

Appendix 21 Treaty settlement legislation – Statutory acknowledgements

The statutory acknowledgements provided under Treaty settlement legislation for areas within Auckland are summarised in the table below.

This table will be updated and further information attached as further claims settlement acts are passed into law.

This information is public information and does not form part of the Plan document (unless adopted by the Council) nor is it subject to the provisions of Schedule 1 of the Resource Management Act 1991.

The statements of associations of each statutory acknowledgement area and other relevant details of claims settlement acts are recorded in the sub-parts of this appendix.

Statutory acknowledgements within Auckland under Te Uri o Hau Act Claims Settlement Act 2002
Oruawharo River Stewardship Area
Kaipara Harbour Coastal Area
Statutory acknowledgements within Auckland under Ngāti Whātua Ōrākei Claims Settlement Act 2012
Kauri Point
Statutory acknowledgements within Auckland under Ngāti Manuhiri Claims Settlement Act 2012
Mount Tamahunga, comprising the remainder of Omaha Ecological Area after excluding the Mount Tamahunga
Motu Hāwera, comprising:
a. the remainder of Leigh Recreation Reserve after excluding the Leigh Recreation Reserve site; and
Ngāroto Lakes, comprising:
a. Slipper Lake
b. Spectacle Lake
c. Tomarata Lake
Tohitohi o Reipae
Pohuehue Scenic Reserve
Kawau Island Historic Reserve
Coastal statutory acknowledgement area
Hōteu River
Pūhoi River
Pākiri River
Poutawa Stream
Matakana River

Waiwerawera
Statutory acknowledgements within Auckland under Ngāti Whātua o Kaipara Claims Settlement Act 2013, location name (deed plan reference):
Papakanui Conservation Area and Papakanui Spit Wildlife Refuge (OTS-674-11)
Rototoa Conservation Area and Lake Rototoa Scenic Reserve (OTS-674-15)
Motutara Settlement Scenic Reserve and Goldie Bush Scenic Reserve (OTS-674-12)
Coastal Statutory Acknowledgement Area (OTS-674-10)
Statutory acknowledgements within Auckland under Te Kawerau ā Maki Act Claims Settlement Act 2015, location name (deed plan reference):
Taumaihi (part of Te Henga Recreation Reserve) (OTS-106-04)
Motutara Settlement Scenic Reserve and Goldie Bush Scenic Reserve (OTS-106-10)
Swanson Conservation Area (OTS-106-08)
Henderson Valley Scenic Reserve (OTS-106-09)
Motutara Domain (part Muriwai Beach Domain Recreation Reserve) (OTS-106-20)
Whatipu Scientific Reserve (OTS-106-21)
Coastal statutory acknowledgement (OTS-106-14)
Waitakere River and its tributaries (OTS-106-13)
Kumeu River and its tributaries (OTS-106-11)
Rangitopuni Stream and its tributaries (OTS-106-12)
Te Wai-o-Pareira / Henderson Creek and its tributaries (OTS-106-21)

Appendix 21.1 Te Uri o Hau

The following provisions are from the Te Uri o Hau Claims Settlement Act 2002. The numbering below is from the Act.

63 Recording of statutory acknowledgements on statutory plans

1. Local authorities with jurisdiction in respect of a statutory area must attach information recording the statutory acknowledgement to—
 - a. all regional policy statements, regional coastal plans, other regional plans, district plans, and proposed plans (as defined in section 2 of the Resource Management Act 1991) that—
 - i. cover, wholly or partly, the statutory area; and
 - ii. are prepared under the Resource Management Act 1991; and
 - b. all proposed policy statements of the kind referred to in Schedule 1 of the Resource Management Act 1991 that—
 - i. cover, wholly or partly, the statutory area; and
 - ii. are prepared under the Resource Management Act 1991.
 - iii. The attachment of information under subsection (1) to a document referred to in that subsection
 - may be by way of reference to this Part or by setting out the statutory acknowledgement in full; and
 - is for the purpose of public information only, and the information is neither part of the document (unless adopted by the relevant regional council or district council) nor subject to the provisions of Schedule 1 of the Resource Management Act 1991.

58 Purposes of statutory acknowledgements

1. The only purposes of the statutory acknowledgements are—
 - a. to require that consent authorities forward summaries of resource consent applications to Te Uri o Hau governance entity, as required by regulations made under section 64; and
 - b. to require that consent authorities, the Historic Places Trust, or the Environment Court have regard to the statutory acknowledgements in relation to the statutory areas, as provided in sections 60 to 62; and
 - c. to enable Te Uri o Hau governance entity and any member of Te Uri o Hau to cite statutory acknowledgements as evidence of the association of Te Uri o Hau with the statutory areas, as provided in section 65; and
 - d. to empower the Minister of the Crown responsible for management of the statutory areas, or the Commissioner of Crown Lands, to enter into deeds of recognition, as provided in section 67.
2. This section does not limit the operation of sections 70 to 73.

59 Statutory acknowledgements by the Crown

The Crown acknowledges the statements made by Te Uri o Hau of the particular cultural, spiritual, historic, and traditional association of Te Uri o Hau with the statutory areas, the texts of which are set out in Schedules 5 to 10.

60 Consent authorities must have regard to statutory acknowledgments

From the effective date, and without derogation from its obligations under Part 2 of the Resource Management Act 1991, a consent authority must have regard to the statutory acknowledgement relating to a statutory area in forming an opinion in accordance with sections 93 to 94C of that Act as to whether Te Uri o Hau governance entity is an entity that may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on, the statutory area.

Note: Section 60: substituted, on 1 August 2003, by section 107(1) of the Resource Management Amendment Act 2003 (2003 No 23).

61 Environment Court to have regard to statutory acknowledgements

1. From the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in determining, for the purposes of section 274 of the Resource Management Act 1991, whether Te Uri o Hau governance entity is an entity having an interest in the proceedings greater than the public generally in respect of an application for a resource consent for activities within, adjacent to, or impacting directly on the statutory area.
2. Subsection (1) does not derogate from the obligations of the Environment Court under Part 2 of the Resource Management Act 1991.

62 Historic Places Trust and Environment Court to have regard to statutory acknowledgements

From the effective date, the Historic Places Trust and the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in forming an opinion, under section 14(6)(a) or section 20(1) of the Historic Places Act 1993, as to whether Te Uri o Hau governance entity is an entity directly affected in relation to an archaeological site within the statutory area.

64 Distribution of applications to Te Uri o Hau governance entity

1. From the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in determining, for the purposes of section 274 of the Resource Management Act 1991, whether Te Uri o Hau governance entity is an entity having an interest in the proceedings greater than the public generally in respect of an application for a resource consent for activities within, adjacent to, or impacting directly on the statutory area.
2. Subsection (1) does not derogate from the obligations of the Environment Court under Part 2 of the Resource Management Act 1991.

Section 64(2)(a): amended, on 1 August 2003, by section 107(2)(a) of the Resource Management Amendment Act 2003 (2003 No 23).

Section 64(2)(b): amended, on 1 August 2003, by section 107(2)(b) of the Resource Management Amendment Act 2003 (2003 No 23).

65 Use of statutory acknowledgement with submissions

1. Te Uri o Hau governance entity and any member of Te Uri o Hau may, as evidence of the association of Te Uri o Hau with a statutory area, cite the relevant statutory acknowledgement in submissions to, and in proceedings before, a consent authority, the Environment Court, or the Historic Places Trust concerning activities within, adjacent to, or impacting directly on the statutory area.
2. The content of the statement of association, as recorded in the statutory acknowledgement, is not, by virtue of the statutory acknowledgement, binding as deemed fact on—

- a. consent authorities:
 - b. the Environment Court:
 - c. the Historic Places Trust:
 - d. parties to proceedings before those bodies:
 - e. any other person able to participate in those proceedings.
3. Despite subsection (2), the statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.
 4. Neither Te Uri o Hau governance entity nor any member of Te Uri o Hau is precluded from stating that Te Uri o Hau have an association with a statutory area that is not described in the statutory acknowledgement.
 5. The content and existence of the statutory acknowledgement do not derogate from a statement made under subsection (4).

Description of the statutory area

Statutory acknowledgements within Auckland under Te Uri o Hau Act Claims Settlement Act 2002
Oruawharo River Stewardship Area
Kaipara Harbour Coastal Area

Note: There are a number of statutory acknowledgement areas outside of Auckland Council’s jurisdiction which are not listed in the above table description, but are included in the statements of association below for completeness.

Statements of association

Statutory acknowledgement for Pouto stewardship area

The area to which this statutory acknowledgement applies (statutory area) is the area known as the Pouto stewardship area, as shown on SO Plan 70051.

Cultural, spiritual, historic, and traditional association of Te Uri o Hau with the statutory area

Te Uri o Hau have a very special relationship with this area. It is recognised as a major Wahi Tapu (sacred area) because many of our tupuna (ancestors) are buried here. Many urupa (burial grounds) and taonga (treasures) rest beneath the whenua (land) in this region as a result of the many battles that were fought here throughout Te Uri o Hau history. During extreme weather conditions wheua (human bones) are often exposed.

Traditionally Te Uri o Hau used this region extensively for gathering kai (food). The fresh water lakes provided an abundance of kai for Te Uri o Hau. In 1909 a Te Uri o Hau rangatira said “These lakes are where we fish for eels, net mullet and snare birds for our food. They have been with us since the beginning, handed down by our tupuna to our parents and to us today”.

For Te Uri o Hau, histories such as these represent the links and the continuity between past and present generations. They reinforce tribal identity and solidarity, and document the events that shaped Te Uri o Hau as a people.

Traditionally there were many Nohoanga (temporary settlements) within this area. Te Uri o Hau whanau (families) from the Pouto peninsula and from other marae around the Kaipara Harbour would camp here catching tuna (eels) and kanae (mullet) from the lakes and gathering manu (birds), harakeke (flax), and berries from the wetlands and surrounding area.

Te Uri o Hau are the kaitiaki (guardians) of this area. Knowledge of the traditional trails and Nohoanga sites handed down from generation to generation is a taonga (treasure) to Te Uri o Hau. A hikoi (walk) along the trails allows Te Uri o Hau to rebury wheua (human remains) and taonga (treasures) should they become exposed by the drifting sand.

The mauri (life force) of this region represents the essence that binds the physical and spiritual elements of all things together, generating and upholding life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship for Te Uri o Hau with this region.

Statutory acknowledgement for Oruawharo River stewardship area

The area to which this statutory acknowledgement applies (statutory area) is the area known as the Oruawharo River stewardship area, as shown on SO Plan 70050.

Cultural, spiritual, historic, and traditional association of Te Uri o Hau with the statutory area

Te Uri o Hau whaikorero (oration) about this area goes back to the era of our eponymous ancestor, Haumoewarangi, when Te Uri o Hau first resided in the north Kaipara region. This area is very important to Te Uri o Hau because of the Wahi Tapu (sacred ground) and the urupa (burial grounds) where our tupuna (ancestors) rest.

A wahine (woman) named Te Hana lived at Mahipatua Pa on the Pouto peninsula. Her whakapapa (genealogy) links were from a different tribe that lived peacefully among Te Uri o Hau at that time. Te Hana was betrothed to Rangiwahapapa, brother of Haumoewarangi, who resided at a nearby kainga (village) called Rangitane Pa.

A warrior from Oporo Pa, which was located at the mouth of the Oruawharo River on the Okahukura peninsula, had heard of this beautiful woman that lived across the Wairoa River at Mahipatua Pa. He visited Te Hana's kainga in the hope of gaining her affections for himself. As Te Hana was puhi (a virgin of noble family who was kept for the right match) she could not participate in the ceremonies but could only watch from a distance.

Te Uri o Hau traditions state that the visiting warrior casted a spell of atahu (love charm) over Te Hana so that her affections would be diverted to him. In time the spell began to weave its magic. Early one morning Te Hana and her maid sneaked down to the Wairoa River. They swam across the Wairoa River to the Okahukura peninsula, stopping to rest on the sandbanks on their way. While crossing the first channel, Te Hana's maid looked back to the Pouto peninsula and subsequently drowned. Te Hana, however, made it over to the other side and landed on Manukapua Island where she was found and taken to Oporo Pa.

On hearing of Te Hana's disappearance, and knowing where she had gone, Rangiwahapapa and his taua (war party) left Pouto for Okahukura. It is said that the waters of the Wairoa were black with canoes in their quest to retrieve Te Hana. A great battle took place and many lives were lost from both sides. The battle was fought along the ridge from Oporo Pa to Whakahuranga Pa and the invading taua from Pouto pushed the inhabitants of Okahukura out of the region. Te Hana was taken back to

Pouto where she married Rangiwahapapa. The area known as the Oruawharo stewardship area is still tapu (sacred) today.

For Te Uri o Hau, histories such as this represent the links and the continuity between past and present generations. They reinforce tribal identity and solidarity, and document the events that shaped Te Uri o Hau as a people.

Until recently, the shores and banks of this area were used as Nohoanga (temporary settlements) by Te Uri o Hau when they returned to this area from the Pouto peninsula, Manukapua Island and the Kaipara Harbour after gathering kai (food) for the people. As kaitiaki (guardians) Te Uri o Hau would also keep watch over the Wahi Tapu sites in this area during their journeys around the Kaipara Harbour.

The mauri (life force) of this area represents the essence that binds the physical and spiritual elements together, generating and upholding all life. All elements of the natural environment possess a life force and all life is related. Mauri is a critical element of the spiritual relationship for Te Uri o Hau with the Oruawharo River stewardship area.

Statutory acknowledgement for Kaipara Harbour coastal area

The area to which this statutory acknowledgement applies (statutory area) is the area known as the Kaipara Harbour, as shown on SO Plan 70053.

Cultural, spiritual, historic, and traditional association of Te Uri o Hau with the statutory area

Te Uri o Hau has used the Kaipara Harbour for food and other resource gathering since long before 1840 and continue to do so today. Te Uri o Hau are kaitiaki (guardians) of the harbour and its resources.

There are many traditional land blocks surrounding the harbour that take their names from indigenous species that live within the Kaipara Harbour environs. There are natural features, which include sandbanks and reefs that have also been named after tupuna of Te Uri o Hau. Many whanau have also been given names that refer to these features. Indeed the very name given to the harbour, Kai meaning food and Para meaning king fern, is our acknowledgment of the sustenance obtained by our people in and around the harbour.

The Kaipara Harbour is a primary source of life and well being for Te Uri o Hau. The harbour has provided kaimoana (seafood) as well as communication routes. This is obvious in the placement of nga marae tuturu (the ancestral marae) of Te Uri o Hau at the headlands and on the foreshores of the harbour. Te Uri o Hau believe that water is the very life force of our people, a basic and core element providing for our own existence.

The harbour is a flowing together of the waters of many rivers as elaborated in the whaikorero (oral history) of our tupuna (ancestors) and honoured by each generation thereafter. The harbour has always been of the utmost importance to Te Uri o Hau.

Oruawharo River

The Oruawharo River was named after a rangatira, Ruawharo, who resided in the area around the river. The land adjoining the river, where the Te Uri o Hau marae “Rangimarie” is sited is also named Oruawharo.

Te Uri o Hau have long gathered kaimoana (seafood) from this river and continue to do so today,

particularly from the oyster reserve located on the river.

It was on this river that the first settlement of Albertlanders from Manchester was established in the Kaipara area. This settlement not only provided Te Uri o Hau with a market for their goods, but also enabled Te Uri o Hau and the settlers to interact with each other and learn from each other.

As you travel from the mouth of the Oruawharo River, towards the east, you reach the Topuni River, meaning the Rainbow River. Sometimes a rainbow forms above the meeting point of the Oruawharo River and the Topuni River. This rainbow, which can be seen at night as well as in the daylight, is vertical rather than a bow. When this rainbow is present, Te Uri o Hau believe that war is inevitable.

The mauri (life force) of the Oruawharo River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Te Uri o Hau with the Oruawharo River.

Wairoa River

The Wairoa River is one of the traditional communication links for all of Te Uri o Hau marae around the Kaipara Harbour. The awa (river) was used extensively throughout Te Uri o Hau history and last century prior to roads being established. Te Uri o Hau pa (fortified villages) sites, urupa (burial grounds) and Wahi Tapu (sacred areas) line the shores of the Wairoa River. The Waikaretu Marae was formerly located on the banks of the Wairoa River. It has now been relocated to higher ground.

The association of Te Uri o Hau with the Wairoa River has always been part of our history. Because it is the major transportation river of the northern Kaipara Harbour, many of Te Uri o Hau traditional histories involve the Wairoa. The numerous sandbanks and reefs along the length of the Wairoa River feature in many aspects of Te Uri o Hau history. Rongomai (Ariki of the Mahuhu ki te Rangi our ancestral waka) drowned on the west side of the Wairoa River; Mahanga (a Te Uri o Hau tupuna) and his people drowned at sandbanks now called “Te Wai a Mahanga” (the waters of Mahanga) and Te Hana (an important maiden in Te Uri o Hau history) rested on three sandbanks of the Wairoa during her swim to Okahukura. Te Uri o Hau kaumatua and kuia also speak of the taniwha (river guardians) whose presence may be observed at times.

For Te Uri o Hau, histories such as these represent the links and the continuity between past and present generations. They reinforce tribal identity and solidarity, and document the events that shaped Te Uri o Hau as a people.

The resources of the Wairoa River have sustained Te Uri o Hau for generations and still do today, although to a lesser degree. The kaimoana (seafood) of the Wairoa River is special to Te Uri o Hau and is considered a taonga (treasure). Te Uri o Hau historically guarded this taonga with extreme jealousy, threatening to kill anyone caught taking their resources without permission, especially if those caught did not belong to the tribe.

The mauri (life force) of the Wairoa River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is critical element of the spiritual relationship for Te Uri o Hau.

Otamatea River

The Otamatea is a tidal tributary of the Kaipara Harbour. The land block known as “Ranganui”

meaning the great spur divides the eastern end of the Otamatea into the Wairau River flowing northeast and the Kaiwaka River flowing southeast.

Te Uri o Hau know the part of the Otamatea River that is in front of the Ranganui as the Ranganui River. This part of the Otamatea River was crucial to Te Uri o Hau transportation and communication routes when travelling around the inner parts of their rohe. Traditionally Te Uri o Hau would travel by waka, past Ranganui, onto the Kaiwaka Creek, and then on to Mangawhai to gather kaimoana. As you travel down the Ranganui River toward the northeast you arrive at the Wairau River, which takes you into the township of Maungaturoto. To the southeast, the Ranganui River flows into the Kaiwaka River, which flows into the Kaiwaka township.

Otamatea was named after Tamatea, a visitor from a distant region who traveled extensively throughout Aotearoa. When Tamatea came to the Ranganui River he found footprints along the banks of the tidal creek running from Kaiwaka into the Ranganui River, which indicated that the area was inhabited. In fact the area was inhabited by Te Uri o Hau of Ngati Whatua who claimed to have been in the area since before the great migration.

Tamatea did not see Te Uri o Hau as they surrounded him. But he soon realised that he was surrounded and had no way to escape but to swim the river. Tamatea decided to call his God, Raiera, to come and protect him. Raiera came to him in the shape of a rock by the bank. Tamatea climbed on the rock and it drifted into the middle of the river. Out of curiosity Te Uri o Hau stormed the foreshore and induced Tamatea to return ashore. Tamatea accepted their invitation and thereafter Tamatea was greatly welcomed.

Before returning to the eastern coast, Tamatea said “In recognition of your kindness and hospitality, I will leave my God, Raiera, in this river as a bridge for my descendants in days to come”. It is called Te Toka Turangi (the Rock of Tamatea) and the river was thereafter called Otamatea. Raiera has been seen at low tide, where the Kaiwaka Creek meets the Ranganui River and then on to the Otamatea River. It was last seen washed ashore at half tide mark outside Aotearoa Marae when Arama Karaka Haututu the Second died in the late 19th or early 20th century. Some years after Tamatea left, his son lived in the Kaipara area for many years, before returning to the eastern coast. His descendants reside at Otamatea and Oruawharo today.

The Otamatea River played an important part in the life of Te Uri o Hau as part of their traditional communication routes in ancient times and continues to be important today. The Otamatea River is of great spiritual importance to Te Uri o Hau as there are many pa, Wahi Tapu (sacred areas) and urupa (burial sites) along both sides of the river. This river is also renowned for the many species of kaimoana that Te Uri o Hau used.

The mauri (life force) of the Otamatea River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Te Uri o Hau with the Otamatea River.

Arapaoa River

The Arapaoa River received its name, which in translation means Smoky Pathway, when Te Uri o Hau burnt off the scrub around the river once the land around the river was recognised as having good soil for planting crops. Te Uri o Hau Kaumatua and Kuia have said that the smoke was so thick that you had to take every precaution when travelling up the river.

The Arapaoa River flows east into the Pahi River and Paparoa Creek moving in a northerly direction. Te Uri o Hau have a spiritual connection with the Arapaoa River, which is evident today by the many Wahi Tapu (sacred area) sites that can be seen along the river. The river was also one of the main kaimoana (seafood) gathering places, and many Nohoanga (temporary settlements) sites were established along both sides of the river. Many of Te Uri o Hau wounded from the battle known as Te Ika Ranganui in 1825 died along the shores of the Arapaoa River.

The mauri of the Arapaoa River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is critical element of the spiritual relationship of Te Uri o Hau with the Arapaoa River.

Whakakei River

Whakakei means “to lift the harvest” or to “lift the nets”. The Whakakei was well known for the big snapper that could be caught there due to the shellfish and worms found only in this area. The shellfish were similar to the toheroa and the shells of these species are still found today on the land as well as in the tidal mud flats. Because of the tremendous resources of this river, Pakarahaki, a rangatira of Te Uri o Hau, reserved it as his own fishing ground.

Te Uri o Hau have spiritual connections to the Whakakei river as seen by the many Wahi Tapu (sacred areas) sites on both sides of the river. The many kaimoana (seafood) species that Te Uri o Hau would seasonally gather from the river are evident from the many middens within the traditional Nohoanga (temporary settlements) areas.

As you travel towards the interior of the Whakakei, you pass the land known as Tuhirangi. The land along the river was very fertile and was used by Te Uri o Hau for many horticultural activities. Because of the fertility of the soil, Te Uri o Hau gifted some of this land to the Reverend William Gittos and his family as a show of friendship and so they would stay in the Kaipara area.

The mauri (life force) of the Whakakei River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is the critical element of the spiritual relationship of Te Uri o Hau with the Whakakei River.

Statutory acknowledgement for Mangawhai Harbour coastal area

The area to which this statutory acknowledgement applies (statutory area) is the area known as the Mangawhai Harbour, as shown on SO Plan 70054.

Cultural, spiritual, historic, and traditional association of Te Uri o Hau with the statutory area

Te Uri o Hau have an important spiritual relationship with Mangawhai Harbour due to the many Wahi Tapu (sacred areas) sites in the area. Traditionally, prior to the battle of Te Ika a Ranganui, Te Uri o Hau gathered kaimoana (seafood) from the harbour. We also gathered materials for making tools for tattooing and cutting hair, flax fibres for use in certain types of weaving, and coastal grass species for tukutuku panels (woven panels) from the harbour and surrounding area.

There are many Te Uri o Hau traditional Nohoanga (temporary settlements) within the Mangawhai area, where we would camp to enable us to gather what we required. We would then travel back to our kainga

(villages) beside the Kaipara Harbour. The Mangawhai Harbour is on the eastern rim of Te Uri o Hau's rohe and played a role as a major resource kete (food basket).

In 1825 the battle known as Te Ika Ranganui began in this area. A great many Te Uri o Hau people died during this battle. As a result of this battle, Te Uri o Hau consider that the area from and including the Mangawhai Harbour to Kaiwaka and beyond is tapu (sacred).

The mauri (life force) of the Mangawhai Harbour represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is the critical element of the spiritual relationship of Te Uri o Hau with the Mangawhai Harbour.

Table 1: North Auckland Land District - Rodney District

Land	Description	Encumbrances
First Whakahuranga Pa Site	3 191 square metres, more or less, being Lot 1 DP 211035. All Transfer D692397.5.	Subject to a right of way as set out in Schedule 4.4 of the deed of settlement; Together with: a right of way created by Transfer D 036844.1; a right of way specified in Easement Certificate D194200.1; a right of way shown marked A on
Second Whakahuranga Pa Site	617 square metres, more or less, being Lot 2 DP 211035. All Certificate of Title 139A/858.	Subject to a right of way as set out in Schedule 4.4 of the deed of
Okahukura Site	2.0000 hectares, more or less, being Section	

Source: (Te Uri o Hau Claims Settlement Act 2002, Schedule 2, Cultural Redress Properties).

Appendix 21.2 Ngāti Whātua Ōrākei

The following provisions are from the Ngāti Whātua Ōrākei Claims Settlement Act 2012. The numbering below is from the Act.

34 Recording statutory acknowledgement on statutory plans

1. On and from the effective date, the council must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover the statutory area.
2. The information attached to a statutory plan must include—
 - a. the provisions of sections 29 to 33 in full; and
 - b. the description of the statutory area; and
 - c. the statement of association for the statutory area.
3. The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the council as part of the statutory plan, the information is not—
 - a. part of the statutory plan; or
 - b. subject to the provisions of Schedule 1 of the Resource Management Act (1991).
4. In this section, **statutory plan**—
 - a. means a district plan, regional plan, regional coastal plan, regional policy statement, or proposed policy statement (as defined by s. 43AA of the Resource Management Act (1991)); and
 - b. includes a proposed plan (as defined by s. 43AAC of that Act).

29 Statutory acknowledgement by the Crown

The Crown acknowledges the statement of association.

30 Purposes of statutory acknowledgement

1. The only purposes of the statutory acknowledgement are—
 - a. to require the council, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in s. 31 to 33; and
 - b. to require the council to provide summaries of resource consent applications, or copies of notices of resource consent applications, to the trustee, as provided for in s. 35; and
 - c. to enable the trustee and members of Ngāti Whātua Ōrākei to cite the statutory acknowledgement as evidence of the association of Ngāti Whātua Ōrākei with the statutory area, as provided for in s. 36.
2. This section does not limit s. 38 to 40.

31 Council to have regard to statutory acknowledgement

1. On and from the effective date, the council must have regard to the statutory acknowledgement relating to the statutory area in deciding, under s. 95E of the Resource Management Act (1991), whether the trustee is an affected person in relation to an activity within, adjacent to, or directly affecting the statutory area and for which an application for a resource

consent has been made.

2. Subsection (1) does not limit the obligations of the council under the Resource Management Act (1991).

32 Environment Court to have regard to statutory acknowledgement

1. On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under s. 274 of the Resource Management Act (1991), whether the trustee is a person who has an interest in proceedings that is greater than the interest that the general public has in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the statutory area.
2. Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act (1991).

33 Historic Places Trust and Environment Court to have regard to statutory acknowledgement

1. This section applies if, on or after the effective date, an application is made under section 11 or 12 of the Historic Places Act (1993) for an authority to destroy, damage, or modify an archaeological site within the statutory area.
2. The Historic Places Trust must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under s. 14 of the Historic Places Act (1993) in relation to the application, including in determining whether the trustee is directly affected by an extension of time.
3. The Environment Court must have regard to the statutory acknowledgement relating to the statutory area in determining under s. 20 of the Historic Places Act (1993) an appeal against a decision of the Historic Places Trust in relation to the application, including in determining whether the trustee is directly affected by the decision.
4. In this section, **archaeological site** has the meaning given by s. 2 of the Historic Places Act (1993).

Description of the statutory area

Land owned by the Crown and held for defence purposes at Kauri Point (as shown marked “B” on deed plan OTS- 121-02).

Land owned by the Crown, and vested for control and management in the council, at Kauri Point (as shown marked “A” on deed plan OTS-121-02).

Kauri Point - Statement of association

1.1 The lands of Tāmaki Makaurau are part of the body of the earth mother Papatūānuku or, alternatively, may be visualised as part of the great fish raised up by Maui, its irregularities resulting from the careless efforts of his brothers to carve it up. Such traditions reflect tribal cosmological beliefs and explain the environment Ngāti Whātua Ōrākei ancestors and their descendants have encountered. They link ancestral names and events to landscapes and provide an unbroken association with the formation of Tāmaki Makaurau and its many generations of ongoing human occupation. They also reflect the spiritual nature of the land – associated with the actions of the gods themselves and the very body of our earth parent.

1.2 The mauri of Te Mātārae a Mana is the essence that binds physical and spiritual elements together, generating and sustaining all life. All elements of the natural environment possess mauri

and all life is related. Mauri is a key part of the relationship of Ngāti Whātua Ōrākei with Te Mātārae a Mana. The condition of the land reflects our ability as kaitiaki and predicts our own wellbeing.

1.3 Auckland has a long history of Māori occupation and as the name Tāmaki Makaurau reflects, has been desired by many. It has always been a place where tribal groups came together and coalesced, emphasizing their claim to the land through a multiplicity of ancestral connections. The three segments of what is now called the Ōrākei hapū of Ngāti Whātua, namely, Te Tāōū, Ngā Oho and Te Uringutu, claim mana whenua in Tāmaki by right of raupatu (conquest), whakapapa and ahi kā (ongoing occupation). In the mid 1700s a series of battles were fought between Te Tāōū and the Waiōhua people of Tāmaki led by the rangatira Kiwi. The invading Te Tāōū prevailed on the isthmus and, following strategic marriages between them and Waiōhua women, the Te Tāōū rangatira Tuperiri revived the name of his mother's people, Ngā Oho, and that of a Māngere segment of Waiōhua, Te Uringutu. Accordingly, it is these three, Te Tāōū, Ngā Oho and Te Uringutu, who have since maintained the ahi kā of Ngāti Whātua in Tāmaki Makaurau. Ngāti Whātua Ōrākei claims descent from all groups that have occupied Tāmaki over the centuries, exemplified in our ariki Apihai Te Kawau, who signed the Treaty of Waitangi, through the title applied to him of “the man of many cousins”, which reflected the many ancestral strands on which he could call to support his claims to mana whenua in Tāmaki.

1.4 Kauri Point and the area around it has an extensive history, many ancestral names and traditions being associated with the region and its associated waters.

1.5 Te Mōkai a Kahu was a taniwha pet of Kahumatamomoe who would annually swim around the rock island Te Matā o Kahu (Nihokiore / Boat Rock) near Te Mātārae a Mana, showing that the shark season was due. After Ngāpuhi destroyed the mauri stone (Te Arawa Kahu) on that island, Te Mōkai a Kahu has, according to some, remained in its underwater den in the deep channel off Te Mātārae a Mana.

1.6 The pā at Kauri Point, Te Mātārae a Mana (Mana's brow/headland), was surrounded by high cliffs on its seaward faces and was only accessible via a narrow path that wound between defensive earthworks on its landward side. It is named after Mana o Te Rangī, a Kawerau chief of the area who married Waikahua, sister of the Waiōhua rangatira Kiwi. Mana was also a near relative of the Te Tāōū rangatira Tuperiri and hence when the Te Tāōū taua invaded Tāmaki, Mana's kāinga was the only one on the Waitematā foreshore that was spared. When Mana grew old he commended his people to Tuperiri's care. His son Takarau would subsequently serve as a warrior with Tuperiri's grandson Apihai Te Kawau. Takarau was eventually killed and the village destroyed by Ngāpuhi under Hongi in a night raid about 1823. Takarau's son Maruroa and his followers returned to reoccupy Te Mātārae a Mana for a decade from about 1835, after the end of the musket wars in Tāmaki and the return of those of Ngāti Whātua who had relocated whilst they were taking place.

1.7 Te Mātārae a Mana and its surrounding lands cannot be seen in isolation but as one occupation site / resource hub in a Tāmaki cityscape of often connected kāinga and use sites. This landscape was intimately understood by our ancestors, who practised an economic cycle that made use of all the resources of the region in different seasons at different places.

1.8 Tarahawaiki (son of Tuperiri) and Te Wahaakiaki of Te Tāōū occupied Onewa in the period after the conquest. Te Tāōū would reside seasonally at Te Mātārae a Mana (beside the aptly named Shark, now Kendall, Bay) to fish for sharks and to gather shellfish, as had Kiwi and Waiōhua before them. In the early 1790s, during a period of friction between the tribes, Ngāti Whātua surprised a fishing party from a neighbouring iwi at Te Mātārae a Mana, killed most of the crew and took their waka. The use of Te Mātārae a Mana continued in the next generation under Apihai Te Kawau and gardens were

maintained there for the use of fishing parties.

1.9 In the decades prior to the signing of the Treaty, Ngāti Whātua continued to occupy and work at Maunganui/ Mangonui (a pā located on the ridge at the back of Kauri Point) and Onewa. It was at the fishing grounds off Te Mātārae a Mana that many of the sharks that supplied the massive ‘Remuera Feast’ of 1844 were caught. By the 1860s considerable numbers of Māori waka and boats were still to be found fishing off Te Mātārae a Mana in the March shark season. Members of Ngāti Whātua Ōrākei fish those waters to this day. Waipokanoa (‘waters of foolishness’) was a fishery off Te Mātārae a Mana near Te Matā a Kahu. Wairoria (‘swirling waters’) referred to the consistent rip-tide (and foreshore) to the west of Te Mātārae a Mana. Kendall Bay was traditionally known as Rongohau (‘sheltered from the wind’) and was a favourite refuge of canoe parties in heavy weather.

1.10 Ngutuwaera was a pā/kāinga behind Rongohau. During the migratory season of the kākā, Kiwi and his people used to snare the birds in the wooded gullies near Ngutuwaera/Tāwhiwhi-kareao (a little bay near Te Mātārae a Mana). A Ngāti Whātua taua (which included the renowned warrior Murupaenga) camped at Ngutuwaera before attacking pā around the coast during the 18th Century war with Kiwi.

1.11 Ngāti Whātua Ōrākei have continued to be active participants in the society and development of Auckland in the post-Treaty era. Thus we share in the history of the past one hundred and seventy years of this city with all Aucklanders. Developments around Te Mātārae a Mana in that time are a part of our history too, For instance, roading, tracks, reserves, parks, buildings, reservoirs, construction, landscaping – even if such developments may not always have been supported by Ngāti Whātua and in many instances have damaged significant sites and failed to recognise their values to tangata whenua. Members of the hapū have never ceased visiting these places or appreciating their cultural significance and we share an interest in their ongoing sustainable management.

Appendix 21.3 Ngāti Manuhiri

The following provisions are from the Ngāti Manuhiri Claims Settlement Act 2012. The numbering below is from the Act.

32 Recording statutory acknowledgement on statutory plans

1. On and from the effective date, a relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.
2. The information attached to a statutory plan must include—
 - a. the provisions of sections 26 to 31 and 33 to 36 in full; and
 - b. the descriptions of the statutory areas wholly or partly covered by the plan; and
 - c. any statements of association for the statutory areas.
3. The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not—
 - a. part of the statutory plan; or
 - b. subject to the provisions of Schedule 1 of the Resource Management Act 1991.

Statutory acknowledgement

26 Interpretation

In this subpart,—

relevant consent authority, for a statutory area, means a consent authority of a region or district that contains, or is adjacent to, the statutory area

statements of association means the statements—

- a) made by Ngāti Manuhiri of their particular cultural, spiritual, historical, and traditional association with the statutory areas; and
- b) that are in the form set out in part 2 of the documents schedule

statutory acknowledgement means the acknowledgement made by the Crown in section 27 in respect of each statutory area, on the terms set out in this subpart

statutory area means an area described in Schedule 1, with the general location (but not the precise boundaries) indicated on the deed plan referred to in relation to the area.

27 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association.

28 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

- a) to require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 29 to 31; and
- b) to require relevant consent authorities to forward summaries of resource consent applications, or copies of notices of resource consent applications, to the trustees, as provided for in section 33; and
- c) to enable the trustees and members of Ngāti Manuhiri to cite the statutory acknowledgement as evidence of the association of Ngāti Manuhiri with a statutory area, as provided for in section 34.

29 Relevant consent authorities to have regard to statutory acknowledgement

1. On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to an activity within, adjacent to, or directly affecting the statutory area and for which an application for a resource consent has been made.
2. Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

30 Environment Court to have regard to statutory acknowledgement

1. On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons who have an interest in proceedings that is greater than the interest that the general public has in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the statutory area.
2. Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

31 Historic Places Trust and Environment Court to have regard to statutory acknowledgement

1. This section applies if, on or after the effective date, an application is made under section 11 or 12 of the Historic Places Act 1993 for an authority to destroy, damage, or modify an archaeological site within a statutory area.
2. The Historic Places Trust must have regard to the statutory acknowledgement relating to a statutory area in exercising its powers under section 14 of the Historic Places Act 1993 in relation to the application, including in determining whether the trustees are directly affected by an extension of time.
3. The Environment Court must have regard to the statutory acknowledgement relating to a statutory area in determining under section 20 of the Historic Places Act 1993 an appeal against a decision of the Historic Places Trust in relation to the application, including in determining whether the trustees are directly affected by the decision.
4. In this section, archaeological site has the meaning given by section 2 of the Historic Places Act 1993.

33 Provision of summaries or notices of certain applications to trustees

1. Each relevant consent authority must, for a period of 20 years starting on the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:
 - a. if the application is received by the consent authority, a summary of the application; or
 - b. if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.
2. The information provided in a summary of an application must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991, or as may be agreed between the trustees and the relevant consent authority.
3. A summary of an application must be provided under subsection (1)(a)—

- a. as soon as is reasonably practicable after the consent authority receives the application; but
 - b. before the consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.
4. A copy of a notice of an application must be provided under subsection (1)(b) no later than 10 working days after the day on which the consent authority receives the notice.
5. This section does not affect a relevant consent authority's obligation,—
 - a. under section 95 of the Resource Management Act 1991, to decide whether to notify an application, and to notify the application if it decides to do so; or
 - b. under section 95E of that Act, to decide whether the trustees are affected persons in relation to an activity.

34 Use of statutory acknowledgement

1. The trustees and any member of Ngāti Manuhiri may, as evidence of the association of Ngāti Manuhiri with a statutory area, cite the statutory acknowledgement that relates to that area in submissions to, and in proceedings before, a relevant consent authority, the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991, the Environment Court, or the Historic Places Trust concerning activities within, adjacent to, or directly affecting the statutory area.
2. The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
 - a. relevant consent authorities:
 - b. the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991:
 - c. the Environment Court:
 - d. the Historic Places Trust:
 - e. parties to proceedings before those bodies:
 - f. any other person who is entitled to participate in those proceedings.
3. However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.
4. To avoid doubt,—
 - a. neither the trustees nor members of Ngāti Manuhiri are precluded from stating that Ngāti Manuhiri has an association with a statutory area that is not described in the statutory acknowledgement; and
 - b. the content and existence of the statutory acknowledgement do not limit any statement made.

35 Trustees may waive rights

1. The trustees may waive the right to be forwarded summaries, and copies of notices, of resource consent applications under section 33 in relation to a statutory area.
2. Rights must be waived by written notice to the relevant consent authority stating—
 - a. the scope of the waiver; and
 - b. the period for which it applies.
3. An obligation under this subpart does not apply to the extent that the corresponding right

has been waived under this section.

36 Application to river or stream

1. If any part of the statutory acknowledgement applies to a harbour, that part of the acknowledgement also applies to the bed of the harbour and everything above the bed.
2. If any part of the statutory acknowledgement applies to a river or stream, that part of the acknowledgement—
 - a. applies only to—
 - i. the continuously or intermittently flowing body of fresh water, including a modified watercourse, that comprises the river or stream; and
 - ii. the bed of the river or stream, meaning the land that the waters of the river or stream cover at its fullest flow without flowing over its banks; but
 - b. does not apply to—
 - i. a part of the bed of the river or stream that is not owned by the Crown; or
 - ii. an artificial watercourse; or
 - iii. a tributary flowing into the river or stream.

Description of the statutory area

Statutory acknowledgements within Auckland under Ngāti Manuhiri Claims Settlement Act 2012
Mount Tamahunga, comprising the remainder of Omaha Ecological Area after excluding the Mount Tamahunga summit site
Motu Hāwere, comprising— (a) the remainder of Leigh Recreation Reserve after excluding the Leigh Recreation Reserve site; and (b) Goat Island Scientific Reserve
Ngāroto Lakes, comprising— (a) Slipper Lake; and (b) Spectacle Lake; and (c) Tomarata Lake
Tohitohi o Reipae
Pohuehue Scenic Reserve
Kawau Island Historic Reserve
Coastal statutory acknowledgement area
Hōteo River
Pūhoi River
Pākiri River
Poutawa Stream
Matakana River
Waiwerawera

Mount Tamahunga - Statement of Association

Maunga Tamahunga (also known in part as the Omaha Ecological Area) is a maunga tapu, or sacred peak of iconic importance to Ngāti Manuhiri. As the highest peak within the mainland area of the Ngāti Manuhiri rohe, the mountain is of particular spiritual, cultural and historical importance. Maunga Tamahunga is also boundary marker. It is central to the identity of Ngāti Manuhiri and is greeted in oratory on the marae:

Kō Tamahunga te maunga
 Kō Te Hauturu-o-Toi te motu whakahirahira
 Kō Te Moana nui ō Toi te moana
 Kō Manuhiri te tupuna
 Kō Ōmaha te marae
 Kō Te Kiri te wharenuī
 Kō Ngāti Manuhiri te iwi

Maunga Tamahunga is literally the —ancestral headll of Ngāti Manuhiri. While the upper part of the mountain was imbued with tapu, its forested slopes traditionally provided a vast resource of food, building materials and rongoa for Ngāti Manuhiri. The mountain contains wāhi tapu of significance to Ngāti Manuhiri. Its forests provided a refuge for Ngāti Manuhiri in times of trouble, from early times to 1825 following the battle of Te Ika ā Ranganui. In 1864 Maunga Tamahunga became the temporary home of several hundred Māori prisoners of war who had been captured during the Crown's invasion of the Waikato and interned on Kawau Island, but who escaped from Kawau Island with Ngāti Manuhiri assistance. At this time a fortified pā was constructed on the summit of the mountain. Today Maunga Tamahunga is also valued as an important ecological area within the Ngāti Manuhiri rohe as it contains areas of unmodified forest and is the home of significant bird species like the kākā, kākāriki and miromiro, and the pēpeke or Hochstetter's frog.

Motu Hāwere - Statement of Association

Motu Hāwere (Goat Island) is of central importance to the identity of Ngāti Manuhiri. The area is an iconic reminder of the early origins of Ngāti Manuhiri and their links with the earlier iwi of the area, including Ngāi Tāhuhu.

Motu Hāwera which shelters Wakatūwhenua, has the longer traditional name of Te Hāwera ā Maki, ‘the ear pendant belonging to Maki’. This sacred name is associated with Maki who led the conquest of the area in the late seventeenth century. Maki was the father of Manuhiri, the eponymous ancestor of Ngāti Manuhiri. The mana and mauri of this name and landmark, and the waters that surround it, is thus of immense significance to the iwi. The island was occupied as a fortified pā by the Ngāti Manuhiri warrior ancestor Maeaea, who was a grandson of Manuhiri. It was on the basis of descent from Maeaea that Ngāti Manuhiri received title to Motu Hāwera in 1901. The adjoining land was maintained as a kāinga and cultivation by Ngāti Manuhiri for many generations until after early European settlement. The land, known as the Wakatūwhenua Block, part of which forms the Leigh Recreation Reserve, was specifically reserved from sale to the Crown at the request of the Ngāti Manuhiri rangatira Te Kiri Kaiparaoa in 1861.

The alienation of Wakatūwhenua and Motu Hāwera are symbolic of the fragmentation and loss suffered by Ngāti Manuhiri in the colonial period. Ngāti Manuhiri nevertheless recognise the significant ecological, scientific, educational and recreational values of Motu Hāwera and Wakatūwhenua, and are committed to jointly conserving these values, as well as the area’s spiritual, cultural and historical values, into the future.

Cultural, Spiritual, Historic and Traditional Association of Ngāti Manuhiri with Ngāroto (Lake Spectacle and Slipper Lake) and Roto Tomarata (Lake Tomarata)

These three fresh water lakes are the largest sand dune-impounded lakes of their type on the eastern coastline of the Auckland region. The two northern lakes lie inland and to the south of Te Ārai ō Tāhuhu (Te Ārai Point) and are known jointly as Ngāroto, literally ‘the lakes’. The southern-most lake is Roto Tomarata named after a sacred rata tree, Te Toma rata tapu, that was an important burial place. All three lakes are located on the Wai kerī ā Wera Block which was purchased from Ngāti Manuhiri by the Crown in 1859. These fresh water lakes and their wetland margins provided a valued source of fresh water, food and weaving materials, and were focal points for settlement. Roto Tomarata is particularly significant to Ngāti Manuhiri as it was one of the dwelling places of the ancestor Kahikatearoa, the son of Manuhiri, and its environs were the resting place of many illustrious ancestors.

Cultural, Spiritual, Historic and Traditional Association of Ngāti Manuhiri with Tohitohi ō Reipae, also known as The Dome.

Tohitohi ō Reipae is a prominent land mark lying to the north west of Puhinui (Warkworth). This mountain was an important traditional boundary marker and is a significant historical reminder of the early ancestral origins of Ngāti Manuhiri. The mountain takes its name from the ancient and famous Tainui ancestress Reipae, who is said to have travelled north from the Waikato in the company of her sister, Reitu, who was seeking the hand of a leading northern chief Ueoneone. Unusually Reipae and Reitū travelled on the back of a large pouākai or eagle. On their journey they alighted at Taurere ō Reipae at Pākiri and then at Tohitohi ō Reipae, before finally arriving at Whānga ā Reipae (Whāngarei). Here Reipae married the leading Ngāi Tāhuhu rangatira Tāhuhupōtiki. Ngāti Manuhiri are descendants of this union. The mountain continues to be a significant landmark to Ngāti Manuhiri and is valued for its ecology including the Waiwhiu kauri grove.

Cultural, Spiritual, Historical and Traditional Association of Ngāti Manuhiri with Pohuehue Scenic Reserve

This prominent scenic reserve located beside State Highway 1 is particularly valued by Ngāti Manuhiri as a visible and accessible remnant of the lush native forest that once covered the district. It takes its name from a native climber, the pohuehue that was valued for its tenacity.

The name of the reserve is also valued as a reminder of the Ngāti Manuhiri ancestor Pōhuehue who was the father of the twentieth century Ngāti Manuhiri leader Tenetahi Te Riringa.

Cultural, Spiritual, Historical and Traditional Association of Ngāti Manuhiri with Te Kawau Tūmārō ō Toi, also known as Kawau Island

Te Kawau Tūmārō ō Toi – the sentinel cormorant of Toi – is of major cultural, spiritual, and historical significance to Ngāti Manuhiri. The island is one of several iconic landmarks in the Ngāti Manuhiri rohe, including Te Hauturu-o-Toi / Little Barrier Island, that were named after the illustrious ancestor Toi Te Huatahi. Together, they form Ngā Poitō ō Te Kupenga ō Toi Te Huatahi – the floats of the fishing net of Toi – or the islands that stand in Te Moana Nui ō Toi – the great sea of Toi (the northern Hauraki Gulf).

Through ancient whakapapa, Ngāti Manuhiri are direct descendants of Toi Te Huatahi. The relationship of Ngāti Manuhiri

with the island extends back through descent from Manaia, not only to Toi Te Huatahi but also to the ancestor and atua, Maui. Ngāti Manuhiri came to occupy the island in the late seventeenth century after they and their Te Kawerau relatives defeated the local people at the battle of Huruhuruwaea on the adjoining mainland. Ngāti Manuhiri occupied Kawau Island mainly for the purpose of fishing, as its soils were infertile and there was a shortage of fresh water in summer. Occupation by Ngāti Manuhiri continued until the disruption of Te Pakanga ā Te Pū - the musket wars of the 1820s and 1830s. After the alienation of the island without the participation of Ngāti Manuhiri in the 1840s, the iwi continued to maintain kāinga on the mainland immediately adjoining Kawau Island at Mangatāwhiri (Jones Bay), Tāwharanui, and Waikauri, which was occupied until 1912. Ngāti Manuhiri sailing vessels, operated by rangatira such as Tenetahi Te Riringa, provided a trading service for the copper mine on the island until the 1850s, and later for Sir George Grey who purchased Kawau Island in 1862. This shipping service was maintained by Tenetahi's sons Wi Taiawa Paraone and Kiri Paraone until the early twentieth century. The Ngāti Manuhiri rangatira Te Kiri Kaiparaoa visited Grey regularly on the island during the 1860s and, according to Ngāti Manuhiri tradition, was presented with a sword at Mansion House at around 1864. Since the 1980s Ngāti Manuhiri has assisted the Hauraki Gulf Marine Park Board, and its successor the Department of Conservation, in planning for the management of the historic reserve.

Statement of Association for the Ngāti Manuhiri Coastal Statutory Acknowledgement Area

The coastal marine area and the coastal environment adjoining are central to the origins, mana and identity of Ngāti Manuhiri as an iwi, and as part of the ocean-focused tribal grouping Ngāti Wai ki te Moana.

Ngāti Manuhiri have an important ancestral relationship with the coastal marine area extending from Mangawhai (the Mangawhai Harbour) to Matakana (the Matakana Estuary). Broader and shared ancestral interests are also maintained within a coastal area covering the seaway known as Te Moana Nui ō Toi – the great sea of Toi (the central and northern Hauraki Gulf). In the north, Ngāti Manuhiri share ancestral relationships and interests from Paepae ō Tū (Bream Tail) on the eastern coastline, out to the islands of Tūturu (Sail Rock) and Pokohinu (the Motuhinau Islands group).

The Ngāti Manuhiri coastal statutory acknowledgement area encompasses the islands of Hauturu-o-Toi / Little Barrier Island, and Aotea (Great Barrier Island), where Ngāti Manuhiri have shared ancestral interests, including on Rangiahua (Flat Island), Motu Mahuki, Motu Taiko, and their marine environs. Ngāti Manuhiri accept that their relatives Ngāti Rehua act as primary kaitiaki of these interests at Aotea.

The southern boundary of the Ngāti Manuhiri coastal statutory acknowledgement area extends from the south western extremity of Aotea (Great Barrier Island) through the seas known traditionally as Taitūmata and Te Awanui ō Hei, to Takapou (Channel Island). It then runs westward through the seaway known as Moana Te Rapu, to the south of the Whāngaparāoa Peninsula, to reach the eastern coastline of the Auckland region at Ōkura. There are places of spiritual, historical, cultural and economic importance to Ngāti Manuhiri along the entire coastline between Ōkura and Paepae ō Tū (Bream Tail). Seaways of particular significance to Ngāti Manuhiri include Waimiha (Ōmaha Bay) which was associated with the annual whale migrations described below, Moanauriuri (Kawau Bay), and Waihi (the North Channel of Kawau Bay). This latter area is a place of particular mana associated with the landmarks and ritually important areas of Karangatuoro, Matatūahu, Tangaroa and Tokatū.

Te Moana Nui ō Toi Te Huatahi – The Great Sea of Toi Te Huatahi

Ngāti Manuhiri trace descent from the famous early Māori ancestor and voyager Toi Te Huatahi, after whom Te Moana Nui ō Toi (the central and northern Hauraki Gulf) is named. This ocean area, and its mauri or spiritual essence, kaitiaki or spiritual guardians, biodiversity, seaways, islands, and traditions, lie at the heart of the identity of Ngāti Manuhiri. Te Moana Nui ō Toi, and its islands and coastal margins are also associated with the earliest ancestral origins of Ngāti Manuhiri, through descent from the ancestors Maui Pae, Manaia, and Tahuhuniorangi. This seaway was also associated with the arrival of the Tainui and Aotea waka in the region, and the renowned ancestors Rakataura and Turi from whom the eponymous ancestor Manuhiri descends.

The importance of the coastal area to Ngāti Manuhiri over many generations is reflected by ancient whakataukī and waiata, traditions associated with the ocean, the sailing and navigational skills of the tribe, and the adornment of Ōmaha Marae as the present day focal point of the iwi today. Tradition tells us that Te Moana Nui ō Toi was a place of arrival for famous ancestral voyaging canoes, a place intimately associated with the early ancestors of Ngāti Manuhiri, a place that is watched over by kaitiaki or spiritual guardians, and a vast economic resource that was jealously guarded and coveted over many generations.

Ngā Pōito ō Te Kupenga ō Toi Te Huatahi – The Floats of the Fishing Net of Toi Te Huatahi

The motu (islands), motu nohinohi (islets) and kōhatu (rocks) that lie within the coastal area of significance to Ngāti

Manuhiri are known collectively as Ngā Pōito ō Te Kupenga ō Toi Te Huatahi – —the floats of the fishing net of Toi Te Huatahi. Several of them are particularly significant as they carry the name of the ancestor Toi, with examples being Ngā Taratara ō Toi (—the Needles at the northern tip of Aotea), Te Kawau Tūmārō ō Toi (Kawau Island), and Te Hauturu-o-Toi / Little Barrier Island. The following waiata oriori (lullaby) illustrates the collective spiritual unity of these islands, and their importance to Ngāti Manuhiri, who occupied Hauturu-o-Toi / Little Barrier Island until 1896.

Me piki taua ki te tihi ō
 Hauturu muia ao.
 Ka matakītaki taua
 ki ngā pōito ō te kupenga ō
 Toi Te Huatahi.
 E tama tangi kine, ē!
 Let us climb to the summit
 of Hauturu wreathed in cloud.
 Here we can view
 the floats of the fishing net of Toi Te Huatahi. Oh
 child crying distressfully, e!

The larger islands were occupied permanently, provided a wide range of food and were protected by fortified pā. Of particular importance were the manu oi (mutton bird species) that were harvested in early summer and preserved in their own fat. This delicacy was traditionally offered to distinguished guests and was central to the identity of Ngāti Manuhiri. The widespread introduction of pests such as the ship rat, and the alienation of the islands in the nineteenth century, made it difficult for Ngāti Manuhiri and others to obtain manu oi. Ngāti Manuhiri continued to accompany their relatives to harvest tītī from Pokohinu (the Mokohinau Island Group) until wartime restrictions were introduced around 1940.

Ngā Tohorā Kaitiaki ā Manaia – “the Guardian Whales of Manaia”

Several of the islands located within Te Moana nui ō Toi hold significance to Ngāti Manuhiri as descendants of the renowned northern ancestor Manaia I. Ngāti Manuhiri tradition explains that the ancestor Manaia I communed with the vast numbers of whales that migrated through the seas off the eastern coast of the region. A retinue of whales always accompanied him on his voyages and became his mōkaikai (pets). Prior to his death, Manaia I turned several of these whales into stone and placed them throughout his ancestral domain as markers of the area over which he held mana, and as kaitiaki (guardians) for his descendants. The kaitiaki that are associated with Ngāti Manuhiri and their close relatives include: Te Tohorā ā Manaia (an islet of the south western end of Aotea), and Te Mau Tohorā ā Manaia (Motuora Island) located to the north of the Mahurangi Harbour entrance.

The annual whale migrations through Te Moana nui ō Toi were of major significance to Ngāti Manuhiri, and remain so. They symbolise ancestral associations, the changing of the seasons, and the rich marine biodiversity contained within this vast ocean area. The coastal seaways between Whāngaparāoa, ‘the bay of the sperm whales’, and Tokatū Point, provided a resting place for migrating whales and their calves. The seaway lying to the north of Tāwharanui, and extending towards Hauturu-o-Toi / Little Barrier Island, was known traditionally as Waimiha or Te Aumiha. This name has layers of meaning relating to the whale calves that rested in the coastal waters, the ambergris cast ashore by the whales, and the heavy seas that arise in this area. Whales often stranded on this part of the coast, in particular on the northern side of the Tokatū Peninsula, bringing a rich bounty for Ngāti Manuhiri. On occasions whales were also caught by the young men of the tribe, both as a symbol of manhood and as a resource.

The name of the nineteenth century Ngāti Manuhiri leader Te Kiri Kaiparaoa symbolises this activity and the exercise of rangatiratanga:

He reirei ngā niho parāoa, he parāoa ngā kauae.

If you wear a necklace of sperm whale teeth, you need the jaws of a sperm whale to carry them.

Te Ao ō Tangaroa - The Realm of Tangaroa

The seas of Te Moana Nui ō Toi provided a vast source of food for Ngāti Manuhiri over the generations, including sea mammals, a great variety of fish, shellfish, seaweed and sea birds. Knowledge relating to the location and resources of individually named tauranga ika (fishing grounds) was handed down over the generations until this practice was disrupted by the introduction of modern sonar devices. Of particular importance to Ngāti Manuhiri were tauranga ika associated with whāpuku (groper), tarakihi, tawatawa (mackerel), tāmure (snapper), kahawai, and haku (kingfish). The tauranga mango (shark fishing grounds) of Kawau Bay were used by Ngāti Manuhiri and others to catch the school shark species known locally as muri. This important winter food source was coveted by iwi and became the cause of

significant conflict in the eighteenth century. Ngāti Manuhiri continued to harvest muri from this area regularly until the establishment of a shark oil processing factory at Sandspit in the late nineteenth century, and periodically until the 1920s.

Te Takutaimoana – the Coastline

The coastline extending between the Whāngaparāoa Peninsula and Paepae o Tū (Bream Tail) includes a wide range of rocky, sandy and estuarine marine habitats, once rich in a variety of inshore fish species, koura and shellfish. Ngāti Manuhiri were traditionally reliant on this kaimoana resource, which was harvested seasonally according to strict customary practices until the alienation of most of the Ngāti Manuhiri tribal domain by the late nineteenth century. In spite of this, the Ngāti Manuhiri rangatira Te Kiri Kaiparaoa continued to assert rights over the resources of the coastline between Tokatū and Pākiri until his death in 1873. Prior to the introduction of animal pest species, deforestation and land clearance in the mid nineteenth century, the coastal environment also contained seal colonies, for example Te Pūrei Kekeno at Hāwera (Tī Point). There were also large seabird breeding colonies on most of the larger coastal headlands from which birds and eggs were harvested. Settlement was focused around sheltered bays, harbours and river mouths, with fortified pā protecting the resources of each of these communities. Places of special significance to Ngāti Manuhiri on this coastline include: Tiritiri Mātangi Island, named after the Waikato birthplace of the eponymous ancestor Manuhiri, Whangaparāoa, —the bay of the sperm whales, Motu Mahurangi (Mahurangi Island), Awa Waiwerawera (the Waiwera River), Te Awa Pūhoi (the Pūhoi River), Te Muri o Tarariki, Waihē (the Mahurangi River), Te Korotangi (a fortified pā), Ōpahi, Motu Kororā (Saddle Island), Matakanakana (a fortified pā), Awa Matakanakana (Matakana Harbour and River), Purahurawai (Scandrett's Bay/Mullet Point), and the islands of Te Mau Tohorā ā Manaia (Motuora), Moturekareka, Motumanu, Motuketekete, Taungamārō, Takangaroa, Ruakoura, Tangaroa, and Te Kawau Tūmārō o Toi (Kawau Island). The coastline extending from Matakanakana northward around the Tokatū Peninsula to Whāngateau contains numerous areas of significance to Ngāti

Manuhiri. These include traditional inshore fishing grounds, netting and kaimoana gathering areas, pā, kāinga, wāhi tapu, tūahu, and navigational and historical landmarks. Examples are provided by: Waimarumarū, Wai ihe, Pākaraka, Karangatuoro, Te Ngaere, Waikauri, Matatūahu, Ōponui (a fortified pā), Mangatāwhiri, Pāhī (a fortified pā), Tokatū, Waikōkōwai, Pukeruhiruhi (a fortified pā), Waimarū, Waitapu, Te Kiekie, Te Wairenga and Te Taumutu (Ōmaha Spit), Whāngateau, Waikōkopu, Uruhau, Pātito (a fortified pā), Koekoea (a fortified pā), Hāwera, Te Pūrei Kekeno, Piupiu (a fortified pā), Kohuroa (Matheson Bay), Whānga o maha (Leigh Harbour), Panetiki, Motururu, Wakatūwhenua, Motu Hāwere, Ōkākari (a fortified pā), Pitokuku, Taumata (a fortified pā), Ngā One Haea (Pākiri Beach), Te Ārai o Tāhuhu (a fortified pā), Mangawhai, and Paepae o Tū (Bream Tail). Several of these coastal sites, including the main harbours and the region's longest east coast beach, are of particular significance to Ngāti Manuhiri as outlined below.

Mangawhai Harbour

Mangawhai – —the estuary of the whai (stingray) – is of major historical, cultural and spiritual importance to Ngāti Manuhiri. Mangawhai was one of the homes of Kahikatearoa, the son of Manuhiri. The estuary provided shelter for those travelling by canoe from Mahurangi to Whāngarei. An overland pathway also linked the head of the harbour at Ōawatea with the Ōruāwharo area on the Kaipara Harbour. A variety of fish were netted from the harbour, although this did not include the whai which is a kaitiaki to Ngāti Manuhiri. Following the battle of Ika ā Ranganui fought against a combined northern force near Kaiwaka in 1825, heavy losses were sustained by Ngāti Manuhiri at Mangawhai and Te Ārai. As a result the area became tapu and was not permanently occupied at the time of early European settlement.

Ngā One Haea – Pākiri Beach

The coastline adjoining Ngā One Haea (Pākiri Beach) has long been renowned for its high quality 'glistening white sand', which is the origin of its traditional name. The beach provided an important coastal pathway until the mid nineteenth century and remains emblematic to the identity of Ngāti Manuhiri. Settlements were located right along the beach, with a focus on the stream mouths and the dune-impounded freshwater lakes. These settlements were protected by fortified pā, including: Ōkākari, Pākiri and Taurere o Rei in the south, Whetūmākurukuru, Ōpuāwanga and Putukākā in the central area, and Te Ārai o Tāhuhu in the north.

Kaimoana taken from the seas adjoining Ngā One Haea sustained Ngāti Manuhiri over the generations, and continues to enable the provision of hospitality at Ōmaha Marae. A particular feature were tuatua harvested from the beach, as well as paua and kūtai (mussels) taken from Pitokuku, Wakatūwhenua and Motururu. Pākiri was famed for the snapper run that took place in September, with thousands of fish being dried and smoked. Kanae (mullet) were netted in large numbers along the beach and in the Pākiri River, and kahawai were caught around the river and stream mouths. Makawhiti (herrings) and inanga (whitebait) were also prolific in the Pākiri River.

The coastline adjoining the southern end of Ngā One Haea is associated with the largest remaining Ngāti Manuhiri community at Pākiri, and is of symbolic importance as the last piece of coastal land on the east coast remaining in Māori ownership between Auckland and Whāngarei. The Ngāti Manuhiri relationship with Pākiri-Mangawhai coastal sand resource was recognised by the Planning Tribunal in 1993.

Whānga ō Maha – Leigh Harbour

Whānga ō Maha is the traditional name for Leigh Harbour. This name refers to the importance of the harbour and the wide variety of natural resources that it offered. It gives its name to Ōmaha Marae and the Ōmaha Block located on the northern side of the harbour. This name of major significance to Ngāti Manuhiri became mis-located to the Whāngateau area in the late nineteenth century. The harbour offered a wide variety of kaimoana resources. It provided a sheltered anchorage and hauling out place for waka, and later for sailing vessels and fishing launches operated by Ngāti Manuhiri. The islet of Panetiki at the harbour entrance remains in the ownership of Ngāti Manuhiri, as does a coastal landing place providing access to Ōmaha Marae and Urupā.

Whāngateau Harbour

Whāngateau, ‘the harbour of the strong tidal current’, is a place of considerable historical and cultural significance. The traditional importance of this large harbour is illustrated by the fact that its resources were protected by six fortified pā. The sandbanks of the lower harbour and the Waikōkoku Inlet provided the most important source of pipi and tuangi (cockle) shellfish within the Ngāti Manuhiri rohe. A wide variety of fish could be caught around the harbour entrance and koura (crayfish) were taken from the rocky coastline surrounding Hāwera (Tī Point). A special delicacy traditionally associated with Whāngateau was the kūaka (godwit) that was harvested in summer. The coastal land surrounding Whāngateau was part of the controversial ‘Dacre’s Claim’. Ngāti Manuhiri occupied Whāngateau until the late nineteenth century, and continue to harvest resources there today.

Waihē – Mahurangi Harbour

Ngāti Manuhiri have a shared ancestral interest in Waihē (the Mahurangi Harbour) as descendants of Maki and his wife Rotu who occupied Te Korotangi Pā at the southern harbour entrance. Places of particular significance to Ngāti Manuhiri include: the island pā of Maunganui (Casnell Island), Motu Kauri (Grant’s Island), Puhinui (the waterfalls at Warkworth), and Pukapuka Cemetery which remains in use at the head of the harbour. The traditional name for the harbour originates from the fact that its resources were jealously guarded and fought over down the generations. Kō te iti ō Waihē, he puta kino nui – —Even though Waihē (the disputed harbour) is not large, it has been the cause of great trouble.

Ongoing Association with the Coastal Area

Following the alienation of most of their coastal land in the nineteenth century, Ngāti Manuhiri continued to utilise the resources of the coastal marine area. The Ngāti Manuhiri rangatira Te Kiri Kaiparaoa operated the coastal trading vessel industry from 1858. His son in law Tenetahi Te Riringa was a renowned sailing captain, operating such vessels as the Rangatira, and his sons Wi Taiawa and Kiri Paraone ran a trading service and commercial fishing operation out of Whānga ō Maha (Leigh Harbour) for many years. Ngāti Manuhiri were involved in commercial fishing operations in the area until recently, and continue to hold significant commercial fishing interests through the Ngāti Wai Trust Board. Ngāti Manuhiri were associated with the establishment and operation of the Hauraki Gulf Maritime Park in 1967, and have more recently played an active role on the Hauraki Gulf Forum established under the provisions of the Hauraki Gulf Marine Park Act (2000). In their role as kaitiaki, Ngāti Manuhiri continue to play an active role in coastal planning, monitoring and management processes administered by the council and the Department of Conservation. Ngāti Manuhiri has also played an active partnership role with the council in the establishment and management of the Tāwharanui Open Sanctuary ecological restoration project, and its associated Marine Protection Area. As the iwi develops further capacity it looks forward to being fully engaged in exercising kaitiakitanga in partnership with other iwi, the Crown and the wider community, within its coastal acknowledgement area.

Cultural, Spiritual, Historic and Traditional Association of Ngāti Manuhiri with the Hōteao River.

Kō Hōteao te awa
Kō Mangatū te pā
Kō Manuhiri te tangata
Kō Ngāti Manuhiri te iwi

Te Awa Hōteao (the Hōteao River) was an important traditional resource of Ngāti Manuhiri, and it remains a water body of major cultural, spiritual and historic significance to the iwi. The river has particular importance as the home of the

eponymous ancestor Manuhiri who occupied pā at Tūtā, Umukuri and Mangatū where he lived until his death. The lower reaches of the river were also an important boundary marker between Ngāti Manuhiri and other groups. Until the late 1860s the lower river was the focal point of settlement for Uri ō Katea, a hapū of Ngāti Manuhiri who descended from Tūwhakaeketa, the second son of Manuhiri. Of special importance are Taihāmau and Iriwata, the sons of Tūwhakaeketa, who stand as stones in the river. They are located just above the Tarakihi rapids which marked the navigable upper reaches of the river.

From the time Ngāti Manuhiri settled the area in the late seventeenth century, kāinga and cultivations were maintained beside many parts of the river including at Hōteo, Te Awapū, Mangakura, Mangatū, Awa Matangao and Kawakawa. The Hōteo River provided a wide range of fish, eels, kākahi and water fowl. Kāinga on the lower part of the river were renowned for their karaka groves from which ripe kernels were harvested in autumn. As the river extended many kilometres inland to Tomarata and Whāngaripo it provided a traditionally important east-west transport route.

Cultural, Spiritual, Historic and Traditional Association of Ngāti Manuhiri with Te Awa Pūhoi, also known as the Pūhoi River

Te Awa Pūhoi, also known as the Pūhoi River, and its tributaries Manga Hikauae and Manga Mihirau are of significance to Ngāti Manuhiri. Manuhiri, the eponymous ancestor of Ngāti Manuhiri, and his brothers Ngāwhetū and Maeaeariki lived beside the river in the late seventeenth century. The river provided an important inland route and food source. The river and its environs are also associated with several events of considerable importance in the traditions of Ngāti Manuhiri. At Mihirau on the upper reaches of Te Awa Pūhoi a major peacemaking meeting was convened by Ngāti Manuhiri and their Te Kawerau relatives with another iwi. The grand-daughter of Manuhiri, Te Kupe, was betrothed to a chief of this other iwi. The union was not successful and further conflict took place. When the land around the upper reaches of the river was sold to the Crown in 1862, the Ngāti Manuhiri rangatira Te Kiri Kaiparaoa sought the protection of a major wāhi tapu at Pūhoi because of its association with his ancestors.

Cultural, Spiritual, Historic and Traditional Association of Ngāti Manuhiri with the Pākiri River

Te Awa Pākiri (the Pākiri River) has been an important resource and landmark for Ngāti Manuhiri from the earliest period of settlement until the present. The river takes its name from Pākiri, the headland pā which has guarded its mouth from the time of Kahikatearoa, son of Manuhiri. The river was navigable for several kilometres and provided a sheltered anchorage for both river and ocean going canoes. It also provided an important source of food which included tuna (eels), kanae (mullet), and waterfowl. Weaving and building materials were gathered from the lower reaches of the river at Raupōroa. The river also marked the southern boundary of the Pākiri Block which was the largest area of land retained by Ngāti Manuhiri after Crown purchases of the mid nineteenth century. The river remains central to the identity of Ngāti Manuhiri today.

Cultural, Spiritual, Historic and Traditional Association of Ngāti Manuhiri with the Poutawa Stream

Wai Poutawa, also known as the Poutawa Stream, and its associated wetland was a focal point for Ngāti Manuhiri settlement on the coastline between Pākiri and Te Ārai ō Tāhuhu (Te Ārai Point) until the mid nineteenth century. Wai Poutawa formed part of an old sub-tribal boundary, and marked the northern edge of the Pākiri Block which Ngāti Manuhiri retained after the first round of Crown land purchases were completed in the 1850s and 1860s. The outlet to the Poutawa Stream provided a permanent source of fresh water on an otherwise dry stretch of coastline. Its wetlands provided an important source of food such as eels, inanga (whitebait), kākahi (fresh water mussels), koura (fresh water crayfish) and water fowl, as well as weaving materials. Taro was cultivated on the stream and wetland margins.

The lower reaches of the stream have major historical significance as they were re-directed through a drain dug by the Ngāti Manuhiri ancestor Wera in the mid eighteenth century. This feature, known as Te Waikeri ā Wera, was the source of the name for the wider surrounding area. The area around the stream is also of particular significance as it was occupied by Kahikatearoa, the son of Manuhiri, and his descendants until the 1870s. The stream marked the eastern end of an overland pathway extending west to the head of the Hōteo River catchment. Because of its strategic importance, Wai Poutawa and its environs were protected by two fortified pā named Ōpuawhango and Ngā Whetū Mākurukuru.

Cultural, Spiritual, Historic and Traditional Association of Ngāti Manuhiri with Te Awa Matakanakana - the Matakana River

Te Awa Matakanakana (also known as the Matakana River) is of major significance to Ngāti Manuhiri as a sub-regional boundary marker. In 1853 the Crown identified the area north of the river as ‘Parihoro’s Claim’, with Parihoro then being the oldest Ngāti Manuhiri rangatira in occupation of the district. The river provided an important inland route to kāinga and cultivations located on the fertile country located at the navigable head of the river. It also

provided a wide range of food taken from both the fresh and salt-water sections of the river. Beyond the river mouth was one of the most valued tauranga mango (shark fishing grounds) in the region. Here over many generations, down to the late nineteenth century, Ngāti Manuhiri and their relatives gathered large quantities of school sharks known locally as muri. The upper reaches of the Matakana River were protected by several pā, including Pukematekeo, while the lower reaches and the adjoining harbour were protected by the headland pā known as Matakana – the glowering eyes'. This pā, which is of considerable significance to Ngāti Manuhiri, gives its name to the river and the surrounding district.

Cultural, Spiritual, Historic and Traditional Association of Ngāti Manuhiri with Awa Waiwerawera

Awa Waiwerawera (the Waiwera River) is a water body of cultural, spiritual and historical significance to Ngāti Manuhiri. This ancestral relationship with the river and its environs, including Waiwerawera (the Waiwera Hot Springs), is shared with other iwi. Motu Mahurangi, the island at the mouth of the river is important in Ngāti Manuhiri tradition. The river mouth area is also important as it was here that Ngāti Manuhiri fought with Ngāti Manaia. In a subsequent peace making agreement, Tukituki of Ngāti Manuhiri was betrothed to the Ngāti Manaia rangatira Rangihokaia. A place of particular importance at the head of the river is the island wāhi tapu known as Motutere (Te Kōroto). The river and its margins are also of significance to Ngāti Manuhiri because of their high ecological values in a coastal environment that has been the subject of ongoing development pressure.

Appendix 21.4 Ngāti Whātua o Kaipara

The following text is relevant to Auckland Council from Ngāti Whātua o Kaipara Claims Settlement Act 2013. The numbering below is from the Act.

65 Recording statutory acknowledgement on statutory plans

1. On and from the effective date, a relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.
2. The information attached to a statutory plan must include—
 - a. the relevant provisions of sections 60 to 64, 66, and 67 in full; and
 - b. the description of statutory areas; and
 - c. the statements of association.
3. The attachment of information to a statutory plan under this section is for the purpose of public information and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not
 - a. part of the statutory plan; or
 - b. subject to the provisions of Schedule 1 of the Resource Management Act 1991.

59 Interpretation

In this subpart, unless the context otherwise requires,—

affected person has the meaning given in section 2AA(2) of the Resource Management Act 1991

relevant consent authority, in relation to a statutory area, means each consent authority of the region or district that contains, or is adjacent to, the statutory area

statement of association, for a statutory area, means the statement—

- a. that is made by Ngāti Whātua o Kaipara of their particular cultural, spiritual, historical, and traditional association with the statutory area; and
- b. that is in the form set out in part 2 of the documents schedule

statutory acknowledgement means the acknowledgement made by the Crown in section 60 in respect of each statutory area, on the terms set out in this subpart

statutory area means an area that is specified in Schedule 3 and whose general location is indicated on the deed plan referred to in relation to that area

statutory plan—

- a. means a district plan, regional coastal plan, regional plan, regional policy statement, or proposed policy statement as those terms are defined in section 43AA of the Resource Management Act 1991; and
- b. includes a proposed plan as defined in section 43AAC of that Act.

60 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association.

61 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are to—

- a. require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, in accordance with sections 62 to 64; and
- b. require relevant consent authorities to provide summaries of resource consent applications or, as the case requires, copies of notices of applications to the trustees in accordance with section 66; and
- c. enable the trustees or any member of Ngāti Whātua o Kaipara to cite the statutory acknowledgement as evidence of the association of Ngāti Whātua o Kaipara with the relevant statutory area, as provided for in section 67.

62 Relevant consent authorities to have regard to statutory acknowledgement

1. This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.
2. On and from the effective date, a relevant consent authority must have regard to the statutory

acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.

3. Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

63 Environment Court to have regard to statutory acknowledgement

1. This section applies to proceedings in the Environment Court in respect of an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.
2. On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.
3. Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

64 Historic Places Trust and Environment Court to have regard to statutory acknowledgement

1. This section applies if, on or after the effective date, an application is made under section 11 or 12 of the Historic Places Act 1993 for an authority to destroy, damage, or modify an archaeological site within a statutory area.
2. The Historic Places Trust must have regard to the statutory acknowledgement relating to the statutory area—
 - a. in exercising its powers under section 14 of the Historic Places Act 1993 in relation to the application; and
 - b. in determining whether the trustees are persons directly affected by an extension of time.
3. The Environment Court must have regard to the statutory acknowledgement relating to the statutory area—
 - a. when it determines, under section 20 of the Historic Places Act 1993, an appeal against a decision of the Historic Places Trust in relation to an application; and
 - b. when it determines whether the trustees are persons directly affected by the decision.
4. In this section, archaeological site has the meaning given in section 2 of the Historic Places Act 1993.

66 Provision of summaries or notices of certain applications

1. Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:
 - a. a summary of the application, if the application is received by the consent authority; or
 - b. a copy of the notice, if the application is served on the consent authority under section 145(10) of the Resource Management Act 1991.
2. A summary provided under subsection (1)(a) must be the same as would be given to an affected person under section 95B of the Resource Management Act 1991, or as may be agreed between the trustees and the relevant consent authority.
3. The summary must be provided—
 - a. as soon as is reasonably practicable after an application is received by the relevant consent authority; but
 - b. before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.
4. A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the relevant consent authority receives the notice.
5. The trustees may, by notice in writing to a relevant consent authority,—
 - a. waive the rights to be notified under this section; and
 - b. state the scope of that waiver and the period it applies for.
6. An obligation under this section does not apply to the extent that the corresponding right has been waived.

7. This section does not affect the obligation of a relevant consent authority to decide,—
 - a. under section 95 of the Resource Management Act 1991, whether to notify an application:
 - b. under section 95E of that Act, whether the trustees are affected persons in relation to an activity.

67 Use of statutory acknowledgement

1. The trustees and any member of Ngāti Whātua o Kaipara may, as evidence of the association of Ngāti Whātua o Kaipara with a statutory area, cite the statutory acknowledgement relating to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—
 - a. the relevant consent authorities; or
 - b. the Environment Court; or
 - c. the Historic Places Trust; or
 - d. the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.
2. The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
 - a. the bodies referred to in subsection (1); or
 - b. parties to proceedings before those bodies; or
 - c. any other person who is entitled to participate in those proceedings.
3. However, those bodies and persons may take the statutory acknowledgement into account.
4. To avoid doubt,—
 - a. neither the trustees nor members of Ngāti Whātua o Kaipara are precluded from stating that Ngāti Whātua o Kaipara has an association with a statutory area that is not described in the statutory acknowledgement; and
 - b. the content and existence of the statutory acknowledgement do not limit any statement made.

68 Application of statutory acknowledgement to river, stream, and harbour

In relation to the statutory acknowledgement,—

harbour includes the bed of the harbour and everything above the bed
river or stream—

- a. means—
 - i. a continuously or intermittently flowing body of fresh water, including a modified watercourse; and
 - ii. the bed of the river or stream; but
- b. does not include—
 - i. a part of the bed of the river or stream that is not owned by the Crown; or
 - ii. land that the waters of the river or stream do not cover at their fullest flow without overlapping its banks; or
 - iii. an artificial watercourse; or
 - iv. (iv) a tributary flowing into the river or stream.

69 Exercise of powers and performance of functions and duties

1. The statutory acknowledgement does not affect, and may not be taken into account by, a person exercising a power or performing a function or duty under legislation or a bylaw.
2. No person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of Ngāti Whātua o Kaipara with a statutory area than that person would give if there were no statutory acknowledgement for the statutory area.
3. Subsection (2) does not affect the operation of subsection (1).
4. This section is subject to the other provisions of this subpart.

70 Rights not affected

1. The statutory acknowledgement does not—
 - a. affect the lawful rights or interests of any person who is not a party to the deed of settlement; or
 - b. have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, a statutory area.
2. This section is subject to the other provisions of this subpart.

Description of the statutory acknowledgement areas:**Statutory acknowledgements within Auckland under Ngāti Whātua o Kaipara Claims Settlement Act 2013, location name (deed plan reference):**

Papakanui Conservation Area and Papakanui Spit Wildlife Refuge (OTS-674-11)

Rototoa Conservation Area and Lake Rototoa Scenic Reserve (OTS-674-15)

Motutara Settlement Scenic Reserve and Goldie Bush Scenic Reserve (OTS-674-12)

Coastal Statutory Acknowledgement Area (OTS-674-10)

Statements of Association

Ngāti Whātua o Kaipara statements of association are set out below. These are statements by Ngāti Whātua o Kaipara of their particular cultural, spiritual, historical, and traditional association with identified areas.

Papakanui Conservation Area and Papakanui Spit Wildlife Refuge (as shown on deed plan OTS-674-11)

Papakanui Spit is a remnant of a sand plain that once extended far seaward of where it can be seen today. The associated Waionui Inlet was, and remains, an important fishing ground, seafood and bird gathering area, and tauranga waka (waka landing area). Humuhumu, a taniwha with the form of a log, is also often seen from this location.

Papakanui Spit cannot be viewed in isolation, but should be viewed as a traditional site and resource hub in a Kaipara landscape of connected kāinga (villages), pā (e.g. nearby Ngītū Pā) and use sites. The Kaipara landscape was intimately understood by our ancestors, who practiced an economic cycle that made use of all the resources of the region in different seasons at different places – as is attested to by the prevalence of archaeological sites (including those associated with the Papakanui Spit).

Nā Kawharu mā te whenua nei i takahi (Kawharu and others tramped this land). This statement alludes to the conquest of the Kaipara by Kawharu and the Ngāti Whātua ope tauā (war party) in the 17th Century. It reflects the cultural history of the Ngāti Whātua occupation in the South Kaipara. It was through the actions of Ngāti Whātua warriors, led by Kawharu and others, that Ngāti Whātua came to dwell in the region.

Ngāti Whātua o Kaipara have continued to be active participants in the society and development of Kaipara, and are entwined inextricably in the history of the post-Treaty of Waitangi era of this region. During this time, the Papakanui Spit has remained a significant site for Ngāti Whātua o Kaipara. Ngāti Whātua o Kaipara have struggled over time to preserve their resources and their intrinsic and spiritual values, and although developments have sometimes

occurred around Papakanui Spit without the support of Ngāti Whātua (e.g. roading, reserves, (military) construction and use, and landscaping) this does not negate the importance of the Spit to Ngāti Whātua o Kaipara. This said, the condition of the area, its mauri, reflects our ability as ngā kaitiaki and predicts our own wellbeing. The iwi has never ceased visiting this location or appreciating its cultural significance and we continue to maintain an unbroken interest in the ongoing sustainable management of the area.

Traditional resources in the area include or have included: Parāoa and Tohorā (Whales), Kekeno (Seals), Kororā me Hoihō (Blue and Yellow eyed Penguin), Mango (Shark), Tamure (Snapper), Pātiki (Flounder), Kanae (Mullet), Toheroa, Tio (Oyster), Tipa (Scallops), Pupu (Periwinkles), Pipi, Kuaka (Godwit), Tiitii (Shearwater), Tōrea (Oystercatchers), Taraiti (Terns) as well as other fish, seafoods and birds, when in season and abundance, as well as Pingao, Momo Harakeke (Various Flaxes) and other natural resources.

Rototoa Conservation Area and Lake Rototoa Scenic Reserve (as shown on deed plan OTS- 674-15)

Rototoa is one of Ngā Tapuwaewae o Kawharu – The Footsteps of Kawharu the giant, the famed 17th Century warrior leader who led the Ngāti Whātua warriors in the conquest of the Kaipara.

He taumata rau te toa o Kawharu (Kawharu the warrior has many places). This statement reflects the widespread area and many significant sites where Ngāti Whātua stand in South Kaipara.

Nā Kawharu mā te whenua nei i takahi (Kawharu and others tramped this land). In this statement Ngāti Whātua of the Kaipara honour their tūpuna who claimed Kaipara for their descendants.

These whakataukī (aphorisms) reflect the cultural history of the Ngāti Whātua occupation in the South Kaipara and the reason Ngāti Whātua o Kaipara have continued to be active participants in the society and development of Kaipara in the post-Treaty era.

Rototoa is part of the movement and transport routes throughout the Kaipara region, a tauranga waka, a place of recovery from war, and a fresh water resource. Rototoa is of significant spiritual value to the iwi; kōrero (oral knowledge) is held testifying to its importance to the spiritual and cultural life and wellbeing of Ngāti Whātua.

Rototoa cannot be seen in isolation, but should be viewed as a traditional site and resource hub in a Kaipara landscape of connected kāinga (villages), pā (e.g. nearby Waioneke) and sites used by the tūpuna. The Kaipara landscape was intimately understood by our ancestors, whose lives traced an economic cycle that made use of all the resources of the region in different seasons at different places – as is attested to by the prevalence of archaeological sites (including those associated with Rototoa).

As above, Ngāti Whātua o Kaipara have continued to be active participants in the society and development of Kaipara in the post-Treaty era, and we share in the history of the past one hundred and seventy years of this region. During this time Rototoa has remained a significant site for Ngāti Whātua o Kaipara, who have struggled to preserve its resources, ecology and spiritual and cultural values. Yet, although developments around Rototoa have sometimes occurred without the support of Ngāti Whātua (e.g. roading, reserves, water infrastructure, buildings, construction, landscaping, and the introduction of foreign species) this does not negate the importance of Rototoa to Ngāti Whātua o Kaipara. This said, the condition of the water and surrounding land and their mauri, reflect our ability as kaitiaki and predict our own wellbeing. The iwi has never ceased visiting this location or appreciating its cultural significance, and shares an ongoing interest in its sustainable management for the benefit of all.

Traditional resources in the area include or have included: Tuna (eels), Kanae (Freshwater Mullet), Kewai (Freshwater Crayfish), Momo Kōkopu (Galaxias, Grayling), Kūkupa (Pigeon), Kiwi, Kāka, Raupō, Toetoe, Momo Harakeke (Various flax varieties), Karaka, Rākau (assorted timber species) and other natural resources.

Motutara Settlement Scenic Reserve and Goldie Bush Scenic Reserve (as shown on deed plan OTS-674-12)

This area of regenerating bush and its associated waterway is on the 'border' established between Ngāti Whātua o Kaipara and Te Kawerau ā Maki through the peacemaking celebrated in the name Taupaki. Nā Kawharu mā te whenua nei i takahi (Kawharu and others tramped this land). In this statement Ngāti Whātua of the Kaipara honour their tūpuna who spread throughout the area.

For Ngāti Whātua o Kaipara the Mokoroa Falls (named for the taniwha there) was a tāmoko site. The area is of significant spiritual value to the iwi, kōrero (oral knowledge) is held by members of the iwi alluding to its importance to

the spiritual and cultural life and wellbeing of Ngāti Whātua.

Goldie Bush / Mokoroa cannot be seen in isolation, but should be viewed as a traditional site and resource hub in a Kaipara landscape of connected kāinga (villages), pā and use sites. The Kaipara landscape was intimately understood by our ancestors, who practised an economic cycle that was attuned to cosmological rhythms and made use of all the resources of the region in different seasons at different places – as is attested to by the prevalence of archaeological sites (such as the pā found within the reserves area).

Ngāti Whātua o Kaipara have continued to be active participants in the society and development of Kaipara in the post-Treaty era, and thus we share in the history of the past one hundred and seventy years of this region. During this time, the Goldie Bush / Mokoroa area has remained a location of great significance for Ngāti Whātua o Kaipara, who have struggled to preserve its resources, ecology, and spiritual and cultural values. Although developments have sometimes occurred around Goldie Bush / Mokoroa without the support of Ngāti Whātua (e.g. roading and tracks, reserves, logging and dam building, construction, landscaping) this does not negate the importance of Goldie Bush / Mokoroa to Ngāti Whātua o Kaipara. This said, the condition of the land reflects its mauri and our ability as kaitiaki and predicts our own wellbeing. The iwi has never ceased visiting this area or lost an appreciation of its spiritual and cultural significance or its importance to Ngāti Whātua. We share an interest in its ongoing sustainable management and the long term direction for the whole Waitakere area, as mana whenua.

Traditional resources in the area include or have included: Tuna (eels), Kewai (Freshwater Crayfish), Momo Kōkopu (Galaxias, Grayling), Kūkupa (Pigeon), Kiwi, Kāka, Raupō, Toetoe, Momo Harakeke (Various flax varieties), Karaka, Tōtara, Kauri, me ētahi atu Rākau (assorted timber species) and other natural resources.

The coastal statutory acknowledgement area (as shown on deed plan OTS-674-10)

Ngāti Whātua o Kaipara look to the ancestral waka that brought our tūpuna to the southern shores of the Kaipara - Māhūhū ki te Rangi, Te Wharau and Te Pōtae o Wahioroa. The iwi holds kōrero (oral history), haka, waiata me pātere (traditional haka, songs and chants), that give embodiment to the cultural and spiritual importance of the Kaipara to the iwi. Ko āna takutai, moana hoki ō Kaipara he ipu kai (Kaipara - the harbour, its shores and its hinterland is the foodbowl). This statement reflects the importance that the Kaipara held and continues to hold in the fabric of Ngāti Whātua life.

The harbour cannot be seen in isolation but should be viewed as part of a Kaipara landscape of connected kāinga (villages), pā, and resource and use sites. The Kaipara landscape was intimately understood by our tūpuna, who practiced an economic cycle that utilised all the resources of the region in different seasons at different places – as is attested to by the prevalence of archaeological sites (many concentrated along the extensive coastline).

Nā Kawharu mā te whenua nei i takahi (Kawharu leading Ngāti Whātua tramped this land). This statement explains the reason Ngāti Whātua o Kaipara have continued to be active participants in the society and development of Kaipara in the post-Treaty era. As Ngāti Whātua, we share in the history of the past one hundred and seventy years of this region. During this time, the harbour and the coast have remained of utmost importance for Ngāti Whātua o Kaipara, who have fought over time to preserve its resources, its significant sites, and its cultural and spiritual values. Although developments have occurred around the coastline, sometimes without the support of Ngāti Whātua (e.g. roading; tracks; reserves; construction; landscaping; forest clearance; land reclamation; sand mining; dredging; commercial fishing and aquaculture), this does not detract from the significance of the coast and harbour to Ngāti Whātua o Kaipara. This said, the condition of the land, the harbour and the sea and their mauri, reflect our ability as kaitiaki and predict our own wellbeing. In the post-Treaty era, the bounty of kai moana and other coastal resources have been depleted, as has the quality of the associated water itself. Ngāti Whātua have never ceased caring for or using our takutai moana however, nor have we ever stopped appreciating its cultural and spiritual significance, and we look forward to being a partner in its ongoing sustainable management.

The significance of the harbour is reflected in the pepeha of all Ngāti Whātua of South Kaipara who state Ko Kaipara te moana, irrespective of which maunga (mountain), awa (river) or marae, they stand on. Although Ngāti Whātua see the entire coastline of Kaipara as significant and interconnected, mention will be made of a few specific locations of note:

- Maukatia – the traditional name for what became commonly known as ‘Māori Bay’. A settlement area (including the Ōtakamiro Pā) rich in marine and volcanic rock resources (used for tools etc). The rock stack Motutara is a prominent feature off the northern end of the bay.
- Te Oneone Rangatira – the long beach stretching from Ōkiritoto Stream northwards up to Kaipara South

Head. This is a pathway for the spirits on their long journey to Te Reinga.

- Papakanui Spit.
- Manunutahi – the beach where the Ngāti Whātua tupuna Haumoewarangi and his daughter were killed.
- Te Au Kahanga o Aotea – the landing place of the Aotea waka and the site of one of the Ngāti Whātua parliaments.
- Puatahi and Kākānui – locations of Ngāti Whātua o Kaipara coastal marae. Cultural bases for our people in the maintenance of mana whenua / ahi kā.

Traditional resources from the harbour area include or have included: Parāoa and Tohorā (Whales), Aihe (Dolphin), Kekeno (Seals), Kororā me Hoihō (Blue and Yellow eyed Penguin), Mango (Shark), Tamure (Snapper), Pātiki (Flounder), Kanae (Mullet), Toheroa, Tipa (Scallops), Tio (Oyster), Kuharu, Pupu (Periwinkles), Pipi, Kuaka (Godwit), Tiitii (Shearwater), Tōrea (Oystercatchers), Taraiti (Terns), Tuna (eels), Kewai (Freshwater Crayfish), Momo Kōkopu (Galaxias, Grayling), Kūkupa (Pigeon), Kiwi, Kāka, as well as other fish, seafoods and birds, when in season and abundance, and Raupō, Toetoe, Momo Harakeke (Various flax varieties), Karaka, Tōtara, Kauri, me ētahi atu Rākau (assorted timber species), Pingao, and other natural resources.

Appendix 21.5 Te Kawerau ā Maki

The following text is relevant to Auckland Council from Te Kawerau ā Maki Claims Settlement Act 2015. The numbering below is from the Act.

33 Recording statutory acknowledgement on statutory plans

1. On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.
2. The information attached to a statutory plan must include—
 - a. a copy of sections 28 to 32, 34, and 35; and
 - b. descriptions of the statutory areas wholly or partly covered by the plan; and
 - c. the statement of association for each statutory area.
3. The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not—
 - a. part of the statutory plan; or
 - b. subject to the provisions of Schedule 1 of the Resource Management Act 1991.

27 Interpretation

In this subpart,—

relevant consent authority, for a statutory area, means a consent authority of a region or district that contains, or is adjacent to, the statutory area

statement of association, for a statutory area, means the statement—

- a. made by Te Kawerau ā Maki of their particular cultural, historical, spiritual, and traditional association with the statutory area; and
- b. set out in part 4 of the documents schedule

statutory acknowledgement means the acknowledgement made by the Crown in section 28 in respect of the statutory areas, on the terms set out in this subpart

statutory area means an area described in Schedule 1, the general location of which is indicated on the deed plan for that area

statutory plan—

- a. means a district plan, regional coastal plan, regional plan, regional policy statement, or proposed policy statement as defined in section 43AA of the Resource Management Act 1991; and
- b. includes a proposed plan, as defined in section 43AAC of that Act.

28 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association for the statutory areas.

29 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

- a. to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 30 to 32; and
- b. to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 33 and 34; and
- c. to enable the trustees and any member of Te Kawerau ā Maki to cite the statutory acknowledgement as evidence of the association of Te Kawerau ā Maki with a statutory area, in accordance with section 35.

30 Relevant consent authorities to have regard to statutory acknowledgement

1. This section applies in relation to an application for a resource consent for an activity within, adjacent to,

or directly affecting a statutory area.

2. On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.
3. Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

31 Environment Court to have regard to statutory acknowledgement

1. This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.
2. On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.
3. Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

32 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgement

1. This section applies to an application made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area.
2. On and from the effective date, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under section 48, 56, or 62 of the Heritage New Zealand Pouhere Taonga Act 2014 in relation to the application.
3. On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area—
 - a. in determining whether the trustees are persons directly affected by the decision; and
 - b. in determining, under section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014, an appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application.
4. In this section, archaeological site has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

34 Provision of summary or notice to trustees

1. Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:
 - a. if the application is received by the consent authority, a summary of the application; or
 - b. if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.
2. A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.
3. The summary must be provided—
 - a. as soon as is reasonably practicable after the relevant consent authority receives the application; but
 - b. before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.

4. A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.
5. The trustees may, by written notice to a relevant consent authority,—
 - a. waive the right to be provided with a summary or copy of a notice under this section; and
 - b. state the scope of that waiver and the period it applies for.
6. This section does not affect the obligation of a relevant consent authority to decide,—
 - a. under section 95 of the Resource Management Act 1991, whether to notify an application:
 - b. under section 95E of that Act, whether the trustees are affected persons in relation to an activity.

35 Use of statutory acknowledgement

1. The trustees and any member of Te Kawerau ā Maki may, as evidence of the association of Te Kawerau ā Maki with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—
 - a. the relevant consent authorities; or
 - b. the Environment Court; or
 - c. Heritage New Zealand Pouhere Taonga; or
 - d. the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.
2. The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
 - a. the bodies referred to in subsection (1); or
 - b. parties to proceedings before those bodies; or
 - c. any other person who is entitled to participate in those proceedings.
3. However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.
4. To avoid doubt,—
 - a. neither the trustees nor members of Te Kawerau ā Maki are precluded from stating that Te Kawerau ā Maki has an association with a statutory area that is not described in the statutory acknowledgement; and
 - b. the content and existence of the statutory acknowledgement do not limit any statement made.

General provisions relating to statutory acknowledgement

37 Application of statutory acknowledgement to river or stream

If any part of the statutory acknowledgement applies to a river or stream, including a tributary, that part of the acknowledgement—

- a. applies only to—
 - i. the continuously or intermittently flowing body of fresh water, including a modified watercourse, that comprises the river or stream; and
 - ii. the bed of the river or stream, which is the land that the waters of the river or stream cover at their fullest flow without flowing over the banks of the river or stream; but
- b. does not apply to—
 - i. a part of the bed of the river or stream that is not owned by the Crown; or
 - ii. an artificial watercourse.

Description of the statutory acknowledgement areas:**Statutory acknowledgements within Auckland under Te Kawerau ā Maki Act Claims Settlement Act 2015, location name (deed plan reference):**

Taumaihi (part of Te Henga Recreation Reserve) (OTS-106-04)

Motutara Settlement Scenic Reserve and Goldie Bush Scenic Reserve (OTS-106-10)

Swanson Conservation Area (OTS-106-08)

Henderson Valley Scenic Reserve (OTS-106-09)

Motutara Domain (part Muriwai Beach Domain Recreation Reserve) (OTS-106-20)

Whatipu Scientific Reserve (OTS-106-21)

Coastal statutory acknowledgement (OTS-106-14)

Waitakere River and its tributaries (OTS-106-13)

Kumeu River and its tributaries (OTS-106-11)

Rangitopuni Stream and its tributaries (OTS-106-12)

Te Wai-o-Pareira / Henderson Creek and its tributaries (OTS-106-21)

Statements of Association

Te Kawerau ā Maki statements of association are set out below. These are statements by Te Kawerau ā Maki of their particular cultural, spiritual, historical, and traditional association with identified areas.

Motutara Domain (Part Muriwai Beach Domain Recreation Reserve): Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki with Motutara Domain

The area to which this Statutory Acknowledgement applies is the area known as Motutara Domain, part Muriwai Beach Domain Recreation Reserve, as shown on deed plan OTS-106-20.

Motutara Domain (renamed Muriwai Beach Domain Recreation Reserve) is managed by the Auckland Council as part of Muriwai Regional Park. The Domain includes a number of landmarks of considerable spiritual, cultural and historical significance to Te Kawerau ā Maki. At the southern end of the Domain is Maukātia (Māori Bay) which is significant as it was a landmark named by the Tainui ancestor Rakataura. In Te Kawerau ā Maki tradition Rakataura also named the long beach (presently Muriwai Beach) that extends to the north of the Domain “Te One Rangatira” when he journeyed along it. Maukātia was also a place known for the manufacture of stone tools, which were fashioned from basalt taken from the cliffs behind the bay. This process is remembered by the name of a feature on the foreshore, Te Hōangatai. Maukātia and the sea caves at its northern end hold special significance as an ancestral burial place.

To the north of Maukātia is the headland and pā named Ōtakamiro, “the dwelling place of Takamiro”, so named after an early Tūrehu ancestor of Te Kawerau ā Maki. Standing immediately to the west of Ōtakamiro Point is the large rock stack known as Motutara, “the island of the seabirds”. This landscape feature is of importance to Te Kawerau ā

Maki as part of the spiritual pathway to Te Reinga. It is now the focal point of a nationally significant tākapu (Australasian Gannet) breeding colony. Below the headland are the sea caves known as Ngā Ana which are wāhi tapu. At the northern end of the headland is the large rock shelf known to Te Kawerau ā Maki as Te Tokaraerae. It was, and still is, a place renowned for fishing during calm easterly weather. The valley behind Ōtakamiro was occupied by the Te Kawerau ā Maki rangatira Te Utika Te Aroha until the 1870s. The resources of the area were guarded by two inland fortified pā known to Te Kawerau ā Maki as Matuakore and Tūkautū.

Te Kawerau ā Maki have maintained an ongoing interest in the Domain and were involved in the establishment and opening of the visitor facility at the ‘Tākapu Refuge’ Australasian Gannet colony in 1979. They also hosted the Waitangi Tribunal at the site in March 2000.

Whatipu Scientific Reserve: Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki with Whatipu Scientific Reserve

The area to which this Statutory Acknowledgement applies is the Whatipu Scientific Reserve, as shown on deed plan OTS-106-21.

The 820 hectare sand accretion known as the Whatipu Scientific Reserve is an area of considerable spiritual, historical and cultural significance to Te Kawerau ā Maki. The area is associated with the earliest period of human settlement in the region, and with early ancestors of Te Kawerau ā Maki, including Tiriwa, Takamiro, Kupe-mai-Tawhiti, and several Ngāoho (Tainui) ancestors.

In Te Kawerau ā Maki tradition Whatipu is associated with guardian taniwha and ancient purakau (legends) that relate to the formation of the land. Whatipu also marks the south-western edge of the Te Kawerau ā Maki tribal rohe. Over many generations down to the present Whatipu has been a place famed for its kaimoana resources and has long been a stranding place of whales. In more recent years Te Kawerau ā Maki has played a ceremonial role in dealing with these strandings and helps manage the prized skeletal remains and teeth of the whales.

The Whatipu Scientific Reserve is a large sand accretion that has changed size and shape significantly over many centuries. It has particular significance to Te Kawerau ā Maki as a remaining portion of the once vast sand accretion known as Paorae. This sandy land contained settlements and a large area of cultivations known as Papakiekie, until most of it was eroded by the sea in the late eighteenth century.

Located within the scientific reserve are a group of islets and rocks that are known collectively as Te Kupenga ā Taramainuku, ‘the fishing net of Taramainuku’. They include Motu Paratūtai (Paratūtai Island), Te Toka Tapu ā Kupe / Ninepin Rock and Te Marotiri ō Takamiro (Cutter Rock).

Te Kawerau ā Maki continued to occupy Whatipu until well after the arrival of Europeans in the early 1850s, with Apiata Te Aitu living on the accretion until around 1880. The Kura Track at Whatipu recalls the Te Kawerau ā Maki kuia, Te Ipu Kura a Maki Taua, who in customary terms was a guardian of the area until her death in 1968.

The Crown gazetted the Whatipu sand accretion as a Scientific Reserve in 2002. Te Kawerau ā Maki have continued to play an active role in the interpretation of the area. Two carved pou, Tiriwa and Taramainuku, stand at the entrance to the reserve symbolising Te Kawerau ā Maki kaitiakitanga over Whatipu.

Goldie Bush Scenic Reserve and Motutara Settlement Scenic Reserve: Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki Te Taiapa.

The areas to which this Statutory Acknowledgement applies are known as Goldie Bush Scenic Reserve and Motutara Settlement Scenic Reserve, or to Te Kawerau ā Maki as “Te Taiapa,” as shown on deed plan OTS-106-10.

Te Taiapa is a place of considerable cultural, spiritual and historical significance to Te Kawerau ā Maki. The reserve is named after a fortified pā located at the western edge of the reserve on a promontory overlooking the Mokoroa Stream. The pā was distinguished by the fact that it was defended by “taiapa” (wooden palisades) rather than defensive ditches. Te Taiapa was essentially a defended food store for kūmara grown on the nearby river terraces in the locality known as Motu. It also is also a wāhi tapu and includes rakau tapu, or trees of ritual importance.

On the western edge of the reserve is the large waterfall known as Wairere. The Mokoroa Stream which flows from the falls is named after the taniwha Te Mokoroa who was the guardian of the surrounding area in ancient times. One of the homes of Te Mokoroa was the pool at the base of the falls. It is known as Te Rua ō Te Mokoroa, or “the lair of Te Mokoroa”. This part of the reserve is known as Te Patunga ō Te Mokoroa, or “the place where Te Mokoroa was killed,” by the ancestor Taiaroa. Te Taiapa is also valued for its biodiversity, and in particular for its kōwhai groves which flower profusely at the onset of Kōanga or springtime.

Adjoining the Mokoroa Stream to the north is an area of land known as Te Rua o Te Moko/Motutara Settlement Scenic Reserve. This area was formerly a cultivation and papakāinga area occupied by Te Kawerau ā Maki until the mid nineteenth century. Here they provided shelter to the tribes of Tāmāki Makaurau during attacks by musket armed taua (war parties) in 1821. From Te Rua o Te Moko a pathway extended west to Parihoa, Te Waharoa, Tirikōhua and the coastal area known as Te Ara Kānohi.

Henderson Valley Scenic Reserve: Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki with Ōpareira

The area to which this Statutory Acknowledgement applies is the area known as Henderson Valley Scenic Reserve, or to Te Kawerau ā Maki as Ōpareira, as shown on deed plan OTS-106-09.

Ōpareira is a place of considerable spiritual and historical significance to Te Kawerau ā Maki. It is part of the wider

locality known as Ōpareira, “the dwelling place of Pareira”. This ancestress was the niece of the famed early Māori voyager Toi Te Huatahi who visited the Auckland region over six centuries ago. When Toi Te Huatahi and his people explored the Waitemātā Harbour, Pareira decided to settle at Wai o Pareira near the mouth of what is now the Henderson Creek. She and her people also occupied the Henderson Valley area seasonally to harvest the resources of the forest. Their settlement in this area was named Ōpareira. The area is therefore regarded and being of considerable historical importance because it is one of oldest settled areas in the district.

The scenic reserve and the catchment area adjoining it to the west are also of major significance as the upper part of the valley was an old burial place of Te Kawerau ā Maki for many generations. The Opanuku Stream, which borders the reserve, is named after the ancestress Panuku, and is associated with one of the oldest traditions of Te Kawerau ā Maki. The reserve is also valued for its biodiversity as an area of regenerating riparian forest.

Swanson Conservation Area: Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki with Waiwhauwhaupaku

The area to which this Statutory Acknowledgement applies is the area known as the Swanson Conservation Area, or to Te Kawerau ā Maki as Waiwhauwhaupaku, as shown on deed plan OTS-106-08.

Waiwhauwhaupaku is the traditional name applying to the Swanson Stream and its margins. The area takes its name from the whauwhaupaku, or five finger shrub which once grew in profusion in the area. The stream and its margins provided a wide range of food resources, tuna (eels), and harakeke (flax) used for weaving and the production of cordage. In drier weather the valley was an important walking route between the tidal head of Wai Huru Manawa (known locally as Huru Creek), the inland pathways leading west to the Waitakere Valley, and east along the Pukewhakatara ridge to the many settlements beside the upper Waitemātā Harbour. The reserve is also valued by Te Kawerau ā Maki for its remnant biodiversity and as an area of open space in an area that is coming under increasing urban pressure.

Te Henga Recreation Reserve: Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki with Taumaihi

The area to which this Statutory Acknowledgement applies is the area known as Te Henga Recreation Reserve, or to Te Kawerau ā Maki as “Taumaihi”, as shown on deed plan OTS-106-4.

Taumaihi is an area of major spiritual, cultural and historical importance to Te Kawerau ā Maki. The area’s mauri or spiritual essence, and its traditional history, are of central importance to the mana and identity of Te Kawerau ā Maki.

Located at the northern end of Te Henga (Bethells Beach), the reserve extends from the iconic high point and former lookout of Taumaihi above the Waitākere River mouth, past Waitākere Bay and Awa Kauwahaia (O’Neill Bay), to Raetāhinga Point. The reserve contains iconic landmarks that feature in the traditions and waiata of Te Kawerau ā Maki, as well as former kāinga, cultivations, pā, wahi tapu, and places of historical and cultural significance. The present day public walkway through the reserve follows an old coastal walkway known in Te Kawerau ā Maki tradition as Te Ara Kanohi – ‘the pathway of the eye’ – so named because of its panoramic coastal views.

Taumaihi was originally part of the Waitākere Native Reserve. It was owned and occupied by Te Kawerau ā Maki until the early 1900s. Seasonal kāinga and gardens were maintained behind Awa Kauwahaia (O’Neill Bay). A wide variety of kaimoana (sea food) was harvested from the adjoining coastline, and until the 1940s tītī (muttonbirds) were harvested from Kauwahaia Island and Ōpakahā at the northern end of the reserve. The resources of the area were formerly protected by fortified pā located at Motu Ihumoana, Motu Kauwahaia and Tangihau, which is located within the reserve. The reserve and its immediate coastal environs contain places of major historical significance to Te Kawerau ā Maki as they are associated with the Ngāoho ancestress Erangi, and with the Te Kawerau ā Maki ancestor Taratūwhenua.

The reserve contains several wahi tapu, or burial places, and a site known as Te Tokaraerae which was, and remains, an important place of ritual for Te Kawerau ā Maki. Te Kawerau ā Maki also recognise the significant landscape and ecological values of the reserve and support their conservation and enhancement.

Rangitopuni Stream: Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki with Manga Rangitōpuni.

The area to which this Statutory Acknowledgement applies is the area known as Rangitōpuni Stream, or to Te

Kawerau ā Maki as Manga Rangitōpuni, as shown on deed plan OTS-106-12.

Te Kawerau ā Maki hold significant historical, cultural and spiritual associations with Manga Rangitōpuni and its catchment. The Rangitōpuni Stream extends inland for approximately 15 kilometres from the head of the Waitemata Harbour at Riverhead to the extensive land block known as Pukeatua. Its large catchment is enclosed in the north-west by part of what is now Riverhead Forest and the high point of Te Ahu. In the north east the catchment covers the areas known as Pukekauere and Paeraorao, from which flows the tributary stream known as Huruhuru. On the east the catchment is enclosed by the sacred hill Pukeatua and the long ridgeline known as Heruroa. The main sub-catchment in this area is the Mahoenui Stream, which extends over the area now known as Coatesville. Within this catchment is located the wāhi tapu area known as Onehungahunga. At the south western edge of the catchment is the sacred hill known as Te Pane ō Poataniwha, named after the Te Kawerau ā Maki ancestor Poataniwha.

Within the southern portion of the stream catchment is the locality which gives the Rangitōpuni Stream its name. Here, in the early eighteenth century, Te Kawerau ā Maki concluded a series of peace making meetings with another tribe, in an event known as “Rangi tōpuni”, “the day of the (gifting of) the dog skin cloaks”.

Traditionally occupation was concentrated in the southern area of the catchment around the strategically important area of Rangitōpuni, now known as Riverhead. At the falls marking the outlet of the Rangitōpuni Stream were two kāinga (settlements) known as Taurangatira and Ōrangikānohi. The latter settlement was named after a Te Kawerau ā Maki ancestress. On the south-western edge of the lower catchment is the locality known as Papakoura, which is a reminder of the harvesting of the fresh water crayfish, and the wide array of food that was traditionally taken from the stream and its margins. Also located within this area of the Rangitōpuni Stream catchment are several localities of considerable historical importance, including Te Wā Tira, Rakau Tūrua, Kaiakeake and Moaruku. These places are of particular significance to Te Kawerau ā Maki as they are linked with the tradition “Ruarangi haerere”, associated with the ancestor Ruarangi and his eventful journey from Tāmaki Makaurau to Kaipara.

Waitākere River: Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki with Te Awa Waitākere

The area to which this Statutory Acknowledgement applies is the area known as the Waitākere River, or to Te Kawerau ā Maki as Te Awa Waitākere, as shown on deed plan OTS-106-13.

Te Awa Waitākere is of central importance to the identity of Te Kawerau ā Maki, as illustrated by the whakataukī:

Ko Puketōtara te maunga
Ko Waitākere te awa
Ko Te Au o Te Whenua te tangata
Ko Te Kawerau ā Maki te iwi

Puketōtara is the mountain
Waitākere is the river
Te Au o Te Whenua is the man
Te Kawerau ā Maki are the people

The Waitākere River is approximately 15.5 km long with an overall catchment area of 7140 hectares. It includes two tributary sub catchments – the Mokoroa Stream (2100 ha), and Waitī Stream (972 ha). Te Kawerau ā Maki view the Waitākere River and its catchment in a holistic manner as a living entity, with its physical form, biodiversity, and historical and cultural values seen as inextricably linked. The waterways, wetlands and lakes within the catchment are seen as having their own mauri, or spiritual essence and qualities. These vary from places where water and food are taken, to places to bathe, and places of ritual. There are also places within the river and its catchment that are tapu and restricted.

Although the Waitākere River is seen as one entity, it has many names. The name Wai-tākere comes from a wave-swept rock in Waitākere Bay located between Ihumoana Island and Kōtau Point. In former times the river turned north when it reached the coast and flowed out through this bay. The river now enters the sea to the south of Ihumoana Island.

For generations the Kawerau people have referred to the river as Waitākere. However, its more ancient name was “Te Awa Kōtuku”, or “the river of the white heron’s (Egretta alba modesta) plume.” This name came from the most

distinctive feature of the river, the 100-metre-high Waitākere Falls, which stand out like a white plume against the green background of the forest. The river also had many specific locality names. The upper section of the river was known as “Waikirikiri”, or “the stream with the stony bed”. At Waikirikiri the river is joined by the “Waitipu”, literally “the stream that rises quickly in flood”, and the “Waitoru”, or “the stream of the toru tree” (*Toronia toru*). A short distance downstream is “Te Awa mutu”, literally “the end of the river”. It really means the point to which the river was navigable by canoe. Below that again is “Hūkerewai”, where the river “curls about and meanders”. Further on it is joined by the “Waihoroi” (Brissenden Stream), or literally “the stream where washing was done”. This was a name given in the late nineteenth century, when the Kawerau ā Maki people established a camp there while they worked in Burton’s flaxmill. At the junction of the Wairere Stream and the Waitākere River was the large lagoon known as “Te Roto”, “the lake”, and also “Te Rua o Te Mokoroa”, “the lair of Te Mokoroa”, the guardian taniwha of the river. Te Mokoroa has another lair at the foot of the Mokoroa Falls, which were called “Wairere”, “the waterfall”. Below Te Roto is another section of the river known as “Pā-harakeke”, or the “clump of flax” (*Phormium tenax*). This was formerly the site of an artificially constructed fortified pā, located in the middle of the river. Here the Waitākere River slows as it reaches the shallows between Waitī and the river mouth. This section of the river is known as “Turingoi”, or where the river “crawls along and flows slowly”. The rocky ledge on the northern side of the river mouth is known as “Tauranga kawau”, or “the roosting place of the shags”, which are spiritual guardians to Te Kawerau ā Maki.

The Waitī Stream sub catchment is fed by Roto Wainamu (Lake Wainamu) which means “the lake of the sandfly or mosquito”. The lake is fed by three streams at its southern end. Firstly there is “Waitohi”, “the stream where baptismal rites were carried out”. This is also the name of the waterfalls at the mouth of the stream. The next stream to the west is “Waikūkū”, “the stream where the kūkupa or native pigeon (*Hemiphaga novaeseelandiae*) proliferated”. To the north of Waikūkū is the stream valley known as “Toetoeroa”, a name which refers to the expanse of toetoe (*Cortaderia fulvida*) which once grew there. The stream that provides the outlet to Roto Wainamu is also known as Wainamu. It flows north until it joins two other streams. The first is Wai o Parekura. This is the “stream of Parekura”. “Wai o Pare” is also the name of the (naturally) in-filled lake or swamp from which the stream drains. The main stream that flows from the junction of Wainamu and Wai o Pare to the Waitākere River is known as “Waitī”, “the stream of the cabbage tree” (*Cordyline* species), which grows in profusion on its banks. From the stream comes the name of the Te Kawerau ā Maki village that was located at its mouth until the 1950s.

Many kāinga (settlements) and māra (cultivations) were located beside the Waitākere River. They included Ōhutukawa beside Lake Waimanu, Motu and Ōkaihau within the Mokoroa sub catchment, and Raumati, Pihāriki, Parawai, and Waitī beside the lower reaches of the river. The river provided a rich source of food, including pihāriki (lamprey), kanae (mullet), tuna (eels), kokopu, inanga (whitebait), koura (fresh water crayfish) and range of waterfowl. Its margins also provided a major source of weaving materials, including harakeke (flax), ti (cabbage tree), raupo and kuta (sedges).

The resources of the river and its catchment were protected by fortified pā, including: Puketōtara, Te Tuahiwi o Te Rangi, Te Taiapa, Koropōtiki, Te Pae Kākā, Poutūterangi and Pā Kōhatu. Burial places, and places associated with important historical events, are located throughout the Waitākere River catchment.

Today the Waitākere River wetland is seen as being of great natural and spiritual importance to Te Kawerau ā Maki. It is a home for “the children of Tane”, including fish, eels, and birds such as the mātuku (bittern) and the mātātā (fernbird). These animals are seen as important links, both with the ancestral occupants, and as part of the ancient natural world which survives only in small remnant areas today.

The construction of the Waitākere Dam at the head of the catchment in 1910 (raised in height in 1927), impacted on river flows and raised the river bed several metres. This, combined with a major kauri timber milling operation 1925-1926, led to major and more regular flooding of the river, which in turn impacted on the old Te Kawerau ā Maki kāinga of Waitī. It also created the Te Henga wetland which is now seen as one of the Auckland region’s most important wetland habitats. Te Kawerau ā Maki have been involved with local government in the planning for, and management of, the Waitākere River and its catchment since 1988.

Te Wai o Pareira/Henderson Creek: Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki with Wai o Pareira.

The area to which this Statutory Acknowledgement applies is the area known as Wai o Pareira / Henderson Creek and tributaries, as shown on SO Plan [OTS-106-18].

Wai o Pareira / Henderson Creek, its tributary streams and catchment, are of considerable spiritual, historical,

traditional and cultural value to Te Kawerau ā Maki, who hold an ancestral relationship with the river dating back over centuries. The main tributaries of Wai o Pareira drain from Hikurangi, or the central Waitākere Ranges. The upper catchment extends for approximately fifteen kilometres from Pukematekeo in the north to Tītīrangi and Ōkaurirahi (Kaurilands) in the south east. It contains three sub catchments and tributaries, including: Wai Whauwhaupaku (Swanson Stream), Wai ō Panuku (Panuku Stream) and Wai Horotiu (Oratia Stream).

Wai Whauwhaupaku is a stream of considerable significance to Te Kawerau ā Maki. It and its tributary stream, Waimoko, flow from the eastern slopes of the sacred hill and tribal identifier Pukematekeo. In pre-European times the whole sub catchment was clothed in dense native forest and was renowned for its natural resources. Wai Whauwhaupaku was so named because of the whauwhaupaku or five finger shrub which grew in large numbers along its margins. The Waimoko tributary was named after the numerous native geckoes found in the area, and the Paremuka tributary after the fine quality muka, or weaving variety of flax, that grew in that stream valley. Over many generations the Wai Whauwhaupaku Stream valley was used as an inland walkway. Canoes would be left at the head of the Wai Huru Manawa (Huru Manawa Creek) tidal inlet and travellers would then walk inland to the pā above Swanson known as Pukearuhe, or further on via the northern Pukewhakaratarata ridge to the Waitākere River valley and Te Henga.

The southern-most sub catchment of Wai o Pareira is Waihorotiu (the Oratia Stream). The stream was named after horotiu (landslips) that often occurred at the head of its catchment. It, and the middle and lower part of the sub catchment, also take the name “Ora tia “ from the Te Kawerau ā Maki pā and kāinga of that name located in the Holden’s Road area of Oratia. In pre-European times the upper part of this sub catchment was distinguished by its mature kauri forest, as remembered in the locality name Ōkaurirahi – “the place of the huge kauri trees”.

The central sub catchment is Wai ō Panuku (the Ōpanuku Stream). It rises on the sacred slopes of the hill known as Rua ō Te Whenua and the equally significant hill Parekura. Both places are inextricably linked in one of the oldest traditions of Te Kawerau ā Maki. Parekura and his wife Panuku were both of chiefly birth, and are said to have remained deeply in love throughout their lives. After his death Parekura became the hill of that name, which stands at the head of Henderson Valley. From Parekura forever flows the stream Wai-ō-Panuku which embodies the spiritual essence of Panuku. At the head of this catchment is a sacred area, formerly one of the main burial places of Te Kawerau ā Maki. In the mid catchment is an old settlement area known as Ōpareira, “the dwelling place of Pareira”. The occupation of the lower part of the catchment is reflected in the name of a small tributary stream, Waitaro, “the stream of the taro cultivations”.

Wai o Pareira and Wai Horotiu meet at Te Kōpua (Falls Park, Henderson). This place, at the head of the tidal reaches of Wai o Pareira, was of strategic importance to Te Kawerau ā Maki – it was located at the head of navigation of the tidal river and was the beginning point for a number of inland pathways. As a result Te Kōpua was defended by a small pā, now destroyed by urban development.

The whole tidal section of what is now commonly known as Henderson Creek is also known by the traditional name Wai-ō-Pareira, “the river of Pareira”. (The name also applied to the bay that now contains the West Harbour Marina). This treasured name commemorates the ancestress Pareira, who was the niece of the renowned ancestor and voyager Toi Te Huatahi. When Toi and his people visited the Waitematā harbour centuries ago Pareira decided to make her home at the mouth of Wai-ō-Pareira.

Te Kawerau ā Maki formerly occupied kāinga around the river mouth at Ōrukuwai on the Te Atatū Peninsula, and at Kōpūpāka and Mānutewhau in the Massey and West Harbour area. Mānutewhau was so named because it was a favourite place within the river for netting fish; the name literally means “the floats (of the nets) made from whau wood”. This area around the river mouth was also a favourite place from which to harvest tūangi (Cockles), pipi, and tio (oysters).

The stretch of water running inland to the junction with Wai Huru Manawa (Huru Manawa Creek) was known traditionally as Taimatā, after its broad, “glistening waters”. The Wai Huru Manawa inlet was frequently used to travel inland, and was named after the aerial roots of the manawa (mangroves) which are a distinctive feature of the river at low tide. Further upstream was an area that was treasured as the roosting place of the kōtuku, white heron, during its annual northern migration. Up river of the North Western motorway was an area known as Te Tāhuna after the sandbanks which were once there. This area was also a favoured netting area where fish were caught in shallow water on the outgoing tide. It was also a well known area in former times for catching tamure (snapper). In the vicinity of what is now Waitākere Stadium, shell middens indicate the presence of former kāinga. The river margins

were once famed for their flowering kōwhai groves, the remnants of these which are still treasured. Between this point and Te Kōpua are several wāhi tapu, or sacred areas.

Kumeu River: Cultural, Spiritual, Historic and Traditional Association of Te Kawerau ā Maki with Te Awa Kumeū

The area to which this Statutory Acknowledgement applies is the area known as the Kumeū River, or to Te Kawerau ā Maki as “Te Awa Kumeū”, as shown on deed plan OTS-106-11.

Te Kawerau ā Maki have a significant ancestral and customary relationship with Te Awa Kumeū, which is the main waterway in the upper Kaipara River catchment. The mātāpuna, or source of the Kumeū River, is formed by the northern slopes of Pukematekeo, a hill of spiritual significance to Te Kawerau ā Maki. The main tributary stream in the area is the Mangatoetoe, so named because of the profusion of toetoe (*Cortaderia fulvida*) which once grew along its margins. A number of small tributary streams also join the head of the Kumeū River from the west. These streams are important as they flow from the line of hills known as “Ngā Rau Pou Tā Maki”, “the many posts of Maki”, so named after the Te Kawerau ā Maki ancestor Maki. These hills include Huranui, Maungakarikari, Te Heke, Papatāwhara and Te Pou ā Maki.

The upper reaches of the Kumeū River provided a significant source of harakeke (flax) and toetoe used for weaving purposes. The catchment was formerly clothed in kahikatea forest and was therefore an ideal place for hunting kūkupa (native pigeons). An important west-east walkway crossed the southern extremity of the catchment between the Waitākere River valley and Mānutewhau, Wai o Pareira and Ngongetepara (Brigham’s Creek) on the Waitemātā Harbour. The ridgeline of Ngā Rau Pou Tā Maki, marking the western edge of the catchment, provided an important north-south walkway between the Waitākere River valley and the Muriwai valley.

Near the present day Taupaki village, the Kumeū River is joined by the large tributary, the Pakinui Stream. This stream is named after a peace agreement that was reached in the area many generations ago by the early ancestors of Te Kawerau ā Maki. This historical event was associated with the earliest known battle fought in the district by an ancestor known as Te Kauea, who was of Ngā Tini ō Toi. From an incident in the battle comes the name Kume-ū. This area, located to the north-east of Taupaki village, gives its name to the Kumeū River.

From its junction with the Pakinui Stream, the Kumeū River flows past a sacred locality known as Te Ahi Pekapeka. It then reaches Te Tōangaroa, the Kaipara portage, at the southern end of what is now the village called Kumeu. This area was known traditionally as Wai-paki-i-rape. In pre-European times the area was of considerable strategic importance as it was located at the western end of a canoe portage and walking track that extended east to Maraeroa and Pītotoi at Riverhead. Beyond Wai-paki-i-rape the Kumeū River flows to Tūraki-awatea, which is now known by the modern name Huapai. The traditional place names Tūraki-awatea, Wai-paki-i-rape and Waikoukou are a reminder of the journey that the Te Kawerau ā Maki ancestor Ruarangi, made into the district from Tāmaki Makaurau, likely in the sixteenth century. The Kumeū River then flows west for three kilometres across an area known as Te Ihumātao. At Kāhukuri the Kumeu River is joined by the Ahukuramu Stream (or Ahukāramuramu) from the south, and the Waikoukou Stream from the north. Both streams are important in the history of Te Kawerau ā Maki as they were the locations of important peace-making meetings, known as Kāhukuri and Kāhutōpuni. Just west of the junction of these streams is the low-lying area known as Waimauku. It was so named as when the river was in flood only the tops of the Tī mauku (cabbage trees) were visible above the water.

After passing beyond the high point known as Taumata, the Kumeū River becomes the Kaipara River. Te Kawerau ā Maki have a shared ancestral association with the river beyond this point north to Kōpironui, where members of Te Kawerau ā Maki still own land, and on to the outlet of the Kaipara River at Kaikai (Mount Rex), a pā built by the ancestor Maki and his sons. Nearby at Mimihānui is the birthplace of Te Kawerau ā Maki (also known as Tawhiakiterangi), the eponymous ancestor of the iwi. Upstream of Te Awaroa (Helensville) is the locality known as “Te Pūtōrino ā Tangihua” which is a reminder of Tangihua, the taniwha kaitiaki, or spiritual guardian, who protects the Kaipara and Kumeū Rivers and their tributary streams in their entirety.

Te Kawerau ā Maki Coastal Statutory Acknowledgement Area: Statement of Association

The area to which this Statutory Acknowledgement applies is the Te Kawerau ā Maki Coastal Acknowledgement Area, as shown on the deed plan OTS-106-14. This statutory acknowledgement should be considered alongside the Te Kawerau ā Maki statutory acknowledgements for the adjoining coastal environment and rivers of significance.

The coastal marine area and the coastline adjoining it are of central importance to the identity of Te Kawerau ā

Maki, particularly in relation to the area adjoining the heartland of the iwi in West Auckland. Te Kawerau ā Maki hold a long and enduring ancestral and customary relationship with the coastal marine area bordering the northern shores of the Manukau Harbour, the west coast of the Waitākere Ranges and the upper Waitematā Harbour. Broader and shared ancestral interests are also held with a more extensive coastal area of interest covering Te One Rangatira (Muriwai Beach), the lower Waitematā Harbour, the coastline adjoining the North Shore – Mahurangi districts, and parts of Te Moana nui ō Toi (the Hauraki Gulf).

Ngā Tai a Rakataura – “the tidal currents of Rakataura”

Ngā Tai a Rakataura is one of the traditional names by which Te Kawerau ā Maki know the Manukau Harbour. This evocative name is associated with Rakataura, also known as Hape, who was the leading tohunga on the Tainui canoe. The name symbolises the 600 or so year relationship Te Kawerau ā Maki have held with the Manukau Harbour as descendants of Rakataura and his fellow rangatira, Poutukeka and Hoturoa. This relationship is reflected in numerous other place names applying to the harbour and its northern shores that adjoin the Te Kawerau ā Maki heartland of Hikurangi (the Waitākere Ranges). These landmarks extend from Ngā Pūranga Kupenga ā Maki, “the heaped up fishing nets of Maki”, in the east, to Motu Paratūtai (Paratūtai Island) at the harbour entrance.

Te Motu ā Hiaroa (Puketūtū Island) is the largest island within the Manukau Harbour and a place of considerable significance to Te Kawerau ā Maki. Tradition associates this sacred island with the early ancestor and voyager Toi Te Huatahi, with the arrival of the Tainui canoe, with the ancestor Maki, and with many subsequent centuries of occupation. Flowing down the harbour from Te Motu ā Hiaroa to Te Pūponga (Pūponga Point) are the two main channels of Wairopa and Pūrākau. Adjoining them are the extensive mud and sand banks known as Kārore, Te Tau and Motukaraka. This upper harbour area was traditionally an abundant foodstore, providing a wide range of fish species and shellfish, including tipa (scallops), pūpū (whelks), kūtai (mussels) and tio (oysters).

Extending along the northern shores of the harbour are numerous places of historical, cultural, spiritual, and customary economic significance to Te Kawerau ā Maki. These include Te Whau, a fortified pā that protected the Whau canoe portage to the Waitematā Harbour, and the canoe building area of Te Kōtuitanga. Adjoining the portage to the west was a kāinga (settlement) named Motukaraka, after its once prolific karaka groves which were harvested in autumn. The coastal area extending west from Motukaraka to Waikūmete (Little Muddy Creek) is known collectively as Tītīrangī, having been named by Rakataura in commemoration of a hill in the Pacific homeland. Along these shores are places of historical importance to Te Kawerau ā Maki including: Te Kai ō Poutūkeka, Ōfītoe, Ōkewa, Paturoa, and Taumatarearea, (the headland overlooking the entrance of Waikūmete). The latter inlet was strategically important as it was located at the southern end of a major inland walk way that ran north-south, and also as the embarkation point for canoe travel on the Manukau Harbour. The importance of Waikūmete and its catchment as a canoe building area, until the 1860s, is reflected in the place names Te-Tō-o-Parahiku, “the dragging place of the semifinished canoe hulls”, and Maramara Tōtara, “the chips of totara wood”. This locality was protected by a fortified pā known as Te Tokaroa.

Further to the west is the extensive tidal inlet known as Paruroa (Big Muddy Creek), an important place for netting pātiki (flounder), and the location of two important Te Kawerau ā Maki kāinga – Nihotupu (Armour Bay) and Ngāmoko (Lower Nihotupu Dam). Beyond Paruroa is the extensive sandy beach, and the kāinga and fortified pā, known as Karanga-ā-Hape (Cornwallis). This place has considerable significance in Te Kawerau ā Maki tradition from the time of its occupation by Rakataura to the present. Karanga-ā-Hape was treasured for the sandy shore shellfish species that were and still are gathered there, including pipi and tipa (scallops).

At the western end of Karanga-ā-Hape is the headland known as Te Pūponga (Pūponga Point). A clump of ponga trees on this landmark was traditionally used to guide canoes through the difficult channels of the harbour entrance. The locality is also an important wāhi tapu for Te Kawerau ā Maki. Beyond Te Pūponga is the extensive tidal bay Kakamātua, which was an important Te Kawerau ā Maki kāinga until after European settlement. At the eastern entrance to the bay is a locality known as Pī-kāroro, “the black-backed gull breeding colony”. This name provides an example of the many place names in the coastal environment that reflect the once much richer biodiversity that existed prior to the late nineteenth century.

Beyond Kakamātua is Rau-ō-Te Huia (Huia Bay) which is a coastal area of particular significance to Te Kawerau ā Maki as reflected by its name “the plumes of the huia bird”. This bay included four kāinga, cultivations, and wāhi tapu, and was renowned for the abundance and diversity of its natural resources. This is reflected in the names for the headlands at either end of the bay, Kaitieke and Kaitarakihi. These traditional names symbolise the resources of the forest (tieke, the saddleback bird) and of the sea (the fish tarakihi). Rau-ō-Te Huia was associated for many

generations, until 1910, with the annual catching and processing of large quantities of pioke shark. The resources of the bay were protected by a fortified pā known as Te-Pā-ā-Maki, so named by the Te Kawerau ancestor Maki. Between Rau-ō-Te Huia and the Manukau Harbour entrance is a precipitous and rocky stretch of coastline overlooked by the fortified pā Ōmanawanui. This coastal area was renowned for the harvest of koura (crayfish), paua and kūtai. It is still used for this purpose, and is valued as the site of one of the region's few permanent fur seal colonies.

Te Mānukanuka ā Hoturoa – “the anxiety of Hoturoa”

The Manukau Harbour entrance is a place of immense natural beauty and an area that personifies the power of nature. It is a place of particular spiritual, historical and cultural significance to Te Kawerau ā Maki. Te Mānukanuka ā- Hoturoa (the Manukau Harbour entrance and sand bar) was named by the ancestor Hoturoa because of his “anxiety” in piloting the ancestral voyaging canoe Tainui through this dangerous seaway.

Adjoining the coastline at the northern entrance to the harbour are a group of islands, islets and rocks of major spiritual and historical significance. They include: the island pā of Paratūtai, Te Toka Tapu ā Kupe (Ninepin Rock), and Mārotiri (Cutter Rock). Collectively they are known as Te Kupenga ō Taramainuku, “the fishing net of Taramainuku”, named after an ancestor and a taniwha. The small bay inside Paratūtai is known as Waitīpua, or “the bay of the spiritual guardians”. In the traditions of Te Kawerau ā Maki it was the meeting place for the taniwha known as Whatipu, Taramainuku, Paikea, Ureia and Kaiwhare, who watched over the Manukau Harbour, its entrance and the coastline to the north.

In pre-European times the appearance of the Manukau Harbour entrance and the adjoining coastal area was very different to what is seen today. In local tradition a vast sand accretion known as “Paorae” once extended well out to sea and to the south of the present harbour entrance. This expansive area of duneland and wetland contained villages, cultivations and lagoons that were a rich source of food. Over time much of this land was destroyed by storms and natural coastal erosion, with result that only the Manukau Bar and the sand accretion between Whatipu and Karekare remain. Ngā Tai Whakatū ā Kupe – “the upraised seas of Kupe” In the vicinity of Whatipu are a group of landmarks that commemorate a visit to this coastal area by the famous ancestor voyager Kupe-mai-Tawhiti. In order to commemorate his visit Kupe made a mark on Paratūtai Island known as Te Hoe ā Kupe, “the paddle of Kupe”. Kupe then said karakia (prayers or incantations) at Te Toka tapu ā Kupe, “the sacred rock of Kupe”, in order to safeguard himself and his people who were being pursued. Kupe's powerful incantations raised up the seas behind his canoe as it journeyed north, thus forcing those pursuing him to seek shelter and to call off the pursuit. From that time the rough seas off the western coastline became known as Ngā Tai Whakatū ā Kupe, “the upraised seas of Kupe”. In the traditions of Te Kawerau ā Maki these seas are also known as Ngā Tai Tamatane, “the manly seas”, which contrast the calmer seas off the eastern coastline of the region, known as Ngā Tai Tamawahine, “the feminine seas”. The coastline lying to the north of Whatipu, extending as far as Te Henga (Bethells Beach) is known collectively as Hikurangi, after the sacred mountain of that name located between Karekare and Piha. This coastal area provided a wide range of fish and seafood associated with both the sandy and rock shoreline. Of particular significance to Te Kawerau ā Maki was the fact that the Whatipu-Pārāraha coastline was the site of major whale strandings, providing a significant bounty for the iwi. Te Kawerau ā Maki dealt with this natural tragedy with appropriate ritual and distributed whale teeth to the iwi of the region. Te Kawa Rimurapa, the reef at the northern end of Karekare beach, holds natural and cultural significance as it marks the northern-most limit of the rimurapa (bull kelp), which was used by Te Kawerau ā Maki for a wide variety of purposes. The coastal cliffs, islands and islets off this coastline were also treasured as a source of birds and bird eggs in particular tītī (mutton birds), which were harvested by Te Kawerau ā Maki until the 1950s. Important kāinga were located in all of the main valleys along this coastline and the resources of the area were protected by numerous fortified pā. Places of particular significance to Te Kawerau ā Maki in the coastal environment between Whatipu and Piha include: Taranaki, Pārāraha (a fortified pā), Ōtīriwa, Te Kawakawa, Te Toka Pāoke (Paratahi Island), Waikarekare (also known as Karekare), Te Kākā Whakāra (a fortified pā), Tāhoro / Union Bay, Te Kawa Rimurapa, and Te Āhua ō Hinerangi (Te Āhua Point). This later place is both a fortified pā and a site of immense spiritual significance. It dates back to the early period of human settlement in the area and has traditions associated with the dangerous activity of rock fishing. Just south of Te Āhua ō Hinerangi is a large bay known as Te Unuhanga-ō-Rangitoto, “the drawing out of Rangitoto” (Mercer Bay). In the traditions of Te Kawerau ā Maki this bay was originally the site of the volcano Rangitoto, which now stands off the entrance to the Waitematā Harbour as Rangitoto Island. The mountain was removed from the western coastline by the ancestor and tohunga Tiriwa, as it blocked the view from Hikurangi to the Manukau Harbour entrance. Tiriwa then carried Rangitoto to the east and placed on the eastern coastline. This ancient coastal tradition is particularly important to Te Kawerau ā Maki as it links them to the formation of the landmarks on both coasts.

To the north of Karekare is Piha, a place of considerable significance to Te Kawerau ā Maki. The area takes its name from Te Piha (Lion Rock), the prominent landmark and island pā standing in the middle of the bay. At the southern end of the beach is the small rocky island pā, Taitomo, so named because of the sea cave which passes through its base. It is of considerable historic and symbolic importance to Te Kawerau ā Maki as it is the only piece of land in the coastal marine area that remains in their ownership today. Taitomo Island is located in a coastal area of major spiritual significance associated with the primary guardian taniwha of the Waitākere coastline, Paikea. The bay inside Taitomo is known as Te Pua ō Te Tai, “the foam of the sea”, and the rock shelf at its southern outlet is Te Okenga ō Kaiwhare (The Gap), “the writhings of Kaiwhare”. The entire coastal environment including Waitetura (North Piha Beach) and adjoining Kohunui Bay, was well known as an in-shore fishery where large quantities of tāmure (snapper) and pākirikiri (rock cod) were caught, along with a range of rocky shore shellfish species.

The rocky coastline immediately to the north of Piha was also an area noted for fishing and the gathering of kaimoana. Landmarks of significance to Te Kawerau ā Maki include Te Wahangū (a fortified pā), Arerorua (Whites Beach), Mauāharanui, Anawhata, Pārera (a fortified pā) and Puketai. The rugged coastline between Anawhata and Te Henga includes places of historical significance such as Whakatū, associated with the ancestor Kupe-mai-Tawhiti, and Wai-ō-Paikea. This latter bay is said to be one of the homes of Paikea, the taniwha who is the primary guardian of the Waitākere coastline.

Beyond this area is the large sandy embayment known collectively as Waitākere, taking its name from a wave-swept rock in Waitākere Bay at the northern end of Te Henga (Bethells Beach). Since the mid nineteenth century this coastal area has been the heartland of Te Kawerau ā Maki, as the focal point of the Waitākere and Puketōtara Native Reserve established in 1853. Ōtāwēwē at the southern end of Te Henga was noted as place for netting kanae (mullet) and a range of other fin fish. The rocky reefs at either end of the beach have long been valued as a source of kūtai (mussels), karengo (a type of seaweed), and in former times koura (crayfish). At the northern end of Te Henga (Bethells Beach) is the landmark island pā Te Ihumoana (Ihumoana Island), and beyond at Awa Kauwahaia (O’Neill Bay) stands the small island and pā known as Motu Kauwahaia. The coastline and seaway of Awa Kauwahaia are of considerable significance to Te Kawerau ā Maki as they are associated with waiata and traditions concerning to the ancestress Erangi. From these traditions come the names of the coastal landmarks, Erangi Point, Te Waharoa and Te Wahatahi.

Between Raetahinga, at the northern end of Awa Kauwahaia (O’Neill Bay), and Te Toheriri (Collins Bay) is a five kilometre stretch of rocky coastline bordered by high coastal cliffs. A coastal pathway known as Te Ara Kanohi, literally “the pathway of the eye” (expansive views), extended along the cliff-top as far as Tirikōhua Pā. Over many generations Te Kawerau ā Maki have accessed this rugged coastline from Parihoa (Constable Māori Reserve). This locality has long been renowned for the harvest of paua, kina and koura. The cliffs running south from Parihoa to Raetāhinga were also used by Te Kawerau ā Maki until the 1950s for the annual harvest of tītī (mutton birds), including a variety known as Pakahā. The resources of this area, which included karamēa (ochre), were protected by fortified pā at Te Wahatahi and Tirikōhua.

At the northern end of this rocky stretch of coastline is Maukātia (formerly Maori Bay), where for generations Te Kawerau ā Maki used local basalt to manufacture stone weapons and implements. Adze “roughouts” were manufactured using basalt eroded from pillow lava at Maukātia. Grinding and polishing stones or hōanga were then used to finish adzes in nearby rock pools. One such place is found on a large rock in the inter-tidal zone at the southern end of the bay. Maukātia was also a seasonal kāinga, and the location of important Te Kawerau ā Maki wāhi tapu. At the northern end of Maukātia, and the southern end of Te One Rangatira (Muriwai Beach), is the important headland pā Ōtakamiro, so named after the ancestor Takamiro, who is credited with the formation of parts of the coastal landscape extending south to Whatipu. The headland, and the Ngā-ana sea caves below it, are important wāhi tapu to Te Kawerau ā Maki.

Standing just off Ōtakamiro Point is the rock stack known as Motutara, “the island of the sea birds”. Over the last forty years this bird colony has developed into one of New Zealand’s most important tākapu (Australasian gannet) breeding colonies. Motutara was a kāinga occupied by Te Kawerau ā Maki until the 1870s. It was an important place for fishing, in particular at Te Tokaraerae (Flat Rock). Pekakuku Reef off Motutara was accessed in calm weather as a treasured source of kūtai and koura. Standing off Motutara is the island Motu-ō-Haea (Oaia Island), so named because of the highly visible guano deposits created by its teeming bird colony. Motu-ō-haea was also accessed in calm weather to gather bird eggs, birds and kekeno (fur seals) which were once plentiful along the entire coastal area to the south. The Motutara area was protected by fortified pā, including Ōtakamiro, Mātuakore and Tūkautū.

Te One Rangatira

Te Kawerau ā Maki hold an important shared ancestral relationship with Te One Rangatira, literally “the chiefly beach”, now generally known as Muriwai Beach. In Te Kawerau ā Maki tradition this 48 km long beach holds the name Te One Rangatira as it is the longest beach in the Auckland region, but more particularly as it was named by the ancestor Rakataura. After exploring the Manukau Harbour and the Waitākere coastline, Rakataura journeyed along Te One Rangatira. Several place-names adjoining the beach commemorate his visit. At a spot well north of Waimanu (Muriwai Stream), Rakataura’s eyes became irritated by wind-blown sand, hence the place name Ngā Mataparū. Rakataura and his party finally arrived at the entrance to the Kaipara Harbour. Here Rakataura conducted karakia, and erected a cairn to show that he had visited the district, and to claim mana over it. Because there was no wood or rock available among the extensive sand dunes, Rakataura ordered his people to catch sharks which were plentiful at the harbour entrance. The sharks were heaped into a cairn named Oeha. The locality became known as Rā putu mango, “the day of the heaping up of the sharks”. Inside the harbour entrance is an area of shoals and a whirlpool known as Pokopoko ō Rotu, named after the Te Kawerau ā Maki ancestress Rotu who was the wife of Maki.

The southern end of Te One Rangatira is known traditionally as Paenga Tohorā, “the stranding place of the whales”. This locality, as with the Whatipu coastline, has seen many whale strandings over the years, which provided an important bounty for generations of Te Kawerau ā Maki. A treasure that was harvested from the beach was the large bi-valve shellfish, the toheroa. Te Kawerau ā Maki oral tradition tells how vast quantities of toheroa were dried by the ancestor Te Au o Te Whenua, who occupied Te Korekore, the large headland pā overlooking the southern end of the beach. These dried toheroa were traded for delicacies from the Waitematā, such as dried pātiki (flounder) and dried tuna kiri parauri (a variety of eels). The Waimanu (Muriwai Stream) lagoon was used as a hauling out place for waka used by the occupants of Te Muriwai, a kāinga located inland of the stream.

Te One Rangatira and the adjoining coastal environment also have collective spiritual significance to Te Kawerau ā Maki. The beach and its associated landmarks are seen as being part of Te Rerenga Wairua, “the pathway of the souls of the dead,” as they journey north from Hikurangi and Pukemōmore, at Te Henga, to Te Reinga, the departing place of the spirits.

Te Wairoa-ō-Kahu – “the long tidal channel of Kahu”

Te Kawerau ā Maki have a long and enduring relationship with the coastal environment of the upper Waitematā Harbour, known traditionally as Te Wairoa ō Kahu. This sheltered seaway provided an important route between the lower harbour and the overland portages to the Kaipara Harbour. These portages began at Pītoitoi and Taurangatira in what is now the settlement of Riverhead. Kāinga were located on both sides of Te Wairoa ō Kahu. On the west, by way of example, were Taurangatira, Maraeroa, Ngongetepara, Te Rarawaru, Onekiritea and Tahingamanu. On the eastern side of the channel were Ōrangikanohi, Panepane Kōkōwai, Pāremoremo, Te Ōkinga ā Toroa, and Ōpaketai. In mid channel was the important seasonal kāinga of Te Pahi ō Te Poataniwha on Motu Pākihi (Herald Island).

The upper harbour area was well known for its diversity of fish resources, shellfish, eels found in its muddy estuaries like Waikōtukutuku, and as a place from which to harvest sea birds. Tahingamanu, an extensive area of tidal flats near present day Hobsonville, was particularly valued by Te Kawerau ā Maki until well into the twentieth century as a place to catch the kūaka (godwit) which flocked there in large numbers during late summer. Another coastal bird that was caught on the shores of Te Wairoa ō Kahu was the kororā (little blue penguin). It was caught during the brief period in autumn when its low oil content made the bird palatable. A favourite spot for catching the penguin was Ana Kororā, near present day Greenhithe.

Places of particular spiritual and historical importance to Te Kawerau ā Maki in this coastal environment are the fortified pā, Panepane Kōkōwai and Tauhinu. Another landmark of significance is Te Ure tū ā Hape, a rock standing off the entrance to the Ōruāmō Creek. It is a treasured reminder of the ancestor Rakataura (Hape) and his association with Te Wairoa ō Kahu and the surrounding area. This area of the harbour is especially significant as one of the homes of Mōkai ō Kahu, the guardian taniwha associated with the mid and upper Waitematā Harbour. His lair at the mouth of the Ōruāmō Creek is known in the traditions of Te Kawerau ā Maki as Ō-rua-ā-Mōkai-ō-Kahu.

Wai-te-matā-ō-Kahu

Te Kawerau ā Maki have an important shared ancestral and customary relationship with Wai-te-matā-ō-Kahu (the

Waitematā Harbour). This relationship applies in particular to the western shores of the harbour from Wai o Pareira (Henderson Creek) to Te Auanga (Oakley Creek), and the eastern and northern shores of the harbour. The Waitematā Harbour takes its name from a mauri stone, “Te Mata,” placed on the rock of that name (Boat Rock) by the Te Arawa ancestor Kahumatamomoe. As descendants of the crew of the Arawa canoe, Te Kawerau ā Maki in time became guardians of this mauri, and retain the karakia associated with it to this day.

Places of particular significance to Te Kawerau ā Maki on the western side of the harbour include: Wai o Pareira, Kopupāka, Mānutewhau in the West Harbour-Massey area, Ōrukuwai and Ōrangihina on the Te Atatū Peninsula, Te Awa Whau (the Whau River) and Rangi Matariki, Motu Manawa, Te Kou and Te Auanga (Motumānawa / Pollen Island Marine Reserve). These kāinga were all associated with the seasonal harvest of the rich marine resources of the area. A place of considerable traditional importance to Te Kawerau ā Maki is Te Ara Whakapekapeka ā Ruarangi, “the diversion of Ruarangi” (Meola Reef). This reef was once a valued source of kūtai (mussels) before water quality issues began to arise in the harbour as a result of rapid urban growth in the catchment in the 1960s.

The historical focal point of Te Kawerau ā Maki associations with the lower Waitematā Harbour is Te Matareā ō Mana (Kauri Point). This fortified pā, named after the Te Kawerau ancestor Manaoterangi, and the adjacent kāinga of Rongohau (Kendall Bay), were occupied by Te Kawerau ā Maki, with others, until the early 1840s. Te Matareā ō Mana was strategically important as it controlled access to the upper harbour and overlooked a renowned Tauranga mango (shark fishery). Other places of historical and cultural significance on this coastline include: Kaiwhānake, Te Wā iti ō Toroa, and Onetaunga. Through descent from both Tawhiakiterangi and his wife Marukiterangi, Te Kawerau ā Maki have ancestral and customary interests in the Oneonea (Shoal Bay) area, with the kāinga of Awataha having been occupied by members of the tribe, with others until around 1920. The many coastal places of significance in this area include Te Onewa (Northcote Point), a fortified pā, Te Kōpua ō Matakerepo (Onepoto Basin), Te Kōpua ō Matakamokamo (Tuff Crater), Wakatere, Waititiko and Ngau te ringaringa (Ngataranga Bay).

Te Whenua roa ō Kahu – “the extensive landholding of Kahu”

Te Kawerau ā Maki have an important shared ancestral and customary relationship with Te Whenua roa ō Kahu (the North Shore) extending from Maunga ā Uika (North Head) to the Whāngaparāoa Peninsula, and including the adjoining seaways of Te Awanui ō Peretu (Rangitoto Channel) and Moana Te Rapu. This relationship also applies to the adjoining offshore islands extending from Rangitoto to Tiritiri Mātangi. The Devonport area is of historical importance to Te Kawerau ā Maki as the place at which the Tainui canoe first made landfall in the Waitematā Harbour, at Te Haukapua (Torpedo Bay). Several places on the eastern coastline of the North Shore are of particular importance to Te Kawerau ā Maki as they are directly associated with the ancestor Maki, his warrior sons, and their descendant the ancestress Kahu. These places include: Takapuna, Te Oneroa ō Kahu (Long Bay), Whakarewatoto (a battle site at Long Bay), Ōkura, Ōtairaro, Te Ringa Kaha ā Manu and Karepiro (a battle site at Karepiro Bay, Weiti). The latter three sites are of significance as they are associated with the Te Kawerau ā Maki ancestor Taimaro (Manu).

The coastal environment of the Whāngaparāoa Peninsula contains a number of sites of historical and cultural significance to Te Kawerau ā Maki. They include: Rarohara (a fortified pā), Matakātia, Kotanui, Ōkoromai and Te Hāruhi (Shakespear Bay). Standing off the eastern end of the peninsula is the island of Tiritiri Mātangi, where Te Kawerau ā Maki have enduring associations including at the fortified pā Te Kawerau Pā (also known as Tiritiri Mātangi Pā). The seaways to the south and north of the Whāngaparāoa Peninsula are known respectively as Moana Te Rapu and Whānga-paraoa, because of their traditional association with the annual whale migration that took place through Te Moana nui ō Toi (the Hauraki Gulf).

Mahurangi

The wider coastal environment lying between Ōrewa and the Mahurangi River is known traditionally as Mahurangi. It takes its name from the small island pā located off the mouth of Awa Waiwerawera (the Waiwera River). Te Kawerau ā Maki have a shared ancestral and customary interest in this locality, which was named by the ancestor Rakataura, and which was occupied by Maki and his descendants. The customary relationship held by Te Kawerau ā Maki with the adjoining land block of Maungatauhoro was recognised by Te Kawerau rangatira and the Native Land Court when title to the Mahurangi reserve was investigated in 1866. The enduring Te Kawerau ā Maki relationship with this area, and its hot springs, was reflected by the fact that the late nineteenth and early twentieth century tribal leader, Te Utika Te Aroha, named one of his daughters Waiwera. This name has continued to be passed down within the iwi to commemorate the ancestral and customary association with Mahurangi.

Through descent from Maki and all four of his sons, Te Kawerau ā Maki have shared ancestral interests in the

coastline extending to the north of Mahurangi. Places with which Te Kawerau ā Maki hold a special ancestral association include: Te Korotangi (a fortified pā at the mouth of Waihē, the Mahurangi River), Ōpāheke ō Rotu (Ōpāheke Point), Pukeruhiruhi (a fortified pā at Tāwharanui), and Te Hāwere ā Maki / Goat Island. Te Kawerau ā Maki ancestral and customary relationships with the coastal area north of Matakana were recognised by related Te Kawerau rangatira when they were placed on the title to the Mangatāwhiri Block (Tāwharanui–Ōmaha) with other Te Kawerau people in 1873.

Te Kawerau ā Maki also have a shared ancestral association with the main islands standing off this coastline, in particular Te Kawau-tūmārō-ō-Toi (Kawau Island) and Te Hauturu-ō-Toi / Little Barrier Island. This association is claimed through the conquest of Hauturu by Maki and his brother Mataahu, and the subsequent occupation of the island by their descendants until the early 1840s. It was at this time that the Te Kawerau ā Maki rangatira Te Ngerengere is documented to have visited his Ngāti Manuhiri relative Taurekura on Hauturu. Te Kawerau ā Maki continue to treasure their ancestral relationship with Hauturu and the wider coastal environment that surrounds it, while also recognising the enduring kaitiaki role that their Ngāti Manuhiri whanaunga play.