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**Tūpuna Maunga o Tāmaki Makaurau Authority**

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## MIHI / FOREWORD

Whanaungatanga (kinship) is at the heart of the Māori world view. The connections between people, and the broad web of human relationships with the natural and spiritual worlds are all bound together through whakapapa (genealogy). The mauri (life force) of people is intimately linked to the mauri of the environment through ancestral connections. This is why Māori refer to mountains and other iconic landscape features in the same way they refer to humans, and why elders feel comfortable speaking directly to them.

The Tūpuna Maunga (ancestral mountains) of Tāmaki Makaurau are fundamental to the identity of mana whenua and are at the heart of Auckland's local and international identity. Their names and landscapes invoke the memory of the ancestors and significant tribal events. These taonga tuku iho (treasures handed down the generations) anchor us as people to the land.

The Maunga have captivated the many waves of peoples who have come to Tāmaki Makaurau over the generations. They are treasured places for peaceful enjoyment and reflection.

The completion of the Tāmaki Collective Treaty settlement in July 2014 was a landmark milestone for Auckland:

- The Tūpuna Maunga were returned to the 13 iwi/hapū of Ngā Mana Whenua o Tāmaki Makaurau (the Mana Whenua tribes of Auckland) – the tribes who comprise the related collective groupings of Marutūāhu, Ngāti Whātua and Te Waiohū; and

- The Tūpuna Maunga Authority was established - the statutory co-governance table where Mana Whenua and Auckland Council sit as equals.

It was through the manaakitanga (care and generosity) of the Auckland tribes through their Treaty settlement that the Tūpuna Maunga have been shared with all peoples. Tāmaki Makaurau is enriched by the renewed appreciation of these ancestral landscapes.

Important steps have already been made by the Tūpuna Maunga Authority towards the long term intergenerational vision for the restoration of the Maunga, for example:

- Annual Love Your Maunga days across the Tūpuna Maunga that enable the people of Tāmaki Makaurau to connect with their maunga while enjoying warm entertainment.
- Increasing community involvement through a volunteer framework across the Tūpuna Maunga where Tūpuna Maunga Authority management work closely with community groups to protect the health and well-being of the Maunga.
- Approving public events on the Tūpuna Maunga, including those relating to Matariki, Te Reo Māori, Manu Aute, Māori sports and lifestyle, mana whenua hikoī, educational activities, school sports, fun runs, art installations, concerts, dance, picnics, movie screenings, weddings and Christmas & Easter events.
- Declaring the Tūpuna Maunga smoke and alcohol free spaces.





**E kore au e ngaro,  
he kākano i ruia mai i Rangiātea**

**I will never be lost,  
for I am a seed sown in  
Rangiātea**

- Implementing a major programme of restoring native vegetation and habitat for native wildlife while protecting the culturally and historically significant fabric of the Tūpuna Maunga, including initiating the planting of 74,000 native species across the Maunga (involving schools and local communities).
- Planting of trees on the tihi (summit) of Maungakiekie/One Tree Hill.
- Significant weed and pest removals.
- Removing stock from the Tūpuna Maunga given the health and safety risks and the damage caused to the archaeological fabric of the Maunga.
- Implementing a major programme of track upgrades across the Tūpuna Maunga.
- Pedestrianisation of the tihi of all the Tūpuna Maunga that have road access to the summits.
- Implementing a traffic management programme to ensure fair access by people to the Tūpuna Maunga given their popularity.
- Implementing a signage programme across the Tūpuna Maunga.
- Implementing a market rental regime for Tūpuna Maunga recognising the privilege for lessees to occupy space on Maunga.

The principal policy setting for the Tūpuna Maunga is the Integrated Management Plan (2016). The IMP charts the protection, restoration and enhancement of all the Tūpuna Maunga in an integrated manner. At its

heart is the care for the health and wellbeing of the Maunga. The IMP is an enabling plan that established the strategic direction and future decision-making framework for the Tūpuna Maunga as taonga and connected landscapes.

Tūpuna Maunga Authority is pleased to now present the Tūpuna Maunga Strategies. The Strategies acknowledge the diverse worldviews that add richness to the relationship Aucklanders have with these remarkable landscapes.

The Strategies are a companion policy document to the Tūpuna Maunga Integrated Management Plan and establish an integrated framework of principles and elements that guide kaupapa (decision-making) on the management of the 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.

It is important to acknowledge the members of the Tūpuna Maunga Authority who have led and shaped the work of this groundbreaking co-governance partnership.

## **AT OUR TABLE, THERE IS A SINGLE KAUPAPA - THE TŪPUNA MAUNGA.**

**Paul F Majurey**

Chair,  
Tūpuna Maunga o Tāmaki Makaurau Authority



**‘Maunga tū Maunga ora,  
Maunga ora Tāmaki ora’**

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



# 1. BACKGROUND AND CONTEXT

- 1.1** The Tūpuna Maunga (ancestral mountains) of Tāmaki Makaurau stand as the essence of Auckland. They are central to Auckland's identity and a point of difference around the world. Human occupation of the city spans around 1,000 years, and over that time the interaction of people with the Maunga has changed from monumental and defensible settlements, to strategic maritime locations and resources (rock and water) through to an unparalleled network of open spaces that all Aucklanders draw a sense of identity from.
- 1.2** The Tūpuna Maunga were held in Crown ownership, having various reserve classifications (recreation, historic, local purpose) and managed by Auckland Council (and the legacy councils prior to amalgamation in 2010), and the Department of Conservation<sup>1</sup>.
- 1.3** 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 legislated the collective deed of settlement.
- 1.4** Under the Collective Redress Act, 14 Tūpuna Maunga were transferred to the 13 iwi/hapū of Ngā Mana Whenua o Tāmaki Makaurau via the collective legal entity, the Tūpuna Taonga o Tāmaki Makaurau Trust (Tūpuna Taonga Trust). The Tūpuna Taonga Trust receives, administers, manages, protects and governs the assets of the Trust for and on behalf of the 13 iwi and hapū of Ngā Mana Whenua o Tāmaki Makaurau.
- 1.5** 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 was maintained by the Collective Redress Act.
- 1.6** Governance and administration of the Tūpuna Maunga (except Rarotonga / Mt Smart) is undertaken by the Tūpuna Maunga o Tāmaki Makaurau Authority (Tūpuna Maunga Authority)<sup>2</sup>. This 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.
- 1.7** 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.
- 1.8** On 23 June 2016, the Tūpuna Maunga Authority adopted the inaugural Tūpuna Maunga Integrated Management Plan<sup>3</sup> ("IMP"). The IMP provides the strategic direction for the management of the 14 Tūpuna Maunga, setting out the foundations for how the Tūpuna Maunga will be valued, protected, restored, enhanced and managed in the future. The narrative woven throughout the IMP gives tangible visibility to mana whenua values and world views as well as reflecting the connections and public access our diverse communities have with these special places.

## FOOTNOTES

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1. In the case of Matūkutururu / Wiri Mountain and Maungauika / North Head.
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2. 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.
- 
3. Further information about the Tūpuna Maunga Authority and the Tūpuna Maunga Integrated Management Plan can be viewed at this website: [www.maunga.nz](http://www.maunga.nz)

## LOCATIONS OF TŪPUNA MAUNGA<sup>4</sup>



### FOOTNOTE

4. Rarotonga/Mt Smart vested to Tūpuna Taonga Trust and administered by Regional Facilities Auckland.



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:

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Marutūāhu Rōpū

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Ngāti Whātua Rōpū

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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

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

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

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One non-voting Crown member

### Auckland Council

Routine management of Tūpuna Maunga (day to day operations)

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Administrative support to Authority

## 2. TŪPUNA MAUNGA POLICY FRAMEWORK

### TŪPUNA MAUNGA INTEGRATED MANAGEMENT PLAN

- 2.1** The IMP provides a new way of thinking about, caring for and celebrating these taonga and is the guiding document for management decision making.
- 2.2** The IMP was the result of an intensive collaborative process in which the Authority went beyond the statutory requirements of the Redress Act and Reserves Act 1977 to engage with stakeholders and the public in the development of the IMP.
- 2.3** The IMP:
- outlines the Tūpuna Maunga Authority's long-term vision for the Tūpuna Maunga and sets out Values and Pathways to achieve integrated outcomes for all the Maunga;
  - sets the direction for future protection, restoration, enhancement and appropriate use of the Tūpuna Maunga;
  - replaces the former separate legacy reserve management plans for the Tūpuna Maunga; and
  - has been developed in accordance with the requirements of the Redress Act and Reserves Act 1977.
- 2.4** The strategic direction for decision making on how the Tūpuna Maunga are to be valued, protected, restored, enhanced and managed in the future. Figure 2 sets out the cascading policy framework to implement the strategic direction.
- 2.5** The Tūpuna Maunga are among the most significant spiritual, cultural, historical and geological landscapes in the Auckland region. The Tūpuna Maunga are sacred to mana whenua as taonga tuku iho (treasures handed down the generations). Ngā Mana Whenua therefore secured the statutory requirement for an IMP to ensure the future of each of these treasured places will be organised with equal consideration and reverence.
- 2.6** The IMP provides background to the origins of the volcanic field and influence of human interaction over the waves of migration. The place names given to the Tūpuna Maunga reflect their physical features and biodiversity. The Tūpuna Maunga have nurtured the peoples of Auckland over the centuries by providing significant resources. The Tūpuna Maunga were central to the daily lives of the tribes of Tāmaki as places of habitation, rituals of daily life and worship, the cultivation of food, and at times warfare. The tangible inscriptions of the tūpuna (ancestors) remain as seen, for example, in the modified terraced fortified pā, cultivated areas and stone features.
- 2.7** European settlement brought a focus on the Tūpuna Maunga as foundation resources to support the creation of the city. Significant amounts of volcanic rock (volcanic basalt and scoria) were quarried which destroyed or led to significant modification of some Maunga. Coastal defences, infrastructure, reservoirs and houses were also built on the Maunga. These types of modifications, structures and activities have all left their mark on the Maunga.
- 2.8** The Tūpuna Maunga have come to be treasured and celebrated by all communities for their striking landscape and heritage features, the distinct identity and sense of place they inspire and their value as open spaces for all Aucklanders to be active, and for respite, relaxation and escape from busy urban lives.



FIGURE 2: INTEGRATED MANAGEMENT PLAN FRAMEWORK

## Tūpuna Maunga Integrated Management Plan

Tūpuna  
Maunga  
Education  
Strategy

Tūpuna  
Maunga  
Biodiversity  
Strategy

Tūpuna  
Maunga  
Biosecurity  
Strategy

Tūpuna  
Maunga  
Design  
Strategy

Tūpuna  
Maunga  
Recreation  
Strategy

Tūpuna  
Maunga  
Commercial  
Strategy

Tūpuna  
Maunga  
Monitoring  
Strategy

### Individual Tūpuna Maunga Management Plans

Matukutūruru /  
Wiri Mountain

Maungakiekie /  
One Tree Hill

Maungarei /  
Mt Wellington

Maungauika /  
North Head

Maungawhau /  
Mt Eden

Ōhinerau /  
Mt Hobson

Ōhūiarangi /  
Pigeon Mountain

Ōtāhuhu /  
Mt Richmond

Ōwairaka /Te Ahi-kā-a-Rakataura /  
Mt Albert

Pukewīwī / Puketāpapa /  
Mt Roskill

Takarunga /  
Mt Victoria

Te Ara Puera / Te Pane-o-Mataaho /  
Māngere Mountain

Te Kōpuke /Titikōpuke /  
Mt St John

Te Tātua a Riukiuta /  
Big King



## IMP VALUES AND PATHWAYS

- 2.9** The IMP sets out Values and Pathways to achieve the integrated outcomes for all the Tūpuna Maunga.
- The Values provide the tika (correct) framework for the care and protection of the Tūpuna Maunga.
  - 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.

**2.10** The Values are:

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**Wairuatanga / Spiritual**

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**Mana Aotūroa / Cultural and Heritage**

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**Takotoranga Whenua / Landscape**

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**Mauri Pūnaha Hauropi / Ecology and Biodiversity**

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**Mana Hononga Tangata / Living Connection**

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**Whai Rawa Whakauka / Economic and Commercial**

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**Mana Whai a Rēhia / Recreational**

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**2.11** The IMP established a tiered strategic framework to guide the future management of the Tūpuna Maunga as set out in Figure 2. The framework is being implemented in a phased manner, commencing with the development of this series of overarching strategies that will apply across all Tūpuna Maunga. Once adopted, these strategies will be reflected at the local level in individual Tūpuna Maunga Management Plans that will detail the ongoing care and management of each Tūpuna Maunga. Appendix 2 details the integration of these strategies with the values and pathways of the IMP.

**2.12** Like the IMP, the Tūpuna Maunga Strategies will assist the Tūpuna Maunga Authority to engage with the wider Tāmaki Makaurau community, to broaden their understanding 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.

**2.13** Figure 3 describes the policy framework including the Tūpuna Maunga strategies that collectively inform, guide and manage the activities undertaken on the Maunga.

## VALUE

## PATHWAYS

### WAIRUATANGA /SPIRITUAL

- 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

- 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

- 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

- 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

- 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

- 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

- 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: FRAMEWORK FOR ACTIVITIES UNDERTAKEN ON THE TŪPUNA MAUNGA

**Ngā Mana Whenua o  
Tāmaki Makaurau Collective  
Redress Act 2014<sup>5</sup>**

**Tūpuna Maunga  
Integrated Management  
Plan (2016)**

**Tūpuna Maunga  
Strategies**

**Tūpuna Maunga  
Individual Management  
Plans**

**Authorised  
Cultural  
Activities<sup>6</sup>**

**Other activities<sup>7</sup>**

**Tūpuna Maunga  
Annual Operational  
Plans**

**Tūpuna  
Maunga  
Policies**

**Research  
and Monitoring**

5. Incorporating the requirements of the Reserves Act 1977

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


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





Kapa Haka Performance at Love Your  
Maunga day, 2019.  
Te Ara Pueru / Te Pane-o-Mataaho/  
Māngere Mountain





### 3. EDUCATION STRATEGY: LEARNING AND GROWING TOGETHER – TE AKO ME TE TIPU TAHI, BRINGING OUR HISTORY TO LIFE

#### 3.1 Introduction

The Tūpuna Maunga are among the most significant cultural, historical and geological (volcanic) landscapes in the region and are iconic taonga. They are sacred to mana whenua as taonga tuku iho (treasures handed down through the generations). Local communities also have a strong connection with, and draw a sense of identity from, the Tūpuna Maunga.

Reinforcing and growing this connection is enabled through engagement, interaction and partnership with mana whenua and local communities which will create stronger opportunities to learn together and enhance manaakitanga (mutual respect). The sharing of knowledge connects people who are not currently engaged with the Maunga or appreciative of the Tūpuna Maunga values and perspectives. Knowledge building through learning and engagement increases the influence and ability of the Tūpuna Maunga Authority to achieve its desired outcomes for the use and interaction with the Tūpuna Maunga.

Engagement with the Tūpuna Maunga will be achieved through opportunities for mana whenua to grow their skills and build capacity in sharing their knowledge and understandings. This will build a strong sense of identity, an understanding of the Tūpuna Maunga values and assist in actively protecting and preserving the Tūpuna Maunga. Recognising mana whenua knowledge as a valuable resource unleashes opportunities for creativity, collaboration and dialogue to promote genuine discussion and a deeper understanding of what is valued for the Maunga.



## 3.2 Principles

1. The Tūpuna Maunga are sacred to mana whenua as taonga tuku iho (treasures handed down the generations). The nature of the activities and uses undertaken on the Tūpuna Maunga must reflect, reinforce and appropriately recognise / address the Tūpuna Maunga Values. The experiences offered should enable an authentic experience of the Tūpuna Maunga in keeping with the natural, spiritual and indigenous landscape while building an understanding of Mātauranga Māori. Development of educational frameworks around kaitiakitanga that will inform a programme and accreditation as 'Tūpuna Maunga Guardians' underpinned by Tūpuna Maunga Authority values and Mātauranga Māori.
2. The Tūpuna Maunga are interwoven in mana whenua history and whakapapa. Preference will be given to events, activities and uses that support ways to rekindle associations with the Tūpuna Maunga, enable an authentic mana whenua presence on the Tūpuna Maunga, and recognise / celebrate the significance of mana whenua historical connections, whakapapa and ancestral names.
3. The Tūpuna Maunga are a central hub for whakapapa connections to be made and for mana whenua to practice traditional activities on the Maunga. Activities on the Tūpuna Maunga must inspire reverence, aroha, respect and awareness of the Tūpuna Maunga as treasures. Significant cultural events, for example Matariki and Waitangi Day, should accord with tikanga and enable activities and behaviour which are consistent with the values and mana of the Tūpuna Maunga. Cultural activities should provide opportunities to facilitate wider mana whenua participation to engage with the Maunga.
4. The Tūpuna Maunga are a place to host manuhiri (visitors) and educate about appropriate tikanga. Visitor experiences must assist Tūpuna Maunga visitors to understand tikanga Māori, the cultural and historical significance and importance of the Tūpuna Maunga values, and ensure they are culturally safe when visiting the Tūpuna Maunga. All uses and activities on the Tūpuna Maunga should be undertaken in accordance with appropriate tikanga practice and reflect the multiple narratives, cultural meaning and connections felt and expressed among all people of Tāmaki Makaurau over the Tūpuna Maunga.
5. Partnering and working with the community and with volunteer groups who are active participants in the wellbeing of the Tūpuna Maunga will develop and grow relationships and encourage the Maunga to become a central hub for surrounding communities. All activities on the Maunga must facilitate the sense of living connection between people and the Tūpuna Maunga and actively nurture positive relationships.



### 3.3 Education elements

#### 1. Rekindling associations

Promote opportunities for mana whenua to tell the story / whakapapa of each Maunga through hui, workshops, open days and recording these in the Individual Maunga Plans and through other information sharing mechanisms. Develop information material and interpretive signage to help people discover, recognise and understand the nationally significant historic and cultural features of the Tūpuna Maunga and the places and people to ensure that they are protected, conserved and highly valued by the community. Identifying potential Pā reconstruction locations in Individual Maunga Plans will enable mana whenua to reconnect with their Maunga. Develop a Te Reo Strategy to inform all communication, education and learning programmes.

#### 2. Enable authentic mana whenua presence and building the mana whenua connection

The insight, engagement and participation of mana whenua is vital to the meaningful implementation of the Education strategy. Mana whenua are at the heart of creating the cultural experience and explaining the values and significance of the Maunga. Working with mana whenua and calling on their expertise to provide advice and guidance will increase accessibility, awareness and encourage involvement. Collaboration will enable mana whenua to experience and reconnect with their stories, traditions and the natural, historic and cultural heritage of the Maunga. Recognising that marae are an important landscape feature and of critical significance to mana whenua, Figure 4 depicts the physical relationship between the location of marae and the Maunga.

#### 3. Recognition of the significance of mana whenua

Ancestral place names are important to mana whenua identity, history, cultural values and social relations. They help recognise a collective understanding and remembering of the importance of each Maunga. All communication, signage and documentation are to use the formally recognised ancestral names.

#### 4. Information and learning packages

Education and information sharing programmes are a proactive method of raising awareness, broadening engagement and collaboration and increasing knowledge and experience of Māori perspectives. A consistent package of information and education materials that reflect tikanga protocols and assist with understanding the concepts of tapu and noa on the Maunga will be developed. This involves identifying a variety of engagement techniques and methods including: written, audible (such as recordings of history that can be accessed through phone apps), exhibits, interpretive displays and signage, the Tūpuna Maunga Authority website, school visits, education and learning centres, interactive experiences through AR / VR phone applications (for example the Auckland Virtual Tours app), open days (Love Your Maunga days), surveys and feedback opportunities. Knowledge from mana whenua groups will enable information sharing, learning and empowerment that builds a positive and inclusive culture. Enabling opportunities for the use of augmented reality for interpretive application (on phone apps for example) such as for self-guided visits to the Maunga will offer perceptually enriched experiences. Work with libraries and other information and educational facilities to identify opportunities to increase the wider community's knowledge and experience of Te Ao Māori and the Tūpuna Maunga o Tāmaki Makaurau.

#### 5. Engagement events

Develop a programme of engagement and special events across the Tūpuna Maunga network that encourage mana whenua and local community participation to build a strong sense of identity, an understanding of the Tūpuna Maunga values and assist in actively respecting, protecting and preserving the Tūpuna Maunga. Encourage engagement in the physical, social and cultural aspects of the Tūpuna Maunga environment. Individual engagement events should be planned and designed with this in mind and aim to contribute to the overall aims of the engagement process. Develop and promote an event calendar to showcase the Maunga values and set out principles that events need to demonstrate and outcomes that need to be achieved.

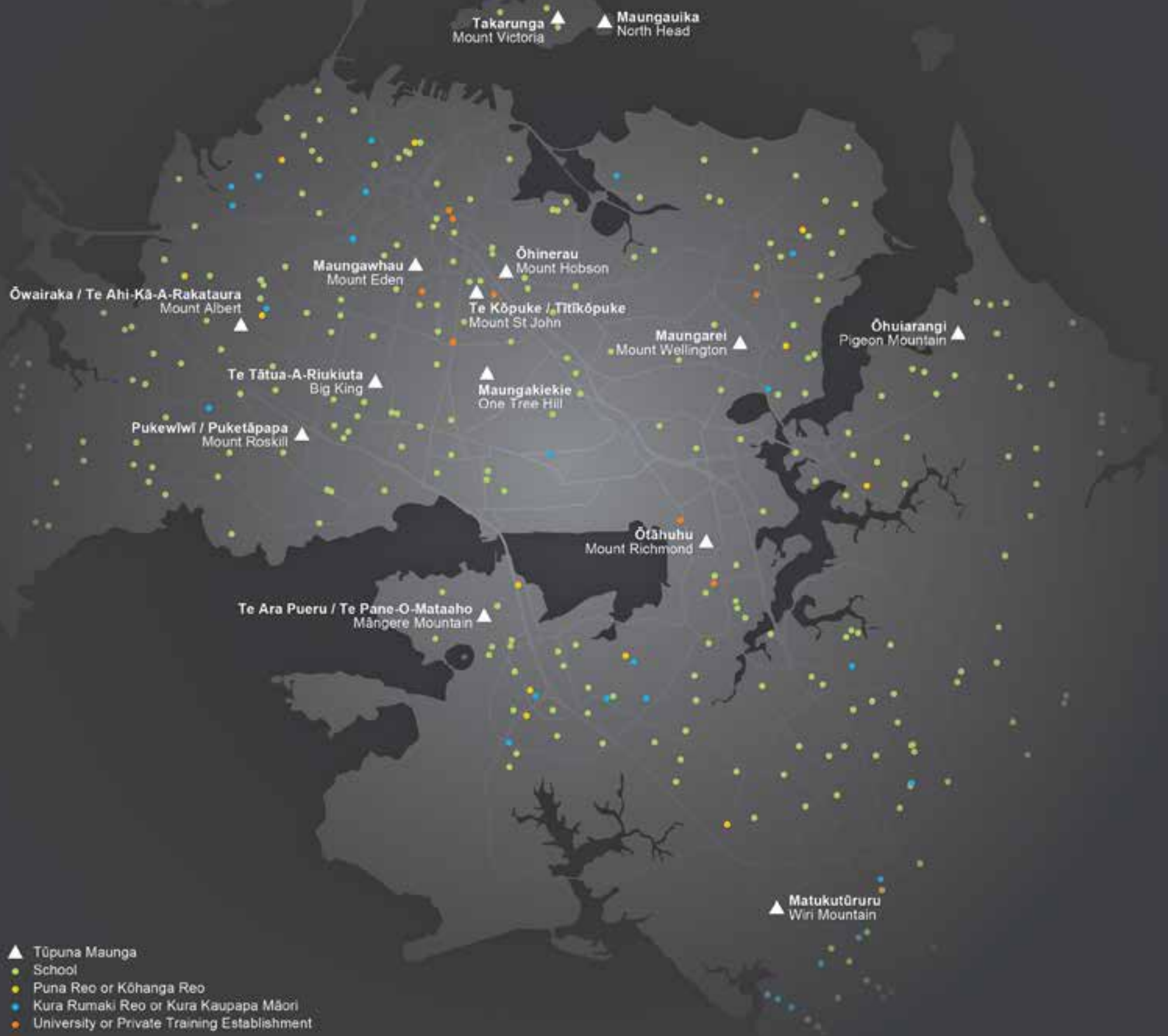
FIGURE 4:  
TŪPUNA MAUNGA AND MARAE



▲ Tūpuna Maunga  
● Marae



FIGURE 5: TŪPUNA MAUNGA AND EDUCATIONAL FACILITIES



## 6. Volunteers

Community engagement works best where it is an ongoing cumulative process enabling relationships and trust to build and strengthen over time. Community groups such as the 'Friends of Maungawhau' and Te Kura Kaupapa Māori o Māngere have been established that work to preserve and protect their local Maunga. Providing opportunities for volunteers to continue to contribute to and enhance the wider outcomes sought for the Maunga (including biosecurity management, revegetation programmes, heritage asset restoration projects). Ensure that volunteer group activities demonstrate, recognise and are consistent with Maunga Values and achieve beneficial outcomes. Ensure best practice and appropriate induction, training and support for volunteer groups.

## 7. Activating relationships with schools

Develop education programmes for all student age groups that provide opportunities for participants to increase their learning about the Tūpuna Maunga values and ensure Māori culture is recognised, validated and incorporated into the learning process. The programmes should honour and celebrate the value of mana whenua knowledge in enriching and guiding learning and action. Activate relationships and kāhui ako (communities of learning) with local schools to discuss the types of programmes and resources that would connect their tamariki and rangatahi to the surrounding Tūpuna Maunga and ensure that the education programmes would be integrated into the school's curriculum. Figure 5 shows the relationship between Tūpuna Maunga and nearby kura / schools, puna / Kōhanga Reo and tertiary institutions. Appendix 4 gives more detail on the educational facilities located near each Tūpuna Maunga.

## 8. Integrate into local school's curriculum

Identify local schools to engage with and create high quality experiences for students that cover a range of curriculum areas (including Māori culture, Te Reo Māori, history, social sciences, science, geology, art and crafts). Engage qualified educators to develop and deliver the education programmes and experiences to ensure that they fulfil curriculum requirements and cover the full range of educational levels.

## 9. Create opportunities for appropriate learning and education facilities on the Maunga

Bringing our history and Maunga to life can include enabling a continued presence of tamariki to engage and connect with their Maunga. Identify opportunities for education facilities including Kōhanga Reo, play centres and research centres to appropriately locate on Maunga Authority land. Explore opportunities for the multi-use of existing buildings on the Maunga to increase building utilisation. Set out key criteria / principles / outcomes for assessing requests (applications) for learning and education facilities.

## 10. Activating relationships with local communities

This enables communities to understand and appreciate the Maunga and commit to ensuring that they remain as a legacy to future generations. Actively seek opportunities to engage with the relevant Ward Councillors and Local Boards to enable information sharing and community awareness raising. Engage with local environmental and recreational groups (including Auckland Council) to collaborate on ecological, geographical, geological and recreation connectivity opportunities such as developing a network that identifies the interconnection and linkages opportunities with other parks and reserves (i.e, Maunga to Maunga Walk).

## 11. Communication and Education/Learning Programme

Develop an overarching communication and education programme that applies to all Maunga and provides the framework for Individual Maunga Plans to develop specific objectives and outcomes relevant to each Maunga. These objectives should include: informing about sacredness and values of the Maunga and education of visitors on appropriate tikanga (culture, custom, respect, ethic and etiquette).

## 12. Communication Programme and Activities

The communication programme and activities should:

- Ensure that manuhiri (visitors) understand and value the Tūpuna Maunga.
- Increase awareness, learning and influencing of actions and behaviours reflective of tikanga and supportive of authentic experiences of the Tūpuna Maunga in keeping with the natural, spiritual and indigenous landscape.
- Ensure consistency of themes and messages.
- Provide manuhiri and key interest groups with information about projects at appropriate junctures.
- Provide an authentic experience of the Tūpuna Maunga in keeping with the natural, spiritual and indigenous landscape.
- Include a range of activities and information for the Maunga network that expand the experiences that visits to the Maunga offer (visitor centre, geological, cultural and historic heritage information, walks, activities, gardens etc).
- Include interactive information sharing and engagement approaches for content including in the digital environment (internet, phone apps, videos, music).
- Ensure the content of information and interactive material and interpretive signage is appropriate and approved prior to implementation.

## 13. Education/Learning Programme

The education and learning programme and activities should:

- Ensure that the learning outcomes for manuhiri (visitors) and tamariki appropriately address and recognise the Tūpuna Maunga values and follow appropriate tikanga. Enable school and youth programmes (cultural learning, leadership development, monitoring and research studies, sustainability) that provide a continued presence of tamariki to engage and connect with their Maunga.
- Encourage partnering and community programmes (such as biosecurity/biodiversity action and monitoring, traditional medicinal plants growing/knowledge sharing, planting days, ranger and mana whenua talks) that reinforce and grow the connection to the Tūpuna Maunga.
- Enable opportunities to partner with other education and science organisations to deliver integrated programmes.
- Accord with the requirements of the New Zealand school curriculum and health and safety requirements.
- Ensure that the content of all education, learning programmes and materials are appropriate and approved prior to implementation. Engage with key education organisations such as the Stardome to identify and discuss learning areas, programmes, resources and facilities. This feedback will assist in developing the key criteria, principles and outcomes for assessing the proposed learning and education programmes and facilities.



#### 14. Interpretive signage content

Interpretive signage content is to cover a range of information including: cultural and natural heritage, geological information, historical stories and highlighting points of interest. The signage must assist in building on and delivering the Tūpuna Maunga values through communicating learning, awareness and history. The content should be principally in Te Reo and other languages as appropriate and address the following matters:

- The unique, special and distinctive aspects of each individual Maunga.
- The archaeological and geological history of the Tūpuna Maunga network and its interconnection with the wider volcanic landscape.
- Stories of the people and the land relevant to each individual Maunga (e.g. through quotes, poems, stories of historical events, extracts from key documents).
- Stories (as appropriate) that relate to specific areas of natural and cultural heritage, historic stories, geological information, or highlight points of interest.
- Identify what has gone, been replaced or changed and where appropriate what the future plans are (e.g. long term vision, concept plans).
- Areas where action or changes are taking place (e.g. ecological planting, pest management, reasons why vehicle access and off-track cycle access are restricted).

#### 15. Growing relationships with neighbours

Develop relationships that engage with, inform and provide updates to neighbouring landowners about Maunga activities (upcoming open days, weed spraying dates / locations etc.). Communicate and collaborate with neighbours to develop an understanding of shared issues and to achieve agreed outcomes such as pest and fire management, appropriate planting etc.

#### 16. Educating other decision makers

Identify opportunities to engage with other decision makers at all levels including local, regional and central government to clarify and inform them of the role of the Tūpuna Maunga Authority in the governance, management and operation of the Tūpuna Maunga. Build on the approach to and outcomes of the Auckland Unitary Plan Hearings to make submissions to statutory planning documents, Long Term Plans etc. to advocate for the Tūpuna Maunga values to be given effect.

# 4. DESIGN STRATEGY

## 4.1 Introduction

The overarching purpose of the design strategy is to provide parameters for development on the Maunga to ensure that it respects and responds to the underlying cultural, natural and historic heritage values.

Development on the Maunga must be designed and implemented to ensure that the Maunga is the feature and any development is subservient to it. Table 1 sets out the relevant guidance in respect of specific parts and areas of the Maunga.

The design strategy is intended to assist the Tūpuna Maunga Authority to fulfil its role of protecting the Maunga and to provide for their ongoing manaaki and hauora. The aim of the strategy is to provide an illustrative tool to demonstrate overarching best practice for development on the Maunga. More detailed guidance may be required for the individual Maunga to better acknowledge the wairuatanga, mana aotūroa, takotoranga whenua, mauri pūnaha hauropi, mana hononga tangata, wahi rawa whakauka and mana whai a rēhia of each of the Maunga.

## 4.2 Principles

The design strategy is based on overarching principles that inform the direction of use and development:

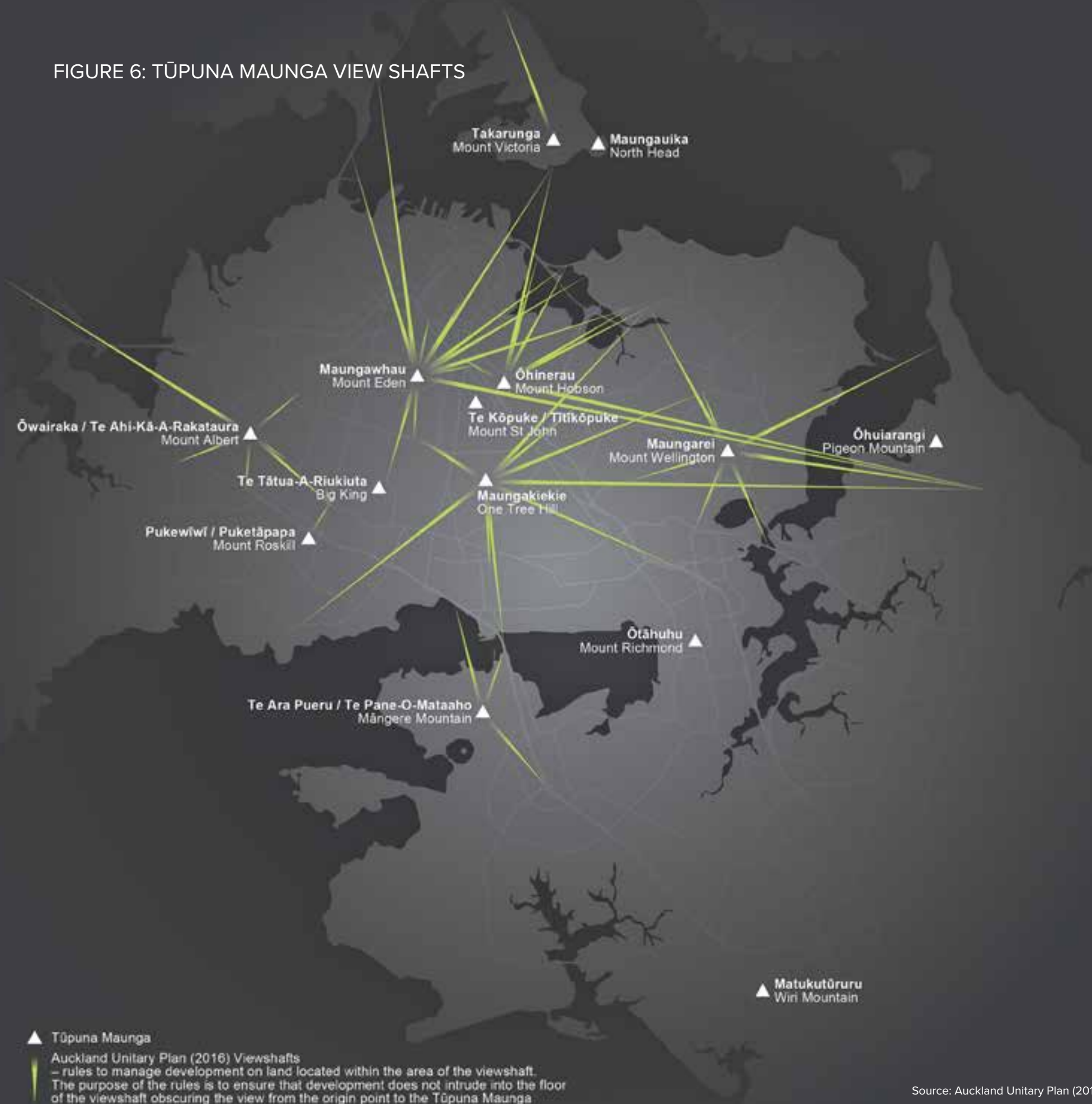
1. The tihi is the most sacred part of the Maunga to mana whenua. The nature of activities and establishment of structures needs to be carefully managed on the tihi.
2. All development will respect and maintain, and where appropriate, enhance and restore the mana of the Maunga.
3. Existing tracks and structures including infrastructure such as buildings, car parks, trig stations that are inappropriately located or that do not align with the Tūpuna Maunga values will be removed.
4. Development will be restricted to that which is necessary to serve the values of the Maunga and the needs of both mana whenua and manuhiri (visitors) to the Maunga.
5. Development will be designed and located to minimise visual impact and to maintain the pre-eminence of the tihi, Maunga to Maunga sightlines and volcanic viewshafts. Figure 6 sets out the Auckland Unitary Plan viewshafts that restrict the height of development to protect views to the Tūpuna Maunga.
6. Development materials and structures will seek to minimise impact on the Maunga and to achieve whole-of-life sustainability including a consideration of decommissioning.
7. Materials, colours and scale of development will be appropriate to the context and reflect the natural and / or cultural environment of the locality.
8. Impervious areas are progressively reduced to minimise erosion and stormwater generation facilitating more natural water systems.

Aerial Photograph, 2016.  
Ōhūiarangi / Pigeon Mountain





FIGURE 6: TŪPUNA MAUNGA VIEW SHAFTS



Source: Auckland Unitary Plan (2016)





Minimise visual clutter by grouping into one sign. New signage and wayfinding, Maungawhau / Mount Eden



Signs mounted into the ground and materials reflect the locality, Maungawhau / Mount Eden

## 4.3 Design Elements

### 1. Entrances

Entrances are the point of arrival for visitors to the Tūpuna Maunga. Together with other cultural infrastructure, pou and waharoa form arrival elements that acknowledge cultural reference points and offer an opportunity to tell the historic kōrero of the Maunga through the lens of mana whenua.

The design, appearance and whakairo will be determined by the Tūpuna Taonga Trust, Tūpuna Maunga Authority and Nga Mana Whenua o Tāmaki Makaurau.

Entrance features - guidance on siting and location and materials.

- Siting and location: locate waharoa and pou at points of entry to the Maunga. Pou may also be located as a cultural point of reference relative to the story it is telling, including at the entry to a track or building / structure.
- Materials: sustainably sourced native timber where appropriate.

### 2. Signs, wayfinding and art

Signs can serve a multitude of purposes for cultural, historical and natural interpretation and for wayfinding. These are important to communicate information to Maunga visitors.

Art, where appropriately designed and placed, can bring the kōrero of the Maunga to life. Artwork needs to recognise the significance of its place, be culturally appropriate and will be approved by Tūpuna Taonga Trust, Tūpuna Maunga Authority and Nga Mana Whenua o Tāmaki Makaurau.

Wayfinding signs provide directional cues to Maunga visitors, while interpretive signs inform people of the unique features of the Maunga and can include information about the cultural, geological and archaeological history of place. Care needs to be taken to ensure that signs are located in such a way that they are easy to read while not dominating the landscape. Signage should be of a style, materials and located appropriately for the situation.

Retired and repurposed vehicle accessways provide opportunities for art and communication.

Signs, wayfinding and art - guidance on language, appropriate size, location and materials of signs.

- Language: all signs (excluding interpretive signs) will be principally written in Te Reo Māori and English, with symbols utilised to ensure messages are readily understood.
- Appropriate size: signs can be mounted in the ground, incorporated into pou or mounted on posts. Appropriate size is human scale.
- Location: locate information and directional signs at car parking and arrival areas and points of entry to tracks. Minimise visual clutter by grouping information into one sign and setting against a backdrop of vegetation where possible. Art work can be located relative to the story it is telling.
- Colours and Materials: materials should reflect the locality, such as timber and stone, and colour on the signage should be consistent with Tūpuna Maunga Authority branding, identity and design guidelines (logo placement and size, colour palette, typography, generic and consistent elements; background, formats and layout, appropriate imagery, icons and keys). Ensure that maintenance and management considerations including robustness, safety, graffiti and vandalism are appropriately addressed.





TABLE 1: TŪPUNA MAUNGA FEATURES<sup>8</sup>

<p><b>Tihi</b></p>	<p>Redevelop existing recreational infrastructure where appropriate.</p> <p>Remove existing recreational infrastructure where inappropriate and replace with appropriate treatment.</p> <p>No new recreational development.</p>
<p><b>Lower slopes</b></p>	<p>Evaluate and consolidate existing recreational infrastructure.</p> <p>Remove existing recreational infrastructure where inappropriate (see below).</p> <p>New recreational development may be appropriate.</p>
<p><b>Archaeological Features</b> (as identified in the New Zealand Archaeological Association Archaeological Site Recording Scheme Arch Site, New Zealand Heritage List / Rārangī Kōrero, or Cultural Heritage Inventory, and / or scheduled in the Auckland Unitary Plan)</p>	<p>Redevelop existing recreational infrastructure where appropriately located in relationship to the feature.</p> <p>Remove existing recreational infrastructure where inappropriate and replace with appropriate treatment.</p> <p>Consider potential effects of revealing features (e.g. erosion and weathering) and ongoing maintenance requirements.</p> <p>No new recreational development near or in immediate vicinity.</p>
<p><b>Geological Features</b> (as identified in the Auckland Unitary Plan)</p>	<p>Redevelop existing recreational infrastructure where appropriately located in relationship to the feature.</p> <p>Remove existing recreational infrastructure where inappropriate and replace with appropriate treatment.</p> <p>Consider potential effects of revealing features (e.g. erosion and weathering) and geotechnical risks (e.g. rockfall hazard where public path located).</p> <p>New recreational development near or in immediate vicinity may be appropriate.</p>
<p><b>Heritage Features</b> (these may be identified in the New Zealand Heritage List / Rārangī Kōrero, or Cultural Heritage Inventory, and / or scheduled in the Auckland Unitary Plan)</p>	<p>Redevelop existing recreational infrastructure where appropriately located in relationship to the feature.</p> <p>Remove existing recreational infrastructure where inappropriate and replace with appropriate treatment.</p> <p>Consider potential effects of revealing features (e.g. erosion and weathering), potential security risks (vandalism) and ongoing maintenance requirements.</p> <p>No new recreational development near or in immediate vicinity.</p>
<p><b>Ecological Features</b></p>	<p>Native trees to be protected and retained where appropriately located in relationship to other features. Exotic trees will be assessed for their contribution to the value of the Maunga.</p> <p>Consider ongoing maintenance requirements and potential for risk if left unmaintained (e.g. fire risk, animal pest habitat).</p>
<p><b>Community Facilities</b></p>	<p>Consider potential economic and community partnership opportunities.</p> <p>Consider ongoing maintenance and potential security risks (vandalism) and ongoing maintenance requirements.</p>

Aerial Photograph, 2016.  
Maungawhau / Mount Eden

8. Appendix 3 lists current activities





Buildings to be modest in scale and form and link with the landscape and visitor facilities relate to arrival areas.

New facility, Maungawhau / Mount Eden

### 3. Buildings and Structures

Buildings and structures are often prominent features on the Maunga landscape. In many instances these are important functional components of the existing parks and open space infrastructure, such as utility sheds and service depots for ongoing maintenance, and visitor facilities such as seating and toilets.

Development and infrastructure that does not have a purpose linked to the values of the Maunga or is redundant are to be removed where practicable. Existing buildings and structures on the Maunga also include trig stations, early dwellings, defence posts and memorials, many of which are scheduled historic heritage places and subject to rules in the Auckland Unitary Plan.

Buildings can generate and concentrate pedestrian and vehicular traffic in an area and therefore need to be carefully located to absorb the increase in activity. Buildings need to be fit for purpose, universally accessible and designed to sit into the landscape.

Buildings and structures - appropriate guidance will be sought on siting and location, design and appearance, materials and colour, and safety.

- Where: location of buildings and structures should relate to their function. Visitor facilities such as toilets and information centres will generally relate to arrival areas. Seating may also relate to arrival areas, but may be located to optimise views, including maunga to maunga views, on tracks and paths. Siting of buildings should be informed by an understanding of the underlying cultural landscape and work with the landform and vegetation of the Maunga.
- Design and appearance: the building or structure must be fit for purpose, functional, designed for main user groups and universally accessible. The building structures need to be of a scale and form appropriate to their function and to their position in the landscape.
- Materials and colour: buildings are to be constructed of low maintenance materials, preferably that relate to the locality such as timber, stone or volcanic rock. Textures and colours should reflect the setting. The exception to this is for historic buildings and structures, where colours should be in keeping with the era of the building or structure.
- Safety: any new buildings or structures should be located in close proximity to high activity areas and entrances, should be visible to encourage informal surveillance, and should consider Crime Prevention Through Environmental Design (CPTED) best practice.
- Decommissioning: prior to establishing any new development, consideration is made regarding end-of-life and ease of removal.



#### 4. Revegetation and Planting

Revegetation and planting will restore and sustain the landscape values of the Tūpuna Maunga, stabilise fragile slopes, increase biodiversity and provide opportunities to support a rich array of native species including endemic local species. Plantings will include māra kai, rongoa gardens and native uncultivated food gardens, and pa harakeke. Restoration plantings will support all forms of traditional harvest, serve operational outcomes such as: obscuring scars from quarry faces, erosion management and restrict and redirect visitors away from sensitive areas. Planting should recognise important views and the cultural landscape.

Planting should comprise either ecologically appropriate species relative to each Maunga or culturally appropriate species. Species should be selected recognising the variable growing conditions and that Maunga are often exposed and affected by strong winds.

Successional planting may be necessary to achieve a particular end state.

Traditional crops grown by the tribes of Tāmaki Makaurau included kumara, taro, yam, gourd, tī pore (Pacific cabbage tree), and karaka fruit. Various planting methods would be necessary to implement these crops and provide a valuable interpretive and cultural appreciation of these sources of kai.

- Planting assessments: analyse the context of the Maunga and purpose of any planting including assessments of the weather conditions and purpose of the planting. This will provide constraints and identify the appropriate species. Consider sightlines and viewshafts, drainage patterns, presence of archaeological features, existing planting including scheduled and notable native trees and any other exotic vegetation that is to be removed. Methodologies to manage weeds and pests present on the Maunga will also play a role in determining the most appropriate planting methods and management necessary to achieve establishment.
- Plant types: plants should be either culturally or ecologically appropriate. Eco-sourced plants where possible are preferred as these are adapted to the specific conditions of the area and will retain the locally specific variations present in their genetic diversity. Other native plants will be considered if they support cultural outcomes. Where possible, plants should be sourced from remnant populations on the Tūpuna Maunga or surrounding ecosystems. Plants will grow best on sites for which they are best adapted and will respond to the area's slope, soil characteristics, drainage, wind, aspect, the amount of shading, and proximity to the coast.
- Specific responses include:
  - prioritise the use of soft landscape planting to control erosion over geotechnical engineering solutions;
  - use of low-growing groundcovers to stabilise track edges that do not interfere with pedestrian and cycle movement (e.g. harakeke may not be appropriate along some track edges as it may create a tripping hazard);
  - avoid obscuring important views and recognition of the cultural landscape through careful planning and site selection and vegetation management;
  - integration of ecological restoration (e.g. creation of habitat for skink and invertebrates);
  - planting to minimise fire risk, avoid weed reinvasion, and consider alternatives for Kikuyu on slopes with other species; and,
  - use planted bunds, dense planting, stone placement and fencing treatments to disestablish 'desire lines' which detract and compromise culturally significant areas of the maunga and contribute to erosion.



Upper and middle photographs: Major storm damage, April 2018  
Lower photograph: Revegetation planting day





New stairway and handrail, Ōhinerau / Mount Hobson



Sealed paths should be easy grade, all weather surfaces



Unsealed paths can be mown, grassed surfaces

## 5. Tracks and paths

Tracks on the Maunga provide recreational opportunities, views, vistas and respite from the sensory burden of the city for urban and suburban dwellers. Tracks and paths connect significant natural areas and cultural sites, and provide accessible routes from neighbourhoods to the Maunga. These tracks and paths enhance the physical and social wellbeing of residents and visitors to the Auckland region. Where tracks have been inappropriately located in the past, such as traversing sites of significance to mana whenua, access will be restricted, and the tracks will be removed.

Tracks can be exposed to high levels of rainfall during the winter months. Design and implementation of track options needs to be resistant to erosion and other adverse physical and visual effects while providing safe and attractive paths. Tracks need to be designed to withstand high levels of use in some places. Material specification needs to ensure the track is suitable in terms of landscape values, aesthetic and cultural point of view but is practical from a maintenance perspective.

The design and construction of tracks and paths may utilise new methods, technologies and materials as part of ongoing research, and trials of materials and techniques for construction. This will align with the objectives for the maunga.

Sealed paths for pedestrians – guidance for where they may be considered, standards and materials.

- Where: arrival areas and selected destinations for people with disabilities or limited mobility.
- Standards: easy grades, all weather surfaces, steps only where necessary (ideally universally accessible). Maximum batter slope to path sides at 1:3 to allow planting to stabilise. 1:20 paths to avoid handrails where practicable.
- Materials: compacted gravel surfaces, if a hard surface is required then boardwalks are preferred with concrete and asphalt used only for renewals. Further research on other materials and methods to provide alternatives will be considered with these assessed from maintenance and longevity perspective.
- Facilities: signage with directional signs at points of entry. Seats and viewing platforms may be included at arrival areas and areas of interest to provide for all visitor mobility types where feasible.

Unsealed tracks for pedestrians – guidance for where, standards and materials.

- Where: walks to and around arrival zones, avoiding sensitive cultural terrain, but enabling some greater exploration of the Maunga.
- Standards: design track according to soil type, consider user desire lines, easy to moderate grades, maintain a good walking surface, ensure drained surfaces managing water flows to avoid erosion and scour, provision of steps on steeper areas.
- Materials: mown, grassed paths. High use paths should be compacted gravel and drained surface – in high use situations where gradients are steep, boardwalks may be required.
- Facilities: signpost with directional signs at points of entry and junctions (where appropriate). Seats and viewing platforms may be included at areas of interest.

Note: opportunities for new / enhanced access are to be considered (where appropriate), with track standards implemented to provide levels of service that reflect pedestrian volume and context, for instance high levels of use require correspondingly higher standard tracks.

- i. Assessment of appropriateness.
- ii. Minimum NZ standard tracks guideline protect archaeological features etc; (Department of Conservation Track construction and maintenance guidelines) <http://www.doc.govt.nz/get-involved/run-a-project/our-procedures-and-sops/track-construction-and-maintenance-guidelines/>
- iii. Also refer to ADM <http://www.aucklanddesignmanual.co.nz/project-type/parks/hub/all-parks/park-elements/tracks-and-paths>
- iv. New Zealand Handbook, Tracks and Outdoor Visitor Structures, Standards New Zealand, SNZ HB 8630:2004









## 6. Roads

Roads and carparks provide convenience and direct access to the Maunga, often to the tihi (summit). These can, however, significantly detract from the natural and cultural heritage of the tihi. Vehicle access restrictions have been implemented on the Maunga. Speeds are also restricted to enable enjoyment of the Maunga by all.

Roads and carparks can disrupt and fragment ecological corridors and habitats. A balance needs to be struck between designing roads and carparks to withstand wear and tear; provide access to the summit walkways and encouragement of ecological and habitat corridors.

Vegetation / planting in carparking areas or alongside access roads is important for landscape amenity, biological function and can aid cultural interpretation.

Roads and carparks on the Maunga - guidance for vehicle access restrictions, road safety, location and design of carparking, and use of vegetation.

- Restricted access: existing roads are used but vehicular access to the tihi is restricted, recognising the importance of the tihi to mana whenua. Limited access is provided for maintenance and people with limited mobility.
- Road safety: speeds on the Maunga roads are restricted to 30kmph (with lower speed limits retained on the road to the tihi and speed humps) to enable safe shared use of the road by motor vehicles, cyclists and pedestrians.
- Location and design of car parking areas: locate car parking areas in relation to arrival areas at the base of the Maunga and below, but within walking distance, of the tihi. Maintain required tihi parking for manuhiri (visitors) with limited mobility and service vehicles. Use single-lane circulation (one way in, one way out) to minimise the extent of sealed area.
- Materials: materials and methods to achieve Maunga objectives will be considered with these assessed from maintenance and longevity perspective, and include research and investigation of alternatives.
- Vegetation: use locally sourced, native vegetation for edge planting, to break up extensive sealed areas and for traffic calming instead of structural barriers.



Restrict access to the tihi, Maungawhau / Mount Eden

## 7. Boundaries and edges

Fences and barriers may be required to mark boundaries and edges, particularly given most of the Maunga are situated in suburban environments. These may also be required for safety and to protect areas of cultural or ecological significance in order to enable the Maunga visitors to make appropriate choices about how to move around the Maunga.

Where fences and barriers are used these should be of a style, materials and height that are appropriate for the situation. Volcanic rock walls have been used in many places and continue to be appropriate to mark boundaries. On some Maunga, a fence design more akin to the palisades from pā may be acceptable.

- Boundaries and edges on the Maunga: guidance for appropriate location and design of fences and barriers, and materials.
- Location: fences or walls will be located to mark the boundaries of the area within the jurisdiction of the Tūpuna Maunga Authority, to protect areas of cultural or ecological significance from disturbance and to demarcate the edges of roads where necessary for safety. Boundary fences should be cat and predator proof.
- Design: tie the design into the natural landform and landscape where practical, and with consideration of the barrier function.
- Materials: natural site elements and locally eco-sourced planting are the preferred materials to demarcate boundaries and edges. Where solid barriers are constructed, soften these with planting.

## 8. Heritage and archaeological features

Heritage and archaeological features listed by Heritage New Zealand Pouhere Taonga or NZ Archaeological Association or scheduled in the Auckland Unitary Plan (including historic heritage places and notable trees) should be conserved in accordance with the relevant statutory requirements.





Copper skink (*Oligosoma aeneum*)



## 5. BIODIVERSITY STRATEGY

### 5.1 Introduction

A defining principle in te ao Māori (Māori world) is whanaungatanga or kinship. All of the myriad elements of creation – the living and the dead, the animate and inanimate – are seen as alive and inter-related. All are infused with mauri (living essence or spirit) and all are related through whakapapa (common descent). Thus, the sea is not an impersonal thing but an Atua - the ancestor-god Tangaroa, from whom all fish and reptiles are descended. The plants of Aotearoa are descendants of Tāne-mahuta and Haumia-tiketike. The people of a place are related to its mountains, rivers and species of plant and animal, and regard them in personal terms. Every species, every place, every type of rock and stone, every person (living or dead), every atua, and every other element of creation is united through this web of common descent, which has its origins in the primordial parents Ranginui (the sky) and Papa-tu-ā-nuku (the earth).

This world view provides intricate descriptions of the many parts of the world and how they relate to each other. It is a world obligation that is encompassed in another core value – kaitiakitanga. This is the obligation, arising from the kin relationship, to nurture or care for a person or thing. It has a spiritual aspect, encompassing an obligation to care for and nurture not only the physical well-being but also the mauri.

Kaitiaki can be spiritual guardians existing in non-human form. They can include particular species that are said to care for a place or a community, warn of impending dangers and so on. Every physical feature, especially Maunga, (indeed, everything of importance in te ao Māori) has these spiritual kaitiaki. People are also be kaitiaki. In the human realm, those who have mana exercise it in accordance with the values of kaitiakitanga; to act unselfishly, with right mind and heart, and with proper procedure. Mana and kaitiakitanga go together as right and responsibility.

Where kaitiaki obligations exist, they do so in relation to taonga – anything that is treasured. Taonga include tangible things such as Maunga, land, waters, plants, wildlife, and cultural works; and intangible things such as language, identity, and culture.

Tūpuna Maunga are part of a diverse and geologically young monogenetic basaltic volcanic field and the Maunga are conspicuous residual elements of this volcanic ecosystem. Colonised by a diverse pattern of distinctive vegetation, communities that reflected the mosaic of geology, soils and drainage patterns formed through successive eruptions over tens of thousands of years. These forests would have supported a diverse range of invertebrates, amphibians, reptiles, birds and bats contributing to the unique character of Auckland's pre-human biodiversity.

The Tūpuna Maunga were occupied and modified by the tribes of Tāmaki Makaurau as places of habitation, worship, and used for the cultivation of food. Major modification occurred later with urbanisation and quarrying, and this has reduced this ecosystem to small, disconnected fragments. However, Tūpuna Maunga are formed from foundation materials and have provided a refuge for some of its distinctive flora and fauna populations. These fragments, though, suffer from edge effects, weed invasion and stock grazing. Pest mammals, especially possums and rats, are also significant threats, damaging palatable species and eating fruits and seeds, as well as preying on vulnerable fauna, including pollinators and seed dispersers.

Restoration of Tūpuna Maunga offers an opportunity to reinstate and reconnect the ecology and biodiversity of these features and the wider volcanic landscape across Tāmaki Makaurau. By reconnecting ecological networks both within and between Tūpuna Maunga and recognising and re-establishing the value of areas for cultivation and harvesting.





Kiwi (*Apteryx mantelli*)





## 5.2 Principles

1. Nurture and enhance the living connections between the Tūpuna Maunga and other areas of indigenous biodiversity in Tāmaki Makaurau.
2. Restore areas of the Tūpuna Maunga with indigenous ecosystems, reintroduce and attract indigenous species and culturally appropriate species, recognise that restoration objectives may be a range of outcomes including different periods of occupation as well as pre-European and pre-human states.
3. Enable mana whenua to fulfil their role as kaitiaki.

## 5.3 Biodiversity elements

1. Protect remaining taonga

Identification, protection and enhancement of indigenous species including threatened plant and animal species already present on the Tūpuna Maunga.

2. Recover what was lost

Restoring the indigenous biodiversity of the Tūpuna Maunga, and connections between the Tūpuna Maunga and the wider volcanic landscape, incorporating remnant ecosystem features including watercourses, springs, lava flows, forest remnants, etc. Restoring and enhancing existing bush remnants will increase the biodiversity and cultural values associated with each site and facilitate the reintroduction of native flora and fauna. Existing native forest and bush remnants around each Maunga should be assessed and used to guide each unique restoration plan.

3. Living connections

Restoration will incorporate traditional indigenous flora and fauna, with the intention of providing for increased biodiversity, cultivation and cultural harvesting of kai, medicinal, textile materials, and other cultural requirements. Propagation and captive management of flora and fauna may be a component of the strategy for some Maunga. Vegetation restoration should be tailored to achieve the specific outcomes and purposes proposed for each individual Maunga. Restoration will also extend beyond Tūpuna Maunga, to include: community involvement with integrated restoration programmes that maximise biodiversity and develop ecological connections and biodiversity corridors between Maunga and the Hauraki Gulf, Hunua and the Waitakere Ranges. Provide opportunities and identify possible projects that tamariki and rangatahi from local schools and tertiary institutions can engage in and contribute to increase restoration and biodiversity outcomes.

4. Promote mana whenua as kaitiaki

A kaitiaki regime will be developed to ensure knowledge of biodiversity values and best management practices is gathered, developed and passed on. The biodiversity strategy for each Maunga will be closely aligned with the biosecurity strategy, to ensure that priority is given to protecting vulnerable species and enhancing habitat values by removing pressure from predators.





Rat in a wood pigeon nest. Image courtesy of Nga Manu Images





## 6. BIOSECURITY STRATEGY

### 6.1 Introduction

The significance of the Tūpuna Maunga to mana whenua and all Aucklanders creates an opportunity to ensure the protection and enhancement of the ecological values present. Introduced pests are the greatest threat to New Zealand biodiversity, and continue to inflict damage on the Maunga and the natural values of each site.

In order to restore and nourish the natural landscape of the Tūpuna Maunga, future pest control will use efficient and effective methods to remove rodents, mustelids, possums, rabbits, hedgehogs and unowned cats.

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.

This will be achieved through initially taking a site-specific approach for each Maunga, with the ultimate objective of forming a linked 'network' of protected areas free of pests, with corridors extending into urban areas to create linked sanctuary sites over time (a concept which could then link into Predator Free 2050).

### 6.2 Principles

1. Removal of exotic pest plant and animal species, aligned with values being protected on each Maunga. Current pest animals include rodents, mustelids, possums, rabbits, hedgehogs, plague skinks, Argentine ants and unowned cats.
2. Use of efficient, effective, humane and ERMA approved animal and pest control methods, including live capture traps and a phased reduction in the use of herbicides and pesticides.
3. All programmes are targeted to protect the values identified on each Maunga with best practice methodologies implemented.
4. Public advocacy campaigns to encourage people to keep their domestic cats off the Maunga.

# UTILISING VEGETATION RESTORATION AREAS AND PREDATOR PROOF METHODS TO SUPPORT AND ENHANCE FAUNA, FLORA AND CULTURAL VALUES

## BIRDS

Predator control and vegetation restoration within a fenced sanctuary are likely to offer high ecological gains. A number of native bird species are already present on or around Auckland's Tūpuna Maunga which are likely to significantly benefit from vegetation restoration and replanting, especially if preferred food sources such as kōwhai are planted and predation pressure is removed. Other native species that are currently not present in some areas, or only exist in very low numbers, may also self-reintroduce (return on their own and not require translocation).

## VEGETATION RESTORATION

Restoring and enhancing existing bush remnants will increase the biodiversity and cultural values associated with each Maunga site and facilitate the reintroduction of native fauna. Existing native forest remnants around each Maunga should be assessed and used to guide each unique restoration plan.

Ferns are an important component of the Tūpuna Maunga's unique rock forest ecosystems and their restoration within a fenced sanctuary would provide cover for existing and reintroduced fauna, including invertebrates and lizards, and a food source for birds.

Removal of exotic trees will occur when there is a health and safety risk, they are identified as a weed species, there is risk to Archaeological Features, or they impact on the cultural landscape and viewshafts. Any other tree removals will be assessed on a case by case basis.

## REINTRODUCTION OF FAUNA VIA TRANSLOCATION

Some native flightless bird, lizard and invertebrate species may be able to be successfully re-introduced to some Maunga provided there is sufficient restored habitat (food and shelter), ongoing monitoring.

Although the potential protected areas are unlikely to be large enough to provide a valuable sanctuary for highly threatened species such as kiwi or takahe, innovative proposals such as the creation of a kiwi crèche are possible. In the future there may be a need for a kiwi crèche prior to their release into the wild e.g. into the Hunua Ranges, and a fenced area such as around one of Auckland's Tūpuna Maunga could be a potential location for such a crèche.

## 6.3 Biosecurity elements

### 1. Predator free areas:

Through the Individual Maunga Plans identify and implement small areas (<2 ha) of predator proof fences, for appropriate Maunga depending on the target species suitable for reintroduction. Each area will be specifically designed to link into biodiversity protection in 5.3 (i.e. those areas which have been specifically selected for restoration of habitats or species). Predator proof fences will be established around these areas and all pest species will be removed prior to restoration activities occurring. This would create a sanctuary for the protection and introduction of native plant and animal species without the pressures of predation, competition or herbivory from these introduced threats. Additional biosecurity and monitoring practices, such as the regular use of rodent dogs, traps and bait stations will also be implemented to effectively mitigate any ongoing incursion issue from mice. These predator proof areas will serve as 'sanctuary' sites for threatened native species and will allow for enhancing the existing fauna and the safe reintroduction of rare native flora and fauna (particularly lizards and potentially some birds where appropriate habitats can be established). Further detail is set out in Figure 7. Education opportunities will be present in each sanctuary site, both in regards to the native flora and fauna present and the biosecurity threats faced by indigenous biodiversity.

### 2. Alternatives to toxins:

Control measures will occur for unowned cats<sup>9</sup> rodents, rabbits, possums, hedgehogs and mustelids. These measures will focus on a reduction in the use of toxin and will be achievable through the use of alternative approaches such as self-resetting traps to control the target animal pests. Where toxins must be used, new species-specific and safer toxins will be suggested (both for herbicides and pesticides). However, conventional toxins may need to be used initially in the early stages of restoration work. Ongoing control will occur in perpetuity, particularly around the boundary of each Maunga, to reduce reinvasion rates.

### 3. Innovation:

Innovative, ongoing surveillance, engagement and education through the use of real-time, remote surveillance technologies such as PAWS™ (which instantly notifies users of pests detected across a landscape and can trigger a suitable response). This method will optimise control towards eradication and address reinvasion issues in the future. Similarly, innovative surveillance measures for weed species will also be employed, such as the use of drones for monitoring and control.

### 4. Engagement:

Communities, including volunteers and neighbours, play a key role in ensuring appropriate biosecurity measures are in place to protect the Maunga. Targeted advocacy is required with neighbours and the community to protect the Maunga. Use of new technology and tools that can broaden engagement and community accessibility for biodiversity monitoring will be used in tandem with the education and monitoring strategy to provide resources and measure success. For example, the development of a web-based system could link into new biodiversity monitoring tools such as CritterPic™; a unique system which takes pictures of native species such as invertebrates and lizards. Pictures are available to users remotely and in real-time via the web / app, promoting active engagement and education scenarios within the community. For example, schools could sponsor their own units and place them in different sites / habitats to learn what pests and / or native species live there.

### 5. Real time monitoring:

A real-time map of all the Maunga which links together pest surveillance technologies with ecosystem monitoring tools could be created. Community members / schools etc. could then add in their own sightings of native and pest plants and animals, with the network expanding as time progresses. The Maunga ecosystems would then be online and 'live' for anyone to explore. This could also link into other areas of the plan, such as sites / plants of cultural importance.

9. Cat control targeting unowned cats will be delivered through a live trapping programme. All care will

be taken to minimise the risk to cats from accidental harm. Cats remain the responsibility of the cat owner.



FIGURE 7:  
TŪPUNA MAUNGA FLORA AND FAUNA ACTIVATION



Common species that will be enhanced and will support population growth through restoration planting and through providing food sources may include tui, korimako / bellbird, ruru/morepork, pīwakakawaka / New Zealand fantail, riroriro / grey warbler, kereru / New Zealand woodpigeon, tahou / silvereye, kōtare / kingfisher.

Native plant species that will support and facilitate the reintroduction of native fauna could include: ferns, karaka, pūriri, tōtara, māhoe, mangeao, puka and tītoki.

Plant species also that act as a food source for birds include puriri and kohekohe.

Species that would need predator proof fencing to support their relocation could include weka, copper skink, moko skink, and elegant and pacific gecko and Duvaucels gecko.

Ornate and forest skink can also be reintroduced if forest cover is present within a predator-free area.

Invertebrate species; a range of native insects may be able to be introduced. Notable examples could include wetapunga, flax weevil and pupuharakeke / flax snail.

1. Tauhou, 2. Kōtare, 3. Tūi  
4. Pukapuka, 5. Karaka and unripe berries, 6. Fern  
7. Mokomoko (Duvaucel's gecko), 8. Pūpū-rangi, 9. Wētā, 10. Weka



Love Your Maunga day, 2018.  
Te Ara Pueru / Te Pane-o-Mataaho/  
Māngere Mountain







## 7. RECREATION STRATEGY

### 7.1 Introduction

Tūpuna Maunga are highly valued components of the regional landscape and recreational resource. Historically these areas have been developed in an ad hoc and uncoordinated manner, driven by the desires of local communities with little or no recognition of the importance of these places to mana whenua. Therefore, important areas on the Maunga such as the tihi and waahi tapu areas have been used and developed inappropriately.

The future provision of recreational activities and facilities on, around and between Tūpuna Maunga 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 Maunga Authority will continue to work collaboratively with Auckland Council and Local Boards in making decisions on future recreational activities on the Tūpuna Maunga.

The provision of recreational facilities is a sign of welcoming, generosity and hospitality and signals respect and care for people and place. Good quality, appropriate recreational facilities will foster a sense of ownership, pride and care for the Tūpuna Maunga, in turn developing a respect and understanding for these unique landscapes. Actively promote opportunities to undertake cultural recreational activities on the Maunga.

### 7.2 Principles

1. Recreational use of Tūpuna Maunga must respect the sacredness of the tihi.
2. The network of access ways on the Tūpuna Maunga including trails, pathways and roads should prioritise pedestrian access and be designed and located to respect the Tūpuna Maunga as taonga, and support community interaction, inclusiveness and enable active and passive recreation.
3. Providing for a range of recreational activities which are appropriate and compatible with the Tūpuna Maunga and the protection and interpretation of spiritual, ecological, geological and cultural values.
4. Tracks should be designed to avoid erosion and other adverse physical and visual effects while providing safe and attractive paths for people that align with existing infrastructure, parks and the wider landscape.
5. Management of the Tūpuna Maunga shared spaces should:
  - avoid air access activities (e.g, paragliding);
  - restrict drone flying;
  - restrict cars, motor bikes, bikes (including e-bikes and e-scooters) to protect pedestrians;
  - reflect the appropriate dog management classification; and
  - provide universal access (mobility design principles) when new developments are undertaken and this access can be feasibly achieved, and include provision for working dogs.







## 7.3 Recreation elements

### 1. Recognition of the tihi and the sacredness of Tūpuna Maunga

Review the appropriateness of existing facilities including tracks, planting, memorials and other features located on the tihi to provide direction for the Individual Maunga Plans. Inappropriate activities and facilities will be removed. The necessary steps will be undertaken to end activities occurring without the relevant approvals. Implement culturally appropriate treatments of the tihi. This may include cultural markers, revegetation with native grass species. Consider the relationship of the tihi to other Maunga and ensure any revegetation on the Maunga is balanced to maintain critical views and relationships with other Maunga or features in the wider landscape (e.g. Waitematā Harbour, Manukau Harbour, Waitakere Ranges, Hunua Ranges Hauraki Gulf). The provision of formal sports facilities will be reviewed at individual Maunga Plan stage – assessing the appropriateness of location, community need, opportunity for economic benefit. Consider if disestablished, what the appropriate replacement use and activities would be.

### 2. Balancing access with sacredness and maunga values

Develop access ways that establish a meaningful connection with the Maunga and allow opportunity for engagement with their unique cultural and heritage features. Access will be developed to promote and recognise the opportunity for a Maunga- specific sense of place; developing an experiential journey and celebrating the respective features. Recognition of specific views from identified areas on each Maunga that allow visual connection to other Maunga – achieving a sense of regional connection to the wider volcanic landscape of Tāmaki Makaurau and its water bodies. Access in and around specific areas with heritage values will be carefully developed and layers responsibly revealed (where appropriate) to demonstrate cultural history (e.g. re-sow kumara pit with Pātītī grass). Such areas will be assessed to determine if interpretation is desired for a particular feature. In other instances, the values of the area or its waahi tapu status may mean paths are diverted and planting and other landscape features implemented that deter public access. A framework for “go” and “no-go” areas and appropriate activities for each Individual Maunga Plan will be established. Table 1 in the Design Strategies (page 21) sets out the relevant guidance in respect of specific parts and areas of the Maunga.

### 3. Tūpuna Maunga are a connected regional recreational network

The Tūpuna Maunga offer the opportunity for diverse recreational experience across Auckland. Consider views from recreational facilities from each Maunga that allow visual connection to other Maunga and a sense of regional connection to wider volcanic landscape of Tāmaki Makaurau. Tūpuna Maunga offer a variety of recreational experiences within easy reach for all Aucklanders. This is an opportunity to reinforce the individual identity of each Maunga within the network i.e. showcase what experience each Maunga offers. Responsible access for and management of dogs, with a review to be undertaken for each Maunga Plan. All air related activities will be reviewed for the respective individual Maunga plan, with restrictions on the use of drones except for monitoring as approved by the Tūpuna Maunga Authority.

### 4. Tūpuna Maunga play a role in supporting and encouraging active healthy lifestyles

A range of active and passive recreation activities are located on Tūpuna Maunga which form a critical part of the regional network of recreational areas. Increased flexibility is required with a strategic review of sports leases and network provision undertaken. Opportunities to co-ordinate and rationalise activities will be investigated. Cycling / running / walking (including exercising dogs) / recreational events may be provided for where they positively contribute to the Maunga and community. Existing sports fields and clubs will be retained where they positively contribute to the Maunga and community. Playgrounds will be integrated into the Maunga where this activity and location is appropriate. There is a need for the provision of amenities in appropriate locations including the provision of drinking water and resting areas.



## MĀRA HŪPARA – TRADITIONAL MĀORI PLAY

Tūpuna Maunga include areas that could be appropriate for the establishment of new play spaces and areas that provide an authentic opportunity to incorporate traditional Māori play features. These can provide alternatives for people to introduce them to wild places and natural environments, and create opportunities for exploration, daring, and imagination using nature as a guide.

In Māori society, traditional games and aro-tākaro (play items) are inextricably linked and highly valued. Ngā aro-tākaro reinforce social norms and connect people to their environments. They become a means for children to engage with nature and history simultaneously through challenge and learning.

Play elements could be installed on Tūpuna Maunga where culturally appropriate. Possible elements include:

- tōrere tree for climbing;
- triple-posted tama-tane-wahine installation;
- giant upturned log roots - te ko-uru which are linked by ko-papa;
- hīkeikei on which to hop, jump and walk over;
- land-based kōkiri;
- wera-te-paatu to practice agility, speed and balance; and
- Kī-o-rahi, a traditional Māori ball game.

The integration of traditional play elements into the Tūpuna Maunga, encourages mana whenua and manuhiri to re-engage with the restored natural environment and thereby to reawaken their sense of history and place.





The Kiosk, Maungawhau / Mount Eden





## 8. COMMERCIAL STRATEGY

### 8.1 Introduction

The opportunity exists to develop and grow the commercial activities available on the Tūpuna Maunga. With appropriate guidance and consideration these commercial activities can help build on and expand the recognition and understanding of the Tūpuna Maunga values. Commercial activities can strengthen partnerships with a wide range of groups and operators that can assist in delivering key outcomes. The commercial activities must ensure that people can positively experience the Maunga, gain knowledge to appreciate the Maunga and commit to ensuring that they remain as a legacy to future generations.

### 8.2 Principles

1. Enable commercial activities that promote the values of the Tūpuna Maunga and are compatible with the protection and enhancement of spiritual, historic, ecological, geological, landscape, natural and cultural values. Commercial and tourist activities should be respectful, promote and embrace a deeper understanding of the history, importance and sacredness of these landscapes to mana whenua and the living connection between the Tūpuna Maunga and the people of Auckland.
2. Enable appropriate commercial and sponsorship opportunities and initiatives on the Tūpuna Maunga that support the protection, restoration, and enhancement of the Tūpuna Maunga values and intergenerational nature of these taonga.
3. Ensure that new commercial uses and concessions demonstrate consistency and alignment with the Tūpuna Maunga values, and deliver on key outcomes through the commercial activities assessment framework.
4. Consideration should be given to alternative funding opportunities, encouragement of non-recreational events (such as community gatherings and celebrations) and the conversion of appropriate existing buildings where they provide opportunity to create value and enhance peoples' experience and broaden the appeal of the Tūpuna Maunga. Applications for sponsorship and advertising associated with approved recreational, cultural and community events held on the maunga may be considered.
5. Limited opportunities for tourist operators on high density Maunga.
6. Develop a long term revenue stream to sustain and support the Tūpuna Taonga Trust.

## 8.3 Commercial elements

### 1. Enabling appropriate commercial activities

A wide range of commercial activities can add value and provide opportunities to enhance the local community, public and visitor experience of the Tūpuna Maunga. This can be considered a shift away from traditional approaches and these activities need to demonstrate that they acknowledge and promote the values of the Tūpuna Maunga. Proactively identifying potential partners and sponsors enables the Maunga Authority to engage with appropriate entities that embrace the Tūpuna Maunga values and can assist in the delivery of desired outcomes.

The assessment framework for applications and requests for concessions and commercial activities must:

- Consider the cultural appropriateness of the proposed activity / use and consistency with the Tūpuna Maunga values and other Tūpuna Maunga policies (including relating to vehicle access, fires, smoking and alcohol on the Maunga).
- Ensure the proposed activity / use promotes the Tūpuna Maunga as iconic spiritual, cultural, historic, archaeological and geological places and achieves respectful outcomes that reflect the reverence and significance of the Tūpuna Maunga.
- Ensure the health and wellbeing of the Maunga is not compromised (including avoidance of sacred areas and avoidance of activities that would result in geological damage etc).
- Demonstrate that the commercial operator is aligned with, motivated and capable of articulating the Tūpuna Maunga values and committed to maximising the connection for visitors.

### 2. Encourage mana whenua involvement in commercial activities

The primary partner for developing commercial opportunities and activities should be mana whenua groups and entities. Enabling opportunities through offering first options for mana whenua will support and promote the fundamental purpose of the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014. This will ensure mana whenua are able to exercise kaitiakitanga over the Maunga, build an economic base for their members and are actively engaged in the management, development and cohesive long-term care of the Tūpuna Maunga.

### 3. Reviewing current commercial activities

The commercial activities currently being undertaken on the Maunga include residential tenancies, guided tours, filming, events, venue bookings, a water take, a restaurant, a preschool, a gallery, sports clubs. When the leases come up for review and/or renewal the activity and use should be assessed against the assessment framework for applications and requests for concessions and commercial activities outlined in 1 above.

### 4. Explore alliance and sponsorship opportunities

Developing and fostering non-commercial alliances and sponsorship relationships with government agencies, non-government and commercial organisations and agencies can maximise opportunities for new activities, engagement and knowledge building and enhanced visitor experiences. This activity should support the health and wellbeing of Tūpuna Maunga and generally not involve branding by external parties. The types of activities where alliance or sponsorship opportunities should be explored include research (examples include biosecurity and biodiversity studies that could be undertaken as part of secondary school or university courses), assisting with planting and revegetation (examples include partnering with corporate organisations to be involved in planting days).







Love Your Maunga day, 2019. Te Ara Pueru /  
Te Pane-o-Mataaho/ Māngere Mountain





Love Your Maunga day, 2018.  
Te Ara Pueru / Te Pane-o-Mataaho/  
Māngere Mountain



# 9. MONITORING STRATEGY

## 9.1 Introduction

The Tūpuna Maunga Authority has developed the Tūpuna Maunga Integrated Management Plan (IMP) to set the foundations for how the Tūpuna Maunga are valued, protected, restored, enhanced and managed in the future. There is a responsibility to ensure that the management plan is under continuous review, so that the plan is adapted and implemented to recognise the dynamic circumstances and increased knowledge. Implementation is achieved through the administration of these strategies and through the execution of the Operational Plan.

The IMP specifically recognises the need for review through the identification of the Monitoring Strategy which will assist in determining the success of the provisions of the Tūpuna Maunga IMP and the Tūpuna Maunga Strategies.

## 9.2 Monitoring elements

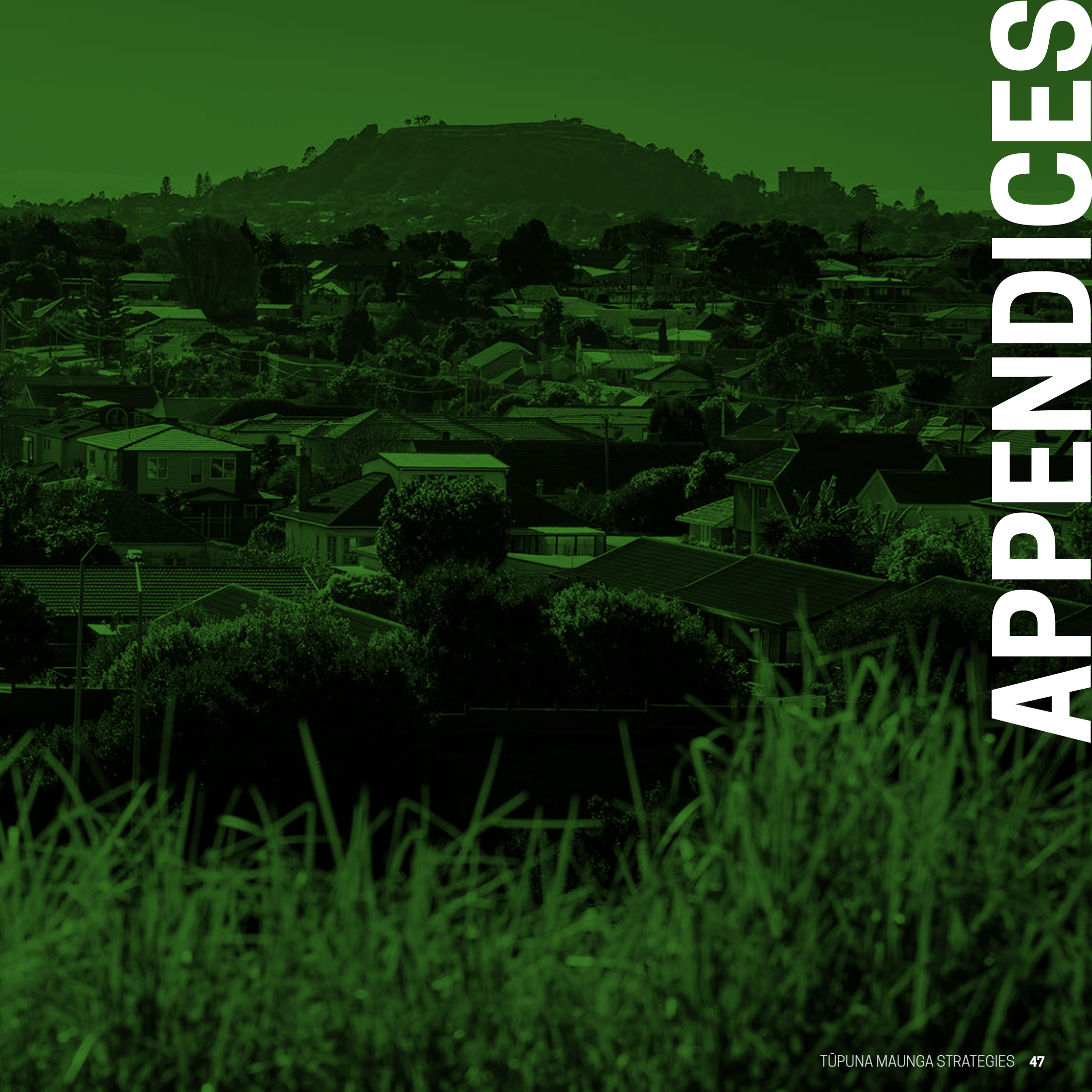
1. The Tūpuna Maunga Authority will monitor, report and review the progress and effectiveness of these strategies and guidelines in achieving the values of the IMP. This will be achieved through the development of a Monitoring Strategy to measure success and identify issues that will inform the actions in the Operational Plan.
2. Each individual Maunga Plan will have Maunga specific targets. These may include prioritised education, biodiversity, biosecurity, design, recreation and commercial outcomes that will require specific monitoring.
3. To enable the Education Strategy to be implemented the following key actions will be completed:
  - information and learning packages for Years 1 – 8 and Years 9-13;
  - list of research projects for tertiary students to undertake as part of their qualifications;
  - all communication, signage and documentation to use the Ancestral names;
  - school relationships and kāhui ako established for each individual Maunga as part of the Individual Maunga Plan;
  - establish youth programmes;
  - education and learning centres to be explored;
  - visitor survey and feedback forms available online at Tūpuna Maunga Authority website;
  - yearly engagement events held at all Maunga;
  - volunteer training programme focusing on activities demonstrating, recognising and being consistent with Maunga Values; and
  - launch bespoke website with continuous enhancements.
4. To determine the success of the Education Strategy a series of measurable targets will be set related to the number of: school visits, website hits, etc.
5. A particular innovation in the development of the IMP was the use of drone technology to create a visual data set of the current state of the Tūpuna Maunga which will assist with measuring the effectiveness of the IMP through its monitoring strategy.
6. To determine the success of biodiversity and biosecurity goals, real time monitoring of native and pest species (as suggested in 3.3), will provide a powerful and effective way to measure achievements and allow for adaptive management strategies. This will include monitoring and review programmes based on data to ensure methodologies implemented continue to achieve the identified objectives and have the least impact given current technology. By 2025 chemical weed treatments will be non-persistent chemicals.
7. To determine the success of the Commercial Strategy a series of measurable targets related to sponsorship and the increase in the number of commercial activities undertaken by mana whenua.
8. A range of different formal and informal monitoring methods will be implemented for experimental trials and new methods to achieve specified outcomes. These should be documented and reflected upon through the Monitoring Strategies to record the successes of new and alternative methods.
9. To determine the overarching contribution that the strategies, guidelines and actions of the Tūpuna Maunga Authority has to cultural values. Monitoring of these outcomes should be documented using appropriate methods that can objectively assess Māori cultural values e.g, Mauri Model Methodology.





View from Puketāpapa / Pukewīwī / Mount Roskill





# APPENDICES

# Appendix 1: Kupu Hou/Glossary

The following table sets out the meanings and terms used within the text of this document. Many are directly from Section 8 of the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014 entitled “Interpretation”.

TERM	MEANS
Administered lands	a. means <ol style="list-style-type: none"> <li>i. the Maungakiekie/One Tree Hill northern land; and</li> <li>ii. Māngere Mountain; and</li> </ol> b. (b) except in subpart 5 of Part 2, includes any land - <ol style="list-style-type: none"> <li>i. described in section 110(1)(a) or (b); and</li> <li>ii. to which section 110(2) and (3) apply.</li> </ol>
Aotearoa	New Zealand
Aroha	Love
AUP	Auckland Unitary Plan
CPTED	Crime Prevention through Environmental Design
Harbours	Waitematā and Manukau
Hapū	Kinship group, tribe, and the primary political unit in traditional Māori society
Hauora	Health, vigour, be fit
Hui	Gathering, meeting, assembly
Iwi	Tribe, nationality, race
Kaitiaki	Mana Whenua guardian
Kaitiakitanga	Mana Whenua guardianship
Karaka	A tree ( <i>Corynocarpus laevigatus</i> ) with dark green, glossy, leaves and orange berries
Kōhanga Reo	Māori language preschool
Koiwi	Human bones
Kōtare	Kingfisher ( <i>Halcyon sancta</i> ); a native bird with distinct blue plumage
Mana	Prestige, spiritual power, charisma, status
Manaakitanga	Mutual respect, hospitality, kindness, generosity, support – the process of showing respect, generosity and care for others
Mana Aotūroa	Cultural and heritage
Mana Hononga Tangata	Living connection
Mana Whai a Rēhia	Recreational
Manuhiri	Visitor, guest
Marutūāhu Rōpū	The following collective of Iwi: Ngāti Maru, Ngāti Pāoa, Ngāti Tamaterā, Ngāti Whanaunga, Te Patukirikiri
Maunga	Mountain, mount, peak
Mātauranga Māori	Māori knowledge, the body knowledge originating from Māori ancestors, including Māori world view, Māori creativity and cultural practices
Mauri Pūnaha Hauropi	Ecology and biodiversity

TERM	MEANS
Member of Ngā Mana Whenua o Tāmaki Makaurau	An individual who is a member of 1 or more of the Iwi / Hapū who comprise Ngā Mana Whenua o Tāmaki Makaurau
Mokomoko	A native lizard (Duvaucel's gecko)
Motu	a. Motuihe Island Recreation Reserve; and b. Motutapu Island Recreation Reserve; and c. Rangitoto Island Scenic Reserve; and d. Tiritiri Matangi Island Scientific Reserve. And “Hauraki Gulf / Tikapa Moana inner motu” means— a. Browns Island Recreation Reserve; and b. Motuihe Island Recreation Reserve; and c. Motutapu Island Recreation Reserve; and d. Rangitoto Island Scenic Reserve; and e. Certain Rangitoto Island properties.
Ngā Mana Whenua o Tāmaki Makaurau (“Ngā Mana Whenua”)	(a) Means the collective group of the following iwi/hapū: <ol style="list-style-type: none"> <li>i. Ngāi Tai ki Tāmaki; and</li> <li>ii. Ngāti Maru; and</li> <li>iii. Ngāti Pāoa; and</li> <li>iv. Ngāti Tamaoho; and</li> <li>v. Ngāti Tamaterā; and</li> <li>vi. Ngāti Te Ata; and</li> <li>vii. Ngāti Whanaunga; and</li> <li>viii. Ngāti Whātua o Kaipara; and</li> <li>ix. Ngāti Whātua Ōrākei; and</li> <li>x. Te Ākitai Waiohua; and</li> <li>xi. Te Kawerau ā Maki; and</li> <li>xii. Te Patukirikiri; and</li> <li>xiii. Hapū of Ngāti Whātua whose beneficiaries of Te Rūnanga o Ngāti Whātua; including Te Taoū not descended from Tuperiri; and</li> </ol> (b) includes the individuals who are members of 1 or more of the iwi and hapū described in paragraph (a); and  (c) includes any whanau, hapū or group to the extent that it is composed of those individuals.
Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Deed (“Collective Deed”)	The deed entitled Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Deed
Ngāti Whātua Rōpū	The following collective of Iwi / Hapū:  Ngāti Whātua o Kaipara, Ngāti Whātua Ōrākei, hapū of Ngāti Whātua (other than Ngāti Whātua o Kaipara and Ngāti Whātua Ōrākei) whose members are beneficiaries of Te Rūnanga o Ngāti Whātua



TERM	MEANS
Noa	To be free from the extensions of tapu, ordinary, unrestricted
Pā	Fortified village or area
Pou	Post, upright, pole, sustenance
Pōwhiri	Rituals of encounter, welcome ceremony on a marae, welcome
Pukapuka	A small tree ( <i>Brachyglottis repanda</i> ); commonly referred to as Rangiora
Pūpū-rangi	A large native snail ( <i>Paryphanta</i> spp.)
Rangatahi	Younger generation, youth
Takotoranga Whenua	Landscape
Tāmaki Makaurau	Auckland
Tamariki	Children, youthful
Taonga	Treasure, anything prized – applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques
Taonga tuku iho	Treasure handed down from the ancestors, heirloom, cultural property, heritage
Tauhou	Silvereye ( <i>Zosterops lateralis lateralis</i> ); a common green bird with a conspicuous white eye-ring
Tapu	Be sacred, prohibited, restricted, set apart, forbidden, under atua protection
Tihi	Summit, top, peak, point
Tikanga	Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol – the customary system of values and practices that have developed over time and are deeply embedded in the social context
Trustee	The Tūpuna Taonga o Tāmaki Makaurau Trust Limited, acting in its capacity as trustee of the Tūpuna Taonga o Tāmaki Makaurau Trust
Tūi	Tūi ( <i>Prosthemadera novaeseelandiae</i> ); a common songbird with black plumage and white throat tufts
Tūpuna	Ancestors
Tūpuna Maunga	<ul style="list-style-type: none"> <li>• Matukutūruru / Wiri Mountain;</li> <li>• Maungakiekie / One Tree Hill;</li> <li>• Maungarei / Mount Wellington;</li> <li>• Maungauika / North Head;</li> <li>• Maungawhau / Mount Eden;</li> <li>• Ōhinerau / Mount Hobson;</li> <li>• Ōhūiarangi / Pigeon Mountain;</li> <li>• Ōtāhuhu / Mount Richmond;</li> <li>• Ōwairaka / Tē Ahi-kā-a-Rakatura / Mount Albert;</li> <li>• Pukewīwī / Puketāpapa / Mount Roskill;</li> <li>• Rarotonga / Mount Smart;</li> <li>• Takarunga / Mount Victoria;</li> <li>• Te Ara Pueru / Te Pane-o-Mataaho/ Māngere Mountain;</li> <li>• Te Kōpuke / Tītīkōpuke / Mount St John; and</li> <li>• Te Tātua a Riukiuta / Big King</li> </ul>

TERM	MEANS
Tūpuna Maunga o Tāmaki Makaurau Integrated Management Plan (IMP)	Document adopted 23 June 2016, providing strategic direction for the management of the 14 Tūpuna Maunga
Tūpuna Maunga o Tāmaki Makaurau Authority (“The Authority”)	The Tūpuna Maunga o Tāmaki Makaurau Authority comprised of: <ul style="list-style-type: none"> <li>• six Ngā Mana Whenua appointees being two each from the Marutūāhu Rōpū, Ngāti Whātua Rōpū and Waiohua Tāmaki Rōpū;</li> <li>• six Auckland Council appointees; and</li> <li>• one (non-voting) Crown representative</li> </ul>
Tūpuna Taonga o Tāmaki Makaurau Trust	The Tūpuna Taonga o Tāmaki Makaurau Trust
Unowned cats	Any cat which is not: <ol style="list-style-type: none"> <li>Microchipped, or otherwise identified with owner’s name and address; and</li> <li>Registered on the New Zealand Companion Animal Register <a href="https://www.animalregister.co.nz/">https://www.animalregister.co.nz/</a>.</li> </ol>
Volcanic Viewshaft	As defined under the Auckland Unitary Plan
Waahi tapu	Sacred place, sacred site – a place subject to long-term ritual restrictions on access or use
Waiohua Tāmaki Rōpū	The following collective of Iwi/Hapū: Ngāi Tai ki Tāmaki, Ngāti Tamaoho, Ngāti Te Ata, Te Ākitai Waiohua, Te Kawerau ā Maki
Waharoa	Entrance to a pā, gateway, main entranceway
Wairuatanga	Spirituality
Weka	A flightless, endemic bird ( <i>Gallirallus australis greyi</i> ), with a short bill and brown plumage
Wētā	The common name for a group of large, wingless, nocturnal insects endemic to New Zealand
Whai Rawa Whakauka	Economic and commercial
Whakapapa	Genealogy, genealogical table, lineage, descent
Whare	House, building, residence, dwelling
Working dog	Has the same meaning as section 2 of the Dog Control Act 1996
Urupā	Burial ground, cemetery, graveyard

# Appendix 2: Integration diagram

## HIGH LEVEL VISION

### TŪPUNA MAUNGA O TĀMAKI MAKĀURAU INTEGRATED MANAGEMENT PLAN

VALUES	PATHWAYS
WAIRUATANGA / SPIRITUAL VALUE	RESTORE AND RECOGNISE THE RELATIONSHIP BETWEEN THE MAUNGA AND ITS PEOPLE
	TREAD GENTLY
	PATHWAY: TREAT THE MAUNGA AS TAONGA TUKU IHO
	RECOGNISE THE TIHI AS SACRED
MANA AOTŪROA / CULTURAL AND HERITAGE VALUE	ENABLE MANA WHENUA ROLE AS KAITIAKI OVER THE TŪPUNA MAUNGA
	RECOGNISE EUROPEAN AND OTHER HISTORIES AND INTERACTION WITH THE MAUNGA
	RESTORING CUSTOMARY PRACTICES AND ASSOCIATED KNOWLEDGE
	ENCOURAGE CULTURALLY SAFE ACCESS
	PROTECT THE INTEGRITY OF THE LANDSCAPE OF THE TŪPUNA MAUNGA
TAKOTORANGA WHENUA / LANDSCAPE VALUE	ENCOURAGE ACTIVITIES THAT ARE IN KEEPING WITH THE NATURAL AND INDIGENOUS LANDSCAPE
	ACTIVE RESTORATION AND ENHANCEMENT OF THE NATURAL FEATURES OF THE MAUNGA
	PRESERVE THE VISUAL AND PHYSICAL INTEGRITY OF THE MAUNGA AS LANDMARKS OF TĀMAKI
	PROMOTE A CONNECTED NETWORK OF TŪPUNA MAUNGA
	ENCOURAGE DESIGN THAT REFLECTS TŪPUNA MAUNGA VALUES

## GREATER DETAIL AND DESCRIPTION

### TŪPUNA MAUNGA STRATEGIES

RECREATIONAL STRATEGY	PEST MANAGEMENT AND BIOSECURITY STRATEGY	BIODIVERSITY STRATEGY	EDUCATION, COMMUNICATION AND SIGNAGE STRATEGY	COMMERCIAL STRATEGY	DESIGN STRATEGY
●	●	●	●	●	●
●	●	●	●	●	●
●	●	●	●	●	●
●			●	●	●
●	●	●	●	●	●
●		●	●		●
●	●	●	●	●	●
●	●	●	●	●	●
●		●	●		●
●			●		●

## PLACE SPECIFIC PLANS

### INDIVIDUAL TŪPUNA MAUNGA PLANS

MATUKUTŪRURU / WIRI MOUNTAIN
MAUNGAKIEKIE / ONE TREE HILL
MAUNGAREI / MT WELLINGTON
MAUNGAUIKA / NORTH HEAD
MAUNGAWHAU / MT EDEN
ŌHINERAU / MT HOBSON
ŌHUIARANGI / PIGEON MOUNTAIN
ŌTĀHUHU / MT RICHMOND
ŌWAIKAKA / TE AHI-KĀ-A-RAKATAURA / MT ALBERT
PUKEWĪWĪ / PUKETĀPAPA / MT ROSKILL
TAKARUNGA / MT VICTORIA
TE ARA PUERA / TE PANE-O-MATAAHO / Māngere MOUNTAIN
TE KŌPUKE / TĪTĪKŌPUKE / MT ST JOHN
TE TĀTUA A RIUKIUTA / BIG KING



## HIGH LEVEL VISION

### TŪPUNA MAUNGA O TĀMAKI MAKAURAU INTEGRATED MANAGEMENT PLAN

#### VALUES

#### PATHWAYS

MAURI PŪNAHA  
HAUROPI / ECOLOGY  
AND BIODIVERSITY  
VALUE

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\*

STRENGTHEN ECOLOGICAL  
LINKAGES BETWEEN THE  
TŪPUNA MAUNGA

MANA HONONGA  
TANGATA / LIVING  
CONNECTION VALUE

REKINDLE THE SENSE  
OF LIVING CONNECTION  
BETWEEN THE MAUNGA  
AND THE PEOPLE

A PLACE TO HOST PEOPLE

ACTIVELY NURTURE  
POSITIVE RELATIONSHIPS

GIVE EXPRESSION TO THE  
HISTORY AND CULTURAL  
VALUES OF THE TŪPUNA  
MAUNGA

WHAI RAWA  
WHAKAUKA /  
ECONOMIC /  
COMMERCIAL VALUE

ALIGNMENT WITH THE  
TŪPUNA MAUNGA VALUES

FOSTER PARTNERSHIPS  
AND COLLABORATION

EXPLORE ALTERNATIVE AND  
SELF SUSTAINING FUNDING  
OPPORTUNITIES

FOCUS ON COMMERCIAL  
ACTIVITIES THAT CREATE  
VALUE AND ENHANCE  
EXPERIENCE

## GREATER DETAIL AND DESCRIPTION

### TŪPUNA MAUNGA STRATEGIES

RECREATIONAL  
STRATEGY

PEST  
MANAGEMENT  
AND BIOSECURITY  
STRATEGY

BIODIVERSITY  
STRATEGY

EDUCATION,  
COMMUNICATION  
AND SIGNAGE  
STRATEGY

COMMERCIAL  
STRATEGY

DESIGN STRATEGY

## PLACE SPECIFIC PLANS

### INDIVIDUAL TŪPUNA MAUNGA PLANS

## HIGH LEVEL VISION

### TŪPUNA MAUNGA O TĀMAKI MAKĀURAU INTEGRATED MANAGEMENT PLAN

## GREATER DETAIL AND DESCRIPTION

### TŪPUNA MAUNGA STRATEGIES

## PLACE SPECIFIC PLANS

### INDIVIDUAL TŪPUNA MAUNGA PLANS

VALUES	PATHWAYS	RECREATIONAL STRATEGY	PEST MANAGEMENT AND BIOSECURITY STRATEGY	BIODIVERSITY STRATEGY	EDUCATION, COMMUNICATION AND SIGNAGE STRATEGY	COMMERCIAL STRATEGY	DESIGN STRATEGY
MANA WHAI A RĒHIA / RECREATIONAL VALUE	ENCOURAGE INFORMAL INCLUSIVE RECREATIONAL ACTIVITIES	●					●
	PROMOTE HEALTH AND WELLBEING	●			●		●
	MAUNGA ARE SPECIAL PLACES AND TREASURES HANDED DOWN	●	●	●	●		●
	RECREATIONAL ACTIVITIES CONSISTENT WITH TIKANGA MĀORI	●					●
	BALANCE INFORMAL AND FORMAL RECREATION	●					●



# Appendix 3: Summary of Current Features and Activities Undertaken on the Tūpuna Maunga

Activities	Matukukutūruru / Wiri Mountain	Maungakiekie / One Tree Hill	Maungarei / Mt Wellington	Maungauika / North Head	Maungawhau / Mt Eden	Ōhinerau / Mt Hobson	Ōhūiarangi / Pigeon Mountain	Ōtahuhu / Mt Richmond	Ōwairaka / Mt Albert	Pukewīwi / Puketāpapa / Mount Roskill	Takarunga / Mt Victoria	Te Ara Pueru / Te Pane-o-Mataaho / Māngere Mountain	Te Kopuke / Mt St John	Te Tātua-a-Riukiuta / Big King	
<b>Mana Whenua</b>															
Cultural activities	●	●	●	●	●	●	●	●	●	●	●	●	●	●	
<b>Third Party Activities</b>															
Commercial activities		●	●	●	●						●				
Residential tenancy activities		●			●										
Community organised groups and education activities		●			●		3				4	●			
<b>Filming and Events</b>															
Volunteering					●										
<b>Recreation &amp; Community Facilities</b>															
Open air stage / platform					●										
Public car parking areas		●	●	●	●		●	●	●	●	●	●		●	
Public toilet facilities		●	●	●	●		●	●	●			●		●	
Sports fields							●	2	●			2			
Play grounds		●			●			●				●			
Tennis Courts											●				
Community hall												●			
<b>Third Party Infrastructure</b>															
Above ground reservoirs and / or associated infrastructure		●		●		●		●						●	
Underground reservoirs and / or associated infrastructure		●	●		●	●			●	●	●			●	
Signal station (Ports of Auckland)												●			
Limited Mobility Vehicle access to tihi		●	●		●				●		●				
<b>Other Activities</b>															
Dogs - Leashed	●	●	●	●	●	●	●	●	●	●	●	●	●	●	N.B. Prohibited on sportsfields and playgrounds
Dogs – Unleased & Under Control	●				●				●		●			●	N.B. Unleased in specified area of Maungawhau
Grazing												●			
Military structures				●							●				



## Appendix 4: Educational facilities

Detailed maps of educational facilities in relation to Tūpuna Maunga including:

- Schools;
- Puna Reo (PR) or Kōhanga Reo (KR);
- Kura Rumaki Reo (KRR) or Kura Kaupapa Māori (KKM); and
- Universities or Private Training Establishments.

SCHOOLID	NAME	TYPE
3	ACG Senior College	School
23	Bayswater School	School
24	Belmont Intermediate	School
25	Belmont School	School
26	Birkenhead School	School
34	Campbells Bay School	School
37	Carmel College	School
51	Devonport School	School
71	Forrest Hill School	School
80	Glenfield Intermediate	School
81	Glenfield Primary School	School
87	Hato Petera College	School
88	Hauraki School	School
130	Marlborough School	School
139	Milford School	School
156	Northcote College	School
157	Northcote Intermediate	School
158	Northcote School	School
165	Onepoto School	School
193	Ponsonby Primary School	School
209	Rosmini College	School
238	St Joseph's School (Takapuna)	School
242	St Leo's Catholic School (Devonport)	School
244	St Mary's College (Ponsonby)	School
247	St Mary's School (Northcote)	School
256	Stanley Bay School	School
260	Sunnybrae Normal School	School
268	Takapuna Grammar School	School
269	Takapuna Normal Intermediate	School
270	Takapuna School	KRR
286	Vauxhall School	School
291	Wairau Intermediate	School
292	Wairau Valley School	School
299	Westlake Boys' High School	School
300	Westlake Girls' High School	School
305	Willowpark School	School
306	Wilson School	School
311	Hineteiwaiwa Te Kōhanga Reo	KR
317	Te Hau Kapua Te Kōhanga Reo	KR





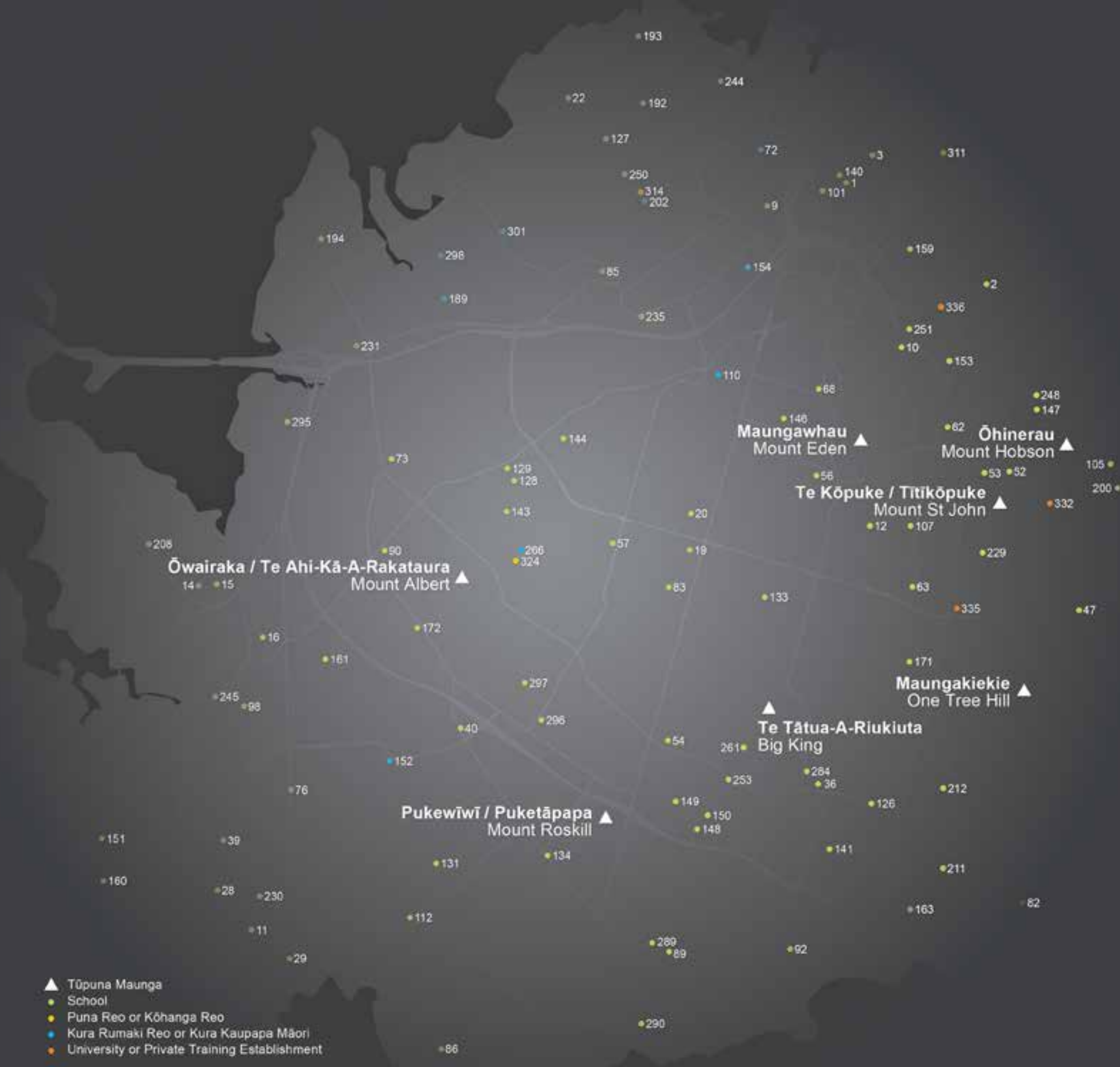


SCHOOLID	FACILITY NAME	TYPE
1	ACG New Zealand International College	School
2	ACG Parnell College	School
3	ACG Senior College	School
9	Auckland Girls' Grammar School	School
10	Auckland Grammar	School
11	Auckland International College	School
12	Auckland Normal Intermediate	School
14	Avondale College	School
15	Avondale Intermediate	School
16	Avondale Primary School	School
19	Balmoral S D A School	School
20	Balmoral School	School
22	Bayfield School	School
28	Blockhouse Bay Intermediate	School
29	Blockhouse Bay School	School
36	Carlson School (Cerebral Palsy)	School
39	Chaucer School	School
40	Christ The King School (Mt Roskill)	School
47	Cornwall Park District School	School
52	Dilworth School	School
53	Diocesan School For Girls	School

SCHOOLID	FACILITY NAME	TYPE
54	Dominion Road School	School
56	Eden Campus	School
57	Edendale School	School
62	Epsom Girls' Grammar School	School
63	Epsom Normal School	School
68	Ficino School	School
72	Freemans Bay School	KRR
73	Gladstone School	School
76	Glenavon School	School
83	Good Shepherd School (Balmoral)	School
85	Grey Lynn School	School
86	Halsey Drive School	School
89	Hay Park School	School
90	Hebron Christian College	School
92	Hillsborough School	School
98	Immanuel Christian School	School
101	Kadimah College	School
105	Kings School (Remuera)	School
107	Kohia Terrace School	School
110	Kowhai Intermediate	KRR
112	Lynfield College	School
126	Marcellin College	School
127	Marist Catholic School (Herne Bay)	School
128	Marist College	School
129	Marist School (Mt Albert)	School
131	Marshall Laing School	School
133	Maungawhau School	School
134	May Road School	School
140	MindAlive	School
141	Monte Cecilia School (Mt Roskill)	School
143	Mt Albert Grammar School	School
144	Mt Albert School	School
146	Mt Eden Normal School	School
147	Mt Hobson Middle School	School
148	Mt Roskill Grammar	School
149	Mt Roskill Intermediate	School
150	Mt Roskill Primary School	School
151	New Lynn School	School
152	New Windsor School	KRR
153	Newmarket School	School
154	Newton Central School	KRR
159	Northern Health School	School
160	Oaklynn Special School	School
161	Odyssey House School	School
163	Onehunga High School	School
171	Our Lady Sacred Heart School (Epsom)	School

SCHOOLID	FACILITY NAME	TYPE
172	Owairaka District School	School
189	Pasadena Intermediate	KRR
192	Ponsonby Intermediate	School
193	Ponsonby Primary School	School
194	Pt Chevalier School	School
200	Remuera School	School
202	Richmond Road School	KRR
208	Rosebank School	School
211	Royal Oak Intermediate School	School
212	Royal Oak School	School
229	St Cuthbert's College (Epsom)	School
230	St Dominic's School (Blockhouse Bay)	School
231	St Francis School (Pt.Chevalier)	School
235	St Joseph's School (Grey Lynn)	School
244	St Mary's College (Ponsonby)	School
245	St Mary's School (Avondale)	School
248	St Michael's School (Remuera)	School
250	St Paul's College (Ponsonby)	School
251	St Peter's College (Epsom)	School
253	St Therese School (Three Kings)	School
261	Sunnydene Special School	School
266	Te Kura Kaupapa Māori o Nga Maungārongo	KKM
284	Three Kings School	School
289	Waikowhai Intermediate	School
290	Waikowhai School	School
295	Waterview School	School
296	Wesley Intermediate	School
297	Wesley School	School
298	Western Springs College (inc. Ngā Puna o Waiorea)	School + KKM
301	Westmere School	KRR
311	Hineteiwaiwa Te Kōhanga Reo	PR/KR
314	Ritimana Kōhanga Reo	PR/KR
324	Te Kōhanga Reo o Te Rongomau	PR/KR
332	AGI Epsom Campus	PTE
335	New Zealand Institute of Sport	PTE
336	University of Auckland (Newmarket Campus)	Uni/PTE



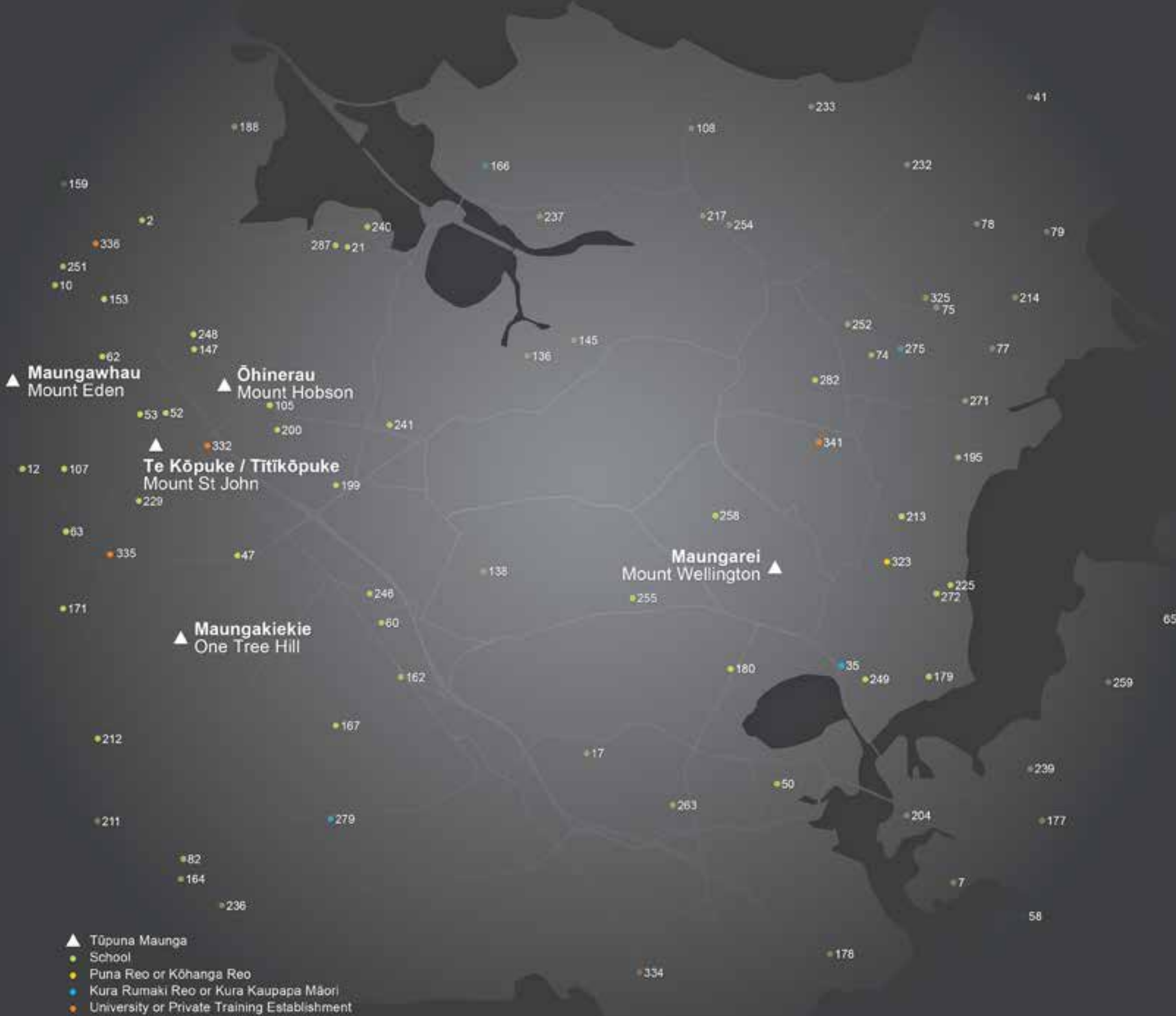




SCHOOLID	FACILITY NAME	TYPE
2	ACG Parnell College	School
7	Anchorage Park School	School
10	Auckland Grammar	School
12	Auckland Normal Intermediate	School
17	Bailey Road School	School
21	Baradene College	School
35	Carey College	KRR
41	Churchill Park School	School
47	Cornwall Park District School	School
50	Destiny School	School
52	Dilworth School	School
53	Diocesan School For Girls	School
58	Edgewater College	School
60	Ellerslie School	School
62	Epsom Girls' Grammar School	School
63	Epsom Normal School	School
65	Farm Cove Intermediate	School
74	Glen Innes School	School
75	Glen Taylor School	School
77	Glenbrae Primary School	School
78	Glendowie College	School
79	Glendowie School	School
82	Golden Grove School	School
105	Kings School (Remuera)	School
107	Kohia Terrace School	School
108	Kohimarama School	School
136	Meadowbank School	School
138	Michael Park School	School
145	Mt Carmel School (Meadowbank)	School
147	Mt Hobson Middle School	School
153	Newmarket School	School
159	Northern Health School	School
162	One Tree Hill College	School
164	Onehunga Primary School	School
166	Orakei School	KRR
167	Oranga School	School
171	Our Lady Sacred Heart School (Epsom)	School
177	Pakuranga Intermediate	School
178	Panama Road School	School
179	Panmure Bridge School	School
180	Panmure District School	School
188	Parnell School	School
195	Pt England School	School
199	Remuera Intermediate	School
200	Remuera School	School
204	Riverina School	School

SCHOOLID	FACILITY NAME	TYPE
211	Royal Oak Intermediate School	School
212	Royal Oak School	School
213	Ruapotaka School	School
214	Sacred Heart College	School
217	Selwyn College	School
225	Sommerville School	School
229	St Cuthbert's College (Epsom)	School
232	St Heliers School	School
233	St Ignatius School (St Heliers)	School
236	St Joseph's School (Onehunga)	School
237	St Joseph's School (Orakei)	School
239	St Kentigern College (Pakuranga)	School
240	St Kentigern Primary School (Remuera)	School
241	St Kentigern School for Girls - Corran	School
246	St Mary's School (Ellerslie)	School
248	St Michael's School (Remuera)	School
249	St Patrick's School (Panmure)	School
251	St Peter's College (Epsom)	School
252	St Pius X School (Glen Innes)	School
254	St Thomas School	School
255	Stanhope Road School	School
258	Stonefields School	School
259	Sunny Hills School	School
263	Sylvia Park School	School
271	Tāmaki College	School
272	Tāmaki School	School
275	Te Kura Kaupapa Māori o Puau Te Moananui-a-Kiwa	KKM
279	Te Papapa School	KRR
282	The Bridge Academy	School
287	Victoria Avenue School	School
323	Te Kōhanga Reo o Te Arapeta	PR/KR
325	Te Kōhanga Reo o Te Taurere	PR/KR
332	AGI Epsom Campus	Uni/PTE
334	NZMA Trades Campus	Uni/PTE
335	New Zealand Institute of Sport	Uni/PTE
336	University of Auckland (Newmarket Campus)	Uni/PTE
339	University of Auckland (Epsom Campus)	Uni
340	University of Auckland (Newmarket Campus)	Uni



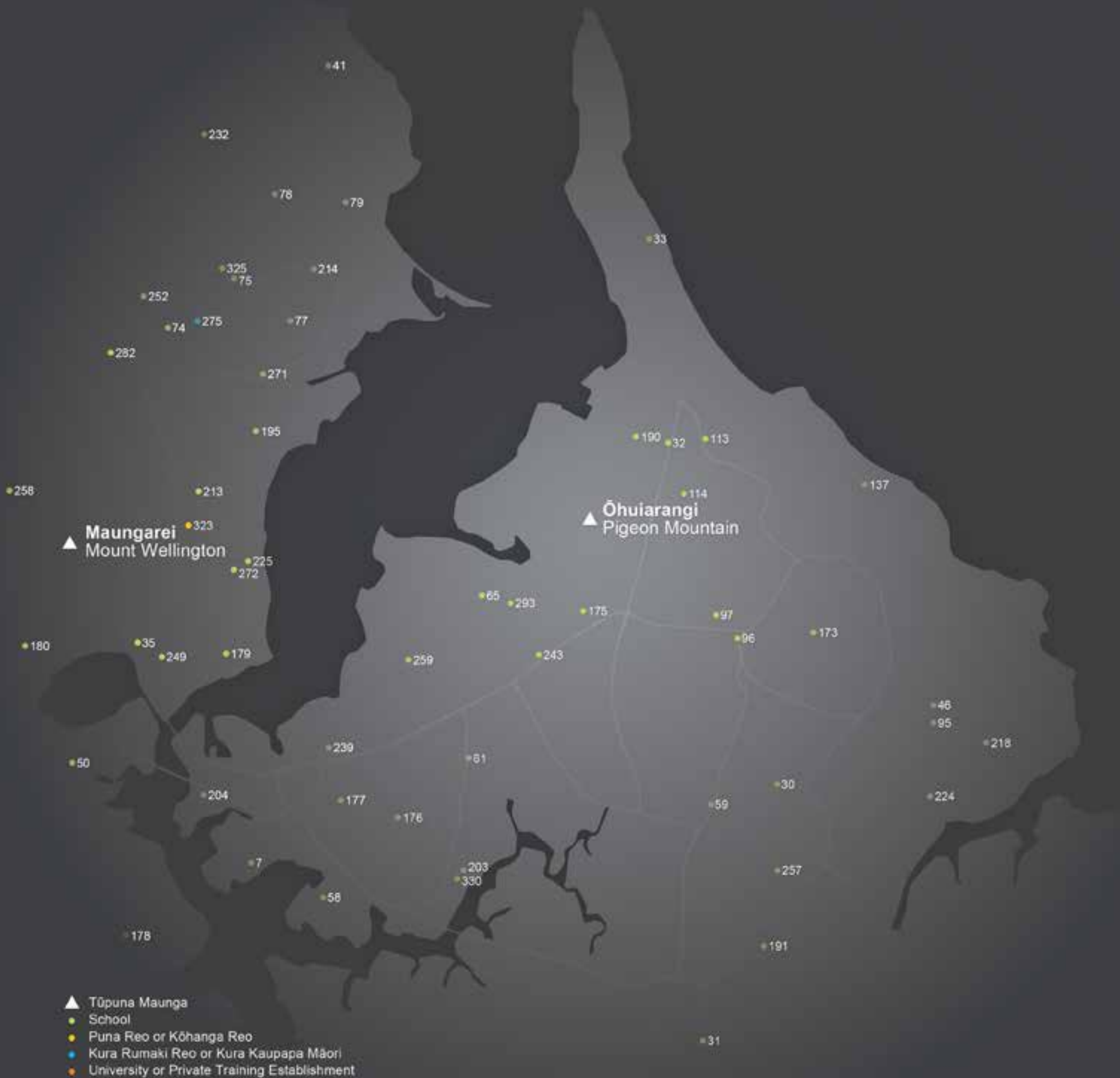




SCHOOLID	FACILITY NAME	TYPE
7	Anchorage Park School	School
30	Botany Downs School	School
31	Botany Downs Secondary College	School
32	Bucklands Beach Intermediate	School
33	Bucklands Beach Primary School	School
35	Carey College	School
41	Churchill Park School	School
46	Cockle Bay School	School
50	Destiny School	School
58	Edgewater College	School
59	Elim Christian College	School
61	Elm Park School	School
65	Farm Cove Intermediate	School
74	Glen Innes School	School
75	Glen Taylor School	School
77	Glenbrae Primary School	School
78	Glendowie College	School
79	Glendowie School	School
95	Howick College	School
96	Howick Intermediate	School
97	Howick Primary School	School
113	Macleans College	School
114	Macleans Primary School	School
137	Mellons Bay School	School
173	Owairoa School	School
175	Pakuranga College	School
176	Pakuranga Heights School	School
177	Pakuranga Intermediate	School
178	Panama Road School	School
179	Panmure Bridge School	School
180	Panmure District School	School
190	Pigeon Mountain School	School
191	Point View School	School
195	Pt England School	School
203	Riverhills School	School
204	Riverina School	School
213	Ruapotaka School	School
214	Sacred Heart College	School
218	Shelly Park School	School
224	Somerville Intermediate School	School
225	Sommerville School	School
232	St Heliers School	School
239	St Kentigern College (Pakuranga)	School
243	St Mark's School (Pakuranga)	School
249	St Patrick's School (Panmure)	School
252	St Pius X School (Glen Innes)	School
257	Star of the Sea School (Howick)	School

SCHOOLID	FACILITY NAME	TYPE
258	Stonefields School	School
259	Sunny Hills School	School
271	Tamaki College	School
272	Tamaki School	School
275	Te KKM o Puau Te Moananui-a-Kiwa	KKM
282	The Bridge Academy	School
293	Wakaaranga School	School
323	Te Kōhanga Reo o Te Arapeta	KR
325	Te Kōhanga Reo o Te Taurere	KR
330	Waikaremoana Kōhanga Reo	KR
341	University of Auckland (Tamaki Campus)	Uni



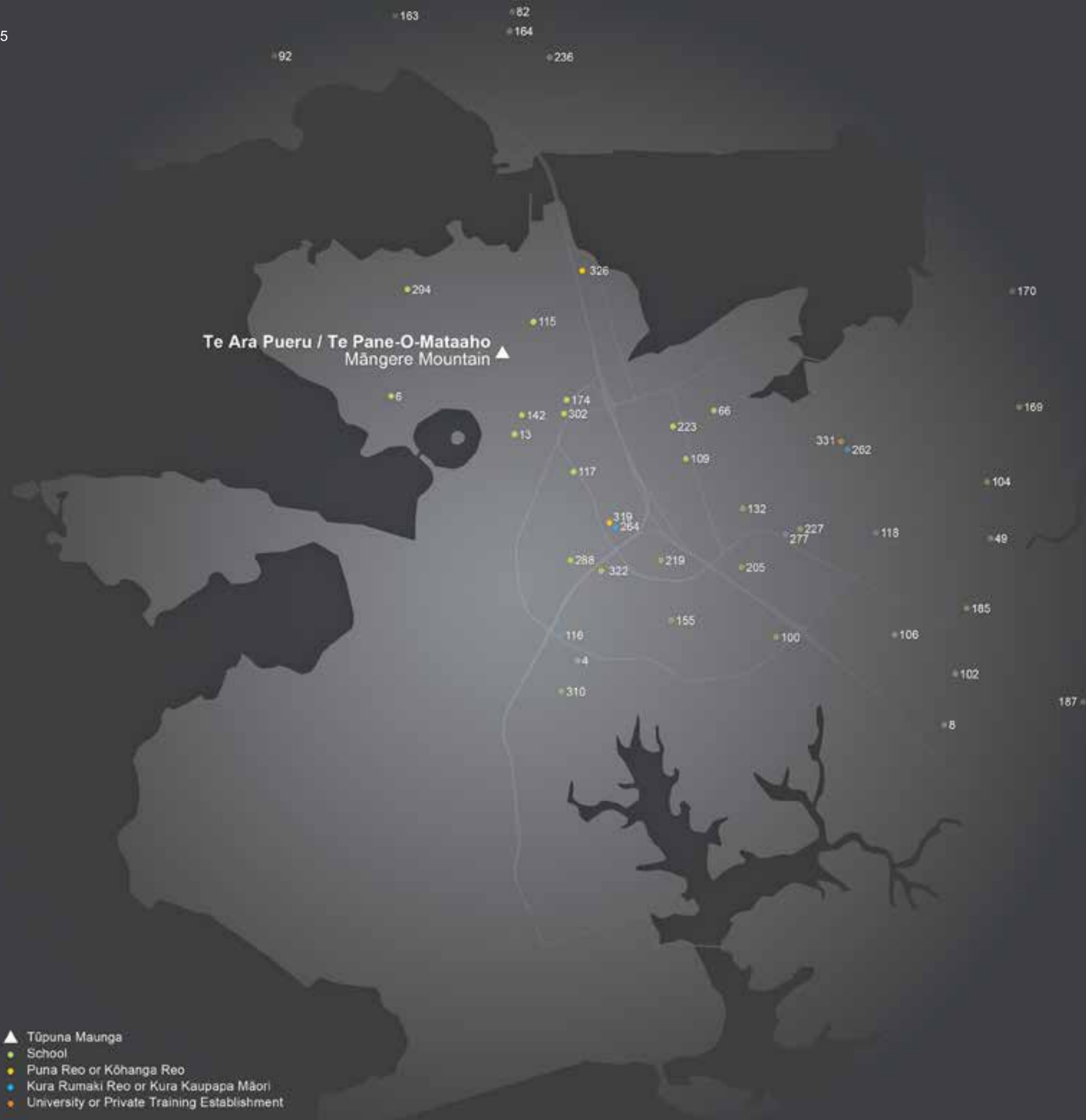




SCHOOLID	FACILITY NAME	TYPE
4	Al-Madinah School	School
8	Aorere College	School
13	Auckland Seventh-Day Adventist H S	School
49	De La Salle College	School
66	Favona School	School
82	Golden Grove School	School
92	Hillsborough School	School
100	Jean Batten School	School
102	Kedgley Intermediate	School
104	Kings College	School
106	Kingsford School	School
109	Koru School	School
115	Māngere Bridge School	School
116	Māngere Central School	KRR + KKM
117	Māngere College	School
118	Māngere East School	KRR + KKM
132	Mary MacKillop School	School
142	Mountain View School	School
155	Ngā Iwi School	School
163	Onehunga High School	School
164	Onehunga Primary School	School
169	Ōtāhuhu College	School

SCHOOLID	FACILITY NAME	TYPE
170	Ōtāhuhu School	School
174	Pacific Christian School	School
185	Papatoetoe North School	School
187	Papatoetoe West School	School
205	Robertson Road School	School
219	Sir Douglas Bader Intermediate School	School
223	Sir Keith Park School	School
227	Southern Cross Campus	School
236	St Joseph's School (Onehunga)	School
262	Sutton Park School	KRR + KKM
264	Te Kura Kaupapa Māori o Māngere	KRR + KKM
277	Te Kura Kaupapa Māori o Ngā Tapuwae	KRR + KKM
288	Viscount School	School
294	Waterlea Public School	School
302	Westmount School	School
310	Zayed College for Girls	School
319	Te Kōhanga Reo Ki Pikitia	PR/KR
322	Te Kōhanga Reo o Mataatua ki Māngere	PR/KR
326	Te Paa Harakeke Kōhanga Reo	PR/KR
331	Whaia Te Matauranga Te Kōhanga Reo	PR/KR







SCHOOLID	FACILITY NAME	TYPE
5	Alfriston College	School
8	Aorere College	School
18	Bairds Mainfreight Primary School	School
27	Blind and Low Vision Education Network NZ	School
38	Chapel Downs School	School
42	Clayton Park School	KRR
43	Clendon Park School	KRR
44	Clendon Teen Parent Unit	School
45	Clover Park Middle School	School
48	Dawson School	School
49	De La Salle College	School
55	East Tamaki School	School
64	Everglade School	School
67	Ferguson Intermediate (Otara)	School
69	Finlayson Park School	KRR
70	Flat Bush School	School
84	Greenmeadows Intermediate	School
91	Hillpark School	School
93	Holy Cross School (Papatoetoe)	School
94	Homai School	KRR
99	James Cook High School	KRR
102	Kedgley Intermediate	School
103	Kia Aroha College	School
104	Kings College	School
106	Kingsford School	School
111	Leabank School	School
119	Manukau Christian School	School
120	Manurewa Central School	School
121	Manurewa East School	School
122	Manurewa High School	School
123	Manurewa Intermediate	School
124	Manurewa South School	School
125	Manurewa West School	School
135	Mayfield School	School
168	Ormiston Senior College	School
181	Papatoetoe Central School	School
182	Papatoetoe East School	School
183	Papatoetoe High School	School
184	Papatoetoe Intermediate	School
185	Papatoetoe North School	School
186	Papatoetoe South School	School
187	Papatoetoe West School	School
196	Puhinui School	School
197	Randwick Park School	School
198	Redoubt North School	School
201	Reremoana Primary School	School

SCHOOLID	FACILITY NAME	TYPE
206	Rongomai School	School
207	Roscommon School	KRR
210	Rowandale School	School
215	Sancta Maria Catholic Primary School	School
216	Sancta Maria College	School
220	Sir Edmund Hillary Collegiate Junior School	School
221	Sir Edmund Hillary Collegiate Middle School	School
222	Sir Edmund Hillary Collegiate Senior Sch	School
226	South Auckland S D A School	School
228	St Anne's School (Manurewa)	School
234	St John The Evangelist School (Otara)	School
265	Te Kura Kaupapa Māori o Manurewa	KKM
267	Te Kura Kaupapa Māori o Otara	KKM
273	Tangaroa College	School
274	Tangaroa College Teen Parent Unit	School
276	Te Kura Akonga o Manurewa	KKM
278	Te Matauranga	School
280	Te Whanau o Tupuranga	School
281	Te Wharekura o Manurewa	School
283	The Gardens School	School
285	Tyndale Park Christian School	School
303	Weymouth Intermediate	School
304	Weymouth School	KRR
307	Wiri Central School	KRR
308	Wymondley Road School	School
309	Yendarra School	School
312	Humarie Kōhanga Reo	KR
313	Manurewa Kōhanga Reo	KR
315	Tahuri Mai Kōhanga Reo	KR
316	Te Atawhai Kōhanga Reo	KR
318	Te Kamaka Matauranga Kōhanga Reo	KR
320	Te Kōhanga Reo o Te Rangimaria	KR
321	Te Kōhanga Reo o Te Whare Awhina	KR
327	Te Paroa Kōhanga Reo	KR
328	Te Timatanga Kōhanga Reo	KR
329	Te Wiri Kōhanga Reo	KR



