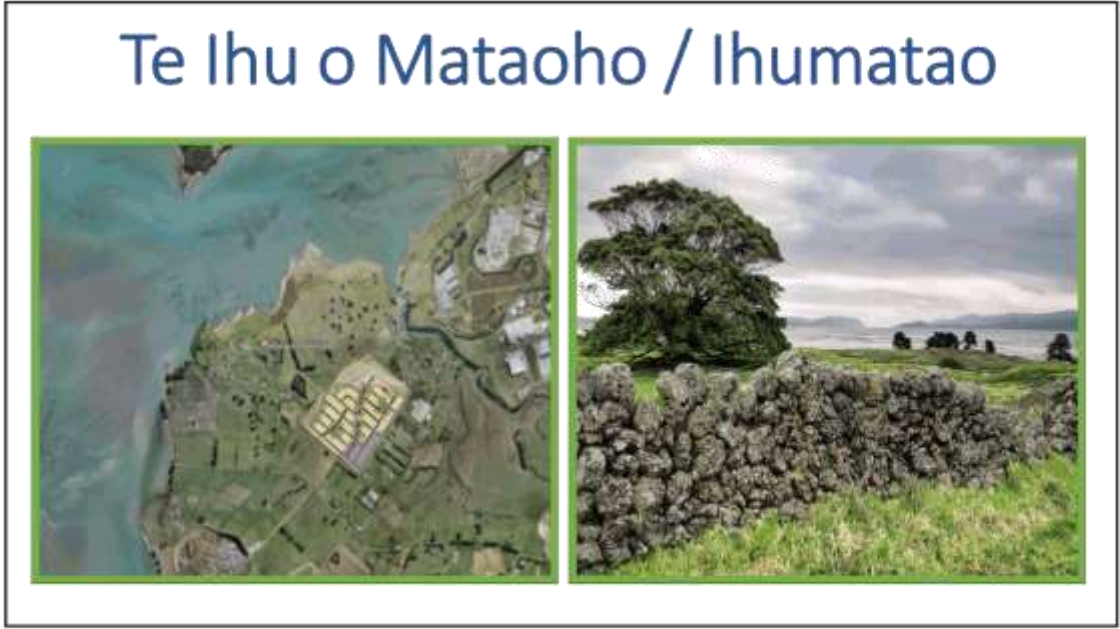
Dubbed a Hero of the Skies after heeding a distress call from a small Cessna pilot in trouble in the Pacific Ocean and directing the pilot to land just as the plane was running out of fuel, Gordon was 82 when he died this month. The rescue was the subject of the movie Mercy Mission and the book, Emergency! Crisis on the Flight Deck.

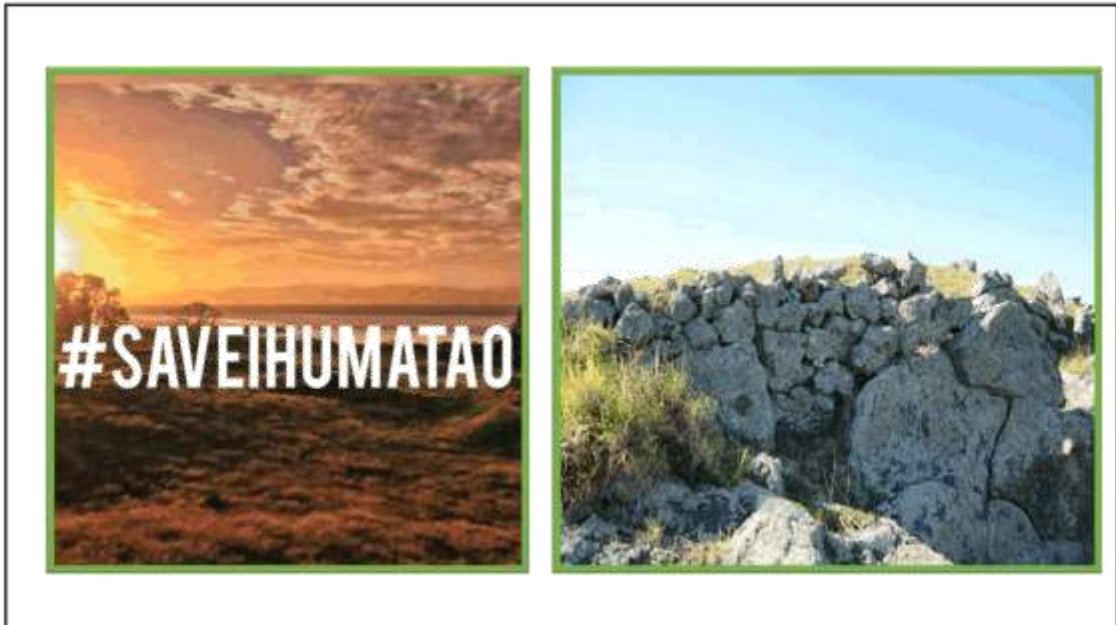
The subject of two movies and the recipient of numerous honours for heroics carried out while flying DC-10s for Air New Zealand, Gordon wrote the book Impact Erebus in 1983. He was awarded the New Zealand Order of Merit in 2007, described by Gordon’s son Mark as a “final congratulations from the country” and much deserved.

Basil Thomas Silcock

Basil passed away peacefully on August 17, in his 95th year, at the Edmund Hillary Hospital. He and his beloved wife Marj were living at the retirement village. Basil was a legend of the Pakuranga community and served on the local community board. He was one of my clients. Basil was also the much loved father of Graham and Judy, partner Denis, a grandfather to three (Bree, Reuben and Ria) and great grandfather of one (Raekwon).







1863-1865 – Ihumatao lands confiscated



1866 – Land granted to Wallace family

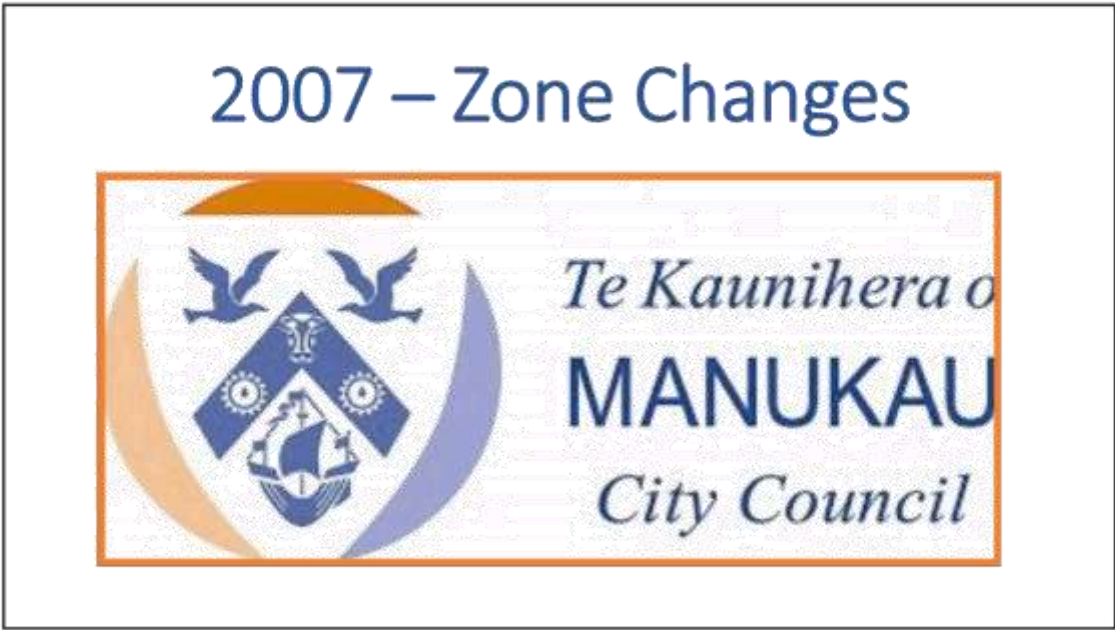


1990's – Ihumatao Foreshore Restoration




2001 - Otuataua Stonefields Historic Reserve





2015 – Plan Variation Application SHA62




16 Disestablishing special housing areas

Every Order in Council made under section 16 is revoked on the close of 16 September 2016, unless earlier revoked, and the special housing area declared by that order is disestablished at the same time that each order is revoked.


An Order in Council revoking an order made under section 16 may only be made before the close of 16 September 2016 on the recommendation of the Minister.


The Minister must, and may only, recommend the making of a revocation order under subsection (2) if—


- 1 or both of the following apply:
 - 1 the Minister is satisfied that the special housing area no longer meets the criteria in section 16(3);
 - 2 the region or district that the special housing area is in ceases to be a scheduled region or district; and
- 2 the Minister, not less than 3 months before the date on which the revocation order is to come into force, has given public notice that the special housing area is intended to be disestablished on that date.



Enough is Enough!







A Viable Alternative



Attributes of Alternative Site

- NO waahi tapu (sacred) areas
- NO significant historical, cultural or other special features
- NO flooding issues
- NO archaeological significance
- NOT subject to any Waitangi Tribunal or other claims or disputes
- Development would pose minimal or NO threat to bird or wildlife habitats
- NO risk to any streams, rivers or coastline
- Possibility up to 27 meters building height zoning





Dreams & Aspirations for Future Generations



27 August 2015

Ko Puketaapapa te maunga,
Ko Hape te tangata.
Ko Oruarangi te awa,
Ko Te Ahiwaru, ko Te Kawerau a Maki nga uri,
Ko Tainui te waka,
Tihei, mauri ora!

Ko te tuatahi kia wehi ki te atua.
Me mihi atu kia ratou ki nga mate,
Kua ngaro atu ra I te tirohanga Kanohi.
Haere, haere, haere atu.

Me mihi, me whakahonore hoki te Kiingi Maori, a Kiingi Tuheitia e noho mai na i runga te aumata tapu o ana tupuna. Puta noa I te whare kaahui Ariki.

Kia hoki mai kia tatou ki nga Kanohi ora, tena koutou, tena koutou, tena koutou katoa. Kati. Pai marire.

E te rangatira, te Koro Matua tena koe. Koutou ko to kaunihera.

ORUARANGI SPECIAL HOUSING AREA

Thank you for the opportunity to present to your council on matters pertaining to the Puketaapapa Papakainga and more specifically the proposed Special Housing area at Oruarangi Road.

I am the Chairman of Makaurau Marae Maori Trust, the body mandated since 2004 to represent Makaurau Marae whanau on matters outside the environs of the Makaurau marae reservation [annex 1]. I am also the Chairman of Te Kawerau Iwi Tribal Authority, one of the iwi that have ancient and enduring interests in this whenua, and who are also owners of ancestral lands within the papakainga [annex 2]. I am writing to make clear the position of both these entities and their beneficiaries, and also to address some of the misinformation being propagated by SOUL.

Historical significance

The Oruarangi SHA is located in Ihumatao, and is part of the Puketaapapa papakāinga, the oldest continually occupied Maaori settlement in Taamaki Makaurau.

Ihumatao is a place of deep spiritual significance to my people. Its many volcanic cones are all considered sacred and are ancestral dwelling places from which we derive our mana and connection to the land.

Ihumatao is also significant due to its associations with the arrival of the Tainui waka in Tamaki and settlement there by members of its crew. Hape, also known as Rakataura, was the senior tohunga aboard Tainui. The full name of our papakāinga, Te Puketaapapatanga a Hape (The hill Hape rested upon) commemorates the precise location that Hape directed Tainui to land and establish a settlement in Tamaki.

We are the descendants of Hape, and that original settlement endures to this day. However no one has felt more keenly the impacts of colonisation and urbanisation.

Since the unlawful invasion and confiscation of our tribal lands in 1863, the sanctity of our kaainga has been violated. Many of our sacred maunga have been destroyed by quarrying. The harbour that sustained our people has been devastated by pollution, along with its every tributary. Only recently our ancient burial grounds were excavated to make way for the new Auckland International Airport runway. The Oruarangi SHA is yet another example of the erosion of our ancient and unique cultural heritage through urbanisation.

Environment Court decision

In 2011, Manukau City Council, Makaurau Marae and Te Kawerau Iwi Tribal Authority appealed to the Environment Court against a private plan change that sought to rezone the land in question from open space to residential use. Tribal members gave traditional evidence at the hearings noting the significant cultural value of the land, stating our position that it is a rare and living cultural landscape that requires protection. Archaeological, historical, and geological evidence was also given regarding the high respective values of the landscape. Despite the strong and sustained objections of mana whenua and the evidence given, the Court ruled in favour of the plan change, thus enabling the land to be rezoned future urban under the Manukau Operative District Plan.

SHA Approval

In 2013, Auckland Council and the Government approved a Special Housing Area (SHA) to develop 520 houses literally on the back doorstep of our papakāinga, making the provisions envisioned in the operative district plan an overnight reality. No consultation with the appropriate mana whenua representatives occurred prior to this approval, even though the Housing Project Office was fully aware of the historical significance of the Otuaataua area.

Despite the protestations of MMT and TKITA directly to the Mayor's office, meetings with Housing Project Office officials and considered legal opinions, we were unable to have the SHA decision overturned. To my knowledge, we have pursued every legal avenue available to prevent this development going forward, but to no avail. This being evident from early in the SHA process, I was authorised by both the MMT and TKITA to enter into discussions with Fletchers, the developers of the Oruarangi SHA.

At this point, I must acknowledge the legacy of my cousin, the late Maryanne Roberts, who was no stranger to this council. No one was more vocal in opposing this SHA on behalf of our papakainga. However, before she passed, Maryanne saw the necessity of working with Fletchers to protect our ancestral values and interests, as the development would happen with or without our involvement. She was involved in the early discussions with Fletches on behalf of MMMT, until her health no longer allowed her to be. As I put forward our position, I am mindful of the passion and dedication with which Maryanne advocated for her people.

Proposed settlement with Fletchers

Over the past months I have been in negotiations with Fletchers to ensure that our cultural, heritage, environmental and social imperatives are accommodated in the development. We have also provided Fletchers with a Cultural Impact Assessment in accordance with the proposed Unitary Plan. This has been a challenging process, and although not ideal, I am satisfied with where we have come to.

Fletchers have agreed for me to share with you their proposal to address our key concerns, as outlined below:

- Buffer strip: 80m wide running along the length of the northern SHA boundary bordering the village to be returned in fee simple to our people
- Buffer strip: running along the northwest boundary to incorporate the maunga contours within the SHA and protect the heritage features along the lower slopes
- Financial contribution to Makaurau Marae Maori Trust
- A possible housing partnership to assist with the development of affordable housing for our whanau
- Assurances that known waahi tapu will not be disturbed by the development and will be ameliorated where possible
- Protocols regarding the discovery and protection of koiwi and taonga
- Return of part of our ancestral maunga, Te Puketaapapa a Hape [Pukeiti]
- Protect view line to maunga
- Provision within the structure plan to accommodate a future cultural visitors centre
- Internally focused boundary/edge roads to ensure development is self-contained/cannot sprawl
- Water sensitive stormwater design utilising natural treatment train approach
- Ecological planting
- Urban design which is sensitive to the contour and natural features of the land (e.g. roading layout)
- Incorporation of Te Aranga Design Principles (cultural design input to gateways/thresholds, road and park naming etc.)
- An undertaking to support MMMT and TKITA in partnership with Council to design and implement a papakainga development plan as a means of cultural offsetting, to be funded directly by Development Contributions (pending agreement by Council)

The proposed gifting of the buffer strip land and portion of Puketapapa Maunga is a watershed for the people of Makaurau – it will be the first time since the confiscations of the 1860's that such ancestrally significant land will be returned to the descendants of traditional owners, not via Crown or Council intervention, but through a privately negotiated settlement.

SOUL

I understand that the council is being urged by SOUL to reconsider its position regarding the Oruarangi SHA, due to the land's significance to mana whenua. However given a position has now been negotiated which addresses our concerns, I believe it would be inappropriate for the Council to intervene on this basis.

Though I am more than sympathetic to the views brought forward by SOUL, it is important for me to clarify that they do not represent the views of our people [annex 4]. On page 3 of councillor Casey's notice of motion currently before this governing body, she states that "Makaurau Marae endorse their rangatahi [members of SOUL] and give them full support to proceed with opposition to the SHA at 545 Oruarangi Rd". This motion was tabled [before the Makaurau Marae Committee] at a normal monthly marae meeting on the 2.8.2015. As previously explained, the Marae Committee is responsible for the day to day running of the marae, It cannot assume responsibilities that rightfully sit with the Makaurau Marae Reservation Trust who has final authority on matters pertaining to the Marae itself. [Annex 5]

Earlier this year MMT and TKITA invited SOUL to meet. A meeting was held at TKITA's offices with around 15 individuals in attendance. I gave a power point presentation in relation to our discussions [negotiations] to date with Fletcher residential. Since that time, SOUL has not engaged in direct dialogue with either MMT or TKITA on these issues, despite the invitation being made. They have however, worked hard against it. Despite this, discussions will continue with the developers in good faith.

It is my expectation, your worship, that the protests of an outside group are not accorded the same status in the council's decision making processes as the views of mandated mana whenua authorities.

Vision for the future

What motivates me as a representative of our people is its welfare, past, present and future generations.

MMT and TKITA envisage the following opportunities arising from the Oruarangi SHA, for the benefit of all the whanau of the Puketapapa kainga:

- Affordable housing for whanau
- Employment and training opportunities

- Protection and enhancement of our natural and cultural heritage, working closely in conjunction with the developers.
- Return of confiscated ancestral land to the ownership of mana whenua, to be preserved in perpetuity for the welfare of our whanau.

Conclusion

In conclusion your worship and councillors, no group in Tamaki Makaurau has been more adversely affected by development than the settlement of Puketaapapa, Ihumaatao. In truth, of course we prefer that this development not proceed. Yet we are prepared to move forward on the basis that every effort will be made to mitigate impacts on our ancestral heritage, and that our people will over time, benefit from affordable housing, employment and other opportunities that this development will provide.

I am somewhat saddened that neither SOUL nor their many outside supporters ever gave thought to the fact that there are several hundred individuals and their families who have long wanted to return to their papakainga or place of birth. It would be selfish for a small group to sever all possibility for our whanau who wish to return, live and raise their tamariki in the kainga they themselves were raised. Our whanau also have a right own good quality homes. The proposed SHA development will provide for our whanau.

Therefore your worship, I urge you and your council to heed the aspirations of the people of our papakainga as I have put to you this morning. Let us move forward in partnership and ensure that this development is as successful as possible. After all, our descendants for generations to come will be there to live with the legacy we leave them.

No reira e aku rau rangatira ma, tena koutou katoa.

Pai marire,



Te Warena Taua M.N.Z.M

Chairman

Makaurau Marae Maori Trust/Te Kawerau Iwi Tribal Authority.

3/08/2015.

Kia ora Karen.
Secretary Makaurau Marae Committee.

I understand that the issue regarding the Oruarangi Special Housing Accord [SHA] was raised at the monthly Marae meeting yesterday. I am also aware that some individuals from the kainga sought to have the marae committee put a resolution before the Makaurau Marae reservation trustees asking for support to be given to the group SOUL in furthering their opposition against the SHA development and to continue their stand against council.

I am also told that SOUL informed the marae meeting yesterday that it has found a "loop hole" in law to stop the proposed development and also take Auckland Council to task.

Firstly, for the reservation trustees to even consider the above resolution or any other resolution, proper notice must be given to the reservation trustees for a meeting to be held.

Secondly, the marae committee may then seek to have the proposed resolution put before the Marae Reservation Trustees for their consideration. The marae reservation trustees would then need to discuss the resolution at hand and any issues arising from it.

As a Maori Land Court appointed trustee, I would seek advice to be assured that the reservation trust is not put at risk legally, or otherwise.

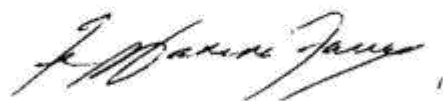
In order to stop development, a group would need to seek a "review of law" and have the last court ruling overturned. This line of action if permitted would be not only be time consuming but also a very costly exercise indeed and no guarantee of success.

In 2011 a court case was held on the marae [Makaurau] where your own mother gave evidence in an attempt to prevent future development within the area of close proximity to our papakainga. We lost. In addition, the environment court issued a ruling overturning the prior zoning of the said land allowing for future development. That meant that the open space designation we sought went down the gurgler!

As you know, I was not at yesterday's monthly marae meeting where much of this went down. Therefore, as a beneficiary of the marae and a trustee of the marae reservation can you provide me by return email a copy of the resolution the marae committee seeks to be heard by us.

I look forward to your reply.

Noho ora mai.



Te Warena Taua
Trustee
Makaurau Marae Reservation.



MAKAURAU MARAE

8 Ruaiti Road, Ihumatao
PO Box 107-078, Airport Oaks, Mangere, Auckland 2022
Phone: 09 275-1680
Website: www.makauraumarae.co.nz Email: makauraumarae@xtra.co.nz

30.07.2014

TO WHOM IT MAY CONCERN

Please be advised the following:

That Makaurau Marae committee is charged with the responsibilities of the day to day care and functions of the marae. Therefore, it's responsibilities lie within the environs of the marae reservation. The marae committee is given this responsibility by the Marae reservation trustees who are appointed by the Maori Land Court.

All other matters outside the environs of the marae reservation representing the people of Ihumatao-Puketapapa (Ngati Te Ahiwaru) lie with the mandated body Makaurau Marae Maori Trust. Therefore, all regulatory issues with local government, Auckland Council, and its subsidiaries Watercare etc, along with AIAL and other authorities, should be directed to this trust.

The Chair of the Makaurau Marae Maori Trust is Te Warena Taua. All communications must be directed to him

Noho ora mai.

Janice Tangiroimata Roberts

Chair

Makaurau Marae Committee.



**COMPUTER FREEHOLD REGISTER
UNDER LAND TRANSFER ACT 1952**
Limited as to Parcels

Search Copy



Identifier NA81A/600
Land Registration District North Auckland
Date Issued 29 May 1991

Prior References
NA758/49

Estate	Fee Simple
Area	2.0234 hectares more or less
Legal Description	Allotment 178 Parish of Manurewa
Proprietors	
	Makaurau Marae Maori Trust Incorporated as to a 1/2 share
	Te Kawerau Iwi Tribal Authority Incorporated as to a 1/2 share

Interests

Transaction Id
Client Reference 101371-12 & 13 Waipouri Rd

Search Copy Dated 14/11/11 12:40 pm, Page 1 of 2
Register Only



What is the SHA at Ihuatatao?

The special housing areas (SHA) in Auckland came about through the Auckland Housing Accord that was agreed by Housing Minister Dr Nick Smith and Mayor Len Brown to urgently increase the supply and affordability of housing in Auckland.

An area on Oruarangi Rd and Ihuatatao Old Quarry Rd has been marked as a SHA location. This piece of land was once Māori land and was confiscated by the Crown; it was then transferred to private ownership and has been occupied by a farming family for many generations. Adjacent to this area is Otutata Stonefields Historic Reserve, an open public space, a conservation area, and a unique space meant to be preserved for future generations.

The section targeted for the SHA was once under a rural/farmland zone and in 2012 through Court Proceedings in the Environment Court, it was re-zoned to future urban. In order to create the SHA it will need to be re-zoned once more to Residential by the developers.

The Housing Project Office at the Council is in pre-application discussions with Fletchers Residential Limited a foreign-owned developing company.

No applications have yet been lodged; however Fletchers have indicated their intention to do so in the next 6-8 weeks.

Accord Act there is no formal submission process. However, SOUL believes that we can gain enough support from Ihuatatao and the wider Māngere community to stop the SHA at Ihuatatao, and empower our communities to create inclusive, respectful and environmentally conscious initiatives in Ihuatatao. Together we can stop the SHA and remind GOVT and Council that we have a voice, and we will use that voice, to tell them that we have had enough.

About SOUL:

Save Our Unique Landscapes (SOUL) Campaign is led by a group of residents in Ihuatatao. This group is made up of ratepayers, residents, community members and interested parties. We are also whānau members who are mana whenua and whose families have lived here for many generations. However, we do not represent or speak on behalf of our marae or our hwi.

We believe that the proposed SHA in Ihuatatao will not contribute to making Auckland a liveable city but destroy one of the few significant and unique historical, cultural, spiritual, social and environmental spaces we have left.

Therefore, we want to stop the SHA development at Oruarangi Rd and Ihuatatao Quarry Rd. SOUL requests that Auckland Council Revoke its support of the proposed SHA in Ihuatatao and decline further applications by developers to rezone, re-classify and develop the land located there both now and in the future.

Why does SOUL oppose the SHA at Ihuatatao?

SOUL recognizes the need for more housing in Auckland; however the proposed location of this SHA is ill-thought out and does not comply with the SHA criteria of ensuring available infrastructure and proper consideration of local boards and the community. Furthermore, the SHA in Ihuatatao will be detrimental to the residents of Ihuatatao, community members of Māngere and other interested parties from a historical, cultural, spiritual, social, and environmental perspective.



SOUL opposes the proposed Oruarangi SHA on the following grounds:

- The historical and cultural significance of this area is recognised as being unique to Auckland City. A development of this magnitude would diminish the historical and cultural significance of this area and remove its uniqueness
- Ihuatatao is one of the last remaining original and liveable papakāinga in Aotearoa. This development will mean that Ihuatatao will no longer be recognised as papakāinga, but an urban space again removing its uniqueness
- Development will put the Otutata Stonefields Historic Reserve at major risk of further damage, desecration and pollution.
- Puketāpapa/Pukētā is a wāhi tapu and is of spiritual significance particularly to residents. Establishing a housing development in such close proximity will desecrate the sanctity of this wāhi tapu.
- Establishing a dense development in a community that has already faced decades of continuous injustices will further impact on the mentality and stability of its residents, where a strong connection to place and space is important to their overall health and well-being.