

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 Hāwere, 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)
Statutory acknowledgements within Auckland under Ngāi Tai ki Tāmaki Claims Settlement Act 2018
Coastal Marine Area (as shown on deed plan OTS-403-128)
Te Arai
Te Hauturu-o-Toi
Aotea: Owana Pā (Awana Pā)
Hauraki Gulf / Tīkapa Moana
Pukorokoro ki Tawhitikino ki Kawakawa Bay ki Waitawa ki Mataitai
Whakakaiwhara ki Umupuia ki Maraetai ki Okokino
Te Wai o Taikehu ki Waitematā
Te Haukapua ki Takapuna
Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi
Nga Poitu o te Kupenga a Taramainuku
Motukōrea
Kiripaka Wildlife Scenic Reserve (as shown on deed plan OTS-403-129)
Mataitai Forest Conservation Area (as shown on deed plan OTS-403-115)
Mātaitai Scenic Reserve (as shown on deed plan OTS-403-115)
Papa Turoa Scenic Reserve (as shown on deed plan OTS-403-119)

Te Morehu Scenic Reserve (as shown on deed plan OTS-403-126)
Wairoa Gorge Scenic Reserve (as shown on deed plan OTS-403-118)
Whakatiri Scenic Reserve (as shown on deed plan OTS-403-115)
Motutapu Island Recreation Reserve (as shown on deed plan OTS-403-130)
Motuihe Island Recreation Reserve (as shown on deed plan OTS-403-125)
Mutukaroa / Hamlin Hill (as shown on deed plan OTS-403-124)
Stony Batter Historic Reserve (as shown on deed plan OTS-403-120)
Te Matuku Bay Scenic Reserve (as shown on deed plan OTS-403-121)
Turanga Creek Conservation Area (as shown on deed plan OTS-403-123)
Wairoa River and tributaries (as shown on deed plan OTS-403-127)
Papepape Marginal Strip (as shown on deed plan OTS-403-122)
Coastal Marine Area (as shown on deed plan OTS-403-128)
Te Arai
Te Hauturu-o-Toi
Aotea: Owana Pā (Awana Pā)
Hauraki Gulf / Tīkapa Moana
Pukorokoro ki Tawhītikino ki Kawakawa Bay ki Waitawa ki Mataitai
Whakakaiwhara ki Umupuia ki Maraetai ki Okokino
Te Wai o Taikehu ki Waitematā
Te Haukapua ki Takapuna
Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi
Nga Poitu o te Kupenga a Taramainuku
Statutory acknowledgements within Auckland under Ngāti Tamaoho Claims Settlement Act 2018
Coastal Marine Area of Manukau Harbour (as shown on deed plan OTS-129-03)
Awhitu Conservation Area (as shown on deed plan OTS-129-02)
Te Toro Recreation Reserve (as shown on deed plan OTS-129-30)
Lake Pokorua Conservation Area and Lake Pokorua Marginal Strip (as shown on deed plan OTS-129-11)
Lake Pokorua and Waraha Stream (unnamed) and its tributaries (as shown on deed plan OTS-129-10)
Waipipi Scenic Reserve (as shown on deed plan OTS-129-32)
Awaroa River and its tributaries (as shown on deed plan OTS-129-01)
Maioro Sands Marginal Strip (as shown on deed plan OTS-129-12)
Hunua Stream and its tributaries (as shown on deed plan OTS-129-07)
Te Maketu Historic Reserve (as shown on deed plan OTS-129-29)
Wairoa Gorge Scenic Reserve (as shown on deed plan OTS-129-34)
Vining Scenic Reserve (as shown on deed plan OTS-129-31)
Mangatangi Stream and its tributaries (as shown on deed plan OTS-129-13)

Miranda Scientific Reserve (as shown on deed plan OTS-129-18)
Mangatawhiri Forest Conservation Area (as shown on deed plan OTS-129-14)
Paparimu Conservation Area (as shown on deed plan OTS-129-24)
Richard Sylvan Memorial Scenic Reserve (as shown on deed plan OTS-129-27)
Mangatawhiri River and its tributaries (as shown on deed plan OTS-129-15)
Part Mercer Domain Recreation Reserve (Te Pou o Mangatawhiri) (as shown on deed plan OTS-129-23)
Kellyville Conservation Area (as shown on deed plan OTS-129-09)
Mount William Scenic Reserve (as shown on deed plan OTS-129-19)
Maramarua River and its tributaries (excludes Mangatangi Stream and its tributaries) (as shown on deed plan OTS-129-16)
Whangamarino River and adjacent Whangamarino River Marginal Strip (as shown on deed plan OTS-129-36)
Pahurehure Inlet and Marginal Strip
Drury Conservation Area and Drury Creek Marginal Strip (as shown on deed plan OTS-129-04)
Drury Creek Islands Recreation Reserve (as shown on deed plan OTS-129-05)
Raventhorpe Scenic Reserve and Raventhorpe Conservation Area (as shown on deed plan OTS-129-26)
Drury Creek
Waipokapū Stream Conservation Area (as shown on deed plan OTS-129-33)
Otūwairoa Stream and its tributaries (includes Waipokapū Stream, Mangapū Stream and Waihoehoe Stream) (as shown on deed plan OTS-129-22)
Waipokapū Awa (Hays Stream)
Mangapū (Symonds Stream)
Waihoehoe (Waihoihoi Stream)
Oira Creek and its tributaries (as shown on deed plan OTS-129-21)
Hingaia Stream and its tributaries (as shown on deed plan OTS-129-06)
Ngakoroa Stream and its tributaries (as shown on deed plan OTS-129-20)
Whangapouri Creek and its tributaries (as shown on deed plan OTS-129-37)
Whangamaire Stream and its tributaries (as shown on deed plan OTS-129-35)
Whatapaka Creek (as shown on deed plan for Coastal Marine Area OTS-129-03)
Te Hihi Creek and its tributaries (as shown on deed plan OTS-129-28)
Puhitahi Creek and its tributaries (as shown on deed plan OTS-129-25)
Mauku Stream and its tributaries (as shown on deed plan OTS-129-17)
Karaka Creek and its tributaries (as shown on deed plan OTS-129-08)

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 hiko (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, Haumoewaarangi, 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 Haumoewaarangi, 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 Ngutuwera 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 Ngutuwera/Tāwhiwhi-kareao (a little bay near Te Mātārae a Mana). A Ngāti Whātua taua (which included the renowned warrior Murupaenga) camped at Ngutuwera 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 Hāwera, 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
Hōteu 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, kākārīki 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 Hāwere which shelters Wakatūwhenua, has the longer traditional name of Te Hāwere 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 Hāwere 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 Hāwere 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 Hāwere 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 Tahuhunuiorangi. 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 matakitaki 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 ō 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 (Ti 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 ō 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 ō 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: Waimarumaru, Wai ihe, Pākaraka, Karangatuoro, Te Ngaere, Waikauri, Matatūahu, Ōponui (a fortified pā), Mangatāwhiri, Pāhī (a fortified pā), Tokatū, Waikōkōwai, Pukeruhiruhi (a fortified pā), Waimaru, Waitapu, Te Kiekeie, 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 ō maha (Leigh Harbour), Panetiki, Motururu, Wakatūwhenua, Motu Hāwera, Ōkākari (a fortified pā), Pitokuku, Taumata (a fortified pā), Ngā One Haea (Pākiri Beach), Te Ārai ō Tāhuhu (a fortified pā), Mangawhai, and Paepae ō 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 whaill (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 ō 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 Waikōkōpu 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 (Ti 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 Hōteu River.

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

Te Awa Hōteu (the Hōteu 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 Tūwhakaeketia, the second son of Manuhiri. Of special importance are Taihāmau and Iriwata, the sons of Tūwhakaeketia, 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 Hōteu, Te Awapū, Mangakura, Mangatū, Awa Matangao and Kawakawa. The Hōteu 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 Maaeariki 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 Hōteio 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)
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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 Rangī, Te Wharau and Te Pōtae o Wahieroa. 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.

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 ā 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 Waitematā 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 Waiwhauhaupaku

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

Waiwhauhaupaku is the traditional name applying to the Swanson Stream and its margins. The area takes its name from the whauhaupaku, 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 Manawa Creek), the inland pathways leading west to the Waitakere Valley, and east along the Pukewhakatara ridge to the many settlements beside the upper Waitematā 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 Kauwhahaia (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 kainga 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 tīfī (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.

Rangitōpuni 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 Waitematā 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 Paeraora, 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 ō Parekura. This is the “stream of Parekura”. “Wai ō 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 ō 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 pihariki (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 ō 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 Tītīrangī 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 Pukewhakatara 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 Huruwhiri Manawa (Huruwhiri Creek) was known traditionally as Taimatā, after its broad, “glistening waters”. The Wai Huruwhiri 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 Waitematā 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 Tītīrangi, 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, Ōtītore, 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 “Paoraē” 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), Ōtiriwa, 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-tematā-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 Matarae 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 Matarae 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 Oneoneroa (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), Wakatatare, Waitītiko and Ngau te ringaringa (Ngataringa 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), Pukeruhi (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.

Appendix 21.6 Ngāi Tai ki Tāmaki

The following text is relevant to Auckland Council from Ngāi Tai ki Tāmaki Claims Settlement Act 2018. The numbering below is from the Act.

22 Interpretation

In this subpart,—

cultural redress property means each of the following properties, and each property means the land of that name described in Schedule 1:

Properties vested in fee simple

(a) Mangemangeroa:

(b) Te Wairoa:

Properties vested in fee simple to be administered as reserves

(c) Hihiorapa Urupā:

(d) Hukunui:

(e) Hūnua Falls property:

(f) Motukaraka:

(g) Ororopupu:

(h) Tai Rawhiti:

(i) Te Matuku-Ngāi Tai:

(j) Te Naupata:

(k) Te Rae-o-Kahu Pā:

(l) Te Tauroa:

(m) Te Waiarohia Pā:

(n) Totara:

(o) Waikopua:

Property vested in fee simple to be held as Māori reservation

(p) Maungarei A

Hauraki Gulf Marine Park means the park established under section 33 of the Hauraki Gulf Marine Park Act 2000

motu plan means the Tāmaki Makaurau motu plan prepared and approved under subpart 10 of Part 2 of the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014

regional parks management plan means the plan approved by the Auckland Council and the Minister of Conservation under the Local Government Act 2002 and the Reserves Act 1977

reserve property means each of the properties named in paragraphs (c) to (o) of the definition of cultural redress property.

74 Statutory acknowledgement by the Crown

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

75 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 76 to 78; 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 79 and 80; and

(c) to enable the trustees and any member of Ngāi Tai ki Tāmaki to cite the statutory acknowledgement as evidence of the association of Ngāi Tai ki Tāmaki with a statutory area, in accordance with section 81.

76 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.

77 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.

78 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.

79 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 74 to 78, 80, and 81; 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.

80 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(4) 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.

81 Use of statutory acknowledgement

- (1) The trustees and any member of Ngāi Tai ki Tāmaki may, as evidence of the association of Ngāi Tai ki Tāmaki 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, because 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 Ngāi Tai ki Tāmaki are precluded from stating that Ngāi Tai ki Tāmaki 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.

Description of the statutory area

Statutory acknowledgements within Auckland under Ngāi Tai ki Tāmaki Claims Settlement Act 2018
Coastal Marine Area (as shown on deed plan OTS-403-128)
Te Arai
Te Hauturu-o-Toi
Aotea: Owana Pā (Awana Pā)
Hauraki Gulf / Tikapa Moana
Pukorokoro ki Tawhitikino ki Kawakawa Bay ki Waitawa ki Mataitai
Whakakaiwhara ki Umupuia ki Maraetai ki Okokino
Te Wai o Taikehu ki Waitematā
Te Haukapua ki Takapuna
Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi
Nga Poitu o te Kupenga a Taramainuku
Motukōrea
Kiripaka Wildlife Scenic Reserve (as shown on deed plan OTS-403-129)
Mataitai Forest Conservation Area (as shown on deed plan OTS-403-115)
Mātaitai Scenic Reserve (as shown on deed plan OTS-403-115)
Papa Turoa Scenic Reserve (as shown on deed plan OTS-403-119)
Te Morehu Scenic Reserve (as shown on deed plan OTS-403-126)
Wairoa Gorge Scenic Reserve (as shown on deed plan OTS-403-118)

Whakatiri Scenic Reserve (as shown on deed plan OTS-403-115)
Motutapu Island Recreation Reserve (as shown on deed plan OTS-403-130)
Motuihe Island Recreation Reserve (as shown on deed plan OTS-403-125)
Mutukaroa / Hamlin Hill (as shown on deed plan OTS-403-124)
Stony Batter Historic Reserve (as shown on deed plan OTS-403-120)
Te Matuku Bay Scenic Reserve (as shown on deed plan OTS-403-121)
Turanga Creek Conservation Area (as shown on deed plan OTS-403-123)
Wairoa River and tributaries (as shown on deed plan OTS-403-127)
Papepape Marginal Strip (as shown on deed plan OTS-403-122)
Coastal Marine Area (as shown on deed plan OTS-403-128)
Te Arai
Te Hauturu-o-Toi
Aotea: Owana Pā (Awana Pā)
Hauraki Gulf / Tikapa Moana
Pukorokoro ki Tawhitikino ki Kawakawa Bay ki Waitawa ki Mataitai
Whakakaiwhara ki Umupuia ki Maraetai ki Okokino
Te Wai o Taikehu ki Waitematā
Te Haukapua ki Takapuna
Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi
Nga Poitu o te Kupenga a Taramainuku

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

Coastal Marine Area (as shown on deed plan **OTS-403-128**)

Ngāi Tai Ki Tāmaki are a maritime people without boundaries and have been voyagers since ancient times. Ngāi Tai ki Tāmaki are acknowledged as being amongst the original inhabitants of Aotearoa. It is inevitable that some of the most significant sites of arrival, ritual, landmark and subsequent habitation, both seasonal and permanent, are now shared with others, others with whom we share close links through whakapapa and shared histories, others who through the passage of time and history hold ahi kaa in different places. Ngāi Tai hold fast to the knowledge of our associations to the places and the people as taonga tuku iho. From Te Arai out to Hauturu out to Aotea and throughout Hauraki and Tāmaki Makarau and all the islands within, Ngāi Tai have significant multiple, and many layered associations.

Te Arai

Ngāi Tai ki Tāmaki have had long association to the Mahurangi district as far north as Te Arai. This stems from our deep ancestral links from the Turehu and Patupaiarehe who intermarried with the later voyagers into this area including Maruiwi, Ruatamorea and Tāmaki.

Te Arai gained its name from the arrival of Manaia and his son Tahuu nui a rangi who made landfall at Te Arai in command of the Moekaraka waka. Tahuu there set up a temporary shelter (arai) for a stone altar (tūāhu). Ceremonial offerings were made to ensure the safety of his followers. Ngāi Tai know the tūāhu as Te Toka tu whenua.

Tahuu travelled south and established his people at the place now known as Otahuhu near the site of the famous waka portage from the Tāmaki river through to the Manukau Harbour. Upon his passing Tahuu was returned to Te Arai and interred there.

At the time of the arrival of the Tanui waka, Te Keteanaataua who married Hinematapua (a descendant of Maruiwi and Ruatamorea) and his son Taihaua, key ancestors of Ngāi Tai ki Tāmaki strengthened links with

Ngāi Tahu whose known interests at the time extended from Te Arai southward to Otahuhu.

In April 1841 Ngāi Tai ki Tāmaki leaders Te Tara, Nuku, and Te Haua participated alongside others in the original transaction for the Mahurangi and Omaha Block, which boundaries extended from Takapuna to Te Arai reinforcing the knowledge that Ngāi Tai ki Tāmaki share joint interests over lands and waters as far north as Te Arai.

Ngāi Tai ki Tāmaki acknowledge our descent from the Patupaiarehe who occupied our domains from long before the arrival of Toi Te Huatahi. It was a branch of these people that occupied Hauturu when Toi, having just crossed Te Moananui a Kiwa in his waka Te Paepae ki Rarotonga, arrived in the Hauraki Gulf / Tikapa Moana. The Patupaiarehe enshrouded the island with mist in order to be concealed from the arriving waka. As a result of summoning the winds that shredded the concealing mists the island became known as Te Hauturu o Toi (the source of the winds of Toi). The people who occupied Hauturu subsequent to these events include some of those from whom Ngāi Tai and others descend thus weaving our mutual associations down to the present day. The Hauturu Rehearing in 1886 recorded Ngāi Tai as one of those iwi with traditional association to Hauturu.

Aotea: Owana Pā (Awana Pā)

Owana Pā is a wāhi tapu area situated on the eastern side of Aotea island. Owana Pā is a prominent headland connected by an isthmus to the mainland and surrounded by a sheltered inlet, estuary and open sea. The pā was named after Te Wana who descended from Ngāti Tai and was a notable chief who lived there until the 17th century. The southern side of the pa was defended by three deep ditches with earthen banks, on which palisades, two to three meters high were built. The rocky cliffs to the north were sufficiently steep to protect the pa without additional defences. Below on the flat lay extensive gardens and a papakainga. There is evidence of midden, papa kainga, an urupa and burials. During the later musket wars, Owana Pa was less defensible due to the lack of access to fresh water during times of siege.

In the late 17th century, a rangatira and his son, journeyed with a group to Aotea where they stayed as manuhiri with Ngāti Te Hauwhenua, a north western hapu of Ngāti Tai. The union of the rangatira's daughter to a Te Hauwhenua rangatira soon followed but to the rangatira's dismay, was subsequently killed in a family dispute. Deeply hurt and angered, the rangatira sought utu calling upon his whanaunga to lead a taua (war party) to Aotea.

After a series of battles, Ngāti Te Hauwhenua was defeated and peace was made with Ngāti Taimanawa, a central and south eastern hapu of Ngāti Tai through marriages with rangatira of the other iwi.

A period of peace prevailed over Aotea, until such time that hostility arose once again. For whatever reason, some say that it was because Ngāti Tai still resented the other iwi, which consequently resulted in the death of the rangatira from the other iwi. His death was avenged by a series of battles, one of which took place at Owana Pā, reportedly driving Ngāti Tai from Aotea. However Ngāti Tai continued to occupy the southern area of Rangitawhiri and dispute any conclusive defeats in that area.

Hauraki Gulf / Tikapa Moana

From Repanga south to Ahuahu and Whakau to Ruamahua and Tuhua. These motu were important to Ngāti Tai/ Ngāi Tai as not only did they provide shelter and a stopover during voyaging, but they were also navigation points as our ancestors sailed and traded across the seas. We journey past Tuhua to Te Ranga a Taikehu where Ngāti Tai and Ngā Marama had a settlement near Katikati and Te Punga o Tainui, the site of the Tainui anchorage. Along the eastern coast of Hauraki to Whangamata where Ngā Marama had a pā to Oputere where Te hekenga o nga toru from Torere travelled meeting up with their Ngāti Tai relatives there before moving onto Waikawau Bay and thence to Moehau to join their whanaunga.

Ngāi Tai / Ngāti Tai acknowledge our shared interests in the greater Moehau area as Poihakena, Te

Huripupu and Tukituki Bay were significant sites of battle for Ngāi Tai. Motuiwi, Oruapopou, Motukawao and the Coromandel Island group are of ancestral significance to Ngāi Tai as descendants of Manukaihongi. These areas with subsequent relationships provided access to shared fisheries that continue today.

Papa-aroha is very significant for Ngāi Tai as this is the place where Te Whatatahu met and subsequently married Te Raukohekohe. The sheltered bay of Kikowhakarere is also very significant for Ngāi Tai as this is where Te Whatatahu put aside his wife Te Kaweau for her refusal to share hua-manu with his whanunga from Torere.

Waiau was the home of Te Rakau and his two Ngāti Tai/ Patutatahi wives. Peace was made in this area when Ngāi Tai and another Iwi were joined in marriage. These descendants conjointly occupied lands at Waiau and across Hauraki Gulf / Tikapa Moana on motu and lands between present day Howick and Beachlands.

Te Puru is one of several sites in the Thames – Ohinemuri area associated with the re-settlement of a branch of Ngāi Tai from Torere with the people of Tuterangianini.

Pukorokoro ki Tawhitikino ki Kawakawa Bay ki Waitawa ki Mataitai

According to Ngāi Tai korero there are old Ngāi Tai sites along this coastline from Pukorokoro (Miranda) near the site of one of the Tainui anchorage points. The Tawhitikino river of Orere is one of the boundary markers of Ngāi Tai that indicate the area in which shared interests to the south overlap with other iwi. These ancient links predate the emergence of Te Uri o Pou and the later expansion of another Iwi of Hauraki.

Papanui is the prominent headland north of Tawhitikino and Puhirua stream which is a Pa site of ancient times. Tokawhero refers to the rocks along the west facing shore of Raukura Point and is also the name of a prominent Ngāi Tai / Te Uri o Pou rangatira connected to significant events in the area. Raukura was formerly occupied by Ngāi Tai, Ngāti Kohua and Te Uri o Pou who then lived as one people. Whilst subsequent events and later occupations brought other influences into play, members of Ngāi Tai and related hapu have maintained connections into the area to the present time.

Te Whatu o Maru Pā marks the eastern boundary of lands that were gifted by Maruwhenua and Hikapouri (Ngāti Kohua) to another Hapu following the death of Te Mahia. Although damaged by quarrying, the remainder of the Pā still contains many important cultural and archaeological features. Te Whatu o Maru is also the name of Ngāi Tai taonga still held by our people today.

Te Karaka is the name of a stream and the kainga in the Kawakawa Bay area situated near the mouth of Te Karaka. Mere Mahu Horohinu of Ngāi Tai and Ngāti Kohua was a prominent leader of Te Karaka community during the mid-late 1800s. Pawharangi is the foreshore area between Te Karaka and Taupo-Rautawa stream containing numerous intertidal urupa. These urupā are predominantly associated with ancestors of another iwi but there are important shared histories and traditions with Ngāi Tai.

Taupo is the traditional name for the eastern extent of Kawakawa Bay between Te Iwirahirahai and Te Whatu o Maru. It is also the name of the main stream emerging into the bay. The whole of Taupo is considered a wāhi tapu by Ngāi Tai and others. There are urupā within the foreshores from end to end and also further inland. Taupo was the site where Te Mahia was killed, subsequent to the death and interment of Te Mahia's son Te Haupa in the same place. The whenua was declared eternally tapu and reserved as urupā. Taupo was also affected by the Musket wars of the 1820s and around 200 local people were killed and buried here in a mass grave. Ngāi Tai have shared ancestral interests here.

Pawhetau was a Pa constructed by Ngāi Tai during the 1500s possibly 1600s and was occupied by Ngāi Tai and others until the 1820s. There are urupā dating to approximately AD 1600 on the seaward terraces. The Pā was one of the main strongholds of Ngāi Tai during the 1700s. Ngāi Tai maintained their interests in this and other important wāhi tapu such as Te Kohekohe a small coastal gully, situated inside the south edge of Pawhetau Point, and a broader name for the surrounding area. Te Kohekohe was sacked in the late 1700s to

avenge the death of Ngatara. Following the death of Te Karamu a tapu was put in place reaffirming the tapu associated to earlier bloodshed of Ngāi Tai and others in the area. Waitawa Bay takes its name from a stream near Pawhetau and was originally a settlement area of Ngāi Tai and subsequently others. Waipatukahu is a stream and also a wahi tapu site on the flats and foreshore of Waitawa Bay. This area, as well as Orakau, were battle sites involving Ngāi Tai and others.

Motukaramuramu has traditionally been an area of shared interests for Ngāi Tai as this island is known for the Karamuramu shrub which had traditional uses as medicine and in rituals carried out by Ngāi Tai Tohunga.

Mataitai is the overarching name for a vast tract of land extending from Te Urungahau inside the mouth of the Wairoa Rivers east bank and outward as far as Waitawa at the north-western edge of Kawakawa bay. The takiwā of Mataitai is the ancestral heartland of Ngāti Kohua of Ngāi Tai. Within that tribal heartland, Mataitai Pā and its adjoining kainga of Kaihuru, Tupoki, Te Kauri, Rotopiro, Whakatiri, Potaekete and Opakau are of high cultural significance. Ngāi Tai shared interests in a flourmill that was established at Rotopiro in 1852 and Whakatiri was set aside as an education reserve in 1929.

Koherurahi is a major headland pa of Ngāi Tai and Ngāti Kohua located west of Te Aroaro boundary and has been contiguously occupied by Ngāi Tai and Ngāti Kohua. This Pā overlooked the prolific fishing waters close to Kauri Bay and the Wairoa River hence the name Koherurahi referring to the abundance of the Koheru, a type of mackerel.

Whakakaiwhara ki Umupuia ki Maraetai ki Okokino

Is the name of the peninsula and headland Pā that provided the shelter for the Tainui Waka from te hau marangai (easterly gale). It was here that a number of the crew went ashore and made a feast from the fruit of the Kiekie vine known as “whara”. Therefore they called this place Te Whaka-kai-whara from the act of feasting on this delicious and plentiful fruit. This peninsula was the permanent home to many Ngāi Tai as part of an extensive complex of Kainga and Pā in this vicinity.

Te Huna a Tane and Tokamai was where Tanewhakatia came ashore from the Tainui and planted the kopi that became the sacred karaka grove that is known to this day as Te Huna a Tane. Tanewhakatia was left here as Kaitiaki when Tainui moved on to explore the coastline to the North. The long bay on the north coast of Whakakaiwhara came also to be known as Te Huna a Tane. Tokamai is the name of the rocky headland between Te Huna a Tane and Te Whanake a large bay close to the Umupuia reserve, a site of ancient occupation used up to the 1800s.

Wainui Bay In early Land Court maps is now known as Umupuia Beach. The stream at the eastern end of the Beach is known as Te Kuti or Te Kuiti. It was in proximity to Te Kuti that a hangi was laid down, an underground spring was activated by the heat, the resulting explosive result caused the name Umu- puia (earth oven of erupting steam) to be applied to the place. Umupuia has long been a centre of Ngāti Tai and Ngāi Tai gatherings and occupation and is the site of the current Ngāi Tai marae.

Te Waiomaru is a stream between the headlands of Papawhitu Pa and Te Aute. The name derives from the Ngāi Tai ancestor Maruwhenua. Te Waiomaru was among the lands gifted to Te Raukohekohe's followers by her husband Te Whatatau and his people around the late 1600s. Waiomaru as a name has over time become Waiomanu to many people.

Papawhitu – the place of gathered forces – is a small headland Pā commonly referred to as Maraetai Pā and Waiomanu Pā. This pā supported a population of around 200 people from the 16th century onwards. Ohinerangi is the large sacred stone on the beach at Maraetai between Pohaturoa and Papawhitu Pā. Named for the Turehu ancestress of Ngāi Tai known as Hinerangi or Hinemairangi. The stone is said to be Hinerangi herself turned to stone as the result of Te Pakurangarahihi (battle of the sun's rays), and she acts as a Mauri and Kaitiaki of the Maraetai foreshores, protecting Ngāi Tai from the effects of seismic and volcanic activity.

Pohaturoa (also Powhaturoa) refers to the coastal settlements of Ngāi Tai extending between the boundary

marker of Waipara Stream and the Ohinerangi stone. Pohaturoa is also identified among the lands gifted by Te Uri o Te Ao of Ngāti Tai to the descendants of Te Whatatau and Te Raukohekohe. The Principal chiefs of Pohaturoa between the 18th and 19th centuries descended from the two younger sons of Te Wana named Te Hangaiti and Te Whatata.

Waipara is the stream that emerges at Maraetai beach at the western end and marks the northwestern boundary of the Pohaturoa block with the kowahatu Ohinerangi being another marker. Para is the Ngāi Tai name for the giant Kokopu and hence the name Waipara.

Maraetai was the name given to the sea offshore of the Umupuia and Pohaturoa coast and inside Te Arai-roa (Waiheke Island). In later times the headland now known as Te Pene Point around to Omana became generally known as Maraetai. In describing the takiwā of “The land of Te Wana” Anaru Makiwhara named the area between Omanawatare and Waipara as Maraetai. This became the site of The Fairburn Mission Station and school, the first in the district.

Te Tahua is the name of a rocky outcrop just offshore from Omanawatare Pā and had significance as a marker and kaimoana reef.

Omanawatare was named after Manawatare the Ngāi Tai ancestor who arrived in this area shortly before the Tainui waka who left his mark, (Te Tuhi a Manawatare) on a large Pohutukawa tree as an indicator for those following to know this was a good safe place to settle. Manawatare came by way of Hauraki leaving his mark in various places. It was here at the place now known as Omana and at Tuwakamana Pa that Manawatare is best remembered for leaving his mark known as “Te Tuhi a Manawatare”. There is a large pohutukawa at Tuwakamana (Cockle Bay) that bears a plaque in commemoration of this important event in the history of the Howick and Maraetai district. The fortified Pā and other wāhi tapu features are thought to date from the early 1600s. Eroding coastline has revealed a number of Pohutukawa burials in the cliff faces and foreshore that have been analysed and provide Radio carbon dating to that period. The significance of the Pohutukawa as a marker for events including burials is highlighted by these Ngāi Tai histories.

Te Rua Tauiroha means “the cave that contracts and expands”. Consistent with the tradition of intertidal burials and the significance of the Pohutukawa, this cave situated between Te Puru and Omana opened and closed with the tides, and was associated with rituals of arrivals and departures both physical and spiritual. These areas and the large Pohutukawa presiding over them were sacred sites to Ngāi Tai and are considered wāhi tapu to this day.

Te Puru was for centuries a burial ground of Ngāi Tai of Omanawatare and those residing between Mangemangeroa and Te Puru. Te Puru is now a sports field. While developing the fields, against Ngāi Tai wishes, a number of centuries old burial sites were disturbed. These kōiwi were reinterred and a section of the grounds were reshaped to form a burial mound that is marked by a carved Pou.

Te Kawau is the prominent headland lying between Sunkist Bay and the west end of Shelly Bay at Beachlands. This was a headland Pā overlooking mara kai (gardens) nestled in the bay and the outlook over the bay allowed observation of the waka passages to Tuwakamana and the important Pā Te Naupata and the Mangemangeroa and Turanga estuaries. The Shelly Bay Reserves east of the point contain surface midden and other evidence of long established kainga and occupation over many centuries.

Te Paritu situated at the eastern end of Sunkist Bay, Te Pari Tu (the upstanding cliff face) is the small islet adjacent to the headland of Te Kawau. The small bay sheltered inside Te Paritu was another pre-European agricultural area. Paritu is also the name of an important Ngāi Tai ancestor, he was the son of Potaka younger brother of Te Kuraiawhetu and the father of Tāmaki Te Ao.

The name Kahawairahi indicates the plentiful waters of the Beachlands, Whitford embayment. The site of the present day Pine Harbour Marina, these protected waters and coastlines were occupation sites of longstanding, containing extensive modified gardening soils with the highest concentrations of midden, pits and terraces situated between the now Pine Harbour marina and the Waikopua Creek mouth. The rich nature

of the area and the immediate proximity to the famed kumara gardens of Motukaraka attracted attention over the centuries and the region was subject to a number of devastating raids between the 17th and early 19th centuries. Ngāi Tai have regard for many Wāhi Tapu in this area.

Kauriwhakiwhaki was an important access point to Motukaraka and is the area now known as Beachland. Kainga and gardens were extensive in this area.

Te Awakarihi is a major Pā standing inland and upstream of Waikopua. These were fishing settlements renowned for extensive drying racks and food storage areas. Kumara gardens adorned the gentle north facing slopes which were also suitable for Taro and Hue.

Tuwakamana is the abbreviated form of Te Tauranga Waka a Manawatere (the landing place of Manawatere). Both the headland Pā and the beach below carry the name Tuwakamana. The Pā and its associated cultivations were settled by Manawatere's Ngāi Tai followers, upon their arrival in the area soon after him aboard the Tainui Waka. Over time later generations constructed the fortifications of the Pā around the 1600s. Tuwakamana was one of the many Pā Ngāi Tai retreated from in the face of the Musket raids of the 1820s, becoming wāhi tapu because of the many deaths caused by these new weapons.

Paparoa Pā was situated on the high ground above the coast that forms the present day Howick. The coastal landscapes between Turanga and Te Naupata were intensively occupied and cultivated and the villages and people were afforded protection by the likes of Paparoa Pā. However the abundance attracted hostilities in the 17th century and the Pā was pillaged at that time. Although the Pā itself was not reoccupied and became wāhi tapu the wider area continued to be occupied and cultivated by Ngāi Tai.

Te Rae o Hinerangi is named for the "brow of Hinerangi" the Turehu ancestress. This place name applies to the volcanic structures extending into the sea from the foreshores of Paparoa to Ngataierua. There are many archaeological features including ancient and unique modified gardens and soils extending from here to Te Naupata along Te Okokino (Eastern Beachlands).

Te Wai o Taiehu ki Waitematā

Te Wai o Taiehu (Tāmaki River), also called Otaiki and Te Waimokoia. The name Te Wai o Taiehu was given by the Ngāi Tai ancestor Taiehu and refers specifically to the mouth of the Tāmaki River. The name Te Waimokoia is the proper name for the whole of the Tāmaki Estuary, and was named after the guardian Taniwha of Ngāi Tai and Tainui called Mokoiahikuwaru. According to Anaru Makiwhara it was Taiehu who named the awa Te Waimokoia, and therefore another name is Te Wai o Taiehu, another korero suggests that Taiehu is another name for Taiehu. This awa was a main thoroughfare for waka wanting to portage through to the west coast and as such was a main trading route providing passage past many Pa and trading centres of Ngāi Tai and their related tribes.

Waiorohe (Karaka Bay) was a mooring site of Tainui waka inside the west heads of the Tāmaki. From here Horoiwi left the waka and settled with the Tangata whenua at Te Pane o Horoiwi. Te Keteanataua and Taihaua disembarked and made their way to Taurere, whilst Taiehu and others of Ngāti Tai/ Ngāi Tai went on by foot to explore the upper reaches of the river and the shores of the Manukau Harbour. The Karaka trees of the bay descend from the sacred Karaka grove Te Uru-Karaka a Parehuia of Taurere Pa. Te Waiorohe was the site of a great battle at which some important ancestors of Ngāi Tai were killed. Te Waiorohe was also the scene of the first of Aucklands two Treaty of Waitangi signings on 4th March 1840. Although this signing largely involved another Iwi it is said that some Ngāi Tai rangatira were present and signed with others.

Te Pane o Horoiwi headland was known by an earlier name, Te Upokotamarimari. When Horoiwi arrived on the Tainui he sighted this headland giving it the ancient Ngāi Tai and Ngā Oho name Te Pane o Horoiwi. Horoiwi went ashore there, marrying Whakamuhu, chieftainess of the Tangata Whenua. In due course the people of Whakamuhu and Horoiwi became simply known as Horoiwi and merged over time with Ngāi Tai and later Waiohua, consequently the history of Te Pane o Horoiwi and origins of the name are sometimes also associated with Te Naupata peninsula on the eastern head of the Tāmaki River. With the escalation of

warfare between Northland peoples and the Tāmaki, Hauraki and Waikato districts of Tainui, Te Pane o Horoiwi became a frequent landing site for invading ope taua during the late 18th and 19th centuries. Ngāi Tai became embroiled in some of these conflicts in support of their Hauraki relations and continued to share occupation well into the 1800s.

The headland Pā Whakamuhu and associated kainga were situated west of Te Pane o Horoiwi with some sources saying that the name of the Pā was not after the ancestress Whakamuhu herself but after the ambush (Whakamuhu) of her father who had been killed there. His daughter had been given the name Whakamuhu in memorial of his death, before she married Horoiwi.

Te Whanganui (St Heliers Bay) was known because of its importance as a landing site for Waka arriving at the Tāmaki Heads from Te Waitemata or further north.

Te Matarae a Mana “The eyebrow of Mana” is the headland named after the (Ngāi Tai /Te Kawerau) ancestor Manaoterangi who built his Pā here in the mid 1700s. Ngāi Tai share interests at Te Matarae a Mana and also in the associated shark fishing grounds.

Te Onewa Pā is situated at the end of Northcote Point and protected kumara gardens and fishing grounds. The name refers to the ditch separating the fortified point from the mainland and is also the name of a type of stone used in digging trenches of that type. Held by Ngāti Tai / Ngāi Tai from the time of Tainui settlement, Te Onewa was attacked repeatedly throughout the 17th and 18th centuries. The fluctuating tides of fortune saw Ngāi Tai and their allies come and go but continue their occupation up until the time of the Musket Raids when they were forced to vacate until about the 1830s at which time they reoccupied the Pa and remained in occupation during Heteraka Takapuna’s time.

Te Haukapua ki Takapuna

A celebrated landing site of important waka, Kupe is said to have landed here briefly en route to the far north from Hauraki and named it Te Haukapua. Toi Te Huatahi also visited here and a section of his people Te Tini o Toi led by his grandson Uika settled in the vicinity at Maungauika. Te Haukapua was also a landing site of the Tainui from whence Ngāti Tai/ Ngāi Tai ancestors disembarked after being welcomed by the Tangata Whenua. Most notably the sand bank at Te Haukapua was accorded several names all associated with the arrival of Tainui waka and the ancestor Taikehu, they are; Te Ranga o Taikehu , Te Kauanga o Taikehu, and Te Tahuna o Taikehu. All of these names relate to the incident when Tainui waka came fast on a sandbank and then Taikehu swam ashore to meet the local inhabitants, also ancestors of Ngāi Tai. In the traditions of Ngāi Tai there have been foreshore burials noted and other archaeological evidence consistent with Ngāi Tai practices some of which date back to the early 1100s, supporting the Ngāi Tai korero of ancient occupation.

The knoll (taka) from whence the Ngāi Tai ancestor Taikehu drank of the sacred wellspring (puna) for which Takapuna is named. The drinking from these freshwater springs by Taikehu and their becoming a wāhi tapu is a prominent feature of Ngāi Tai’s earliest claims to whenua between Takapuna and the Tāmaki River. This name Takapuna also commemorated an earlier wellspring in Hawaiki , known to Taikehu and his people. Takapuna of North Head flowed from a small cave in the volcanic rock of Maungauika above Te Haukapua and continued to do so until circa 1900 when the Pākehā dug a drainage channel beneath Maungauika thus destroying the ancient spring. Following settlement with the people of Maungauika, Taikehu’s Ngāti Tai/ Ngāi Tai people and the hapu of Ngāti Taihaua extended mana whenua throughout Takapuna and Waitemata. The mana of Ngāi Tai was further strengthened over Takapuna and surrounding districts under Taimaio and later Taihua. The 19th century Ngāi Tai rangatira Heteraka Takapuna also known as Heteraka Te Hehewa (grandson of Te Hehewa) was named Takapuna in recognition of Ngāi Tai’s ancestral connections to Takapuna and the North Shore.

Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi

Through Ngāti Taihaua ancestry shared with other close relations there emerged the later descent groups of Ngāti Kahu and Ngāti Poataniwha through whom Ngāi Tai ki Tāmaki established shared occupation of the

North Shore and Upper Waitemata Harbour, going on to extend mutual interests along the Mahurangi coastline as far north as Orewa and Te Arai Point. Through Ngāti Taihaua, Ngāti Kahu and Ngāti Poataniwha ancestry, Ngāi Tai Ki Tāmaki and others hold shared interests in the adjacent islands of Rangitoto, Tiriririmatangi and Te Kawau Tu Maro o Toi.

It is a Ngāi Tai Tradition that through the relationships of Taihua with subsequent aggressors Ngāi Tai enjoyed ongoing occupation of those places. During hearings into land transactions that were ongoing post 1840 Ngāi Tai Rangatira continued to assert their whakapapa and claims to this entire area and to these motu.

Nga Poitu o te Kupenga a Taramainuku

The chain of islands within the Hauraki Gulf / Tīkapa Moana became collectively known as Nga Poitu o Te Kupenga a Taramainuku (The Floats of the net of Taramainuku). Taramainuku was a descendant of Toi. Through ancient whakapapa and ongoing use and occupation, Ngāi Tai maintained their associations to all of these islands not already mentioned, including but not limited to; Motuhurakina (Rakino Island), Motuhoropapa and Otata (Noises Group), Oruapuke, Waiheke, Te Pounui a Peretu (Ponui island) and Pakihi. Pakihi hosted pa sites and observation platforms that observed and marked the passage of waka as they approached the heartland of Ngāi Tai. The passage between Pounui island and Pakihi island, Pauhenehene, was marked by a great pou which signified an ancient marker point on the waka route into the Maraetai Moana. Te Rangi-i-totongia ai te ihu a Tamatekapua and Motutapu have always been significant motu for Ngāi Tai.

Motukōrea

Ngāi Tai tradition says that Tainui waka called at the island during the exploration of Tāmaki. There are four recorded Pa sites on the island, stone field gardens, and other stone structures, numerous kainga and archaeological features including midden dating to the archaic period (pre 1200) indicating that the Toi/Maruiwi ancestors of Ngāi Tai probably lived here prior to the arrival of the Tainui waka. Motukōrea and Motutapu were among the most intensely settled of all the Hauraki Gulf / Tīkapa Moana islands, due to the fertile volcanic soils. In addition to gardening and fishing activities, the people of Motukōrea were engaged in stone working and ancient artefacts found on the island include worked moa bone, fishhooks and worked stone from as far afield as Aotea and the Coromandel Peninsula. The strategic position of the island coupled with Te Waiarohia enabled Ngāi Tai ease of waka access to the Tāmaki River when approaching from Te Maraetai. Later Ngāi Tai and Tara Te Irirangi were instrumental in allowing and assisting a prominent settler to arrive and live on the island.

Kiripaka Wildlife Scenic Reserve (as shown on deed plan **OTS-403-129**)

Mataitai Forest Conservation Area (as shown on deed plan **OTS-403-115**)

Mātaitai Scenic Reserve (as shown on deed plan **OTS-403-115**)

Papa Turoa Scenic Reserve (as shown on deed plan **OTS-403-119**)

Te Morehu Scenic Reserve (as shown on deed plan **OTS-403-126**)

Wairoa Gorge Scenic Reserve (as shown on deed plan **OTS-403-118**)

Whakatiri Scenic Reserve (as shown on deed plan **OTS-403-115**)

All of the above lie within the core territory of Ngāi Tai, including within the Hūnua Ranges or adjacent to the Wairoa River. The ranges themselves are known to Ngāi Tai as Te Ngāherehere ō Kohukohunui. The Wairoa River originates in the ranges, including the falls known to Ngāi Tai as Hihīorapa.

Te Waiaroaro (Ness Valley) is on the northern face of the Hūnua Ranges and from there Ngāi Tai accessed Kiripaka, Mātaitai and Turoa, via Moumoukai. Te Waiaroaro also provided access to the Hūnua Ranges from Ngāi Tai's main settlement sites along the Wairoa River and the Umupuia/Maraetai coast.

This Ngāi Tai bush hinterland, with its bird catching grounds, rat runs, waterways full of fat tuna and kōura, provided food, rongoa Maori and timber resources.

The forest also served as a wāhi tapu, with trees containing the bones of ancestors, burial caves, and sacred teaching sites marked by 70 Pou Whenua; it was also the home of an ancient hāhi (spiritual belief) known as Tāhere Manu, focused on bird-lore that was particularly associated with Ngāi Tai.

Motutapu Island Recreation Reserve (as shown on deed plan **OTS-403-130**)

Ngāi Tai ki Tāmaki's association with Motutapu goes back to the time of the tupuna Taikehu, who named the island Motutapu, "after a Peninsula called Motutapu at the north end of Rangiatea", the island from which the *Tainui* had begun its voyage to Aotearoa. To Taikehu's descendants in the area, the island became known as "Te Motu tapu a Taikehu", or "The Sacred Island of Taikehu".¹ Taikehu's people on Motutapu were all but destroyed in the eruption of Rangitoto that occurred c.1400 AD, with only a small remnant escaping by waka to rejoin their Ngāti Taihaua kinsfolk on the mainland. Thus, Te Motu Tapu a Taikehu is a highly significant wāhi tapu of Ngāi Tai. Archaeological evidence for this event exists in the form of ash footprints preserved at the Sunde Site, near Pūharakeke (West Point/Northwest Bay) on the northwestern coast of the island.² Naturally, the 'Sunde Site' of Pūharakeke is a site of tremendous significance to Ngāi Tai ki Tāmaki today. Nearby is an important coastal kāinga and stone-working site, containing evidence of both extensive adze manufacture, and multiple layers of occupation.

The first rangatira to re-occupy Motutapu after the eruption (sometime around the mid-late 1600s) was Kūpapa, who was leader of the Ngāi Tai hapū known as Ngāti Tai Horokōwhatu. From his Pā at Motutapu, Kūpapa also controlled the islands of Motukōrea, Motuihe, Motuhurakina (Rakino), Ōtata, Motuhoropapa, Ōruapuke &c. Kūpapa died and was buried at Motutapu, and was succeeded by Tāmaki Te Ao of Ngāti Tai/Te Uri o Te Ao, whose main pā was Te Tauroa on the nearby island of Te Motu a Ihenga (Motuihe). Like Kūpapa before him, from Te Tauroa Pā, Tāmaki Te Ao also held dominion over Motutapu and neighbouring islands.

The historic traditions indicate that Ngāi Tai ki Tāmaki maintained tangata whenua status on Motutapu consistently from the time of Kūpapa in the mid-1600s until the signing of Te Tiriti o Waitangi.

Some sites on the island have connections to Ngāi Tai that are even more ancient than the arrival of the *Tainui* waka. For example, Te Pēhi o Manawatere (Home Bay) is so named because it is where the body of the ancient tupuna Manawatere was washed ashore after he was drowned at Ōrāwaho. Manawatere is significant to Ngāi Tai ki Tāmaki because he first made landfall in the Mangemangeroa-Maraetai area, bestowing names on landmarks and leaving his tuhi (mark) on a pōhutukawa tree as a guide for his Ngāi Tai relatives.

The ancient wahi tapu of Te Warowaro, Mōruru, Hukunui, Ōrāwaho and Te Wairere are all situated toward the southern end of the motu. Although the precise locations of three sites named by Te Tara are unclear, it seems that Te Toki and Pēhimatawhā are situated near Mōrurunga on the southeastern coast of the island, while Ngāraparapa is evidently near the opposite coastline of the Ōrāwaho channel, a short distance south of Hukunui.

Significant sites on Motutapu include:

¹ Murdoch, Graeme, "He Korero Tawhito mo Rangitoto", 1991, p. 8; citing: Kelly, *Tainui*, 1949, p. 2.

² The site was first discovered by archaeologist Rudi Sunde in 1958 when he noted a collection of artifacts that were eroding onto the beach. The area has been called the Sunde site ever since.

1. Pūharakeke “The Sunde Site” (West Point/Northwest Beach) (N38/24)
2. Te Pēhi o Manawatere (Home Bay) – Te Mokonui a Hei Pā.
3. Te Manawa Pā (Emu Point)
4. Raupōiti (Administration Bay)
5. Hukunui (Pa Paddock)
6. O-Roropupu Pā (Station Bay Pa Site)
7. Te Wairere (Orawaho Passage – Gardiners Gap)

Motuihe Island Recreation Reserve (as shown on deed plan **OTS-403-125**)

Motuihe along with Motutapu and Rangitoto have been the subject of Treaty Grievance claims for redress for Ngāi Tai since the 1800s. Motuihe is one of the chain of islands forming the northern boundary of ‘Te Maraetai’ (the ‘Enclosed Sea’), part of the core maritime territory of Ngāi Tai ki Tāmaki.

Around the late 1600s, the Ngāi Tai ki Tāmaki chief Tāmaki Te Ao (sometimes called ‘Takataka’) had his principal Pā at Te Tauroa on Motuihe. Today Tāmaki Te Ao is represented in whakairo as one of the Amo (entrance pillars) of the Tupuna Whare at the Ancestral Marae of Ngāi Tai at Umupuia. The Amo on the other side of the house is Te Whatatau the Tupuna on whom we base our current Claims Mandate. Thus highlighting the importance of the man and the Island of Motu a Ihenga to Ngāi Tai.

Mutukaroa / Hamlin Hill (as shown on deed plan **OTS-403-124**)

Mutukaroa has been described as the largest undefended prehistoric village site in the Auckland area. It is situated amongst the volcanic soils of the Tāmaki isthmus as these were very fertile and free draining grounds. It was one of the hills that were surrounded by higher volcanic cones allowing for house sites to be built in relative safety from enemies.

There were many houses and storage pits on Mutukaroa as it was cultivated with large gardens down the slopes of the hill. Food was abundant and Mutukaroa was a strategic storage site for the trading route from Tāmaki to Manukau and thence to Waikato.

It is an area where Taihaua lived (a very early link to Ngāi Tai) and his descendant Te Rangikaketu fought alongside his whanaunga Kiwi Tāmaki against Te Taou. However Te Rangikakaetu had previously warned Te Taou that they should arm themselves with patu whilst delivering food to Kiwi. This warning was remembered and he and at least some of his people were not attacked when, in subsequent battles Kiwi was killed and many of his Pa in Tāmaki were taken. Te Rangikaketu was able to continue to occupy his ancestral pa sites and along with his son Te Hehewa maintained Ngāi Tai rangatiratanga. They had not one but many sites in Tāmaki with Mangere, Otahuhu, Rarotonga and Mutukaroa amongst them.

Evidence that early Ngāi Tai ancestors occupied Mutukaroa can be drawn from the transfer of Ōtāhuhu lands, inclusive of Mutukaroa, to a CMS missionary in 1838, as the signatories included chiefs with particular affiliations to Ngāti Te Rau hapū of Ngāi Tai, such as Herua Te Kahukoti and Wakaturia. Hōri Te Whētuki was also a participant, and Hetaraka Takapuna was later presented with three priceless mere pounamu from the original vendors in recognition of his interests in both Ōtāhuhu and adjoining Te Tauoma lands near Panmure.

Stony Batter Historic Reserve (as shown on deed plan **OTS-403-120**)

Te Matuku Bay Scenic Reserve (as shown on deed plan **OTS-403-121**)

The Ngāi Tai name for present-day Waiheke Island is Te Motu Ārai-roa (“The Isle of Long Shelter” or “Long Sheltering Island”), describing an important relationship between the island itself, and the adjoining ocean passageway of Te Maraetai (Tāmaki Strait). The primary Ngāi Tai interests at Waiheke fall within the south-eastern and central portions of the motu, particularly at Te Huruhe (Man o’ War Bay), Te Matuku, Te

Awaawaroa, Whakanewha, Kauakarau, Te Pūtiki o Kāhu, and Rangihoua.

At the southeastern end of Waiheke, the lands between Waitī, Te Huruhe, Te Matuku and Te Awaawaroa represent an area of shared interest between Ngāi Tai and a hapu of another Iwi.

On the Maraetai-facing southern coastline of Waiheke, between Te Matuku, Te Awaawaroa, Whakanewha and Kauakarau, two other Iwi bore witnesses before the Native Land Courts consistently stating that their interests in these areas devolved from their common Ngāti Tai ancestress, Parekaiangaanga. These areas encompass the greater part of the current DOC lands at Waiheke.

Turanga Creek Conservation Area (as shown on deed plan **OTS-403-123**)

Ngāi Tai oral tradition states that while exploring this bay, *Tainui* entered the mouth of the Tūranga Estuary, where the waka was tethered to a large volcanic rock 'in the shape of a man', giving both the name and Mauri to the Awa and its surrounds hence the name of that area, Tūranga, meaning Anchorage or Standing Place. The Tūranga estuary is among the many important landing sites of *Tainui* waka in Ngāi Tai tradition as it marks the departure site from *Tainui* for those Ngāi Tai ancestors who originally settled the valleys of Te Waipaparoa.

While their names are not remembered today, tradition records that these people were the relatives and followers of Manawatere, and were closely connected with the Ngāi Tai and Ngāti Tai people of Taikehu, Horoiwi, Tāiki, Te Keteanatāua and Taihauā.

The significance of the Tūranga Estuary in particular, however, is as the major waka entrance and landing site providing access into the wider Waipaparoa settlement areas.

Ngāi Tai descendants still point out a large volcanic stone in the Tūranga estuary as the anchor stone of *Tainui*.

Tūranga was also the name given to a hill overlooking the river's west bank, and the Pā/kāinga settlements centred on Tūranga Maunga. The chief Tanumeha (Meha) Te Moananui in particular is the best known Ngāi Tai identity of the early European period, and is said to have been buried at Tūranga Maunga in the late 1870s.

Wairoa River and tributaries (as shown on deed plan **OTS-403-127**)

Papepape Marginal Strip (as shown on deed plan **OTS-403-122**)

The Wairoa River is central to the identity, heritage, mauri and mana of the Ngāi Tai people, as exemplified by the Ngāi Tai pēpehā "Ko Te Wairoa Te Awa". Te Wairoa is continually referred to by Ngāi Tai elders as being the life-source, and life-blood of the people.

Ngāi Tai occupation of the Wairoa River has been continuous and unbroken from the time of the arrival of *Tainui* waka to the present day. Ngāi Tai's earliest association with the Wairoa stems from *Tainui*'s anchorage inside the Whakakaiwhara Peninsula, where crew members went ashore and established Ngāti Tai manawhenua. Ngāi Tai of the Wairoa Valley were also part of the wider grouping known as Ngā Iwi, later confederated as Te Wai o Hua. Ngāi Tai and Ngā Iwi established many pā, kāinga, and other sites of significance along the river, illustrated by the map on the next page.

By the mid-late 17th Century, Te Wairoa was controlled by Te Uri o Te Ao; a hapū of Ngāi Tai and Te Wai o Hua. Ngāi Tai/Te Uri o Te Ao rangatira of Te Wairoa from this period included Tāmaki Te Ao and his son Te Whataatau. The principal homes of the Uri o Te Ao leadership were at Whakakaiwhara and Te Oue Pā near the river's mouth. They also controlled the inland territories between Papakura and Manukau, the Maraetai coastline, and its outlying islands.

At the time of Te Hekenga Tokotoru (late 1600s–early 1700s) the Ngāi Tai people of Te Raukohekohe and her sisters from Tōrere were gifted lands up the river and along the Maraetai coastline, due to the marriage of Te Whataatau to Te Raukohekohe and her sister Te Mōtū ki Tāwhiti. The Ngāi Tai hapū, Ngāti Te Rau evolved from this union and settled along the Wairoa River and Maraetai districts.

By the early 1800s, the Wairoa River, Valley and Embayment remained the core territory of Ngāi Tai (particularly Ngāti Te Rau and Te Uri o Te Ao). Along the west bank, Te Irirangi built new pā at Te Tōtara and Te Nīkau prior to the 1820s. Heavy loss of life occurred at Te Tōtara Pā and other locations along the river's west bank during the Musket War invasions. Despite these depredations, Ngāi Tai continued to occupy the upper reaches of the river and the forested high country of the surrounding valley throughout this period. By the 1830s, if not before, they had resettled the lower reaches of the Wairoa and adjacent coastline of Umupuia under the chiefs Tara Te Irirangi, Nuku, Te Waru and Wī Te Haua.

Appendix 21.7 Ngāti Tamaoho

The following text is relevant to Auckland Council from Ngāti Tamaoho Claims Settlement Act 2018. The numbering below is from the Act.

22 Interpretation

In this subpart,—

protocol—

(a) means each of the following protocols issued under [section 23\(1\)\(a\)](#):

(i) the Crown minerals protocol:

(ii) the taonga tūturu protocol; and

(b) includes any amendments made under [section 23\(1\)\(b\)](#)

responsible Minister means,—

(a) for the Crown minerals protocol, the Minister of Energy and Resources:

(b) for the taonga tūturu protocol, the Minister for Arts, Culture and Heritage:

(c) for either of those protocols, any other Minister of the Crown authorised by the Prime Minister to exercise powers and perform functions and duties in relation to the protocol.

29 Statutory acknowledgement by the Crown

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

30 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 31 to 33; 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 34 and 35; and

(c) to enable the trustees and any member of Ngāti Tamaoho to cite the statutory acknowledgement as evidence of the association of Ngāti Tamaoho with a statutory area, in accordance with section 36.

31 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.

32 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.

33 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 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 29 to 33, 35, and 36; 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.

35 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 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.

36 Use of statutory acknowledgement

(1) The trustees and any member of Ngāti Tamaoho may, as evidence of the association of Ngāti Tamaoho 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 Ngāti Tamaoho are precluded from stating that Ngāti Tamaoho 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.

Description of the statutory area

Statutory acknowledgements within Auckland under Ngāti Tamaoho Claims Settlement Act 2018
Coastal Marine Area of Manukau Harbour (as shown on deed plan OTS-129-03)
Awhitu Conservation Area (as shown on deed plan OTS-129-02)
Te Toro Recreation Reserve (as shown on deed plan OTS-129-30)
Lake Pokorua Conservation Area and Lake Pokorua Marginal Strip (as shown on deed plan OTS-129-11)
Lake Pokorua and Waraha Stream (unnamed) and its tributaries (as shown on deed plan OTS-129-10)
Waipipi Scenic Reserve (as shown on deed plan OTS-129-32)
Awaroa River and its tributaries (as shown on deed plan OTS-129-01)
Maioro Sands Marginal Strip (as shown on deed plan OTS-129-12)
Hunua Stream and its tributaries (as shown on deed plan OTS-129-07)
Te Maketu Historic Reserve (as shown on deed plan OTS-129-29)
Wairoa Gorge Scenic Reserve (as shown on deed plan OTS-129-34)
Vining Scenic Reserve (as shown on deed plan OTS-129-31)
Mangatangi Stream and its tributaries (as shown on deed plan OTS-129-13)
Miranda Scientific Reserve (as shown on deed plan OTS-129-18)
Mangatawhiri Forest Conservation Area (as shown on deed plan OTS-129-14)
Paparimu Conservation Area (as shown on deed plan OTS-129-24)
Richard Sylvan Memorial Scenic Reserve (as shown on deed plan OTS-129-27)
Mangatawhiri River and its tributaries (as shown on deed plan OTS-129-15)
Part Mercer Domain Recreation Reserve (Te Pou o Mangatawhiri) (as shown on deed plan OTS-129-23)
Kellyville Conservation Area (as shown on deed plan OTS-129-09)
Mount William Scenic Reserve (as shown on deed plan OTS-129-19)
Maramarua River and its tributaries (excludes Mangatangi Stream and its tributaries) (as shown on deed plan OTS-129-16)
Whangamarino River and adjacent Whangamarino River Marginal Strip (as shown on deed plan OTS-129-36)
Pahurehure Inlet and Marginal Strip
Drury Conservation Area and Drury Creek Marginal Strip (as shown on deed plan OTS-129-04)
Drury Creek Islands Recreation Reserve (as shown on deed plan OTS-129-05)
Raventhorpe Scenic Reserve and Raventhorpe Conservation Area (as shown on deed plan OTS-129-26)
Drury Creek
Waipokapū Stream Conservation Area (as shown on deed plan OTS-129-33)
Otūwairoa Stream and its tributaries (includes Waipokapū Stream, Mangapū Stream and Waihoehoe Stream) (as shown on deed plan OTS-129-22)
Waipokapū Awa (Hays Stream)
Mangapū (Symonds Stream)

Waihoehoe (Waihoihoi Stream)
Oira Creek and its tributaries (as shown on deed plan OTS-129-21)
Hingaia Stream and its tributaries (as shown on deed plan OTS-129-06)
Ngakoroa Stream and its tributaries (as shown on deed plan OTS-129-20)
Whangapouri Creek and its tributaries (as shown on deed plan OTS-129-37)
Whangamaire Stream and its tributaries (as shown on deed plan OTS-129-35)
Whatapaka Creek (as shown on deed plan for Coastal Marine Area OTS-129-03)
Te Hihi Creek and its tributaries (as shown on deed plan OTS-129-28)
Puhitahi Creek and its tributaries (as shown on deed plan OTS-129-25)
Mauku Stream and its tributaries (as shown on deed plan OTS-129-17)
Karaka Creek and its tributaries (as shown on deed plan OTS-129-08)

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

The settling group's statements of association are set out below. These are statements of the settling group's particular cultural, spiritual, historical and traditional association with identified areas.

SITES OF SIGNIFICANCE: MANUKAU HARBOUR - TE MĀNUKANUKA O HOTUROA

Coastal Marine Area of Manukau Harbour (as shown on deed plan OTS-129-03)

Te Mānukanuka O Hoturoa (Manukau Harbour) is central to Ngāti Tamaoho's identity. We are a people born from the very waters of the harbour itself. It is an important part of our turangawaewae and central to our rohe. It features in all stages of our history and is a source of great mana to our people. Its traditional use as a fishing ground and transport and trade route is an essential part on our identity, as is our deep spiritual relationship with it.

The harbour's name recalls the travels of our tūpuna of the Tainui waka through these waters. Specifically, it speaks of the dangers encountered by Tainui commander Hoturoa at the harbour heads. More generally it speaks of the traditional history of the descendants of the crew of the Tainui who remain here today including Ngāti Tamaoho.

Our people's connection with the Manukau Harbour is illustrated by the story of Papaka, a tūpuna of Ngāti Tamaoho. There are several ways of telling of this korero, one of which we record here.

Papaka was a bailer on the Tainui waka as it arrived in Aoteroa. After being portaged from the Waitemata to the Manukau at Otahuhu, the Tainui set out across the harbour. Near the middle of the harbour Papaka was ejected from the waka and immediately swam to a sand bar where he survived on the plentiful kaimoana and kai ika of Te Mānuka.

In time Papaka became one with his surroundings. His children arose from the waters in human form and eventually intermarried with the Ngā Oho and Nā Iwi people already established there. As this story illustrates, we are a people begotten from the waters of the Manukau itself.

The harbour is also protected under the mana of Kaiwhare, taniwha and gaurdian of Te Mānukanuka O Hoturoa. Like the taniwha of Waikato, Te Mānuka is home to many taniwha including Haumia, Taramainuku and Papaka. These gaurdians protect the creatures, health and wairua of the waters.

The harbour itself is a diverse area including many important natural ecosystems and encompassing many of our people's most important sites. The deeper waters were used for fishing by net and line, with the shallower waters being used by nets and weirs. The wetland fringes provided delicate habitats for many important fish and waterfowl species, as did the inter-tidal zones and tidal inlets. The harbour also

encompassed many wāhi tapu and sites of great spiritual importance. It also provided building materials, rongoa and important species of edible plants.

Te Mānukanuka was plentiful in kahawai, snapper, mullet, shark, stingray and flounder with the shellfish banks providing mussels, pipi, pupu, oysters and the many other species that existed at that time. Their use was guided by our tikanga and especially the spiritual importance of the tidal flows to our people. Over the course of centuries, our people have developed a highly complex body of tikanga which governs our relationship with the harbour and the use of its resources.

The harbour was also of great importance as a trade and travel route. The Awaroa River portage allowed whanaunga from the Waikato to travel north with ease and was particularly important for trade during the early 19th century. Similarly, the portages of the Ōahuhunui land-bridge, including Pukaki, Te To Waka and Karetu, allowed shared access to Te Mānuka from the Waitematā and vice versa.

The harbour, along with its inlets and tributaries was also the connecting tissue of our rohe. Many of our peoples most important sites lay along the coastline of Te Mānuka or were easily accessible by means of its tributary awa, of which there are many. Te Mānukanuka o Hoturoa binds our people together by connecting our rohe together as one.

SITES OF SIGNIFICANCE: AWHITU PENINSULA

Traditional history recalls that the entire Awhitu Peninsula was the site of continuous and often intensive use and occupation since its earliest settlement by man. Among these early settlers were Ngā Oho and Ngā Iwi, some of the first people of the region. Subsequent migrations also saw this area occupied by descendants of the crew of the Tainui waka as well as from the Arawa and Mataatua waka. Subsequent migrations from the Waikato and Taranaki have helped to form Ngāti Tamaoho's identity and connection to this place.

The entire Awhitu Peninsula is a cultural landscape of immense importance to Ngāti Tamaoho as well as several other hapū. From papakāinga and wāhi nohoanga, to pā taua, to wāhi tapu and urupā, each place tells an important part of our story.

Awhitu Conservation Area (as shown on deed plan OTS-129-02)

The Awhitu Conservation Area is a roughly 64 hectare Crown managed site running along the north-western tip of the Awhitu Peninsula. The site comprises part of Te Puaha Ki Manuka, the entrance to the Manukau Harbour. It is a place of great importance for our people, and central to our cultural identity and history.

Traditional history also tells us of a now forgotten land which was once one of Ngati Tamaoho's most important resource bases. It is now known as Paorae, the vanished land, and consisted of consolidated sand dune country stretching westwards from the Awhitu Peninsula coastline into the Tasman Sea. The Awhitu Conservation Area encompasses part of what is left of this great land.

Stories tell that Paorae stretched for 60 kilometres out along the Awhitu Peninsula. Settlements were located along its coast and extensive kumara plantations were planted in the sandy soils.

To walk the perimeter between the Manukau harbour entrance and the Waikato River mouth around Paorae was said to take at least 3 days. In the dunes puha could be harvested along with pingao (a valued weaving resource) and toetoe for construction. While most of the dune area was harvested there were certain parts set aside as urupa.

However, traditional korero tells us that Te Tai O Rehua (the Tasman Sea) slowly overtook Paorae. By about 1800 only an island remained off the coast just south of Manukau heads separated from the mainland by a narrow channel. The island was given the name Nga toku-rau-o-puakirangi. In time that too was swallowed by the sea, becoming the Manukau bar which led to the name Te Manukanuka O Hoturoa.

The site connects both Te Manukanuka O Hoturoa (Manukau Harbour) and Te Tai O Rehua (Tasman Sea). The site also encompasses the wahi tapu known as Matatuahu, a place of great spiritual importance for our people. A large taonga collection now held at Auckland Museum was found here.

The Awhitu Conservation Area is typical of many places on the Awhitu Peninsula area in its traditional use. It includes several clusters of pā taua and associated papakainga along the western coastline and further inland to the east of Manukau Heads Road. The high ridgelines provided excellent defensive positions with views north to the harbour entrance.

The area also includes several sites of immense spiritual and cultural importance. The north of the conservation area includes several wahi tapu associated with Kaiwhare, the guardian of Te Mānukanuka O Hoturoa. Meanwhile, several urupā exist in the west of the area in the dune country that was once part of Paorae.

Te Toro Recreation Reserve (as shown on deed plan OTS-129-30)

The Te Toro Recreation Reserve lies on the Te Toro peninsula between the Ohiku Creek to the north, the Waiuku Estuary to the east and the Kohunui Creek to the south. The peninsula is extremely important to Ngāti Tamaoho as an area of numerous uses for the tribe, from its importance as a trade route to its access to the resources of the Manukau and beyond. Geographically, it is an important link between Ngāti Tamaoho's pā and kainga on the Awhitu Peninsula and their lands in Patumahoe, Mauku, Paraheka and Whatapaka. Thus, it is a symbol of the connection between the sometimes distant places of importance throughout Ngāti Tamaoho's vast rohe.

Te Toro played an important role in the economic expansion of Ngāti Tamaoho during the 1840s and 1850s. This period was an extremely prosperous one for the tribe, especially those at the Pehiakura village. During this time Ngāti Tamaoho took great advantage of new skills and technology learned from Pakeha traders and, combining this with traditional practices, quickly expanded their agricultural production for trade on the growing Auckland market. With the growth of Auckland came many traders from the Waikato and beyond who travelled either over land or via the Waikato River. The main routes of travel from the south toward the Tamaki Isthmus passed through Tamaoho villages and trading posts including Te Toro and as such Ngāti Tamaoho had an almost constant exchange of goods and information at their disposal.

Lake Pokorua and Waraha Stream (unnamed) and its tributaries (as shown on deed plan OTS-129-10)

Lake Pokorua, the largest of the dune lakes on the Awhitu Peninsula, is situated south of the major papakainga at Pehiakura and the Pakakina pā. The Pokorua Lake, as well as the fringing wetlands, were famous throughout the region for their fish and birds, particularly pārerā. The possession and use of this lake was a source of immense mana for our tūpuna and its seasonal use was often granted to other hapū on a reciprocal basis. Its use was closely controlled by principles of tikanga so that the wairuā of the great lake could be maintained. It today covers an area of about 35 ha and lies at the centre of a zone of rich resources and intense occupation in the nineteenth century. This is evident from the historical sources as well as the numerous recorded archaeological sites at Pokorua and the surrounding area.

These valued resources were protected by several pā which formed a network of defences and living sites for Ngāti Tamaoho in the area making it one of the most important areas in our rohe, especially during the 19th century.

The Waraha Stream, a small but important waterway which drains the Pokorua Lake is intricately linked with the identity of Ngāti Tamaoho. Our people have maintained a physical presence here that stretches back to the earliest human settlement of Aotearoa. Our peoples spiritual connection to this awa stretches back even further, to the time before man. The river and its surrounds were places of great tapu and the wetlands which bordered the Pokorua Lake were wahi tapu in their own right.

With overland travel being time consuming and coastal travel often dangerous, river travel was akin to our

modern highways. Thus the control and management of the river was of huge strategic value, governing movement throughout the interior of our rohe.

As well as being a communication, trade and travel route, these awa were our people's way of life by way of the food and cultural resources they supported. Tuna, pirahau, kokopu, papamoko, inanga, para, patiki, koura and kouraura were all abundant as were kākahi and other shellfish and invertebrate species.

Waipipi Scenic Reserve (as shown on deed plan OTS-129-32)

The Waipipi Scenic Reserve is a small section of pristine native bush near headwaters of the Parakau Creek in the centre of the Awhitu Peninsula.

Waipipi is an area typical of many places on the Awhitu Peninsula area in its traditional use, for example as a transport route used by our tūpuna travelling along the ridgelines between pā. As such it was an area of great strategic importance.

It was also a mahinga kai of great importance, a quality that can still be seen in the reserve's largely unmodified native flora. Our people harvested Mamaku and Para (King Fern) from the creek fringes, both of which grow here to this day. Inner Mamaku stems were known as Pitau when cooked and were a highly prized food during the leaner winter months.

Meanwhile, Para was roasted and considered something of a delicacy. It was often eaten by those about to go to war or on a long journey. The Para grove at Waipipi was cultivated by our tūpuna to provide food for generations to come. These ferns are currently at risk and declining in Aotearoa, making this grove particularly important.

The reserve also contains a small living area with associated mahinga kai area. Terraces can still be seen, indicative of its use for both food gathering and habitation. With plentiful food, easy access to transport routes, and fresh water nearby, the area now contained in the Waipipi Scenic Reserve was one of great importance to our people.

Awaroa River and its tributaries (as shown on deed plan OTS-129-01)

The Awaroa River is of the most important in Ngāti Tamaoho's rohe and its story is intimately linked with our history and identity as a people. It also connects two of the most important bodies of water in our rohe, Te Manukanuka O Hoturoa and the Waikato River. In former times this meant that the Awaroa was a highway of travel and trade akin to the modern motorway.

One of these key travel routes led from the Waikato River to the Manukau via the Awaroa River. The route went from the Waikato into the Awaroa thence over the portage to the Waiuku River and on into the Manukau. As such Awaroa was a highway of constant activity which gave Ngāti Tamaoho at the Purapura papakāinga, at the headwaters of the Awaroa, a great many economic and strategic advantages.

The river and its surrounds were also places of great tapu. The wetlands which bordered the Awaroa were sacred, owing to the several urupā and ritual places within. There was also places within the marshes dedicated to temporary burials where the body would be interred and the kōiwi removed later for permanent burial. Thus, the waters of the Awaroa were imbued with the spirit and mana of the deceased.

Maioro Sands Marginal Strip (as shown on deed plan OTS-129-12)

The Maioro Sands Marginal Strip is a small strip of land running along the northern bank of the Waikato River delta. It has been a place of great significance to our people since the earliest settlement of this land. It is an area of deep spiritual importance and is revered as a place of great tapu.

Ngāti Tamaoho hold ancient ancestral connections with Maioro going back to the original Ngā Oho / Ngā Iwi

inhabitants, through to the descendants of the crew of the Tainui waka and later Te Wai O Hua. The forest and surrounding area contain numerous urupā which have been used throughout the centuries as a final resting place for our tūpuna.

The area was used for permanent burial but also for temporary burial whereby the bodies of the dead would lie for a number of months until the bones were exhumed for internment in another location. As a result the forest has special significance as the land contains the tapu remains of generations of Ngāti Tamaoho tūpuna.

Other parts of the shoreline of the Waikato at Maioro were important mahinga kai for our people. The rich wetland ecosystem supported many species of cultural importance. Today the Maioro Sands Marginal Strip still supports habitat for parera, kōtuku-ngutapa, pateke and other waterfowl. It is also an important habitat for many freshwater fish species including inanga and kokopu.

SITES OF SIGNIFICANCE: HUNUA RANGES AND WAIKATO WETLANDS

Hunua Ranges and Awa

Te Hunua is one of the great resource bases of Ngāti Tamaoho. The Hunua Ranges was almost unparalleled in its importance as a source of food, rongoa, timber, mineral resources and shelter. This is an area that has provided Ngāti Tamaoho with so much more than can be described in any historical narrative. It is part of the mauri of our people and is an absolutely fundamental part of cultural identity.

The variety of the uses of the places in Te Hunua indicate the importance of the entire area as an interconnected whole to Ngāti Tamaoho. Each of the individual places is important in its own right but the real significance can only be understood when considering the area as a whole.

Bird life was plentiful with large stocks of kererū, kokako, pukekō, and weka. Tuna and inanga were also abundant in the rivers and waterways of the ranges and foothills. From birding and cultivations in the valleys to places of ritual and urupa on the high points, the ranges were and always will be a special place for all those of Ngāti Tamaoho.

Though Ngāti Tamaoho was an iwi who travelled greatly, the Hunua Ranges were an ancient defensive stockade which protected our tūpuna for centuries. The high country provided Ngāti Tamaoho and other iwi with much needed shelter and safety during inter-hapu disputes. There were many defensive pā in the surrounding foothills including Paparata, Te Maketu, Pihanga and Ngā Urukehu. The interior was a place of great tapu, although there were several sites of refuge that were only known to Ngāti Tamaoho and the other hapū of the area.

Hunua Stream and its tributaries (as shown on deed plan OTS-129-07)

The Hunua Awa runs south from the Hunua Ranges, within an area containing a wide range of sites from defensive pā to mahinga kai, urupa to marae, and awa to tuahu.

The Hunua Awa was highly important for food gathering, with abundant eels and inanga.

Te Maketu Historic Reserve (as shown on deed plan OTS-129-29)

The Te Maketu Historic Reserve (formerly Pratts Road Historic Reserve) is an area that once included many important Ngāti Tamaoho sites, evidence of which can still be seen today. It is an area of ancient Maori occupation, dating back to the earliest settlement of the region by Nga Oho. Te Maketu quickly became one of the most important Maori sites in the Auckland region and has remained so ever since.

There are several large pā at Te Maketu along with associated settlements, cultivations and urupa. The pā and settlements were home to many important Ngāti Tamaoho tūpuna and acted as strategic defence points during conflict. The fertile volcanic soils sustained a large population and provided goods to be traded with

the many visitors who travelled through the area. The urupa at Te Maketu were in use from early settlement until the beginning of the Waikato War, making the area one of supreme spiritual and traditional significance.

The earliest inhabitants of the Maketu area were the Nga Oho people, the original inhabitants of the Tamaki Isthmus.

Nga Oho settled Te Maketu quickly, drawn by the temperate micro-climate and fertile, easily cultivated volcanic soils. Cultivations were established and the area quickly became a place of settlement. This was helped by the terrain which offered protection in times of conflict and overlooked the Manukau lowlands and harbour. Places of ritual, urupa, canoe building sites and purpose-specific areas were established soon after.

As migrations to New Zealand continued, Nga Oho divided into three groups: Nga Oho, Nga Iwi and Nga Riki. These groups then continued to subdivide into many smaller hapū and iwi with differing tribal lineage while still maintaining close links with each other.

In the 17th century, the great chief Hua-Kai-Waka (Hua, the eater of canoes) emerged and drew these groups together to form the Wai O Hua confederation occupying what would today be considered the wider Auckland Region. This coalition model proved very effective and Wai O Hua soon became one of the most developed and prosperous tribal groups in the North Island.

During this period Te Maketu continued to thrive and became an important trading point for the region. The Ararimu track, which stretched from Mangatawhiri in the South to Pukekiwiriki in the North, ran through Te Maketu, connecting Waikato to the Tamaki Isthmus. Thus, the inhabitants of Te Maketu were privy to the latest news, goods, and ideas from throughout the North Island as travellers from sometimes distant places moved through their settlement.

Wai O Hua lived peacefully at Te Maketu through the seventeenth century. However, the early eighteenth century saw the rise of groups determined to challenge this peace and exact utu on Wai O Hua. Battles broke out and Wai O Hua was defeated.

Much of the oral history of Wai O Hua was lost in this defeat but it is likely that Te Maketu became an important refuge during this time. Defence became the most important issue for its inhabitants. Attention was devoted to strengthening the areas naturally defensible high points and ridges.

It was during this time that one of the first major pā was built at Te Maketu. The exact location of this pā is disputed but it is known to have been on one of the ridges in the area, likely within the current Pratts Road Historic Reserve.

After the dissolution of the Wai O Hua confederation, Ngāti Tamaoho occupied their traditional places at Te Maketu with other iwi. This period was one of regeneration for Ngāti Tamaoho, the main focus being the consolidation of their territory within the new tribal power structures of Tamaki Makaurau. At Te Maketu the focus was on development, with new whare, storage pits and gardens built on the terraces during this time.

This period of peaceful growth was interrupted in the early 1820s by invasion from the far north. Ngāti Tamaoho and other south Auckland iwi gathered their people and moved south to better protected areas in the Waikato.

In 1835 the Wai O Hua tribes were finally able to return to the Tamaki Isthmus. Ngāti Tamaoho returned to Te Maketu and occupied the ancient pā of Noia. Shortly thereafter a new pā was built adjacent to the cultivations they had made below the original pā. This pā now lies within the current Pratts Road Historic Reserve. Ngāti Tamaoho lived at Te Maketu in conjunction with their kinsmen from another iwi.

As part of these new cultivations, Ngāti Tamaoho planted flax, peach trees (later to become synonymous with this area), fig trees, kumara, and cape gooseberries. In 1842 Edward Shortland visited Ngāti Tamaoho at Te Maketu and was fed fish from the Manukau and kumara from the immediate cultivations. It is also apparent

that these gardens were partly commercial, as it was common to see Maori women with flax baskets full of peaches from Te Maketu trading in the early Auckland markets. Nona Morris has even suggested the existence of a flour mill at Te Maketu from this period. This is consistent with the way in which Ngāti Tamaoho were recorded as having quickly become skilled in methods of European cultivation, having been introduced to the new technologies while in exile in the Waikato.

There are a number of important sites that have been located by archaeologists in consultation with iwi. In the Pratts Road Historic Reserve area, koiwi were discovered after quarrying in the area had begun. There were also slope-garden stone works present and many more signs of cultivation are likely hidden by the regenerating bush.

Within the area of the 19th century pa very little remains of the original earthworks, much of the stone having been taken for the European boundary walls. However there is clear evidence of cultivation in the area.

The earthworks and burial site in the Pratts Road Historic Reserve are extensive, comprising a large number of significant sites. Archaeologists have located extensive terracing here as well as pits, stone rows, rectangular terracing for houses and stonework pathways. Archaeologists have concluded that this site was an extensive habitation and defensive complex.

These are only a few of the many sites where Maori use and occupation has been recorded around the Te Maketu area. Terraces, stoneworks, cultivations, urupa, kumara pits, and fortifications exist all over this area and are testament to its importance to Ngāti Tamaoho and the other iwi who occupied it.

Evidence from Barney Kirkwood to the 1989 ARA hearing regarding a land fill at Maketu was that the area may have supported up to 2,000 people. Mr Kirkwood goes on to note that the area was used for collecting material to make nets and baskets, collecting herbs and plants for medicinal purposes, collecting plants from which to derive dyes for clothing and artwork. He continues:

"Special places were set aside for carving of items for whare, warfare and arts & crafts. Places for canoe building and places for making and repairing nets; all of which are tapu sites. Information given by my grandfather was that many great waka (canoes) were built by the tūpuna that lived in this region."

Wairoa Gorge Scenic Reserve (as shown on deed plan OTS-129-34)

The Wairoa Gorge Scenic Reserve is a large block of land running through the Wairoa River Gorge in the north-western corner of Te Hunua. It is a site of great strategic and spiritual importance to Ngati Tamaoho and includes a range of sites within its bounds.

Ngāti Tamaoho's associations with this area stretch back to the time before man. During this time the Hunua Ranges were the exclusive domain of the Turehu, Urukehu and Patupaiarehe. These guardians watched over the forested ranges as they continue to do so today. For this reason the Wairoa Gorge Reserve is a tapu area as it remains under the mana of these ancient spirits.

The Scenic Reserve comprises a mixture of low lying wetland and steep hill country under native hardwood forest. Rimu, Kauri, Tōtara, Miro and Mataī made up much of the forest canopy and were valuable resources for our tūpuna. Rimu and Kauri were used for whare and other buildings, while its ash and gum was turned into precious dyes and rongoa. Tōtara was our people's all-purpose construction material and was highly prized for waka, carving work and defensive stockades. The Mataī was used for construction on a smaller scale and was essential for tool making and the the building of pā tuna (eel weirs). Matai berries were eaten and the gum used as an important rongoa resource. Miro, meanwhile, was most useful for its ability to attract birds, with its berries a favourite for the kereru that populate Te Hunua.

Te Hunua was home to many birds of great importance to our people. The kereru, for example, was once abundant in these forests. They were caught at strategic locations throughout the ranges and our tūpuna

exercised great care in their use and hunting. Each bird was respected as a child of Tane Mahuta with the appropriate rituals observed. As kaitiaki of this place, our tūpuna took only what was needed and worked hard to maintain the balance of the natural environment.

The Wairoa Gorge still remains an extremely important habitat for bird life, especially the endangered Kōkako and north island Kākā. This further enhances the tapu of this area as a delicate ecosystem requiring great protection. The Scenic Reserve is invaluable to Ngāti Tamaoho as a preserve of the unique flora and fauna of our rohe, which in turn are an essential part of our mana and cultural identity.

Mangatangi Valley

Vining Scenic Reserve (as shown on deed plan OTS-129-31)

The area now known as the Vining Scenic Reserve is one of great importance to Ngāti Tamaoho as the area contains two identified historic pā sites with several others nearby. Several ancient urupā are also known to exist in this area.

The western Pihangi Pā was characterised by long narrow terraces across the faces between the ridges of the reserve. Kumara pits and a midden site were found on the ridges below the pā site, as were river boulders used for hangi stones.

The second pā, Ngaurukehu, was named after the deities Patupaihaere but known locally as 'Urukehu' or 'the light haired ones' in the north east of the reserve. This site was defended by two ditches to the north and a scarp cut across each of the two closely adjacent ridges to the south. Above this defence were kumara pits. Numerous other pits and terraces were found within the reserve area.

Mangatangi Stream and its tributaries (as shown on deed plan OTS-129-13)

The Mangatangi Stream is one of the most significant awa in our rohe. It is a symbol of our people, their struggles and their successes, and encompasses much of our history as a people. The Mangatangi also passes many sites of great cultural, strategical and spiritual importance on its journey to the sea.

The Mangatangi stream runs from its catchment in Te Hunua (Hunua Ranges) south past the ancient pā Ngaurukehu and Pihangi. It continues south-west through the Mangatangi Valley, passing Te Tawai (Tui Pā), Marae Kirikiri, and Te Takanga (Mangatangi Marae) before joining the Maramarua River at Kopuku and flowing into the Waikato. The Mangatangi is one of our people's most important cultural resources and has supplied our tūpuna and numerous other settlements for generations.

Our people's occupation of this awa stems from beyond the timeline of human history and through to Ngā Iwi and Ngā Riki, among the earliest human occupants of the area. Our tūpuna of Tainui, Te Uri O Pou and Te Tini O Toi made use of the river as both a means of trade and transport and as a provider of food, rongoa and other resources. Our connection with the awa also stretches back to before the coming of people to Aotearoa, to the time of the Turehu, Patupaiarehe and Urukehu.

The Mangatangi was of huge strategic value, governing movement throughout the interior of the Ngāti Tamaoho rohe. The Mangatangi was one of the major means of travel, communication and trade for our people.

As well as being a communication, trade and travel route, the Mangatangi was our people's way of life by way of the food and cultural resources it supported. Tuna, pirahau, kokopu, inanga, patiki, koura and kouraura were all abundant as were kākahi and other shellfish and invertebrate species.

The Mangatangi is one of our people's most important cultural resources and has supplied our tūpuna at Te Takanga (Mangatangi Marae), Marae Kirikiri, Te Tawai (Tui Pa) and numerous other settlements for generations.

The Mangatangi and its wetlands also provided important building resources such as harakeke and raupo, and timber from kahikatea and pukatea. Other vegetation such as tī kōuka and māhoe were also highly valued resources in this area.

The Mangatangi was also a wāhi tapu owing to its mauri and the mauri of the creatures that lived within it. This tapu was enhanced by the taniwha that were kaitiaki to the various bends and stretches of the river. The water also carried with it the tapu of the areas it passed through, including many urupa, battle grounds and temporary burial sites. As such, the Mangatangi is of immense spiritual importance to our people.

Miranda Scientific Reserve (as shown on deed plan OTS-129-18)

The Miranda Scientific Reserve is a large land block south of Miranda township and east of Rataroa maunga. It is an area of great importance to Ngāti Tamaoho and an important part of our cultural history.

The Miranda Scientific Reserve includes a large portion of forest on the eastern slopes of Rataroa. Rataroa, is one of the most important maunga in the region and a site of great importance to our tūpuna. It is a guardian over the lands that surround it and over the rivers which winds over the maunga. Traditionally, it was also used as a weathervane for the area in the same way as Maungaroa. When clouds gathered to its peak it was a sure sign of impending rain. It is also a sacred place including some urupā areas and other wāhi tapu.

The forested area was traditionally important for our people as a resource base. The lower ridgelines were used for birding, while the valleys were important for building materials and rongoā. The reserves also contains upper portions of the Waiwarawara stream, another important site for our tūpuna.

Mangatawhiri Valley

The area of greatest importance to Ngāti Tamaoho in terms of food resources was the expansive upper Mangatawhiri Valley which was a great crossroads or meeting point between the main arterial routes North-South along the Ararimu track and East-West via several trails from Whatapaka, Pukekohe and Patumahoe. The Mangatawhiri valley was often used for the formation of tūāhu or places of ritual.

In terms of mahinga kai, our people maintained papakainga and cultivations at Te Ruahine and in the Paparimu area until 1863. Sites in the area include extensive hangi pits and terrace complexes associated with kainga and seasonal food gathering. An important area to Ngāti Tamaoho was Te Papae, the great bird snaring area of Te Hunua, located near what is now the Upper Mangatawhiri Dam.

Mangatawhiri Forest Conservation Area (as shown on deed plan OTS-129-14)

The area now known as Mangatawhiri Forest Conservation Area is one of great importance to Ngāti Tamaoho. It includes a diverse range of sites from defensive pā taua to mahinga kai, urupā to papakāinga, important awa and sites of spiritual significance.

The variety of uses of the places in this area indicate the importance of the entire area as an interconnected whole to Ngāti Tamaoho. Each site is important in its own right, but the real significance can only be gleaned when the forest is viewed as a whole. This is an area that has provided Ngāti Tamaoho with much more than can be described in any historical narrative. It is part of the mauri of our people and is an absolutely fundamental part of our cultural identity.

Bird life was plentiful with large stocks of kererū, kokako, pukekō and weka, making this an important place for food gathering.

The numerous taonga that have been unearthed in the Mangatawhiri Forest area are testament to its importance. Large amounts of carved wooden and greenstone taonga have been found in the area.

Paparimu Conservation Area (as shown on deed plan OTS-129-24)

The Paparimu Conservation Area is a large forested land block in the south western corner of Te Hunua, to the immediate east of the Paparimu Valley for which it is named. It is an area of immense importance to Ngāti Tamaoho and is considered a site of great tapu.

The numerous taonga that have been unearthed in the area are testament to its importance. Large amounts of carved wooden and greenstone taonga have been found in the area. The forest contains many tūāhu or places of ritual and the whole area is considered tapu. It remains the domain of the Patupaiarehe, Turehu and Urukehu.

Our people maintained papakāinga and cultivations at Te Ruahine and in the Paparimu area with its fertile soils providing prime land for cultivation. The numerous artefacts that have been unearthed in the Paparimu area are testament to this diversity of use.

Richard Sylvan Memorial Scenic Reserve (as shown on deed plan OTS-129-27)

The area now known as the Richard Sylvan Memorial Scenic Reserve is one of great importance to Ngāti Tamaoho as ancient pā were known to have existed in the immediate vicinity of the Reserve. The reserve contains a section of the southern-most part of the Hunua Ranges forest. This was an area of great importance for our tūpuna.

Our people have come here for centuries to make use of the resources of this forest. The ridgelines made for particularly good birding sites especially with their proximity to the settlements at Te Karere, Te Oru and Te Takanga. The area also produced many important food resources such as kiekie and rongoā materials.

The reserve also lies at the southern end of an important group of ridgelines including Te Kiukiu, which divides Mangatangi and Mangatawhiri valleys. These ridgelines were extremely important travel routes between the inner Hunua Ranges and the lower Mangatawhiri and Mangatangi valleys. They were especially important during times of war when the inner Hunua ranges became vital defensive positions.

The high points of the southern Hunua ranges, including parts of the Richard Sylvan Reserve also include important wāhi tapu.

Mangatawhiri River and its tributaries (as shown on deed plan OTS-129-15)

The Mangatawhiri River is one of the longest and most significant awa in our rohe. As with other important awa, the Mangatawhiri also passes many sites of great cultural, strategical and spiritual importance on its journey to the sea.

The Mangatawhiri River runs from its catchment in Te Hunua (Hunua Ranges) south toward Paparata and the Paparimu basin. From here it travels south west through the Mangatawhiri Plains, once dominated by large wetland ecosystems. The river turns south as it passes Koheroa before finally flowing west into the great Waikato.

Our people's occupation of this awa stems from beyond the timeline of human history and through to Ngā Iwi and Ngā Riki, among the earliest human occupants of the area. Our tūpuna of Tainui, Te Uri O Pou and Te Tini O Toi made use of the river as both a means of trade and transport and as a provider of food, rongoa and other resources. Our connection with the awa also stretches back to before the coming of people to Aotearoa, to the time of the Turehu, Patupaiarehe and Urukehu.

The control and management of the Mangatawhiri was of huge strategic value, governing movement throughout the interior of our rohe. The Mangatawhiri was one of the major means of travel, communication and trade for the Ngāti Tamaoho people.

As well as being a communication, trade and travel route, the Mangatawhiri was our people's way of life by way of the food and cultural resources it supported. Tuna, pirahau, kokopu, inanga, patiki, koura and kouraura were all abundant as were kākahi and other shellfish and invertebrate species.

The Mangatawhiri and its wetlands also provided important building resources such as harakeke and raupo, and timber from kahikatea and pukatea. Other vegetation such as tī kōuka and māhoe were also highly valued resources in this area.

The Mangatawhiri was also a wāhi tapu owing to its mauri and the mauri of the creatures that lived within it. This tapu was enhanced by the taniwha that were kaitiaki to the various bends and stretches of the river. The water also carried with it the tapu of the areas it passed through, including many urupa, battle grounds and temporary burial sites. As such, the Mangatawhiri is of immense spiritual importance to our people.

Part Mercer Domain Recreation Reserve (Te Pou o Mangatawhiri) (as shown on deed plan OTS-129-23)

Te Pou o Mangatawhiri, on the south bank of the Mangatawhiri Stream, at its confluence with Waikato, is a site of regional and national significance. It is symbolic as a marker post of Tainui/Kingitanga mana and of Maori authority more generally.

Ngāti Tamaoho's relationship with Te Pou o Mangatawhiri and the surrounding area is nuanced and involves many of the most important events in Tamaoho history. Its location at the confluence of the Mangatawhiri stream and Waikato River made it strategically important as did its proximity to settlements such as Pokino and Mangatawhiri and the Te Iaroa landing site.

Ngāti Tamaoho has a special relationship with Te Pou o Mangatawhiri and the surrounding area. It has been a home to them in times of need and a place for them to come together when faced with hardship.

Kellyville Conservation Area (as shown on deed plan OTS-129-09)

The Kellyville Conservation Area is a small strip of land running along the Mangatawhiri River. It is located near Te Pou o Mangatawhiri, the aukati of Kingi Tawhiao and is an area of great importance to Ngāti Tamaoho.

The area lies to the immediate south of a pā site and includes part of the lower slopes of the pā. This ancient pā was part of a network of important sites running along the lower Mangatawhiri River. These pā protected a stretch of the river and wetland area which was extremely important as a trade and travel route through the region. The area was a main hub for travel between the lower Waikato and Tāmaki Makarau.

The south of the Conservation Area includes part of another pā situated just above the Mangatawhiri. Like the pā to the north, this site was an ancient defensive place that protected the vital travel and trade taking place along the river. Both these pā were a vital part of the Ngāti Tamaoho rohe.

Mount William Scenic Reserve (as shown on deed plan OTS-129-19)

Mount William Scenic Reserve is a small section of land occupying the southern part of the maunga now known as Mt William. It is a place our people have occupied since the earliest settlement of man.

Mount William is a large maunga rising steeply from the lowlands of Mangatawhiri. It lies due north of the former Pokino kainga, along the Te Ararimu overland track. It is an important site for Ngāti Tamaoho and an important tohu in our rohe.

The maunga was used by our tūpuna for centuries to guard the important ara between Te Manukanuka and the lands of southern Tāmaki Makaurau to the north, and the Waikato to the south. From its peak can be seen Te Puaha ki Waikato and Pukekawa to the north, Te Manuka harbour to the West, Te Hunua to the east

and the maunga of the Tāmaki Isthmus to the north. It was part of the main trade and travel route through the area that followed the ridgelines to Mount William and on to Pokino.

The maunga's southern slopes were occupied by a small but significant pā taua. The pā straddled the long summit of the western of the two central ridges within what is now the Mount William Scenic Reserve. This main pā is connected to a number of terraces covering the southern side and eastern sides of the maunga. Some of these were used for whare sites but others would have been vantage points from which our tūpuna could watch the movements of those passing by. It was defended on the south-eastern side by a very steep ridge which was pallisaded during times of occupation.

Maramarua River and its tributaries (excludes Mangatangi Stream and its tributaries) (as shown on deed plan OTS-129-16)

The Maramarua River flows from the northern end of what was once a vast wetland known by the same name and flows through an area of ancient urupa, carrying the mauri and tapu of this place with its waters. For our people, the occupation of the Maramarua area and the Maramarua River in particular is intimately linked with the life of our tūpuna Tamaoho who held the area under his mana.

More generally, the Maramarua area has been a site of settlement for our people, containing many pā, papakāinga, and wāhi tapu. The Maramarua River has been a key transport route since first settlement of the area, as have the wider Whangamarino wetlands.

Waikato Wetlands

Whangamarino River and adjacent Whangamarino River Marginal Strip (as shown on deed plan OTS-129-36)

Whangamarino River and adjacent Whangamarino River Marginal Strip is within the Whangamarino Wetlands. Traditional history relates that the area was immensely important to our early tūpuna and was extensively used by them as a source of food, plant materials and for transport, as well as for defensive. Hunting and fishing camps occupied many of the high places of the wetland, with pā tuna spread out at strategic places. There was also the enormous Puketutu cultivation site at Waikare, consisting of 34 hectares of cultivations marked by early Māori drains in the area of Rangiriri and Te Onetea streams, between Waikare and the Waikato River. The reserve includes part of one pā site with four others located extremely close by. This intensive use of the area indicates its strategic importance to our tūpuna.

This area includes a range of wildlife habitats of traditional importance to Ngāti Tamaoho and supports a wide range of native plants and animals, as well as a great many introduced weeds and pests. Whangamarino is home to threatened bird species such as the grey teal, the spotless crane and the North Island fernbird. It is also home to around a quarter of New Zealand's population of Australasian bitterns, as well as vast numbers of ducks and other wild fowl. Eighteen species of fish live in the wetland, include tuna, inanga and the now rare black mudfish. Our tūpuna made great use of these abundant resources from the major papakāinga at Mangatangi, Pokino and Mangatawhiri

SITES OF SIGNIFICANCE: PAHUREHURE INLET AND DRURY CREEK

Pahurehure Inlet and Marginal Strip

The Pahurehure Inlet and surrounding land is an area of great importance to Ngāti Tamaoho, both because of its proximity to the wider Te Manukanuka o Hoturoa (Manukau Harbour), as well as a major source of kai moana.

The Pahurehure Inlet was plentiful in kahawai, snapper, mullet and flounder with the shellfish banks providing mussels, pipi, pupu, oysters and the many other species that existed at that time. The salt waters of the Pahurehure Inlet were renowned for their shark and stingray populations. The adjacent Papakura Stream was home to freshwater whitebait species including the kōkopu, the kōara and the īnanga.

The use of the kai moana was guided by our tikanga and especially the spiritual importance of the tidal flows to our people. Over the course of centuries, our people have developed a highly complex body of tikanga which governs our relationship with this inlet and the use of its resources.

The Pahurehure Marginal Strip, and surrounding land contains several major pā and kāinga, numerous wāhi nohoanga, tauranga waka, mahinga kai and a major cultivation area for kumara (and later potato) and aruhe (fern root). One of the largest occupation sites was the Takirangaranga pa to the south east. Many other smaller occupation sites existed along the Pahurehure shoreline.

To the east of the marginal strip was the vast Mangapikopiko wetland. This wetland was an invaluable cultural and practical resource to our tūpuna who used it to collect rongoā and building materials as well as to fish, hunt waterfowl and gather other food. These wetland areas were important for their vegetation including kahikatea across the peninsula, with tōtara, karaka, taraire, pūriri, pukatea, kohekohe and tītoki found at better-drained locations. Along the wetland margins could be found valuable materials including harakeke, raupō and mānuka as well as food sources such as the mauku.

Drury Creek - Conservation Area and Islands

Drury Conservation Area and Drury Creek Marginal Strip (as shown on deed plan OTS-129-04)

The Drury Conservation Area and Drury Creek Marginal Strip lies at one of the most strategically and culturally important areas in the region. It is a small Department of Conservation managed area to the west of the current Drury township. It lies between the Southern Motorway to the east and the Ngakoroa Stream to the west. Although the land parcel is a modern division, it contains a number of culturally important sites for Ngāti Tamaoho including a pā and wāhi tapu in its north-eastern corner as well as parts of the Commissariat Redoubt at its centre.

The associated wetland ecosystems also provided important resources. Its waters were filled with tuna, īnanga and koura that were trapped by the weir and the net. The banks were lined with valuable harakeke and raupō, some of our most important building resources. The wetlands were filled with still more treasures in the form of rongoā species, as well as providing important spawning grounds for freshwater species and habitats for waterfowl.

The pā site at the north end of the Drury Conservation Area is a part of a complex of pā and papakāinga known as Ōpaheke. Our tūpuna protected the various waterways at their confluence, which was an important strategic location as many goods and people moved throughout our rohe from this point. By having a presence at this crucial intersection, our people were able to exercise rangatiratanga for their lands and waters, kaitiakitanga for these environments and resources, and manaakitanga for our whanaunga.

The Drury Conservation Area and Drury Creek Marginal Strip also contain remains from the Commissariat Redoubt, built to guard a major supply depot. At a later unknown date, the supply depot and port were garrisoned by the Commissariat Redoubt. These redoubts remain important sites to Ngāti Tamaoho.

Drury Creek Islands Recreation Reserve (as shown on deed plan OTS-129-05)

The Drury Creek Islands are a group of four small islands in the Drury Creek. They contain numerous culturally important sites including wāhi tapu and wāhi nohoanga. Their use and control was of great strategic importance to our tūpuna as they ventured out into Te Mānukanuka o Hoturoa or back inland via the numerous waterways of this region.

The Drury Creek Islands lie at one of the most strategically and culturally important areas in the region. They sit at the confluence of the Ngakoroa, Otuwairoa, Waipokapū, Oira and Whangapouri awa.

The Drury Creek Islands themselves were traditionally important for the seasonal resource gathering they supported. Each of the four islands contained its own series of sites, including encampments and areas for the preparation of the catch from the rivers, Pāhurehure Inlet and Te Manukanuka o Hoturoa beyond. There are also important wāhi tapu located on these islands.

Raventhorpe Scenic Reserve and Raventhorpe Conservation Area (as shown on deed plan OTS-129-26)

Raventhorpe Conservation Area comprises two small blocks of land in the lowland country of Ramarama. It is part of a conservation land complex including Raventhorpe Scenic Reserve and Raventhorpe Marginal Strip. It is an area of great importance to Ngāti Tamaoho and contains mahinga kai resources, wahi nohoanga, puna wai and papakāinga.

Raventhorpe Scenic Reserve is a large block of land comprising a prominent hill in the lowland country of Ramarama. It is an area of great importance to Ngāti Tamaoho and contains mahinga kai resources, wahi nohoanga, puna wai and papakāinga.

The area within the Conservation Area and Scenic Reserve is part of a cultural landscape focused on Tuhimata, a large papakainga to the immediate north. The settlement was an important trading post and lay along one of the main trade routes between Papakura and Tuakau.

The reserve and conservation area also lie at the source of the Ngakoroa River, another vital trade and travel route as well as an important cultural resource.

The reserve contains an important puna, a vital resource for our tūpuna. As a mahinga kai, the forest of the Raventhorpe Reserve was also greatly valued. The reserve and conservation area contain mature hardwood/taraire forest including Matai and Totara as well as numerous fern and undergrowth species. Miro trees attracted the Kereru which could then be trapped by snare.

This forest was a vital resource for our tūpuna who relied on these species for medicines, dyes, and construction materials for tools, whare and waka. There was also a small papakainga within the bounds of the reserve. A terrace site can still be seen here today.

Drury Creek

Ngāti Tamaoho has strong cultural, traditional and historic links with the many awa of our rohe. These rivers are the life-blood of our ancestral lands and are the connecting tissue of our rohe and our hapū. Their use for travel, resources and kai was governed by our principles of tikanga and kaitiakitanga.

Whatakapa has many awa that converge with it. Each awa has a story and is a source of great mana as each waterway carries its own mauri. A water body with a healthy mauri will sustain healthy ecosystems, support cultural uses and mahinga kai.

Ngāti Tamaoho often built settlements at the mouths of rivers to benefit from their great wealth of kaimoana. Tuna were harvested with nets or weirs built across strategic parts of the rivers. Our tūpuna were experts at

the sustainable use of the resources. Sometimes their use was shared and at other times it was used by other hapū on a reciprocal basis.

The lives of the people were closely intertwined with the quantity and quality of the freshwater that was available to them. It provided habitat and spawning grounds for native plants, bird and fish, building and weaving materials such as raupō and harakeke, and precious medicines and dyes.

Each awa is a source of pride and identity to our people, each with its own narrative. The protection of freshwater resources remains one of most important parts of the responsibilities of Ngāti Tamaoho as kaitiaki of the environment and our rohe. We continue as tangata whenua and kaitiaki of these places which remain an integral part of our tribal identity and a vital part of our story as a people.

Drury Creek is the culmination of several of Ngāti Tamaoho's most important awa including the Waipokapū (including Otuwairoa, Mangapū and Waihoehoe), Oira, Hingaia, Ngakoroa and Whangapouri located west of the Hingaia Peninsula at the headwaters of the Pahurehure Inlet. It is an awa of particular significance to our people as a cultural resource, travel route and wāhi tapu.

Waipokapū Stream Conservation Area (as shown on deed plan OTS-129-33)

The Waipokapū Stream Conservation area is a small section of land on southern slopes of Pukekiwiriki, running along the bank of Te Waipokapū/Kirikiri (Hays Stream).

Archaeological evidence also shows terraces and pits along the upper reaches of the Waipokapū. Some of these sites are included in the Hays Stream Stewardship area. These are sites of great importance to our people, including wahi tapu.

Otūwairoa Stream and its tributaries (includes Waipokapū Stream, Mangapū Stream and Waihoehoe Stream) (as shown on deed plan OTS-129-22)

Otuwairoa (Slippery Creek) is particularly important to Ngāti Tamaoho because of its traditional use and its location. The stream is a confluence of many other important awa of the area including the Waipokapū (Hays Stream) and the Mangapū (Symonds Stream) carrying the mauri of these streams before it drains into Te Manukanuka o Hoturoa (Manukau Harbour).

The outlet of the Outwairoa is also significant because of the Opaheke kainga site along its northern bank.

Waipokapū Awa (Hays Stream)

Waipokapū (Hays Stream) includes the waterways of Otūwairoa (Slippery Creek), Mangapū (Symonds Stream) and Waihoehoe (Waihoihoi Stream). Waipokapū is particularly important to Ngāti Tamaoho because the waterway flows west from the lower Hunua Ranges toward the Manukau Harbour, recalling the connection between these two important Ngati Tamaoho places.

The stream flows from a small catchment at the top of what is today known as Hay's Creek Road. From here it flows westward toward Papakura. It passes just below the ancient Ngāti Tamaoho pā of Pukekiwiriki and so is intimately tied to the tapu of this revered site. From there it flows south to join Otuwairoa (Slippery Creek) before meeting Te Manukanuka O Hoturoa (Manukau Harbour) by the site of the Opāheke kāinga.

Traditional evidence recalls that the rivers in this area were navigable for several miles inland. Stories tell of waka from the Manukau making their way up streams to very near the base of Pukekiwiriki.

Mangapū (Symonds Stream)

Mangapū (Symonds Stream) drains from the foot-hills east of Drury and the Pahurehure Inlet. From here it flows west, eventually joining Outwairoa (Slippery Creek). It then meets with Te Manukanuka o Hoturoa near

the former Opaheke kainga.

Mangapū once flowed through the vast Mangapikopiko wetlands which lay stretched across the Drury lowlands. This was an especially important place for Ngāti Tamaoho who drew many resources from it. Building materials such as raupo and flax could be obtained from its shallow waters as could many important medicinal plants. The use of Mangapikopiko and of Mangapū was a source of great mana to Ngāti Tamaoho who cherished them and their mauri.

Waihoehoe (Waihoihoi Stream)

The Waihoehoe Stream flows from the foot hills of the Hunua Ranges north of Te Maketu. From here it continues north-west until it joins with the Otūwairoa (Slippery Creek) and drains into the Drury Creek.

Waihoehoe Stream is the correct and traditional name for the stream known today is Waihoihoi.

Oira Creek and its tributaries (as shown on deed plan OTS-129-21)

Oira Creek and its tributaries begins its journey just north of the modern town of Pukekohe. It then flows due north passing through the Manukau lowlands past Paerata bluff and other important Ngati Tamaoho sites. It continues north until eventually reaching the Drury Creek where it discharges into Te Manukanuka O Hoturoa (Manukau Harbour).

Hingaia Stream and its tributaries (as shown on deed plan OTS-129-06)

The Hingaia Stream drains from the plains below Te Maketu. From here it flows north-west toward the Drury Creek connecting with this awa near the site of Opāheke Pā. From here it joins Pahurehure Inlet and the wider Manukau. As such it connects several of Ngāti Tamaoho's most important sites of occupation and was a key travel route in the area.

The Hingaia Stream would have historically been far wider, deeper and faster flowing. Traditional evidence recalls that the river was navigable to a point very close to the Te Maketu sites.

Ngakoroa Stream and its tributaries (as shown on deed plan OTS-129-20)

The Ngakoroa Stream begins from north of the ancient Tuhimata kāinga, near what is known today as Raventhorpe Scenic Reserve. From here it flows north through the Manukau lowlands toward Te Manukanuka O Hoturoa (Manukau Harbour). The banks toward the lower portion of Ngakoroa were occupied by several kainga and mahinga kai sites.

Whangapouri Creek and its tributaries (as shown on deed plan OTS-129-37)

Whangapouri Stream begins its journey just north of Paerata, in the Manukau lowlands. From here it flows north, passing Te Maunu a Tū (Paerata Bluff). It continues north, eventually reaching the Drury Creek where it returns its waters to Te Manukanuka O Hoturoa (Manukau Harbour).

Whangamaire Stream and its tributaries (as shown on deed plan OTS-129-35)

Whangamaire Stream begins its journey just north of Patumāhoe. From here it flows north-east until reaching the Pahurehure Inlet and Te Manukanuka O Hoturoa beyond. The Whangamaire passes through a large area of some of Ngāti Tamaoho's most ancient and revered urupā near Patumāhoe and carries the mauri and tapu of these places with its waters to be returned to Te Manukanuka O Hoturoa.

SITES OF SIGNIFICANCE: WATERWAYS OF WHATAPAKA CREEK

Ngāti Tamaoho has strong cultural, traditional and historic links with the many awa of our rohe. These rivers are the life-blood of our ancestral lands and are the connecting tissue of our rohe and our hapū. Their use for travel, resources and kai was governed by our principles of tikanga and kaitiakitanga.

Whatakapa has many awa that converge with it. Each awa has a story and is a source of great mana as each waterway carries its own mauri. A water body with a healthy mauri will sustain healthy ecosystems, support cultural uses and mahinga kai.

Ngāti Tamaoho often built settlements at the mouths of rivers to benefit from their great wealth of kaimoana. Tuna were harvested with nets or weirs built across strategic parts of the rivers. Our tūpuna were experts at the sustainable use of the resources. Sometimes their use was shared and at other times it was used by other hapū on a reciprocal basis.

The lives of the people were closely intertwined with the quantity and quality of the freshwater that was available to them. It provided habitat and spawning grounds for native plants, bird and fish, building and weaving materials such as raupō and harakeke, and precious medicines and dyes.

Each awa is a source of pride and identity to our people, each with its own narrative. The protection of freshwater resources remains one of most important parts of the responsibilities of Ngāti Tamaoho as kaitiaki of the environment and our rohe. We continue as tangata whenua and kaitiaki of these places which remain an integral part of our tribal identity and a vital part of our story as a people.

Whatapaka Creek (as shown on deed plan for Coastal Marine Area OTS-129-03)

Whatapaka is one of the most important awa in Ngāti Tamaoho's rohe. Ngāti Tamaoho's deep connection with Whatapaka and Te Manukanuka o Hoturoa is the story of how our tūpuna came to this land.

The river and original papakāinga were known as Te Whata O Papaka, or the place where the crabs are hung up (to dry). The name recalls the traditional bounty of crab which was one of the delicacies of the area and also the story of one of our tūpuna - Papaka.

Papaka was a bailer on the Tainui waka as it arrived in Aotearoa. After being portaged from the Waitemata to the Manukau at Onehunga, the Tainui set out across the harbour. Near the middle of the harbour Papaka was ejected from the waka and immediately swam to a sand bar, where he survived on the plentiful kaimoana of the Manukau.

In time Papaka became one with his surroundings, becoming half man and half crab. His children arose from the waters at Whatapaka in human form and eventually intermarried with Nga Oho.

As well as being a source of Whatapaka creek and the wider Manukau were plentiful in Kahawai, snapper, mullet, shark, stingray and flounder with the shellfish banks providing mussels, pipi, pupu and oysters.

The Whatapaka creek has significant spiritual and ceremonial associations for Ngāti Tamaoho. For centuries our people have lived and cultivated on its banks and fished, bathed and undertaken our rituals in its waters.

Today the Ngāti Tamaoho whareniui, Whatapaka marae, is located on the eastern bank of the mouth of the awa and adorned with carvings illustrating the spiritual and ancestral connection to the river.

Te Hihi Creek and its tributaries (as shown on deed plan OTS-129-28)

Te Hihi Creek is particularly important to Ngāti Tamaoho because of its traditional use and its location. The creek flows north-west to eventually meet with the Whatapaka Creek on its eastern bank just below the Whatapaka marae and papakāinga.

Te Hihi Creek was a wide and navigable awa allowing access into the Karaka area and being a valuable fishing ground for whitebait, mullet, flounder and other fish. It was said that 40 to 60 flounder could be speared by one person in a single session up until the early 19th century.

Puhitahi Creek and its tributaries (as shown on deed plan OTS-129-25)

Puhitahi was the site of an ancient Ngāti Tamaoho marae that tradition holds was also called Whatapaka. Puhitahi was a famous Tauranga waka and trading centre with connections around Te Manukanuka o Hoturoa, and the settlements between the Waikato River and Te Manukanuka o Hoturoa (Manukau Harbour).

Puhitahi Creek flows from the Manukau lowlands, through an area of ancient Ngāti Tamaoho urupa carrying the mauri and tapu of this place with its waters. From here it flows north toward Whatapaka Creek and the ancient site of the Puhitahi kainga. After entering the Whatapaka Creek, its waters merge with the Great Manukau Harbour.

Mauku Stream and its tributaries (as shown on deed plan OTS-129-17)

The Mauku Stream is an awa of impressive length and great significance. It begins from just north of the Waikato River at Te Aungaaunga. From here it flows north-west passing north of Whakaupoko. It then flows north into the Taihiki River and on to the Waiuku awa. The Mauku Stream also flows through an area of ancient Ngāti Tamaoho urupā and carries the mauri and tapu of this place with its waters.

Karaka Creek and its tributaries (as shown on deed plan OTS-129-08)

Karaka Creek begins in the Waiiau Pā area, flowing north-east. It passes to the west of the ancient Ngāti Tamaoho kāinga and tauranga-waka - Puhitahi so is intimately tied to the story of this place. The Karaka Creek also flows through the area of ancient Ngāti Tamaoho urupā carrying the mauri and tapu of this place with its waters before draining into the Whatapaka Creek