

**CULTURAL IMPACT ASSESSMENT**  
**FOR**  
**MURIWAI DOWNS GOLF PROJECT**  
**PREPARED FOR**  
**THE BEARS HOME PROJECT MANAGEMENT LIMITED**

**DECEMBER 2021**

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Ref. TKITT00005

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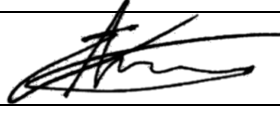
**TE KAWERAU A MAKI**



*"Kawerau Iwi, Kawerau Mana, Kawerau Tangata"*

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MURIWAI DOWNS GOLF PROJECT  
Ref. TKITT00005

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## EXECUTIVE SUMMARY

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The proposal is to develop approximately 507ha of land at Muriwai Downs into a world class golf course and associated amenities including a clubhouse, sports academy, luxury lodge, and café and restaurant. In addition to offering premium golf experiences the project is underpinned by aspirations to deliver positive sustainability, environmental and social outcomes for the project site and wider community. The proposal sits at the transition point between Te Korowai o Te Tonga (South Head/Woodhill) and Hikurangi/Te Wao nui a Tiriwa (Waitākere Ranges). It is within a highly significant cultural landscape tied to the origins and history of Te Kawerau ā Maki, and the landscape includes some of our most treasured wāhi tohu as well as nearby items of cultural redress secured through our Treaty settlement. The project site itself contains a number of important cultural heritage sites including several kāinga, wāhi tapu, lakes and waterfalls, and the wetland that holds the name for the modern wider use of 'Muriwai'. A number of cultural impacts are identified relating to water, soil disturbance, biodiversity, and other matters. However, mitigations or other arrangements proposed or agreed by the Client, when implemented, will result in the reduction of impacts to manageable levels and the potential for net beneficial cultural effects compared to the current situation. Positive outcomes include enhancement of the wetland and terrestrial habitat/biodiversity, incorporation of cultural design, removal of cattle and dairy activities, a commitment to provision of formal access arrangements to cultural sites for the purposes of kaitiakitanga, and a willingness to support scheduling of sites into the AUP schedule 12.

## PEPEHA

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Ko Hikurangi te maunga

Ko ngā Pou a Maki ngā tohu whakahii

Ko te Wao Nui ā Tiriwa te ngahere

Ko te Manukanuka ā Hoturoa me te Waitematā ngā moana

Ko Waitākere te awa

Ko Tainui te waka

Ko Tawhiakiterangi te tupuna

Ko Te Kawerau ā Maki te iwi

Hikurangi is the mountain

The many posts of Maki (Waitākere Ranges peaks) are the markers

Te Wao nui ā Tiriwa is the forest

Manukau and Waitematā are the harbours

Waitākere is the river

Tainui is the canoe

Tawhiakiterangi is the person

Te Kawerau ā Maki is the tribe

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# INTRODUCTION

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## 1.1 Project Background

Te Kawerau Iwi Tiaki Trust ('the Trust') have been commissioned by The Bears Home Project Management Limited (hereafter the Client) to prepare a Cultural Impact Assessment (CIA) for the proposed development of a new golf resort facility located on several properties at 451, 610, 614, 670, 680, 697, and 710 Muriwai Road, Waimauku (Lot 1 DP 187057, Lot 1 DP 191137 and Section 1 SO Plan 69201, Lot 2 DP 196478, Lot 3 DP 196479, Sec 3 SO 41485, Lot 4 DP 187060, Sec 3 SO 41485, Lot 5 DP 187061, Lot 1 DP 163736, and Lot 1 DP 196478). In total the site is approximately 507ha. The proposed golf resort development is known as Muriwai Downs. It is noted that the design of the project is on-going and hence subject to changes. Should substantive changes occur this CIA report may need to be updated.

The Client seeks to build a new golf course, clubhouse, sports academy, luxury lodge, and café and restaurant as part of the development. The Client's project vision is for Muriwai Downs to be of the highest quality and international standing, offering superior golf experiences in the greater Tāmaki Makaurau area alongside Aotearoa's existing premium golf courses. The project is underpinned by aspirations to deliver positive sustainability, environmental and social outcomes for the project site and wider community.

This CIA report has been prepared by the Trust as a legal entity of Te Kawerau ā Maki who are a mana whenua iwi of wider Tāmaki Makaurau (Auckland). The purpose of this CIA report is to provide the Client and relevant statutory agencies with documentation of Te Kawerau ā Maki's cultural values, interests, and associations with the project area and its natural resources, and the potential impacts of the proposed project activities on these. This impact assessment also provides recommendations as to how to avoid, remedy or mitigate any potential cultural effects that arise from the project.

Te Kawerau ā Maki engagement in statutory processes including provision of technical advice for impact assessments is guided by our tikanga (customs and protocols) and mātauranga (tribal knowledge) and framed by Te Tiriti o Waitangi, our Te Kawerau ā Maki Claims Settlement Act 2015, our Iwi Management Plan (IMP), and our organisational strategic values: Mana Motuhake (independence); Kaitiakitanga (guardianship); Whānaungatanga (people focused); Auaha (innovation); Mātauranga Māori (culture-driven).

## 1.2 Site Description

The project is situated in northwest Auckland, approximately 17km southwest of Kumeu and 3km northeast of Muriwai Beach township. To the south is the Waitākere Ranges and forest (Te Wao Nui ā Tiriwa), to the east is Riverhead forest (Rangitōpuni), to the north is Woodhill forest, and to the west is Muriwai Beach (Te Oneone Rangatira). The project site is accessed via Muriwai Road, which intersects with State Highway 16 to the east. The wider proposed project area (hereafter the Study Area) includes the surrounding Muriwai valley area to approximately 5km radius from the Site. This Study Area is important for understanding the physical and cultural context of the land.

For the purposes of this report, the proposed project site (hereafter the Site) includes the land at 451, 610, 614, 670, 680, 697, and 710 Muriwai Road, which together is about 507ha and can be typified as predominantly open rural pastureland with areas of wetland and forest cover. The Site also includes a lake and a sandstone quarry. The Site is roughly bisected by Muriwai Road, and is bordered to the south by Muriwai Valley Road, and the north by the east-west ridge system known as Te Tuara o Titahi.

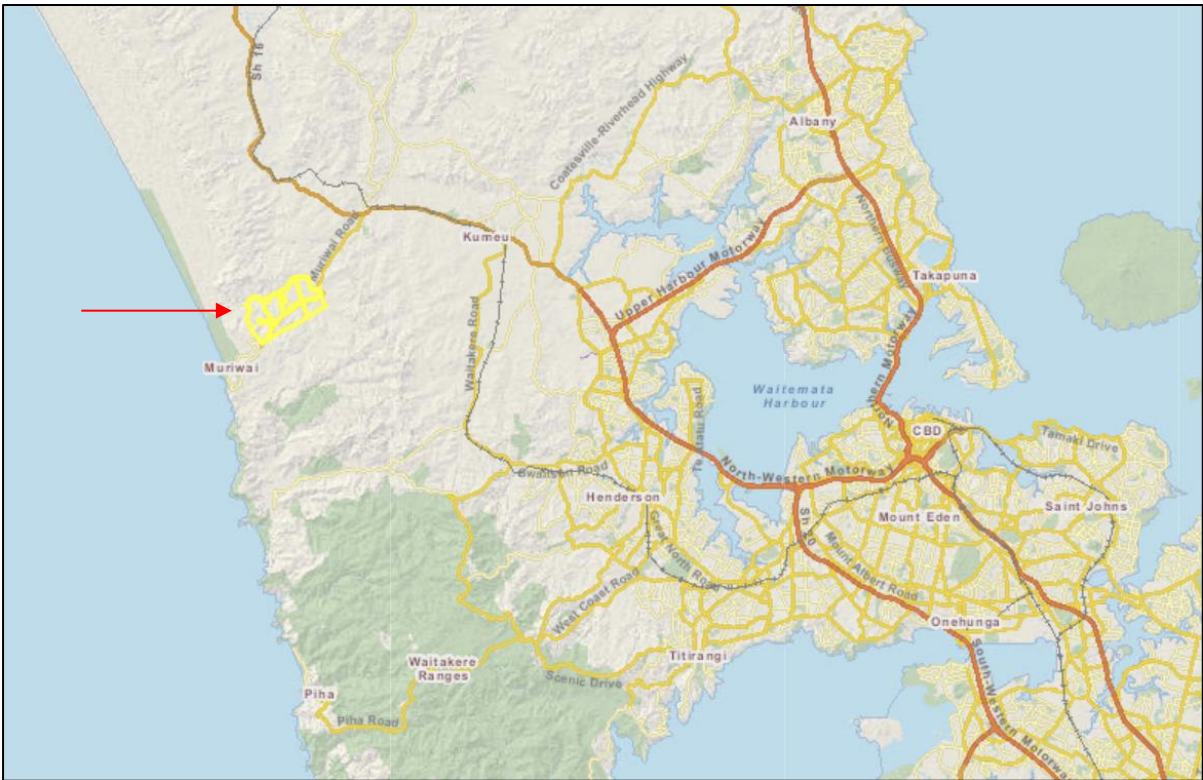


Figure 1: Plan showing Site regional context (Council Geomaps)

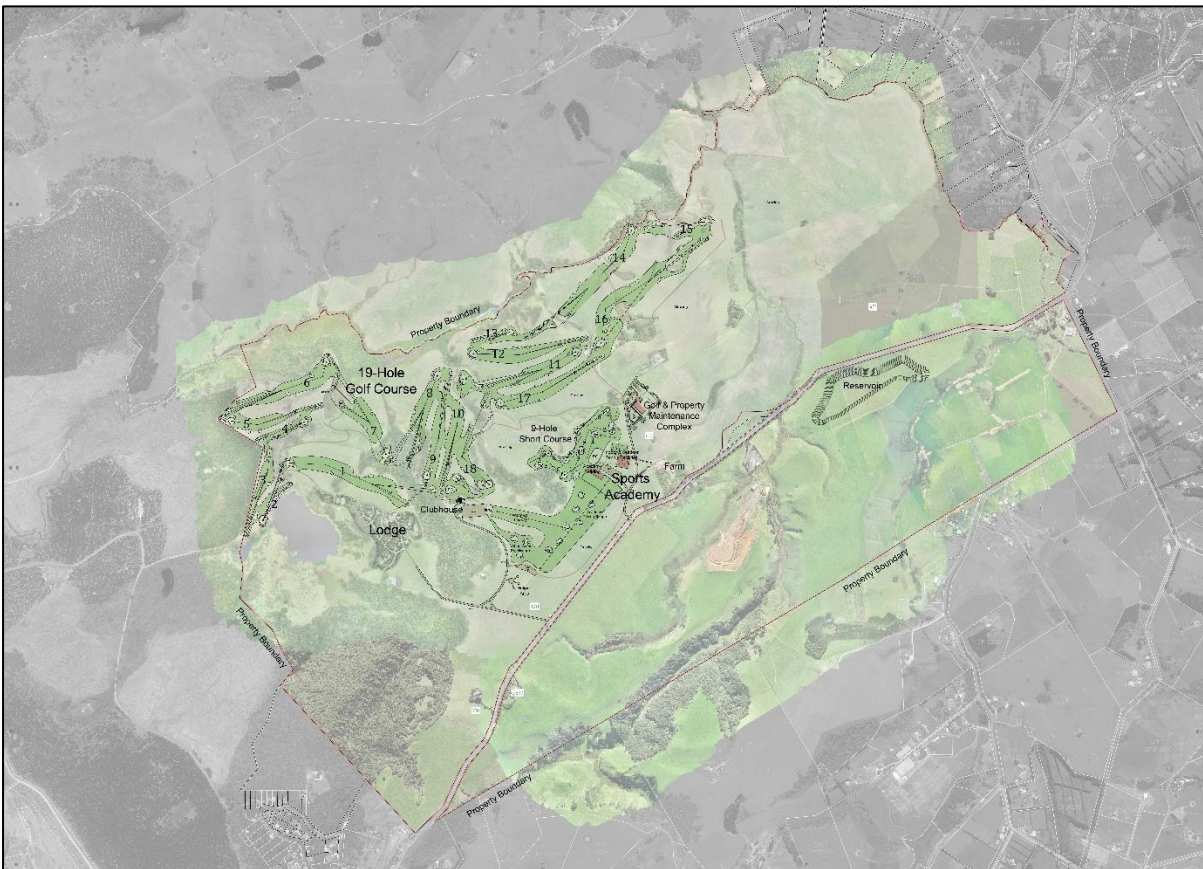


Figure 2: Plan showing Site (supplied by Client)



Figure 3: Photograph looking northwest of the Site

### 1.3 Aims and Objectives

The aim of this CIA report is to document Te Kawerau ā Maki's cultural values, interests, and associations with the Site; identify specific cultural sites and resources; assess the values of these sites and resources; identify the potential impacts that arise from project activities and assess the significance of effect; and provide recommendations as to how to avoid, remedy or mitigate the potential effects to Te Kawerau ā Maki.

This impact assessment will:

- provide a baseline of known environmental or natural features and resources that may hold cultural values;
- provide a statement of cultural association Te Kawerau ā Maki has with the Site and Study Area;
- identify any known cultural sites and resources within the Site or Study Area;
- describe the value or significance of such sites and resources;
- identify the potential for unrecorded cultural sites (i.e. buried Māori archaeology);
- identify the cultural constraints and risks along with any opportunities associated with the Site and the potential significance of effects; and
- provide recommendations for further assessment where necessary and/or measures to avoid, remedy or mitigate adverse effects upon Te Kawerau ā Maki.



# METHODOLOGY

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## 1.4 Statutory Context

### *Te Tiriti o Waitangi*

The key guiding document in any consideration of planning or practice that may impact upon the cultural values or wellbeing of Mana Whenua is Te Tiriti o Waitangi. The principles of the Treaty are recognised and provided for in the sustainable management of ancestral lands, water, air, coastal sites, wāhi tapu and other taonga, and natural and physical resources. The Treaty is articulated in law through an evolving set of principles. These include:

- a. reciprocity
- b. rangatiratanga
- c. partnership
- d. shared decision-making
- e. active protection
- f. mutual benefit
- g. right of development
- h. redress.

While Article 1 of the Treaty enables the Crown to govern and make laws, Article 2 guarantees Māori rangatiratanga over their people, lands and taonga (things of value). Māori values, associations and interests with their taonga applies regardless of property titles or other constructs, and the Treaty requires that the Crown actively protect these associations and interests (including through but not limited to statutes). Article 3 provides for equality and equity of citizenship and outcome.

### *Te Kawerau ā Maki Claims Settlement Act 2015*

Te Kawerau ā Maki Claims Settlement Act (TKaMCSA) records the acknowledgements and apology given by the Crown to Te Kawerau ā Maki for historic grievances and breaches of Te Tiriti o Waitangi and gives effect to provisions of the Deed of Settlement that settles the historical claims of Te Kawerau ā Maki. The Act binds the Crown to Te Kawerau ā Maki. The Settlement as delivered through the Act provided both cultural and commercial redress to Te Kawerau ā Maki. This includes binding protocols between Government Ministries and Te Kawerau ā Maki (Part 2, s21 to s26), a recognised and agreed area of interest (Part 1, s12(2b), Part 1 of attachments to Act), and statutory acknowledgements and deeds of recognition (Part 2, s27 to s40, and Schedule 1).

Statutory acknowledgements require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to: (a) have regard to the statutory acknowledgement; (b) require relevant consent authorities to record the statutory acknowledgement on statutory plans and to provide summaries of resource consent applications or copies of notices of applications to the trustees; and (c) 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. The statutory acknowledgement supports Te Kawerau ā Maki trustees being considered as affected persons in relation to an activity within the area under s95E and s274 of the Resource Management Act (1991), and s59(1) and 64(1) of the Heritage New Zealand Pouhere Taonga Act (2014).

Te Kawerau ā Maki Statutory Acknowledgement Areas are:

- Taumaihi (part of Te Henga Recreation Reserve)
- Motutara Settlement Scenic Reserve and Goldie Bush Scenic Reserve
- Swanson Conservation Area
- Henderson Valley Scenic Reserve
- Coastal statutory acknowledgement

- Waitākere River and tributaries
- Kumeu River and tributaries
- Rangitopuni Stream and tributaries
- Te Wai-ō-Pareira / Henderson Creek and tributaries
- Motutara Domain (part of Muriwai Beach Domain Recreation Reserve)
- Whatipu Scientific Reserve

#### *Waitākere Ranges Heritage Area Act 2008*

Activities and development that occur within and adjacent to the Waitākere Ranges are also covered by the Waitākere Ranges Heritage Area Act (2008) (WRHAA) which identifies the heritage values of the area, directs for the protection and enhancement of these values, and provides for the kaitiakitanga of Te Kawerau ā Maki. In addition to acknowledging Te Kawerau ā Maki as tangata whenua of the area, the Act specifically provides for a formal Crown acknowledgement of the tangata whenua relationship through a Deed of Acknowledgement under s29; the historical, traditional, and cultural relationships of tangata whenua with the area and their exercise of kaitiakitanga and stewardship under s7(j); co-management of the WRHA under s29(5d) and s30; and ensures Te Kawerau ā Maki are consulted and involved in decision-making regarding the implementation of the Act under s33.

#### *Heritage New Zealand Pouhere Taonga Act 2014*

Statutory protection of Māori archaeology and wāhi tapu is provided for under the Heritage New Zealand Pouhere Taonga Act 2014 (HNZPTA), which is administered by Heritage New Zealand Pouhere Taonga (HNZPT), an autonomous Crown Entity. Under the Act all *in situ* materials, sites, and features older than 1900AD are considered archaeological sites whether previously recorded or not and are afforded automatic protection from damage, modification, or destruction without first obtaining an Archaeological Authority from HNZPT. Moveable objects and artefacts that are not *in situ* but that are from an archaeological context, or are of Māori origin, are controlled under the Protected Objects Act (1975). The HNZ Act S45(2)b stipulates that works on sites of interest to Māori can only occur if (a) the practitioners can demonstrate they have the requisite competencies for recognising and respecting Māori values, and (b) the practitioners undertaking the works have access to appropriate cultural support. Under the Act Mana Whenua are enabled to provide advice or assessment regarding the management or decision taking arising from impacts to their cultural sites, provided these meet the Act's criteria. It is noted that Te Kawerau ā Maki never ceded our sovereignty to govern our taonga to HNZPT and view the HNZPTA as overstepping its authority or role as the decision-maker over the taonga of Te Kawerau ā Maki, thus being in direct breach of Article II of Te Tiriti ō Waitangi.

#### *Resource Management Act 1991*

The Resource Management Act (RMA) 1991 provides statutory recognition of the Treaty of Waitangi and the principles derived from the Treaty. It introduces the Māori resource management system via the recognition of kaitiakitanga and tino rangatiratanga and accords Territorial Local Authorities with the power to delegate authority to iwi over relevant resource management decisions. The Act contains over 30 sections, which require Councils to consider matters of importance to tangata whenua. Some of the most important of these are:

- Take into account principles of the Treaty of Waitangi and their application to the management of resources (Section 8).
- Recognition and provision for, as a matter of national importance, the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga (Section 6(e)).
- Having particular regard to the exercise of kaitiakitanga or the iwi's exercise of guardianship over resources (Section 7(a)).
- Requiring the Minister for the Environment to consider input from an iwi/hapū authority when preparing a national policy statement (Section 46).

- The ability for local authorities to transfer their functions, powers or duties under the Act to iwi authorities (Section 33).
- Development of joint management agreements between councils and iwi/hapū authorities (Section 36B to 36E).
- Having regard to any relevant planning document recognised by an iwi/hapū authority (sections 35A(b), 61.2A(a), 66.2A(a), 74.2A).
- The obligation to consult with iwi/hapū over consents, policies and plans. (Combination of all the sections above and Clause 3(1)(d) of Part 1 of the first schedule of the Resource Management Act).

An assessment of impacts on cultural values and interests (CIA) can assist both applicants and the council in meeting statutory obligations in a number of ways, including:

- preparation of an Assessment of Environmental Effects (AEE) in accordance with s88(2)(b) and Schedule 4 of the Resource Management Act 1991 (RMA)
- requests for further information under s92 of the RMA in order to assess the application
- providing information to assist the council in determining notification status under ss95 to 95F of the RMA
- providing information to enable appropriate consideration of the relevant Part II matters when making a decision on an application for resource consent under s104 of the RMA, or when undertaking a plan change
- consideration of appropriate conditions of resource consent under s108 of the RMA.

It is noted that Te Kawerau ā Maki never ceded our sovereignty to govern our taonga to local authorities and view the RMA as enabling councils to overstep their authority or role as the decision-maker over the taonga of Te Kawerau ā Maki, thus being in direct breach of Article II of Te Tiriti ō Waitangi.

#### *Reserves Act 1977 and Conservation Act 1987*

Section 4 of the Conservation Act, which is invoked by the Reserves Act, states that the Act must be interpreted and administered as to give effect to the principles of the Treaty of Waitangi.

### **1.5 Planning Policy Context**

#### *UN Declaration on the Rights of Indigenous Peoples*

New Zealand supported the UN Declaration on the Rights of Indigenous Peoples (2007) in 2010. This support was an affirmation of fundamental rights and the aspirations of the Declaration. Article 11 states that indigenous peoples have the right to practise and revitalise their cultural traditions and customs, including the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature (clause 1). States shall provide redress through effective instruments, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs. (clause 2). Article 18 and 31 note that indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions. Further those Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

### *ICOMOS New Zealand Charter 2010*

The International Council on Monuments and Sites (ICOMOS) is UNESCO's principal advisor in matters concerning the conservation and protection of historic monuments and sites and advises the World Heritage Committee on the administration of the World Heritage Convention (which includes provision of nationally significant heritage). The New Zealand National Committee (ICOMOS NZ) produced a New Zealand Charter in 2010 which has been adopted as a standard reference document by councils. The Charter sets out conservation purposes, principles, processes and practice. The scope covers tangible and intangible heritage, the settings of heritage, and cultural landscapes. Of particular relevance the Charter states that tangata whenua kaitiakitanga over their taonga extends beyond current legal ownership wherever such cultural heritage exists. The Charter also states that the conservation of Māori heritage requires incorporation of mātauranga and therefore is conditional on decisions made in association with tangata whenua and should proceed only in this context.

### *National Policy Statement for Freshwater Management 2020*

The NPS for freshwater management provides national policy settings that relevant statutory agencies including local authorities must comply with. Central to the NPS is the concept of Te Mana o Te Wai set out in s1.3. This is an aspirational concept that means that the integrity (physical and spiritual) of all water is upheld to its highest possible quality or state. The Crown's interpretation of the concept is that the fundamental importance of water is recognised and that by protecting the health of freshwater we protect the health and well-being of the wider environment, including by protecting wai mauri, and the restoration of the balance between water, the environment, and communities. It provides six principles for the management of water (s1.3(4)). Relevant to tangata whenua are: (a) Mana whakahaere: the power, authority, and obligations of tangata whenua to make decisions that maintain, protect, and sustain the health and well-being of, and their relationship with, freshwater; (b) Kaitiakitanga: the obligation of tangata whenua to preserve, restore, enhance, and sustainably use freshwater for the benefit of present and future generations; (c) Manākitanga: the process by which tangata whenua show respect, generosity, and care for freshwater and for others. Policy 2.2(2) states that tangata whenua are actively involved in freshwater management (including decision-making processes), and Māori freshwater values are identified and provided for. Policy 2.2(3) requires that freshwater is managed in an integrated way that considers the effects of the use and development of land on a whole-of-catchment basis, including the effects on receiving environments. Section 3.4 sets out how councils must actively involve tangata whenua in the management of fresh water.

### *New Zealand Coastal Policy Statement 2010*

This NPS for coastal management provides national policy settings that relevant statutory agencies including local authorities must comply with. Policy 2 provides for the principles of Te Tiriti o Waitangi and kaitiakitanga through: (a) recognising the traditional and continuing cultural relationship with areas of the coastal environment; (b) involving tangata whenua in the preparation of regional policy statements and plans; (c) with the consent of tangata whenua incorporate mātauranga Māori in regional policy statements, in plans and in the consideration of applications for resource consents, notices of requirement for designations, and private plan changes; (d) provide opportunities in appropriate circumstances for Māori involvement in decision making, for example when a consent application or notice of requirement is dealing with cultural localities or issues of cultural significance; (e) take into account any relevant iwi resource management plan and any other relevant planning document recognised by the appropriate iwi authority or hapū and lodged with the council; (f) provide for opportunities for tangata whenua to exercise kaitiakitanga over waters, forests, lands, and fisheries in the coastal environment; and (g) in consultation and collaboration with tangata whenua, (i) recognise the importance of Māori cultural and heritage values through such methods as historic heritage, landscape and cultural impact assessments, and (ii) provide for the identification, assessment, protection and management of areas or sites of significance or special value to Māori, and the development of methods such as alert layers and predictive methodologies for identifying areas of high potential for undiscovered Māori heritage.

### *Auckland Unitary Plan*

At a Local Government level, the Auckland Unitary Plan (AUP) provides for the protection and management of matters of importance to Mana Whenua including the environment and cultural heritage. These matters are set out in the Regional Policy Statement Chapter B6.

Policy B6.2.2 provides for the recognition of Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation. This includes Policy B6.2.2(1) that provides for Mana Whenua to actively participate in the sustainable management of natural and physical resources including ancestral lands, water, sites, wāhi tapu and other taonga.

Policy B6.3.2 deals with recognising Mana Whenua values and includes clause (1) that enables Mana Whenua to identify their values associated with ancestral lands, freshwater, biodiversity, and cultural heritage places and areas, and clause (2) that requires the integration of Mana Whenua values, mātauranga and tikanga in the management of natural and physical resources within the ancestral rohe. Clause (3) ensures that any assessment of environmental effects for an activity that may affect Mana Whenua values includes an appropriate assessment of adverse effects on those values. Clause (6) of the policy requires resource management decisions to have particular regard to potential impacts on: the holistic nature of the Mana Whenua world view; the exercise of kaitiakitanga; mauri; customary activities; sites and areas with significance spiritual or cultural heritage value; and any protected customary right under the Takutai Moana Act (2011).

Policy B6.5.2 provides for the active protection of Mana Whenua cultural heritage. Clause (2) sets out a framework for identifying and evaluating Mana Whenua cultural heritage using the assessment factors of: mauri; wāhi tapu; kōrero tūturu; rawa tūturu; hiahiatanga tūturu; and whakaaronui o te wā. Clause (4) requires the protection of places and areas listed in Schedule 12 Sites and Places of Significance to Mana Whenua from adverse effects. Clause (7) provides for the inclusion of a Māori cultural assessment in structure planning and plan change processes, and clause (9) encourages appropriate design, materials and techniques for infrastructure in areas of known historic settlement and occupation.

### *Iwi Management Plan*

Te Kawerau ā Maki Resource Management Statement (1995) was lodged with Council explicitly as an iwi authority planning document under sections 66(c) and 74(b) of the RMA 1991 (since repealed). The IMP describes the continuing role of Te Kawerau ā Maki as kaitiaki (guardians) and provides policies to guide statutory authorities and applicants. Policy 2.2(2) promotes the integration of Te Kawerau ā Maki tikanga in resource management, while clause (3) requires engagement by all agencies within the rohe to help give effect to the kaitiaki role of the iwi. Policy 4.1.2(3) requires that cumulative effects upon Te Kawerau ā Maki are fully recognised and provided for. Policy 4.2.2 concerns Te Kawerau ā Maki cultural heritage and requires the protection of all heritage sites including access requirements (s4.2.2(1)); the involvement of Te Kawerau ā Maki in all instances where potential effects may arise (s4.2.2(2)); and the recognition of Te Kawerau ā Maki cultural and spiritual values (s4.2.2(3 and 4)). Policy 4.3.2 concerns the management of kōiwi, while s4.4.2 regards the management of water. Activities in the Coastal Marine Area are covered by s4.5.2. Waste management policies are described in s4.6.2 and land and landscape policies are set out in s4.7.2. Indigenous flora and fauna policy settings are described in s.4.8.2 including opposition to all destruction of native flora and fauna without Te Kawerau ā Maki written consent. Policy 4.9.2 concerns Te Kawerau ā Maki participation in design of the built environment and interpretation of heritage. The IMP also details formal support and adoption of the 1993 Mataatua Declaration on cultural and intellectual property rights of indigenous peoples.

## **1.6 Te Ao Māori**

Our worldview is the framework by which we understand and navigate our physical and metaphysical environment. A full account of the cosmological underpinnings of Te Ao Māori is not offered here but in brief it recognises both the spiritual and the physical, is guided by different domains governed by

atua or distinct spiritual entities, and involves several core concepts including whakapapa, mana, wairua, mauri, tapu, and noa. Mātauranga is the knowledge or wisdom about the world developed over generations and passed down from tūpuna, while tikanga is the evolving set of principles and customary practices by which Māori give effect to this knowledge to navigate the world safely.

#### *Papatūānuku*

The primordial goddess embodying the whenua or land. She is the earthmother to all living things. This whakapapa is one of the reasons why whenua is the name for placenta as well as land, and why in Te Ao Māori tangata whenua belong to the whenua and not the other way around. Papatūānuku is a source of rejuvenation and life.

#### *Ranginui*

The primordial god embodying the sky or heavens. He is the skyfather to all living things. When he was separated from his wife Papatūānuku by their children, his tears became the rain which is considered tapu until it reaches the ground (wai Māori).

#### *Tūmatauenga*

The god of war and human activities and a progenitor of humanity.

#### *Tāwhirimātea*

The god of weather including thunder, lightning, wind, clouds and storms. He was opposed to the forced separation of his parents Papatūānuku and Ranginui and therefore he wars with his brothers and their descendants to this day.

#### *Tāne*

The god of forests and terrestrial animals and an originator and protector of humans. Responsible for separating the embrace of his parents and ushering in Te Ao Marama (the age of light).

#### *Tangaroa*

The god of the sea, lakes, rivers and animals that live in them. There is a close and sometimes contentious relationship between Tangaroa and Tāne reflected in creatures such as reptiles and whales and in the dynamic between the sea and the coastline.

#### *Rongo*

The god of cultivated plants and agriculture also associated with peace.

#### *Haumia-tiketike*

The god of uncultivated plants and wild foraging.

#### *Matāoho*

The local god of volcanic activity and earthquakes that formed the Tāmaki volcanic field.

#### *Whakapapa*

The sacred genealogy linking all things. Humans whakapapa not only to human tūpuna (ancestors), but also to the whenua, atua and their respective lineages. All indigenous animals and plants have an

interconnected whakapapa. Whakapapa is a prerequisite of mana whenua, whānaungatanga, and kaitiakitanga.

#### *Mana*

A core metaphysical concept regarding the inherent authority or power of people, places or objects. Mana is derived or delegated from atua and, in the case of humans, is both inherited and earned through actions. Everything including people has an element or degree of mana. A person or tribe's mana can increase or decrease depending on the success, failure or nature of actions (or inactions) and is directly tied to their wellbeing. Undertaking the responsibilities of manakitanga and kaitiakitanga successfully are examples of maintaining or enhancing mana and contribute to cementing mana whenua.

#### *Tapu*

A core metaphysical concept regarding a state or degree of sacredness, prohibition, being set apart or forbidden. Tapu is a state where a person, place or thing is under the protection of or dedicated to an atua and is thus removed from profane or normal or common things and uses. Tapu is closely linked to mana and governs the behaviour of individuals and the wider society. Everything including people has an element or degree of tapu that must be preserved and respected. It is a priority of rangatira, tohunga and kaitiaki to maintain tapu and to ensure it is not diluted by common things. As with mana, the maintenance of tapu is directly linked to the wellbeing of both individuals and the tribe.

#### *Noa*

A core metaphysical concept regarding a normal or common (and sometimes profane) state that is in essence the opposite of tapu. Noa actions and things (whakanoa) can dilute tapu.

#### *Wairua*

A core metaphysical concept regarding the immortal spiritual or non-physical element of people, places or things.

#### *Mauri*

A core metaphysical concept regarding the essence that binds the physical and the spiritual together to enable life to exist and to thrive. Mauri is a sacred element and can be weakened or enhanced. When damaged or diluted the binding between the physical and the spiritual realms is weakened and life begins to falter and fail. It is the sacred obligation of mana whenua, through the act of kaitiakitanga, to maintain the balance of mauri within people, places, objects, ecosystems, and the hapū or iwi.

#### *Mātauranga*

The body of knowledge or customary wisdom and skill embedded within the tohunga, whānau, hapū and iwi. Mātauranga is passed down the generations from tūpuna but is also added onto through successive generations of uri, and culturally encodes hundreds of years of observations, measurements, theory, and custom regarding Te Ao Māori and the environment.

#### *Tikanga*

The lore, customs, practices, protocols, rules and methods that give effect to the application of mātauranga in navigating the natural and social world. There are different tikanga for different contexts and in different domains.

#### *Cultural Values*

Cultural values are the shared norms that govern the continuation of culture and provide the framework for social and individual actions. Key values include: rangatiratanga (chiefly authority or self-governorship), whānaungatanga (kinship and reciprocal connection through shared whakapapa), wairuatanga (spirituality), manakitanga (hospitality and showing care), and kaitiakitangata (guardianship or stewardship).

## 1.7 Scoping and Consultation

The Study Area comprises a 5km radius from the centre of the Site. This radius is considered appropriate given the large scale of the Site, the high significance of surrounding cultural wāhi tohu or landmarks, and the presence of cultural sites and resources that could have setting or indirect impacts. Within this area all appropriate and known cultural sites, areas, landscapes and resources have been identified. Te Kawerau ā Maki however reserve the right to withhold certain information regarding wāhi tapu or sites that are culturally and spiritually sensitive to the iwi. The mātauranga within this report remains the property of Te Kawerau ā Maki.

This report includes all known or appropriate-to-report elements of the natural and cultural environment within the Site and Study Area considered to hold cultural value for Te Kawerau ā Maki. This information forms the baseline of the assessment. This includes native biodiversity and ecology, geological and topographic features, natural resources including water bodies, built heritage such as marae, socio-cultural features such as papakāinga, cultural landscapes, historic or cultural sites, Māori archaeological sites, pou whenua and significant cultural public art.

Mātauranga/cultural knowledge of the Site and Study Area has been obtained, where appropriate, from Te Kawerau ā Maki kaumatua, kuia and other holders of knowledge within the iwi. Readily available published and unpublished written records, illustrations, maps, archaeological and geological records were reviewed during preparation of this cultural assessment. Spatially referenced heritage asset data was reviewed from the Auckland Council Cultural Heritage Inventory (CHI) and the New Zealand Archaeological Association (NZAA) recording scheme database (ArchSite). Other information, reports, and impact assessments available for the Site that have been provided by the Client have been reviewed including: the project description report prepared by Mitchell Daysh (dated May 2021); and an initial archaeological assessment prepared by CFG Heritage (ref.21-1213, dated March 2021). The opinions contained within this document may change and/or develop as new information is released.

This Cultural Impact Assessment involved a desktop study based on review of technical information, cultural knowledge of the area, and research, as well as a site visit to visually assess and confirm site conditions (undertaken in late May 2021).

Consultation has been undertaken with Te Warena Taua, Chair of Te Kawerau Iwi Settlement Trust and a key knowledge holder within the tribe, as well as with kaumātua.

## 1.8 Assessment Approach

Following standard Environmental Impact Assessment (EIA) methodologies and planning terminology, but adapted for CIA purposes, this report will:

- a. **Identify** the cultural sites, areas and resources (defined as both tangible and intangible cultural heritage, natural resources of cultural interest, and socio-cultural features) within a Study Area encompassing the proposed Site and a wider area that may be directly or indirectly impacted. The Study Area is defined as approximately 5000m radius of the Site to correspond with a likely area of setting impacts (e.g. noise, visual), indirect impacts, and a logical catchment of the cultural landscape.
- b. Provide comment on the cultural **value** of the identified cultural sites, areas and resources. Māori cultural value is not derived from national or local policy but is defined and determined by tangata whenua and their particular world view and culture. Māori values are distinct from historic,



archaeological or other value-systems, and are recognised by the courts and statute as their own legitimate knowledge-system with tangata whenua being the experts. Māori values are informed by whakapapa and guided by tikanga and kawa, with emphasis placed on the associative and living connection to places and resources which sustain cultural knowledge (mātauranga), practices, and spiritual and physical wellbeing. All cultural sites, areas and resources are of value and significance to Te Kawerau ā Maki, who hold a holistic view of the environment and the unique relationship of the iwi to the whenua. It is inappropriate to apply a Western paradigm of value hierarchy or significance ranking (i.e. 'low, medium, high') when using a Te Ao Māori lens. For planning purposes, all cultural sites, areas and resources can be considered to hold high value, which is supported by RMA Part II matters noting the relationship of tangata whenua with their lands, waters, and taonga as nationally significant. Value is also assigned against the cultural values identified in the AUP Policy B6.5.2(2):

- i. Mauri: the mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua;
  - ii. Wāhi Tapu: the place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua;
  - iii. Korero Tūturu: The place has special historical and cultural significance to Mana Whenua;
  - iv. Rawa Tūturu: the place provides important customary resources for Mana Whenua;
  - v. Hiahiatanga Tūturu: the place or resource is a repository for Mana Whenua cultural and spiritual values; and
  - vi. Whakaaronui o te Wa: the place has special amenity, architectural or educational significance to Mana Whenua.
- c. Identify the potential **impacts** to cultural resources and elements. Only Mana Whenua can define the impact to their cultural values, but guidance is noted below. Cultural impacts can be neutral, negligible, minor, moderate, or major and either adverse or beneficial. Impacts can also be temporary or permanent. Impacts can be:
- i. direct (i.e. physical impacts resulting from a development, impacts to the settings of cultural sites or the character of cultural landscapes, visual, noise, odour, or culturally inappropriate land use activities).
  - ii. indirect (i.e. traffic congestion, erosion due to vegetation loss, or other secondary impacts that occur over time or in a secondary location to the original activity).
  - iii. cumulative (i.e. impacts which are caused by the combined result of past, current and future activities, or in-combination impacts).
- d. Define the **significance of effect** resulting from combining the value of a cultural site, area or resource and the level of potential impact to that site, area or resource. Significance of effect is assessed pre-mitigation but can also be assessed again post-mitigation to ascertain the *residual effect* and effectiveness of any proposed mitigation. Significant effects (within a planning framework) are those with moderate or large effects (either adverse or beneficial). This method is outlined below in Table 1.

Beneficial effects are coloured green.

**Table 1: Significance of effect**

		LEVEL OF IMPACT				
		No Change	Negligible	Minor	Moderate	Major
CULTURAL VALUE	High	Neutral	Minor	Moderate	Large	Large
	Medium	N/A	N/A	N/A	N/A	N/A
	Low	N/A	N/A	N/A	N/A	N/A

### 1.9 Assumptions and Limitations

Te Kawerau ā Maki are the experts of our own culture and tikanga. This expertise and the equal weighting of mātauranga Māori evidence is accepted in the courts and by statute. Through a necessity to work within a Western planning framework we utilise planning language where possible to aid in mutual understanding, however there is difficulty in the translation and application of some core cultural concepts to such a framework. This is particularly an issue when segmenting or demarcating value spatially, when ascribing a type of significance hierarchy, and when limiting value to tangible elements, whereas Māori hold a holistic perspective that operates differently to typical Western paradigms. This means that where there is doubt or confusion over a term or point of discussion, readers should contact Te Kawerau ā Maki directly for clarification.

Due to the sensitive nature of certain cultural knowledge, areas and sites (e.g. burial grounds), Te Kawerau ā Maki reserves the right not to identify the exact spatial extents or provide full information of such areas to retain and protect this knowledge within the iwi. In other situations, while a general area may be known to be of cultural significance the exact spatial extent or location of the site may have been lost over successive generations. Where possible and appropriate, sites are described and defined to enable discussion of the impacts while acknowledging these limitations.

The environmental and archaeological data relied upon for elements of this report are derived from secondary sources and it is assumed the data and opinions within these and other secondary sources is reasonably accurate.

The CHI and ArchSite databases are a record of known archaeological and historic sites. They are not an exhaustive record of all surviving historic or cultural sites and resources and do not preclude the existence of further sites which are unknown at present. The databases also utilise a site location point co-ordinate system rather than detailing site extents or cultural landscapes.

The assessment of impacts and effects derives from measuring aspects of the proposed development as it is currently understood. Should the project proposal change substantially the measure of impacts would need to be reassessed and this report updated.

# ENVIRONMENTAL BASELINE

## 1.10 Topography and Geology

The Site is situated within the Muriwai valley which largely consists of underlying geology belonging to the Awhitu Group (Pad) being cemented dune sand and associated facies. The valley system is essentially formed between two other geological systems: Nihotupu Formation (Mtn) submarine volcanoclastic sandstone and siltstone to the south; and the looser coastal sediment dunes (Q1d) to the northwest. Within the Site there are also small pockets of alluvium/colluvium sediments (Q1a) in the east, and also a small outcrop of Waiataura Formation (Mtw) basalt flows, pillow lavas, hyaloclastites and associated intrusives in the southeast. The volcanic soils within and adjoining the Site are part of the Waitākere Group and the northern extreme of what can broadly be defined as the Waitākere Range. While all whenua is associated with Papatūānuku, volcanic soils here are associated specifically with both Matāoho and with Tīriwa. The main superficial soils consist of sandy clay loams. The Site includes a sandstone quarry on the southern side of Muriwai Road. This quarry is of high importance to Te Kawerau ā Maki as a source of material we are using to build high-grade tracks within Waitākere forest.

The topography of the Site is part of an east-west valley system, which ranges from gently undulating along the mid and southern portions to steep gradients near the intersect with the valley floor proper. There are also steeper slopes along the stream tributary near the southern boundary. The Site's topographic features include Ōkaihau lake, Ōkiritoto (Waimanu) wetland and stream, Toroānui falls, Ōkiritoto falls, the sandstone quarry, and areas of remnant and regenerating native bush including broadleaf and conifer species. On the northern side of the valley, and outside of the Site, is the east-west ridge system known as Te Tuara ō Titahi (named after a tūpuna of Te Kawerau ā Maki). The Site can be characterised as generally open pastureland, with significant areas of wetland, dune-locked lake, and forest cover. It is noted that Lake Ōkaihau is scheduled as an ONF (Schedule 6 #72), along with Toroānui and Ōkiritoto Falls (#225).

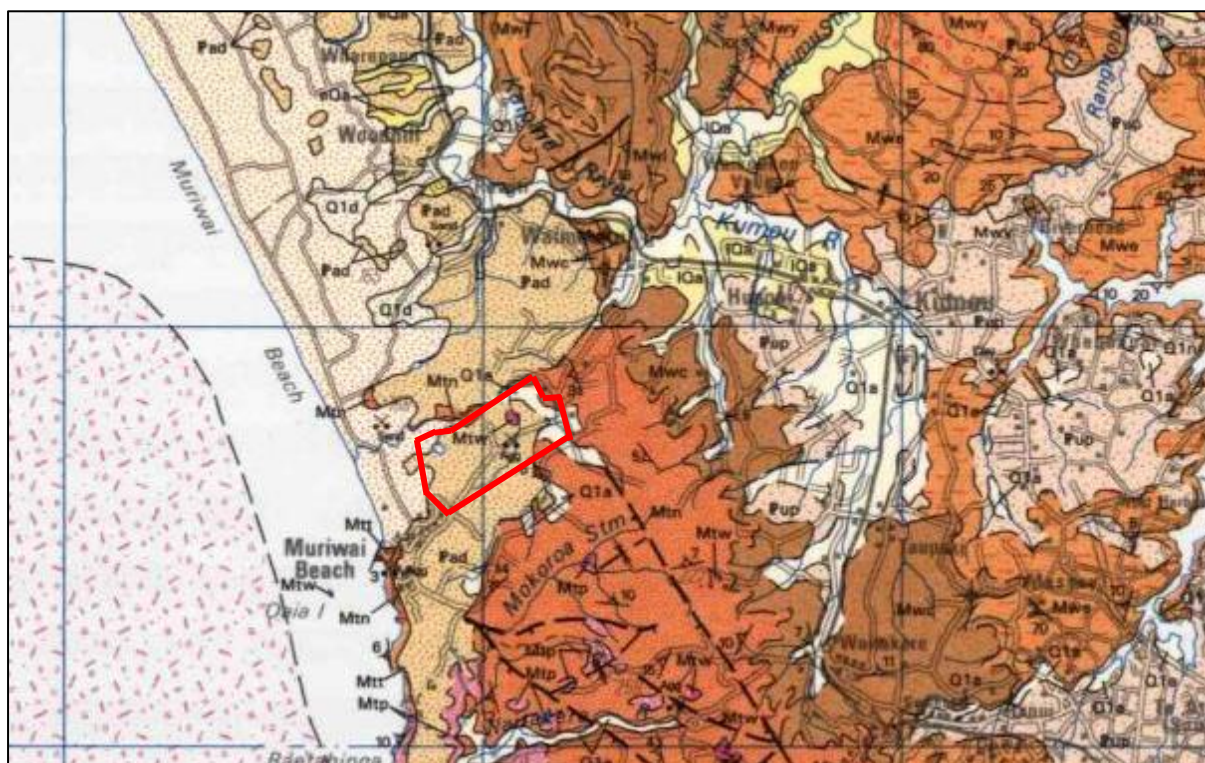


Figure 4: Map showing underlying geology of the area (from IGNS 2001 Geology of Auckland 1:250,000 map 3)

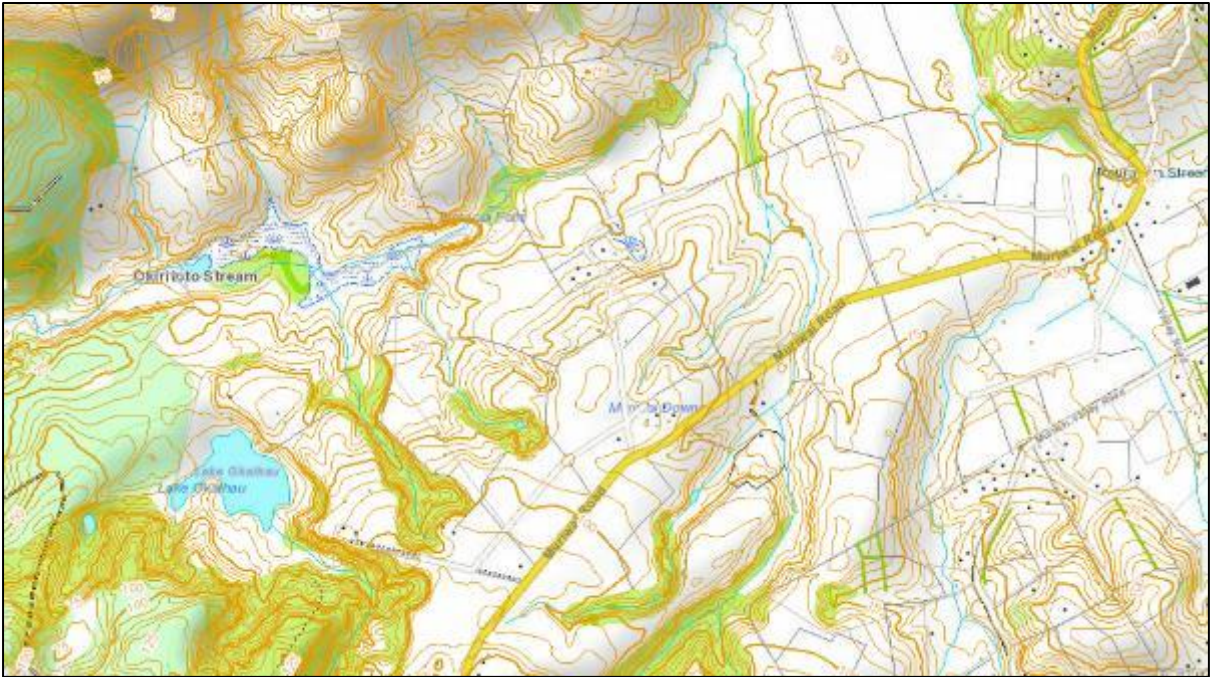


Figure 5: Map showing topography of the Site (from Topo 2009)



Figure 6: Map showing scheduled outstanding natural features of the Site (from Auckland Council)

## 1.11 Natural Resources and Ecology

The natural resources and ecology of the wider Study Area include significant terrestrial ecosystems and habitat including broadleaf and conifer forest such as at Te Taiapa (Goldie Bush) to the south, important coastal habitat including a gannet colony at Motutara, and the extensive dune systems of Te One Rangatira (Muriwai Beach). This surrounding area is of high biodiversity and habitat value across many endemic plant, fungi, invertebrate and vertebrate species.

Within the Site boundary are significant stands of regenerating native forest, including kauri, lake environments, and the Waimanu (incorrectly known as the Muriwai or Ōkiritoto) stream and wetland (the later known as Muriwai) which provides significant habitat for aquatic species such as tuna (eel) and birdlife. The aforementioned Toroānui and Ōkiritoto falls are also located within the Site.

The Site includes a number of natural heritage overlays including a lake management area, natural stream management area, wetland management area, and quality-sensitive aquifer management area. In addition the Site includes several SEAs for forest (Schedule 3 #T\_5482, T\_5524, T\_5525, and T\_6730), lake (#T\_5527), and wetland/stream (#T\_2763 and T\_6575) habitat.

At the time of writing an ecological assessment was not available. Such an assessment is of direct relevance to this report, as it will likely identify the specific taonga species that Te Kawerau ā Maki are kaitiaki of. It is assumed, in lieu of an ecological assessment, that the species present *could* include:

- indigenous fishes including tuna (eel), toitoi (bully), Īnanga, and kokopu
- indigenous birds including tarāpuka (gull), takapu (gannet), kōtare (kingfisher), tui, kāhu (hawk), piwakawaka (fantail), tōrea-pango (oystercatcher), tuturiwhatu (dotterel), poaka (stilts), kereru (pigeon), ruru (morepork), pūtangitangi (paradise duck) and pūkeko
- indigenous herpetofauna including the rare Muriwai gecko, green gecko, forest gecko, copper skink, ornate skink, and although unlikely the Hochstetter's frog is found in the adjacent Waitākere Ranges
- indigenous bats (pekapeka) of both short and long-tailed variety are known to be present in small numbers in forest habitat, particularly kauri
- indigenous invertebrates including mayflies, dragonflies, snails (pupurangi), freshwater mussels (kākahī), earthworms (including giant North Auckland variety), kōura (freshwater crayfish), wētā, grasshopper and many others
- indigenous fungi including wood ear, sooty black mould, blue mushroom, and puffball
- indigenous plants including tī kōuka, harakeke (flax), kauri, mānuka, kānuka, rārahu (bracken fern), ponga, tōtora, pohutakawa, miro, tawa, mosses, liverworts and hornworts

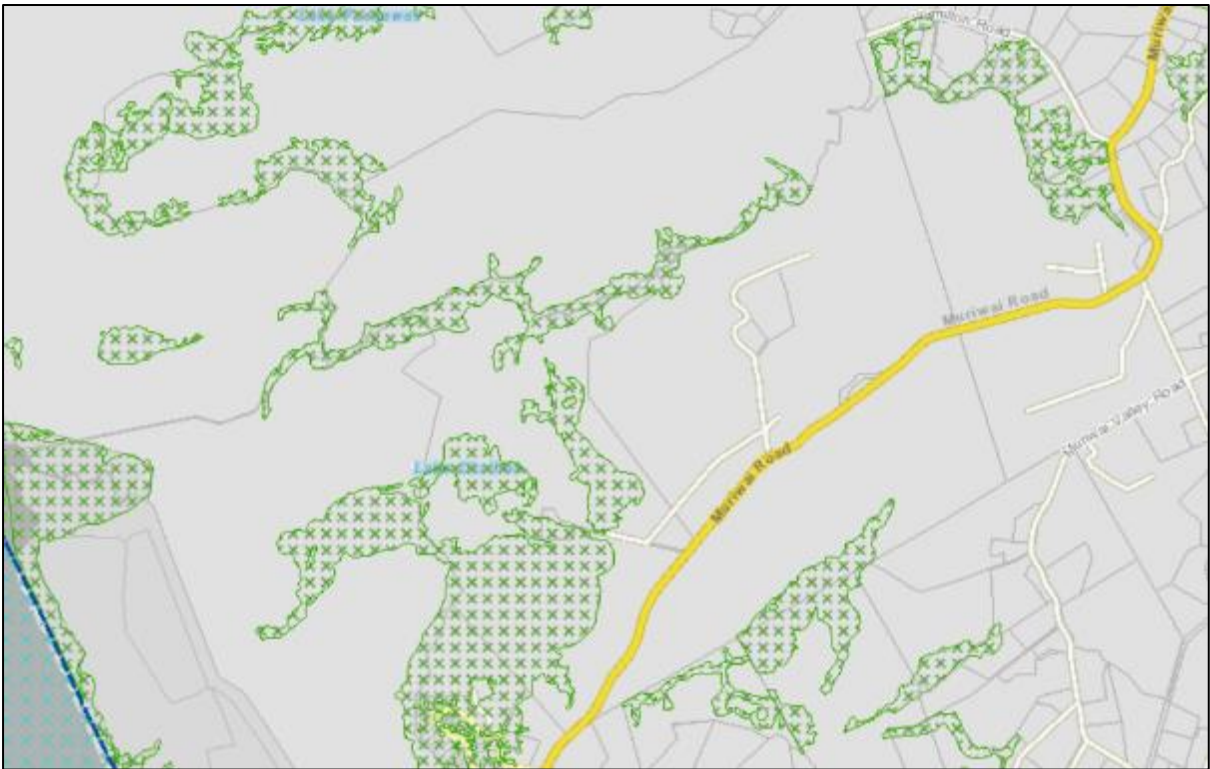


Figure 7: Map of the significant ecological areas recorded on and adjacent to the Site (from Auckland Council)



Figure 8: Photo looking southwest showing area of native forest



**Figure 9: Photo looking northwest showing rolling pastureland and remnant native forest**



**Figure 10: Photo looking southwest showing roto Ōkaihau**



**Figure 11: Photo looking northeast overlooking the Waimanu awa and Muriwai wetland**



**Figure 12: Photo looking north showing the Waimanu awa/Muriwai wetland**



**Figure 13: Photo looking east of the Ōkiritoto falls**





**Figure 14: Photo looking northwest over the upper Waimanu/Muriwai stream just south of Ōkiritoto falls**



**Figure 15: Photo looking north showing example of peripheral wetland**



**Figure 16: Photo looking northeast over the upper reaches of Waimanu/Muriwai valley and Toroānui falls**



**Figure 17: Photo looking west along the Waimanu/Muriwai valley towards the Muriwai wetland**

## CULTURAL BASELINE

### 1.12 Statement of Association

Te Kawerau ā Maki is an iwi with customary and ancestral interests that extend from Hikurangi (West Auckland), east through the Tāmaki Isthmus, and north through lands around the upper Waitematā Harbour and North Shore (Te Whenua roa ō Kahu), and into the south Kaipara and Mahurangi. Te Kawerau ā Maki interests also extend into the northern Hauraki Gulf including islands such as Tiritiri Matangi. Te Kawerau ā Maki hold mana whenua or customary rights in particular over Hikurangi and the upper Waitematā which is the heartland of the iwi and where we assert lead cultural interests and rights. Te Kawerau ā Maki have shared whakapapa with many other hapū and iwi who also have overlapping customary interests in these areas, though our take whenua (specific land rights) and take moana (specific water rights) may differ in nature and location.

Te Kawerau ā Maki are represented by Te Kawerau Iwi Settlement Trust (TKIST) which is the post-settlement governance entity established under the Te Kawerau ā Maki Claims Settlement Act 2015. The Settlement Act formally recognises the Te Kawerau ā Maki area of interest described above (figure 18). The central purpose of Te Kawerau Iwi Tiaki Trust (a subsidiary of TKIST) is to protect, enhance and progress the cultural, social and environmental wellbeing of the iwi and to support the kaitiaki responsibility of ensuring the restoration and maintenance of the cultural and natural environment.

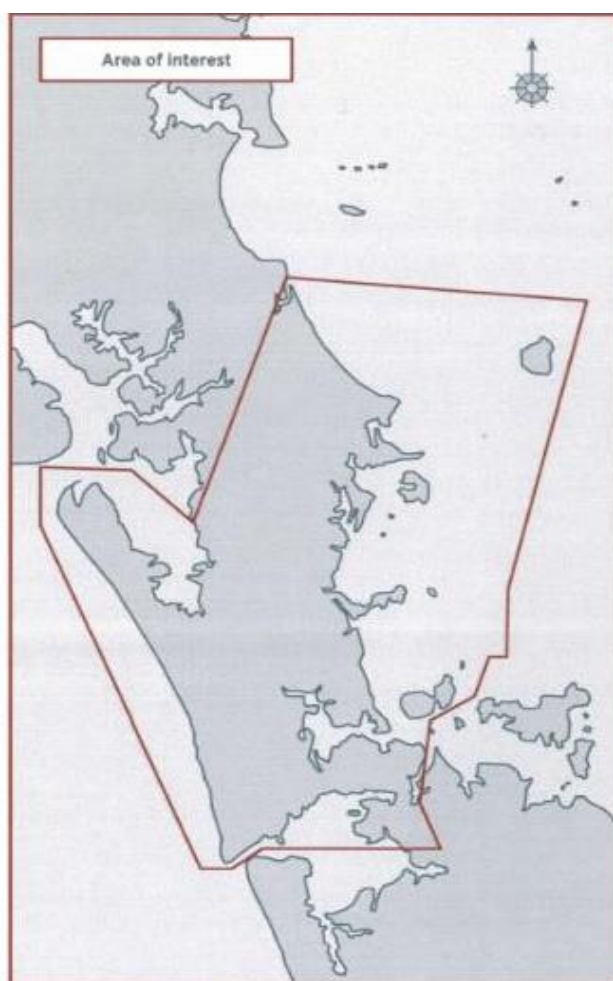


Figure 18: Map showing Te Kawerau ā Maki area of interest

Te Kawerau ā Maki trace our whakapapa back to the first inhabitants of the land – the Tūrehu, and on to the first migrants who descended from Kupe-mai-tawhiti and Toi-te-huatahi, some of whom were known as the Tini ō Maruiwi. Te Kawerau ā Maki also descend from the arrival of the Tainui, Aotea, Tokomaru, Kahuitara, Kurahaupo and Moekakara canoes around the 14th century, and the Ngāti Awa, Ngāoho, and Ngāiwi people who occupied the wider Tāmaki Makaurau area prior to 1600. The eponymous ancestor Maki is an important figure in the history of Tāmaki Makaurau. He was a famed warrior and leader who was victorious in a number of battles and settled (through peace marriages) much of the region during the early 1600's. He descended directly from Rakataura (Hape) and Poutukeka of the Tainui waka, and from the Ngāoho and Ngaiwi (the latter group was named after Maki's grandfather) peoples of the region as well as their close relations at Kawhia. In time Maki's descendants occupied lands from Hikurangi, to Te Whenua roa ō Kahu, Whangaparaoa, Mahurangi, Matakanakana, Pakiri, southern Kaipara, and the Gulf Islands of Aotea (Great Barrier Island), Hauturu ō Toi (Little Barrier Island) and Tiriti Matangi, forming the Te Kawerau confederation, a group of interrelated hapū with shared descent from Maki and his brother Matāhu and their wives Rotu, Paretutanganui, and Kura (other extant iwi and hapū that are direct Te Kawerau kin include Ngāti Manuhiri, Ngāti Rongo, and Ngāti Rehua). The name Te Kawerau ā Maki itself arises from an incident which occurred while Maki was visiting the southern Kaipara and is also one of the names given to Maki and his wife Rotu's only Kaipara-born son and the founding ancestor of the iwi, Tawhia-ki-terangi.

Te Kawerau ā Maki associate closely through whakapapa (take tūpuna) and also ahi kā roa to many of the ancient placenames in the Study Area and beyond. These include Tūrehu place names such as the ancient name for the forest that covers the Waitākere Ranges – Te Wao nui ā Tiriwa, so named after the tūpuna Tiriwa, or the pā at Muriwai called Ōtakamiro after Takamiro. To the south of the Study Area lived the taniwha Te Mokoroa, the guardian of the northern ranges and the Waitākere River valley, who was killed by the Te Kawerau ancestor Taiaoroa at Te Rua ō Te Mokoroa (the Mokoroa Falls). The famous ancestor Kupe is also associated with the area, including the traditional name of the sea – Ngā tai whakatu ā Kupe. The Tainui ancestor Rakataura (known also by the names Hape and Riu-ki-uta) also features strongly in the ancient placenames of the area including Hikurangi, Tirikōhua, Motu ō haea, and Te One Rangatira. Ruarangi, the great-great-grandson of Rakataura, also named many places in the area, including the pā to the north of the Study Area called Ruarangi hāerere (the wanderings of Ruarangi). The Ngāti Awa tūpuna Titahi also is named within the landscape. Te Kawerau ā Maki whakapapa to early Ngāoho peoples is referenced by our specific Waitākere Ranges names of Te Kawerau moko torea and also Ngāoho Mata Kamokamo.

The tradition known as Te Kawerau ā Maki helps explain the significant and enduring relationship Te Kawerau ā Maki have with Hikurangi and the southern Kaipara. Following the battle of Waewaekōtuku at Rarotonga (Mt Smart), Maki decided to visit the home of his ancestors Titahi and Ruarangi (of Ngāti Awa) in southern Kaipara, having been invited by Hauparoa, a Ngāoho rangatira also of Ngāti Awa descent. Upon arriving in the district, Maki and his hapū stayed at One-one-nui, where Maki visited Te Tuara ō Titahi (the backbone of Titahi) so named after his tūpuna. The nearby pā Korekore had been built by Titahi in generations past. Maki was joined by Hauparoa and Tukaiuru at Maramatāwhana and went with them to help extract utu (reciprocity usually either as kind deeds or as revenge) against hapū living at Te Awaroa (Helensville) in a battle known as Patukuri. When the fighting was over Maki returned to Maramatāwhana and constructed his own pā immediately to the south named Tineki.

As Maki and his hapū had not had time to prepare mara kai (cultivations) they had to rely on their hosts for food, which soon became scarce. Maki found kūmara pits belonging to Hauparoa at Maramatāwhana which he and the hapū emptied, and Maki used nikau leaves from the pit and plaited them into a kawerau (carrying strap) for himself. Maki was witnessed by a woman of the local people and was pointed out and shamed in front of the assembled hapū of both Maki and Hauparoa. This event seeded hostility by Maki's hapū against their hosts for their lack of manakitanga. At Tineki Maki composed a haka of defiance against Hauparoa and moved north to Mimihānui (south of 'Paraki') where he could access the resources of Te Tino ō Kaipara (Kaipātiki). Near Mimihānui Maki and his brother Matāhu constructed the pā Te Mua ā te Marama, and also a pā near the southern entrance to the Kaukapakapa awa named Kaikai after Maki's former home at Kāwhia. Eventually enmity broke out over

access to fishing grounds, and Maki and his taua attacked Hauparoa at Ōtakanini and then at Makarau where the Ngāoho leaders were killed. Maki and his people then consolidated their position through a series of battles and strategic marriages into the local Ngāoho. Some of these events are recorded in the placenames over the whenua, such as Ngā Rau Pou ā Maki (the many posts of Maki) – the collective name of the peaks of the Waitākere Ranges, where he stamped his mana.

Maki and Rotu remained living at Mimihānui for a time (they later settled at Mahurangi), while his brother and children settled in the Kaipara (Manuhiri, Ngawhetu), Mahurangi (Maeaeariki, Manuhiri, Ngawhetu), Upper Harbour (Ngawhetu, Maeaeariki), North Shore (Maeaeariki), and northern Gulf Islands (Matāhu's son Rehua). An important kāinga founded and occupied by Maki and Rotu when harvesting from Kaipātiki was named Pokopoko ō Rotu. It was here that their youngest son Tawhiakiterangi was born (a generation younger than his brothers) and came to also carry the name Te Kawerau ā Maki in reference to the battle undertaken just prior to his birth. This became the name synonymous with his hapū and has carried down to the main tribal name today.

Te Kawerau ā Maki developed our distinct tribal identity in southwestern Kaipara and in Hikurangi (West Auckland). As descendants of Maki and his other sons Manuhiri, Ngawhetu, and Maeaeariki Te Kawerau ā Maki developed ancestral associations with the wider Te Kawerau rohe identified above. Tawhiakiterangi married Marukiterangi the granddaughter of Maeaeariki and a princess of Ngāti Kahu (of Te Whenua roa ō Kahu – the North Shore) and hence his grandniece. Their first child was Manu (also known as Taimaro) who married Pareatai. Their child was Hawiti Te Au ō Te Whenua who married Rangihina of Ngāti Poataniwha (named after Poatanwiha, born of Maheu (a son of Maeaeariki) and the Te Waiōhua ancestress Marangai, who's hapū who held domain around the western and upper Waitemātā). Te Au ō Te Whenua and Rangihina's child was Kowhatukiteuru who was a famed builder of pā including innovations in the use of stone fortifications. It is from these tūpuna that Te Kawerau ā Maki maintain our customary rights.

Tawhiakiterangi sometimes visited his lands at Waitākere, and even lived at Tau-rangatira (Riverhead) and at his wife's home at Karepiro Bay, Ōkura. However, he generally lived at Kaikai near Helensville and Te Pua ā Te Marama near Parakai. He also lived at Te Korekore. In old age he settled at Ruarangihāerere near Woodhill. One event from this early period of Te Kawerau ā Maki involved a moa being seen and pursued in the Muriwai sand country as late as 1700, after which a child was named Te Kura reia (the startled moa).

It was around this time, between the early to mid-1700s, that Te Kawerau confederation came into increasing contact with the newly emerging Ngāti Whātua confederation in southern Kaipara. It was at this time that the elderly tūpuna Tawhiakiterangi was murdered at Ruarangihāerere by a visiting group from the Northern Wairoa. Te Kawerau retaliated for this kohuru by killing a Ngāti Whātua group who were visiting Piha, and then by killing Kawharu himself at South Head Kaipara. Following this, a series of important strategic marriages secured peace for a time.

Tawhiakiterangi's son Manu (Taimaro) took over leadership of the tribe following his father's death. Manu generally lived at Te Korekore and at Puketōtara near Te Henga. He also was highly mobile and lived at times throughout the wider Te Kawerau rohe, including at Ōtaimaro kāinga at Karepiro, Tāwharanui where he built a pā named Pukeruhiruhi, and in the upper Kaipara where he would visit his mother's relatives.

Rather than wandering the land like his father Taimaro, Hawiti (Te Au-ō-te-whenua) focused his life on Te Korekore and the land to the south and east that we now know as Waitākere and North Shore. He lived at Puketōtara near Te Henga and many other pā and kāinga throughout the Hikurangi area. Te Au-ō-te-whenua was well known as a great cultivator of food and sorter of provisions, and he loved to take preserved toheroa from Muriwai to exchange it for delicacies such as dried eel produced by his Ngāti Kahu–Ngāti Poataniwha relatives who lived around the shores of the upper Waitemata Harbour area. His pā Te Korekore was reputed to be the best provisioned fortress in the district.

After a generation of peace and further intermarriage between Ngāti Whātua and Te Kawerau, Ngāti Whātua sought to avenge the death of Kawharu and several large war parties attacked the Te Kawerau communities of south-west Kaipara. They were successful in defeating Te Kawerau in several major battles and ultimately they settled the area on the western side of the Kaipara River extending from South Head Kaipara to Woodhill.

Te Kawerau ā Maki remained in occupation of our ancestral homes in southwestern Kaipara (including at Kōpironui, Te Horo, Kōpuakai, Taherenīkau, Tikiarere, Te Korekore, Oneonenui, Te Muriwai, Ramapukatea, and Motutara), West Auckland, the North Shore and parts of the Mahurangi coastline. Te Kawerau had concluded peace through further intermarriage with Ngāti Whātua, in particular with Te Taoū, and at a series of peace-making meetings. These peace-making meetings were held at Te Taupaki ('the firmly bound peace' on the coastal cliffs several kilometres south of Muriwai), at Te Korekore pā, at Kāhukuri (just southwest of Waimauku), at Kahutōpuni (at the head of the Waikoukou Valley (just east of Waimauku), and at at Rangitōpuni (just northeast of Riverhead). It was Hawiti who lead these meetings for Te Kawerau ā Maki at it was from this point that he was given the name Te-au-ō-te-whenua (the current of the land).

In the 1740s the majority of hapū of Ngāti Whātua undertook an invasion of Tāmaki against Te Waiōhua as a matter of utu. One important battle, known as Te Rangihingangātahi, between the two groups occurred at Tītirangi in the southern Waitākere Ranges. The fighting involved two iwi who did not hold mana whenua over the land but who had pursued each other to the northern shores of the Manukau. Te Kawerau ā Maki were intimately related to both sides involved in this intense period of fighting, so remained neutral.

The first known European contact with Te Kawerau ā Maki was the visit of the Reverend Samuel Marsden to Whatipu and Muriwai in 1820. In the early 1800s the famous Ngāti Toa rangatira Te Rauparaha visited the Auckland region looking for a new home for his people to be nearer to the trading ports to acquire firearms. At Woodhill he was met by the Ngāti Whatua and Te Kawerau chiefs as he passed through Kaipara. Te Rauparaha was closely related to Te Kawerau through Ngāiwi descent and on this visit to Kōpironui they presented him with a hollow tree trunk gong used for marking time in a canoe, carved by Te Awatahi of Kawerau.

In 1825 a large combined Ngāpuhi force fought a major battle at Kaiwaka against the combined iwi of the Kaipara and Mahurangi areas. Both sides, which included Te Kawerau hapū Ngāti Rongo and Ngāti Manuhiri, suffered serious losses, but Ngāpuhi were victorious. The main Ngāpuhi force, led by Honga Hika, travelled south down the eastern coastline of the region. Another group attacked the Ngāti Whātua settlements of south-western Kaipara before attacking Te Kawerau ā Maki. This taua, led by Te Kahakaha of Ngāti Tautahi, killed many Te Kawerau ā Maki people at Motutara (Muriwai), Rangitapiripiri near Te Henga, and finally at Karekare.

Following the Ngāpuhi attacks the majority of Te Kawerau ā Maki sought exile in the Waikato along with all of the iwi of the Auckland region, leaving only a few young men to 'keep the fires burning' on our ancestral land. In 1836, after a decade in exile, Te Kawerau ā Maki and the other iwi of the district were escorted back to Tāmaki under the protection of the Tainui ariki Potatau Te Wherowhero, who made camp at Awhitu. Our people settled on our ancestral land at Kakamātua on the northern shores of the Manukau Harbour. After six months Te Kawerau ā Maki moved north and built a musket pā at Parawai near Te Henga.

From 1836 Te Kawerau ā Maki began to come into further contact with European missionaries and others seeking land and timber. Many of the early land transactions occurred at the Ngāti Whātua village of Ōkahu near the new settler town of Auckland, and excluded Te Kawerau ā Maki and other iwi. By the time of the death of Te Utika Te Aroha in 1912 Te Kawerau ā Maki still lived in relative cultural isolation at Waitākere, but our land and resource base was declining rapidly through corrupt Native Land Court sales and Crown confiscations.

The abovementioned kāinga, pā and the associated gardens of the Study Area were occupied near-continuously from the early 1600s up into the late 19<sup>th</sup> to early 20<sup>th</sup> centuries. Te Muriwai is the name of the swampy area at the head of the Waimanu stream (now misnamed as the Muriwai or Ōkiritoto Stream), and also the name of the kāinga that sat at the northern end of the wetland near Ōkiritoto in the vicinity of the later Foster's flaxmill and store. Te Muriwai was occupied until 1904 when, following a series of Native Land Court decisions and dubious settler manoeuvrings, the land was alienated. At Puaha ō Muriwai, located at the mouth of the Waimanu/Muriwai stream, was the Te Kawerau ā Maki kāinga known as Tikiārere. This was taken by the Crown in 1903 to satisfy a 20 pound survey lien. Te Kawerau ā Maki also occupied the Oneonenui area with their Ngāti Te Kahupara and Uri ō Rangiāwhiowhio relatives until the land was sold from under them by Te Taoū in 1884. Te Kawerau ā Maki lived at Motutara in the lee of the Ōtakamiro Headland until the early 1900s and camped at Maukātia (Māori Bay).

On the land block known as Pukemokemoke, Te Kawerau ā Maki also lived at Ōkaihau kāinga in conjunction with Tūkatū pā. It was associated with kumara gardens and the resources of the area's two freshwater lakes. In 1871 use of this kāinga was gifted by Ngāti Te Kahupara and Te Kawerau ā Maki to the Ngāti Whakaue (Te Arawa) rangatira Hamiora Te Rakato who came from the Rotorua area. He had been gum digging at Waimauku with a group of his people and wished to settle for a time in the Kaipara district. This was done as take tūku. Te Kawerau ā Maki continued to live at Roto Ōkaihau until the early 20<sup>th</sup> century, at which time a Kawerau ā Maki rangatira Tamihana Tieke was buried nearby. The land was taken by the Crown under the Public Works Act 1928 for sand dune reclamation in 1934.

By the early 1900's most of the remaining kāinga had been lost. Te Kawerau ā Maki remained at Waiti (at Te Henga) and at Kōpironui (southern end of Woodhill) until the mid-20<sup>th</sup> century when that land was also lost.

Te Kawerau ā Maki have to this day retained close associations with our wāhi tūpuna and wāhi tapu within and surrounding the Study Area. The mātauranga, waiata, kaitiakitanga and ahi kaa roa has been maintained as much as possible given the impacts of colonialism. This association was recognised just to the south of the site in the Waitākere Ranges Heritage Area legislation. It was also recognised through our Treaty settlement process, that saw lands returned to the tribe at Kōpironui about 6km to the north, Te Taiapa about 5km to the south, and at Te Henga where a new marae and papakāinga will be built. Surrounding statutory acknowledgement areas within the Study Area include our Coastal acknowledgement area, Motutara Domain, Motutara and Goldie Bush, Waitākere river and tributaries, and the Kumeu river and tributaries.

The Site cannot be examined in isolation of the wider cultural/ancestral landscape or takiwa. This wider context is required to better understand the cultural values associated with the lands and resources occupied by and surrounding the Site. Cultural landscapes are the sum of the tangible and intangible resources and geography, archaeological features, wāhi tapu, place names, histories, activity areas, places and sites that are interconnected and imbue a spatially defined area with context and meaning for a particular cultural group or groups. Cultural landscapes are what give meaning to and allow interpretation of otherwise spatially discrete sites and resources. They are also integral to Te Kawerau ā Maki's identity, sense of place and connection, and wellbeing. Cultural heritage (taonga-tuku-iho) sits within and across cultural landscapes and includes Te Kawerau ā Maki history, culture, traditions, tikanga, place names, artefacts, archaeological features, wāhi tapu, natural features and resources with cultural value, and historic places. It is notable that cultural heritage encompasses both tangible (e.g. physical) and intangible (e.g. spiritual) elements. These features help tie the iwi to the whenua and create a web of cultural reference points within the rohe (tribal area).

### 1.13 Māori Archaeology

The archaeology of the Study Area and the Site is based on a review of the New Zealand Archaeological Association ArchSite and Auckland Council CHI databases, the information contained within the archaeological assessment by CFG Heritage Ltd., and the author's own professional experience.

The archaeology of the Study Area can be characterised as focusing on coastal pā situated on promontories from Muriwai south, and hilltop and ridgeback pā following the broadly south-north cemented dune systems of Te Korowai o Te Tonga (the South Head/Woodhill) peninsula. Not all pā are of a defended type, but many of the dune pā do have this function of defence as well as strategic lookouts for movement both along the coast and inland along the Kaipara River. The pā were generally associated with nearby kāinga that were typically seasonally occupied and made use of targeted forest (in the south), wetland, and coastal resources such as timber, textiles, rongoa (medicine), forest birds, shorebirds, wetland birds, freshwater fish and invertebrates, coastal invertebrates (such as toheroa), and seals. Kāinga and pā generally are located with access to fresh water, and in the Muriwai area are associated with extensive gardening systems along the flanks of the valleys.

The number of defensive pā along the South Head peninsula is relatively dense, and many of the pā were recorded in the 1970's and 1980's during an intensive period of archaeological site recording in the Auckland-Northland regions. The area is considered to be relatively well surveyed, although it should be noted that site recording methods as reflected in the CHI and NZAA databases are generally represented by points rather than polygons (site extents). Many of the pā sites are scheduled in Auckland Council's schedule 14 (historic heritage), while kāinga and gardening systems tend not to be scheduled.

Within the Study Area scheduled pā include:

- Te Horo (Q10\_64 Ridge pā with terrace/s, pit/s and karaka trees, schedule 14 #373)
- Ruarangihāerere (Q10\_61 Ridge pā with terrace/s, pit/s, rua and midden, schedule 14 #337, 2281)
- Maramatāwhana (Q10\_487 Ridge pa with pit/s, schedule 14 #367, 375)
- Tīneki (Q10\_483 Ridge pā with terrace/s, pit/s and karaka trees, schedule 14 #374 – two nearby associated settlement sites are #2282 and #2283)
- Korekore (Q11\_5 Ridge pā with terrace/s, pit/s and burial, schedule 14 #378)
- Tūkautū (Q11\_4 Ridge pā with pit/s, schedule 14 #379)
- Ōtakamiro (Q11\_146 Ridge pā with terrace/s and pit/s, schedule 14 #271, 2346 – Ngā ana a closely associated site is scheduled below as #2347, as well as seasonal camping activity as #2349 and #2351)

Within the Study Area are 135 unscheduled heritage sites (encompassing pre- and post-European archaeology, historic, and botanical site types). The majority of these are pre-European or early colonial period Māori sites, and most consist variously of middens, pits and terraces.



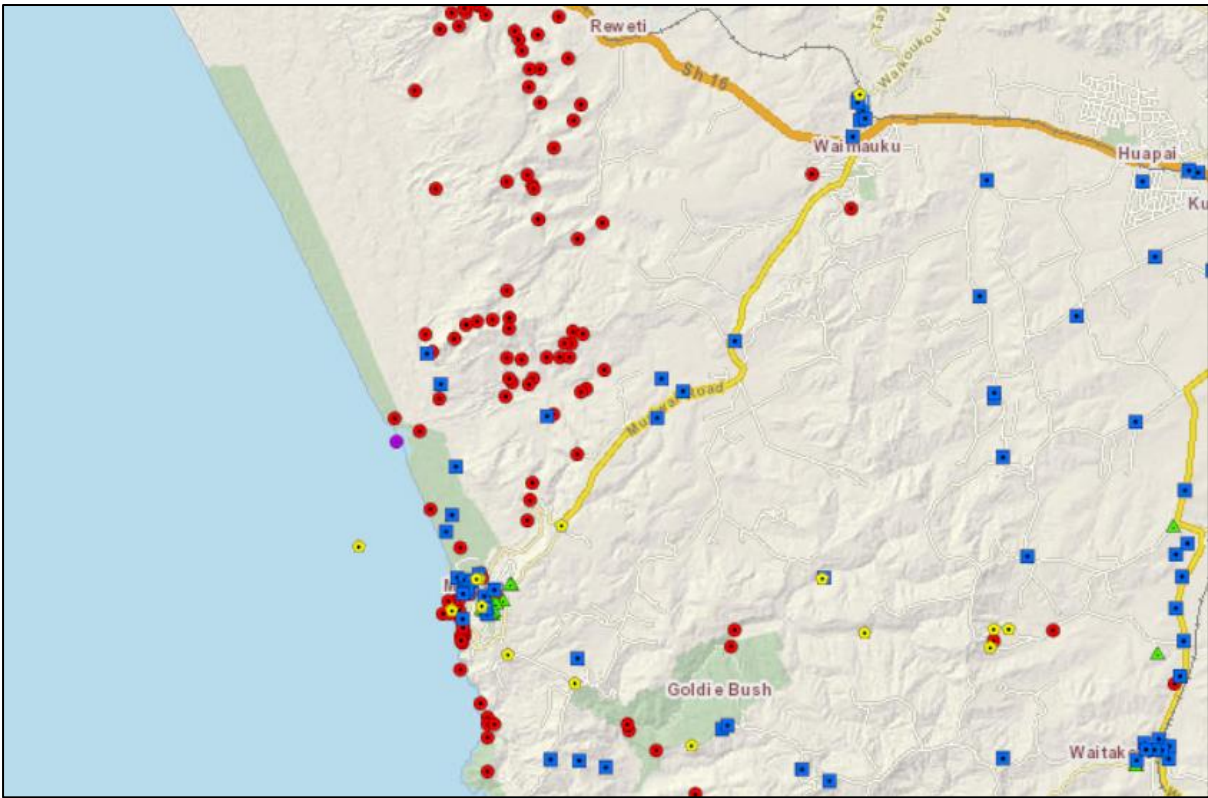


Figure 19: Map showing recorded heritage sites within the Study Area (Auckland Council CHI)

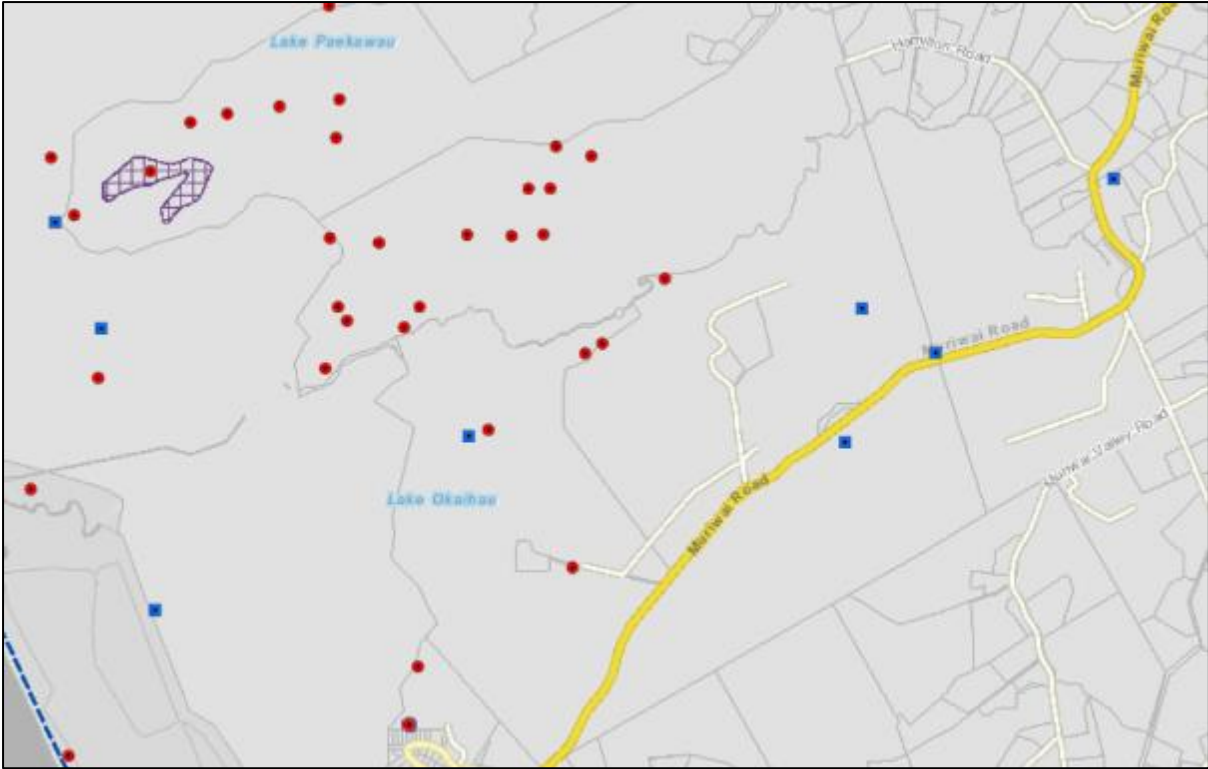


Figure 20: Map showing Māori archaeological records in the Site and adjacent areas (from Auckland Council)

Within the Site there are no scheduled historic sites, and three unscheduled sites of Māori origin:

- Pits (Q11\_67, CHI 7333)
- Pits (Q11\_68, CHI 7334)
- Midden (Q11\_70, CHI 9235)

There are also six further historic sites associated with the flax mill and farming of the Site.

The nature of archaeology means that the total resource of an area is not known until it is either fully investigated by exploratory means prior to works or uncovered during project earthworks. It is noted that a lot of archaeological activity is focused on the adjoining ridgeline properties to the north, and that on the sandy or more free draining soils the presence of gardening features could have been fairly extensive prior to European modification of the landscape for farming. There is also a tendency for archaeological evidence to be found in proximity to waterways.

It is likely that the upper areas of the Site, particularly to the southeast where the soil is less free-draining, will have an overall **low likelihood** for potential unrecorded archaeology. In areas to the west and along the valley roll-over and floor, there is a **moderate potential** for unrecorded archaeology. Such archaeology is likely to evidence gardening activities such as pits and terraces, or living/camping sites such as evidenced by midden.

It should be noted that absence of archaeology does not necessarily equate to absence of cultural activity and cultural value.

#### 1.14 Cultural Sites and Resources

For Te Kawerau ā Maki the entire Muriwai area is a cultural landscape, embedded with identity, meaning, and significance. The Study area sits at the transition point between Te Korowai ō Te Tonga (South Head/Woodhill) and Hikurangi/Te Wao nui ā Tiriwa (Waitākere Ranges). The character and integrity of the whole is made up of its constituent parts, such as the coastal dunes to the north and the forested mountains to the south, the Waimanu stream and Muriwai wetland, the Ōkaihau lake, the Toroanui and Ōkiritoto falls, the prominent ridgeline Te Tuara ō Titahi, the pā Tūkautū and Te Korekore, the various kāinga such as Oneonenui, Tikiārere, Matuākore, Te Muriwai, Ōkaihau, and Ramapukatea, and the extensive gardening systems of the valley. The land on which the project is proposed is significant due to its place within this landscape, as well as several of these features sitting within the Site itself. Below is an annotated list of specific sites, areas and resources of cultural significance in the Study Area which Te Kawerau ā Maki consider appropriate to disclose (Table 2).





Figure 22: Map depicting (indicatively) some of the cultural sites (red) and significant biodiversity (blue) within and adjacent to the Site

**Table 2: Summary of cultural sites, areas and resources within the Study Area.**

Name	Description	AUP value	Cultural value
Whenua (soils)	The soils of the area are generally not considered fertile, but particularly the clay soils of the south and southeast of the Site. However, they still contain mauri or the ability to sustain as evidenced by the many kūmara pits located along the valley, including the two recorded within the Site (Q11_67, CHI 7333 and Q11_68, CHI 7334). In addition, the volcanic soils in the south of the Site link it to Waitākere proper.	Mauri	High – māra kai
Sandstone Quarry	The quarry in the southern portion of the site is an important contemporary source of material to Te Kawerau ā Maki for the construction of new tracks within Waitākere forest to help protect against kauri dieback	Rawa Tūturu, Whakaaronui ō te Wa	High – pōhātu
Waimanu (Muriwai/Ōkiritoto) Awa	The awa at the base of the Muriwai valley that sustained countless generations of Te Kawerau ā Maki and their ancient Ngāoho tūpuna with fresh water and kai. There are no fewer than five kāinga that follow its 3.5km length.	Mauri, Rawa Tūturu,	High – awa and mahinga kai
Muriwai Wetland	The large swampy inland area at the back of awa Waimanu, hence the name. This wetland is the origin of the name for wider Muriwai and for the nearby historic kāinga. The wetland held an abundance of resources including kai and plants that could be processed into various textiles. Wetlands were also important depositories for taonga, and for the treatment of timbers.	Mauri, Rawa Tūturu, Hiahiatanga Tūturu	High – wetland and mahinga kai
Roto Ōkaihau	A moderately sized dune-locked freshwater lake that was an important source of kai. A kāinga of the same name was located immediately to the west and made use of the resources of Ōkaihau and the smaller lake Waitewhau.	Mauri, Rawa Tūturu	High – roto and mahinga kai
Ōkiritoto Falls	The upper waterfall of Waimanu awa and a place of spiritual significance for Te Kawerau ā Maki. Te Muriwai kāinga was located nearby.	Mauri, Wāhi Tapu	High – wāhi tapu
Toroānui Falls	The lower waterfall of Waimanu awa and a place of spiritual significance for Te Kawerau ā Maki. Te Muriwai kāinga was located nearby.	Mauri, Wāhi Tapu	High – wāhi tapu
Ngahere (Native Forest/Bush)	Possibly including tī kōuka, harakeke (flax), kauri, mānuka, kānuka, rārahu (braken fern), ponga, tōtora, pohutakawa, miro, tawa, mosses, liverworts and hornworts. Also including native fungi, invertebrates and vertebrates within the habitat. The presence of kauri is of particular significance due to the rāhui we placed over Te Wao nui ā Tiriwa to protect our kauri and the mauri of the forest, the rāhui effectively extending to Goldie Bush only a couple of kms to the south. Similar values apply to the SEAs and other native habitat in the Study Area.	Mauri, Rawa Tūturu, Whakaaronui ō te Wa	High – ngahere, rawa taiao
Indigenous Fauna	Including fishes, birds, herpetofauna, bats, and both terrestrial and aquatic invertebrates. The precise species present, and their distribution, are not known currently, but those that are likely to be have a whakapapa to the land and to Te Kawerau ā Maki, and represent the remnants of the environment and its resources that were managed by us for at least 16 generations (32 going back to the ancestral waka). They are each a taonga. Similar values apply to the SEAs and other native habitat in the Study Area.	Mauri, Rawa Tūturu,	High – rawa taiao
Ramapukatea kāinga	An old kāinga near the head of Waimanu awa.	Kōrero Tūturu	High – wāhi tūpuna, māra kai
Te Muriwai kāinga	A kāinga located at the head of Muriwai (wetland) and named after it. It was occupied for generations up until it was alienated in 1904. The nearby midden feature (Q11_70, CHI 9235) is likely associated with the edge of this kāinga.	Kōrero Tūturu	High – wāhi tūpuna, māra kai
Ōkaihau kāinga	A kāinga occupied in conjunction with Tūkatū pā and utilising the resources of lake Ōkaihau and lake Waitewhau. It was also associated in particular with māra kai (kūmara gardens). Te Kawerau ā Maki chief Tamihana Tieke is buried nearby. The kāinga was occupied periodically into the early 20 <sup>th</sup> century until it was taken by the Crown in 1934.	Wāhi Tapu, Kōrero Tūturu	High – wāhi tūpuna, wāhi tapu, māra kai
Tūkaitū Pā	An ancient Te Kawerau pā that was one of two guarding access to the inner south Muriwai area (its sister pā was at Matuākore). This pā was occupied in conjunction with the Ōkaihau kāinga. It is situated on/immediately adjacent to the southwest boundary of the Site covered primarily in bush.	Wāhi Tapu, Kōrero Tūturu	High – wāhi tapu, wāhi tūpuna

Te Tuara o Titahi	The prominent ridgeline that marks the northern side of the Muriwai valley. It means 'the backbone of Titahi' who was a famous Ngāti Awa tūpuna who occupied the area generations prior to the arrival of Maki, and who built the first fortifications at Te Korekore which sits at the western end of the ridgeline.	Korero Tūturu	High – wāhi tohu
Te Korekore Pā	The massive headland pā of Te Korekore is of great significance to Te Kawerau ā Maki because it was the home of their founding ancestor Tawhiakiterangi and his direct descendants, Taimaro, Te Au o Te Whenua, and Kowhatukiteuru. While Te Korekore was attacked on a number of occasions it was not taken from Te Kawerau ā Maki. It is also important for its association with the Ngāti Awa tūpuna Titahi who is said to have constructed the original fortifications.	Wāhi Tapu, Korero Tūturu, Hiahiatanga Tūturu, Whakaaronui o te Wa	High – wāhi tapu, wāhi tūpuna, wāhi tohu, tatau pounamu
Oneonenui Kāinga	An ancient kāinga near Te Korekore. Te Kawerau ā Maki occupied the Oneonenui area with their Ngāti Te Kahupara and Uri o Rangiāwhiowhio relatives until the land was sold from under them by Te Taoū in 1884. The village was associated with extensive kūmara gardens.	Kōrero Tūturu	High – wāhi tūpuna, māra kai
Roto Waitewhau	The small dune-locked lake near Pukemokemoke, to the west of lake Ōkaihau. It was associated with the Ōkaihau kāinga.	Mauri, Rawa Tūturu	High – roto and mahinga kai
Pukemokemoke	The small hill that stands to the east behind the coastal dunes and the Muriwai golf course.	Kōrero Tūturu	High – wāhi tohu
Tikiārere Kāinga	A coastal kāinga on the northern side of Waimanu or the mouth of the Muriwai awa. It was used for the collection of toheroa in particular. The land taken by the Crown in 1903 to satisfy a 20 pound survey lien. A small waka was recently found in the general location of this kāinga.	Kōrero Tūturu	High – wāhi tūpuna
Waimanu	The name for the low-lying area at the mouth of the awa as it transitions to the coast. Associated with shorebird resources. It was also a location for hauling waka ashore.	Mauri, Rawa Tūturu	High – mahinga kai
Paengatohorā	The southern end of Te One Rangatira (Muriwai Beach) in the location of the current golf club is traditionally known by this name, which relates to the occasional stranding of whales.	Mauri, Rawa Tūturu	High – rawa taiao
Te One Rangatira	In Te Kawerau ā Maki tradition the 48km stretch of 'the chiefly beach' is so-named because it is the longest beach in the region but also because it was named so by Rakataura when he journeyed along it. Te One Rangatira, and the landmarks along this coastline, as of collective spiritual important to Te Kawerau ā Maki as part of Te Rerenga Wairua 'the pathway of the souls of the dead' as they journey north from Hikurangi to Te Reinga, the departing place of the dead.	Mauri, Kōrero Tūturu, Rawa Tūturu, Hiahiatanga Tūturu	High – wāhi tohu, wāhi tūpuna, mahinga kai
Ngā Tai Whakatū ā Kupe	The 'upraised seas of Kupe' are so named in commemoration of a visit by Kupe along the coastline from Whatipu north. Kupe was being pursued and said a karakia at Te Toka tapu ā Kupe (Ninepin Rock at Whatipu) to keep him and his people safe. Kupe's incantation raised up the seas behind his waka as it journeyed north, forcing his enemies to shelter and abandon the pursuit. This name the name for the rough seas off the western coastline of Waitākere and Muriwai. These seas are also known to Te Kawerau by the name Ngā Tai Tamatane (the manly seas) which contract the calmer seas off the eastern coastline known as Ngā Tai Tamawahine (the feminine seas).	Mauri, Kōrero Tūturu, Rawa Tūturu,	High - moana
Ōtakamiro Pā	The headland at the south of Te One Rangatira (Muriwai Beach) that marks the termination between Muriwai and Waitākere. This headland pā is named after the ancient Tūrehu ancestor and tūpuna to Te Kawerau ā Maki called Takamiro. It is a pā of great significance to Te Kawerau ā Maki who occupied it for hundreds of years. Te Kawerau ā Maki lived on and around the Ōtakamiro Headland until the early 1900s and camped at Maukātia (Māori Bay) until the land was taken by the Crown. Te Kawerau ā Maki still visit the site.	Wāhi Tapu, Korero Tūturu, Hiahiatanga Tūturu, Whakaaronui o te Wa	High – wāhi tapu, wāhi tūpuna, wāhi tohu
Motutara	A significant rock stack just off the coast of Ōtakamiro. Utilised for fishing and bird egg gathering, and a last-resort refuge during war, the site is today the location of a significant gannet colony. This site is also part of Te Rerenga Wairua.	Mauri, Rawa Tūturu	High – wāhi tūpuna, mahinga kai
Matuākore Pā	One of two inland pā that guarded the Muriwai valley. This pā protected the southern ridgeline pathway known as Te Ara Kanohi which ran south to Te Henga. The Kawerau rangatira Te Utika Te	Kōrero Tūturu	High – wāhi tūpuna, māra kai

	Aroha lived in the area until the 1870s, and Te Kawerau ā Maki lived at Motutara in the lee of the Ōtakamiro Headland until the early 1900s and camped at Maukātia (Māori Bay).		
Motu ō Haea	A small island off the coast near Ōtakamiro. It was named by Rakataura during his travels.	Mauri, Kōrero Tūturu	High - wāhi tūpuna
Te Toheore Kāinga	A kāinga located off Te Ara Kanohi to the south of Muriwai.	Kōrero Tūturu	High – wāhi tūpuna, māra kai
Ngarihariha Kāinga	A coastal kāinga located off Te Ara Kanohi to the south of Muriwai.	Kōrero Tūturu	High – wāhi tūpuna
Tirikōhua Pā	The headland and pā named by Rakataura during his travels. This ancient pā is of great significance to Te Kawerau ā Maki.	Mauri, Wāhi Tapu, Kōrero Tūturu	High – wāhi tūpuna
Te Taipa Pā	A fortified pā on a promontory overlooking the Mokoroa stream. This pā was distinguished by the fact it was defended by taiapa (wooden palisades) rather than defensive ditches. It was a defended food store for kūmara grown in the riverine terraces of the area.	Mauri, Wāhi Tapu, Kōrero Tūturu, Whakaaronui o te Wa	High– wāhi tapu, wāhu tūpuna
Te Rua ō Te Mokoroa	The 'lair of Mokoroa' references the waterfalls, or more correctly, the bowl at the base of the falls where the taniwha Mokoroa lived.	Mauri, Wāhi Tapu	High – wāhi tapu
Rangikoroiti Kāinga	An inland kāinga to the northeast of Goldie Bush and at the rear of the Muriwai valley, on the extreme north of the Waitākere range.	Kōrero Tūturu	High – wāhi tūpuna, māra kai
Nga Rau Pou ā Maki	The collective name for the peaks of the Waitākere Ranges. This means the many pou of Maki, and was so-named following the successful military campaign of Maki against the local Ngāoho at the time.	Kōrero, Whakaaronui o te Wa	High – wāhi tohu, wāhi tūpuna
Taherenikau Kāinga	An ancient kāinga situated immediately west of the lake known as Paekawau. Associated with kūmara gardens.	Mauri, Kōrero Tūturu,	High – wāhi tūpuna
Roto Paekawau	A small lake near Te Korekore that was utilised by Te Kawerau ā Maki for generations.	Mauri, Rawa Tūturu	High – roto, mahinga kai
Tineki Pā	A pā built by Maki upon arriving in the district in the early 1600s. It was here that Maki composed his haka of defiance against the Ngāoho rangatira Hauparoa.	Wāhi Tapu, Kōrero Tūturu	High – wāhi tapu, wāhi tūpuna
Maramatāwhana Kāinga	An ancient pā occupied by Hauparoa and his people when Maki arrived in the district in the early 1600s. It was here that Maki and his hapū were initially hosted, and is the location of the event that gave rise to the name of the iwi – Te Kawe-Rau ā Maki. Maki and his son Tawhiakiterangi occupied this pā following the emergence of Te Kawerau.	Mauri, Kōrero Tūturu	High – wāhi tūpuna
Kopuākai Pā	A pā overlooking Te One Rangatira that was associated with extensive kūmara gardens.	Mauri, Kōrero Tūturu	High – wāhi tūpuna, māra kai
Ruarangihāerere Pā	The pā gets its name from reference to the 'wanderings of Ruarangi' a Ngāti Awa and Ngāoho tūpuna of Te Kawerau ā Maki. This was a location he settled at following a series of adventures. It was here that our tūpuna Tawhiakiterangi died.	Wāhi Tapu, Kōrero Tūturu	High – wāhi tapu, wāhi tūpuna
Kāhukurī	A high point of land near Waimauku that was a peace-making site between Ngāti Whātua and Te Kawerau ā Maki.	Mauri, Wāhi Tapu, Kōrero Tūturu, Rawa Tūturu, Hiahiatanga Tūturu, Whakaaronui ō te Wa	High –wāhi tūpuna, wāhi tohu, tatau pounamu
Unrecorded archaeological features and artefacts	The archaeology of the Site is relatively sparse but does include two pits and one midden in areas of more friable or drainable soils. The bulk of archaeological features recorded in the vicinity are immediately north, on the flanks of Te Tuara ō Titahi. The majority of these are pits supporting the korero that the kāinga of the area held important kūmara gardens. Similar features are considered moderately likely on the sandy sections of the Site and close to waterways. Middens may also be likely, and reflect the edges of kāinga. Elsewhere the likelihood of new features is considered low.	Kōrero Tūturu	High – māra kai, kāinga

# IMPACT ASSESSMENT

## 1.15 Potential Direct Impacts

Potential direct impacts that are likely to occur include **earthworks** associated with the construction of infrastructure (roads, carparks, water, power), building platforms, and the development of the physical form of the greenways themselves. Foundation construction of the clubhouse, golf academy, and lodge are also potential sources of ground disturbance impacts. Such activities have the potential to impact upon cultural values through matters such as: depleting (or removing) productive soils and thus the mauri of the whenua; the erasure of physical evidence of kāinga, pā or māra kai and thus the footprints of our tūpuna (increased sensitivity around hole 2, 3, 13, 14 and 15); alterations to the physical form of the environment such as modification of landmarks such as ridgelines or hills; and the removal of soil to other unrelated locations or different rohe and the reverse.

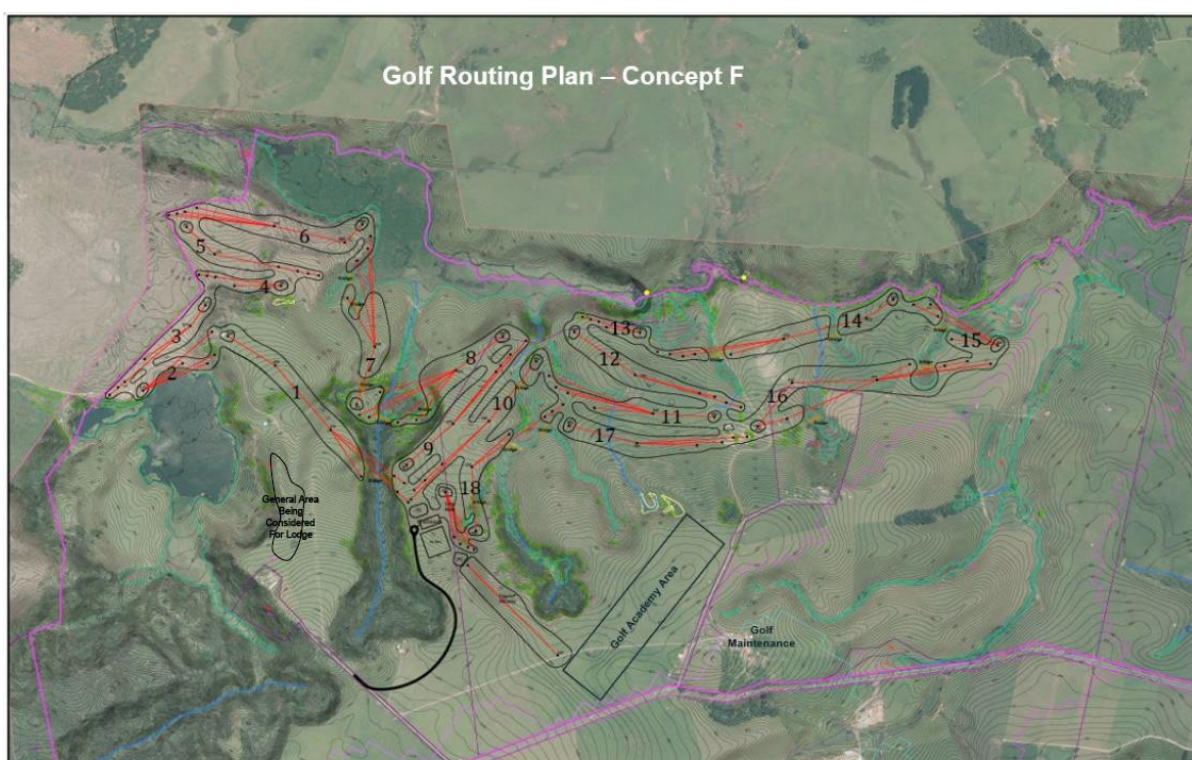


Figure 23: Plan showing development scheme concept 'F' (from Mitchell Daysh)

Another potential source of direct impacts are water related and include modification of waterways or wetlands, discharges to waterways, and water takes. The **modification of natural waterways** or waterbodies is not considered tika or correct in Te Ao Māori as it can interrupt with the mauri and wairua of wai māori (fresh water) and with the plants and animals that reside within, or rely upon, such resources and habitat. The exception to this are modifications that seek to improve the mauri. It is understood that the Client is undertaking to protect and enhance the waterways and wetlands through set-backs and fencing of works and other activities and also through direct intervention in the form of weed removal. **Discharges to waterways** is a problem facing all of our awa, roto, wetlands and moana. The historic and ongoing use of dairy or cattle farming in a sensitive receiving environment such as Waimanu/Muriwai has severely degraded the mauri of this taonga. The proposed development will create new areas of hardstand/impervious surface that will contribute sediment and heavy metal discharges to the environment unless mitigated through design. On the other hand the conversion of large areas of dairy farm to greenway is considered an improvement on the current situation, and it is understood the Client is examining further riparian planting. The third water impact could come from



**water takes of the underlying aquifer.** In Te Ao Māori this is not considered tika as aquifers are seen, metaphysically, as the womb of Papatūānuku, and forcefully taking such water is forbidden. Te Kawerau ā Maki, as with all tribes, used puna or natural springs, but these are different to drilling into an atua. In addition, our experience is that water takes of aquifers are not monitored and usually more is taken than the aquifer has the ability to recharge. In some cases pākehā have pumped stormwater into the aquifer, which is an even worse cultural affront than taking it in the first place. Following kōrero, it is understood that the Client now proposes to construct a reservoir on the southern side of Muriwai Road and to the east of the existing quarry, to be the primary supply of water to the proposed golf course, which, with an area of approximately 50ha requiring irrigation, will require appreciable amounts of water. As a secondary measure, when reservoir levels are low, a groundwater take is proposed from the underlying aquifer the Site. Under normal operation, up to 1,800,000 litres of irrigation water may be required per night during December, January and February. It is understood the Client seeks to minimise groundwater use by maximising contributions from the proposed new reservoir. The construction of a new reservoir, and the accompanying avoidance of stream takes and a reduced groundwater take, lessens the impact that would have arisen from relying on streams and aquifer alone.

**Light pollution** is unlikely to be large for a golf course but could still produce appreciable levels of impact to the areas of ngahere that are home to indigenous flying insects, birds, and potentially bats that require natural darkness. Forests are supposed to be dark at night by their nature. Light pollution can also have a direct impact on the ability to see Ranginui and the celestial bodies, although again it is unlikely that a golf course will contribute high levels of light pollution.

The **removal of native vegetation** is a potential source of impacts, as this represents the further loss of biodiversity and habitat from a district already under pressure. However, it is understood that the Client will seek to avoid removal of SEAs or other significant habitat and will aim to enhance these areas. Subsequently it is likely that minimal native vegetation will be removed, likely isolated to single or small groups of trees.

The final type of direct impact can derive from **changes to the setting** of key sites or changes to the cultural landscape that otherwise obscure the inter-visibility between sites or the character of the landscape. Key sites in the area that are sensitive to changes to their setting are: Te Korekore pā, Te Tuara ō Titahi, Ōkiritoto falls, Toroānui falls, lake Ōkaihau, and Muriwai (wetland). Impacts could derive from buildings located insensitively within or between sites, or changes to the overall character of the catchment in which the sites are contextualised.

#### **1.16 Potential Indirect Impacts**

Indirect impacts that could occur include **erosion** from earthworks, vegetation clearance, or pedestrian activity that could potentially impact upon cultural sites or waterways. Indirect impacts could also derive from **people accessing wāhi tapu** in ways or by doing activities that degrade the values of the site and the iwi. A third type of indirect impact could occur from increased visitor numbers within or around the ngahere which includes kauri and that could subsequently undermine the mauri of the ngahere and risk spreading **kauri dieback** disease either to or from the Site.

#### **1.17 Potential Cumulative Impacts**

Potential cumulative (including in-conjunction) impacts include changes to the **water quality and aquifer levels** and **ecological quality** and thus mauri of the catchment, the overall level of **light pollution** within the Muriwai area, the net loss of physical evidence of **wāhi tūpuna** within the landscape, and net increase in biosecurity threats such as **kauri dieback**.

## 1.18 Summary of Effects

Specific potential impacts identified as relating to the proposed project are included in Table 3 below. These assume that the mitigation identified are implemented effectively.

**Table 3: Summary of potential cultural impacts**

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
Whenua (soils)	Direct adverse construction impacts from earthworks from building platforms, infrastructure, construction of greenways, and drilling into and removing water from Papatūānuku; Indirect adverse operational impacts from erosion	Minor Adverse	Moderate Adverse	Landscape design (construction), greenway maintenance (operation), groundwater take limited to a backup supply	Minor Adverse	N/A
Sandstone Quarry	Nil impact. It is understood the quarry will be retained which is supported by TKaM	No Change	Neutral	N/A	Neutral	N/A
Waimanu (Muriwai/Ōkiritoto) Awa	Direct adverse construction impacts from sediment discharges during earthworks; Direct beneficial construction impacts from enhancement works such as weed removal and riparian planting; Direct adverse operational impacts from discharges of stormwater, and potentially from water take (groundwater)	Moderate Adverse; Major Beneficial	Large Adverse; Large Beneficial	Sediment control during earthworks, setbacks, stock setback fencing and removal, stormwater treatment, weed eradication, riparian planting, removal of cattle/dairy from the property, groundwater take limited to a backup supply	Large Beneficial	N/A – however pest fish control also encouraged
Muriwai Wetland	Direct adverse construction impacts from sediment discharges during earthworks; Direct beneficial construction impacts from enhancement works such as weed removal and riparian planting; Direct adverse	Moderate Adverse; Major Beneficial	Large Adverse; Large Beneficial	Sediment control during earthworks, setbacks, stock setback fencing, stormwater treatment, weed eradication, riparian planting, removal of cattle/dairy from the property, groundwater	Large Beneficial	N/A – however pest fish control also encouraged

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
	operational impacts from discharges of stormwater, and potentially from water take (groundwater)			take limited to a backup supply		
Roto Ōkaihau	Direct adverse construction impacts from sediment discharges during earthworks; Direct adverse operational impacts from discharges of stormwater, and potentially from water take; Potential indirect beneficial impact from removal of dairy/stock.	Minor Adverse; Minor Beneficial	Moderate Adverse; Moderate Beneficial	Sediment control during earthworks, setbacks, fencing, removal of cattle/dairy, stormwater treatment	Moderate Beneficial	N/A – however weed and pest fish eradication, riparian planting, interpretation and cultural design, recommend utilising quarry as reservoir
Ōkiritoto Falls	Direct adverse construction impacts from sediment discharges during earthworks; Direct adverse operational impacts from discharges of stormwater, and potentially from water take; Indirect impacts from human activities that detract from the values of the site	Minor Adverse	Moderate Adverse	Sediment control during earthworks, setbacks, fencing, stormwater treatment, mātauranga Māori design and management plan	Neutral	N/A – however interpretation and cultural design to educate visitors – agreed already by Client
Toroānui Falls	Direct adverse construction impacts from sediment discharges during earthworks; Direct adverse operational impacts from discharges of stormwater, and potentially from water take; Indirect impacts from human activities that detract from the values of the site	Minor Adverse	Moderate Adverse	Sediment control during earthworks, setbacks, fencing, stormwater treatment, mātauranga Māori design and management plan	Neutral	N/A – however interpretation and cultural design to educate visitors – agreed already by Client
Ngahere (Native Forest/Bush)	Direct adverse construction impacts from	Minor Adverse	Moderate Adverse	Minimise vegetation removal from	Minor Adverse	N/A – however while

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
	vegetation clearance for landscaping; Operational and cumulative impacts from light pollution; Indirect and Cumulative adverse impacts from ecological degradation, and risk of kauri dieback spread			SEAs and other areas of higher density habitat		avoiding significant habitat areas is very positive, the quality of the ngahere and the risk of kauri dieback could degrade without further mitigation such as pest management, sensitive lighting, and keeping people away from the bush. If these measures were in place there would likely be a net beneficial effect.
Indigenous Fauna	Direct adverse construction impacts from land clearance for landscaping; Operational and cumulative impacts from light pollution; Indirect and Cumulative adverse impacts from ecological degradation; note that impacts overall to fauna tend to be more temporary if managed appropriately	Minor Adverse	Moderate Adverse	Minimise vegetation removal from SEAs and other areas of higher density habitat	Minor Adverse	N/A – however further mitigation is required including monitoring, translocations, faunal management plans, and sensitive light design. If these measures were in place there would likely be a net beneficial effect.

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
Ramapukatea kāinga	Direct adverse construction impacts from earthworks (adjacent to hole 14 and 15); Cumulative adverse impact from potential to remove physical signature of sites from the landscape	Moderate Adverse	Large Adverse	Nil – requires cultural monitoring to inform mitigations (cultural monitoring is not itself mitigation)	Potential Large Adverse	Interpretation and Cultural design (artworks), identification of an area for reinterment and covenanting
Te Muriwai kāinga	Direct adverse construction impacts from earthworks (adjacent to hole 13); Cumulative adverse impact from potential to remove physical signature of sites from the landscape	Moderate Adverse	Large Adverse	Nil – requires cultural monitoring to inform mitigations (cultural monitoring is not itself mitigation)	Potential Large Adverse	Interpretation and Cultural design (artworks), identification of an area for reinterment and covenanting
Ōkaihau kāinga	Direct adverse construction impacts from earthworks (adjacent hole 2 and 3); Indirect adverse impacts from pedestrian access to areas of wāhi tapu; Cumulative adverse impact from potential to remove physical signature of sites from the landscape	Moderate Adverse	Large Adverse	Nil – requires cultural monitoring to inform mitigations (cultural monitoring is not itself mitigation)	Potential Large Adverse	Interpretation and Cultural design (artworks), design to avoid certain area not appropriate for public, identification of an area for reinterment and covenanting
Tūkautū Pā	Direct adverse impact to the setting of the site through changes to its visual context or through developing on site lines between the pā and other key sites in the valley. These impacts are only potential as not enough design has been progressed, and are likely to be only slight given the presence of	Negligible Adverse	Minor Adverse	Nil – further information needed	Neutral to Minor Adverse	N/A

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
	native vegetation that is an SEA.					
Te Tuara o Titahi	Direct adverse impact to the setting of the site through changes to its visual context or through developing on site lines between the site and other key sites in the valley. These impacts are only potential as not enough design has been progressed	Negligible Adverse	Minor Adverse	Nil – further information needed but could likely be enhanced through landscape design and cultural interpretation	Neutral to Minor Adverse	N/A – could likely be enhanced through landscape design and cultural interpretation
Te Korekore Pa	Direct adverse impact to the setting of the site through changes to its visual context or through developing on site lines between the pa and other key sites in the valley. These impacts are only potential as not enough design has been progressed	Negligible Adverse	Minor Adverse	Nil – further information needed but could likely be enhanced through landscape design and cultural interpretation	Neutral to Minor Adverse	N/A – could likely be enhanced through landscape design and cultural interpretation
Oneonenui Kainga	Direct adverse impact to the setting of the site through changes to its visual context or through developing on site lines between the kainga and other key sites in the valley. These impacts are only potential as not enough design has been progressed	Negligible Adverse	Minor Adverse	Nil – further information needed but could likely be enhanced through landscape design and cultural interpretation	Neutral to Minor Adverse	N/A – could likely be enhanced through landscape design and cultural interpretation
Roto Waitewhau	Nil	N/A	N/A	N/A	N/A	N/A
Pukemokemoke	Nil	N/A	N/A	N/A	N/A	N/A
Tikiarere Kainga	Nil	N/A	N/A	N/A	N/A	N/A
Waimanu	Indirect adverse impacts from	Negligible Adverse	Minor Adverse	Sediment control during earthworks, setbacks,	Neutral	N/A

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
	upstream discharges			fencing, stormwater treatment, weed eradication, riparian planting		
Paengatohorā	Nil	N/A	N/A	N/A	N/A	N/A
Te One Rangatira	Nil	N/A	N/A	N/A	N/A	N/A
Ngā Tai Whakatū ā Kupe	Indirect adverse impacts from upstream discharges	Negligible Adverse	Minor Adverse	Sediment control during earthworks, setbacks, fencing, stormwater treatment, weed eradication, riparian planting	Neutral	N/A
Ōtakamiro Pā	Nil	N/A	N/A	N/A	N/A	N/A
Motutara	Nil	N/A	N/A	N/A	N/A	N/A
Matuākore Pā	Nil	N/A	N/A	N/A	N/A	N/A
Motu ō Haea	Nil	N/A	N/A	N/A	N/A	N/A
Te Toheore Kāinga	Nil	N/A	N/A	N/A	N/A	N/A
Ngarihariha Kāinga	Nil	N/A	N/A	N/A	N/A	N/A
Tirikōhua Pā	Nil	N/A	N/A	N/A	N/A	N/A
Te Taipa Pā	Nil	N/A	N/A	N/A	N/A	N/A
Te Rua ō Te Mokoroa	Nil	N/A	N/A	N/A	N/A	N/A
Rangikoroiti Kāinga	Nil	N/A	N/A	N/A	N/A	N/A
Nga Rau Pou ā Maki	Nil	N/A	N/A	N/A	N/A	N/A
Taherenikau Kāinga	Nil	N/A	N/A	N/A	N/A	N/A

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
Roto Paekawau	Nil	N/A	N/A	N/A	N/A	N/A
Tīneki Pā	Nil	N/A	N/A	N/A	N/A	N/A
Maramatāwhana Kāinga	Nil	N/A	N/A	N/A	N/A	N/A
Kopuākai Pā	Nil	N/A	N/A	N/A	N/A	N/A
Ruarangihāerere Pā	Nil	N/A	N/A	N/A	N/A	N/A
Kāhukurī	Nil	N/A	N/A	N/A	N/A	N/A
Potential unrecorded archaeological features and artefacts	Direct adverse construction impacts from earthworks and foundations; cumulative impact from net loss of sites in the catchment	Moderate Adverse	Large Adverse	Cannot be fully mitigated culturally, although cultural monitoring and interpretation lessen the degree of residual harm	Potential Moderate Adverse	Cultural design (artworks), identification of an area for reinterment and covenanting



## CONCLUSION

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The Site contains several highly significant cultural places and resources. The wetland and kāinga that give the wider area its name – Muriwai – are within the property. It contains, along its northern and western boundaries, three ancient kāinga, a pā, a lake, two waterfalls, and the awa Waimanu. It also contains areas of significant forest/bush and wetland/aquatic habitat and the many likely indigenous flora and fauna that live there including significant stands of regenerating kauri. The existing sandstone quarry in the southern part of the site is an important source of material for the new tracks Te Kawerau ā Maki is building in the Waitākere forest to help mitigate kauri dieback. The immediately adjacent lands are no less significant and include some of the most treasured sites and landmarks to Te Kawerau ā Maki including Te Korekore Pā, Te Tuara ō Titahi, Ōtakamiro, and Kāhukurī. Further afield in the Study Area are our lands at Kōpironui (6km north) and at Te Henga (9km south). We have five statutory acknowledgement areas surrounding the Site along the coast, at Motutara, Goldie Bush, Waitākere, and Kumeu. Our early ancestors named many of these surrounding tohu including Takamiro, Kupe, Hape and Titahi. Our tribal origins are from the Woodhill-Muriwai-Waitākere area, with the name of our tribe originating from an event 3km north of the Site. The Site also sits within a landscape of important peace making between Ngāti Whātua and Te Kawerau ā Maki at Taupaki, Te Korekore and Kāhukurī. The Site was one of the places Te Kawerau ā Maki first interacted with Europeans in 1820, and later one of the main places we were attacked by Ngāpuhi. Te Kawerau ā Maki had occupied the pā and kāinga here since time immemorial up into the first decades of the 20<sup>th</sup> century when the land was alienated from us. This is what the whenua means to us.

The proposed development of a new golf course and associated facilities has the potential to adversely impact upon our values and associations through earthworks, water use and discharge, light pollution, removal of native vegetation or changes to habitat, changes to the settings of sites and landmarks, providing access to people whose activities may degrade the values of wāhi tapu and wāhi tūpuna, and inadvertently contribute to the risk of the spread of kauri dieback. This report has measured 11 adverse cultural impacts (post-mitigation) including **four (4) potential significant adverse effects**. These derive from both construction and operational impacts, as well as indirect and cumulative sources of effects. In addition, assuming mitigations discussed with the Client are fully implemented, we have identified **three (3) beneficial cultural effects**, and five (5) neutral effects.

The adverse impacts can be avoided, or significantly reduced, through design and mitigation interventions if Te Kawerau ā Maki remain involved in and inform the process. Key sources of potential significant adverse effects relate to works in proximity to three historic kāinga sites. One way to proactively manage these would be to identify an area for reinterment within the Site and covenant this to enable kaitiaki access. Long-term recognition of the wāhi tūpuna within the Site could be achieved by scheduling these through a plan change, which could either be sponsored by, or supported by, the Client. Another means of mitigation and enhancement is through water sensitive design and environmental restoration, as well as through cultural design. Cultural design engagement has been occurring concurrently with the development of this report, and a cultural design initial response is attached in **Appendix A**. Other critical elements that have reduced effects include the agreement by the Client to construct a reservoir and to remove dairy cattle from the Site. These elements, combined with a commitment to enhance wetland and terrestrial habitat within the Site and include Te Kawerau ā Maki in cultural design and secure access to cultural heritage sites, mean that the proposal **will likely deliver net cultural improvements compared to the current situation**.

The assessment of cultural effects is based upon the information available at the time of writing and should be updated as an addendum once a full concept design is progressed. The next steps from our perspective are to continue discussions with the Client, informed by the recommendations in this report, about how to engage and resource us in the process of design, construction, and also operation of the new Golf Resort, should it eventuate. It is noted that this engagement is concurrent and ongoing.

## RECOMMENDATIONS

**Table 4: Recommendations and outcome alignment**

No.	Recommendation	TKaM Strategic Value alignment	IMP policy alignment	Legislative alignment	AUP policy alignment	Other policy alignment
1	Undertake further discussions and work to enable TKaM participation in design, construction and operation phases of the project e.g. through MOU and potentially including procurement or training opportunities	Mana Motuhake, Kaitiakitanga, Whanaungatanga, Auaha	2.2 (integration of tikanga)	RMA 6(e), 7(a), 8	B6.2.2(1) (participation), B6.3.2(1) (identify values) B6.3.2(2) (integrate tikanga), B6.3.2(3) (AEE to include CIA), B6.3.2(6) (decisions to reflect cultural impacts), B6.5.2(7) (cultural landscapes in structure plans), B6.5.2(9) (cultural design of infrastructure)	UNDRIP, NPSFW, NZCPS, ICOMOS
2	Avoid where possible significant earthworks on the areas of cultural value (sites) identified in this report, and where not possible, work with TKaM on design and construction monitoring that incorporates our tikanga	Kaitiakitanga	2.2 (integration of tikanga), 4.2.2 (cultural heritage), 4.3.2 (koiwi), 4.9.2 (cultural design)	RMA 6(e), 7(a), 8; HNZPTA s45	B6.2.2(1) (participation), B6.3.2(2) (integrate tikanga), B6.5.2(9) (cultural design of infrastructure), E11 and E12 rules (ADP)	UNDRIP, ICOMOS
3	TKaM strongly support and request the ongoing operation of the sandstone quarry if possible, which is a source of material unmatched in our construction of tracks within the Waitākere Ranges forest	Kaitiakitanga	2.2 (integration of tikanga)	RMA 7(a)	B6.2.2(1) (participation), B6.3.2(2) (integrate tikanga), B6.5.2(9) (cultural design of infrastructure)	

No.	Recommendation	TKaM Strategic Value alignment	IMP policy alignment	Legislative alignment	AUP policy alignment	Other policy alignment
4	Work with TKaM on water sensitive design that incorporates our tikanga	Kaitiakitanga , Mātauranga	2.2 (integration of tikanga), 4.4.2 (management of water), 4.5.2 (coastal)	RMA 6(e), 7(a), 8	B6.2.2(1) (participation), B6.3.2(1) (identify values) B6.3.2(2) (integrate tikanga), B6.5.2(9) (cultural design of infrastructure)	UNDRIP, NPSFW, NZCPS
5	Notwithstanding drilled groundwater takes are not considered tika in most circumstances, reduce significant groundwater take wherever possible from the aquifer and ensure levels are monitored in conjunction with TKaM	Kaitiakitanga	2.2 (integration of tikanga), 4.4.2 (management of water), 4.5.2 (coastal)	RMA 6(e), 7(a), 8	B6.2.2(1) (participation), B6.3.2(1) (identify values) B6.3.2(2) (integrate tikanga), B6.5.2(9) (cultural design of infrastructure)	UNDRIP, NPSFW, NZCPS
6	Water supply primarily via a new on-site reservoir on the southern side of Muriwai Road and east of the quarry is supported by TKaM	Kaitiakitanga	2.2 (integration of tikanga), 4.4.2 (management of water), 4.5.2 (coastal)	RMA 6(e), 7(a), 8	B6.2.2(1) (participation), B6.3.2(1) (identify values) B6.3.2(2) (integrate tikanga), B6.5.2(9) (cultural design of infrastructure)	NPSFW, NZCPS
7	Work with TKaM on ecologically sensitive design that incorporates our tikanga	Kaitiakitanga , Mātauranga	2.2 (integration of tikanga), 4.7.2 (landscape), 4.8.2 (flora and fauna), 4.9.2 (cultural design)	RMA 6(e), 7(a), 8	B6.2.2(1) (participation), B6.3.2(1) (identify values) B6.3.2(2) (integrate tikanga)	UNDRIP
8	Develop in conjunction with TKaM an ecological restoration and management plan for the wetland and stream that removes pests, monitors water,	Kaitiakitanga	2.2 (integration of tikanga), 4.4.2 (management)	RMA 6(e), 7(a), 8	B6.2.2(1) (participation), B6.3.2(1) (identify)	UNDRIP, NPSFW, NZCPS

No.	Recommendation	TKaM Strategic Value alignment	IMP policy alignment	Legislative alignment	AUP policy alignment	Other policy alignment
	biodiversity and mauri quality including with cultural indicators, and includes enhancements such as riparian planting		t of water), 4.7.2 (landscape), 4.8.2 (flora and fauna), 4.9.2 (cultural design)		values) B6.3.2(2) (integrate tikanga)	
9	Develop in conjunction with TKaM an ecological restoration and management plan for the forested areas that removes pests, monitors biodiversity and mauri quality including with cultural indicators	Kaitiakitanga	2.2 (integration of tikanga), 4.7.2 (landscape), 4.8.2 (flora and fauna), 4.9.2 (cultural design)	RMA 6(e), 7(a), 8	B6.2.2(1) (participation), B6.3.2(1) (identify values) B6.3.2(2) (integrate tikanga)	UNDRIP
10	Develop, in partnership with TKaM, a kauri dieback and forest health baseline assessment and testing, monitoring, and mitigation program including ensuring people are either not permitted to enter forested areas, or do so only on boardwalks	Kaitiakitanga	2.2 (integration of tikanga), 4.1.2 (cumulative effects), 4.8.2 (flora and fauna)	RMA 7(a), Biosecurity Act, NPMP Kauri Dieback (pending)	B6.3.2(2) (integrate tikanga)	UNDRIP
11	Work with TKaM on a darkness sensitive design that incorporates our tikanga, and limits the degree of light pollution generated	Kaitiakitanga	2.2 (integration of tikanga), 4.1.2 (cumulative effects), 4.7.2 (landscape)	RMA 6(e), 7(a)	B6.2.2(1) (participation), B6.3.2(1) (identify values) B6.3.2(2) (integrate tikanga)	UNDRIP, NZCPS
12	Work with TKaM on design solutions and interventions that limit the ability of people to access wāhi tapu, or otherwise limit certain activities that detract from the value of sensitive cultural sites (e.g. toilets, food)	Kaitiakitanga	2.2 (integration of tikanga), 4.2.2 (cultural heritage), 4.3.2 (koiwi), 4.9.2 (cultural design)	RMA 6(e), 7(a), 8	B6.2.2(1) (participation), B6.3.2(1) (identify values) B6.3.2(2) (integrate tikanga), B6.5.2(9) (cultural design of infrastructure)	UNDRIP, ICOMOS
13	Work with TKaM on cultural design incorporation and interventions, such as ensuring inter- and intra- site visibility and settings is maintained, undertaking place naming and educational and physical (artistic) interpretation of cultural sites and	Kaitiakitanga, Auaha, Mātauranga	2.2 (integration of tikanga), 4.1.2 (cumulative effects), 4.2.2 (cultural	RMA 6(e)	B6.2.2(1) (participation), B6.3.2(1) (identify values) B6.3.2(2) (integrate	ICOMOS

No.	Recommendation	TKaM Strategic Value alignment	IMP policy alignment	Legislative alignment	AUP policy alignment	Other policy alignment
	history, and opportunity to input to the built form of elements of the project		heritage), 4.7.2 (landscape), 4.9.2 (cultural design)		tikanga), B6.5.2(9) (cultural design of infrastructure)	
14	Support aspirations of TKaM to enter cultural sites within the Site onto the Auckland Council schedule of Sites of Significance to Mana Whenua	Kaitiakitanga	4.2.2 (cultural heritage), 4.7.2 (landscape)	RMA 6(e), 7(a), 8	B6.3.2(1) (identify values), B6.5.2(7) (cultural landscapes in structure plans/plan changes)	ICOMOS
15	Secure formal TKaM access arrangements to cultural sites through mechanisms such as covenants, to support the ability of TKaM to maintain their ancestral relationship with such places and to carry out kaitiaki duties in connection to them	Mana Motuhake, Kaitiakitanga	2.2 (integration of tikanga), 4.2.2 (cultural heritage), 4.3.2 (koiwi)	RMA 6(e), 7(a), 8	B6.2.2(1) (participation), B6.3.2(2) (integrate tikanga)	UNDRIP, ICOMOS
16	Collaboration and future relationship with TKaM on exploring tourism ventures including relating to Riverhead Forest and Te Henga	Mana Motuhake, Auaha	2.2 (integration of tikanga)	N/A	N/A	N/A

## REFERENCES

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- Mitchell Daysh (2021). *Project Description: Muriwai Downs Golf Project*. Unpublished Report.
- Murdoch, G. (2011). *Te Kawerau ā Maki Claim Overview Report*. Unpublished Report.
- Taua, T.W. (2009). *He kohikohinga korero mo Hikurangi*. In F. Macdonald and R. Kerr (ed). *West – The History Of Waitakere*. Random House.

## APPENDIX A – TKAM CULTURAL DESIGN NARRATIVE

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# MURIWAI DOWNS LODGE DEVELOPMENT

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## TE KAWERAU Ā MAKI CULTURAL DESIGN NARRATIVE

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Friday 27<sup>TH</sup> AUGUST 2021



KO HIKURANGI TE MAUNGA  
KO NGĀ RAU POU A MAKI NGĀ TOHU WHAKAHĪ  
KO TE WAO NUI Ā TIRIWA TE NGAHENGAHE  
KO TE MANUKANUKA Ā HOTUROA E NGUNGURU NEI  
KO WAITĀKERE TE AWA  
KO TAINUI TE WAKA  
KO TAWHIAKITERANGI TE TUPUNA  
KO TE KAWERAU Ā MAKI TE IWI E!  
TIHEI MAURI ORA!

## HEI TĪMATANGA | INTRODUCTION

KO HIKURANGI TE MAUNGA!

KO WAITAKERE TE AWA!

KO TE KAWERAU A MAKI TE IWI!

Te Kawerau A Maki identity is derived from their ancient ties to the *whenua* and to the environment. This introductory *pepeha* is an assertion of this connection. It particularly anchors their identity as an ancient people of the landscape into the *whenua*, the *maunga* and the *awa* and all living things of the Waitakere and Kaipara regions of Tamaki Makaurau.

Te Kawerau A Maki do not just share a relationship with the environment: they inherently acknowledge their identity, their knowledge and their world view as engrained in the very DNA of the landscape. *Matauranga-a-iwi* (tribal knowledge systems) is built on their relationship with their environment.

Te Kawerau identity is built around things that came before them - mountains, rivers, plants, animals, forests. Their *tikanga* demands a reflection of themselves, their surroundings, their Maoritanga within the context of *whaihanga* or the built-form. Te Kawerau A Maki do not claim 'ownership' of land but rather their very essence is based on *mana*, *ihi*, *wehi* and *wana* through their ties to the *whenua*. Te Kawerau A Maki are *tangata whenua*: the people of the land.

# TĀMAKI HERENGA WAKA



TE WAO NUI A TIRIWA  
WAITAKERE RANGES

NGA WAI O TAIKEHU

WAITEMATĀ

ORANGIHINA

PUKEKAWA

TE IPU A TE KŌPUKE  
MATAOHO

REMUWERA

TE AHI KA A  
RAKATAURA

MAUNGAREI

TE TATUA Ō  
RIUKIUTA

MAUNGAKIEKIE

PUKETĀPAPA

TE HŌPUA A  
RANGIHUAMOA

RAROTONGA

MUTUKAROA

WAIKOWHAI/PUKEKARORO

NGA RANGO  
E RUA O TAINUI

OTAHUHU

TE PANE A  
MATAOHO

TOKOROA

PUKETŪTŪ

WAITOMOKIA

TE IHU A  
MATAOHO

TE TAPUWAE A  
MATAOHO

MAUNGA TAKE/KE

MATUKUTURURU

TE KARANGA  
A HAPE

TE MANUKANUKA O HOTUROA

TE KUPENGA O TARAMAINUKU

MAKO PĀ

TE MAROTIRI  
O TAKAMIRO

PARATITAE

TE TOKA TAPU O KUPE

▲ NGA MAUNGA WHAKAHĪ O TAMAKI



**NGA TIKANGA A TE KAWERAU Ā MAKI**  
DESIGN PRINCIPLES

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## TOITU TE WHENUA | SUSTAINABILITY

The Muriwai Downs project should aim to provide a design outcome and encourage an environment which is sustainable and acknowledges the enduring presence of Te Kawerau A Maki in their landscape. By designing valued cultural solutions, an overall sense of *kaitiakitanga* (guardianship) can be realised.

Some of the possible sustainable design initiatives to consider include:

- Solar power from roof mounted photovoltaic panels
- Solar water heating
- Grey water collection for gardens
- Industry best practice levels of double glazing and insulation
- Native planting (locally sourced in conjunction with iwi) and communal vegetable garden
- Energy efficient and water efficient fixtures and appliances
- Use of sustainably forested timber wherever possible
- Natural ventilation
- Consideration of prefabricated elements to reduce waste
- Use of locally sourced materials

## HAUORA | BY DESIGN

Through good design, buildings are able to contribute to the health and wellbeing of their occupants in a positive way. Subjective as it may be, a Maori concepts of wellbeing (*Whanau, Wairua, Tinana and Hinengaro*) including *te taha taiao* (environmental health) contribute to the overall *hauora o te tangata*.

Some of examples of this are:

- Providing spaces with visual access to *nga taonga whakahi*
- Make a connection to nature a part of everyday life in the complex
- Opportunities to cultivate and use *rongoa Maori* throughout the landscape

## MANA MOTUTAKE | MAORI DESIGN ELEMENTS

Te Kawerau A Maki encourage the design and the development to be grounded in a *kaupapa* and *tikanga* Maori way. The design should provide a cultural expression where Te Kawerau A Maki values, world views, *tikanga*, cultural narratives, *mātauranga* and visual identity can be appropriately expressed in the design of the built environment.

- Design that speaks to the iwi history and iwi context
- Opportunities for artworks to create variety and individuality
- Multiple and diverse spaces where people can find a space that speaks TKAM
- Design that celebrates the uniqueness of our culture in Aotearoa
- The mana of TKAM is recognised and respected

## WHANAUNGATANGA | COMMUNITY

Te Kawerau A Maki names are celebrated

- Recognises and celebrates the significance of Te Kawerau A Maki ancestral names
- Recognises ancestral names as entry points for exploring and honouring tūpuna, historical narratives and customary practises associated with the site and their ability to enhance sense of place connections
- Recognises importance for Te Kawerau A Maki of continuing to develop their cultural landscapes through naming of contemporary features



## WHENUA | LANDSCAPE

The development will make the most of the landscape features and work with the surrounding landscape. Indigenous planting within the development demonstrates a level of ecological and landscape integrity pertaining to the original flora and fauna of the Waitakere area and re-establishes opportunities for *māhinga kai*, food and resource gathering.

- All buildings shall limit the impact on the environment where possible
- Acknowledge the stories of Te Kawerau A Maki
- Composting and water retention to manage resources on site in a closed loop
- Rongoa planting for health and well being
- Outdoor spaces that allow for interaction with nature
- Raranga species and harakeke for weaving practices

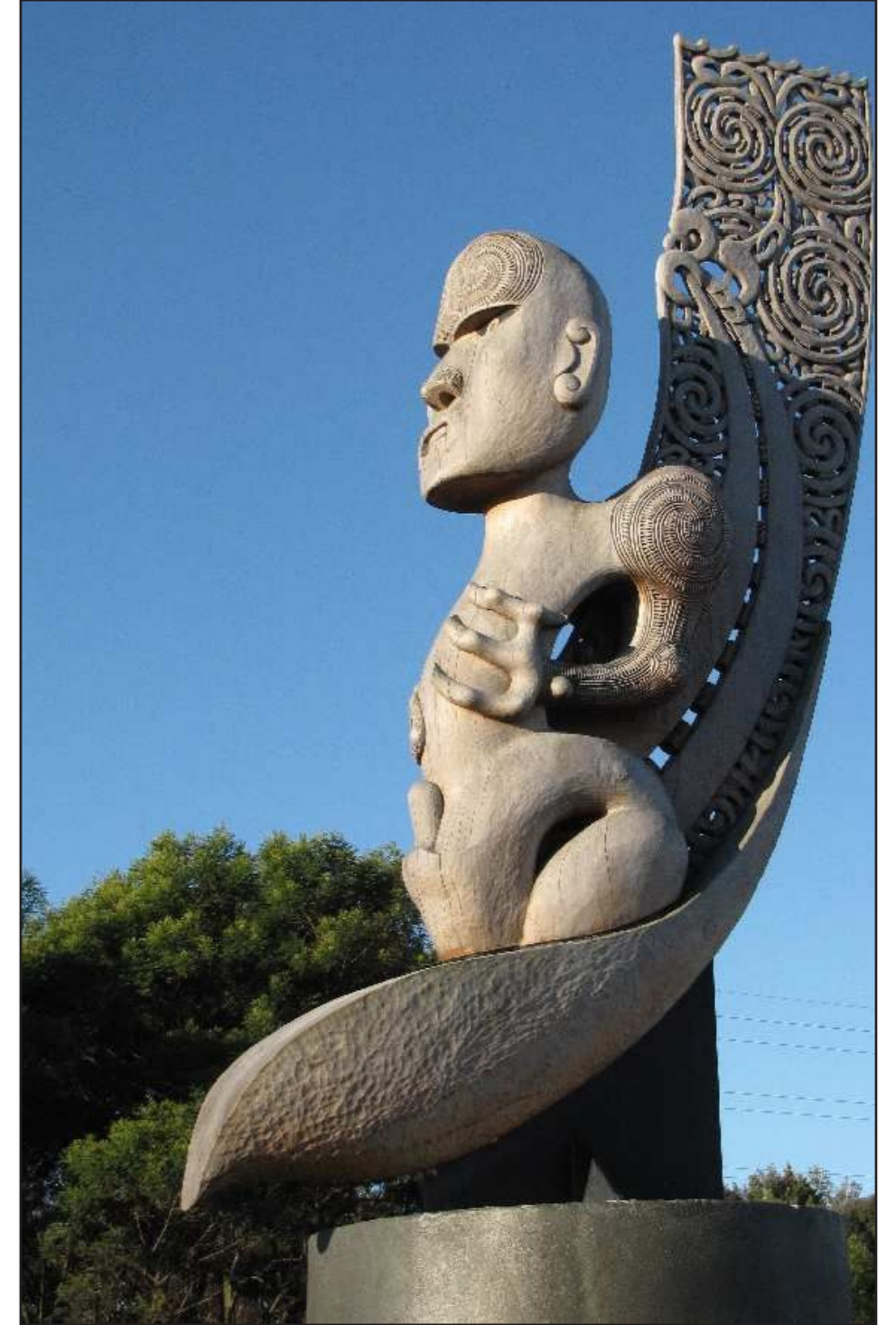
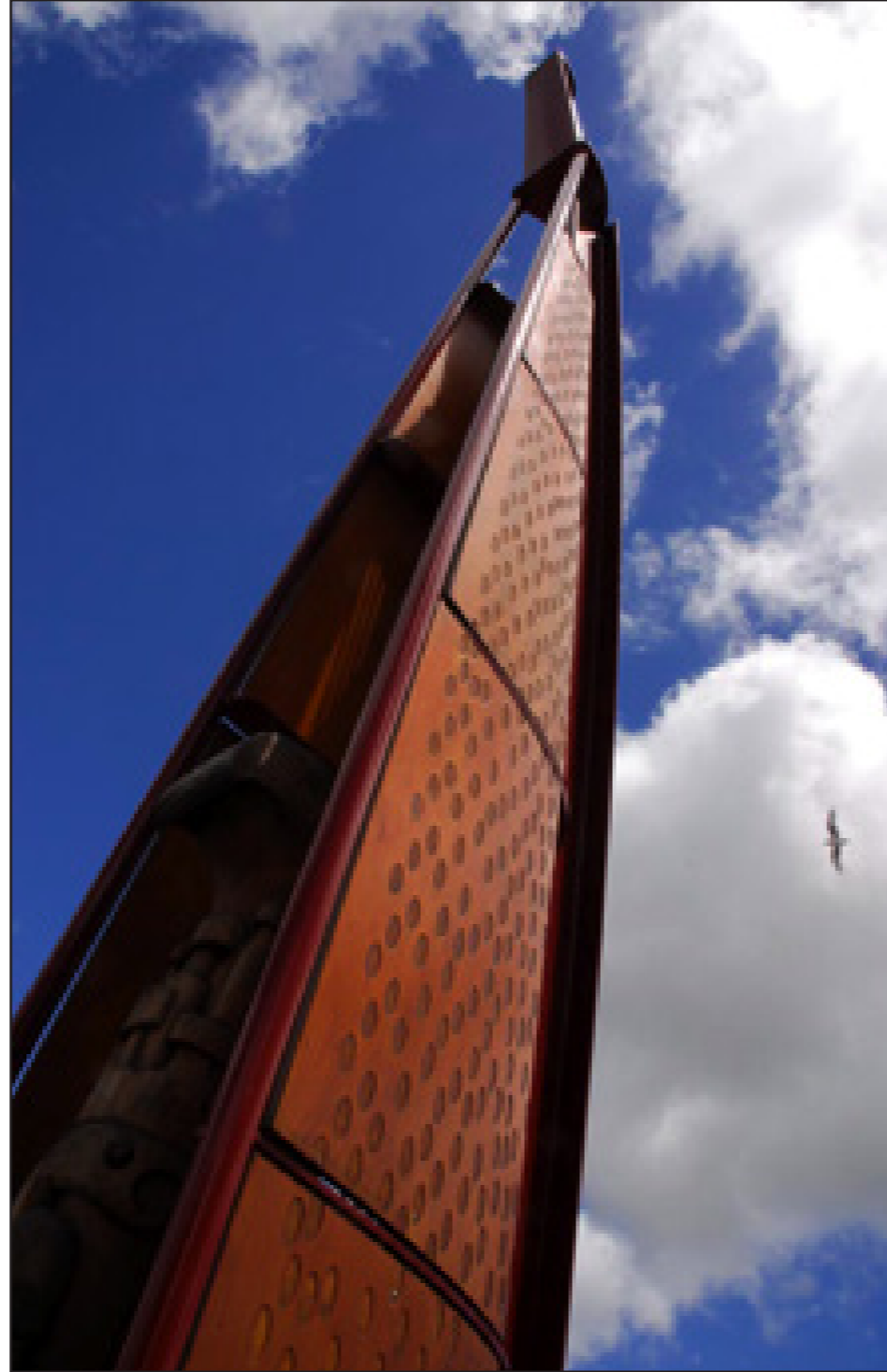
## AHUATANGA | MATERIAL + ENVELOPE

The built form of the development attempts to reflect the culture and landscape of Te Waonui A Tiriwa and expresses a local vernacular through the use of materials, artworks, place names and references to the natural landscape. The buildings and spaces should accommodate the tikanga and rituals of pōwhiri. Waharoa provide entry points to the development that correspond and make reference to the Te Kawerau A Maki stories of the surrounding landscape.

- Timber reflects the local vernacular of Maori design, and allows for the articulation of the materials with designs and artworks
- Concrete and rammed earth have an earthy quality and can also be engraved with designs to reflect local stories



**TE WAO NUI A TIRIWA | NARRATIVE SKETCH**



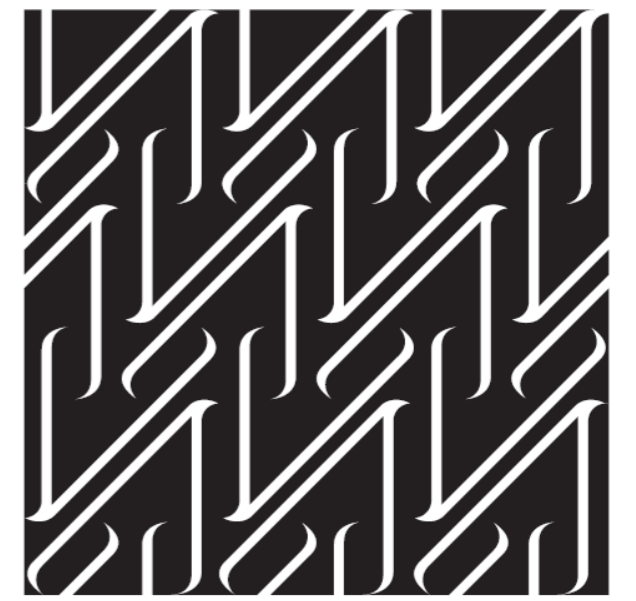
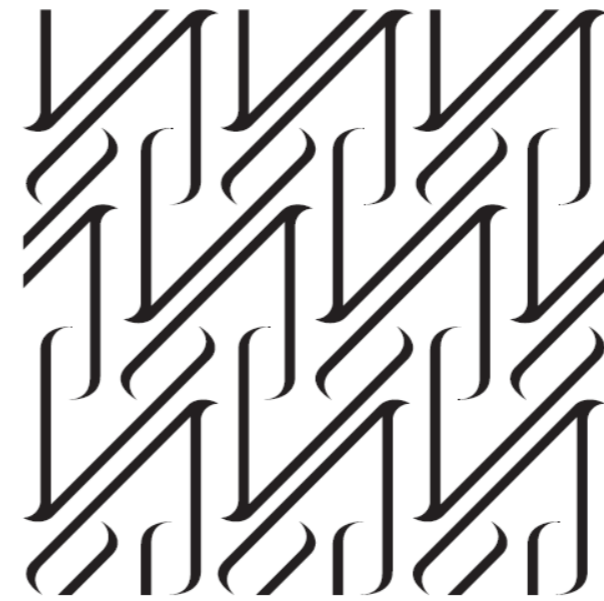
TE KAWERAU Ā MAKI POUWHENUA | NGA RAU POU A MAKI



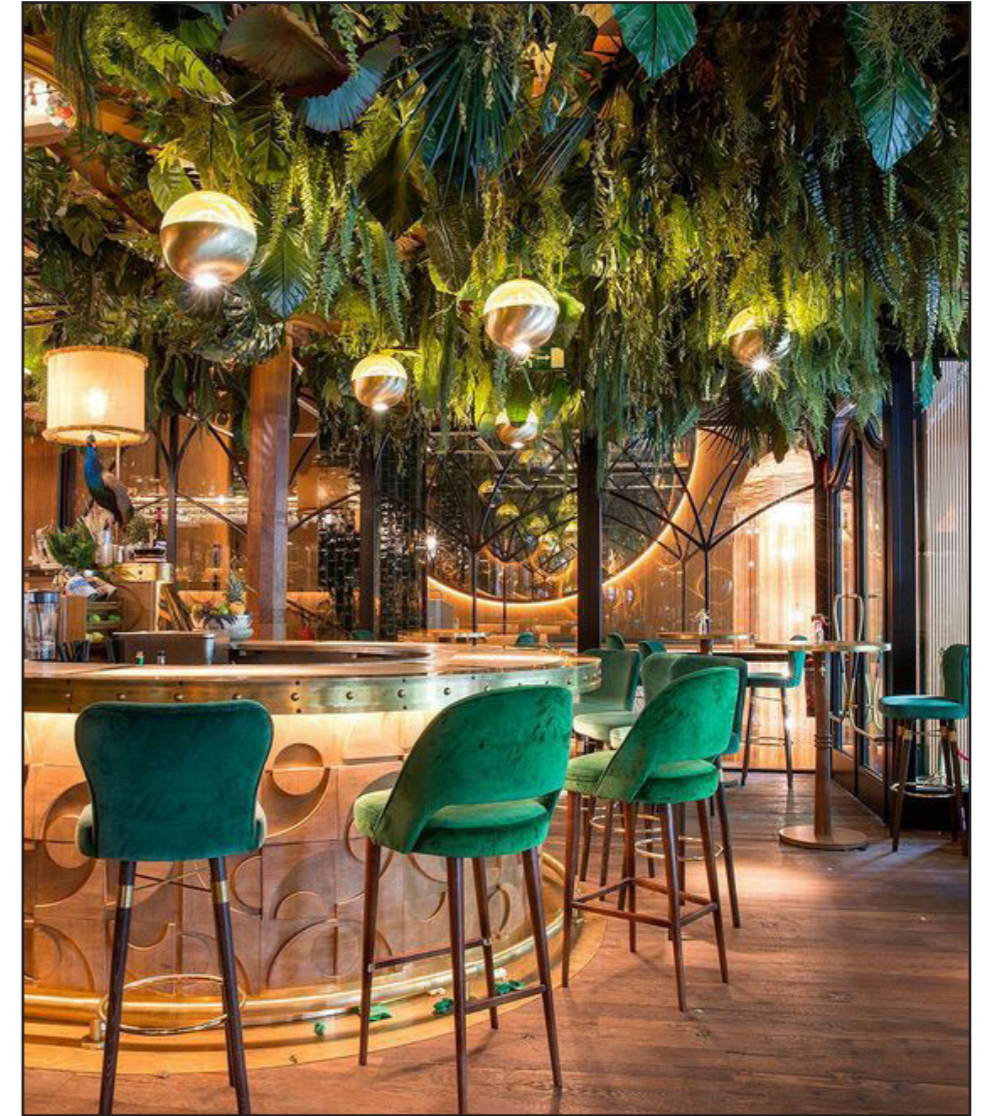
**TE ARA TAPU NUI A TAWHAKI | CONNECTION TO NATURE**



*TE ARA TAPU NUI A TAWHAKI* | CONNECTION TO NATURE



**CULTURAL DESIGN OPPORTUNITY | WHAKAPAPA**



**INTEROR DESIGN OPPORTUNITIES | TIROHANGA MAORI**





**INTERIOR DESIGN OPPORTUNITIES | TIROHANGA MAORI**



CULTURAL DESIGN OPPORTUNITIES | TIROHANGA MAORI

KO HIKURANGI TE MAUNGA  
KO NGĀ RAU POU A MAKI NGĀ TOHU WHAKAHII  
KO TE WAO NUI Ā TIRIWA TE NGAHENGAHE  
KO TE MANUKANUKA Ā HOTUROA E NGUNGURU NEI  
KO WAITĀKERE TE AWA  
KO TAINUI TE WAKA  
KO TAWHIAKITERANGI TE TUPUNA  
KO TE KAWERAU Ā MAKI TE IWI E!  
KI TE WHEIAO, KI TE AO MARAMA!