

# Auckland's Cultural Heritage

Ian Lawlor – ARC Senior Archaeologist

The Auckland Regional Council (ARC) plays an important role in the conservation (preservation and protection) of cultural heritage in the region. This role is primarily focused on that part of cultural heritage called historic heritage.

## What is Historic Heritage?

Historic heritage is the land-based (or non-portable) component of our cultural heritage. That is, places that are significant to us because they are associated with our ancestors, cultures, or past. They include:

- Built heritage – historic buildings or structures;
- Archaeological sites (earthworks and stone structures, shell middens and artefact findspots);
- Places of special significance to Māori including wāhi tapu, urupā, and places of traditional importance;
- Trees or other vegetation with historical or cultural associations;
- Places where past events have taken place;
- Cemeteries and burial places;
- Shipwrecks and other maritime heritage;
- Landscapes and areas of historic structures, features and sites.

and it promotes appreciation of both the past and the present and our place in history. It also has amenity values – aesthetic, cultural, educational and recreational.

## What is the ARC doing?

The ARC has taken a leading role in heritage conservation within New Zealand local government. The Council has its own Heritage Department (natural and historic heritage conservation, biosecurity and lwi relations). We are working with our community to promote the conservation and development of a wide range of heritage resources within the region to ensure that a diverse and representative range – not just common or unique examples – of our built heritage are preserved, protected and managed. Through this work the Council is ensuring that these resources are recognised and valued by present generations and can be passed on to future generations for safe keeping.



The vision for sustaining our heritage is captured in the saying

## Why is Historic Heritage important?

The Auckland region has a rich and diverse cultural heritage which defines what is 'Auckland'. Cultural heritage resources are the products and remnants of people and communities and they are valued from many different perspectives. For example, a place or area can be valued for its historical, archaeological, architectural, technological, aesthetic, scientific, spiritual, social, or traditional significance.

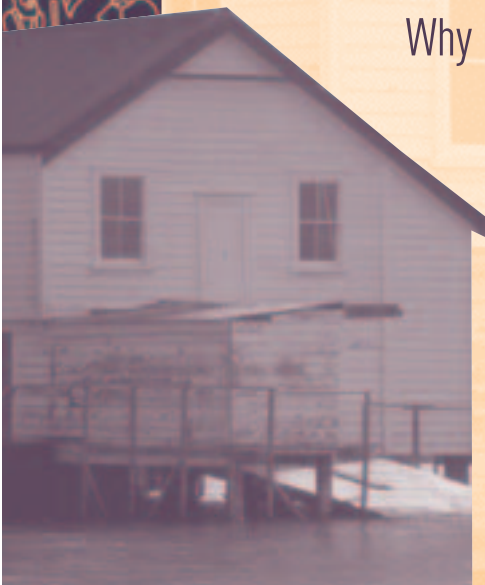
Cultural heritage is a dynamic resource which changes as natural systems evolve and humans impact on the environment. It is part of a continuum that extends from the first human occupation of the region to the present and is recorded as a series of migrations, occupations and conquests. It consists of a series of layers that form a cultural grid over the landscape. Cultural heritage can be viewed as a resource of both national and regional significance, yet it can also be local, tribal and personal in scale.

Cultural heritage is important because it is central to individual and community identity, it is unique, it links people and place, it enables better understanding of cultural differences

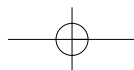
## Taonga Tuku Iho' or 'Treasures Handed On'

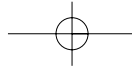
A number of projects will help achieve the vision for example:

- managing and developing a computer database, called the Cultural Heritage Inventory or CHI, to provide information and advice to schools, territorial authorities, specialists and resource consent applicants;
- working with lwi on the conservation of places of Māori significance;
- building partnerships with heritage agencies and societies, and historic place owners, to conserve and manage historic places, structures and buildings;
- increasing the protection of cultural heritage resources through land acquisitions (new regional parks) and financial contributions (Otuaatua Stonefields); and
- promoting historic resource conservation through education and advocacy (e.g. evaluation guidelines, photo posters, postcards, teacher resources and interpretative posters).



Calliope Sea Scouts Hall, 1893





Torpedo Bay Devonport

## What has been recorded?

The CHI currently has records for just 17% of the region – over 12,786 historic places and areas.

## What has been lost?

Auckland imposes special pressures on its heritage resources because it is the largest and fastest growing urban area in New Zealand. A significant amount of Auckland's heritage has already been destroyed and a great deal of that which remains is under threat. In particular, much of the natural and cultural heritage of the coastal environment has been modified or destroyed through the gradual and cumulative effects of development.

Tangata Whenua have special concerns over the widespread loss of ancestral taonga (e.g. wāhi tapu and other areas of significance). They also have concerns regarding public access to certain sites where it may not be appropriate because of the presence of resources of cultural or spiritual significance. Tangata Whenua are seeking greater involvement in the resource management of heritage resources through their obligations of kaitiakitanga.

## Some examples as at 1999:

In the metropolitan area over 50% of pā have been extensively modified or destroyed;

Of the original 8000 hectares of stonefield areas, less than 200 hectares are still in existence;

Between 1979 and 1995, 395 archaeological sites within the Auckland Region have been destroyed or modified

42 Auckland buildings listed with the NZ Historic Places Trust have been destroyed within the last 10 years;

Of Auckland's 34 volcanic cones, 17 are protected, 10 have been completely destroyed, and the remainder have been modified;

Of the Region's 17 explosion craters, seven are protected in part with the remainder having been modified by a variety of uses. Auckland's volcanic field continues to be quarried.

One of the last remaining stonefield areas including a complex Māori stream side village complex, Matukutureia at Puhinui in Manukau City, is still under threat of total destruction through quarrying.

## What are we saving?

Of the 13,400 historic places and areas currently recorded on the CHI, 3840 are formally recognised for protection in a list, register, policy or plan. Only a proportion of these are actively monitored and managed. And only a few are interpreted and presented to our community.

Many significant historic places have been protected by local authorities through purchase and restoration. Most recently, for example, the Warkworth Lime and Cement Works (Rodney District), Falls Hotel in Henderson (Waitakere City), the restoration of the Commemorative Seawall in Devonport (North Shore City), the Town Hall and Civic Theatre restoration (Auckland City) and the Otutataua Stonefields (Manukau City).

The purchase of the Otutataua Stonefields Historic Reserve by the Manukau City Council working with the Department of Conservation, Lotteries and the ARC have help preserve 100 ha of the remaining 200 left in the region. The total area of these stonefields has been estimated to have been 8,000 ha.

Actively managed historic resources are becoming more numerous and local authorities are more actively involved in conservation.

## How can you help?

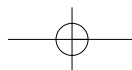
- Monitor and report to your local authority or historic society any threats to cultural heritage resources;
- Contact the ARC Heritage Department and find out if there is any information about a place familiar to you (send in information to be added to the CHI to enrich our knowledge-base);
- Take an interest or get involved with their management through local authorities, historical societies or volunteer programmes;
- Submit on local and regional authorities district and annual plans for the protection and preservation of historic places and areas that are important to you and your community;
- When you next have a visitor take them to a new place and show them something different (e.g. go to Maungarei – Mount Wellington in Panmure rather than Maungakiekie – One Tree Hill);
- Enjoy our historic places, commemorate those who have passed on and celebrate our ancestors.



Above: A 1948 picnic on a forested pā (Rodney)



Right: Otutataua Stonefields (Manukau City)



# Kai Māori

Te Marino Lenihan  
(Ngāi Tahu, Ngāti Mamoe, Waitaha) Iwi Relations ARC

When our Polynesian ancestors arrived to the South Pacific shores of Aotearoa and Te Waipounamu, they found themselves in a relatively cooler climate than that which they had previously known. The significance of this climatic shift was soon felt in the facility to cultivate vegetable products that they had brought from their Pacific homelands. Cultivation of these crops – such as yam, taro and hue (gourd) – was more arduous and in some districts took up as much as nine months of the year. Fortunately, however, the kūmara thrived in districts where soil and climate suited and although it needed lots of tending, the kūmara became the principal cultivated vegetable of the Māori.

## Kūmara – Traditional Preparation

While kūmara were sometimes eaten raw, they were more often than not prepared for eating either by being baked in the embers of a fire, steamed in a hangi, stone boiled in a hue, or steeped in sea water and/or dried in the sun.

## Kao – Dried Kūmara

Kao was a delicacy of our ancestors that was traditionally made in autumn after gathering the crop. Much care went into its preparation, and only the finest and largest tubers were selected when they were two-thirds ripe. These were kept in a rua (pit) until they had become dry, and then taken out to be scraped with a shell or a piece of spilt kareao (supplejack) until the skins had been removed. Fine examples of these pits can still be seen today on the slopes of Auckland's volcanic cones.

The kūmara were subsequently placed on a platform (paparahi) to sun dry, being turned each day and taken under cover at night. When dried, they were steamed in a hangi for 12 to 16 hours and then returned to the platform for further drying or hardened on a rack of green rods over live embers if this was considered necessary.

Ultimately, the kūmara were stored with mokimoki fern to impart its special flavour and set aside for winter use.

To re-constitute kao, the tubers were pounded for baking into cakes, or softened by fire, crumbled and mixed with water to make a porridge type dish. It was eaten as a sweet at feasts and taken as convenience food by travellers.

As the above explanation illustrates, the traditional preparation of some Māori kai was time consuming and, on today's standards, quite an arduous task. Optimism and subtle encouragement was therefore called for and is reflected in many traditional proverbs and sayings.



The Māori as Digger, Using the kō, or digging stick. Photo: A Hamilton.

He kai nā te tangata, he kai tītongitongi.  
He kai nā tōna ringa, tino kai, tino mākona noa.

(Food from another is nibbling food, that from one's own effort is the best food, the most satisfying.)

He kai koutou ka hohoro. Ko te ngaki e kore.

(You are quick at eating but not at working the cultivation.)

He kai kei aku ringaringa

(Food at my hands)

Today, kūmara is still an important part of our diet and is almost always to be found on a hangi menu or in the kitchen pantry. One easy and tasty recipe that you may not have heard of and might like to try is for a pudding called roroi.

## Kai – General Importance in Māori society

It is worth mentioning the traditional importance of kai. Not only was food a source of physical nourishment to the many hapu and iwi of New Zealand, its successful cultivation and harvest also allowed for trade with other hapu and iwi and, in later years, Pākehā settlements. This eventually laid the foundations for a strong economical base in the early decades of post-colonial New Zealand society. The principal produce supplies for Auckland City, for example, were cultivated and delivered by the hapu and iwi of the surrounding region. In fact, during the 1840's Pākehā settlers were largely dependent on Māori for much of their meat



## ROROI (Māori pudding)

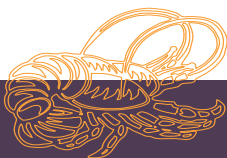
Ingredients: Fresh Kūmara  
Honey (or sugar)

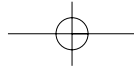
Method: Wash the kūmara thoroughly and grate. Place the grated kūmara in a shallow baking dish and cover with honey (or sprinkle with sugar). Spread some broad slices of kūmara over the top of the grated kūmara to keep the mixture from hardening in the oven. Bake for an hour at 180C (350F). When cooked, serve with cream or custard.

and vegetables, particularly pork, poultry, fish, potatoes, maize, melons and pumpkins. Unfortunately, as Māori land holdings slowly eroded, so too did their ability to maintain their economic base.

Today, Māori are slowly regaining their rights to traditional food resources through the Treaty of Waitangi Claims Settlement processes. Possibly of most significance in this respect to date is the settlement of the Māori claims to sea-fisheries embodied in the Treaty of Waitangi (Fisheries Claim) Settlement Act 1992. This settlement was a remarkable achievement, recognising rights that Māori had never relinquished or been compensated for, and had never ceased to protest about. The ability to re-enter the commercial world with greater stability and influence presents significant opportunities for iwi and hapu to re-establish our respective tino rangatiratanga (internal self-determination). Whereas this may cause concern or generate fear in some corners of New Zealand's society, the social benefits alone that will inevitably accrue to Māori with greater economic stability should persuade most of the merit of this deal. In fact, this is a positive step forward for New Zealand society in general.

Kūmara or Sweet Potato. Engraving: S. Parkinson  
All images from: Elsdon Best – Māori Agriculture





# Other proverbs or tribal sayings

To conclude, I will leave you with a few more traditional sayings. As they say, our language is the key to our heritage and culture. Kia tau te rangimarie.

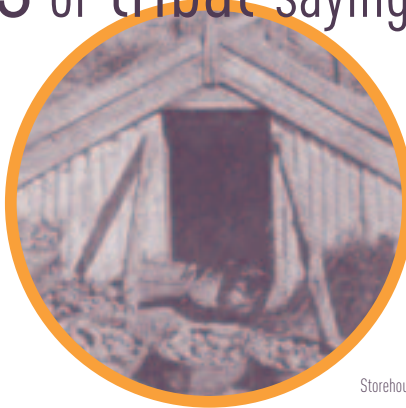
## Kohi āwheto i te māra a Te Tahuri

(‘Collect caterpillars on the farm of Te Tahuri’) Te Tahuri was the mother of Hua from whom Waiōhia may have received their name. Thus her name stands metaphorically for the lands of the whole of the Auckland Isthmus. The Āwheto (or āwhato) was the large caterpillar which fed on the kūmara leaves and was used to make a black pigment of tattooing. The saying therefore is a metaphor for the fertile lands of Waiōhia with their manifold kūmara plantations.

## Rongo-marae-roa

(‘Famed of the long marae’) This is the honorific name of the kūmara, said to be the most tapu of all foods, a god food. Rongo was one of the sons of Rangī and Papa and is still revered today.

**Tēnā te ō rorokia** (‘This is the food to be swallowed’) This saying comes from a spirited discussion of kūmara. Kao, the food to be swallowed, is made by scraping or grating kūmara, then cooking and drying it in the sun.

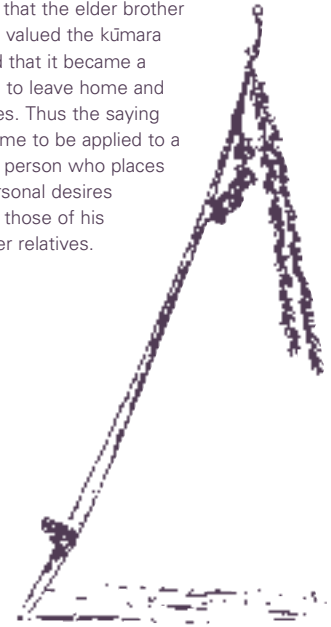


Storehouse for Kūmara.

## Tuakana Kūmara

(‘Brother kūmara’) The story of this saying is bound up with the migration of the Mahuhu canoe. This canoe is usually associated with Ngāti Whatua and the reason for its migration was a quarrel between two brothers, Rongomai (the elder, or tuakana) and Rongoatu. The trouble concerned a cultivation, boundaries and ceremonies for the cultivation. The latter accounts for the name of the canoe, whakamaahuhu being the name of such a ceremony. As the canoe departed, Rongomai called out to his brother, “Let the cultivations be an elder brother for you”. And the reply was heard, “Depart and may the kūmara be a

younger brother for you”. This meant that the elder brother had so valued the kūmara ground that it became a reason to leave home and relatives. Thus the saying has come to be applied to a selfish person who places his personal desires before those of his younger relatives.



Kō or digging stick.

Acknowledgements: A full list of sources can be obtained by contacting the author 09 366 2000 ext.7051

# What's in a name?

Antoine Coffin

**Aotea** Enveloped in a white cloud. (Great Barrier Island)

**Auckland** Named after Lord Auckland

**Kaiāua** This place name notes the abundance of herings (aua) around the eastern shores of the Miranda Coast.

**Kaipara** A shortened form of Te Kaipara a Ihenga. Ihenga was a well known traveller of Aotearoa from Te Arawa, Rotorua. The word kaipara denotes his eating (kai) the para, a part of the tree fern.

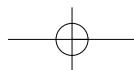
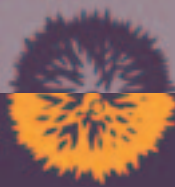
**Te Toka a Kapetaua** (Bean Rock) Kapetaua was but a boy when taken fishing by Tarakumikumi, his step-father. Tarakumikumi returned to shore alone saying he would return, however, he did not return to pick up Kapetaua. With the tide coming in Kapetaua swam for the shore. Kapetaua sought revenge for his step-father's indiscretion. He had to wait many years but upon procuring a large force he attacked Orakei. Tarakumikumi escaped and was followed to Waiheke where he was dispatched. Thus, from that time on the rock was known as The rock of Kapetaua.

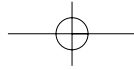
**Panmure** The name ‘Panmure’ originates from the ancient castle and mansion of Panmure in the Parish of Panbride, near Carnoustie in Forfarshire on the east coast of Scotland. This was the seat of the Earls of Panmure and home of the Barons Panmure.

**Rangitoto** Many versions have been given for the naming of Rangitoto, the most popular being that Rangitoto (red sky) is associated with the volcanic eruptions of the island more than 600 years ago. According to some legends, the sky was made red from the volcanoes and was used as a beacon for migrating waka to Aotearoa. Another version is Te Rangī a totongia a Tama te kapua (the days of the bleeding of Tama te kapua) refers to a disagreement between the captains of the Tainui and Te Arawa waka as they arrived in Tamaki Makaurau.

**Takapuna** The name given to North Head in Devonport or more specifically a spring found in a cave following the arrival of the Tainui waka at Haukapua (Torpedo Bay). The name was given in reverence to a spring in Rarotonga of the same name. Takapuna is also known as Maungauika (the mountain of Uika).

**Tamaki makarau** Tamaki of a hundred lovers refers both to the Auckland Isthmus being sought after by so many due to the fertility of the soils.





Antoine Coffin, Kaiwhakarite  
Takawaenga (Māori Planner)

# Wāhi Tapu



The traditional Māori perspective of the environment includes a holistic approach where everything is interconnected and interrelated through whakapapa (genealogy). Wāhi tapu are an important component in the Maori world view as places of spiritual and metaphysical power.

Wāhi can be translated to mean locality or place and tapu can be a religious or ceremonial restriction, something that is beyond ones power or inaccessible. A wāhi tapu can be a place vested with tapu that can be either permanent or temporary. Any area that is associated with ancestral activity has a varying degree of tapu according to the status or significance of the activity. All forms of wāhi tapu were sanctioned by the tapu of ritual and these remain in place for generations. Recognition and observance of the tapu of an area or object is the prohibition of activity on the site that disturbs the sanctity of that tapu.



## Some types of Wāhi tapu

- Urupā, rua kōiwi, waro and other forms of body deposition are permanent wāhi tapu
- Tauranga waka – landing places of migration waka that brought Māori from Hawaiki
- Maunga – mountains imbued with the mana of ancestors
- Parekura – battle grounds where the blood of warriors has been spilt
- Tūahu – ritual altar



## Te Maketu

Te Maketu historic reserves are located 1.5km east of the Ramarama turnoff on SH1. Whatapaka Marae Trustees manage the reserves for the benefit of the wider community. The reserves contain important heritage of Māori and early settler families.

### Gateway to Auckland

Te Maketu was the home to the Ngati Pou people, and is a wāhi tapu (sacred place) of the wider Waiohau community in the district. It is a place of great mana, where many important events in Waiohau history have taken place. Te Maketu guarded important pathways between the Tamaki, Hauraki and Waikato regions, and long ago the volcanic hills of Te Maketu were fortified into pā.

### The old church

Despite the early difficulties many of the settlers of Franklin found ways to survive and flourish. The Roman Catholic Church quickly became a source of strength and unity for the new community. The first recorded wooden church at Maketu was built in 1869. At the same time a Catholic School was also built nearby. In 1896 St Brigid's replaced the earlier church. St Brigid's is now at the Selwyn Oaks Retirement Village in Papakura.

### The well-known secret of the waterfall

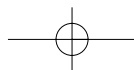
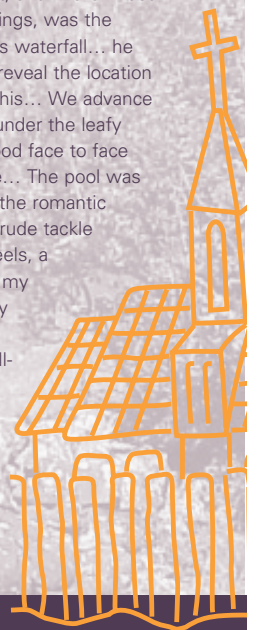
The charismatic Reverend Doctor McDonald was parish priest from 1869-1880. Dr McDonald's eccentric ways and adoption of the Māori language and customs earned him a reputation that delighted some but exasperated others. A popular character in his own parish he has been remembered in stories passed down including "The well-known secret of the waterfall".

"Only a few chains distant, and in the midst of very romantic surroundings, was the venerated Doctor's famous waterfall... he exacted a promise not to reveal the location of this hidden treasure of his... We advance with well-bent shoulders under the leafy covering and suddenly stood face to face with the beautiful cascade... The pool was small, but very deep, and the romantic Doctor had constructed a rude tackle on its edge for capturing eels, a favourite dish of his... On my way home, next day, many with a smile, asked me if I had been let into the well-known secret of the waterfall! But how they loved the veteran priest, and how they still cherish his memory."

Te Maketu, The Secret Waterfall



Te Maketu, Ramarama



# Holiday Heritage

Culture is the traditions and ways of a particular group of people and Heritage is the things we inherit from the past. Just as our heritage includes songs, stories and art forms and works, so too it includes rituals and traditions – such as holidays.

In the late 1800s and early 1900s families would leave their homes and travel, usually by horse and cart, to their favourite holiday place. Often these places were by lakes or the sea, on a friendly farmer's field or a public ground. They would erect a tent, set up a fireplace and a much simpler lifestyle would be enjoyed until it was time to pack up and go back home to work and school.



## The birth of the bach

As families returned to the same place each year they began to erect simple dwellings that could be left when the family returned to the town or city. These were one or two-roomed buildings with cooking still done outside and an "outhouse" or long drop further away. Having a building meant you could leave some belongings behind and bring other things on the next trip – they started to become a home away from home. Building materials were scarce and money was tight in the early 1900s, so the buildings were often made from leftover materials and your holiday neighbours helped you put it all together. This was the beginning of the bach or crib and its holiday community.

As families returned each year and friends joined in, more building materials such as windows were scavenged, to add another room, verandah or kitchen lean to. The bach became quite sophisticated in later years with coal range, fireplace and, if power was available, lights.

## Holiday communities

Family life revolved around basic chores such as collecting firewood, cooking meals and socialising. Children were often left to their own devices – fishing, swimming and boating, although never far from a watchful parent or grandparent; collecting treasures from the bush or coast; or inventing games with other children. No TV or Playstation – you were up with the sun and in bed when it went down.

## Organised communities

As the bach communities became more stable, with the same families visiting each year usually around Xmas and New Year, more organised activities were arranged, particularly for the children: swimming and dinghy races, sandcastle competitions, egg and spoon races, tug of war and fancy dress competitions. These usually involved using materials that were available although some of the more enterprising (and forward thinking) children bought items with them. The winners of the previous year's competitions had to make the pennant or prize for the next year's winner. These ranged from hand sewn flags to highly decorated toilet seats.

## Traditions transformed

Bach Communities such as the ones described are fast disappearing from New Zealand's coastline and lakeshores and with it the simpler times of past holidays. Adults who were children then recall the fun and freedom of the times. They recall fondly that it was not necessary to dress up – a bag of weekend clothes was all you needed, shoes were optional you just used what was already there. Once you had done your chores the time was yours to do as you wished, and even being on your own didn't seem lonely.

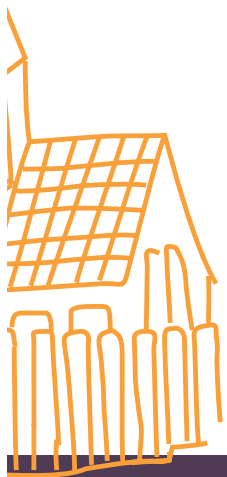
Does your family still have a holiday tradition or has it moved on to a more sophisticated one?

Top: Baches on the shore of Rangitoto Island in the Hauraki Gulf

Centre: Children cooking cockles they have collected, using corrugated iron and a fire.

Left: New Year's Day tug of war competition.

All the photos are from the Rangitoto Island Historic Conservation Trust archives and show activities between 1930 and 1970.



# Live-In Heritage Sites

Robert Brassey – ARC Historic Resources Officer

## Motutapu Outdoor Education Camp

Motutapu Outdoor Education Camp, at Administration Bay on Motutapu Island, was once a World War II military camp.

During World War II, there was widespread fear that New Zealand would be invaded by Japanese forces. The Port of Auckland was considered to be the most likely target, and Motutapu, Rangitoto and other Hauraki Gulf islands were fortified to defend Auckland Harbour from sea borne attack. Between 1935 and 1944, military camps, underground ammunition stores, observation posts, and roads were built on Motutapu and a causeway was constructed to provide access from Rangitoto. The work cost more than £500,000 (\$1,000,000) – a huge amount at the time. The Motutapu defences included a battery of 6-inch guns, and anti-aircraft, machine gun, radar, and searchlight installations.

The guns have since been removed, but many of the concrete emplacements and underground structures have been left as a reminder of the very real threat that New Zealand faced during the second world war. The artillery barracks, built between 1938 – 1940, have also been kept and are now operated as an outdoor education camp by the Motutapu Outdoor Education Trust.

Location: Administration Bay, Motutapu Island Recreation Reserve Accommodation: The camp sleeps 160 in bunkhouse (former barracks) accommodation. There is also an adjacent lodge (once the officer's quarters) with 34 beds and a small conference room. Other historic heritage attractions: Māori archaeological sites including pā, settlements, & agricultural sites; World War II gun emplacements & other defence sites; historic farm settlements.

Inquiries and bookings: 09 445-4486  
email: [inquiry@motutapucamp.org.nz](mailto:inquiry@motutapucamp.org.nz)

Water-colour painting, showing the Manukau Timber Company Mill (along the foreshore), with the mill manager's house (now Hinge House) to the right on the slopes above, and the Huia school to the left (above ship).  
Painting by Tom Higham. Date: about 1895.  
Original: Huia Settler's Museum.



An early photograph of Huia schoolhouse. Photo: Huia Settler's Museum.

## Kiwanis Huia Camp

Kiwanis Camp, in Waitakere Ranges Regional Park, is a modern outdoor recreation camp and residential facility that is built around an older building known as Hinge House.

Hinge House was built in 1892 for Charles Murdoch, manager of the Manukau Timber Company sawmill. The sawmill was located on the foreshore of Hinge Bay (once known as Millhouse Bay), just below the Kiwanis camp.

The Manukau Timber Company mill operated for only a short period of time, between 1891 and 1895. It milled kauri timber extracted from the headquarters of the Karamatura and Marama Streams. The logs were brought down to the mill using driving dams, by bullock, or by floating them around the coast. At one time the mill complex included a wharf, tramway, and a small village for workers complete with school.

## Huia Lodge

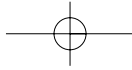
Huia Lodge, in the Waitakere Ranges Regional Park, is an Auckland Regional Council outdoor recreation camp and residential facility based around an early schoolhouse.

When Huia School was first built in 1893, there was no road or even a footpath between the school and the settlements of Little Huia and Big Huia. Some of the children walked round the waterfront to get to school, clambering over rocks and even stripping off and wading through the water with their clothes on their heads if the tide was too high. Others made their way along cattle – or wild pig tracks through the bush, or were brought to school on horseback or by dinghy.

The school was built on land donated by the Manukau Timber Company, which operated a sawmill nearby at Hinge Bay. Little thought was given to the suitability of the site, which was sloping and poorly drained. There was no level playing area, even when the weather was fine: On wet days the children played underneath the building in an unventilated space without a floor. Eventually an assembly area was carved out of the hillside. Facilities inside the school were not much better – even by the 1930s, the school had only one chair.

The proximity of the adjacent bush and beach had some advantages: there was a ready supply of firewood for the stove, and manuka to make hockey sticks. Pupils requiring discipline had the opportunity of selecting and cutting a supple-jack cane for the teacher to use on them (and hopefully of choosing the thickness that would hurt the least!). Huia School was for many years the centre of community activity in the district, with concerts, dances and church meetings held there. However the poor location,





Shakespear homestead, about 1912

inadequacies of the site and fluctuating roll meant that it's days as a school were numbered. It finally closed in 1961.

Today the former Huia School is part of Huia Lodge. Ironically its relative isolation, and proximity to the coast and regenerating forest at Huia Bay now make it an ideal facility for schools, family groups and corporate teams wanting to get away from it all.

### Location

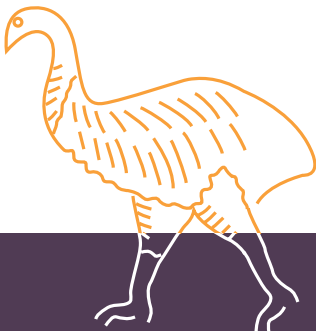
Waitakere Ranges Regional Park, Huia (1334A Huia Road) Accommodation: Bunkroom accommodation for up to 24 persons (includes separate supervisors/teachers quarters). Can be booked in conjunction with adjacent Kiwanis Camp (above) to cater for 70 persons total. Tent sites are also available for groups over 24. Other historic heritage attractions: Huia interpretative trail, Huia Settler's Museum, kauri timber industry sites

### Inquiries and bookings

Phone Parksline (09) 303 1530  
email parksline@arc.govt.nz

### Further information

Look at the ARC website ([www.arc.govt.nz](http://www.arc.govt.nz)) under 'Parks', then 'Lodges'



## Shakespear Lodge

Shakespear Lodge in Shakespear Regional Park is a YMCA facility centred on a large historic homestead built in 1910.

The Shakespear homestead was built for the Shakespear family, who owned and farmed the land that now forms the Regional Park and occupied the homestead for more than 60 years. The homestead is situated on the hillside overlooking Te Haruhi Bay, beside a Māori pā (fortification) site.

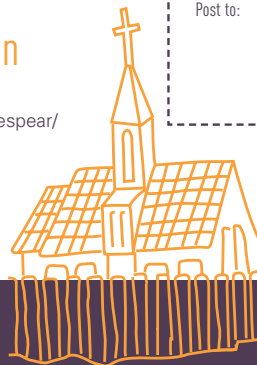
The Shakespear homestead is a large Edwardian villa. The villa was the dominant house style in New Zealand from the 1860s until about 1915. The Edwardian villa was a simplified and less formal villa style built towards the end of the bay villa era and just before the transition to the bungalow. The bungalow superseded the villa as the predominant house style.

### Location

Shakespear Regional Park, Whangaparaoa Accommodation: 84 beds. Other historic heritage attractions: World War II defence heritage sites, Shakespear heritage trail. Inquiries and bookings: Tel/fax 09-424 7111 email [shakespear@nymca.com](mailto:shakespear@nymca.com)

### Further information

Look at the website  
<http://www.nymca.com/shakespear/>



# Join Up!



Joining the NZAEE (Auckland Branch) offers these exclusive member benefits:

- PRIORITY bookings for NZAEE Workshops and Seminars
- DISCOUNTS for NZAEE Seminars
- YOUR OWN personal copy of E vibe News
- PLUS a host of other benefits!

NZAEE aims to provide a network and framework to promote environmental education initiatives in New Zealand; and to encourage and promote environmental education training for formal and informal sectors.

### Membership Application Form

Student	\$15
Individual	\$25
School/Non-profit	\$30
Corporate	\$50

NZAEE is not a GST registered organisation.

Please find enclosed \$ payment for subscription.

Name \_\_\_\_\_

Organisation \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

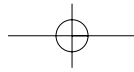
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Email \_\_\_\_\_

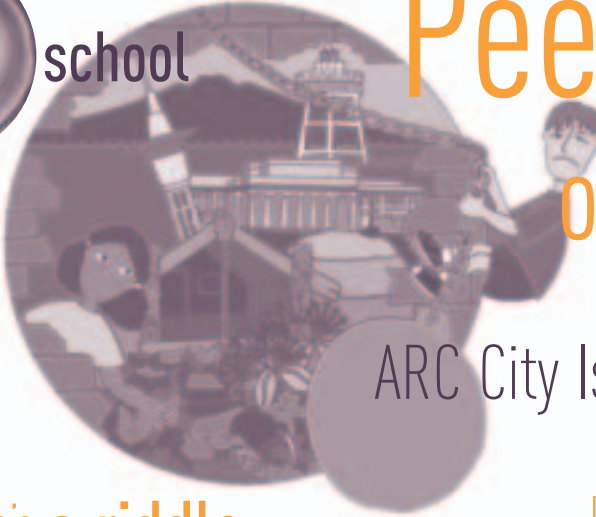
Complete and cut off this membership form. Make cheques payable to NZAEE.

Post to: NZAEE Auckland Branch  
c/o Jami Williams  
Auckland Regional Council  
Private Bag 92-012  
Auckland





school



# Peeling off the Layers

## ARC City Issues: Cultural Heritage

### Here's a riddle for you

Read the following statements and try to work out which place in the Auckland region is being described.

I am the largest and youngest of Auckland's 48 volcanoes

My eruption 600 years ago was witnessed by

Maori living on Motutapu Island

My name means 'blood red sky'

It takes two hours to walk to the top of me.

(If you're feeling lazy you could take a tractor ride)

My name is \_\_\_\_\_



### OK - Here's another

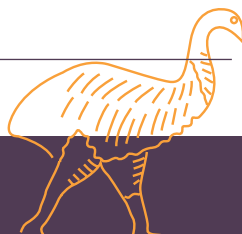
I am a scoria cone that was built by lava 20,000 years ago

Some say I was once the largest prehistoric fort in the world

I am also known as 'Maungakiekie' which means, 'hill of the kiekie vine'

A tree that was on top of me has been cut down

My name is \_\_\_\_\_



Did you realise that there are often **layers to the history of things** around us?

These layers might be about how something was created or about its shape or form or where its name came from. The layers are an important part of our cultural heritage. Each layer can tell a story in itself.

### Layers of statements

Your task is to make up layers of statements to reveal places that are important to you, or to your local or wider community.

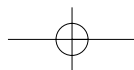
Choose a number of places (e.g. in school, your street name, local park).

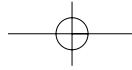
Think about 'uncovering' layers such as: What was in your school grounds before the school was built? Who lived / worked there? What about before that?...and before that? Did anyone famous go to your school? How did your school / street get its name?

Search for the information you will need to write layers of statements. (This is the tricky bit).

Write your statements and try them out on a number of different people.

Answers: 1. If you guessed Rangitoto you were absolutely right. 2. Did you work out that it was One Tree Hill? If so, well done!





# The New ARC website!

The ARC launched a brand new website at the beginning of April. It's full of environmental facts, helpful tips from the ARC, and information on The Big Clean Up. The education pages are especially relevant for teachers, and include information on 'Learning through Experience', environmental education in schools and a list of resources for teachers. The popular resource 'City Issues' is now available to download as a PDF file.

**Check it out at [www.arc.govt.nz](http://www.arc.govt.nz)**

## Web sites

Check out the following websites for information on Cultural Heritage in New Zealand.

New Zealand Historic Places Trust details the heritage sites throughout New Zealand that the Trust manages.  
<http://www.historic.org.nz/>

The New Zealand Archaeological Association shows how anyone can become an amateur archaeologist by helping record cultural heritage sites. All you need is a notebook, a pencil, a survey map and an eye for what is not natural.  
<http://www.nzarchaeology.org/index.html>  
Download a Site Record Form  
<http://www.nzarchaeology.org/recording.htm>.

Social Studies Online hosts a year 9/10 unit focussing on Place and Environment and why particular places and environments are significant for people. The unit uses Mangere Mountain and the nearby Otutau Stonefields as case studies.  
[http://www.tki.org.nz/r/socialscience/curriculum/SSOL/some\\_place/index\\_e.php](http://www.tki.org.nz/r/socialscience/curriculum/SSOL/some_place/index_e.php)

The Living Heritage site aims to help students create a 'living' database of original heritage resources. All schools and Kura are encouraged to identify a unique piece of heritage in their community, such as a tree, river, building, marae, person, or event, research it and create a website resource about it in either English or Māori. <http://www.livingheritage.net.nz/>

The Auckland Regional Council site outlines the role of council in the conservation of cultural heritage. Also includes the role of education and legislation.  
<http://www.arc.govt.nz> (see environment - cultural heritage)

# Cultural Heritage Resources

Auckland Regional Council

## Patterns on the Land

History – Year 13 • Social Studies  
All strands • Level 4 & 5



This series of 7 pictorial maps with text (A2 size), photographs and illustrations, charts the history of the south and eastern areas of the Auckland region. It comes complete with a teacher resource book, which includes a comprehensive range of self directed student activities. Written by teachers for teachers. The Patterns on the Land posters are entitled:

- Introduction (to the teacher resource)
- Two worlds meet (1769-1840)
- A time of confidence (1840-50)
- A different story (1840-50)
- Preparations for war (1860s)
- New Zealanders at war (July – Dec 1863)
- Raupatu (May 1865).

**Book (30 plus pages) Cost \$15**  
**Book and Posters (x7) Cost \$40**  
**Single Poster Cost \$5**

## Books, posters and fact sheets

Maori Traditional Use of the Forest **\$20**



**Our Heritage – Landscapes Book**  
(30 pages) **\$15**  
Set [Book, Photo Posters (x10) and Cards (x8)] **\$40**  
Single Card **40 cents**  
Single Photo Poster **\$5**

**City Issues – Cultural Heritage**

1 Free copy to AK primary schools and free download on ARC website: [www.arc.govt.nz](http://www.arc.govt.nz)

**Heritage Interpretative Poster Series Free**

Auckland's Maritime Heritage  
Stonefields in South Auckland  
The Auckland Clay Industry

Complete details / order form in Environmental Education Catalogue

Send for your copy:  
Enviroline 09 366 2070  
(for callers outside the toll free area – 0800 80 60 40)

Or visit our website for free download [www.arc.govt.nz](http://www.arc.govt.nz) (see education - resources)

