

Memo

15 June 2016

To: Celia Davison – Unitary Plan Manager
From: Adam Haycock – Planning Technician

Subject: **Modification 105 to the Proposed Auckland Unitary Plan.**

Please sign below once you have checked the following update(s) and have confirmed that the formatting and content meets the requirements of the Proposed Auckland Unitary Plan.

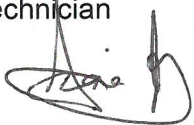
Reason for change	To meet statutory requirements due to Treaty Settlement Claims Acts
Text	Appendix 4.3.1 – Ngāti Whātua o Kaipara Claims Settlement Act 2013 and Te Kawerau ā Maki Claims Settlement Act 2015 Appendix 4.3.5 – Ngāti Whātua o Kaipara Claims Settlement Act 2013 Appendix 4.36 – Te Kawerau ā Maki Claims Settlement Act 2015
Map/Diagram	N/A <i>Separate process – will be shown in the GIS non-statutory maps – 'Treaty Settlement alert layer'.</i>

Statutory Acknowledgements

Prepared by:

~~Adam Haycock~~ *Diana Luong*
Planning Technician

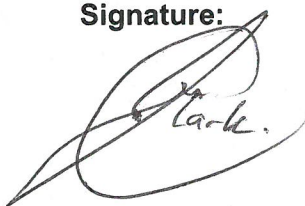
Signature:



Reviewed by:

Jym Clark
Principal Planner

Signature:



Approved by:

Linley Wilkinson
Unitary Plan Integration Team Leader

Signature:



Signed off by:

Celia Davison
Unitary Plan Manager

Signature:



C.

Appendix 4.3.1 Treaty Settlement legislation statutory acknowledgements

Treaty Settlement legislation requires local authorities to attach information recording statutory acknowledgements to all regional policy statements, regional coastal plans, other regional plans, district plans, and proposed plans.

The purpose of statutory acknowledgements is articulated in each Claim Settlement Act. In general, this includes:

- a requirement that consent authorities forward to the post-settlement governance entity summaries of resource consent applications for activities within, adjacent to, or impacting directly on statutory areas and providing for the post-settlement governance entity to waive its rights to be notified
- a requirement that consent authorities must have regard to the statutory acknowledgement relating to a statutory area in forming an opinion in accordance with s. 95E of the RMA as to whether the post-settlement governance entity is an entity that may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area
- enabling the post-settlement governance entity and any member to cite statutory acknowledgements as evidence of the association that the entity has with the statutory areas in submissions to, and in proceedings before a consent authority concerning activities within, adjacent to or impacting directly on the statutory area. This is not binding as deemed fact but may be taken into account.

Details of individual Claim Settlement Acts are recorded in this appendix, as required under Treaty Settlement legislation. This information remains public information but will not form part of the Unitary Plan document (unless adopted by the council) nor is it subject to provisions of Schedule 1 of the RMA. It is intended that information regarding the statutory acknowledgements, including the statements of association, is accessible in the Treaty Settlement alert Layer.

The statutory acknowledgements provided under Treaty Settlement legislation for areas within Auckland are summarised in the table below. This table will be updated and further information attached as further Claims Settlement Acts are passed into law.

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

The Proposed Auckland Unitary Plan (notified 30 September 2013)

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

Appendix 4.3.5 Treaty Settlement legislation statutory acknowledgements – Ngāti Whātua o Kaipara

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

65 Recording statutory acknowledgement on statutory plans

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

59 Interpretation

In this subpart, unless the context otherwise requires,—

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

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

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

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

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

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

statutory plan—

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

60 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association.

61 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are to—

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

62 Relevant consent authorities to have regard to statutory acknowledgement

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

63 Environment Court to have regard to statutory acknowledgement

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

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

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

66 Provision of summaries or notices of certain applications

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

but

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

67 Use of statutory acknowledgement

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

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

In relation to the statutory acknowledgement,—

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

- a. means—
 - i. a continuously or intermittently flowing body of fresh water, including a modified watercourse; and
 - ii. the bed of the river or stream; but
- b. does not include—
 - i. a part of the bed of the river or stream that is not owned by the Crown; or

The Proposed Auckland Unitary Plan (notified 30 September 2013)

- ii. land that the waters of the river or stream do not cover at their fullest flow without overlapping its banks; or
- iii. an artificial watercourse; or
- iv. (iv) a tributary flowing into the river or stream.

69 Exercise of powers and performance of functions and duties

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

70 Rights not affected

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

Description of the statutory acknowledgement areas:

Statutory acknowledgements within Auckland under Ngāti Whātua o Kaipara Claims Settlement Act 2013, location name (deed plan reference):
Papakanui Conservation Area and Papakanui Spit Wildlife Refuge (OTS-674-11)
Rototoa Conservation Area and Lake Rototoa Scenic Reserve (OTS-674-15)
Motutara Settlement Scenic Reserve and Goldie Bush Scenic Reserve (OTS-674-12)
Coastal Statutory Acknowledgement Area (OTS-674-10)

Statements of Association

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

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

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

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

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

warriors, led by Kawharu and others, that Ngāti Whātua came to dwell in the region.

Ngāti Whātua o Kaipara have continued to be active participants in the society and development of Kaipara, and are entwined inextricably in the history of the post-Treaty of Waitangi era of this region. During this time, the Papakanui Spit has remained a significant site for Ngāti Whātua o Kaipara. Ngāti Whātua o Kaipara have struggled over time to preserve their resources and their intrinsic and spiritual values, and although developments have sometimes occurred around Papakanui Spit without the support of Ngāti Whātua (e.g. roading, reserves, (military) construction and use, and landscaping) this does not negate the importance of the Spit to Ngāti Whātua o Kaipara. This said, the condition of the area, its mauri, reflects our ability as ngā kaitiaki and predicts our own wellbeing. The iwi has never ceased visiting this location or appreciating its cultural significance and we continue to maintain an unbroken interest in the ongoing sustainable management of the area.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Proposed Auckland Unitary Plan (notified 30 September 2013)

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

- Maukatia – the traditional name for what became commonly known as ‘Māori Bay’. A settlement area (including the Ōtakamiro Pā) rich in marine and volcanic rock resources (used for tools etc). The rock stack Motutara is a prominent feature off the northern end of the bay.
- Te Oneone Rangatira – the long beach stretching from Ōkiritoto Stream northwards up to Kaipara South Head. This is a pathway for the spirits on their long journey to Te Reinga.
- Papakanui Spit.
- Manunutahi – the beach where the Ngāti Whātua tupuna Haumoewaarangi and his daughter were killed.
- Te Au Kahanga o Aotea – the landing place of the Aotea waka and the site of one of the Ngāti Whātua parliaments.
- Puatahi and Kākānui – locations of Ngāti Whātua o Kaipara coastal marae. Cultural bases for our people in the maintenance of mana whenua / ahi kā.

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

PART 5 - APPENDICES»Appendix 4 Mana Whenua»Appendix 4.3 Treaty Settlement legislation»

Appendix 4.3.6 Treaty Settlement legislation statutory acknowledgements - Te Kawerau ā Maki

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

33 Recording statutory acknowledgement on statutory plans

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

27 Interpretation

In this subpart,—

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

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

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

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

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

statutory plan—

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

28 Statutory acknowledgement by the Crown

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

29 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

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

30 Relevant consent authorities to have regard to statutory acknowledgement

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

31 Environment Court to have regard to statutory acknowledgement

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

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

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

34 Provision of summary or notice to trustees

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

The Proposed Auckland Unitary Plan (notified 30 September 2013)

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

35 Use of statutory acknowledgement

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

General provisions relating to statutory acknowledgement

37 Application of statutory acknowledgement to river or stream

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

- a. applies only to—
 - i. the continuously or intermittently flowing body of fresh water, including a modified watercourse, that comprises the river or stream; and
 - ii. the bed of the river or stream, which is the land that the waters of the river or stream cover at their fullest flow without flowing over the banks of the river or stream; but

- b. does not apply to—
- i. a part of the bed of the river or stream that is not owned by the Crown; or
 - ii. an artificial watercourse.

Description of the statutory acknowledgement areas:

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

Statements of Association

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

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

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

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

To the north of Maukātia is the headland and pā named Ōtakamiro, “the dwelling place of Takamiro”, so named after an early Tūrehu ancestor of Te Kawerau ā Maki. Standing immediately to the west of Ōtakamiro Point is the large rock stack known as Motutara, “the island of the seabirds”. This landscape feature is of importance to Te Kawerau ā Maki as part of the spiritual pathway to Te Reinga. It is now the focal point of a nationally significant tākapu (Australasian Gannet) breeding colony. Below the headland are the sea caves known as Ngā Ana which are wāhi tapu. At the northern end of the headland is the large rock shelf known to Te Kawerau ā Maki as Te Tokaraerae. It was, and still is, a place renowned for fishing during calm easterly weather. The valley behind Ōtakamiro was occupied by the Te Kawerau ā Maki rangatira Te Utika Te Aroha until the 1870s. The resources of the area were guarded by two inland fortified pā known to Te Kawerau ā Maki as Matuakore and Tūkautū.

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

Waitangi Tribunal at the site in March 2000.

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

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

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

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

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

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

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

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

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

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

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

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

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

Tirikōhua and the coastal area known as Te Ara Kānohi.

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

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

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

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

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

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

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

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

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

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

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

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

Kawerau ā Maki as they are associated with the Ngāoho ancestress Erangi, and with the Te Kawerau ā Maki ancestor Taratūwhenua.

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

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

The area to which this Statutory Acknowledgement applies is the area known as Rangitōpuni Stream, or to Te Kawerau ā Maki as Manga Rangitōpuni, as shown on deed plan OTS-106-12.

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

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

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

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

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

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

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

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

The Waitākere River is approximately 15.5 km long with an overall catchment area of 7140 hectares. It includes two tributary sub catchments – the Mokoroa Stream (2100 ha), and Waitī Stream (972 ha). Te Kawerau ā Maki view the

The Proposed Auckland Unitary Plan (notified 30 September 2013)

Waitākere River and its catchment in a holistic manner as a living entity, with its physical form, biodiversity, and historical and cultural values seen as inextricably linked. The waterways, wetlands and lakes within the catchment are seen as having their own mauri, or spiritual essence and qualities. These vary from places where water and food are taken, to places to bathe, and places of ritual. There are also places within the river and its catchment that are tapu and restricted.

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

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

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

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

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

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

natural world which survives only in small remnant areas today.

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

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

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

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

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

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

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

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

The whole tidal section of what is now commonly known as Henderson Creek is also known by the traditional name Wai-ō-Pareira, "the river of Pareira". (The name also applied to the bay that now contains the West Harbour Marina). This treasured name commemorates the ancestress Pareira, who was the niece of the renowned ancestor and

voyager Toi Te Huatahi. When Toi and his people visited the Waitematā harbour centuries ago Pareira decided to make her home at the mouth of Wai-ō-Pareira.

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

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

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

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

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

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

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

From its junction with the Pakinui Stream, the Kumeū River flows past a sacred locality known as Te Ahi Pekapeka. It then reaches Te Tōangaroa, the Kaipara portage, at the southern end of what is now the village called Kumeu. This area was known traditionally as Wai-paki-i-rape. In preEuropean times the area was of considerable strategic importance as it was located at the western end of a canoe portage and walking track that extended east to Maraeroa and Pītotoi at Riverhead. Beyond Wai-paki-i-rape the Kumeū River flows to Tūraki-awatea, which is now known by the modern name Huapai. The traditional place names Tūraki-awatea, Wai-paki-i-rape and Waikoukou are a reminder of the journey that the Te Kawerau ā Maki ancestor Ruarangi, made into the district from Tāmaki Makaurau, likely in the sixteenth century. The Kumeū River then flows west for three kilometres across an area

known as Te Ihumātao. At Kāhukuri the Kumeu River is joined by the Ahukuramu Stream (or Ahukāramuramu) from the south, and the Waikoukou Stream from the north. Both streams are important in the history of Te Kawerau ā Maki as they were the locations of important peace-making meetings, known as Kāhukuri and Kāhutōpuni. Just west of the junction of these streams is the low-lying area known as Waimauku. It was so named as when the river was in flood only the tops of the Tī mauku (cabbage trees) were visible above the water.

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

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

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

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

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

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

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

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

by a fortified pā known as Te Tokaroa.

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

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

Beyond Kakamātua is Rau-ō-Te Huia (Huia Bay) which is a coastal area of particular significance to Te Kawerau ā Maki as reflected by its name “the plumes of the huia bird”. This bay included four kāinga, cultivations, and wāhi tapu, and was renowned for the abundance and diversity of its natural resources. This is reflected in the names for the headlands at either end of the bay, Kaitieke and Kaitarakihi. These traditional names symbolise the resources of the forest (tieke, the saddleback bird) and of the sea (the fish tarakihi). Rau-ō-Te Huia was associated for many generations, until 1910, with the annual catching and processing of large quantities of pioke shark. The resources of the bay were protected by a fortified pā known as Te-Pā-ā-Maki, so named by the Te Kawerau ancestor Maki. Between Rau-ō-Te Huia and the Manukau Harbour entrance is a precipitous and rocky stretch of coastline overlooked by the fortified pā Ōmanawanui. This coastal area was renowned for the harvest of koura (crayfish), paua and kūtai. It is still used for this purpose, and is valued as the site of one of the region’s few permanent fur seal colonies.

Te Mānukanuka ā Hoturoa – “the anxiety of Hoturoa”

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

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

In pre-European times the appearance of the Manukau Harbour entrance and the adjoining coastal area was very different to what is seen today. In local tradition a vast sand accretion known as “Paorae” once extended well out to sea and to the south of the present harbour entrance. This expansive area of duneland and wetland contained villages, cultivations and lagoons that were a rich source of food. Over time much of this land was destroyed by storms and natural coastal erosion, with result that only the Manukau Bar and the sand accretion between Whatipu and Karekare remain. Ngā Tai Whakatū ā Kupe – “the upraised seas of Kupe” In the vicinity of Whatipu are a group of landmarks that commemorate a visit to this coastal area by the famous ancestor voyager Kupe-mai-Tawhiti. In order to commemorate his visit Kupe made a mark on Paratūtai Island known as Te Hoe ā Kupe, “the paddle of Kupe”. Kupe then said karakia (prayers or incantations) at Te Toka tapu ā Kupe, “the sacred rock of Kupe”, in order to safeguard himself and his people who were being pursued. Kupe’s powerful incantations raised up the seas behind his canoe as it journeyed north, thus forcing those pursuing him to seek shelter and to call off the pursuit. From that time the rough seas off the western coastline became known as Ngā Tai Whakatū ā Kupe, “the upraised seas of Kupe”. In the traditions of Te Kawerau ā Maki these seas are also known as Ngā Tai Tamatane, “the manly

seas”, which contrast the calmer seas off the eastern coastline of the region, known as Ngā Tai Tamawahine, “the feminine seas”. The coastline lying to the north of Whatipu, extending as far as Te Henga (Bethells Beach) is known collectively as Hikurangi, after the sacred mountain of that name located between Karekare and Piha. This coastal area provided a wide range of fish and seafood associated with both the sandy and rock shoreline. Of particular significance to Te Kawerau ā Maki was the fact that the Whatipu-Pārāraha coastline was the site of major whale strandings, providing a significant bounty for the iwi. Te Kawerau ā Maki dealt with this natural tragedy with appropriate ritual and distributed whale teeth to the iwi of the region. Te Kawa Rimurapa, the reef at the northern end of Karekare beach, holds natural and cultural significance as it marks the northern-most limit of the rimurapa (bull kelp), which was used by Te Kawerau ā Maki for a wide variety of purposes. The coastal cliffs, islands and islets off this coastline were also treasured as a source of birds and bird eggs in particular tītī (mutton birds), which were harvested by Te Kawerau ā Maki until the 1950s. Important kāinga were located in all of the main valleys along this coastline and the resources of the area were protected by numerous fortified pā. Places of particular significance to Te Kawerau ā Maki in the coastal environment between Whatipu and Piha include: Taranaki, Pārāraha (a fortified pā), Ōtiriwa, Te Kawakawa, Te Toka Pāoke (Paratahi Island), Waikarekare (also known as Karekare), Te Kākā Whakāra (a fortified pā), Tāhoru / Union Bay, Te Kawa Rimurapa, and Te Āhua ō Hinerangi (Te Āhua Point). This latter place is both a fortified pā and a site of immense spiritual significance. It dates back to the early period of human settlement in the area and has traditions associated with the dangerous activity of rock fishing. Just south of Te Āhua ō Hinerangi is a large bay known as Te Unuhanga-ō-Rangitoto, “the drawing out of Rangitoto” (Mercer Bay). In the traditions of Te Kawerau ā Maki this bay was originally the site of the volcano Rangitoto, which now stands off the entrance to the Waitematā Harbour as Rangitoto Island. The mountain was removed from the western coastline by the ancestor and tohunga Tiriwa, as it blocked the view from Hikurangi to the Manukau Harbour entrance. Tiriwa then carried Rangitoto to the east and placed on the eastern coastline. This ancient coastal tradition is particularly important to Te Kawerau ā Maki as it links them to the formation of the landmarks on both coasts.

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

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

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

Between Raetahinga, at the northern end of Awa Kauwahaia (O'Neill Bay), and Te Toheriri (Collins Bay) is a five

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

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

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

Te One Rangatira

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

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

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

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

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

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

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

Wai-te-matā-ō-Kahu

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

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

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

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

Te Kawerau ā Maki have an important shared ancestral and customary relationship with Te Whenua roa ō Kahu (the North Shore) extending from Maunga ā Uika (North Head) to the Whāngaparāoa Peninsula, and including the

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

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

Mahurangi

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

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

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