

Mātiu-Makāro-Mokopuna

Wellington Harbour Islands

KAITIAKI PLAN
2012–2017



Mouri motu
Mouri tangata
Mouri ora



PORT NICHOLSON BLOCK
SETTLEMENT TRUST



Department of
Conservation
Te Papa Atawhai

Cover photographs show (from top) Mātiu/Somes, Makāro/Ward and Mokopuna Islands.
Thanks to Ra Vincent for permission to use the Waititi landing pou whenua design on the front cover and on page 19.

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Mihi

Tihei Mouriora

He mihi nui ki a koutou o te whenua o Taranaki Whānui ki Te Upoko o Te Ika. Ko koutou i kōrero mai, i pānui mai ko ngā kupu, me ngā whakaaro hōhonu rānei e pā ki ngā moutere kei waenga o Te Whanganui-a-Tara.

Ma ēnei mahi e mahia ka whakapuāwai te kaupapa mō tēnei rā mo ngā tupuranga nui tonu me ngā tātai tangata kei te haeremai nei.

E ngā tini me ngā mano kua haere, takahia atu rā ki tua o te ārei, ana ki te okiokinga.

Nā koutou i waiho ake nei ngā taonga mā mātou hei kaitiaki hei manaaki.

Kaati haere koutou.

E te iwi anei te pānui rautaki ma koutou hei titiro. Heoi anō he mihi tēnei no te Roopu Kaitiaki ki a koutou.

Tēnā koutou, tēnā koutou, tēnā nō tātou.

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Chairperson, Port Nicholson Block Settlement Trust

Minister of Conservation

Dated

2012

¹ In this document, Kaitiaki Plan is the term used by the Harbour Islands Kaitiaki Board for the management plan prepared under section 70 of the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009.

CONTENTS

Section One Introduction	7
1.1 Overview	7
1.2 Kaitiaki Board	8
1.3 Stakeholder engagement process to develop Kaitiaki Plan	8
1.4 Harbour Islands governance and management structure	9
1.5 Taranaki Whānui context	11
1.6 General context	11
1.7 Te Whanganui-a-Tara/Wellington Harbour	12
1.8 Landscape and the structure of the land	12
1.9 Makāro/Ward Island	13
1.10 Mokopuna Island	14
1.11 Island flora—indigenous, introduced indigenous, and exotic	14
1.12 Island fauna—birds, reptiles, fish and shellfish, and exotic animals	15
Section Two Vision, values and guiding principles	16
2.1 Vision	16
2.2 Values—ngā pou e whā	16
2.3 Guiding principles for management of the Harbour Islands	17
2.4 Sustainability outcomes	18
2.5 Kaitiaki Board vision and sustainability outcomes framework	19
Section Three Key management issues and management objectives	20
3.1 He tangata—people and the Islands	20
3.2 Te taiao—management of flora, fauna and ecosystems	22
3.3 Visitor interpretation and education	24
3.4 Built environment and infrastructure	28
3.5 Risk management	32
Section Four Bibliography	34
4.1 Publications	34
4.2 Plans and policies	35
4.3 Reports and manuals	35
4.4 Abbreviations, maps and other references	35
Appendices	36
Appendix 1—Sample interpretation signage to be translated	36
Appendix 2—Archaeological sites and historic places	36
Appendix 3—Management objectives	38
Appendix 4—Key legislative provisions	41
Appendix 5—Māori history of the Harbour Islands	44

1. Introduction

1.1 Overview

Background

Mātiu/Somes, Makāro and Mokopuna² (Harbour Islands) are located in Te Whanganui-a-Tara/Wellington Harbour and are intimately connected to Kupe, the legendary Polynesian navigator who left many markers on the landscape of Aotearoa/New Zealand, including the naming of Mātiu/Somes and Makāro islands for his nieces or, some say, his daughters.

For centuries, successive Māori tribes occupied Mātiu/Somes as an island sanctuary, establishing pā sites and using the Harbour Islands strategically for defence and communication. Iwi of Taranaki migrated to the Wellington region in the 1820s to 1830s and have maintained their mana whenua role since that time.

For a period of 170 years (1839–2009) however, Taranaki Whānui ki Te Upoko o Te Ika were effectively excluded from direct involvement with the Harbour Islands. Mātiu/Somes was used by the Crown for various national purposes ranging from human quarantine, wartime internment camp, military defence, Ministry of Agriculture animal quarantine station, and more recently, for conservation management.

In 1995 Mātiu/Somes was opened to public access when management of the three Harbour Islands was transferred to the Department of Conservation (DOC) and the Harbour Islands were classified as Scientific and Historic Reserves. A major planting restoration and weed eradication programme by community volunteers has created a new green cloak for Mātiu/Somes. The pest eradication programme begun by the Lower Hutt branch of the Royal Forest and Bird Protection Society (RFBPS) and Ministry of Agriculture and Forestry (MAF) staff, and maintained by DOC, has resulted in the Harbour Islands becoming free of mammalian predators. The Eastbourne Forest Rangers have played a significant role on Mātiu/Somes over the past 15 years by assisting DOC staff with voluntary ranger duties and giving brief talks on the history and wildlife of the island. Wildlife reintroductions and fauna research and protection programmes have been taking place since 1981, supported by dedicated volunteers and groups such as Mātiu/Somes Island Charitable Trust, Friends of Mātiu/Somes, and the Ornithological Society of New Zealand.

New era of ownership and governance

In September 2009, land ownership of the three Harbour Islands was vested in the Trustees of the Port Nicholson Block Settlement Trust (PNBST) as part of cultural redress to settle the historical Treaty claims of Taranaki Whānui ki Te Upoko o Te Ika.³

The Treaty settlement marked the beginning of a new era for mana whenua participation in, and presence on the Harbour Islands. It established a new governance and administering body of the Harbour Islands, the Harbour Islands Kaitiaki Board (Kaitiaki Board). It is a unique Iwi-Crown partnership model that presents positive opportunities for Taranaki Whānui ki Te Upoko o Te Ika, the Department of Conservation and the public in general to work cooperatively together to strengthen the mouri⁴ of the Harbour Islands.

² The Wellington Harbour Islands are officially known as Mātiu/Somes Island, Mākaro/Ward Island and Mokopuna Island. The spelling of Mātiu and Makāro in this Kaitiaki Plan reflects oral usage among Taranaki Whānui ki Te Upoko o Te Ika. No written sources are yet known to support this spelling and suggest potential for future research into the origins of the names and spellings.

³ The Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009.

⁴ 'Mouri' is Taranaki dialect and the preferred spelling in this Kaitiaki Plan. The term may be referred to as 'mauri' in other documents.

The Harbour Islands will continue to be managed by DOC as Scientific and Historic Reserves in accordance with the Reserves Act 1977 and in accordance with this Kaitiaki Plan.

1.2 Kaitiaki Board

Treaty Settlement establishes Harbour Islands Kaitiaki Board in 2009

The Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009 (Settlement Act) established a six-member Harbour Islands Kaitiaki Board comprising three members appointed by Trustees of the Port Nicholson Block Settlement Trust and three members appointed by the Minister of Conservation. The Kaitiaki Board is the administering body of the Harbour Islands Scientific and Historic Reserves with functions, obligations, and powers of an administering body under the Reserves Act 1977.

Strategic approach of Kaitiaki Plan

This Kaitiaki Plan is the inaugural plan of the Kaitiaki Board and establishes the vision, values, and guiding principles for management, long-term triple sustainability outcomes (cultural, ecological and financial), and management objectives. This first plan is more akin to a strategic plan, intended to guide management direction and decision-making and to enable transition to a sustainable management model.

As a transition plan, it will need independent review within five years, particularly to measure progress against the management objectives and to take into account changing Government funding priorities and changing cultural, political, social, and environmental factors.

Accountability to stakeholders

The Kaitiaki Board expects the Harbour Islands' managers to prepare regular business plans that will contain specific and measurable management actions with annual budget allocations, in accordance with best practice management in terms of the Reserves Act, consistent with the stated vision and long-term sustainability outcomes, and aligned to the specific management objectives set out in this Kaitiaki Plan.

The Kaitiaki Board will monitor implementation of the management plan and provide an annual report to the PNBST and the Minister of Conservation that will be publicly available to all stakeholders.

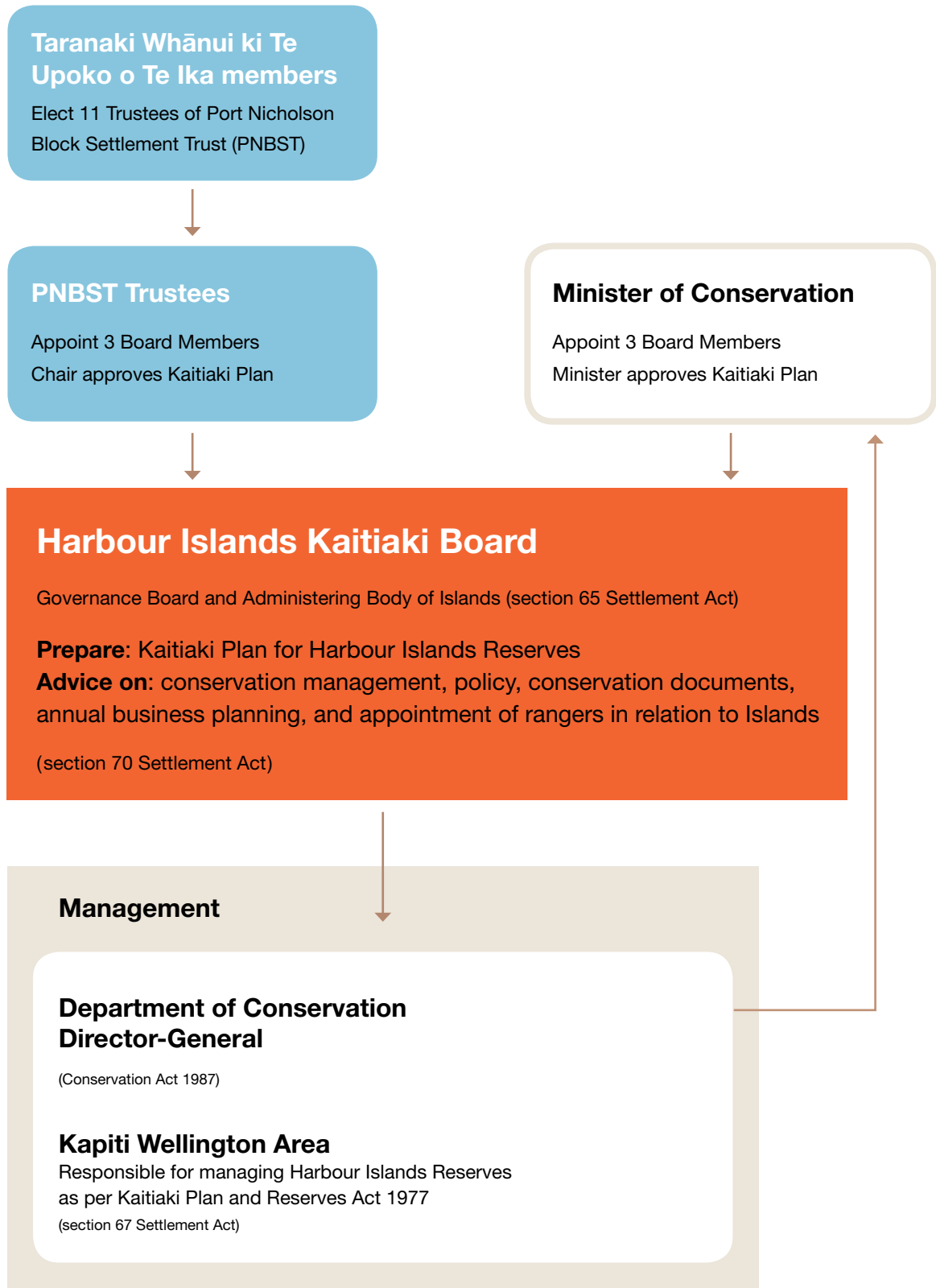
1.3 Stakeholder engagement process to develop Kaitiaki Plan

The Kaitiaki Board approved a Stakeholder Engagement process over two phases. The first phase (August–December 2011) was to meet with and identify the views of the Board members, members of Taranaki Whānui ki Te Upoko o Te Ika, local government, community groups, current managers, users of the Harbour Islands, and other key stakeholders in relation to future management of the islands. These views, together with a review of relevant literature, formed the basis of a Draft Management Plan for Wellington Harbour Islands.

A second phase of stakeholder engagement (March–April 2012) enabled all interested parties to make written or verbal submissions on the draft management plan. Written submissions and comments from four stakeholder meetings were analysed and reviewed by the Kaitiaki Board, resulting in the preparation of this Kaitiaki Plan, for joint approval by the Chair of PNBST and the Minister of Conservation, in accordance with the Settlement Act.

1.4 Harbour Islands governance and management structure

Note: This structure diagram reflects changes in governance and management of the Harbour Islands as a result of the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009. See Appendix 4 for key sections of the Settlement Act and Reserves Act 1977.



Te Whanganui a Tara with the Pā around the harbour



1.5 Taranaki Whānui ki Te Upoko o Te Ika context

1.5.1 Who is Taranaki Whānui ki Te Upoko o Te Ika?

Taranaki Whānui ki Te Upoko o Te Ika are those people who descend from one or more of the recognised tūpuna of Te Ati Awa, Taranaki, Ngāti Ruanui, Ngāti Tama and other iwi from the Taranaki area. The iwi that make up Taranaki Whānui ki Te Upoko o Te Ika migrated to the Wellington area in the 1830s and have maintained ahi kā since that time.

The Port Nicholson Block Settlement Trust was established on 11 August

2008 to receive, manage and administer the assets and rights on behalf of and for the benefit of the present and future members of Taranaki Whānui ki Te Upoko o Te Ika. As at 30 July 2012 there are 14,379 registered members of the Port Nicholson Block Settlement Trust.⁵



1.5.2 Taranaki Whānui ki Te Upoko o Te Ika aspirations regarding the Harbour Islands

The Harbour Islands are unique in terms of Treaty settlement redress in that title and ownership of land was returned to Taranaki Whānui ki Te Upoko o Te Ika (through vesting in the PNBST Trustees), thus recognising the loss of land and cultural connections by the iwi for around 170 years. The return of the Harbour Islands as core cultural assets changes the cultural landscape for iwi members who now have the opportunity to reconnect and restore their relationship with the Harbour Islands and be more directly involved in island activities, management and governance.

Two key issues were expressed by Taranaki Whānui ki Te Upoko o Te Ika iwi members during the development of this management plan:

1. **The Harbour Islands should be a living base to revive Taranaki Whānui ki Te Upoko o Te Ika culture and tikanga, a central hub for the expression of cultural identity to ensure the survival of our culture, language and tikanga for future generations.**
2. **The healing, restorative and peaceful nature of the Harbour Islands and the indigenous flora and fauna should be protected and maintained.**

These views are consistent with the PNBST strategic vision contained in the Taranaki Whānui ki Te Upoko o Te Ika Five Year Strategic Plan 2011–2015.⁶

PNBST vision:

To restore, revitalise, strengthen and enhance the cultural, social and economic well-being of Taranaki Whānui ki Te Upoko o Te Ika.

1.6 General context

With the arrival of the New Zealand Company in 1839, the situation for the Harbour Islands changed rapidly. The names of the Harbour Islands changed from Mātiu, Makāro and Mokopuna to Somes, Ward and later Leper Island. Settlers proposed the establishment of a gun emplacement on Mātiu in 1840. Mātiu/Somes Island was next used to locate a lighthouse in

⁵ Information provided by PNBST Office as at 30 July 2012.

⁶ <http://www.portnicholson.org.nz/2010/media/5%20Year%20Strategic%20Plan.pdf>.

1866 for the Harbour entrance. Lighthouses have been located on the island ever since. In their heyday, lighthouse keepers were housed near the light to maintain it on the southern side of the island. Human quarantine activities started in earnest in 1872, when immigrants with suspected infection were quarantined until cleared for immigration. Some of those quarantined such as 2-year-old Mary Rudman died and were buried on Mātiu/Somes Island. Another who was quarantined was a Chinese man called Kim Lee who had lived in Newtown. He was isolated on Mokopuna island and later died and was buried there.

When the World War I broke out a new era began with resident ‘aliens’ from Germany, Austria and other nations interned on Mātiu/Somes, and that was repeated in World War II. During World War II, an anti-aircraft battery was established on the top of Mātiu/Somes. The Navy also located a ‘de-gaussing station’ to reduce the impact of magnetic mines on ships.

Mātiu/Somes Island was probably first used for animal quarantine in 1850, however it was officially declared an animal quarantine station in 1889. In 1933 the caretaker on Somes for the Live-Stock Division also acted as the caretaker for the Health Department. Animal quarantine preceded World War II, but after that it dominated the use of the island until it was handed over to the Department of Conservation.

Planting by MAF probably started in 1977 and RFBPS members joined the effort in 1981 and are still leading the restoration of the flora of the three Harbour Islands. There has been a concerted effort by many volunteers over many years to achieve the level of restoration and planting that has occurred in a generally well-planned way on all three Harbour Islands. It is expected that the effort will continue, however it is noted that those involved tend to have been the same ones for a long time with less recruitment from younger generations. There has also been a combination of volunteers and employed contractors to manage the weed situation on the Harbour Islands. This work will be ongoing, despite the planting work providing a greater degree of ground cover.

1.7 Te Whanganui-a-Tara/Wellington Harbour

The Harbour Islands must be seen in the overall environment of Te Whanganui-a-Tara/Wellington Harbour with the harbour environment dictating the use of the islands and climate and exposure to weather affecting much of the activity on the islands. Wind, salt air and sunlight are all pronounced and issues such as shelter, rainwater and shade are matters to be taken into account in the management of the Harbour Islands. The Harbour Islands are open to southerly storms as well as the dominating westerly and northerly winds. The island of Mātiu/Somes itself provides some sheltering effects around Hikoikoi in the southerly winds.

Mātiu/Somes is located in some of the deepest waters in the harbour and is a haven for fishers who gather in numbers around the south side of the island. Makāro probably provides a small refuge for boaties from time to time. It sits in shallower water which extends across to the Eastbourne coast.

1.8 Landscape and the structure of the land

Mātiu/Somes, Makāro/Ward, and Mokopuna, Wellington Harbour’s three islands, are peaks on a ridge formed 1.5 million years ago. The Port Nicholson basin was once some distance away from the coast, and rivers and streams drained across it. The basin flooded when land south-east of the Wellington fault tilted down—Wellington Harbour (now formed) submerged the ridge and created three islands.

The harbour originally had two entrances, the present one and a channel where Kilbirnie now lies. The Miramar peninsula was an island. An earthquake in 1460 linked Miramar island with the

mainland. Further uplift during the major earthquake of 1855 brought Mātiu/Somes higher above sea level so that much of the present shore line is now surrounded by cliffs.

All islands show remnants of a shore platform (beach ridge) cut by the sea before the 1855 earthquake and now about 1.5 m above sea level. Above this platform are remnants of an older platform 2.4-3 m above sea level.

1.9 Makāro/Ward Island

Makāro/Ward Island is a relatively barren rock with a growth of taupata (*Coprosma repens*) across its upper surfaces. The island is a popular destination for recreational watercraft of all kinds and the reefs and rocky coastline provide good fishing and snorkelling opportunities. Makāro/Ward Island is surrounded by shallower water than Mātiu/Somes and that shallow water extends to the Eastbourne shoreline.



Off the southern end lie beds of seaweed providing shelter for abundant fish life, and opportunities for collecting shellfish such as pāua and green-lipped mussels. During the early 19th century the island provided a place of refuge for Ngāti Ira (a local Māori tribe) from other marauding tribes, and in World War II it was used as an anchor point for an anti-submarine /anti-shiping barrier to reduce the effective width of the harbour and make it more easily defensible should that need arise.

Although today Makāro/Ward island is not occupied, in Māori times the island had a pā site on it and it is likely there is other evidence of Māori occupation. There has been planting on the island to assist in the restoration of its flora.

1.10 Mokopuna Island

Mokopuna Island is the smallest of the three Harbour Islands located to the north of Mātiu/Somes and separated by a narrow channel of water. The island has been extensively replanted and is populated mainly by birds. It has no infrastructure and no public access.



1.11 Island flora—indigenous, introduced indigenous, and exotic

The Islands have been seriously modified, first by Māori as they established pā and kainga on the islands and later by settlers to establish quarantine facilities, and so on. According to Best,⁷ Māori had brought larger trees from the Hutt Valley to build palisade walls and even the larger houses. However it is unlikely they would have completely cleared the indigenous vegetation from the Islands. Even the tall trees were a source of food or medicines.



⁷ Best, Elsdon. 1917, 1918, 1919: The land of Tara and they who settled it. *Journal of the Polynesian Society*.

Māori would have cleared the flatter areas for the growth of aruhe/fern root and later for kūmara plantations and later still for potatoes, corn and melons. Most lists of the indigenous vegetation included: kohekohe, tawa, karaka and porokaiwhiri, and in wetter areas, harakeke, wharariki, tī-kōuka, toetoe, kōwhai, and mānuka. Tauhinu, taupata, mingimingi, matagouri, native grasses, and speargrass probably grew around the shore.

Following Māori clearance of indigenous vegetation for māra (gardens), Mātiu/Somes Island was cleared and converted predominantly into pasture from the time of the lighthouse keepers. Some areas were unsuitable for grazing and were left to re-vegetate with the likes of tauhinu and other shrubs.

1.12 Island fauna—birds, reptiles, fish and shellfish, and exotic animals

Seabirds and shore birds nested on the Islands with gulls, oystercatchers, herons, kororā (blue penguins), diving petrels, shearwaters and shags as common today as they would have been in past centuries. Bush birds such as fantails, grey warblers, korimako/bellbirds, moreporks and tūi were common. Tuatara and lizards were common from the earliest times, eating the various wētā, beetles and other invertebrates. On the shoreline kūtai (mussels) were common along with pāua, rock oysters, and a large variety of sea fish common in the harbour. The rich fisheries resources of the harbour abound around the Islands as witnessed by the cluster of recreational fishing boats that often surround parts of the island coastline.

Sheep and cows have been a part of the fauna of Mātiu/Somes since early colonial times, essentially to provide meat and dairy products for the island's residents. Sheep are likely to remain for some years as part of the island's management system. Animal quarantine brought many different types of animals; however none of these remain today. Rabbits reached plague proportions on Mokopuna Island at one time. Rodents were also a problem on the Islands but the pest management programme managed by DOC has resulted in the Islands being free of mammalian predators.



Photo: Owen Calder

2. Vision, values and guiding principles

2.1 Vision

The Kaitiaki Board Vision for the Harbour Islands is:

MĀTIU–MAKĀRO–MOKOPUNA

MOURI MOTU, MOURI TANGATA, MOURI ORA

Mouri⁸ may be interpreted as essential life force or energy that sustains life, without which, there would be no life.

In the context of the vision statement, protecting and strengthening the mouri of the Harbour Islands and their ecosystems will revitalise and enhance the health and well-being of people and communities involved with the Islands, and be life-sustaining for all.

The concepts of ‘mouri’ and ‘sustainability’ are central to this plan and indicate the Kaitiaki Board’s intent to see the islands valued, protected and providing sustenance for many generations to come.

2.2 Values—ngā pou e whā

There are four pou or pillars underpinning and providing foundation to the vision. These represent core Māori values of kaitiakitanga, manaakitanga, rangatiratanga, and whanaungatanga that are integral and essential to all aspects of Harbour Islands’ management, governance and kaitiakitanga. It is expected that these core values will be reflected in the day-to-day activities and decision-making related to the Harbour Islands.

Kaitiakitanga

The exercise of guardianship over the past, present and future taonga—the taonga being the three Harbour Islands. Kaitiakitanga involves the development of an in-depth knowledge/mātauranga of the taonga to be guarded and maintained to enable a kaitiaki to understand what is required to manage it in harmony with the environment. In this case the taonga are the Harbour Islands.

The Board is appropriately named as a ‘Kaitiaki’ Board as its role is ultimately to oversee the management of the Harbour Islands in ways that restore the mouri or life essence. Everyone involved with the management of the Harbour Islands should understand the value and importance of acting as a ‘kaitiaki’ and the need to protect the mouri to ensure that the islands as taonga are left in a better state for future generations.

Manaakitanga

The exercise of hosting guests, in this case, welcoming and looking after visitors to the Harbour Islands. Manaakitanga is behaviour that acknowledges the mana of others as having equal or greater importance than one’s own, through the expression of aroha, hospitality, generosity and mutual respect.

⁸ See footnote 3 on page 7.

Rangatiratanga

Rangatiratanga is the expression of the attributes of a rangatira (weaving the people together) including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to the people.

Whanaungatanga

Whanaungatanga underpins the social organisation of whānau, hapū and iwi and includes rights and reciprocal obligations consistent with being part of a collective. Whanaungatanga is inter-dependence with each other and recognition that the people are our wealth.

2.3 Guiding principles for management of the Harbour Islands

Eight management principles have been developed based on the common themes articulated by Kaitiaki Board members, by a review of the relevant Harbour Islands' literature, the previous DOC conservation management plan for Mātiu/Somes, and from the collective information gathered during the Phase One stakeholder engagement process.

It is intended that these principles are to be enabling and encompassing rather than prescriptive and hierarchical. They should guide day-to-day management of the Harbour Islands, and resource allocation decisions.

Management activities on the Harbour Islands should align with all eight principles and where any potential conflict arises or where specific direction is required, Kaitiaki Board operational policies will be developed, approved and published by the Board, to provide clear guidance for managers and users of the islands.

Guiding principles for management of Harbour Islands

1. The Islands will become self-sustaining and noted for their sustainability outcomes.⁹
2. Taranaki Whānui ki Te Upoko o Te Ika will have an enduring presence on the Islands, reflecting the Treaty settlement.
3. The tranquil and healing nature of the Islands will be maintained and protected.
4. The Islands will be accessible to the public and will provide a unique visitor experience.
5. The indigenous flora and fauna of the Islands will be restored and protected
6. Māori heritage¹⁰ and other cultural heritage of the Islands will be protected and promoted.
7. The Islands will provide educational opportunities.
8. Management of the Islands will foster community cohesion and participation.

⁹ Sustainable outcomes include financial, ecological, cultural sustainability and sustaining the built environment

¹⁰ Maori heritage can be described as nga taonga tuku iho no nga tupuna = treasures handed down by our ancestors. It comprises a wide range of different places and items from the physical and tangible to the natural environment and the intangible Ref: Tapuwae, The Maori Heritage Council Statement on Maori heritage <http://www.historic.org.nz/en/Publications/Tapuwae.aspx>

2.4 Sustainability outcomes

Sustainability is a key outcome sought by the Kaitiaki Board and a large number of stakeholders. In particular, that the Harbour Islands will become self-sustaining and that island management practices will provide a model for showcasing sustainability principles, for example, the recent sustainable energy projects being implemented on Mātiu/Somes Island.

This overarching outcome is further expressed across three distinct sustainability outcomes:

1. Cultural sustainability
2. Ecological sustainability
3. Financial sustainability

Key objectives for three sustainability outcomes

Cultural sustainability

To strengthen Taranaki Whānui ki Te Upoko o Te Ika cultural well-being, through the exercise of kaitiakitanga, in accordance with Taranaki tikanga.

Ecological sustainability

To restore and protect indigenous flora and fauna of the Islands with a goal of restoration of flora and fauna that could sustain itself with a minimum of intervention.

Financial sustainability

To work towards financial self-sustainability for the Islands through finding new sources of funding for activities on the islands and self-sufficiency projects.

It is intended that management will allocate resources balanced across the three outcomes and report regularly to the Kaitiaki Board on progress towards achieving the management objectives.

2.5 Kaitiaki Board vision and sustainability outcomes framework

Vision–Moemoeā

Mātiu–Makāro–Mokopuna
Mouri motu, Mouri tangata, Mouri ora

Values – ngā pou e whā

Kaitiakitanga

Active exercise of guardianship of islands and protection of taonga by current generations.



Manaakitanga

Acknowledging mana of guests through aroha, hospitality, and mutual respect.



Rangatiratanga

Exercising leadership through generosity, diplomacy and weaving people together.



Whanaungatanga

Acknowledging the interconnectedness of whānau, hapū, iwi. Recognising people are our wealth.

Guiding principles for management of Harbour Islands

1. The Islands will become self-sustaining and noted for their sustainability outcomes.
2. Taranaki Whānui will have an enduring presence on the Islands, reflecting the Treaty settlement.
3. The tranquil and healing nature of the Islands will be maintained and protected.
4. The Islands will be accessible to the public and will provide a unique visitor experience.
5. The indigenous flora and fauna of the Islands will be restored and protected.
6. Māori heritage and other cultural heritage of the Islands will be protected and promoted.
7. The Islands will provide educational opportunities.
8. Management of the Islands will foster community cohesion and participation.

Three interlinked sustainability outcomes

Cultural sustainability

To strengthen Taranaki Whānui cultural well-being, through the exercise of kaitiakitanga, in accordance with Taranaki tikanga.

Ecological sustainability

To restore and protect indigenous flora and fauna of the Islands with a goal of restoration of flora and fauna that could sustain itself with a minimum of intervention.

Financial sustainability

To work towards financial self-sustainability for the Islands through finding new sources of funding for activities on the islands and self-sufficiency projects.

Management objectives and actions will:

- Contribute to the vision/moemoeā.
- Visibly and actively express the underpinning values of the vision.
- Encompass the above guiding principles for management of Harbour Islands.
- Allocate resources for balance across the three sustainability outcomes.
- Provide measurable progress towards achieving all three sustainability outcomes.

3. Key management issues and management objectives

Section 3 identifies key management issues and sets out management objectives to address the issues.

There are five headings in this section:

1. He tangata—people and the Islands
2. Te taiao—management of flora and fauna and ecosystems
3. Visitor interpretation and education
4. Built environment and infrastructure
5. Risk management

A summary table of the management objectives is contained in Appendix 3 with priorities for implementation.

3.1 He tangata—people and the Islands

3.1.1 He tangata key management issues

The Islands should be a living base to revive Taranaki Whānui ki Te Upoko o Te Ika culture and tikanga, a central hub for the expression of cultural identity to ensure the survival of their culture, language and tikanga for future generations.

Taranaki Whānui ki Te Upoko o Te Ika:

- Need a more permanent presence on the Islands to represent the iwi, to be the voice of welcome to all visitors to the Islands and to ensure that kaitiakitanga and manaakitanga roles and responsibilities are properly fulfilled
- Need to improve access for Taranaki iwi members to carry out their cultural activities
- Need to improve the interpretation and representation of Māori heritage and Taranaki Whānui ki Te Upoko o Te Ika history on the Islands
- Need to identify Taranaki Whānui ki Te Upoko o Te Ika aspirations for the ecology of the Islands and have a practical contribution and involvement with conservation and research activities.

Residents/visitors on the Islands should not compromise ecological sustainability outcomes.

- Need to manage permanent/short-term residents on Mātiu/Somes and overall visitor numbers to the Islands
- Need to develop sustainable policies and processes for residents/visitors to the Islands.

Funding streams derived from resident/visitor activities on or about the Islands should be returned and reinvested in the Islands to assist the development of the sustainability model.

- Need to identify and account for financial costs and income associated with long-term, medium-term and short-term residents/visitors to the Islands
- Need to identify and account for costs and income associated with the existing Mātiu/Somes accommodation
- Need to identify future potential income streams from a sustainable increase in residents/visitors to the Islands.

3.1.2 He tangata management objectives

- a. Establish an iwi kaitiaki role as part of staff for the Islands.
- b. Improve accommodation and access on Islands to meet the needs of kaumātua.
- c. Identify appropriate cultural activities to be carried out on the Islands in the next 3–5 years and the built environment/infrastructure requirements to support such activities.
- d. Develop Taranaki Whānui ki Te Upoko o Te Ika cultural programme for whānau visitors to the Islands including for example wānanga, māra kai, māra rongoā, pā harakeke, mahi toi (arts).
- e. Develop a policy for residency/visitors on the Islands.
- f. Carry out a stocktake of people/occupancy-related processes (power and water usage, sewerage processing, accommodation, rubbish, recycling etc.) on Mātiu/Somes and identify the potential to make these more sustainable.
- g. Upgrade/develop accommodation for overnight visitors on Mātiu/Somes following sustainability principles with minimal impact on ecology and towards a zero waste strategy.
- h. Develop a separate financial accounting and reporting system to account for all Harbour Islands' income and expenditure to enable measurement of progress towards financial sustainability. System would include a breakdown of all income including Government funding, accommodation rental, koha, Mātiu/Somes Charitable Trust, guiding fees, leases, concessions, commercial sponsorship, and any other income, and how that income is applied for the benefit of the Islands.
- i. Develop formal concessions policy to align with triple sustainability outcomes and including concessions approval by Kaitiaki Board upon report and recommendations of management.



3.2 Te taiao—management of flora, fauna and ecosystems

Introduction

The previous management plan for Mātiu/Somes Island prepared in 2000 by DOC had a clear focus on ecological restoration work to create a coastal forest ecosystem typical of Wellington, given the micro-climate of Mātiu/Somes. Some key outcomes sought in that plan are still relevant, namely:

- Mātiu/Somes Island has a predominantly indigenous character, with biotic communities sustained by natural processes with minimal human input or alteration.
- The flora is composed of a mosaic of vegetation types reflecting the characteristic plant communities of the Wellington Ecological District. These include tall coastal forest, coastal shrub and cliff communities, wetlands, tidal and littoral zones, and exotic grasslands in some historical sites and viewing sites. The fauna of Mātiu/Somes is diverse and balanced and composed both of animal communities once found on the island and species established there as part of national or regional recovery programmes.
- Iwi are involved in decision making and tikanga is appropriately applied.
- Historic assets and sites on the island are protected and maintained.
- Visitors understand the need to maintain the island's pest-free status.
- Although not technically a part of this plan, issues about the management of the surrounding waters of Te Whanganui-a-Tara/Wellington Harbour are constantly raised including the call for the establishment of a marine reserve or a mahinga mātaītai around the Harbour Islands. These matters can be addressed elsewhere under other legislation.

3.2.1 Te taiao management issues

- Challenge for management to refocus activities and resource allocation from planting/restoration/weeding approach to an environmental management model focused on strengthening the mouri (life essence) of the Harbour Islands, incorporating tikanga and culture of Taranaki Whānui ki Te Upoko o Te Ika, and acknowledging the Harbour Islands as an integral part of marine and harbour environment.
- Need to reconcile the parts of 2000 DOC management plan that are still applicable, especially to maintain rodent/pest-free status and in relation to the management of flora and fauna.
- Need to consider if any non-indigenous flora and fauna species should be removed and how.
- Need to identify opportunities for Taranaki Whānui ki Te Upoko o Te Ika members to be active as kaitiaki and to have practical involvement with ecological, conservation and research activities on the Harbour Islands.
- Need to develop policy for the introduction of new plant and animal species to the Harbour Islands.

Management decision-making for new species introductions should consider:

1. Will introduction of the species strengthen the mouri of the Harbour Islands?
2. Does the species reinforce or add value to a population already present?
3. Is the species historically appropriate: indigenous/local/of heritage value?
4. Is the species culturally appropriate, for example, a taonga species?
5. Does the species contribute to cultural sustainability and expression of manaakitanga?
6. Will the species be sustainable in the physical environment with minimum intervention?
7. What conditions are required to sustainably harvest/manage species, if any?

8. Will the species become a pest in the island climate and environment?
9. Will the species be financially sustainable within budget or require resourcing/funding?
10. Has the Kaitiaki Board been consulted and approved the species introduction?

3.2.2 Te taiao management objectives

- a. Review previous DOC management plan in view of this Kaitiaki Plan and reconcile those parts that are still relevant to the ongoing management of flora and fauna on the Islands.
- b. Encourage the ongoing use of community volunteers and friends of the Islands to carry out ecological activities on the Islands.
- c. Identify opportunities for Taranaki Whānui ki Te Upoko o Te Ika members to be active as kaitiaki and to have practical involvement with ecological, conservation and research activities on the Islands.
- d. Formalise policy for the introduction of new flora and fauna.
- e. Identify any non-indigenous flora and fauna species that should be removed and process for removal.
- f. Kaitiaki training programme developed jointly by DOC and Taranaki Whānui ki Te Upoko o Te Ika so that everyone involved (staff and volunteers) with the management of the islands understands the value and importance of acting as a kaitiaki and the need to protect the mouri to ensure that the islands as taonga are left in a better state for future generations.



3.3. Visitor interpretation and education

3.3.1 Visitor interpretation and education issues

Signage and information material

The notable omission in signage and interpretation on the island is in the availability of Māori material available, not only to tell the Māori history of the island, but also to locate various points of interest. The establishment of various 'gardens' would be appropriate from collections of rongoā/traditional medicinal plants which grew in the area to sites or locations of the taonga raranga or weaving materials, such as the flaxes, kiekie and pīngao and even some of the building materials used in houses and in waka.

Interpretation would not be just through signage but through the presence of these resources and their usage on the island. This may come under the term ethno-botany. Pā sites may be indicated by some structures that show part of the pit and wall defences for instance. It is noted that there are buildings from all the other forms of occupation on the island save those for Māori.

Signage would be bilingual and in some cases multilingual to point out places and things of historical importance for Māori such as the old pā sites with elements to show, for instance, how the pā defences were constructed and something of the house construction on such a site. The presence of middens on the island tell much about what was collected and eaten on the island in Māori times and one of these could be interpreted to show some of these resources. Fishing was a significant activity on and around the island and parts of this activity could be interpreted including the presence of a fishing waka or a model of one.

Information booklets are already available and these resources should be reviewed and updated for publication.

Expression of manaakitanga

Manaakitanga is the exercise of hosting guests, in this case, welcoming and looking after visitors to the Harbour Islands. Expressing manaakitanga acknowledges the mana of others through the expression of aroha, hospitality, generosity and mutual respect.

Taranaki Whānui ki Te Upoko o Te Ika need a more permanent presence on the Mātiu/Somes Islands to represent the iwi, to be the voice of welcome to all island visitors and to ensure that kaitiakitanga and manaakitanga roles and responsibilities are properly fulfilled. Need to improve island accessibility and accommodation for Taranaki iwi members, especially for kaumātua, to carry out their mana whenua responsibilities.

Whare manuhiri/visitor centre

Need to improve visitor facilities and provide an appropriate entry and exit point to Mātiu/Somes for manuhiri. For example, a modern visitor centre incorporating the Whare Kiore/bag checkpoint, a place to buy food and drinks, a waiting space for ferries and a small room/theatre for pōwhiri, for giving introductory talks or for showing short audio-visual films on the history and visitor highlights of the Islands. The entrance should include a tomokanga or entrance structure based on Taranaki traditional entrance ways. This should however be designed for the circumstances of the island and the space available at the wharf. It could also include some interpretation to inform arriving visitors. An integrated design which included elements would be ideal.

In the medium- to long-term, the theatre could show, for example: a computer graphics dramatisation of the arrival of Māori on the Island, or the pre-human flora and fauna of the Islands, or the arrival of Kupe in Te Whanganui-a-Tara, or the taniwha creation story of Wellington harbour.

Schools programme

School groups and rangatahi groups form a significant part of total visitors to the Islands and are a sector that should be catered for under a broad umbrella of experience-based education. Research and learning materials are extremely useful for school groups. While some of these learning materials are already available, all information resources should be reviewed and enhanced and updated to reflect the vision and content of this Kaitiaki Plan.

Volunteers

Volunteers have driven the restoration of the flora of the Islands over the past 25 years and they continue to keep that drive moving forward within the direction set out in the previous DOC management plan. It is expected that the demand for volunteers for planting/restoration work will decrease over time as the planting programme is completed and the flora of the Islands starts to sustain itself. There will be areas on the Islands where the planting needs to change for various reasons, such as not having suitable species in the area, or where a specific site is required for proposed new activities such as harvest gardens for rongoā, weaving or food.

Community volunteers are expected to continue to assist the Island rangers with restoration work and it is expected that Taranaki Whānui ki Te Upoko o Te Ika whānau volunteers will join existing volunteers on cooperative projects, including proposals for various harvest gardens. Getting a younger demographic of volunteers is a challenge for the future.



Māori archaeological sites

The recorded archaeological sites of Māori origin have not been fully described with the pā sites only described in general detail and much of the archaeology around those having been destroyed by subsequent developments on the land. It may be possible to better describe the sites using a combination of modern archaeological methods and historical sources to try to describe the nature and extent of the sites.

Other archaeological sites and places of historic significance

Mātiu/Somes Island is dominated by the remnants of the quarantine, military and internment uses of the island. Later buildings have often replaced earlier buildings or pā on the same or similar sites. Future interpretation and redevelopment of these sites needs to provide a balance of the various activities over time, currently dominated by the animal quarantine era and other buildings of that era.

There could well be Māori sites that have yet to be discovered, including possible wāhi tapu.

If they arise they should be investigated and registered in the usual way as archaeological sites. Cultural sites may also be registered under section 22 of the Historic Places Act 1993. Archaeological sites can be registered on ArchSite with the New Zealand Archaeological Association. An archaeological site is defined as any specific locality where there is physical evidence for human occupation or activity in the past that is or may be able to be investigated by archaeological techniques.



3.3.2 Visitor interpretation and education management objectives

- a. Whare manuhiri/visitor centre** – Improve manuhiri (visitor) facilities and develop a modern visitor centre incorporating the Whare Kiore/bag checkpoint, a place to buy food and drinks, a waiting space for ferries, a small room/theatre for welcoming visitors, or for giving introductory talks/presentations, or for showing audio-visual films on the history and visitor highlights of the Islands. This should include a Taranaki cultural entrance or tomokanga into the visitor centre building.
- b. Education and information resources** – Review and update existing information



resources, school resources and online information on the Islands to reflect vision and content of this Kaitiaki Plan.

- c. Develop **Taranaki Whānui ki Te Upoko o Te Ika cultural information and education programme** to provide authentic Taranaki Whānui ki Te Upoko o Te Ika cultural experiences for visitors, and for delivery by iwi guides.
- d. **Māori history:**
 - Develop new educational resources including a summary of the Islands' Māori and Taranaki Whānui ki Te Upoko o Te Ika history and important archaeological sites
 - Publish a book on the Māori history of the Islands which could be sold at the Mātiu/Somes Visitor centre, at i-SITE visitor centres, and at other tourist/visitor locations in NZ, the proceeds of sales to be reinvested in the Islands.
- e. **Manuhiri/visitor interpretation plan** – Develop a manuhiri/visitor interpretation plan to identify modern, interactive and innovative visitor interpretation projects that will improve visitor experience to the Islands and provide potential income streams within the sustainability framework of this Kaitiaki Plan.
- f. **Historical interpretation** – As part of an overall manuhiri/visitor interpretation plan, identify innovative and cost-effective options to re-use/recycle existing buildings and sites of historical significance to improve visitor experience. This could include interpretation of key eras in history, for example: early Māori history era, lighthouse era, human quarantine era, internment era, animal quarantine era, balancing the dominance of the animal quarantine era with earlier uses.
- g. **Signage and interpretation** – Install Māori-English bilingual signage and interpretation around Mātiu/Somes Island, in particular for Māori history and sites of significance. Pā sites, for example, may be indicated by structures that show part of pit and wall defences.
- h. **Waharoa/tomokanga** – Construct a waharoa (gateway entrance) to Mātiu/Somes as a matter of some priority to reflect the Treaty Settlement, and to set appropriate cultural context for visitors.
- i. **Whare Mahana** – Upgrade Whare Mahana to make it more culturally appropriate and physically warmer. This could be a Taranaki Whānui ki Te Upoko o Te Ika project with voluntary labour from whānau members and materials provided, such as double glazing.
- j. **Māra rongoā**– Establish a rongoā garden as an active source of medicinal plants from this area. Planning should involve whānau members and other knowledgeable advisors where necessary and include a planting programme, volunteer labour, identification of funding/sponsorship sources. This garden would need to have suitable space allocated with adequate sunshine, shelter and water.
- k. **Māra kai** – Develop a working garden to produce food for iwi, visitors and volunteers.
- l. **Taonga raranga** – Establish a pā harakeke or garden for weavers at a suitable location on the Islands including various types of harakeke, mountain flax, wharariki and swamp flax.
- m. **Pā sites** – Identify and map the broad parameters of the pā sites including middens and any other broad indications from the archaeological study and develop culturally appropriate maintenance plan in consultation with Taranaki Whānui ki Te Upoko o Te Ika and archaeologist.
- n. **Archaeological study** – Conduct archaeological study to better define all archaeological sites on the three Islands and develop a regime to manage and interpret the sites, noting:
 - Work to better define Māori archaeological sites spatially will assist with the interpretation work that would soon follow. If, for instance, to aid interpretation of midden material is sought, then an archaeological authority could be sought to gather such material and a qualified archaeologist employed to excavate material and assist in preparing it for display.

- The archaeological work will also guide the planting programme to ensure that inappropriate planting does not occur. This is important as planting has now covered significant areas of the islands (including Makāro and Mokokopuna).
- o. **Cultural tourism projects** – Encourage the establishment of cultural tours by Taranaki Whānui ki Te Upoko o Te Ika iwi guides to provide manuhiri with a unique experience and account of Māori history and use of the Islands, possibly incorporating other significant sites around the harbour.

3.4 Built environment and infrastructure

Introduction

The built infrastructure probably provides the greatest challenges for achieving sustainable management of the Harbour Islands, in particular Mātiu/Somes Island.

The current infrastructure to support activities on the Islands is both aged and may not be fit for purpose. Although this Kaitiaki Plan will not look at each piece of infrastructure in detail, a general set of principles and policies will be outlined.

There are probably too many buildings for current needs, and certainly for future sustainable management of the Islands. Effort should be made to remove any redundant buildings that do not conflict with the protection requirements for historic reserves under the Reserves Act. The remaining existing buildings should be looked at to be re-purposed, particularly with a view to generating income and to better align with the triple sustainability outcomes of this Kaitiaki Plan.

For example, the creation of a whare rūnanga complex on Mātiu/Somes Island, using an existing building and including meeting, accommodation, wānanga, catering and dining facilities, if that direction is supported.

Some of the infrastructure is not appropriately sized for present use. The water supply system is currently being upgraded and should be complete in 2012.

A scoping report on the waste water system looking at the options for treatment on the island has been completed. Final design work in 2012 needs to be completed to ensure the discharges meet modern conditions of the Resource Management Act 1991. It is anticipated the construction works will be completed in 2013/14.

This Kaitiaki Plan should provide a blueprint for the way forward in coming years.

3.4.1 Built environment and infrastructure management issues

Transport for people and goods, including wharf infrastructure

The inevitable feature of an island is the importance of access, starting with transport from the mainland to Mātiu/Somes Island via the East by West Ferry service. There is a regular service from both Wellington and Eastbourne and links with the cross-harbour services. Maritime access requires a good wharf with sufficient shelter from wind and waves to enable the landing of people as well as goods for Mātiu/Somes Island.

The wharf is well located for most winds and can be accessed in all but exceptional weather. The wharf has been supported by a levy related to the ferry ticket as a form of cost recovery.

The ferry is the first opportunity to educate visitors and introduce them to the Harbour Islands and visitor information should be available at the Wellington city i-SITE in Civic Square and at the ferry terminals at Queens Wharf, Eastbourne and Petone.

Roads, tracks and lookouts

Roads on Mātiu/Somes Island, particularly the main access route, are remnants of the quarantine era of MAF and as such have had minimal maintenance. The road provides vehicle access to the main infrastructure of the island and also provides access for those with walking disabilities. Essential maintenance of the sealed road should be kept up with patching of seal and maintenance of drains and water tables.

The tracks on Mātiu/Somes Island are now reasonably comprehensive and are largely maintained to the DOC walking track standard. To meet the track standard for wheelchairs would require significant track realignment and surfacing on the circuit track. There will need to be some upgrading of some tracks where these are steep and where steps might need to replace sloping grades to improve access for push chairs (prams). The ability for improved wheelchair access to **parts** of the island also remains a goal.

Lookouts have been produced to the DOC standards for viewing platforms. The need to plan plantings so they do not outgrow the viewing platforms has been managed to date.

Wharf and landing places

The Mātiu/Somes Island main wharf has had maintenance which extends its useful life with new piles being driven into the harbour. The wharf is a lifeline that is vitally important to all those who live on and use the island. The old northern wharf has historic value but without significant repair it would not be able to be used. Repair of this wharf has little priority. Repair of the northern wharf would be high cost and discussions with the ferry company indicate that they do not require it.

The landing of barges to bring in larger pieces of infrastructure or for the removal of large things usually requires a barge able to engage a ramp formed by rock and gravel, particularly to discharge wheeled vehicles. This occurs close to the wharf and access will need to continue. The crane on the wharf has been maintained but is not a modern piece of machinery and may require a more modern replacement in the future. However barges and boats to carry equipment are often fitted with hydraulic cranes. On some occasions the use of helicopters may be appropriate. This is particularly so for fire-fighting.

Freshwater supply and water usage

The Mātiu/Somes Island water reticulation system was upgraded in June 2012 to reduce power consumption, improve quality and reduce waste through leaks. Water is sourced from the Hutt aquifer via a bore located approximately 100 m offshore from the main wharf. The bore shows signs of corrosion and is leaking.

Pressure from the rising tide pushes water from the aquifer into tanks beside the old pump shed. From there solar-powered pumps transfer water to storage tanks near the summit of the island. The height of these storage tanks provides sufficient head to reticulate water around the island.

The central in-ground tank of the old water system has been retained for possible future use as rainwater collection and storage for fire fighting.

Firefighting and fire management

There is a comprehensive firefighting plan for Mātiu/Somes Island including having helicopter and monsoon buckets for more extensive open space fires. Individual buildings should have firefighting equipment appropriate to the building use and type.

Electricity generation and distribution

The current electricity system on Mātiu/Somes Island is the result of collaboration between DOC, PNBST, the Energy Efficiency and Conservation Authority (EECA) and Industrial Research Limited (IRL).

Island electricity is supplied by a renewable system comprising a 6 kW wind turbine and a 3.8 kW array of photo-voltaic panels. Supply of energy is stored battery banks and a HyLink fuel cell. The power system is supplemented by two back-up diesel generators for periods of high load (32 kVA John Deere and 16 kVA Lister).



Gas and other energy sources including solar and wind energy

There are solar hot water heaters on the houses and the motel units on Mātiu/Somes Island which help to make these buildings more self-sustaining in energy. Rainwater collection for each building may add to that.

The increase in energy efficiency for the residential buildings could include the conversion of windows to double glazing if there are capital funds to support that, along with any ceiling, wall and floor insulation.

Bottled natural gas is a fairly expensive energy source, given that bottles would also have to be brought in when needing to be replaced. However gas for cooking in particular would ease the demand on electricity and the overall size of the power system.

Communications, telephones, and data

Mātiu/Somes Island has telephone connection via a radio unit and computer connection via a phone card through the 3G network. This system may need upgrading in the future; however it appears adequate at this time.

Sewerage and stormwater

A 40 m x 18 m oxidation pond is located on the south-western side of Mātiu/Somes Island. Sewage from the workshop, quarantine and other buildings on the upper level flows directly by gravity to the pond. Some stormwater also goes to the pond.

Sewage from the current visitor centre, caretaker's cottage and houses goes to a transfer tank where it is pumped back up into the main pipe to the pond. There is some connection of stormwater drainage to the sewerage system. This will be gradually eliminated to reduce the hydraulic load on the sewerage system at times of high rainfall.

Pumping sewage back into the main gravity feed to the pond is the only major infrastructure load remaining on the island's power system. This system dates from the animal quarantine period and is oversized for its current needs.



Public toilets include the composting toilets near the wharf and at the visitor centre.

A comprehensive review of the current system¹¹ has been completed and a series of options for upgrading have been put forward and evaluated. The recommended system labelled as Option 2A includes new septic tanks with an infiltration bed.

The wastewater pump station collects all the wastewater from the island which is transferred to a common point called MH3. The toilet and kitchen facilities for campers would discharge in a new pipeline to MH3. Installation of two septic tanks in series near the existing MHS would allow easy access for de-sludging of the septic tanks. The infiltration bed would be constructed near MH3 being approximately 10 m by 60 m long, allowing the effluent to soak into the soil.

3.4.2 Built environment and infrastructure management objectives

- a. Conduct energy efficiency audit of existing buildings and accommodation houses.
- b. Consider long-term reduction in number of buildings for future sustainable management of Mātiu/Somes with effort to remove any redundant buildings that do not conflict with the protection requirements for historic reserves under the Reserves Act 1977.
- c. Re-purpose existing buildings to align with triple sustainability outcomes.
- d. Develop a whare rūnanga complex on Mātiu/Somes, using an existing building(s) and including meeting, accommodation, wānanga, catering and dining facilities.
- e. Modify the overlarge-sized infrastructure such as the sewerage system and the water supply system, so that existing and future loadings have discharges that meet modern conditions of the Resource Management Act 1991.
- f. Develop wheelchair access around **parts** of Mātiu/Somes Island.



¹¹ *Matiu/Somes Island Wastewater Collection, Treatment, and Disposal Options Study*, Better Technical Options Limited, Petone, November 2011.

3.5 Risk management

3.5.1 Risk management issues

Fire risk

The major environmental risk identified on the Harbour Islands is from fire, whether accidentally or deliberately lit, either in buildings on Mātiu/Somes Island, or more widely in the natural environment. The Harbour Islands are naturally dry with little or no running water and were significantly grassed until more recent times. Firefighting water on Mātiu/Somes land is limited to stored water which can be accessed through an ageing reticulation system with hydrants located around the island. Pumps are able to pressurise the system and portable hoses can reach various parts of the Island. The major fire backup system is the use of helicopters with monsoon buckets. To minimise risk visitors need to be fire risk conscious and smoking is prohibited. Planting can help reduce risk, however in dry times, much of the vegetation will readily burn.

When the fire risk becomes high, decided using standard assessment tools, the Islands should be closed. Where there are fires in structures, professional firefighters are required. Rangers can evacuate building and fight vegetation fires. Policies are in place for the engagement of professional firefighters.

Earthquake risk

Earthquake risk can be mitigated by ensuring occupied buildings are brought up to the standard of the current building code requirements. The low overnight occupancy on the Islands means that risk of personal harm from earthquakes is low. However, as occupancy increases, so will the risk.

Tsunami risk and storm surge

Tsunami risk is minimal with most buildings on Mātiu/Somes Island being on elevated sites; however, the wharves and the Whare Kiore/bag checkpoint are vulnerable. Storm surges in times of low pressure and southerly winds can cause damage to the lower lying areas of the island.

Maritime oil spills

Oil spills also pose a small risk with reasonably significant adverse effects for all three Harbour Islands and birdlife, such as kororā/little blue penguins. Maritime New Zealand is the lead agency for dealing with such an event and many other agencies such as Greater Wellington Regional Council would become involved in any incidents that might cause oil to be deposited around the islands.

Other risks to be managed

- Weed and animal pests and increasing costs of control or eradication.
- Health and safety risks to visitors/volunteers currently managed according to DOC policy.
- Cultural safety risks to staff/ visitors/volunteers, particularly in terms of former pā and wāhi tapu sites on the Islands.

3.5.2 Risk management objectives

- a. Review current environmental risk management plans/procedures against best practice and existing compliance obligations and report major risks and actions/costs to remedy.
- b. Review health and safety policy for visitors and update and improve visitor information/signage as necessary.
- c. Develop cultural safety policy jointly with DOC and Taranaki Whānui ki Te Upoko o Te Ika, particularly in terms of former pā and wāhi tapu sites on the Islands.
- d. Review existing bylaws and update if necessary to align with the Kaitiaki Plan.
- e. Develop formal communications and media policy, including roles and responsibilities for Kaitiaki Board and DOC as managers of Islands.



Current entry point to Mātiu/Somes island with Whare Kiore/bag checkpoint and wharf.

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CD of reports

Archsite, site records of archaeological sites:

- a. R27/179
- b. R27/208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218
- c. R27/223, 224, 225, 226
- d. R27/260
- e. R27/301, 327, 328

4.4 Abbreviations, maps and other references

ATL = Alexander Turnbull Library collections

MLC = Māori Land Court

Māori Land Court Minute Book 1C

Appendices

Appendix 1—Sample interpretation signage to be translated

Te Moana a Kura Pā – terraces of the old Pā are still visible here on the northern end of Mātiu. They are remnants of the ancient Pā probably built by the earliest Māori settlers, Ngāi Tara and continued by Ngāti Ira in its time and then Ngāti Mutunga prior to their departure to Wharekauri/Rēkohu – Chatham Islands. This represents up to 800 years of occupation by Māori.

Hao-whenua Pā was known as the upper Pā being located around where the barracks buildings are located on the main ridgeline of the island. This was a Ngāti Ira Pā and they probably occupied this into the early 19th century. It is not know whether this name comes from the great earthquake said to have happened around 1460 causing a great uplift of Te Whanganui a Tara/Wellington harbour and connecting the Island Motu Kairangi (now Miramar Peninsula) to the mainland.

Te Ana-o-Kahungunu was a cave or rock tunnel on Mokopuna, the small islet just north of Mātiu. Kahungunu was the eponymous ancestor of the Ngāti Kahungunu tribe which is related to Ngāti Ira and Ngāi Tara.

Te Papa o Tara is a rock at the southern end of Mātiu.

Kupe was the Polynesian voyager who journeyed with some 25 people including his wife Kuramārōtini and navigator Reti in the great voyaging waka *Matahourua* and arrived in the Wellington Harbour perhaps over 1000 years ago. Kupe left a legacy of names in Wellington, Wairarapa and the Marlborough Sounds including the names Mātiu, and Makāro and many others.

Appendix 2—Archaeological sites and historic places

Registered Maori archaeological sites

- Te Moana-a-kura Pā [R27/89]. This is the largest and best preserved site on the Islands. Although this is generally seen to occupy the ridgeline below the current roadway, this would almost surely connect strongly to the area north of the Caretaker's Cottage, known as Flagstaff Hill. There was a detailed description from Best in 1918, made after a visit in 1915 with a ditch and bank still visible in 1996.
- [R27/225] midden/pit on the northern end
- Part of the site includes the terraces still visible below the road, also includes on the lowest one the grave of the child Mary Rudman [R27/327].
- Associated with this site is the midden site registered as R27/90 which has spilled down the side of the cliff that would have formed part of the defences of the Pā Moana-a-Kuia?



Te Moana-a-kura Pā

- Midden deposit [R27/91] is a small patch of what was a more extensive midden deposit in the bank next to the road behind the old hospital (Administration Building).
- Strip of midden about 20 m long by around 3 m [R27/260] about 30 m uphill from the east coast of Matiu/Somes and about 200 m south of the wharf and immediately north of a row of macrocarpas.

Registered archaeological sites

- AA gun emplacements [R27/129]. The top of the hill (highest point on the island). These were built during WWII. There are four gun emplacements sunk into the hilltop along with a command post and a septic tank structure.
- Lighthouse site and tramway [R27/208] is located on the south end of Matiu/Somes. The sewerage pond impinges on the site. The site originally had the lighthouse keeper's cottages and sheds.
- The landing site with the tramway leading down the hillside[R27/301].
- Quarantine station [R27/209]. The original quarantine station was built in 1872-3 and was renovated and enlarged in 1919-20. The station was used to house internees in WWI and WWII. This site includes the caretaker's cottage, the hospital, the meat safe, the barracks, old stables and the more modern quarantine buildings including the perimeter fences.
- Tramway [R27/210] to main wharf cut into the bedrock dating back to 1919.
- Remains of old smoke house which was a brick building [R27/211] on the shore.
- Burial ground cemetery [R27/212] on the north-facing slope west of the road. This includes around 40 graves with one being maintained by the War Graves Commission.
- Degaussing station [R27/213] which was set up in 1942 during WWII by the New Zealand Navy—the foundations remain. 12 Detector units.
- Terraces at the top of the hill informally known as 'Flagstaff Hill' to the north of the caretaker's cottage [R27/214]. The feature is not thought to be of Māori origin and one old photo shows a pole on the hill.
- Reclamation of beach [R27/223]. Remnants of the recreation areas for internees on the western beach of the island. These have now eroded away – this area was also used as a rifle range.
- Old rubbish dump [R27/224], however little remains today at the cliff at the south end of bay near the hairpin bend in the main road. Grave of Mary Rudman [R27/327] the headstone reads: 'to the Memory of Mary Elizabeth Maude Rudman died July 25 1872 aged 2 years 2 months'. The headstone has a plot in front demarcated by rectangular alignment of white stone. When visited in 2010 it was noted to still be in good condition.
- On headland at the northern end of the largest beach on the western side of the island [R27/225].
- Firescoop [R27/226] under old (1870s) shelter belt on the upper south-facing slopes of headland on east side of the island.
- Military target range[R27/328] hollow in rockface where soldier shot at targets.
 - a. Tramway and landing [R27/301] comprises rails for a landing at the foot of the lighthouse tramway.
 - b. Old North Wharf [R27/330]constructed in 1940 however with some modifications since construction.
 - c. Bullock track [R27/331] track zigzags up the hill from the main wharf to meet the circuit track.

Appendix 3—Management objectives

The management objectives are prioritised for implementation according to following categories:

- a. High priority—means implementation would start in the current year
- b. Already underway—implementation has already started and will progress according to plan
- c. Business as usual (ongoing)—these are ongoing matters that will continue in coming years
- d. Medium priority are matters that will start implementation within 3-5 years
- e. Matters that have low priority are not mentioned in this plan but will come into later iterations

He Tangata People and the Islands (Section 3.1)	Priority or rating
<i>Management objectives</i>	
a) Establish an iwi kaitiaki role as part of staff for Islands.	High
b) Improve accommodation and access on the Islands to meet the needs of kaumātua.	Medium
c) Identify appropriate cultural activities to be carried out on the Islands in next 3-5 years and the built environment/infrastructure requirements to support such activities.	Ongoing
d) Promote a Taranaki Whānui ki Te Upoko o Te Ika cultural programme for whānau visitors to the islands including for example wānanga, māra kai, māra rongoā, pā harakeke, mahi toi (arts).	Ongoing
e) Develop a policy for residency/visitors on the Islands.	High
f) Carry out a stocktake of people/occupancy-related processes (power and water usage, sewerage processing, accommodation, rubbish, recycling etc.) on Mātiu/Somes and identify the potential to make these more sustainable.	Already underway
g) Upgrade/develop accommodation for overnight visitors on Mātiu/Somes following sustainability principles with minimal impact on ecology and towards a zero waste strategy.	Medium
h) Develop separate financial accounting and reporting system to account for all Harbour Islands' income and expenditure to enable measurement of progress towards financial sustainability.	High
i) Develop formal concessions policy to align with triple sustainability outcomes and including concessions approval by Kaitiaki Board upon report and recommendations of management.	High

Te Taiao management of flora, fauna and ecosystems (Section 3.2)	Priority or rating
<i>Management objectives</i>	
a) Review previous DOC management plan in view of this Kaitiaki Plan and reconcile those parts that are still relevant to the ongoing management of flora and fauna on the Islands.	Medium
b) Encourage the ongoing use of community volunteers and friends of the Islands to carry out ecological activities on the Islands.	Ongoing
c) Identify opportunities for Taranaki Whānui ki Te Upoko o Te Ika members to be active as Kaitiaki and to have practical involvement with ecological, conservation and research activities on the Islands	Ongoing
d) Formalise policy for the introduction of new flora and fauna.	High
e) Identify any non-indigenous flora and fauna species that should be removed and process for removal.	Ongoing
f) Kaitiaki training programme developed jointly by DOC and Taranaki Whānui ki Te Upoko o Te Ika so that everyone involved (staff and volunteers) with the management of the Islands understands the value and importance of acting as a Kaitiaki and the need to protect the mouri to ensure that the Islands as taonga are left in a better state for future generations.	Ongoing

Visitor interpretation and education (Section 3.3)	Priority or rating
<i>Management objectives</i>	
a) Whare manuhiri/visitor centre – Improve manuhiri (visitor) facilities and develop a modern visitor centre incorporating the Whare Kiore/bag checkpoint, a place to buy food and drinks, a waiting space for ferries, a small room/theatre for welcoming visitors, or for giving introductory talks/presentations, or for showing audio-visual films on the history and visitor highlights of the Islands. This should include a Taranaki cultural entrance or tomokanga into the visitor centre building.	High with e, f, h
b) Education and information resources – Review and update existing information resources, school resources and online information on the Islands to reflect vision and content of this Kaitiaki Plan.	Ongoing
c) Develop Taranaki Whānui ki Te Upoko o Te Ika cultural information and education programme to provide authentic Taranaki Whānui ki Te Upoko o Te Ika cultural experiences for visitors, and for delivery by iwi guides.	High
d) Māori history:	
<ul style="list-style-type: none"> Develop new educational resources including summary of the Islands' Māori and Taranaki Whānui ki Te Upoko o Te Ika history and important archaeological sites 	High
<ul style="list-style-type: none"> Publish a book on the Māori history of the Islands which could be sold at the Mātiu/Somes Visitor centre, at i-SITE visitor centres, and at other tourist/visitor locations in NZ, the proceeds of sales to be reinvested in the Islands. 	Medium
e) Manuhiri/visitor interpretation plan – Develop a manuhiri/visitor interpretation plan to identify modern, interactive and innovative visitor interpretation projects that will improve visitor experience to the Islands and provide potential income streams within the sustainability framework of this Kaitiaki Plan.	High with a, f, h
f) Historical interpretation – As part of an overall manuhiri/visitor interpretation plan, identify innovative and cost-effective options to re-use/recycle existing buildings and sites of historical significance to improve visitor experience. This could include interpretation of key eras in history, for example: early Māori history era, lighthouse era, human quarantine era, internment era, animal quarantine era, balancing the dominance of the animal quarantine era with earlier uses.	High with a, e, h
g) Signage and interpretation – Install Māori-English bilingual signage and interpretation around Mātiu/Somes Island, in particular for Māori history and sites of significance. Pā sites, for example, may be indicated by structures that show part of pit and wall defences.	Already underway
h) Waharoa/tomokanga – Construct a waharoa (gateway entrance) to Mātiu/Somes as a matter of some priority to reflect the Treaty Settlement, and to set appropriate cultural context for visitors.	High with a, e, f
i) Whare Mahana – Upgrade Whare Mahana to make it more culturally appropriate and physically warmer. This could be a Taranaki Whānui ki Te Upoko o Te Ika project with voluntary labour from whānau members and materials provided, such as double glazing.	Medium
j) Māra rongoā – Establish a rongoā garden as an active source of medicinal plants from this area. Planning should involve whānau members and other knowledgeable advisors where necessary and include a planting programme, volunteer labour, identification of funding/sponsorship sources. This garden would need to have suitable space allocated with adequate sunshine, shelter and water.	Medium with k, l
k) Māra kai – Develop a working garden to produce food for iwi, visitors and volunteers.	Medium with j, l
l) Taonga raranga – Establish a pā harakeke or garden for weavers at a suitable location on the Islands including various types of harakeke, mountain flax, wharariki, and swamp flax.	Medium with j, k,
m) Pā sites – Identify and map the broad parameters of the pā sites including middens and any other broad indications from the archaeological study and develop culturally appropriate maintenance plan in consultation with Taranaki Whānui ki Te Upoko o Te Ika and archaeologist.	Medium with n
n) Archaeological study – Conduct archaeological study to better define all archaeological sites on the three Islands and develop a regime to manage and interpret the sites. See notes 3.3.2 n.	Medium with m
o) Cultural tourism projects – Encourage the establishment of cultural tours by Taranaki Whānui ki Te Upoko o Te Ika iwi guides to provide manuhiri with a unique experience and account of Māori history and use of the Islands, possibly incorporating other significant sites around the harbour.	Medium

Built environment and infrastructure (Section 3.4)		Priority or rating
<i>Management objectives</i>		
a)	Conduct energy efficiency audit of existing buildings and accommodation houses.	Already underway
b)	Consider long-term reduction in number of buildings for future sustainable management of Mātiu/Somes with effort to remove any redundant buildings that do not conflict with the protection requirements for historic reserves under the Reserves Act 1977.	Ongoing
c)	Re-purpose existing buildings to align with triple sustainability outcomes.	Ongoing
d)	Develop a whare rūnanga complex on Mātiu/Somes, using an existing building(s) and including meeting, accommodation, wānanga, catering and dining facilities.	Medium
e)	Modify the overlarge-sized infrastructure such as the sewerage system and the water supply system, so that existing and future loadings have discharges that meet modern conditions of the Resource Management Act 1991.	Ongoing
f)	Develop wheelchair access around parts of Mātiu/Somes Island.	Medium

Risk management (Section 3.5)		Priority or rating
<i>Management objectives</i>		
a)	Review current environmental risk management plans/procedures against best practice and existing compliance obligations and report major risks and actions/costs to remedy.	Ongoing
b)	Review health and safety policy for visitors and update and improve visitor information/signage as necessary.	Ongoing
c)	Develop cultural safety policy jointly with DOC and Taranaki Whānui ki Te Upoko o Te Ika, particularly in terms of former pā and wāhi tapu sites on the Islands.	Medium
d)	Review existing bylaws and update if necessary to align with the Kaitiaki Plan.	Ongoing
e)	Develop formal communications and media policy, including roles and responsibilities for Kaitiaki Board and DOC as managers of the Islands.	Medium

Appendix 4—Key legislative provisions

The Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009

Key sections of the Settlement Act:

Section 61 [Makaro Scientific Reserve](#)

Section 62 [Mokopuna Scientific Reserve](#)

Section 63 [Matiu Scientific Reserve](#)

Section 64 [Matiu Historic Reserve](#)

[Application of Reserves Act 1977 to Harbour Islands reserves](#)

Section 65 [Harbour Islands Kaitiaki Board to be administering body](#)

The Harbour Islands Kaitiaki Board—

(a) is the administering body of the Harbour Islands reserves for the purposes of the [Reserves Act 1977](#); and

(b) has the functions, obligations, and powers of an administering body under that Act, as if the reserves were vested in the Board under [section 26](#) of that Act, except as provided in this subpart and [Schedule 3](#).

Section 66 [Functions, obligations, and powers of Minister](#)

Section 67 [Functions, obligations, and powers of Director-General](#)

(1) The Director-General is responsible for managing the Harbour Islands reserves—

(a) for the purposes specified in [section 40\(1\)](#) of the Reserves Act 1977; and

(b) in accordance with that Act and any management plan prepared for the reserves by the Harbour Islands Kaitiaki Board.

(2) The Director-General may, in performing the function under subsection (1), do anything that he or she considers necessary for the management of the Harbour Islands reserves

Section 68 [Modified application of certain provisions of Reserves Act 1977 in relation to Harbour Islands reserves](#)

Section 69 [Certain provisions of Reserves Act 1977 do not apply in relation to Harbour Islands reserves](#)

Section 70 [Advice on conservation and other matters](#)

Section 71 [Appointment of Harbour Islands Kaitiaki Board and other provisions that apply](#)

Schedule 3 [Provisions applying to Harbour Islands Kaitiaki Board](#)

1. Sections 31 to 34 of Reserves Act 1977 apply
2. Appointment of members of Board
3. Number of members of Board
4. Meetings of Board
5. Vacancy in membership of Board
6. Disputes to be referred to Minister and chairperson of Port Nicholson Block Settlement Trust
7. Public Audit Act 2001 applies

Reserves Act 1977

Key sections of the Reserves Act

Section 40 [Functions of administering body](#)

Part 3 Classification and management of reserves

Section 18 [Historic reserves](#)

1. It is hereby declared that the appropriate provisions of this Act shall have effect, in relation to reserves classified as historic reserves, for the purpose of protecting and preserving in perpetuity such places, objects, and natural features, and such things thereon or therein contained as are of historic, archaeological, cultural, educational, and other special interest.

Section 21 [Scientific reserves](#)

1. It is hereby declared that the appropriate provisions of this Act shall have effect, in relation to reserves classified as scientific reserves, for the purpose of protecting and preserving in perpetuity for scientific study, research, education, and the benefit of the country, ecological associations, plant or animal communities, types of soil, geomorphological phenomena, and like matters of special interest.

Historic Places Act 1993

Key sections of the Historic Places Act

Section 10 [Archaeological sites not to be destroyed, damaged, or modified](#)

Section 18 [Investigation of archaeological sites](#)

Section 22 [Register of historic places, historic areas, wahi tapu, and wahi tapu areas](#)

Section 23 [Criteria for registration of historic places and historic areas](#)

Section 24 [Provisions relating to historic places](#)

Section 25 [Provisions relating to wahi tapu](#)

Conservation Act 1987

The Department of Conservation interprets and administers the Conservation Act to give effect to principles of Treaty of Waitangi in accordance with section 4 of the Act.

Section 4 [Act to give effect to Treaty of Waitangi](#)

This Act shall so be interpreted and administered as to give effect to the principles of the [Treaty of Waitangi](#).

Principles of the Treaty of Waitangi

The following Treaty principles are found in the DOC publication *A Guide for Reserve Administering Bodies* published in 2006¹² and may be applied for the purposes of this management plan. The Waitangi Tribunal and Courts have identified a number of principles. The first three principles are based on Articles I, II, and III of the Treaty:

i. Governance (Kawanatanga)

The authority to make laws for good order and security of the country subject to any duty imposed on the Crown by its responsibilities and obligations to Māori preserved under the Treaty.

ii. (a) Iwi Authority and Control over Taonga (Tino Rangatiratanga)

(b) Exclusive and Undisturbed Possession (Mana Māori)

These two concepts reflect the Māori and English versions of the Treaty. The former is understood to mean the right of Māori to exercise full iwi authority and control over their lands, resources and taonga; the English version refers to the right of Māori to exclusive and undisturbed possession of their lands, forests and fisheries.

iii. Equality and Privileges of Citizenship (Oritetanga)

The Courts and Waitangi Tribunal have also identified the following principles:

iv. Partnership and Relationships (Whakawhanaungatanga)

Because the Treaty provides for a relationship described as “akin to partnership” between Māori and the Crown, this principle requires the parties to act towards each other reasonably and with utmost good faith in accordance with Treaty obligations.

v. Guardianship/Custodianship/Stewardship (Kaitiakitanga)

The right of Māori to undertake their duty of tiakitanga over their own land, resources and taonga.

vi. Active Protection (Tautiaki Ngangahau)

The Crown’s duty is to ensure active protection of taonga for as long as Māori wish.

vii. Duty to be Informed (He Here Kia Mohio)

The duty to make informed decisions through consultation.

viii. Redress of Treaty Claims and Avoid Future Breaches (Whakatika i Te Mea He)

The duty to remedy past breaches of the Treaty and to prevent further breaches.

¹² <http://www.doc.govt.nz/publications/about-doc/role/legislation/a-guide-for-reserve-administering-bodies/>

Appendix 5—Māori history of the Harbour Islands

Early Māori history

1. When the Polynesian explorer Kupe arrived in what is now known as Wellington Harbour he and his family and crew found an empty land with rocky shores and heavily wooded lands which were dense and menacing. Kupe and his whānau are remembered in the many place names in and around the harbour. Names such as Mātiu and Makāro remembered Kupe's nieces and the islands remain strongly connected to the Hutt with fresh water bubbling into the harbour from the Hutt aquifers close to Mātiu/Somes. Kupe did not stay, but the markers he left in the landscape did. He and his family were probably the first people to spend time on the island that he named Mātiu. Later, various Māori having migrated from the Pacific came to hunt and gather food around the harbour at a time when Moa still roamed Te Wao nui a tane (forests) and tuatara were commonly found on the islands and the mainland.
2. The earliest settlements by Māori in this part of the Te Whanganui a Tara or the Wellington Harbour were of the hapū descended from Whatonga and his two sons, the half-brothers Tautoki (the father of Rangitane) and Tara after whom Wellington Harbour was named (Te Whanganui-a-Tara). Whatonga and his sons Tara-ika and Tautoki and their families first settled on the island of Mātiu. Tara and Whatonga also sought to establish a fortress called Whetu Kairangi, on the then island Motu-kairangi on the hill above what is now Worser Bay in the Miramar Peninsula.
3. Tara's people occupied Wellington's south coast and around the harbour to Fitzroy Bay. Tautoki's people were located in the Wairarapa and in the Upper Hutt valley to the south coast around Turakirae. The population was sparse and mobile, however Pā were established as far north as Pakuratahi or Kaitoke. Māori predominantly lived on the coast where the food resource was rich and varied. From the coast, hunting parties ventured far inland to draw on those stocks and then returned to the coast.
4. Tautoki also established the first Pā at Parangarahu/Fitzroy Bay near Baring Head. This Pā was to be a refuge for the people of his half-brother Taraika when his Pā, at Whetu Kairangi/Worser Bay was sacked many centuries ago. This was one of many coastal Pā and kainga such as at the mouth of the Orongorongo River and Korohiwi, Okiwi-nui, Oruamotoro, and Owhiti around the East Harbour. Parangarahu Pā ruled over the broad sweep of Fitzroy Bay and its rich marine resources of shellfish and finfish. Close by are the two Lakes Kohangapiripiri and Kohangatera which, along with the stream feeding into them, supplied Māori with tuna/eel and kōkopu along with raupō for houses.
5. The Upper Valley landscape was dominated by the snowy peaks of the Tararua Range at the head of the valley and to the west, and Rimutaka/Remutaka to the east. The tribes did not dominate the landscape and often simply moved through the area gathering food where required from the forest, rivers, streams and swamps. The Upper Valley was and still is the domain of the tuna/long-finned eel along with the pākura/swamp hen or pūkeko (hence Pakuratahi).
6. The nature of the valley dominated by tall podocarp forest finally gave way to the swamp lands near Te Whanganui a Tara/the great harbour of Tara. The valley was and is, dissected by Te Awakairangi/Heretaunga/Hutt River. Before the uplift of 1855, the river was deeper and had a more complex and extensive mouth with many islands and channels bringing together the Waiwhetu, Awamutu streams with the Hutt River to exit together into the harbour. Beneath the Hutt valley are several aquifers with the main Hutt aquifer probably discharging into Wellington Harbour just south of Mātiu/Somes.
7. To the west the Korokoro Stream cuts through the western hills with dense forest still remaining in parts. Its full name is Te Korokoro o te Mana—the throat/food supply of Te

Mana, which indicates its importance for sustaining the Pā and kāinga. At Maungaraki is the lookout of Puketiroiro, where those from Pito-one Pā could spy both up the valley and across the harbour looking for the smoke of the fires of parties which might seek to invade. Ngai Tara and later Ngāti Ira occupied Mātiu/Somes and established Pā there as a refuge in times when other tribes would come marauding through the area.

8. According to Best,¹³ Whatonga built three houses on Mātiu: Haeremoana; Aotearoa; and Pu-o-te tonga. Land was cleared at that time for kūmara and kōrau gardens and for the growth of aruhe/fern root. Ngai Tara may have occupied three islands from time to time over some 11 generations.
9. The two fortified villages/Pā were established being Te Moana-a-kura near the northern end of the island and Haowhenua around where the Barracks were later located.

Māori history – the turbulent 19th Century

10. Ngai Tara and Tautoki's people were displaced and intermingled with Ngāti Ira when they, like Whatonga long before them, migrated from the east coast. It was the Ngāti Ira hapū of Ngāti Rakaiwhakairi and Ngāti Kahukuraahitia who were attacked by the musket taua in 1819–20 and again in 1821–1822 and were forced to retreat to live with their kin in the Wairarapa.
11. This taua was followed by several waves of migration to the west coast around Waikanae and Kapiti of Ngāti Toa and their kin from Ngāti Koata and Ngāti Rarua from Kawhia along with the Ngāti Awa iwi of Ngāti Tama, Ngāti Mutunga and Te Atiawa from Northern Taranaki. Of these eventually Ngāti Tama and Ngāti Mutunga came into Te Whanganui a Tara and started to settle around the harbour around 1820 to 1830. Later in this time the fighting chiefs of Te Atiawa from Nga Motu (now New Plymouth) went to live in the Wairarapa. They returned from the Wairarapa when Ngāti Tama and Ngāti Mutunga left for the Chatham Islands in 1835 with Te Atiawa taking over places such as Waiwhetu, Ngauranga, Pipitea, and others predominantly around the harbour. After 1842 some of Ngāti Tama returned to Wellington from the Chatham Islands and sought to take up their interests again in Upper Hutt.
12. The first of the main heke from Taranaki was known as 'Tataramoa' or 'bramble bush' migration in 1822. The 'Nihoputa' or 'boars tusk' migration was next and included a large group of Ngāti Tama, Ngāti Mutunga, and Te Atiawa. The Ngāti Tama people went to Ohariu and Ngāti Mutunga and Te Atiawa stayed at Waikanae and they eventually moved into the harbour. The final heke from the Nga Motu (New Plymouth) area after yet another attack by Waikato were called Tama te Uaua and Paukena. In 1832 a very large group of Te Atiawa, along with others from Ngāti Tama and Ngāti Mutunga settled at Waikanae. They fought in the last battle with the Whatonga descendants at Heretaunga (Upper Hutt) against Rakaiwhakairi and Ngāti Kahukuraahitia who retreated to the Wairarapa.
13. After the arrival of the Tama te Uaua the dominance of Te Rauparaha over the alliance of the Kawhia and Taranaki tribes changed and the move into Te Whanganui a Tara saw the growth in the independence of the Taranaki tribes. The alliance began to disintegrate particularly leading up to and after the battle of Haowhenua in 1834.
14. The next major event in these turbulent times was the permanent departure of Ngāti Mutunga and Ngāti Tama from Mātiu to the Chatham Islands on the brig *Lord Rodney* and the pānui of all their land around Te Whanganui a Tara, to their Te Atiawa kin who were returning from the Wairarapa.
15. The final event on tangata whenua relations was the agreement between Ngāti Kahungunu and Te Atiawa/Taranaki Whānui ki Te Upoko o Te Ika to respect each other's rohe with a common boundary at the top of the Remutaka Range.

¹³ Best, Elsdon, 1917, 1918, 1919: The Land of Tara and they who settled it, *Journal of the Polynesian Society*.

16. Eventually the Taranaki people, Te Atiawa, occupied all of the Hutt Valley shortly before the Europeans came. These Te Atiawa iwi descendants have maintained ahi kaa until the present time.
17. The arrival of Taranaki people in Wellington along with the introduction of potatoes, melons and wheat saw the more extensive use of horticulture. This was to make significant changes to the landscape through clearings which started with those used to encourage the growth of aruhe/fern root. By the time of the arrival of the NZ Company surveyors, large areas of scrub and forest were cleared for fern root and horticulture.
18. The turbulent Māori history of the Hutt Valley, the Harbour Islands and Wellington did not have as dramatic an effect on the landscape as tectonic events have. These started from the event labelled by Māori as Haowhenua around 1460 which was probably a major earthquake, probable uplift and possible tsunami. Then after the start of colonisation there were major earthquakes in 1848 and much larger again in 1855. These events also caused significant uplifts in many places, particularly at Turakirae, but more significant was the uplift of the lower Hutt River draining the swamps of Te Mome and making the river much shallower.
19. Perhaps because of the changes in the tangata whenua of the Hutt Valley, the longstanding traditions associated with place are not as great as for areas such as Taranaki where people remained on the land for many generations. The arrival of European colonists in 1840 meant that some Māori traditions in the Hutt had not fully developed before the next major demographic change was to radically change the environment. Māori were displaced from many places and often became pushed to the margins.
20. Volume 27 1918, No. 106 > The Land of Tara and they who settled it. Part III, by Elsdon Best, p 49-71 (pages 62-53)

This name was formerly spelt as Soames. The remains of two old fortified villages of small extent were visible on the island forty years ago. One was situated on the site of the Immigration Barracks, now (1917) occupied by German prisoners and their guards. No sign of it now remains save a shell midden, overgrown with grass, exposed by a road cutting. The other hamlet was situated on the point at the northern end of the isle, where signs of earthworks are still to be seen, as also a talus midden. This pa was called Te Mo-ana-a-kura, while the upper one was named Hao-whenua. They are said to have been erected by Ngati-Ira, under Te Rongo-tu-mamao and others, but probably Ngai-Tara had stockaded hamlets there before that time. Small cultivations of kumara are said to have been made on the upper part of the island in former times. The supply of fresh water on the island, to judge by present conditions in summer, could scarcely have been satisfactory.

Mr. Drummond tells us that:—"The first tuatara brought under public notice in England was found on Somes Island, Wellington Harbour, seventy-five years ago." (See "Auckland Weekly News," August 30th, 1917.) In the seventies the late Mr. A. Hamilton found a live tuatara on the same island, but the writer knows of none having been seen there since. The same scientist found tuatara and moa remains on the Kilbirnie isthmus, or at its western margin. About the year 1848, four tuatara were caught on Mt. Victoria, and two in the Hutt Valley. In 1864 several were caught at Makara. In 1842 one was found at Evan's Bay.

The Ngati-Awa folk seem to have had a hamlet on Somes Island, and natives were living there as late as 1835. The late Mr. Arthur Drake visited the island about the year 1868, and seeing a musket barrel protruding from the earth, unearthed about a dozen old-fashioned musket barrels, from which all woodwork had decayed. These were probably buried by Ngati-Awa.

21. The main tangata whenua groups around the northern side of the harbour today are from various hapū of Te Atiawa. They originate largely from Nga Motu (New Plymouth) in Taranaki.

