



Tūpuna Maunga o Tāmaki Makaurau
TŪPUNA MAUNGA PLANS

CONTENTS

1.	HOROPAKI / BACKGROUND AND CONTEXT	1
2.	MATUKUTŪRURU / WIRI MOUNTAIN	9
3.	MAUNGAKIEKIE / ONE TREE HILL*	20
4.	MAUNGAREI / MT WELLINGTON	22
5.	MAUNGAUIKA / NORTH HEAD*	33
6.	MAUNGAWHAU / MT EDEN*	35
7.	ŌHINERAU / MT HOBSON*	37
8.	ŌHUIARANGI / PIGEON MOUNTAIN	39
9.	ŌTĀHUHU / MT RICHMOND*	49
10.	ŌWAIRAKA /TE AHI-KĀ-A-RAKATAURA / MT ALBERT*	51
11.	PUKEWĪWĪ / PUKETĀPAPA / MT ROSKILL*	53
12.	TAKARUNGA / MT VICTORIA*	55
13.	TE ARA PUERA / TE PANE-O-MATAAHO / MĀNGERE MOUNTAIN*	55
14.	TE KŌPUKE /TĪTĪKŌPUKE / MT ST JOHN*	55
15.	TE TĀTUA A RIUKIUTA / BIG KING*	55

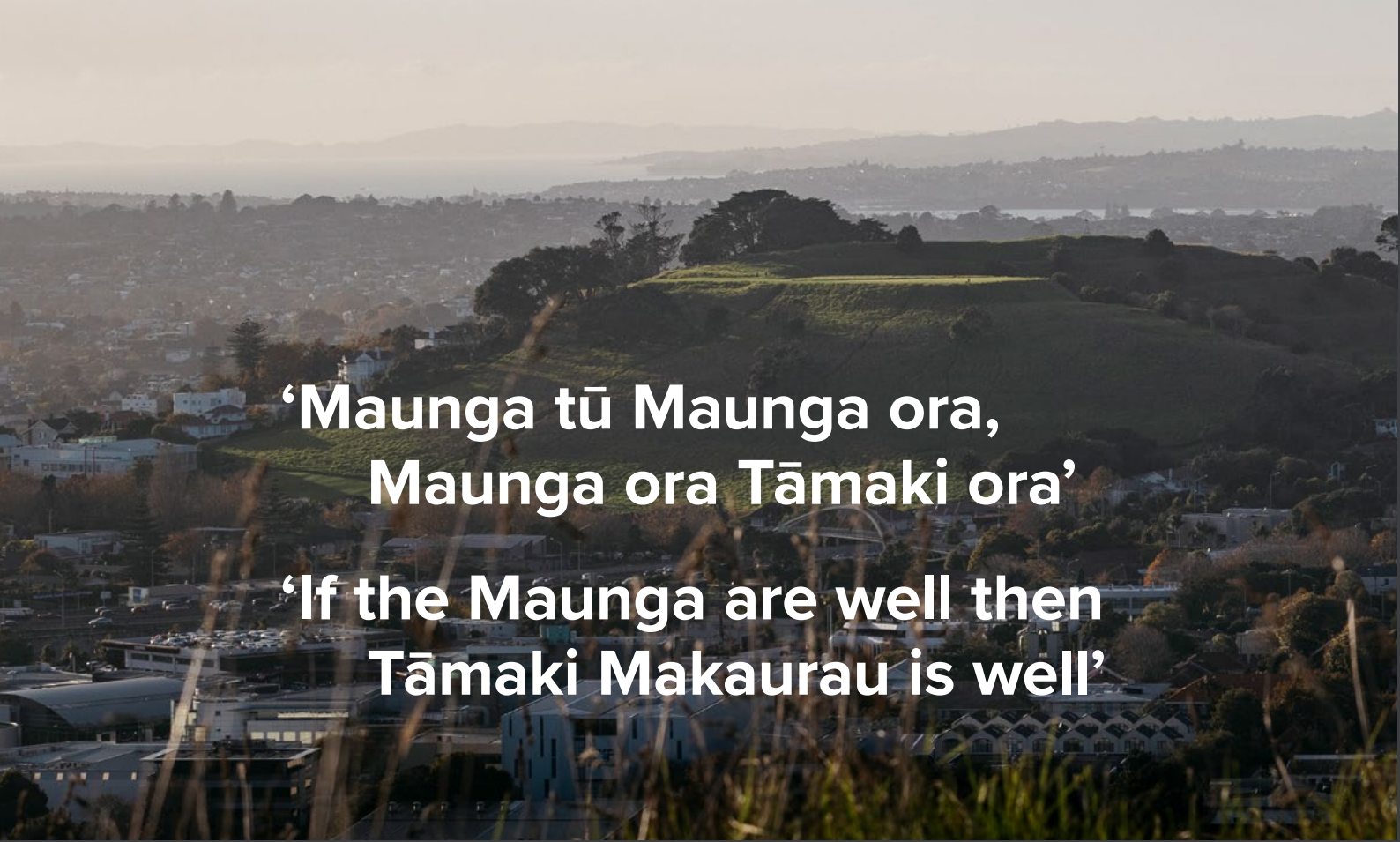
* Maunga Plan to come

Tūpuna Maunga o Tāmaki Makaurau Authority
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**‘Maunga tū Maunga ora,
Maunga ora Tāmaki ora’**

**‘If the Maunga are well then
Tāmaki Makaurau is well’**

FIGURE 1: TŪPUNA MAUNGA OWNERSHIP - GOVERNANCE - MANAGEMENT

14 Tūpuna Maunga

**Tūpuna
Taonga
o Tāmaki
Makaurau
Trust**

Tūpuna Maunga
vested in the Trust
on behalf of Ngā
Mana Whenua o
Tāmaki Makaurau

**Ngā Mana
Whenua o
Tāmaki Makaurau**

13 iwi/ hapū of Tāmaki
Makaurau having three
rōpū:

Marutūāhu Rōpū

Ngāti Whātua Rōpū

Waiohua-Tāmaki Rōpū

**Tūpuna
Maunga
Authority**

Independent statutory
authority that administers
the Tūpuna Maunga for the
common benefit of the iwi and
hapū of Ngā Mana Whenua
o Tāmaki Makaurau and the
other people of Auckland

6 Ngā Mana Whenua
members (two
representatives from
each rōpū)

6 Auckland
Council members
(3 ward councillors and
3 local board members)

One non-voting Crown
member

**Auckland
Council**

Routine management of
Tūpuna Maunga
(day to day operations)

Administrative support to
Authority

1. HOROPAKI / BACKGROUND AND CONTEXT

- 1.1** In 2014, following five years of Te Tiriti o Waitangi/Treaty of Waitangi settlement negotiations, the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014 (“Collective Redress Act”) legislated the Collective deed of settlement.
- 1.2** Under the Collective Redress Act, 14 Tūpuna Maunga were transferred to the 13 iwi/hapū of Ngā Mana Whenua o Tāmaki Makaurau (“Ngā Mana Whenua”) via the collective legal entity; the Tūpuna Taonga o Tāmaki Makaurau Trust (“Tūpuna Taonga Trust”).
- 1.3** The Tūpuna Maunga are held by the Tūpuna Taonga Trust for the common benefit of the iwi/hapū of Ngā Mana Whenua and the other people of Auckland. The reserve status for each Tūpuna Maunga under the Reserves Act 1977 (“Reserves Act”) was maintained by the Collective Redress Act.
- 1.4** Governance and administration of the Tūpuna Maunga is undertaken by the Tūpuna Maunga o Tāmaki Makaurau Authority (“Tūpuna Maunga Authority”), a statutory co-governance authority has equal representation from Ngā Mana Whenua and Auckland Council, with one (non-voting) Crown representative. The relationship between those who own, govern and manage the Tūpuna Maunga is set out in Figure 1.
- 1.5** The Tūpuna Maunga Authority represents a new era in the governance and management of the Tūpuna Maunga and will ensure that mana whenua world views and priorities, and the strong living connections and continued public access that all communities have with these special places, is woven into their unified and cohesive long-term care.

1. Te Ara Pueru / Te Pane-o-Mataaho / Māngere Mountain and Maungakiekie / One Tree Hill northern land are also administered by the Tūpuna Maunga Authority under the Collective Redress Act and Reserve Act noting that ownership of the land remains with the Crown.

1.6 On 23 June 2016, the Tūpuna Maunga Authority adopted the Integrated Management Plan 2016 (“IMP”). The IMP outlines the Tūpuna Maunga Authority’s long-term vision for the Tūpuna Maunga and sets the direction for protection, restoration, enhancement and appropriate use of the Tūpuna Maunga. The primary focus of the Integrated Management Plan is to protect the health and well-being of the Tūpuna Maunga.

1.7 The IMP sets out Values and Pathways to achieve the integrated outcomes for all the Tūpuna Maunga.

a. The Values provide the tika (correct) framework for the care and protection of the Tūpuna Maunga.

b. The Pathways elaborate and give tangible expression to the Values. They are guiding principles and objectives that set the direction for the Tūpuna Maunga Authority to protect and care for the Tūpuna Maunga and provide a crucial framework for decision-making.

1.8 The Values are set out below, and the associated Pathways are set out in Figure 2:

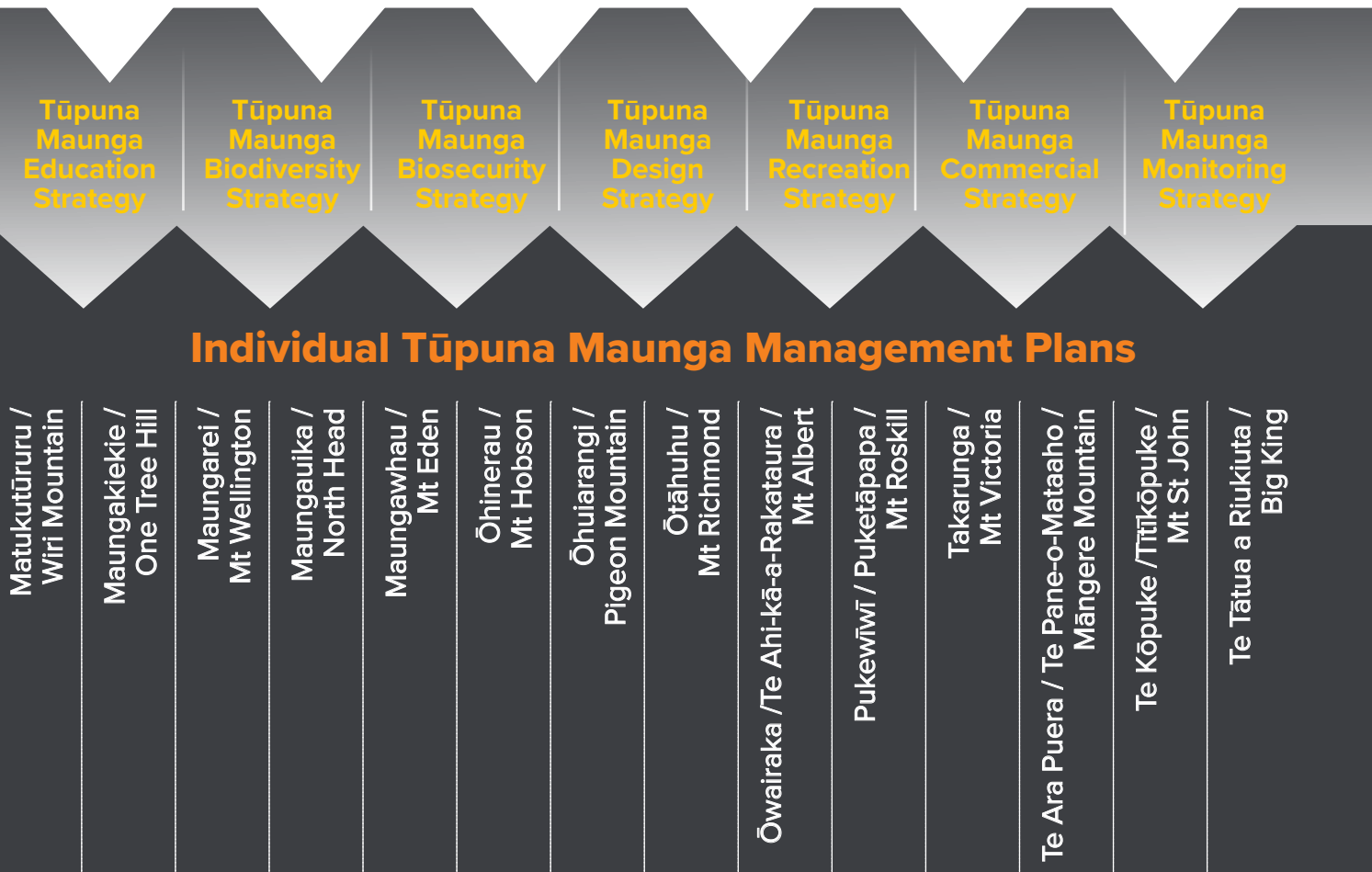
Wairuatanga / Spiritual
Mana Aotūroa / Cultural and Heritage
Takotoranga Whenua / Landscape
Mauri Pūnaha Hauropi / Ecology and Biodiversity
Mana Hononga Tangata / Living Connection
Whai Rawa Whakauka / Economic and Commercial
Mana Whai a Rēhia / Recreational

FIGURE 2: VALUES AND PATHWAYS

VALUE	PATHWAYS
WAIRUATANGA / SPIRITUAL	<ul style="list-style-type: none"> Restore and recognise the relationship between the Maunga and its people. Recognise the tihi is sacred. Tread gently. Treat the Maunga as taonga tuku iho – treasures handed down the generations.
MANA AOTŪROA / CULTURAL AND HERITAGE	<ul style="list-style-type: none"> Enable mana whenua role as kaitiaki over the Tūpuna Maunga. Recognise European and other histories, and interaction with the Maunga. Encourage culturally safe access. Restoring customary practices and associated knowledge.
TAKOTORANGA WHENUA / LANDSCAPE	<ul style="list-style-type: none"> Protect the integrity of the landscape of the Tūpuna Maunga. Active restoration and enhancement of the natural features of the Maunga. Encourage activities that are in keeping with the natural and indigenous landscape. Encourage design that reflects Tūpuna Maunga values. Promote a connected network of Tūpuna Maunga. Preserve the visual and physical integrity of the Maunga as landmarks of Tāmaki.
MAURI PŪNAHA HAUROPI / ECOLOGY AND BIODIVERSITY	<ul style="list-style-type: none"> Strengthen ecological linkages between the Tūpuna Maunga. Maunga tū mauri ora, Maunga tū makaurau ora / if the Maunga are well, auckland is well. Protect and restore the biodiversity of the Tūpuna Maunga.
MANA HONONGA TANGATA / LIVING CONNECTION	<ul style="list-style-type: none"> Rekindle the sense of living connection between the Maunga and the people. Give expression to the history and cultural values of the Tūpuna Maunga. Actively nurture positive relationships. A place to host people.
WHAI RAWA WHAKAUKA / ECONOMIC / COMMERCIAL	<ul style="list-style-type: none"> Alignment with the Tūpuna Maunga values. Foster partnerships and collaboration. Focus on commercial activities that create value and enhance experience. Explore alternative and self-sustaining funding opportunities.
MANA WHAI A RĒHIA / RECREATIONAL	<ul style="list-style-type: none"> Balance informal and formal recreation. Encourage informal inclusive recreational activities. Recreational activities consistent with tikanga Māori. Maunga are special places and treasures handed down. Promote health and wellbeing.

FIGURE 3: INTEGRATED MANAGEMENT PLAN FRAMEWORK

Tūpuna Maunga Integrated Management Plan



1.9 The IMP established a tiered strategic framework to guide the management of the Tūpuna Maunga as set out in Figure 3. Sitting below the IMP is a series of Tūpuna Maunga Strategies. The Tūpuna Maunga Strategies aim to broaden the understanding of the wider Tāmaki Makaurau community of the importance of Tūpuna Maunga o Tāmaki Makaurau to mana whenua and encourage their involvement in the unified and long-term care of these special places. The Strategies acknowledge the diverse worldviews that add richness to the relationship Aucklanders have with Tūpuna Maunga. The Strategies are a companion policy document to the IMP and establish an integrated framework of principles and elements that guide kaupapa (decision-making) on the management of the Tūpuna Maunga. There are six high level Strategies: education, design, biodiversity, biosecurity, recreation and commercial, along with a monitoring strategy that assist in guiding how the Tūpuna Maunga are valued, restored, protected and managed.

1.10 Reinforcing and growing connections with the Maunga will be enabled through engagement, interaction and partnership creating opportunities to learn together and enhance manaakitanga (mutual respect). Development on the Maunga will respect and respond to the underlying cultural, natural and historic heritage values. Restoration of the Tūpuna Maunga offers an opportunity to reinstate and reconnect the ecology and biodiversity of the Maunga, and the wider volcanic landscape across Tāmaki Makaurau. The future provision of pest management and biosecurity will focus on the use of technology to progress an innovative and effective approach, encouraging community relationships and connection with the protection of biodiversity values. The future provision of recreational activities and facilities will reflect mana whenua values, celebrate important features and provide experiences which connect recreational users with the whenua. The development or renewal of any recreational assets will represent and embody cultural, spiritual, heritage and ecological values. The pursuit of appropriate commercial revenue will promote the values and pathways and provide a sustainable revenue stream to ensure such outcomes are achieved longer-term.

1.11 Below the Tūpuna Maunga Strategies, each of the Tūpuna Maunga has its own Tūpuna Maunga Plan. These Plans reflect the Values and Pathways of the IMP and the overarching Tūpuna Maunga Strategies and set out in detail how these will be applied to ensure the care, restoration and management of each Tūpuna Maunga.

1.12 The Tūpuna Maunga Plans set out the iwi/hapū with interests in the Maunga, the vision for the Maunga, the history of the Maunga, the background to the name of the Maunga, the mana whenua associations, activities (present and future), future development plans, and a monitoring programme.

1.13 Each of the Tūpuna Maunga Plans includes a Statement of Association. A Statement of Association details the relationship between iwi or hapū within a Statutory Acknowledgement area. A Statutory Acknowledgement is a formal acknowledgement by the Crown that recognises the particular cultural, spiritual, historical and traditional association an iwi has with a site of significance or resource identified as a statutory area. The Deed sets out the details of the Settlement between the Crown and iwi and typically includes a Statement of Association.

1.14 The Statements of Association included in the Tūpuna Maunga Plans are extracted directly from the applicable Deeds of Settlement. The Deeds have been sourced from the Te Kāwanatanga o Aotearoa (New Zealand Government) website.

1.15 The IMP and the subsequent companion strategies, guidelines and Tūpuna Maunga Plans are implemented through the annual Tūpuna Maunga Operational Plan. Figure 4 describes the policy framework that collectively informs, guides and manages the activities on the Maunga.

**Ngā Mana Whenua
o Tāmaki Makaurau
Collective Redress
Act 2014²**

**FIGURE 4: FRAMEWORK FOR ACTIVITIES
UNDERTAKEN ON THE TŪPUNA MAUNGA**

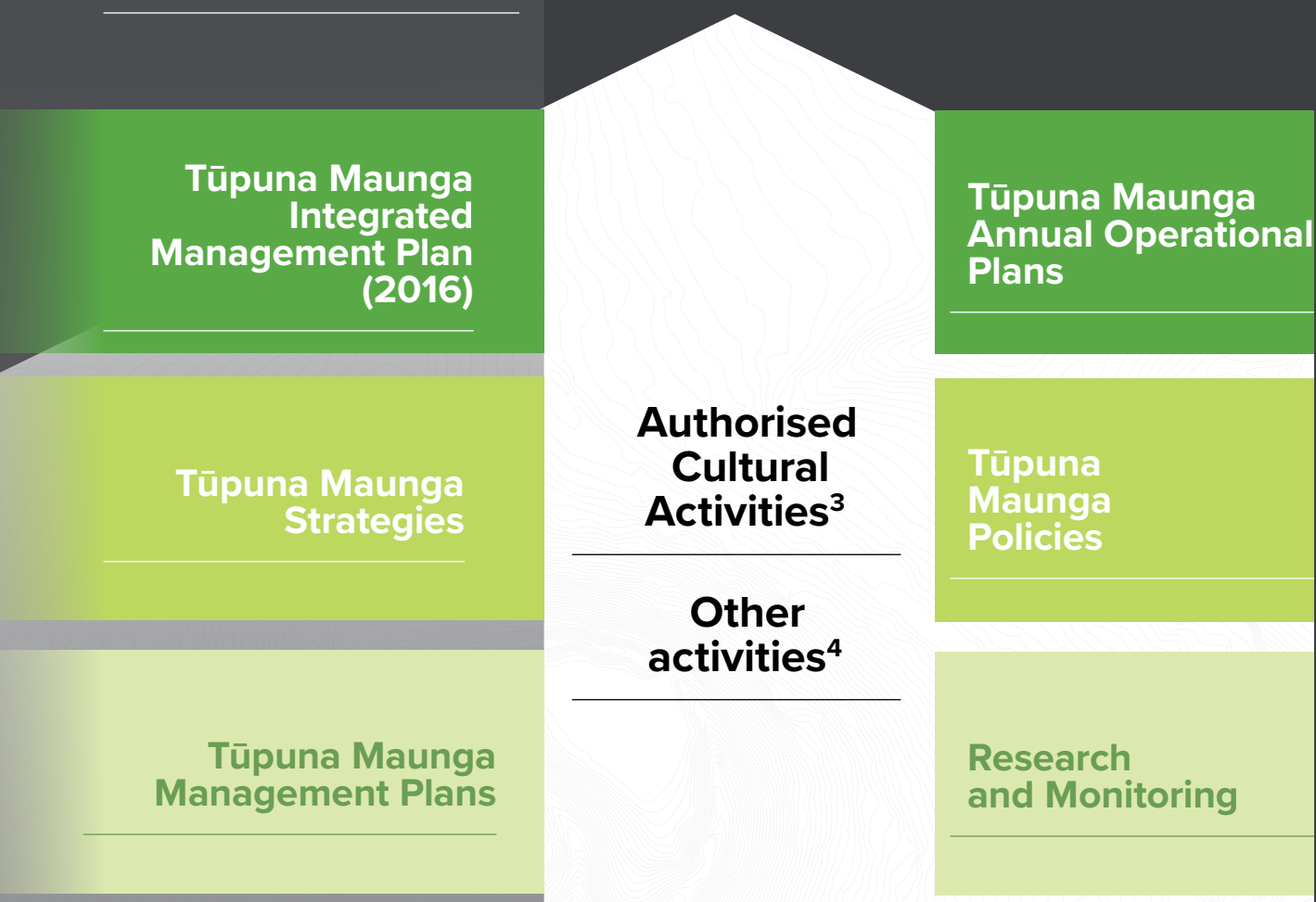


FIGURE 5: MAUNGA LOCATIONS



2. Incorporating the requirements of the Reserves Act 1977

3. As set out in s66 of the Ngā Mana Whenua o Tāmaki Makaurau Collective Act 2014

4. As set out in s59 of the Ngā Mana Whenua o Tāmaki Makaurau Collective Act 2014

2. MATUKUTŪRURU / WIRI MOUNTAIN



Maunga tū Maunga ora, Maunga ora Tāmaki ora
If the Maunga are well, Tāmaki Makaurau is well

2.1 NGĀ MANA WHENUA IWI /HAPŪ WITH INTERESTS IN THE MAUNGA

2.1.1 The following iwi / hapū have recorded associations to Matukutūruru. Each of these iwi hold their own histories and kōrero pertaining to the Maunga. It is up to each individual iwi to choose how they wish to share these stories. Click on the links provided to take you to where these stories have been recorded.

- Ngāi Tai ki Tāmaki
- Ngāti Maru
- Ngāti Tamaoho
- Ngāti Tamaterā
- Ngāti Te Ata Waiohua
- Ngāti Whanaunga
- Ngāti Whātua Ōrākei
- Ngāti Whātua o Kaipara
- Te Ākitai Waiohua
- Te Kawerau ā Maki

2.2 NGĀ MOEMOEĀ O NGĀ MAUNGA / THE VISION FOR MATUKUTŪRURU

2.2.1 The vision for Matukutūruru is enhance the mauri of the Maunga. Matukutūruru is part of a local volcanic field that borders the Manukau Harbour. Matukutūruru has largely been destroyed, with only a small remnant of the Maunga remaining. The Maunga is home to the Wiri lava cave, Auckland's longest known lava cave and home to rare stalactites. Rumney Cottage, built in 1928 using rock from the Maunga is the only building on the Maunga.

2.2.2 To enhance the mauri of the Maunga, it is proposed to work with the Tūpuna Taonga Trust to refurbish Rumney Cottage for an appropriate use, install an entrance and gathering area at the front of the Cottage and connect it to a visitor car park. Existing tracks will be refurbished, and new walking tracks established, including a new track to a lookout area with stone seating and low planting. The lookout area will provide visual connections to Matukutūreia, Māngere, Maungarei and other Maunga. New artwork, storytelling and cultural interpretation is proposed. Redundant structures will be removed. Weed and pest control will be continued. The entry to lava caves will be located and protected.

2.2.3 The Tūpuna Maunga Authority will ensure that the archaeological values of the maunga are protected and enhanced.

2.3 NGĀ WHAKAPAPA O NGĀ MANA WHENUA HISTORY AND MANA WHENUA ASSOCIATIONS

- 2.3.1** The Maunga were a network of fortified pa across Tāmaki Makaurau. The Maunga made ideal pa sites in their time providing protection to people living there, with defensive measures that took full advantage of higher ground. The adaptable, fertile volcanic soils also offered opportunities to cultivate food and kūmara gardens and construct terraces, walls, storage pits, mounds and middens along the slopes.
- 2.3.2** Through colonisation Matukutūruru was confiscated from mana whenua in the 1860's, with part of the Maunga being returned to the Tūpuna Taonga Trust in 2014, and part (the caves) are in the process of being returned to Te Ākitai Waiohūa as part of their treaty settlement.

INGOA / THE NAME – MATUKUTŪRURU

- 2.3.3** Matukutūruru, together with the adjacent Matukutūreia, are known as Ngā Matukurua or 'the two bitterns'. Matuku (bittern) are a wetland bird that was once an abundant species within the Manukau area.
- 2.3.4** Matukutūreia is the 'watchful bittern' named after a chief who saved his people attack, and Matukutūruru is 'the careless bittern' named after a chief who was attacked after falling asleep. The contemporary name of Matukutūruru and surrounding area Wiri comes from Te Wirihana Takaanini, a paramount chief of Te Ākitai. More detail is provided in the Te Ākitai Waiohūa Statement of Association below.

WHAKAPIRI / STATEMENTS OF ASSOCIATION:

- 2.3.5** The following Statements of Association are extracted directly from the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Deed 2012.
- 2.3.6** The Deeds have been sourced from the Te Kāwanatanga o Aotearoa (New Zealand Government) website.
- 2.3.7** It is left to iwi, to decide how, and if, they wish to share their kōrero for the Maunga.

NGĀTI TAMAOHO

- 2.3.8** Ngāti Tamaoho's relationship with the whenua and the Maunga of Tamaki Makaurau is central to its distinctive identity and lineage through the ancient Nga Oho people to the period of earliest settlement of Auckland; and its connection to the mauri of the Maunga, and the mana that accompanied that original occupation of land. This ancient ancestral lineage of Ngāti Tamaoho provides a cultural base that delivers cultural strength, certainty and mana to this day.
- 2.3.9** Ngāti Tamaoho have longstanding spiritual, ancestral, cultural, customary and historical interests in this group of Maunga through being an integral part of the Te Waiohūa confederation, which over time occupied these places, bringing to all the constituent hapu a source of mana, spiritual wellbeing, livelihood, security and shelter that customarily sustained all its people. Respect for the mana of the Maunga (spiritual authority, protective power, and prestige) of all of the congregation of Maunga, is at the heart of the relationship between Ngāti Tamaoho and their Maunga.
- 2.3.10** Māngere Mountain and Matukutūruru was a Waiohūa pa.

TE ĀKITAI WAIOHŪA

- 2.3.11** Matukutūruru is a Waiohūa pa site that was also utilised for kumara and food gardens.
- 2.3.12** The numerous volcanic Maunga in Tamaki Makaurau made ideal pa sites in their time, providing protection to the people living there, with defensive measures that took full advantage of higher ground. The adaptable, fertile volcanic soils also offered opportunities to cultivate food and kumara gardens and construct terraces, walls, storage pits, mounds and middens along the slopes.
- 2.3.13** Kiwi Tamaki, progenitor of Te Akitai Waiohūa and paramount chief of Waiohūa, stayed mainly at Maungakiekie (One Tree Hill.) He seasonally moved between different Maunga pa sites and stayed at each of them as it came time to harvest various types of food - fish, shellfish, birds, bird eggs and vegetables.
- 2.3.14** Matukutūruru is one of a pair of volcanic cones known as Nga Matukurua or 'the two bitterns.' The other cone, Matukutūreia (McLaughlin's Mountain) or 'the watchful bittern' was named after the Waiohūa chief whose vigilance saved his people from being attacked at the pa. Matukutūruru is the 'careless bittern' or 'bittern standing at ease' named after the chief who was assaulted at the pa after falling asleep at the end of a fishing expedition.
- 2.3.15** The contemporary name of the Maunga and surrounding area Wiri comes from Te Wirihana Takaanini, a paramount chief of Te Akitai Waiohūa and direct descendant (great great grandson) of Kiwi Tamaki.
- 2.3.16** The historical, cultural and spiritual association of Te Ākitai Waiohūa with the Maunga of Tamaki Makaurau is essential to the preservation and affirmation of its tribal identity.
- 2.3.17** These Maunga were places of protection and sustenance for generations of Waiohūa and were occupied through to the end of Kiwi Tamaki's leadership at a time when the community was at its height in strength, unity and stability. Waiohūa engaged in traditional and symbolic cultural practices on the Maunga, but they were also homes where the people lived, fought and died.
- 2.3.18** Thus the history of the Maunga serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to this day and will continue to do so in the future.

TE KAWERAU Ā MAKI

- 2.3.19** When Maki and his people arrived in Tamaki, they were returning to an ancestral home that had been explored, named, and settled by their tupuna (ancestors). Maki descended from famous Tainui ancestors associated with Tamaki, including Hoturoa, Rakataura and Poutukeka. He was thus related to the Tainui hapu (sub-tribes), collectively known as Ngaoho, who then occupied the Tamaki region. Maki was specifically associated with the tribal grouping known as Ngaiwi, who resided across the Tamaki isthmus and the area to the south-west between Te Pane o Mataoho (Mangere Mountain) and Te Manurewa o Tamapahore (Matukutūruru).




HOROPAKI / LOCATION MAP



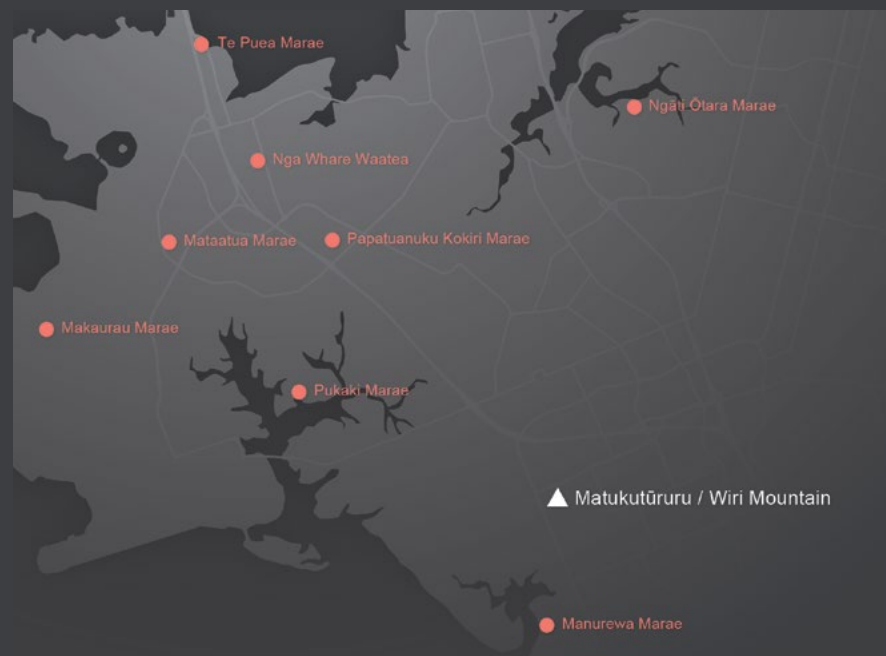
Matukutūruru /
Wiri Mountain 



MAHIRI PAEINGA / ZONING MAP



-  Historic Reserve
-  Legal Boundary
-  Dog Off-Leash Areas






NGĀ MARAE / LOCAL MARAE



- Maunga 
- Marae 

WĀHI MĀTAURANGA / LOCAL EDUCATIONAL FACILITIES



-  Maunga
-  School
-  Pun Reo or Kōhanga Reo
-  Kura Rumaki Reo or Kura Kaupapa Māori
-  University or Private Training Establishment

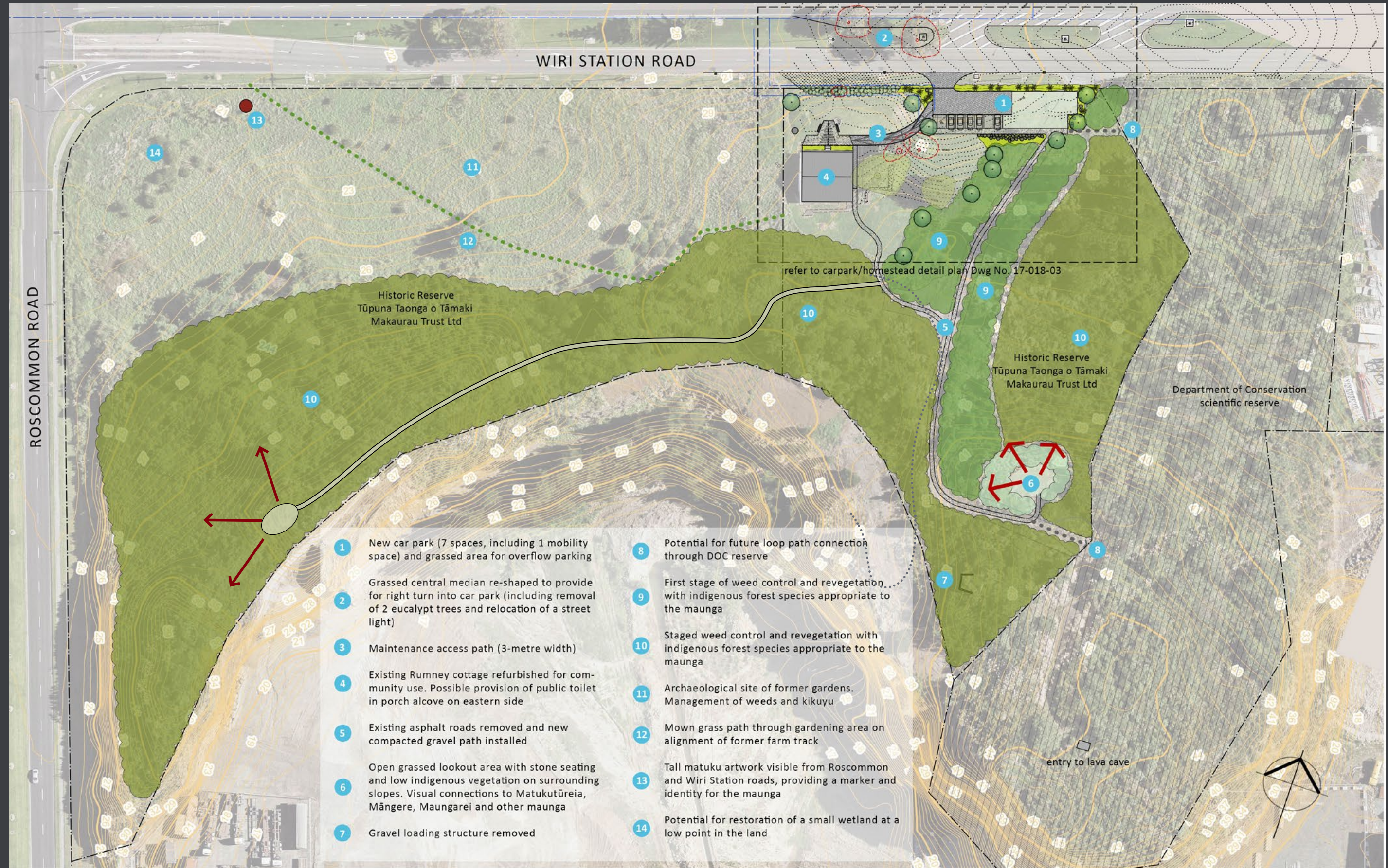
2.4 NGĀ MAHINGA ACTIVITIES

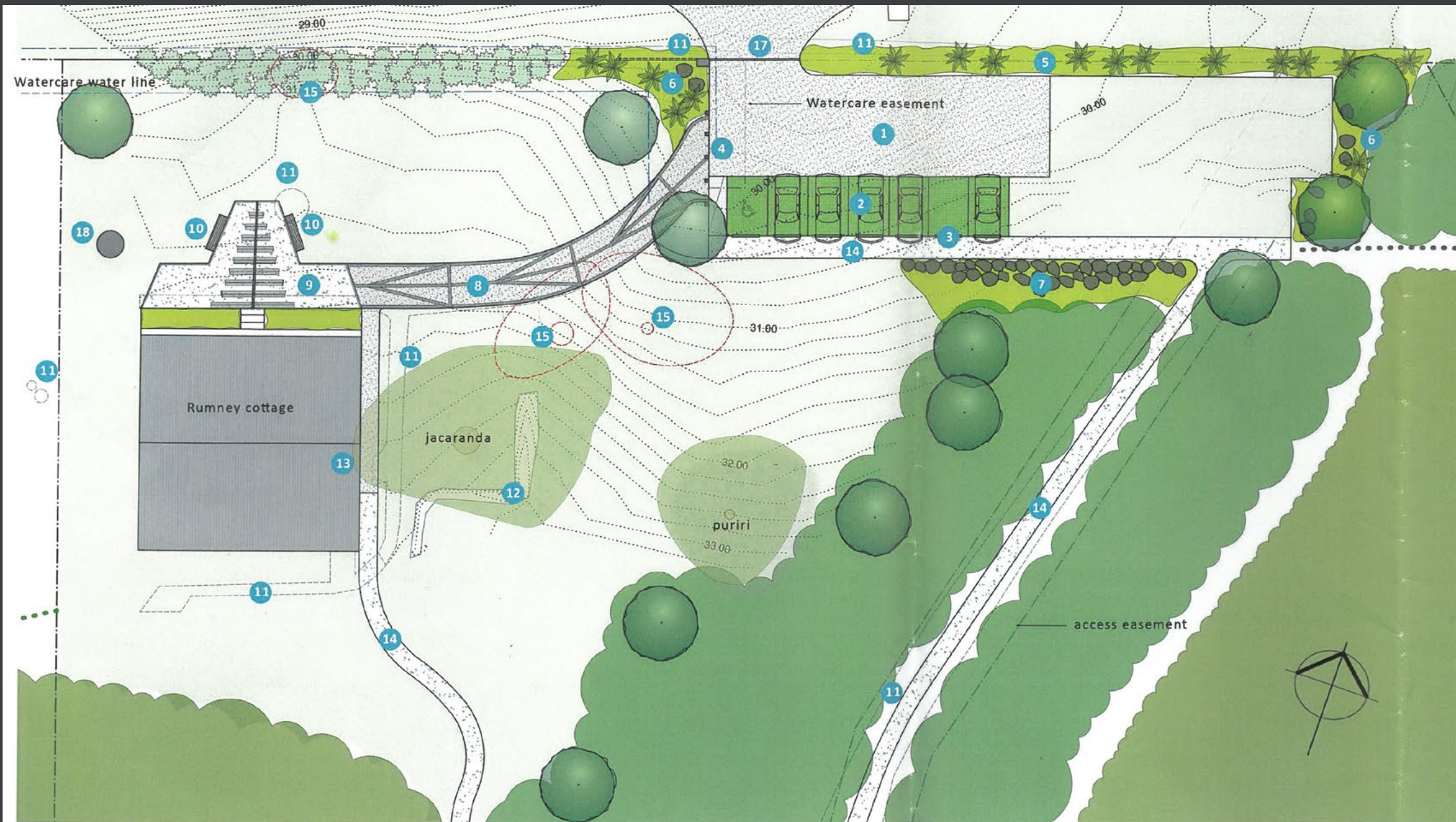
NGĀ MAHINGA ME NGĀ WAIHANGA I NĀIANEI / PRESENT ACTIVITIES AND INFRASTRUCTURE

- Cultural Activities
- Third party Infrastructure (Watercare Easement)
- Dog Access – refer www.Maunga.nz

NGĀ MAHINGA Ā MUA / FUTURE PROJECTS 2021-2031

THEME	PROJECT	1-3 YRS	3-6 YRS	6-10YRS
Healing the Maunga	Cultural interpretation	●	●	
	Pou			
	Vegetation restoration	●		
	Carpark, entrance ways and gates	●		
	Track upgrade	●		
	New track maintenance		●	●
Education, Communications & Partnerships	Geotech monitoring			●
	Story telling and interpretation	●		
	Signage	●	●	
Biodiversity Biosecurity	Pa Harakeke	●		
	Rongoā	●		
	Pest Proof fencing		●	●
	Kiwi sanctuary			●
	Research projects		●	
	Biodiversity Programme	●	●	●
	Commercial	Tenancy building renewals		●





- 1 New car park - asphalt manoeuvring area
- 2 New car park - grasscrete permeable surface
- 3 Timber wheel stops
- 4 Timber bollards (two removable for maintenance access)
- 5 Stormwater swale with native planting, draining to Rockbore soakhole
- 6 Existing site boulders relocated to block vehicle access
- 7 Existing site boulders used to retain excavation for car park & planted with flax and pohuehue
- 8 3-metre wide permeable asphalt access path with basalt stone manu aute patterns
- 9 Gravel gathering area with timber edging and manu aute form
- 10 Seating formed from on-site stone with timber slat seat
- 11 Existing elements to be removed - concrete pipe, disused septic tank, remnant stone walls, concrete paths & asphalt roads
- 12 Existing stone wall retained
- 13 Possible public toilet in existing homestead porch area. Pump-out tank - no wastewater connections available
- 14 New compacted gravel paths. Timber edging in lawn areas
- 15 Trees to be removed
- 16 Street light to be relocated
- 17 Automatic sliding gate
- 18 Entry to Rumney cottage cave to be located and protected



2.5 AROTURUKI MONITORING AND REVIEW

2.5.1 The IMP specifically recognises the need for review through the identification of the Monitoring Strategy. The Tūpuna Maunga Monitoring Strategy sets out that each Tūpuna Maunga Plan will have Maunga specific targets.

- 2.5.2** The specific targets for Matukutūruru are:
- Have the future projects been implemented within the specified time frames?
 - Has an appropriate and viable use for Rumney Cottage been established?
 - Are visitor numbers and recreational usage increasing?
 - Are the pūrākau (stories) of Matukutūruru being passed on to future generations?
 - Is the lava cave being protected?
 - Is biodiversity improving?
 - Are pest numbers reducing?
 - Is the community valuing the work the Tūpuna Maunga Authority have undertaken on the Maunga

2.5.3 The Matukutūruru Tūpuna Maunga Plan will be updated annually following adoption of the Tūpuna Maunga Operational Plan.

3. MAUNGAKIEKIE / ONE TREE HILL*

Maunga tū Maunga ora, Maunga ora Tāmaki ora
If the Maunga are well, Tāmaki Makaurau is well

4. MAUNGAREI / MT WELLINGTON

Maunga tū Maunga ora, Maunga ora Tāmaki ora
If the Maunga are well, Tāmaki Makaurau is well



4.1 NGĀ MANA WHENUA IWI /HAPŪ WITH INTERESTS IN THE MAUNGA

4.1.1 The following iwi / hapū have recorded associations to Maungarei. Each of these iwi hold their own histories and kōrero pertaining to the maunga. It is up to each individual iwi to choose how they wish to share these stories. Click on the links provided to take you to where these stories have been recorded.

- Ngāi Tai ki Tāmaki
- Ngāti Maru
- Ngāti Paoa
- Ngāti Tamaoho
- Ngāti Tamaterā
- Ngāti Te Ata Waiohū
- Ngāti Whanaunga
- Ngāti Whātua Ōrākei
- Ngāti Whātua o Kaipara
- Te Ākitai Waiohū
- Te Kawerau ā Maki
- Te Patukirikiri
- Te Rūnunga o Ngāti Whātua

4.2 NGĀ MOEMOEĀ O NGĀ MAUNGA / THE VISION FOR MAUNGAREI

4.2.1 The vision for Maungarei is to enhance the mauri of the maunga, improve the visitor experience, understanding and respect for the maunga.

4.2.2 A Pā tūwatawata representation is proposed to be constructed. Pou and other cultural infrastructure will be established.

4.2.3 A programme of weed and pest control will be continued. Over time, in accordance with arboricultural best practice, unsafe and aging trees are to be removed from Winifred Huggins Reserve and replaced with native species. A name change for this area may also be considered. The Tūpuna Maunga Authority will work with the local community to develop a halo of pest control around the maunga. Native species corridors from Maungarei to other Maunga will be identified and enhanced. The Anogramma and other endemic ferns on the Maunga will continue to be protected. Opportunities for propagation and plantings on the Maunga will be investigated.

4.2.4 Tracks are proposed to be upgraded, and signage including track maps are proposed to be installed. Story telling signage that brings Mana Whenua stories and values to life on the Maunga will be installed at appropriate locations. The current roadway surface will be reviewed and permeable alternatives explored. Permanent infrastructure to slow traffic will be installed.

4.2.5 Dedicated amenity areas including picnic tables, and chairs to enable enjoyment of the quiet respite of the Tūpuna Maunga are proposed. The Tūpuna Maunga Authority will work with LINZ to explore the removal of the Trig Infrastructure with Surveying reference points to be taken from proposed pā tūwatawata. If required appropriate tourism infrastructure will be installed. Te Ki o Rahi fields and associated infrastructure are proposed. The game of Ki o Rahi stems from the legend of Rahitutakahina and Tiarakurapakewai.

4.2.6 The Tūpuna Maunga Authority will work with Auckland Council to explore the potential for contiguous lands to be incorporated into the maunga.

4.2.7 The Tūpuna Maunga Authority will ensure that the archaeological values of the maunga are protected and enhanced.



4.3 NGĀ WHAKAPAPA O NGĀ MANA WHENUA HISTORY AND MANA WHENUA ASSOCIATIONS

- 4.3.1** The Maunga were a network of fortified pa across Tāmaki Makaurau. The Maunga made ideal pa sites in their time providing protection to people living there, with defensive measures that took full advantage of higher ground. The adaptable, fertile volcanic soils also offered opportunities to cultivate food and kumara gardens and construct terraces, walls, storage pits, mounds and middens along the slopes.
- 4.3.2** Maungarei is one of the best preserved pā in Tāmaki Makaurau and occupation dates to around 1400AD. The main construction of pā terraces and pits that we see today have been dated back to the mid-sixteenth and late-seventeenth centuries.
- 4.3.3** The land on which Maungarei is situated was part of a large block purchased by the Crown from the Maori owners in 1841. In 1909, part of the southern face of the Maunga was gazetted as a Quarry Reserve with extensive quarrying taking place between 1960 and 1972. Maungarei was returned to the Tūpuna Taonga Trust in 2014.

INGOA / THE NAME - MAUNGAREI

- 4.3.4** Maungarei means 'watchful mountain' and is a reference to this Maunga as a highly strategic vantage point, and the ability of the inhabitants to resist attack.

WHAKAPIRI / STATEMENTS OF ASSOCIATION:

- 4.3.5** The following Statements of Association are extracted directly from the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Deed 2012, Ngāi Tai ki Tāmaki Deed of Settlement November 2015, and the Ngāti Paoa Deed of Settlement 2021.
- 4.3.6** The Deeds have been sourced from the Te Kāwanatanga o Aotearoa (New Zealand Government) website.
- 4.3.7** It is left to iwi, to decide how, and if, they wish to share their kōrero for the maunga

NGĀI TAI KI TĀMAKI

- 4.3.8** Ngāi Tai ki Tāmaki's association with Maungarei arises from the direct descent from Ngāti Taihaua, Ngāti Taimanawaiti and Te Uri o Te Ao hapū.
- 4.3.9** Founding tūpuna of Ngāti Tai occupied this significant wāhi tapu from the time of Tiki-teauwhatu (alias Te Kete-ana-taua) of the Tainui waka settling the lands west of the Tāmaki River known as Taurere and Te Tauoma, where he married Hinematapāua of the tāngata whenua.
- 4.3.10** The Ngāti Tai and Wai o Hua descendants of their son Taihaua held occupation of Maungarei until another iwi stormed the pā in the very late 1700s or early 1800s. In some written accounts of this battle, the blanket identifier of "Wai o Hua" has often been applied to all of Taihaua's Ngāti Tai descendants at Maungarei at this time.
- 4.3.11** We also understand that, above and beyond ancestral ties to Te Wai o Hua in general terms, another iwi represent the direct descendants of specific Wai o Hua ancestors who also died in the battle when invaders stormed Maungarei but did not occupy. The other iwi were subsequently interred alongside tūpuna of Ngāti Tai at Te Rua-o-Pōtaka.
- 4.3.12** The attacking iwi did not follow this defeat with occupation, but the extent of bloodshed at Maungarei rendered the site highly tapu, and it was subsequently not reoccupied. It remains a highly tapu site for Ngāi Tai to this day.

NGĀTI PAOA

- 4.3.13** Maungarei / Mount Wellington has a strong connection for Ngāti Paoa through the ancestress Reipae. Reipae and her sister Reitū travelled northwards on a bird. Reipae stopped at Maungarei / Mount Wellington and resided there before continuing on to Whangarei. Both places are named in her honour (Te Maunga-a-Reipae, Te Whanga-a-Reipae).

4.3.14 Maungarei / Mount Wellington holds historical and cultural significance for Ngāti Paoa. By the mid eighteenth century, the Marutūāhu expansion into Tāmaki Makaurau was in its final stages. Ngāti Paoa had developed considerable influence in eastern Tāmaki Makaurau as a result of the status held by several prominent chiefs including Ngaromania at Te Pupu o Kawau and Tahunatorea, Te Putu and his wife Te Kehu at Tauoma, Ngarokiteuru, Uehoka, Ikamokai and Rongomaurikura.

4.3.15 Maungarei / Mount Wellington was part of the Mokoia and Mauinaina settlements on the Tāmaki River. These settlements were under the leadership of Ngāti Paoa chiefs Te Hinaki and Te Tata. In 1820, British missionaries visited Te Hinaki at Mokoia. One of the missionaries climbed Maungarei / Mount Wellington and “with a single glance beheld the greatest portion of cultivated land I had ever met within one place in New Zealand.” Ngāti Paoa was forced to flee their settlements in 1821 during the musket wars.

4.3.16 During the Ōrākei land title investigations, Ngāti Paoa chief Haora Tipa Koinaki testified that Ngāti Paoa had claims to the Kohimarama block. The Kohimarama block extended from Kohimarama across to Karaka Bay and as far south as Mokoia (Panmure). Maungarei / Mount Wellington lies within these boundaries.

NGĀTI TAMAHOHO

4.3.17 Ngāti Tamaoho’s relationship with the whenua and the Maunga of Tāmaki Makaurau is central to its distinctive identity and lineage through the ancient Nga Oho people to the period of earliest settlement of Auckland; and its connection to the mauri of the maunga, and the mana that accompanied that original occupation of land. This ancient ancestral lineage of Ngāti Tamaoho provides a cultural base that delivers cultural strength, certainty and mana to this day.

4.3.18 Ngāti Tamaoho have longstanding spiritual, ancestral, cultural, customary and historical interests in this group of Maunga through being an integral part of the Te Waiohū confederation, which over time occupied these places, bringing to all the constituent hapū a source of mana, spiritual wellbeing, livelihood, security and shelter that customarily sustained all its people. Respect for the mana of the Maunga (spiritual authority, protective power, and prestige) of all of the congregation of maunga, is at the heart of the relationship between Ngāti Tamaoho and their maunga.

4.3.19 Maungarei / Mount Wellington was a Waiohū stronghold in the 16th Century.

TE ĀKITAI WAIOHUA

4.3.20 Maungarei is a Waiohū pa site that was also utilised for kumara and food gardens.

4.3.21 The numerous volcanic Maunga in Tāmaki Makaurau made ideal pa sites in their time, providing protection to the people living there, with defensive measures that took full advantage of higher ground. The adaptable, fertile volcanic soils also offered opportunities to cultivate food and kumara gardens and construct terraces, walls, storage pits, mounds and middens along the slopes. Constructed as a defensive pa, Maungarei also featured high maioro (palisades), ditches and banks.

4.3.22 Kiwi Tāmaki, progenitor of Te Ākitai Waiohū and paramount chief of Waiohū, stayed mainly at Maungakiekie (One Tree Hill.) He seasonally moved between different Maunga pa sites and stayed at each of them as it came time to harvest various types of food - fish, shellfish, birds, bird eggs and vegetables.

4.3.23 The historical, cultural and spiritual association of Te Ākitai Waiohū with the Maunga of Tāmaki Makaurau is essential to the preservation and affirmation of its tribal identity.

4.3.24 These Maunga were places of protection and sustenance for generations of Waiohū and were occupied through to the end of Kiwi Tāmaki’s leadership at a time when the community was at its height in strength, unity and stability. Waiohū engaged in traditional and symbolic cultural practices on the maunga, but they were also homes where the people lived, fought and died.

4.3.25 Thus the history of the Maunga serves as a record of the stories and experiences that have shaped Te Ākitai Waiohū to this day and will continue to do so in the future.

4.4 NGĀ MAHINGA ACTIVITIES

NGĀ MAHINGA I NĀIANEI / PRESENT ACTIVITIES AND INFRASTRUCTURE


- Cultural Activities
- Community organised groups and education activities
- Sports organised groups
- Public car parking areas
- Public toilet facilities
- Sports fields
- Under ground reservoirs and/or associated infrastructure
- Above ground pipelines and fittings for the conveyance of water, wastewater and/or stormwater
- Trig station on tihi
- Dogs - Leashed
- Dog Access – refer www.maunga.nz

NGĀ MAHINGA Ā MUA / FUTURE PROJECTS 2021-2031

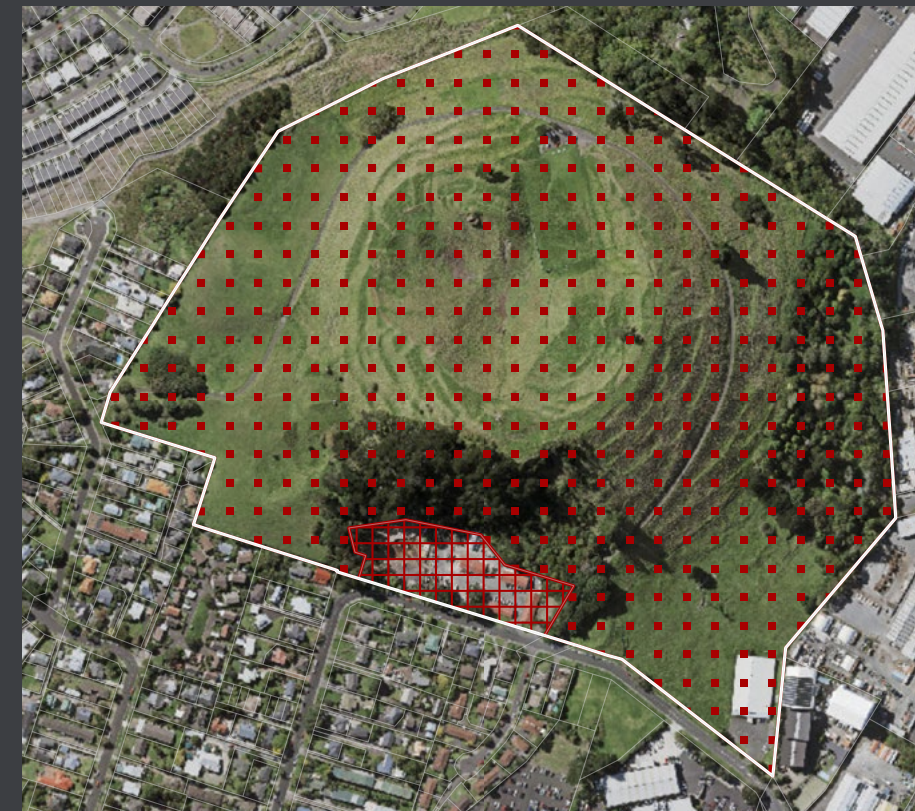
THEME	PROJECT	1-3 YRS	3-6 YRS	6-10YRS
Takatoranga (Landscape Value)	Pā Reconstruction	●		
	Cultural Infrastructure	●	●	
Healing the Maunga	Vegetation restoration	●	●	●
	Track upgrade		●	
	Fences and barriers	●		
	New track maintenance	●	●	●
Education, Communications & Partnerships	Story telling and interpretation	●		
	Signage	●	●	
Biodiversity Biosecurity	Research projects		●	●
Activation and Recreation	Te Ki o Rahi fields and infrastructure	●	●	
	Te Ki o Rahi programme	●	●	
	Amenity areas (picnic tables and chairs)		●	
	Explore appropriate tourism infrastructure if required.	●	●	●






HOROPAKI / LOCATION MAP



Maungarei /
Mount Wellington 

MAHIRI PAEINGA / ZONING MAP



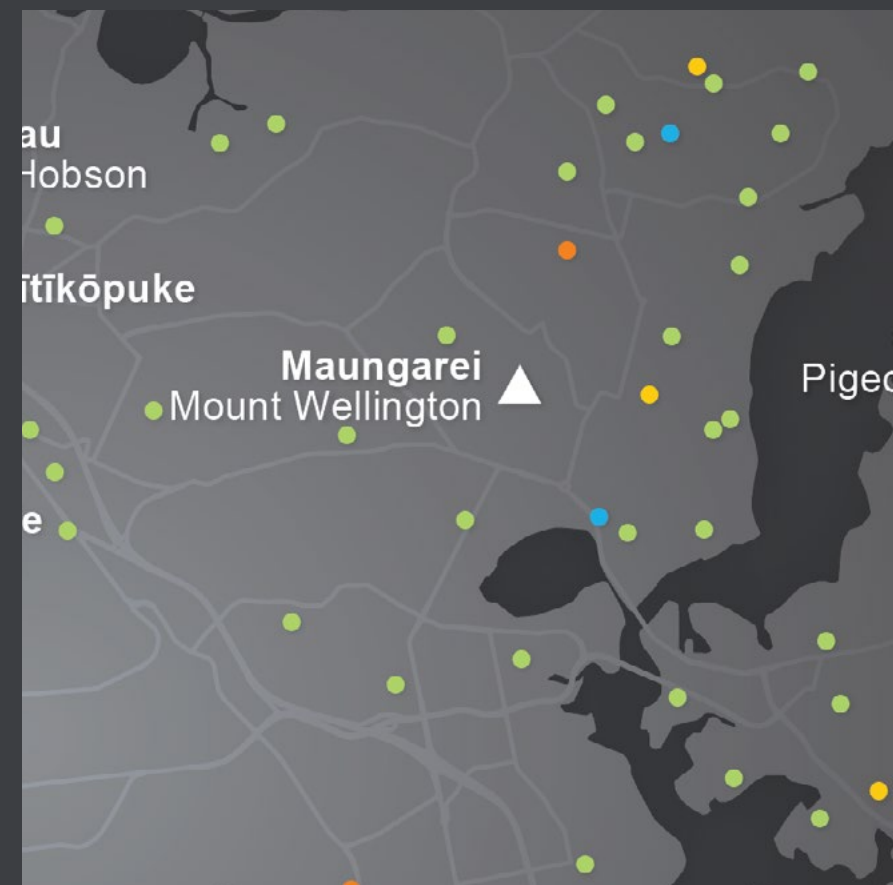
-  Historic Reserve
-  Legal Boundary
-  Recreation Reserve
-  Local Purpose Reserve
-  Dog Off-Leash Areas

NGĀ MARAE / LOCAL MARAE



Maunga ▲
Marae ●


WĀHI MĀTAURANGA / LOCAL EDUCATIONAL FACILITIES



- ▲ Maunga
- School
- Pun Reo or Kōhanga Reo
- Kura Rumaki Reo or Kura Kaupapa Māori
- University or Private Training Establishment

NGĀ MAHINGA Ā MUA /INDICATIVE FUTURE PROJECT PLANS



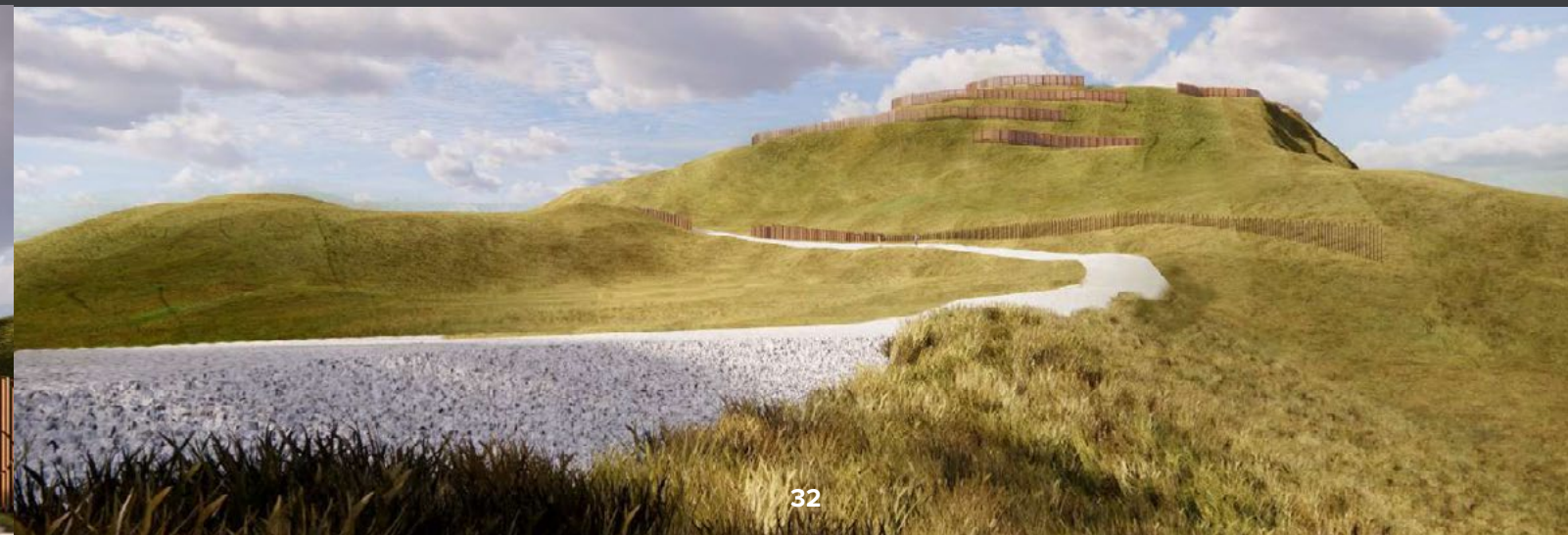
 Areas of revegetation, infill and under planting, replacement of unsafe and aging trees (all subject to archaeological constraints and arboricultural best practice)

4.5 AROTURUKI MONITORING AND REVIEW

- 4.5.1** The IMP specifically recognises the need for review through the identification of the Monitoring Strategy. The Tūpuna Maunga Monitoring Strategy sets out that each Maunga Plan will have Maunga specific targets.
- 4.5.2** The specific targets for Maungarei are:
- Have the future projects been implemented within the specified time frames?
 - Is the tihī being respected?
 - Are visitor numbers and recreational usage increasing?
 - Are the pūrākau (stories) of Maungarei being passed on to future generations?
 - Is biodiversity improving?
 - Are pest numbers reducing?
 - Is feedback on maintenance issues dealt with in a timely manner?
 - Is the community valuing the work the Tūpuna Maunga Authority have undertaken on the maunga?
 - Are native birds and reptiles increasing?
- 4.5.3** The Maungarei Maunga Plan will be updated annually following adoption of the Tūpuna Maunga Operational Plan.



Artist impression



Artist impression

5. MAUNGAUIKA /
NORTH HEAD*

6. MAUNGAWHAU /
MT EDEN*

7. ŌHINERAU /
MT HOBSON*

8. ŌHUIARANGI / PIGEON MOUNTAIN

Maunga tū Maunga ora, Maunga ora Tāmaki ora
If the Maunga are well, Tāmaki Makaurau is well



8.1 NGĀ MANA WHENUA IWI /HAPŪ WITH INTERESTS IN THE MAUNGA

8.1.1 The following iwi / hapū have recorded associations to Ōhūiarangi. Each of these iwi hold their own histories and kōrero pertaining to the Maunga. It is up to each individual iwi to choose how they wish to share these stories. Click on the links provided to take you to where these stories have been recorded.

- Ngāi Tai ki Tāmaki
- Ngāti Maru
- Ngāti Tamaoho
- Ngāti Tamaterā
- Ngāti Te Ata Waiohua
- Ngāti Whanaunga
- Ngāti Whātua Ōrākei
- Ngāti Whātua o Kaipara
- Te Ākitai Waiohua
- Te Kawerau ā Maki
- Te Patukirikiri

8.2 NGĀ MOEMOEĀ O NGĀ MAUNGA / THE VISION FOR ŌHUIARANGI

8.2.1 The vision for Ōhūiarangi is to enhance the mauri of the Maunga, improve the visitor experience, understanding and respect for the Maunga.

8.2.2 Māra Kai and Māra Hupara are proposed to be established.

8.2.3 Cattle have been removed to prevent further damage to cultural and archaeological features. All infrastructure associated with farming (cattle yards, trough and fences around planted areas) will be removed.

8.2.4 Paths are proposed to be upgraded, signage including track maps are proposed to be installed. Through signage and design elements mountain biking is to be discouraged to again, prevent further damage to cultural and archaeological features, particularly on the tihi.

8.2.5 An informal platform on the tihi is proposed, along with engagement with LINZ regarding the future of the damaged/unused trig marker. The northern cliff face and Pine trees on the cliff face will be monitored for health and safety risks and stability. Over time, the Pine trees will be replaced by native specimens along with native revegetation of the cliff face. A programme of weed and pest control will be continued.

8.2.6 The Tūpuna Maunga Authority will ensure that the archaeological values of the maunga are protected and enhanced.



8.3 NGĀ WHAKAPAPA O NGĀ MANA WHENUA HISTORY AND MANA WHENUA ASSOCIATIONS

- 8.3.1** The Maunga were a network of fortified pa across Tāmaki Makaurau. The Maunga made ideal pa sites in their time providing protection to people living there, with defensive measures that took full advantage of higher ground. The adaptable, fertile volcanic soils also offered opportunities to cultivate food and kūmara gardens and construct terraces, walls, storage pits, mounds and middens along the slopes.
- 8.3.2** Colonisation resulted in Ōhūiarangi being quarried for local roading metal from the mid 1800's until the 1970's when it ceased following a community campaign. Only half of the original Maunga remains today.

INGOA / THE NAME - ŌHUIARANGI

- 8.3.3** Ōhūiarangi is named after the ancient pre-Tainui ancestress Huiarangi who lived there. The name Ōhūiarangi translates as 'the desire of Rangi'. More detail is provided in the Ngāi Tai ki Tāmaki Statement of Association below.

WHAKAPIRI / STATEMENTS OF ASSOCIATION

- 8.3.4** The following Statements of Association are extracted directly from the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Deed 2012, and Ngāi Tai ki Tāmaki Deed of Settlement November 2015.
- 8.3.5** The Deeds have been sourced from the Te Kāwanatanga o Aotearoa (New Zealand Government) website.
- 8.3.6** It is left to iwi, to decide how, and if, they wish to share their kōrero for the Maunga.

NGĀI TAI KI TĀMAKI

- 8.3.7** Ngāi Tai ki Tāmaki claim a strong cultural and historic association with Ōhūiarangi.
- 8.3.8** The Maunga is named for the ancient pre-Tainui ancestress Huiarangi of Te Tini o Maruiwi and Ngāti Ruatāmore, from whom Ngāi Tai ki Tāmaki trace descent by the marriage of the founding Ngāti Tai ancestors Hinematapāua of Ngāti Ruatāmore and Tiki-te-auwhatu (Te Kete-ana-taua) of Tainui waka; parents of the eponymous ancestor Taihaua.
- 8.3.9** In the pūrakau or legends of Ngāi Tai ki Tāmaki, Ōhūiarangi is also associated with the even more ancient ancestors known as Tūrehu; those who "arose from beneath the earth" led by our ancestor Koiwiriki of Te Iwi Hūnua, and fought a cataclysmic battle at this site known as Te Pakuranga-rāhīhī ("The Battle of the Sun's Rays"). This poetic description of the volcanic birth of Ōhūiarangi Maunga also gives the name to present-day Pakuranga, but more importantly, these Tūrehu associations express Ngāi Tai ki Tāmaki's whakapapa links to the Atua Ruaūmoko and the realm of Rarohenga.
- 8.3.10** The maunga is thus a highly significant wāhi tapu to Ngāi Tai, representing cultural, spiritual and genealogical links between this world and the next. Ōhūiarangi is the site of ancient volcanic burial caves, many (but not all) of which were severely damaged along with two thirds of the entire Maunga as a result of Pākehā capitalism.
- 8.3.11** Ōhūiarangi was also an important place of ritual and the site of a sacred tūāhu (stone altar), which was also destroyed as a consequence of Pākehā industry.
- 8.3.12** The pā of Ōhūiarangi was occupied by our ancestors, and is particularly associated with the Ngāi Tai ki Tāmaki chiefs Te Whataatau, Te Wana and Te Rangitāwhia of Te Uri o Te Ao, Ngāti Te Raukohekohe and Ngāti Rangitāwhia hapū of Ngāi Tai. These two pā represented the principal strongholds of Ngāi Tai ki Tāmaki in the East Tāmaki/Howick/Pakuranga region at this time.
- 8.3.13** Te Naupata and Ōhūiarangi were evacuated during the Musket War period, following which, Ngāi Tai ki Tāmaki ancestors placed a tapu over the wider Waipaparoa/Ōwairoa (Howick) and Pakuranga areas. The tapu applied particularly to the sites of Te Naupata and Ōhūiarangi.
- 8.3.14** Ngāi Tai burials continued on the Maunga subsequent to the introduction of Christianity during the 1830s. These urupā have also been destroyed by twentieth century "development" activities.
- 8.3.15** Ngāi Tai ki Tāmaki's association with Ōhūiarangi remains strong to this day.



NGĀTI TAMAHOHO

8.3.16 Ngati Tamaoho's relationship with the whenua and the Maunga of Tamaki Makaurau is central to its distinctive identity and lineage through the ancient Nga Oho people to the period of earliest settlement of Auckland; and its connection to the mauri of the Maunga, and the mana that accompanied that original occupation of land. This ancient ancestral lineage of Ngati Tamaoho provides a cultural base that delivers cultural strength, certainty and mana to this day.

8.3.17 Ngati Tamaoho have longstanding spiritual, ancestral, cultural, customary and historical interests in this group of Maunga through being an integral part of the Te Waiohuria confederation, which over time occupied these places, bringing to all the constituent hapu a source of mana, spiritual wellbeing, livelihood, security and shelter that customarily sustained all its people. Respect for the mana of the Maunga (spiritual authority, protective power, and prestige) of all of the congregation of Maunga, is at the heart of the relationship between Ngati Tamaoho and their Maunga.

8.3.18 Waiohuria settled in Ōhūiarangi / Pigeon Mountain until the seventeenth century.

TE ĀKITAI WAIOHURIA

8.3.19 Ōhūiarangi is a Waiohuria pa site that was also utilised for kumara and food gardens.

8.3.20 The numerous volcanic Maunga in Tamaki Makaurau made ideal pa sites in their time, providing protection to the people living there, with defensive measures that took full advantage of higher ground. The adaptable, fertile volcanic soils also offered opportunities to cultivate food and kumara gardens and construct terraces, walls, storage pits, mounds and middens along the slopes.

8.3.21 Kiwi Tamaki, progenitor of Te Akitai Waiohuria and paramount chief of Waiohuria, stayed mainly at Maungakiekie (One Tree Hill.) He seasonally moved between different Maunga pa sites and stayed at each of them as it came time to harvest various types of food - fish, shellfish, birds, bird eggs and vegetables.

8.3.22 The historical, cultural and spiritual association of Te Akitai Waiohuria with the Maunga of Tamaki Makaurau is essential to the preservation and affirmation of its tribal identity.

8.3.23 These Maunga were places of protection and sustenance for generations of Waiohuria and were occupied through to the end of Kiwi Tamaki's leadership at a time when the community was at its height in strength, unity and stability. Waiohuria engaged in traditional and symbolic cultural practices on the Maunga, but they were also homes where the people lived, fought and died.

8.3.24 Thus the history of the Maunga serves as a record of the stories and experiences that have shaped Te Akitai Waiohuria to this day and will continue to do so in the future.

8.4 NGĀ MAHINGA ACTIVITIES

NGĀ MAHINGA I NĀIANEI / PRESENT ACTIVITIES


- Cultural Activities
- Community organised groups and education activities
- Sports organised groups
- Public car parking areas
- Public toilet facilities
- Sports fields
- Underground infrastructure for water, wastewater and/or stormwater
- Trig station on tihi
- Dogs - Leashed
- Dog Access – refer www.maunga.nzDog

NGĀ MAHINGA Ā MUA / FUTURE PROJECTS 2021-2031

THEME	PROJECT	1-3 YRS	3-6 YRS	6-10YRS
Healing the Maunga	Vegetation restoration	●	●	
	Carpark, entrance ways and gates	●		
	Track upgrade	●		
	Track network review		●	
	Fences and barriers	●		
	Removal of redundant infrastructure	●		
Education, Communications & Partnerships	Story telling and interpretation	●		
	Signage	●	●	
Biodiversity Biosecurity	Māra Kai		●	
	Māra Kai Maintenance		●	●
	Research projects		●	●
Activation and Recreation	Māra Hūpara		●	


HOROPAKI / LOCATION MAP



Ōhūiarangi /
Pigeon Mountain 

MAHIRI PAEINGA / ZONING MAP



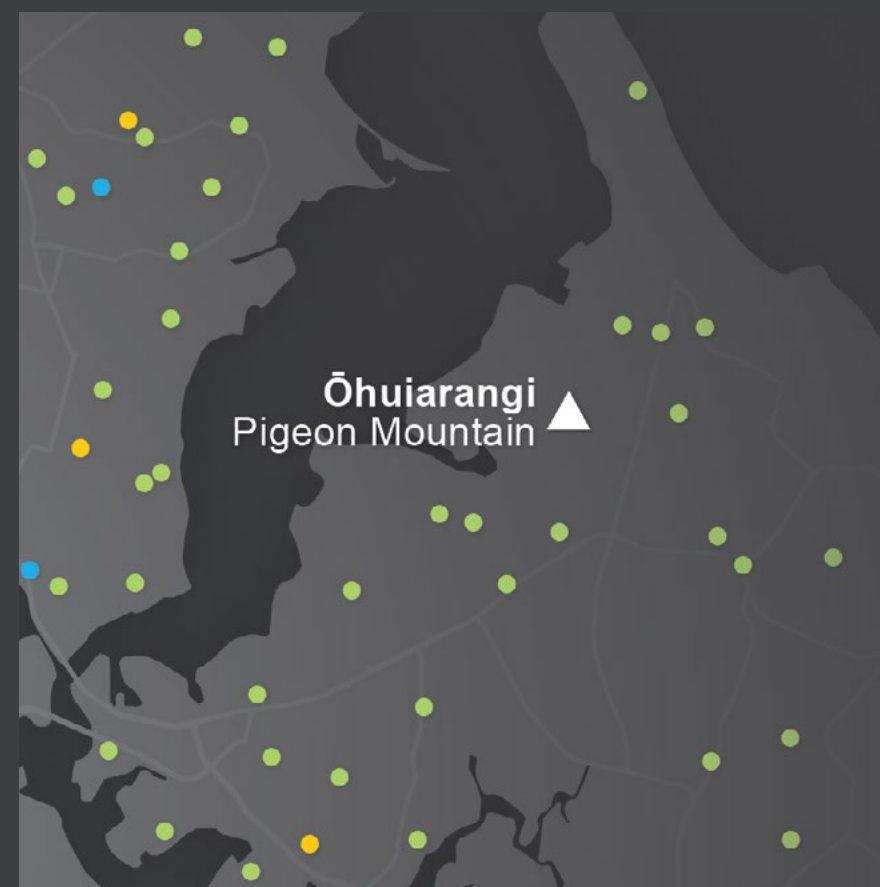
-  Historic Reserve
-  Legal Boundary
-  Recreation Reserve
-  Local Purpose Reserve
-  Dog Off-Leash Areas

NGĀ MARAE / LOCAL MARAE



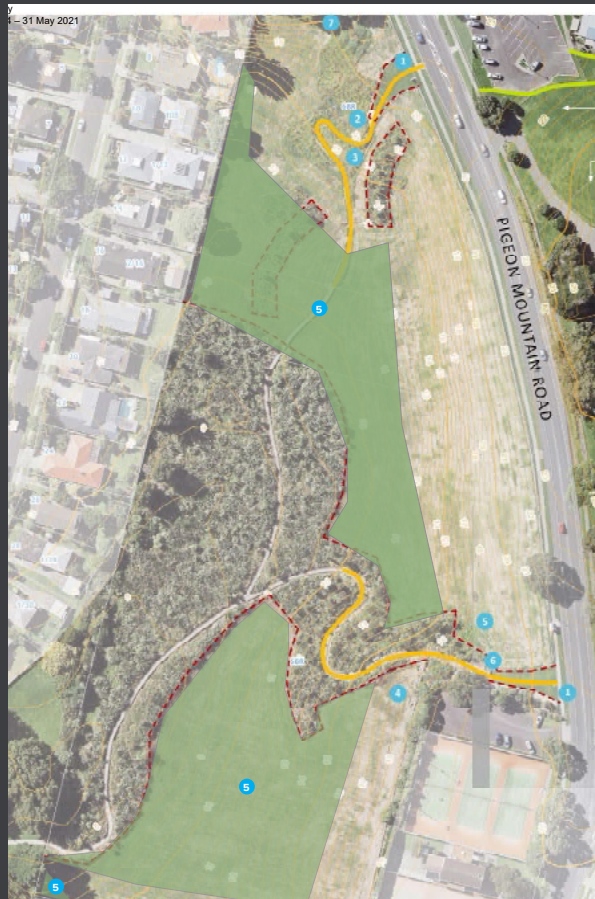
Maunga ▲
Marae ●

WĀHI MĀTAURANGA / LOCAL EDUCATIONAL FACILITIES



- ▲ Maunga
- School
- Pun Reo or Kōhanga Reo
- Kura Rumaki Reo or Kura Kaupapa Māori
- University or Private Training Establishment

NGĀ MAHINGA Ā MUA /INDICATIVE FUTURE PROJECT PLANS



- KEY**
-  1200mm wide compacted gravel track
 -  fences removed
 - 1** Redesigned entry
 - 2** Gates removed
 - 3** Planting to remove desire line
 - 4** Car body removed
 - 5** Cattle trough removed
 - 6** Gates removed and signage updated
 - 7** Cattle yards and race fences removed. Boundary fence retained



8.5 AROTURUKI MONITORING AND REVIEW

8.5.1 The IMP specifically recognises the need for review through the identification of the Monitoring Strategy. The Tūpuna Maunga Monitoring Strategy sets out that each Maunga Plan will have Maunga specific targets.

8.5.2 The specific targets for Ōhūiarangi are:

- Have the future projects been implemented within the specified time frames?
- Has mountain biking on the tihi stopped?
- Is the tihi being respected?
- Are the pūrākau (stories) of Ōhūiarangi being passed on to future generations?
- Are visitor numbers and recreational usage increasing?
- Is biodiversity improving?
- Are pest numbers reducing?
- Is the community valuing the work the Tūpuna Maunga Authority have undertaken on the Maunga?

8.5.3 The Ōhūiarangi Maunga Plan will be updated annually following adoption of the Tūpuna Maunga Operational Plan.



9. ŌTĀHUHU /
MT RICHMOND*

10. ŌWAIRAKA /TE AHI-KĀ-A-RAKATAURA /
MT ALBERT*

11. PUKEWĪWĪ / PUKETĀPAPA /
MT ROSKILL*

12. TAKARUNGA /
MT VICTORIA*
13. TE ARA PUERA / TE PANE-O-MATAAHO /
MĀNGERE MOUNTAIN*
14. TE KŌPUKE /TĪTĪKŌPUKE /
MT ST JOHN*
15. TE TĀTUA A RIUKIUTA /
BIG KING*