

Ko Maungakiekie te maunga

Ko Waitematā te moana

Ko Māhuhu ki te rangi te waka

Ko Ngāti Whātua te iwi

Ko Ngāoho, ko Te Taoū, ko Te Uringutu ngā hapū

Ko Ōrākei te marae

Ko Tuperiri te tupuna

We are Ngāti Whātua Ōrākei, one of the hapū from the wider Ngāti Whātua iwi. Located in and around the Tāmaki isthmus, in the largest city in Aotearoa, we hold firm to our mana motuhake, history, culture, identity and language.

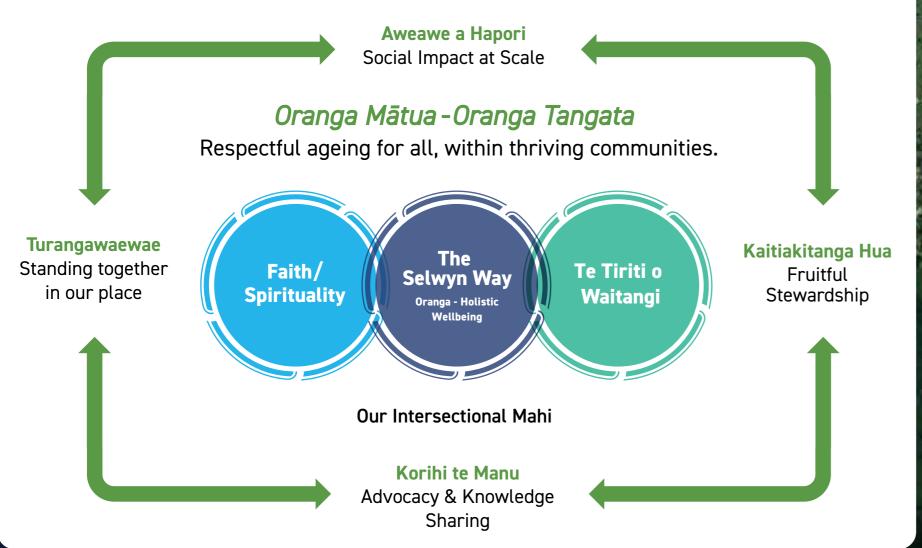






5 year strategy

With our new five-year Social Impact and Mission Strategy in place, our Moemoea (Vision) and Pou (Strategic Focus Areas), we have great potential to do so much more for vulnerable older people in the next 70 years.



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The Selwyn Way, Te Tiriti o Waitangi & Spirituality/Faith

> We will go forward with vision, faith and courage, underpinned by The Selwyn Way, Te Tiriti o Waitangi and Spirituality/Faith our intersectional mahi where everything comes together. It's an exciting time to be part of such a unique and special organisation.

Selwyn Village

Tangata Whenua People of the Land

1954

Future Generations

Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition

Grounding

- This is the area that Selwyn Village occupies in Point Chevalier. But we're not a gated community, we have many neighbours and we're an established part of the wider Point Chevalier community.
- In time (see our timeline below) we're just a blink of the eye. However, we're occupying the same physical space as those who came before and those who will come after. So, as the beneficiaries of the taonga that is this whenua, the responsibility falls to us today, in the now, to utilise the wisdom of the past to act as mindful stewards for the benefit of future generations.

Selwyn Village

Tangata Whenua People of the Land

Today

Future Generations

Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition



The Selwyn Foundation has come to a significant juncture in history -in its story - a story that we are all a part of and play an important role in. We are at a juncture because:

- · For the first time in history, the number of older people is about to exceed the number of younger people.
- · People are wanting to, and are able to, live for a lot longer. Ageing in place in the community will soon be the norm.
- · However, there are many kaumātua who are in great need now (more than 37,500 older people in Auckland and Northland currently experience significant hardship - 2018 Census data).
- · Therefore, our work around social impact and mission is about how we support those people and those increasing numbers of seniors who will experience multiple disadvantage and vulnerability in the coming years.
- · With 70 years of experience in providing services for older people, and with a significant putea /investment fund at our disposal, Selwyn is uniquely positioned to play a significant role in effecting real change, enabling seniors across communities to age with dignity and respect.



Selwyn Village site before building began

70 Years Young Our familiar recent history

The revolutionary concept of an independent living village for older people was born out of the painful legacy of the Great Depression in New Zealand in the 1920s and 30s, followed by the growth and struggle after WWII. There was a severe housing shortage in these years, created by population growth, which was felt most acutely by the older members of society.



Tangata Whenua People of the Land

Today

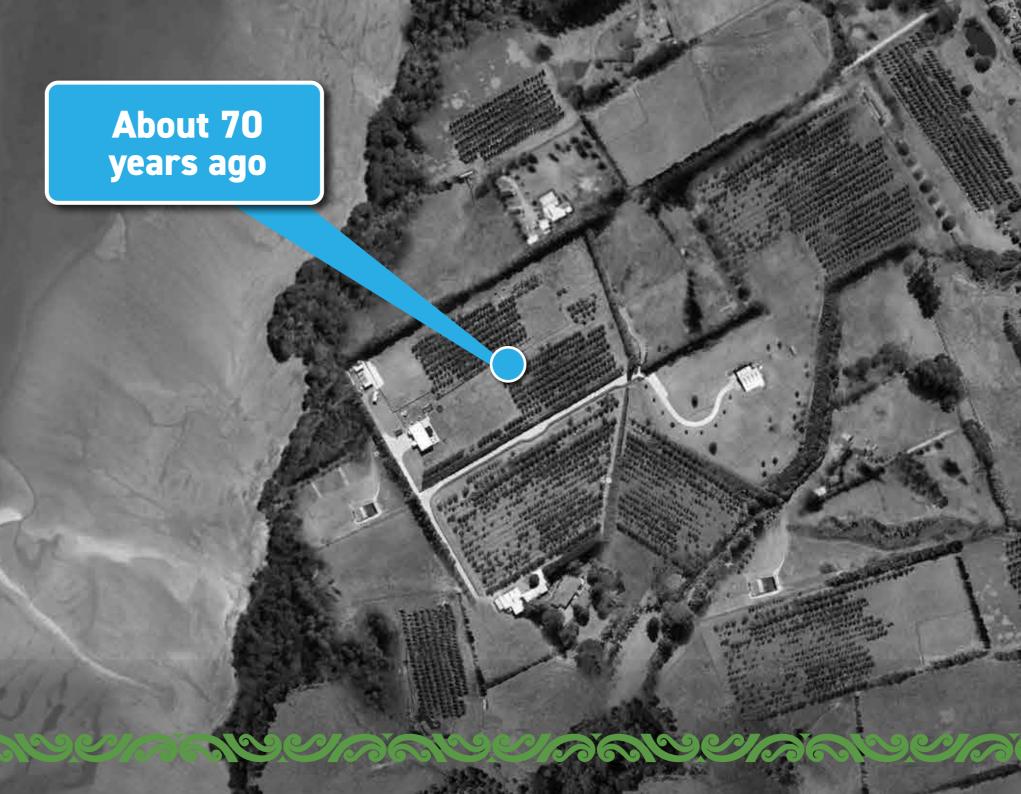
Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition

A legacy of the great depression

The idea for Selwyn Village - a social housing community where older people could spend the rest of their lives in comfort and safety - was conceived by a small group of Aucklanders, who came from the clergy, business, local and central government and neighbouring areas.





Tangata Whenua People of the Land

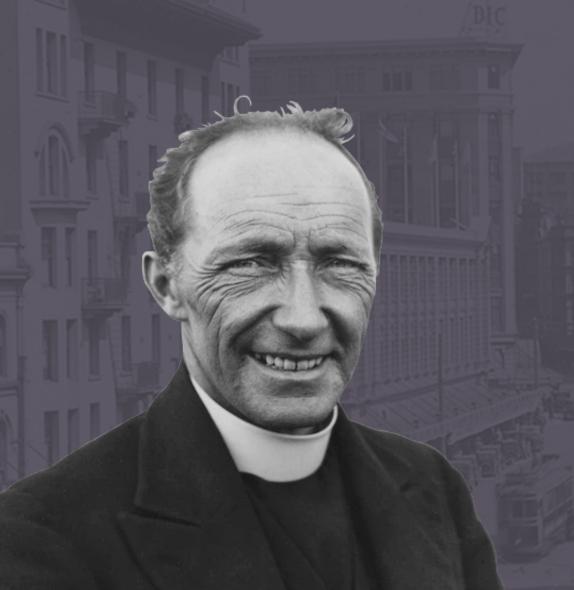
Previous Generations

1740

1840

1865

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Jasper Calder, Selwyn & Auckland City Mission.

The original Auckland City Missioner, the Reverend Jasper Calder, wanted to do something about the desperate conditions that some of Auckland's seniors were living in. He built up a number of highly successful programmes until he retired in 1946.



Vicar Douglas Caswell

A young Vicar from Hokitika, Douglas Caswell, took over as City Missioner. Caswell developed a ten-year plan for the Mission. This included the provision of dedicated care and accommodation for older people in need. It was this concept that caught the public's imagination and the eye of the media.

Tangata Whenua People of the Land

Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition

Today

Future Generations

Tangata Whenua People of the Land

Today

Future Generations

Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition

Sir Robert Kerridge - of Kerridge Odeon Cinemas

The Auckland City Mission launched an appeal in 1949 to find the money to progress the concept. Sir Robert Kerridge initially donated five thousand pounds and later funded the "Indictment" documentary which highlighted the squalid conditions older people were living in. Screened in his cinemas, it helped raise part of the fifty thousand pounds needed to complete the Selwyn Village project.



Tangata Whenua People of the Land

Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition

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Future Generations

Hon. Hilda Ross Minister of Social Welfare

Selwyn Village was finally opened by the Minister of Social Welfare, Dame Hilda Ross, on 22 May 1954 in front of a cheering crowd of 2,000 people.



Tangata Whenua People of the Land

Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition

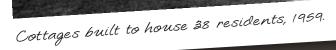
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Our Village Unfolds



Construction of Lichfield, 23 December 1963.

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Tangata Whenua People of the Land

Today

Future Generations

Previous Generations

Journey to Aotearoa

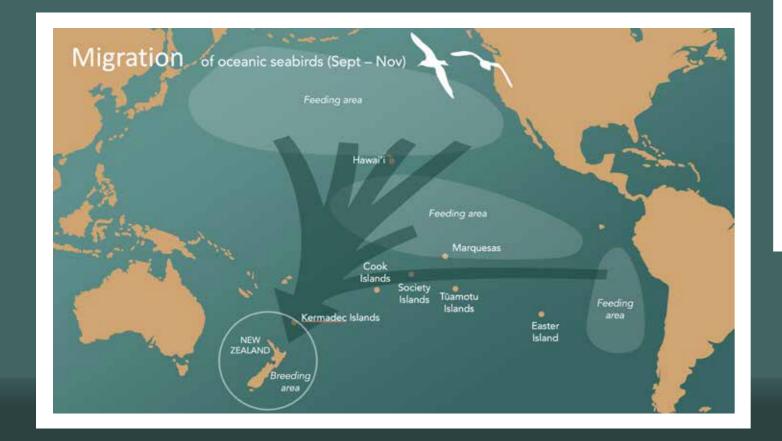
Let's take a step back to the time of our earliest arrivals

Our oral history, our waiata, our môteatea and cave drawings give us a picture of what life was like at the time of the arrival of Māori in Aotearoa. We also know from other symbolism from around Europe that Māori arrived here at a time when technology was beginning to become a part of our civilisation. This was a transitional period, and our ancestors made their own transition in coming from the Pacific looking for Aotearoa.



Migration

Very capable navigators, over a 3,000-4,000-year history, Māori had navigated their way eastwards across the Pacific by 'island hopping' from the eastern shores of the Asian continent, through Indonesia and Melanesia – letting the wind carry them from one island to another. A long journey through generations down to the inner Pacific.



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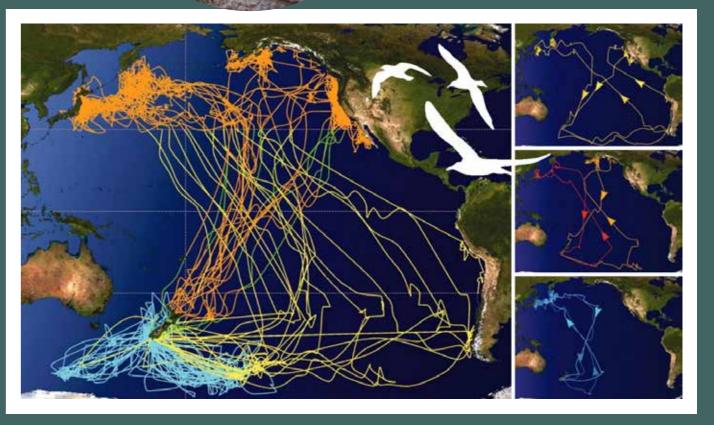
Lapita pottery found in the Santa Cruz Islands (part of the Solomon Islands)



Cave drawings give us a picture of what life was like at the time.



Birds from around the Pacific basin all came to Aotearoa to mate. Through our ancestors' careful and well-developed navigation systems - and with the twin hulls and sails of their craft - they were able to follow the bird flight paths and discover Aotearoa.



Tangata Whenua People of the Land

Bronze and gold in jewellery from 3,000 years ago. Technology was beginning to

become a part of our civilisation

Today

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The First Arrivals

When they arrived at Pari-one-taka, they would have found the cliffs, an inner protected harbour and bountiful supplies of kai, shellfish and fish. With their understanding of horticulture, they looked for places where they could settle and establish a new kāinga, a new pā.

> Pari-one-tako Selwyn Village **About 725** years ago

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Tangata Whenua People of the Land

1740

1840

Today

Future Generations

Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition



Arrival of Ngāti Whātua at Pari-one-taka

When Māori first arrived at this spot, they found the cliffs made of soil or sand that were continually crumbling due to erosion, hence 'Pari-one-taka' - 'the sandy crumbling cliffs' (Pari/cliff - one/soil - taka/to fall).

Ngāti Whātua (people of the Kaipara) moved into the Tāmaki Makaurau Auckland area following their battle in 1740 with the Waiohua people of the Tāmaki Makaurau Auckland isthmus. Ngāti Whātua then became the resident tangata whenua.



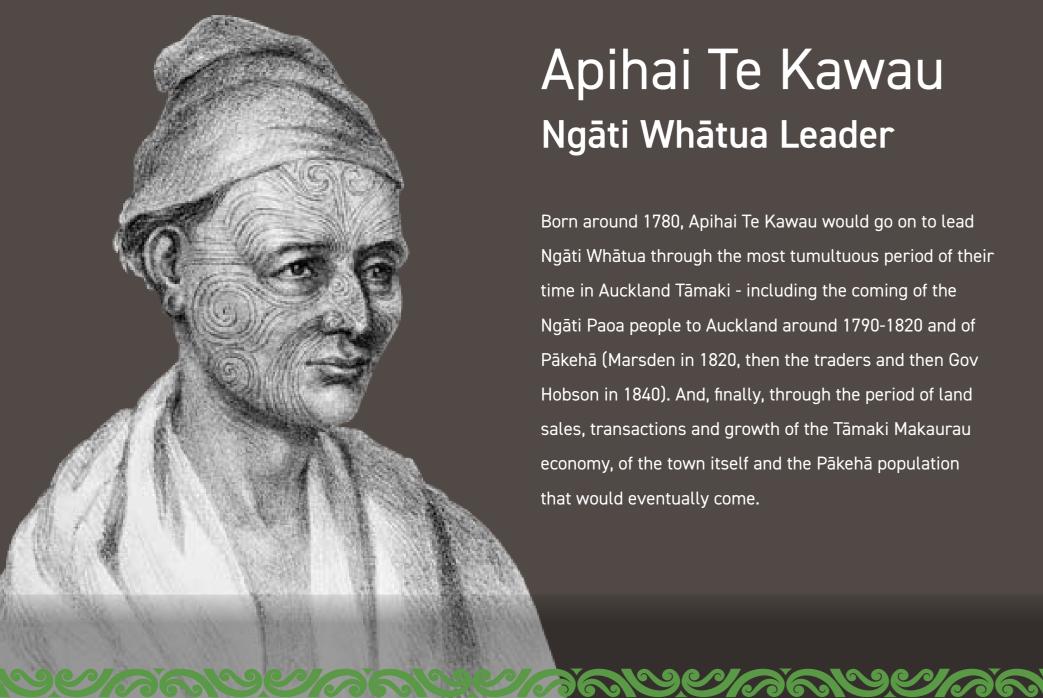




Pari-one-tako Selwyn Village **About 275** years ago

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Today



Apihai Te Kawau Ngāti Whātua Leader

Born around 1780, Apihai Te Kawau would go on to lead Ngāti Whātua through the most tumultuous period of their time in Auckland Tāmaki - including the coming of the Ngāti Paoa people to Auckland around 1790-1820 and of Pākehā (Marsden in 1820, then the traders and then Gov Hobson in 1840). And, finally, through the period of land sales, transactions and growth of the Tāmaki Makaurau economy, of the town itself and the Pākehā population that would eventually come.







Tribal warriors performing the haka

Tangata Whenua People of the Land

Previous Generations

Early arrivals

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition

Today



A period of conflict

During the 1790s, there were a number of battles between Ngāti Whātua and Ngāti Paoa (from the Thames area), one of which took place at Pari-one-taka called Te Rangi (the day) Matarau (that the hundred spears were brandished). Ngāti Paoa were also threatened by Ngāpuhi who, led by Hongi Hika, came down to Auckland in 1822 and totally overran the pā of Ngāti Paoa in east Auckland and Panmure.

Ngāti Paoa left the area for 200 years and are only now slowly returning to those eastern Auckland areas where they had once lived. Pari-one-taka was abandoned at this time. Iwi moved down into the shelter of the Tainui around the Manukau, staying there for 20-30 years.





Te Tiriti o Waitangi Signing of the Treaty of Waitangi in 1840



Gov. William Hobson

In his land purchase negotiations with Ngāti Whātua, Hobson was authorised 'to reserve for the Natives an ample quantity of land for their own support' and 'to give, in payment for the same, money or barter to any amount thought just and equitable, both for the Government and the Natives'.

This reflected the Colonial Office's wish to remedy the failings of previous treaty negotiations elsewhere, which had proven to be highly exploitative of indigenous people.

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No. 2.

HIS EXCELLENCY LIEUT.-GOVERNOR HOBSON to GEORGE CLARKE, Sen., Esq.

Auckland .- Instructions to purchase land from the Ngatiwhatna. SIR,-

You are hereby authorized to treat with the Ngatiwhatua tribe, on behalf of Her Majesty the taking care to reserve for the Natives an ample quantity of land for their own support; and you are and equitable, both for the Government and the Natives, submitting to me as soon as possible an

George Clarke, Esq., &c., &c., &c.

I have, &c., W. Hobson.

Tangata Whenua People of the Land

Today

Future Generations

Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition



NEW ZEALAND GOVERNMENT GAZETTE. Published by Authority.

The All Public Notifications which appear in this Gazette, with any Oficial Signature thereunto annexed, are to be considered as Oficial Communications made to those Persons to whom they may

ANDREW SINCLAIR, Colonial Secretary. AUCKLAND, THURSDAY, AUGUST 28, 1845. [No. 23.

By His Excellency ROBERT FITZROY,

Esquire, Captain in Her Majesty's Royal

Chief in and over Her Majesty's Royal

of New Zealand and its Dependencies,
and Vice Admiral of the same, &c.,

gc., &c.

SECTION No. 24.

Lot No. 10. containing 0 acres, 1 robd, and

SECTION No. 40.

SECTION No. 40.

SECTION No. 40.

SECTION No. 40.

Sec., &c., dec.

THE GOVERNOR, do hereby advertise on Tuesday, the 30th day of September, 1845, at the Treasurer will put up to Auction on the terms and conditions and under the in the fifth and sixth years of the reign of Herein ("An Act for regulating the Sale of Waste Colonies," Section No. 46.

Lot No. 17, containing 0 acres, 1 rood, and in the fifth and sixth years of the reign of Herein ("An Act for regulating the Sale of Waste Colonies," Single the Crown in the Australian Deposit on the sunday of the colonies of the sunday of the Crown in the Australian Deposit on the sunday of the colonies of the colonies of the sunday of the colonies of the col

Deposit on the purchase-money, Ten pounds

Lot No. 23, containing 0 acres, 1 rood, and

23 perches, more or less.

TOWN OF AUCKLAND, COUNTY OF EDEN, PARISH OF WAITEMATA, Upset price-£100 per acre.

SECTION No. 18. Lot No. 11, containing 0 acres, 1 rood, and

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Lot No. 24, containing 0 acres, 2 roods, and 1 perch, more or less.

Lot No. 25, containing 0 acres, 2 roods, and 4 perches, more or less.

Lot No. 26, containing 0 acres, 2 roods, and 6 perches, more or less. Lot No. 27, containing 0 acres, 2 roods, and 9 perches, more or less.

Lot No. 28, containing 0 acres, 2 roods, and

Robert Fitzroy Esq.

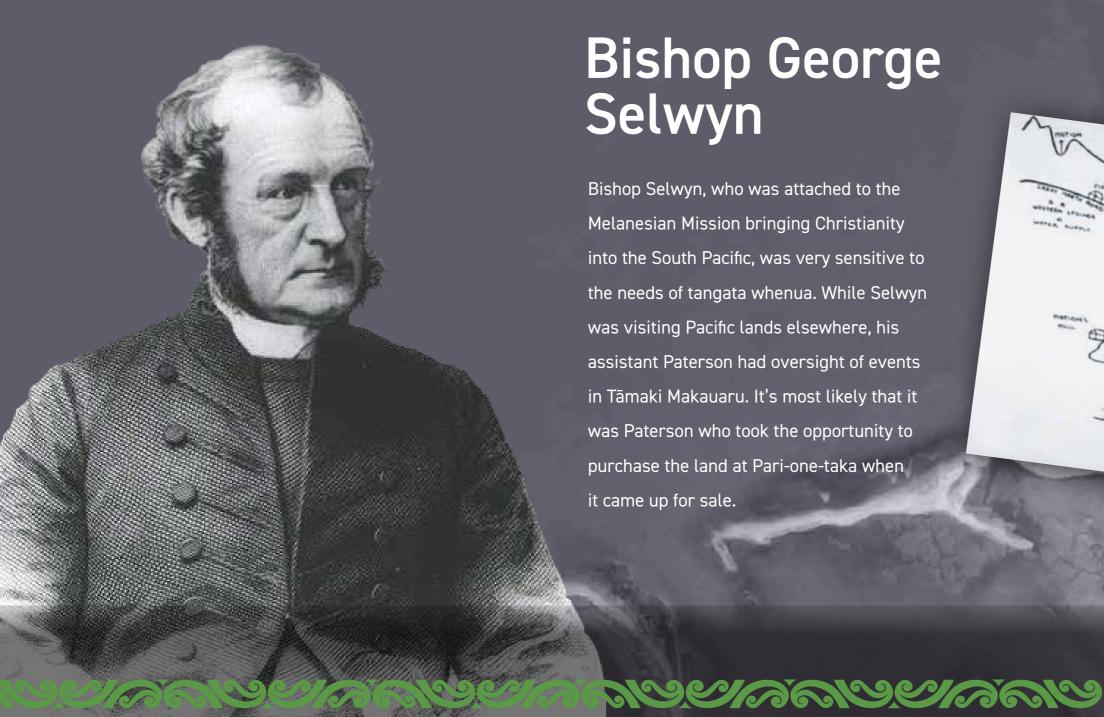
That process was all well intended but Hobson was an ill man and, before long, Robert Fitzroy assumed the Governorship. Fitzroy took the side of the colonising population; there was a rush to acquire land by these colonisers who were arriving in boatloads. He decided to divide the land up into small lots and sell them off for a minimum charge (they were then resold quickly, sometimes for a hundred pounds or more)



Tangata Whenua People of the Land

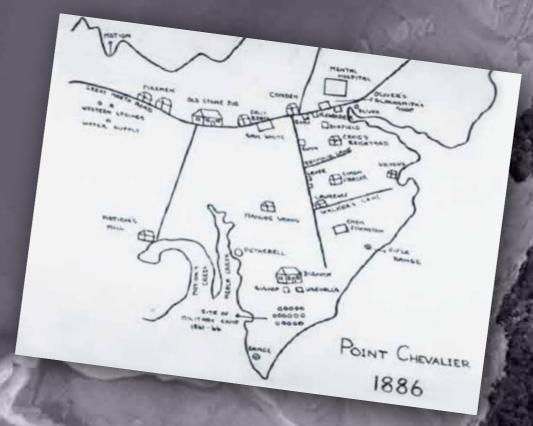
Previous Generations

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition



Bishop George Selwyn

Bishop Selwyn, who was attached to the Melanesian Mission bringing Christianity into the South Pacific, was very sensitive to the needs of tangata whenua. While Selwyn was visiting Pacific lands elsewhere, his assistant Paterson had oversight of events in Tāmaki Makauaru. It's most likely that it was Paterson who took the opportunity to purchase the land at Pari-one-taka when it came up for sale.



Pari-one-taka Selwyn Village **About 110** years ago

Tangata Whenua People of the Land **Previous Generations**

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition

1954

Today

Pari-one-taka Our backyard

What we've discovered is that Point Chevalier/ Rangi Matarau is populated with place names that have almost been lost. An important part of our process will be to recover the tohu and the whakapapa that are expressed through those Māori names that go much further back in time.

Tangata Whenua People of the Land

Previous Generations





Creative solutions from wisdom of the past.

So we want to enlarge our backyard – for the village not to sit here in isolation, but to think about its connections with the local community, so that the wider neighbourhood is invited to share in this historic place.

As that happens, we may see some changes take place – the rather colonial trappings of place might give way to other means of defining the entrance to our beautiful site.



Ngā mihi

The History of Selwyn Village, the Whenua (Land) and Tangata Whenua (People of the Land)

pari-one-taka@selwynfoundation.org.nz





Tangata Whenua People of the Land **Previous Generations**

Ngāti Whātua Te Tiriti o Waitangi Land Acquisition

Today

Future Generations

OUR LEGACY:

A community asset Pari-one-tako Selwyn Village





Oranga Mātua - Oranga Tangata

MANA TO THE PROPERTY OF THE PR