

2 October 2025

Te Kawerau ā Maki  
*and* Auckland Council  
*and* The Crown

# DEED OF ACKNOWLEDGEMENT UNDER THE WAITĀKERE RANGES HERITAGE AREA ACT 2008

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Department of  
Conservation  
*Te Papa Atawhai*

*[Handwritten signatures and initials]*  
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**THIS DEED** is made between

**TE KAWERAU Ā MAKI**

by the trustees of Te Kawerau Iwi Settlement Trust

and

**AUCKLAND COUNCIL**

and

**THE CROWN**

acting by the Director-General of Conservation

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# 1. BACKGROUND

- 1.1. The Waitākere Ranges Heritage Area Act 2008 (the Act) is a local act that was promoted by Auckland Regional Council, Waitākere City Council and Rodney District Council (as they were then). It establishes the Waitākere Ranges Heritage Area, comprising approximately 27,720 hectares of public and private land, and specifies its particular heritage features and qualities.
- 1.2. The purpose of the Act is to recognise the national, regional and local significance of the Waitākere Ranges Heritage Area and to protect and enhance its heritage features.
- 1.3. In recognition of the relationship of tangata whenua with the Waitākere Ranges Heritage Area, the Act provides for specific consultation processes and for a deed of acknowledgement to be entered into by the Crown or Council and tangata whenua of the heritage area to identify opportunities for contribution by tangata whenua to the management of the land by the Crown or Council.
- 1.4. It is also recorded that in 2014 Te Kawerau ā Maki and the Crown entered into a Deed of Settlement of the historical claims of Te Kawerau ā Maki, which was given effect to through the Te Kawerau ā Maki Claims Settlement Act 2015. The Deed of Settlement's agreed settlement historical account sets out the relationship of Te Kawerau ā Maki with the heritage area and the settlement deed provides redress to Te Kawerau ā Maki in the form of, amongst other things, Statutory Acknowledgements and Statements of Association within the Waitākere Ranges Heritage Area.

# 2. PURPOSE OF THIS DEED

- 2.1. This deed is entered into in accordance with sections 29 and 30 of the Act.
- 2.2. This deed records the acknowledgement by Auckland Council and the Crown of the particular historical, traditional, cultural and spiritual relationship of Te Kawerau ā Maki with the Waitākere Ranges Heritage Area.
- 2.3. The land to which the deed relates is all public land within the Waitākere Ranges Heritage Area, as set out at section 5 of the Act, that is managed by Auckland Council and all Crown land managed by the Department of Conservation (the land).
- 2.4. This deed identifies the opportunities for contribution by tangata whenua to the management of the land.
- 2.5. This deed may be amended or revoked by agreement between the parties.



### 3. STATEMENT OF TE KAWERAU Ā MAKI RELATIONSHIP WITH THE WAITĀKERE RANGES HERITAGE AREA

*Ka piki whakarunga au ki Puketōtara  
Tiro atu aku mata ki Tirikōhua, ki te Pou ā Maki kei te puna ō wai Kumeū  
me Waitākere Ka huri ki Hikurangi, tu kau ana ki te hauāuru, ki Ngā Tai  
Whakatū ā Kupe  
Ka huri ki Tītīrangi, tu kau ana ki te rāwhiti, ki ngā puna ō Wai ō Pareira  
Ka tiro atu ki te tonga, ki Te Kā ā Maki, Nga Tai ā Rakataura, Te  
Manukanuka ā Hoturoa  
Ngā tohu whakahī ō Ngā Rau Pou ā Maki  
Kapi ana te korowai ngahere ō Te Wao Nui ā Tiriwa  
Karanga mai ki te waka takere ō Tainui  
Ko Tawhiakiterangi te tupuna, mai ā Maki te mana me te rangatiratanga  
Ko Te Kawerau ā Maki te iwi  
Tihei Mauri ora!*

*I climb up to Puketōtara  
Look with keen eyes at Tirikōhua, and at the post of Maki at the source of  
Kumeū and Waitākere rivers  
I turn to Hikurangi, standing to the west, rising from the rough seas of Kupe  
I turn to Tītīrangi, standing to the east, at the source of the river of Pareira  
Look with keen eyes to the south at the home fires of Maki, to the sea of  
Rakataura and the Manukau  
Within these boundaries the many peaks of Maki are the symbols of pride  
The great forest of Tiriwa covers the land  
Greetings from the Tainui canoe!  
Tawhiakiterangi is the ancestor, from Maki comes the power and the  
authority  
Te Kawerau ā Maki is the iwi*

3.1. This section records a statement of relationship and association Te Kawerau ā Maki have with the Waitākere Ranges Heritage Area. It is important to note the association recorded here is only a high-level summary of their historical, traditional, cultural and spiritual relationship within the Heritage Area<sup>1</sup>. It is not a definitive history or ethnography of Te Kawerau ā Maki. Their ancestral associations are expressed in many ways including whakapapa or genealogy, pūrakau or traditions, waiata or songs, wāhi tūpuna or ancestral sites, and tohu or placenames and landmarks that cover all parts of the land and surrounding seas. Their relationship to the Heritage Area is a living one and to better understand it requires time, trust, and direct engagement with the Te Kawerau ā Maki people.

3.2. Te Kawerau ā Maki are tangata whenua and iwi (indigenous people) of what is today commonly called the Waitākere Ranges. The iwi has a unique and enduring relationship with the area which they consider their ancestral heartland and central

<sup>1</sup>Sources include: Murdoch, G. (2000). Te Kawerau ā Maki and The Crown in Kaipara: A Traditional and Historical Report. Waitangi Tribunal Claim 470; Murdoch, G. (2011). Te Kawerau ā Maki Claim Overview Report. Waitangi Tribunal Claim 470; Tawa, T.W. (2009). He Kohikohinga Korero Mo Hikurangi. In F. Macdonald and R. Kerr (Ed.) West: The History of Waitakere. Random House NZ Ltd; Murdoch, G. and Northcote-Bade, J. 'Nga Tohu o Waitakere: the Maori place names of the Waitakere River Valley and its environs - their background history and an explanation of their meaning', in Northcote-Bade, J. (ed). (1990) West Auckland Remembers: A collection of historical essays for the 1990 commemoration. West Auckland Historical Society; Te Kawerau ā Maki Deed of Settlement of Historical Claims (2014). Historical Account; Te Kawerau ā Maki Deed of Settlement Schedule: Documents (2014). Statements of Association; Edward Ashby; and kaumātua including Te Warena Tawa, George Tawa and Eru Thompson.

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to their tribal identity and wellbeing. The lands that make up the Waitākere Ranges Heritage Area are in fact part of the larger district of West Auckland that Te Kawerau ā Maki know as Hikurangi. The landform of the Waitākere Ranges themselves include many individually named peaks but carry the collective name of Ngā Rau Pou ā Maki ('the many posts of Maki', which is also specifically applied to the northern series of five peaks), while the huge rainforest that once covered the entire area is called Te Wao Nui ā Tiriwa ('the great forest of Tiriwa').

- 3.3. Waitākere is in fact a Te Kawerau ā Maki name for a significant rock in the small bay north of Ihumoana Island at Te Henga (Bethells Beach). It is named for the waves that continually sweep over it, and in time came to be the name for the Te Kawerau ā Maki settlement in the lower Waitākere river valley, and one of the names of the river itself.
- 3.4. Te Kawerau ā Maki relationship to the land is deeply spiritual and viewed through the lens of te ao Māori. Fundamental to this is the conceptualisation of atua or domains of the world including the sky father Ranginui, the earth mother Papatūānuku, and their many children including Tāne (domain of forests) and Tangaroa (domain of the sea). The relationship, through whakapapa, to these atua ties the people to the land – tangata whenua. There is a duty of care and respect for the health or mauri of these domains that is embodied within the tikanga known as kaitiakitanga (the act of protection and balance of mauri). This includes a focus on inter-generational wellbeing. A related body of tikanga that focuses on the spiritual essence including tapu or sacredness is wairuatanga (the practice of spirituality). Manaakitanga is the body of tikanga related to caring for others. It is the combination of whakapapa to the land, and the tikanga or actions of upholding the mauri, wairua, tapu, and mana (power and esteem) of the land and the iwi that inform rangatiratanga (the act of tribal authority over resources and self-determination). Te Kawerau ā Maki have always maintained their rangatiratanga over their ancestral heartland.
- 3.5. Te Kawerau ā Maki thus see themselves as part of the natural world within their rohe (tribal area), with inherited and spiritual obligations to protect and to sustain it both out of duty to atua and tūpuna (ancestors) and for the benefit of current and future generations. The actions or correct ways in which to conduct behaviours are the customary laws of tikanga. The knowledge and wisdom passed down and added to each generation is the mātauranga of the iwi. Taonga tuku iho are the 'treasures passed down' that encompass ancestral places, artefacts, knowledge, customs, language, native flora and fauna, and environmental resources. There is a duty to safeguard these for those who follow. Te Kawerau ā Maki connection to the Waitākere Ranges is articulated through different take whenua and take moana (land and sea rights) that include take raupatu (conquest), taunaha whenua (naming the land), take tūpuna (ancestry), and ahi kā roa (continual occupation).
- 3.6. The earliest Te Kawerau ā Maki traditions, passed down the generations, relates to Te Ao Kohatu ('the age of stone'). This was a time when inanimate objects possessed human qualities, when rocks and mountains moved around in the landscape. An example of these traditions associated with the creation of the land and seascape around us is provided by the pūrakau concerning Ngā toka e toru or the three rocks. They are Te Toka Matua (the Watchman, Karekare) and her children Te Tokapiri and Te Tokapaoke (Paratahi Island).

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- 3.7. Te Kawerau ā Maki whakapapa to the Waitākere Ranges spans over 800 years to the first peoples who lived here. These were the Tūrehu who were said to have arisen from the whenua itself when it was first fished up as Te Ika ā Māui by the demigod Maui. This event is referenced in the first line of the Waitākere Ranges Heritage Area Act:

*Whakarongo mai e nga iwi, ki ta te korero i mua. He ika tenei whenua. Ko te tangata nana i huti ko Maui. Kei konei tonu ahau, a mate noa.*

*Listen all of the assembled tribes, to this the talk of olden times, this land is a fish. The person who fished it up was Maui. I will remain here on it, indeed until I die. (Waitākere Chief Te Waatarauhi Tawhia speaking of his relationship to the area in his opening speech at the Kohimarama Conference in 1860).*

- 3.8. The Tūrehu were also responsible for the shaping of the landscape. The most famous of these ancestors was Tiriwa, of whom the forest is named after, and whom, in a Te Kawerau ā Maki tradition known as Te Unuhanga ō Rangitoto, is responsible for shifting Rangitoto Island from Mercer Bay at Karekare to its present position at the entrance to the Waitematā Harbour. His main home was at Ōtiriwa near Pararaha. Nihotupu was another famous Tūrehu ancestor who is associated with Te Rua ō Te Whenua (the high point where the radar dome is currently situated) and the Nihotupu river valley. It is Nihotupu that in Te Kawerau ā Maki traditions kidnapped the early ancestress Parekura and fought her husband Panuku. Their names are remembered in a high point and the two main streams in the Henderson Valley as well as placenames across the Heritage Area marking their journey from their home near Te Henga. Takamiro was a Tūrehu tohunga associated with important sites along the Waitākere coastline including Te Marowhara a Kupe (incorrectly named 'Marawhara' stream in Piha) and Te Marotiri ō Takamiro (Cutter Rock).
- 3.9. Living alongside the Tūrehu were the kahui tipua or many guardian taniwha who came from an earlier age. In the northern Waitākere Ranges is Te Mokoroa, while the western coastline and Manukau Harbour was occupied by Kaiwhare. Within the Manukau were also Ureia and Taramainuku. The taniwha Paikea guards the mouth of the Manukau and the Waitākere coastline. The Kumeū and Kaipara river valley that has its headwaters within the Waitākere Ranges is protected by Tangihua, while the Waitematā which includes headwaters in the eastern Waitākere Ranges is guarded by Mokai ō Kahu. The kaitiaki of the wider domain of Te Kawerau ā Maki is the kawaupaku (little black shag).
- 3.10. Among the first explorers to navigate to these lands via waka from Hawaiki was the famous ancestor Kupe mai tawhiti roughly a thousand years ago. His visit is remembered at Whatipu in the placenames Te Hoe ā Kupe and Te Toka tapu ā Kupe (the Ninepin). From Kupe came the name for the bay just south of Te Henga known as Whakatū and, most importantly, the name for the ocean off the Waitākere coastline. This is referred to as Ngā tai whakatū ā Kupe or the upraised seas of Kupe. This name resulted from the karakia or ritual incantation made by Kupe to throw off people who were pursuing him. Another famous ancestor from this early period who visited the Waitākere district was Toitehuatahi around the mid-12th century. In his waka Paepae ki Rarotonga, Toitehuatahi ventured into the Upper Waitematā Harbour where some of his people settled (known generally by the name Te Tini ō Toi). Among them was his niece Pareira from whom comes the placenames Wai ō Pareira (Henderson Creek) and Ōpareira (upper Henderson Valley).

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- 3.11. Other early migrations into the Waitākere Ranges include the Tini ō Maruiwi who descended from the Kahuitara waka that made landfall near Taranaki in the 14th century. Upon arrival they conquered and absorbed the Tūrehu in a tradition known by Te Kawerau ā Maki as Te Awe ka tutu, and placenames associated from this time include Nihotupu, Rourouhue, Waiopare, Parekura and Ōpanuku.
- 3.12. In addition to the Paepae ki Rarotonga and Kahuitara canoes Te Kawerau ā Maki whakapapa to the Moekakara, Tokomaru, Aotea, Kurahaupo and Tainui waka. It is however the Tainui waka which arrived in the mid-14th century that predominates their ancestry. Te Kawerau ā Maki can trace direct lineage to the captain of the Tainui, Hoturoa, and in particular to the famous Tainui tohunga (spiritual leader) Rakataura who was also known by the name Hape. His occupation in the Waitākere Ranges is remembered in many important placenames including Tītīrangī, Hikurangi, Waiōkahu, Tirikōhua, Karanga ā Hape (Cornwallis), and Ngā Tai ā Rakataura. When Hape visited the Piha area, he undertook karakia at the high point between Piha and Karekare, renaming the hill Hikurangi in memory of a sacred site in Hawaiki – it is this hill which lends it name to the wider district in Te Kawerau ā Maki tradition. The descendants of the Tainui waka that remained permanently in the Waitākere Ranges and married into the earlier peoples developed specific hapū names but retained the original collective tribal name for the Tainui people – Ngāoho.
- 3.13. Within West Auckland Ngāoho were also known as Ngā oho mata kamokamo, being so named after Oho Matakamokamo, a great grandson of Rakataura. These ancestors were often referred to as Ngāoho moko koha on account of their distinctive method of tattooing. This tradition continued to European times by more recent Te Kawerau ā Maki ancestors who were sometimes known as Te Kawerau moko torea. Important Ngāoho pūrakau passed down to Te Kawerau ā Maki include Kau waha ia concerning the exploits of the ancestress Erangi near Te Henga, and the tragic story known as Te Ahua ō Hinerangi near Karekare. Alongside and intermarried with the Ngāoho were wider descent groups of Ngāti Awa which the ancestor Tītahi settled in southwest Kaipara and later led a contingent south along the west coast to Waitara in Taranaki in the early 16th century.
- 3.14. Around 1620 a Ngāti Awa and Tainui descent group migrated north to the Auckland region from Kawhia. This hapū was led by the renowned warrior chief Maki, also known as Makinui, and his younger brother Matāhu. Maki was accompanied by two of his wives, Rotu and Paretutanganui, their children Manuhiri, Ngawhetu and Maeaeariki, and roughly 300 warriors and their whanau. As a descendant of Tītahi but also through his grandfathers Ngaiwi and Mawake, Maki drew direct descent to senior lines of the Ngāti Awa and Ngāoho (Tainui) peoples of the Auckland Region. Ngaiwi was the eponymous ancestor of Ngāiwi, a hapū of Ngāoho that held mana in southern Auckland. Following an event known as Te Ipu Kura ā Maki at Wiri and Rarotonga (Mt Smart), and a later event known as Te Kawerau ā Maki at Maramatāwhana (near Muriwai), Maki and his people set about conquering the district including the Waitākere Ranges. Upon conquering the Waitākere Ranges, Maki stamped his mana on the land by naming the mountain range Ngā Rau Pou ā Maki (the many peaks of Maki). In the south at Huia is the mountain Te Kā ā Maki (the home fires of Maki) while at the north near the head of the Waitākere and Kumeū rivers is the pointed peak Te Pou ā Maki (the post of Maki). Following a successful battle on the beach at Piha the large rock near the centre of the beach was named Ōmakinui (the place of great Maki, egregiously called 'Monkey Rock' today). Following these victories Maki and his people made a series of peace-

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marriages to cement their connections, thus absorbing the earlier hapū of the Waitākere Ranges.

- 3.15. It is through these connections of Maki to Ngāoho and the ancestors Hape and Hoturoa that the iwi is considered the northern outpost of the Tainui confederation of tribes and the Kīngitanga. They were supported by Te Wherowhero and his son Tawhiao during the nineteenth century, and later by Princess Te Puea Herangi who visited and advised Te Kawerau ā Maki kaumatua at Te Henga and Muriwai from the 1930s.
- 3.16. The son of Maki, born in the southwest Kaipara a generation after his brothers, was named Tawhiakiterangi. He also came to be known by the name Te Kawerau ā Maki (in memory of the events of his father at Maramatawhana, near present day Reweti), which was also becoming a general name used for the descendants of Maki around this time. Tawhiakiterangi married Marukiterangi (also a descendant of Maki through Maeaeriki, who was a son of Maki and an elder brother to Tawhiakiterangi). The rights to southwest Kaipara and West Auckland including the Waitākere Ranges were placed under the mana of Tawhiakiterangi and his descendants. It is these people that formed the specific hapū (and later iwi) of Tawhiakiterangi known as Te Kawerau ā Maki. Close whakapapa links with the wider descendant hapū of Maki and Matāhu across northern Auckland were maintained and strengthened over the centuries.
- 3.17. In the early 1700s Te Kawerau ā Maki came into conflict with groups migrating from the north. For roughly a generation, during the time of Manu/Taimaro, a cycle of kin-based utu or skirmishes were fought. Lasting peace was secured around the 1720s by Hāwiti, the grandson of Tawhiakiterangi, with Poutapuaka of the Te Taoū. This occurred while Poutapuaka was walking south along the clifftop walkway Te Ara Kanohi from Motutara (Muriwai) when he met Hāwiti at a location near Tirikōhua (on the cliffs near the end of current day Constable Road). Hāwiti forbade further travel south, marking a line on the ground with mere pounamu. Poutapuaka agreed to peace and returned north. The location of this event is called Te Taupaki (the firmly bound peace). This was the first of several further peace-making sites stretching between Muriwai and Rangitōpuni (Riverhead). From this day Hāwiti was given the name Te Au ō Te Whenua (the current of land) in reference to his peace-making and to his ability to provide for his people. Following these peace-making events many strategic marriages were made resulting in the close whakapapa ties between the two iwi and the development of hapū with shared ancestry.
- 3.18. During the conflict between Te Taoū and Waiōhua around 1740 that included a decisive battle at Otupango and Paruroa (near Te Muri ō Hikurangi - Laingholm), Te Kawerau ā Maki remained neutral, despite the battle taking place in their heartland, due to close whakapapa connections to both groups. As Paora Tuhaere noted in 1869 native land court hearings:

*Te Kawerau were not fugitives from that battle, they were living here (in Kaipara). Most of the chiefs here sprung from them ... Te Kawerau was grown up at the time of this fight.*

- 3.19. Te Kawerau ā Maki mana and rangatiratanga over the Waitākere Ranges was thus secured from around 1620 by Maki, and upheld down to his great-grandson Hāwiti, through his sons Kowhatu ki te Uru, Kahurautau, and Te Hāwiti II, and on through other rangatira of Te Kawerau ā Maki including from Manaairangi, Te Umu, Te Kiripinohu, Hoani Te Tuiau, and down to Te Utika Te Aroha, who lived at the kāinga of

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Waitī, Te Henga, until his death in 1912. Te Kawerau ā Maki today can trace some 16 direct generations to Maki and a further 10 generations directly back to Rakataura of the Tainui waka.

- 3.20. During the centuries the iwi maintained a seasonal cycle of resource gathering from the land and sea. People moved around the rohe and across the Waitākere Ranges in accordance with climatic conditions and the availability of natural resources, informed by mātauranga such as the maramataka (natural calendar) specifically developed for the Waitākere Ranges context over multiple generations of close observation and practice. The forested interior provided the raw materials for waka, tools, and textiles, as well as rongoa (medicine) and kai (food) in the form of manu (birds) in particular. It also provided refuge and shelter in troubled times. The rivers and wetlands provided fresh water, navigation, and kai. The coastline provided abundant kaimoana such as fish and shellfish, but also seabirds such as oi that nested along the cliffs. The tikanga of kaitiakitanga and rāhui ensured that natural resources were sustained.
- 3.21. Across the Waitākere Ranges was also a network of ancient ara or pathways that connected kāinga and resource areas. These included Te Ara Kanohi along the coastal edge between Muriwai and Te Henga, Te Ara Tiketike between Piha and Karekare, Ara Pukewhakatara between Pukematekeo and Mānutewhau (Westgate), Te Pae ō Te Rangi from Pukematekeo to Te Henga, and the ridgeline pathway running between Tītīrangi and Pukematekeo. In the warm seasons occupation was typically focused on the coastline (i.e. Kōpupaka, generally referred to today as Luckens Point, near the mouth of Wai ō Pareira), while in winter people would return to kāinga closer to the interior (i.e. Ōpareira in the upper Henderson Valley). The network of resource exchange is evidenced in midden assemblages near Te Henga that include species that could only be harvested from the Waitematā or east coast and vice versa (i.e. Toheroa in midden assemblages in the Waitematā).
- 3.22. Each of the main catchments of the Heritage Area including Waitākere/Te Henga, Anawhata, Piha, Karekare, Whatipu, Huia, Paruroa, Waikūmete (Laingholm), Paturua, Motu Karaka (Green Bay), Oratia, Ōpareira (Henderson Valley), and Wai Whauwhaupaku (Swanson Valley) contained kāinga, gardens or mahinga kai, urupā and marae. The natural resources, wāhi tapu (sacred sites) and wāhi tūpuna (ancestral sites) made up cultural reference points (tohu) across the landscape and give a sense of identity and place for Te Kawerau ā Maki.
- 3.23. Within the Waitākere Ranges, Te Kawerau ā Maki utilised specific sites for certain resources. These include Maukatia, Opareoha, Opakaha, Maekuku, Pihariki, Ōtāwēwē, Te Pāharekeke ō Te Kawerau, Kakaramea, Rakauangi, Pakirikiri, Māraroa, Taraire, Paenga Tohora, Kaitieke, Kaitarakihi, Pikaroro, Ruatuna, Waikūmete and Maramaratōtara.
- 3.24. Te Kawerau ā Maki also maintained a series of pā and kāinga throughout the Heritage Area. These include Tirikōhua, Erangi, Ihumoana, Waitī (Te Henga), Parawai, Pūharakeke, Te Koropotiki, Te Puninga, Motu Pārera, Anawhata, Te Wahangū, Wekatahi, Maungaroa, Otokitoki, Whakāri (Te Piha), Te Āhua ō Hinerangi, Te Kaka Whakaara, Marae ō Mana, Pārahirahi, Pāraraha, Rarohara, Whatipu, Motu Paratūtai, Ōmanawanui, Te Kakamatua, Karanga ā Hape Pā, Ngāmoko, Motu Karaka, Oratia, Ōpareira, Pukearuhe, Te Paparahi, Poututerangi, and Pākōwhatu.

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100,000 acres in the centre of the Te Kawerau ā Maki rohe. These purchases included the Hikurangi (1853-1854), Taitomo (1854), Paeoterangi (1854) and Puatainga (Pu ō Tahinga, 1854) blocks. The Hikurangi Block covered 54,141 acres and was transacted without Te Kawerau ā Maki involvement or consent. In 1856 the Crown retrospectively realised Te Kawerau ā Maki had rights in the area covered by the Hikurangi deed. By then most of the block had been surveyed into allotments and European settlement and timber extraction was well underway. Te Kawerau ā Maki were left with no choice but to participate in the retrospective 1856 Hikurangi Deed. When the 'tenths' for the block were finally paid by the Crown in 1874 they were given to Te Kawerau ā Maki as "the original territorial owners of Hikurangi".

- 3.30. By 1853 all of the Te Kawerau ā Maki heartland in West Auckland and Waitākere Ranges had been transacted by the Crown except for four small native reserve blocks totalling 1,932 ha at Waitākere (Te Henga to Anawhata), Puketōtara (north Te Henga), Wekatahi (north Piha), and Piha. As a result of the Hikurangi and similar purchases many kāinga, wāhi tapu and numerous places of major historical and cultural significance were lost to the iwi. Te Kawerau ā Maki also lost ready access to the treasured resources of the forest and streams and the Manukau and Waitematā Harbours.
- 3.31. Despite these losses Te Kawerau ā Maki rangatiratanga and mana whenua persisted. In the 1850s while visiting the Waitākere area with a party of 'Waikato Chiefs', Survey Office interpreter John White made the following comments on the proprietary rights of Te Kawerau ā Maki:

In the produce of the land and sea they (Te Kawerau) do not pay tribute to any chief, nor could they be commanded by any adjoining tribe or hapu to assist in any act whatever, nor could any chief go to any of their fishing grounds without their express permission...we caught an uncommonly large eel, measuring six feet nine inches; as we were strangers on the Kawerau territory. I waited till the eel was cooked to see if my friends the Waikato chiefs would render tribute of mana of the land to the Kawerau chief. This in time was done by them. It is an invariable custom amongst the hapus of tribes, when on an eel-fishing excursion, to give any eel of uncommon size to the principal owner of the land, and the heads of all eels eaten while the party is out are laid before the owners of the land on which the eels are caught. This is their mana of the land, and in this instance when the eels was cooked, the head was first taken off and laid before the Kawerau chief by one of the Waikato chiefs.

- 3.32. In 1862-65 the Crown created the Native Land Court. The native land laws sought to dismantle customary land rights which were collective in nature under tikanga and replace these with western concepts of individual land title ownership. This was part of a general Crown effort to assimilate Māori into European culture. From 1866 the Native Land Court investigated title to Te Kawerau ā Maki reserve land on the Waitākere coastline. Hearings were held at Auckland and Te Awaroa (Helensville). The significant impact of the native land laws on Te Kawerau ā Maki is demonstrated by the rapid partition and alienation of large portions of these remaining reserve lands by the beginning of the twentieth century. At this time Te Kawerau ā Maki only retained parts of Waitākere, Puketōtara, and Tirikōhua blocks within the Heritage Area, along with customary title to the various small islands along the Waitākere coastline.

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- 3.33. In 1910 the Te Kawerau ā Maki community of Waitākere was living a marginal subsistence lifestyle, still largely isolated from the mainstream settler economy and society. At this time the Auckland City Council constructed the Waitākere Dam. The dam disrupted the flow of the Waitākere River, with the result that the main Te Kawerau ā Maki kāinga and cultivations at Waitī became subject to regular flooding. This led to the forced abandonment of the last remaining marae (Te Paki ō Matariki) of Te Kawerau ā Maki. In 1912 the paramount chief of Te Kawerau ā Maki Te Utika died. The combination of the loss of the marae and the death of the rangatira, along with the increasingly difficult economic situation, led to most of the remaining Te Kawerau ā Maki people at Te Henga moving to live with related groups on papakāinga at Ōrakei, Pūkaki, Ihumatao, and Kōpironui (Kaipara).
- 3.34. Between 1939 and 1953 the small islands along the Waitākere coastline were alienated except for Taitomo at Piha. The remaining lands in Te Kawerau ā Maki title at Waitākere (Te Henga) were alienated between the 1950s and 1960s due to economic pressure and as part of the 'integration' policies of the Crown. Taitomo island remained the only piece of land in Te Kawerau ā Maki customary title until the Treaty Settlement in 2015.
- 3.35. Despite the trauma, cultural dislocation, and losses faced from 1821, Te Kawerau ā Maki have continued to maintain their living connection to the Waitākere Ranges. This includes through ahi kā (whānau living within the Heritage Area); organising wānanga on the whenua; undertaking cultural harvest of timber, rongoa, materials and kai; attending to whale strandings and burials such as at Whatipu in 2003 and Te Henga and Karekare in 2024; the placement of a shellfish rāhui at Karekare in 1993 and the placement of the extensive rāhui over Te Wao Nui ā Tiriwa in 2017 due to kauri dieback; the continuation of tikanga such as karakia and customary ceremonies; carrying out koiwi tangata reinterments; attending and hosting events and working with community organisations, schools, and Council and government agencies; undertaking cultural monitoring of the environment; engaging in regulatory matters within the Heritage Area; the establishment of multiple pou whenua and public art across the Waitākere Ranges; and continual advocacy for the protection of the Heritage Area.
- 3.36. In 2014 Te Kawerau ā Maki association with the Waitākere Ranges was formally acknowledged in the Te Kawerau ā Maki Deed of Settlement for Historic Claims under the Treaty of Waitangi. This history and association was recorded in the agreed historical account and within the statements of association.
- 3.37. Te Kawerau ā Maki presence is visible in the placenames, public art and pou whenua, and particularly at the Arataki Visitor Centre which also functions as a Te Kawerau ā Maki cultural centre, including the 11m tall pou ihu at the front of the building. It is also being strengthened through the Te Henga Kāinga Whakahirahira project – the return of a Te Kawerau ā Maki marae and papakāinga to Te Henga which will be the only iwi marae within the Waitākere Ranges and wider West Auckland.
- 3.38. The Te Kawerau ā Maki historical, traditional, cultural and spiritual relationship within the Waitākere Ranges Heritage Area is unique, deep, and enduring. They are tangata whenua of the Waitākere Ranges which is their tribal heartland. Their history reaches back time immemorial to the Tūrehu of Te Wao Nui ā Tiriwa, and on to the migratory peoples that arrived from Hawaiki and from elsewhere within Te Ika ā Māui including the Tainui tohunga Hape who named many of the landmarks in the

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14th century, and to the arrival of the warrior chief Maki in the early 17th century who stamped his mana across the land – Ngā Rau Pou ā Maki. Te Kawerau ā Maki rangatiratanga within the Waitākere Ranges has never been extinguished and will continue to live on forever.

#### **4. ACKNOWLEDGEMENT BY AUCKLAND COUNCIL AND THE CROWN OF THE RELATIONSHIP OF TE KAWERAU Ā MAKI WITH THE LAND IN THE HERITAGE AREA**

- 4.1. This deed records the Council and Crown acknowledgement of the historical, traditional, cultural and spiritual relationship of Te Kawerau ā Maki with the land in the heritage area, as set out in the foregoing statement at clause 3.

#### **5. OPPORTUNITIES FOR CONTRIBUTION BY TE KAWERAU Ā MAKI TO THE MANAGEMENT OF THE LAND**

- 5.1. Section 30(1) of the Act provides that the only purpose of a deed of acknowledgement is to identify opportunities for contribution by tangata whenua to the management of the land by the Crown and Council.
- 5.2. The opportunities for contribution by Te Kawerau ā Maki to the management of the land by the Crown and Council are as follows:
- 5.2.1. joint development by the parties of a strategic plan for the heritage area
  - 5.2.2. joint development by the parties of work programmes to achieve the strategic plan outcomes
  - 5.2.3. joint monitoring by the parties of the strategic plan outcomes and of the Heritage Area.

##### *Strategic plan for the heritage area*

- 5.3. The purpose of jointly developing an overarching strategic plan is to provide the opportunity for tangata whenua, the community, Auckland Council and the Department of Conservation to come together to set a long-term vision and recommend outcomes for the heritage area. While there are various existing plans under different statutory frameworks, there is no plan for the entire heritage area that considers the heritage area as a whole, in accordance with the purpose and objectives of the Act.
- 5.4. The strategic plan is non-statutory and will make recommendations to inform the development or review of other plans, as they apply to the heritage area.

##### *Work programmes to achieve strategic plan outcomes*

- 5.5. The purpose of jointly developing work programmes is for the parties, with community input, to agree a plan of work to achieve the outcomes sought in the

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strategic plan. Some of the work programme items may include projects that the Council or Crown has already committed to delivering within the heritage area. Others may reflect tangata whenua priorities for the heritage area, such as mutual capability-building and building tangata whenua capacity to deliver on the agreed work programmes.

- 5.6. The work programmes will be recommended to relevant statutory decision-makers and be subject to budget allocation.

*Monitoring of strategic plan outcomes and of the heritage area*

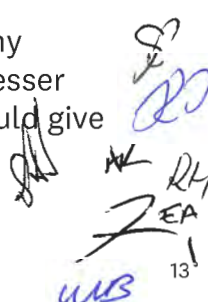
- 5.7. The purpose of jointly monitoring the achievement of strategic plan outcomes is to ensure there is a means to measure the efficacy of the strategic plan and its outcomes.
- 5.8. The purpose of jointly monitoring the heritage area is to support Auckland Council to fulfil its obligations under section 34 of the Act to monitor certain matters within the heritage area and to produce and adopt a report on that monitoring every five years. This support may include setting indicators to monitor for, undertaking some of the data collection, and contributing to the development of the report for Auckland Council to adopt.
- 5.9. For the avoidance of doubt, the authority to adopt the monitoring report remains with Auckland Council.

*Working together*

- 5.10. The means through which the parties jointly develop the strategic plan and work programmes and undertake monitoring of the strategic plan outcomes and of the heritage area is to be agreed outside this deed.
- 5.11. The parties commit to working together on the elements of this deed in a spirit of mutual trust, cooperation and respect for Te Tiriti o Waitangi / the Treaty of Waitangi and its principles.

## **6. EXERCISE OF POWERS AND PERFORMANCE OF FUNCTIONS AND DUTIES; RIGHTS NOT AFFECTED**

- 6.1. In accordance with section 30(2) of the Act, this deed of acknowledgement:
- 6.1.1. does not affect the exercise of any power or the carrying out of any function or duty by any person under any enactment;
- 6.1.2. must not be taken into account by any person in the exercise of any power or the carrying out of any function or duty under any enactment by the person:
- 6.1.3. does not permit any person, when considering any matter or making any decision or recommendation under any enactment, to give greater or lesser weight to the statement of relationship at clause 3 than the person would give under the enactment if the deed did not exist;



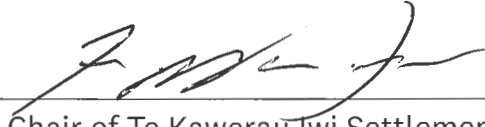
6.1.4. does not affect the lawful rights or interests of any person; and

6.1.5. does not have the effect of granting, creating or providing evidence of any estate or interest in, or any rights of any kind in relation to, any land referred to this deed.

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**SIGNED** as deed on 2 October 2025

**SIGNED** for and on behalf of  
**TE KAWERAU Ā MAKI**



By the Chair of Te Kawerau Iwi Settlement Trust,  
Te Warena Taua

in the presence of -

Moana Tamaariki-Pohe Luana

**WITNESS**

Name: Moana Tamaariki-Pohe

Occupation: Pou Tairangahau

Address: 143 Kupe St, Ōrākoī, Ak.

**SIGNED** for and on behalf of  
**TE KAWERAU Ā MAKI**



By the CEO of Te Kawerau Iwi Tiaki Trust,  
Edward Ashby

in the presence of -

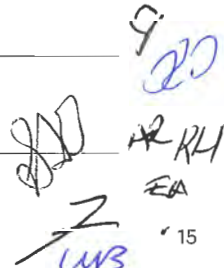
Ashleigh McDonald

**WITNESS**

Name: Ashleigh McDonald

Occupation: Kaiārahi Taiāo

Address: Auckland



**SIGNED** for and on behalf of  
**AUCKLAND COUNCIL**

*Wayne Brown*

By the Mayor of Auckland,  
Wayne Brown

in the presence of -

*[Signature]*

**WITNESS**

Name: *Hana Marama*

Occupation: *Team leader, Mayoral Support*

Address: *135 Albert St, Auckland CB1*

**SIGNED** for and on behalf of  
**AUCKLAND COUNCIL**

*[Signature]*

By the Chair of the Waitākere Ranges Local Board,  
Greg Presland

in the presence of -

*M. Clayton*

**WITNESS**

Name: *MICHELLE CLAYTON*

Occupation: *DEPUTY CHAIR WAITAKERE RANGES LOCAL BOARD*

Address: *37A SHELTON ST GLEN EDEN*

*[Handwritten initials and marks]*  
J.  
AR  
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**SIGNED** for and on behalf of  
**AUCKLAND COUNCIL**



By the Chair of the Policy and Planning Committee,  
Councillor Richard Hills

in the presence of -



**WITNESS**

Name: Shane Peter Henderson

Occupation: City Councillor

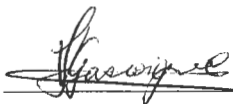
Address: 709 Botolphaux Pde, Te Atatu Sth, Auckland 0610

**SIGNED** for and on behalf of  
**AUCKLAND COUNCIL**



By the Chair of the Whau Local Board,  
Kay Thomas

in the presence of -



**WITNESS**


Name: Valeria Gascoigne

Occupation: Pou Araki - Whānau Navigation

Address: Glen Eden

SA SD  
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**SIGNED** for and on behalf of  
**AUCKLAND COUNCIL**



By the Chair of the Rodney Local Board,  
Brent Bailey

in the presence of -



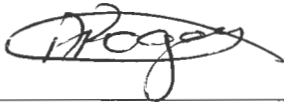
**WITNESS**

Name: Michelle Carmichael

Occupation: Member of Rodney Local Board

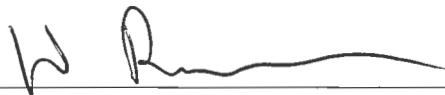
Address: Wellsford, Rodney, Auckland

**SIGNED** for and on behalf of  
**THE CROWN**



By the Director of Regional Operations Tāmaki Makaurau,  
Alex Rogers  
on behalf of the Director-General of Conservation

in the presence of -



**WITNESS**

Name: Wiremu Rikihanga

Occupation: Lawyer

Address: Matapahi, Tauranga



**DEED OF ACKNOWLEDGEMENT UNDER THE  
WAITĀKERE RANGES HERITAGE AREA ACT 2008  
2 October 2025**

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