

UNITARY PLAN UPDATE REQUEST MEMORANDUM

TO Phill Reid, Manager Auckland-wide

FROM Steve van Kampen, Team Leader Auckland-wide

DATE 5 February 2019

SUBJECT **Clause 20A Amendment to Chapter M of the Auckland Unitary Plan(AUP) Operative in part (15 November 2016)**



This memorandum requests an update to Auckland Unitary Plan Operative in part

Reason for update:	
Update the Unitary Plan with new Treaty of Waitangi Settlements for Ngāi Tai ki Tamaki and Ngāti Tamaoho that have occurred since the plan became operative and adding text of the settlements to Appendix 21; add mapped Statutory Acknowledgement areas in the AUP viewer to give effect to ALL existing and new Treaty of Waitangi Settlements	
Chapter	M Appendicies
Section	Appendix 21 Treaty Settlement Legislation - statutory acknowledgements
Designation only	
Designation #	N/A
Locations:	.
Lapse Date	
Purpose	
Changes to text (shown in underline and strikethrough)	As shown in attachment
Changes to diagrams	N/A
Changes to spatial data	Addition of a new information layer in the AUP Viewer 'Treaty Settlements – statutory acknowledgments'
Attachments	Appendix 21 Updates

Prepared by:
Steve van Kampen,
Team Leader

Text entered by:
Teuila Young
Planning Technician

Signature:

Signature:

Maps prepared by:

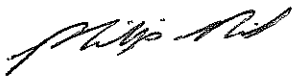
**Shelley Glassey
Lead Geospatial Analyst**

Signature:



**Phill Reid
Manager Auckland-wide**

Signature:



Reviewed by:

Steve van Kampen
Team Leader

Signature:



AUP Viewer

Add the following text to description column:

Treaty Settlements – statutory acknowledgments

Where a settled claim under the Treaty of Waitangi includes statutory acknowledgment areas these are shown in information layer ‘*Treaty Settlements – statutory acknowledgments*’. Refer to Appendix 21 for more information.

Add:

New information layer ‘Treaty Settlement– statutory acknowledgments’

Unitary Plan – Chapter M, Appendix 21

Insert additions to the bottom of the table, page 2:

Statutory acknowledgements within Auckland under Ngāi Tai ki Tāmaki Claims Settlement Act 2018
<u>Coastal Marine Area (as shown on deed plan OTS-403-128)</u>
<u>Te Arai</u>
<u>Te Hauturu-o-Toi</u>
<u>Aotea: Owana Pā (Awana Pā)</u>
<u>Hauraki Gulf / Tīkapa Moana</u>
<u>Pukorokoro ki Tawhitikino ki Kawakawa Bay ki Waitawa ki Mataitai</u>
<u>Whakakaiwhara ki Umupuia ki Maraetai ki Okokino</u>
<u>Te Wai o Taikehu ki Waitematā</u>
<u>Te Haukapua ki Takapuna</u>
<u>Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi</u>
<u>Nga Poitu o te Kupenga a Taramainuku</u>
<u>Motukōrea</u>
<u>Kiripaka Wildlife Scenic Reserve (as shown on deed plan OTS-403-129)</u>
<u>Mataitai Forest Conservation Area (as shown on deed plan OTS-403-115)</u>
<u>Mātaitai Scenic Reserve (as shown on deed plan OTS-403-115)</u>
<u>Papa Turoa Scenic Reserve (as shown on deed plan OTS-403-119)</u>
<u>Te Morehu Scenic Reserve (as shown on deed plan OTS-403-126)</u>
<u>Wairoa Gorge Scenic Reserve (as shown on deed plan OTS-403-118)</u>
<u>Whakatiri Scenic Reserve (as shown on deed plan OTS-403-115)</u>
<u>Motutapu Island Recreation Reserve (as shown on deed plan OTS-403-130)</u>
<u>Motuihe Island Recreation Reserve (as shown on deed plan OTS-403-125)</u>
<u>Mutukaroa / Hamlin Hill (as shown on deed plan OTS-403-124)</u>
<u>Stony Batter Historic Reserve (as shown on deed plan OTS-403-120)</u>
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<u>Te Wai o Taikehu ki Waitematā</u>
<u>Te Haukapua ki Takapuna</u>
<u>Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi</u>
<u>Nga Poitu o te Kupenga a Taramainuku</u>

Statutory acknowledgements within Auckland under Ngāti Tamaoho Claims Settlement Act 2018
<u>Coastal Marine Area of Manukau Harbour (as shown on deed plan OTS-129-03)</u>
<u>Awhitu Conservation Area (as shown on deed plan OTS-129-02)</u>
<u>Te Toro Recreation Reserve (as shown on deed plan OTS-129-30)</u>

<u>Lake Pokorua Conservation Area and Lake Pokorua Marginal Strip (as shown on deed plan</u>
<u>OTS-129-11)</u>
<u>Lake Pokorua and Waraha Stream (unnamed) and its tributaries (as shown on deed plan</u>
<u>OTS-129-10)</u>
<u>Waipipi Scenic Reserve (as shown on deed plan OTS-129-32)</u>
<u>Awaroa River and its tributaries (as shown on deed plan OTS-129-01)</u>
<u>Maioro Sands Marginal Strip (as shown on deed plan OTS-129-12)</u>
<u>Hunua Stream and its tributaries (as shown on deed plan OTS-129-07)</u>
<u>Te Maketu Historic Reserve (as shown on deed plan OTS-129-29)</u>
<u>Wairoa Gorge Scenic Reserve (as shown on deed plan OTS-129-34)</u>
<u>Vining Scenic Reserve (as shown on deed plan OTS-129-31)</u>
<u>Mangatangī Stream and its tributaries (as shown on deed plan OTS-129-13)</u>
<u>Miranda Scientific Reserve (as shown on deed plan OTS-129-18)</u>
<u>Mangatawhiri Forest Conservation Area (as shown on deed plan OTS-129-14)</u>
<u>Paparimu Conservation Area (as shown on deed plan OTS-129-24)</u>
<u>Richard Sylvan Memorial Scenic Reserve (as shown on deed plan OTS-129-27)</u>
<u>Mangatawhiri River and its tributaries (as shown on deed plan OTS-129-15)</u>
<u>Part Mercer Domain Recreation Reserve (Te Pou o Mangatawhiri) (as shown on deed</u>
<u>plan OTS-129-23)</u>
<u>Kellyville Conservation Area (as shown on deed plan OTS-129-09)</u>
<u>Mount William Scenic Reserve (as shown on deed plan OTS-129-19)</u>
<u>Maramarua River and its tributaries (excludes Mangatangī Stream and its tributaries) (as</u>
<u>shown on deed plan OTS-129-16)</u>
<u>Whangamarino River and adjacent Whangamarino River Marginal Strip (as shown on</u>
<u>deed plan OTS-129-36)</u>
<u>Pahurehure Inlet and Marginal Strip</u>
<u>Drury Conservation Area and Drury Creek Marginal Strip (as shown on deed plan OTS-</u>
<u>129-04)</u>
<u>Drury Creek Islands Recreation Reserve (as shown on deed plan OTS-129-05)</u>
<u>Raventhorpe Scenic Reserve and Raventhorpe Conservation Area (as shown on deed</u>
<u>plan OTS-129-26)</u>
<u>Drury Creek</u>
<u>Waipokapū Stream Conservation Area (as shown on deed plan OTS-129-33)</u>
<u>Otūwairoa Stream and its tributaries (includes Waipokapū Stream, Mangapū Stream and</u>
<u>Waihoehoe Stream) (as shown on deed plan OTS-129-22)</u>
<u>Waipokapū Awa (Hays Stream)</u>
<u>Mangapū (Symonds Stream)</u>
<u>Waihoehoe (Waihoihoi Stream)</u>
<u>Oira Creek and its tributaries (as shown on deed plan OTS-129-21)</u>
<u>Hingaia Stream and its tributaries (as shown on deed plan OTS-129-06)</u>
<u>Ngakoroa Stream and its tributaries (as shown on deed plan OTS-129-20)</u>
<u>Whangapouri Creek and its tributaries (as shown on deed plan OTS-129-37)</u>
<u>Whangamaire Stream and its tributaries (as shown on deed plan OTS-129-35)</u>
<u>Whatapaka Creek (as shown on deed plan for Coastal Marine Area OTS-129-03)</u>
<u>Te Hihi Creek and its tributaries (as shown on deed plan OTS-129-28)</u>
<u>Puhitahi Creek and its tributaries (as shown on deed plan OTS-129-25)</u>
<u>Mauku Stream and its tributaries (as shown on deed plan OTS-129-17)</u>
<u>Karaka Creek and its tributaries (as shown on deed plan OTS-129-08)</u>

Insert additions to the bottom of Appendix 21 (note there are two new sections 21.6 & 21.7):

Appendix 21.6 Ngāi Tai ki Tāmaki

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

22 Interpretation

In this subpart,—

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

Properties vested in fee simple

(a) Mangemangeroa:

(b) Te Wairoa:

Properties vested in fee simple to be administered as reserves

(c) Hihiorapa Urupā:

(d) Hukunui:

(e) Hūnua Falls property:

(f) Motukaraka:

(g) Ororopupu:

(h) Tai Rawhiti:

(i) Te Matuku-Ngāi Tai:

(j) Te Naupata:

(k) Te Rae-o-Kahu Pā:

(l) Te Tauroa:

(m) Te Waiarohia Pā:

(n) Totara:

(o) Waikopua:

Property vested in fee simple to be held as Māori reservation

(p) Maungarei A

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

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

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

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

74 Statutory acknowledgement by the Crown

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

75 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

(a) to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 76 to 78; and

(b) to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 79 and 80; and

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

76 Relevant consent authorities to have regard to statutory acknowledgement

(1) This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.

(2) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.

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

77 Environment Court to have regard to statutory acknowledgement

(1) This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.

(2) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.

(3) Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

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

(1) This section applies to an application made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area.

(2) On and from the effective date, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under section 48, 56, or 62 of the Heritage New Zealand Pouhere Taonga Act 2014 in relation to the application.

(3) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area—

(a) in determining whether the trustees are persons directly affected by the decision; and

(b) in determining, under section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014, an appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application.

(4) In this section, **archaeological site** has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

79 Recording statutory acknowledgement on statutory plans

(1) On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.

(2) The information attached to a statutory plan must include—

(a) a copy of sections 74 to 78, 80, and 81; and

(b) descriptions of the statutory areas wholly or partly covered by the plan; and

(c) the statement of association for each statutory area.

(3) The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not—

(a) part of the statutory plan; or

(b) subject to the provisions of Schedule 1 of the Resource Management Act 1991.

80 Provision of summary or notice to trustees

(1) Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:

(a) if the application is received by the consent authority, a summary of the application; or
(b) if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.

(2) A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B(4) of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.

(3) The summary must be provided—

(a) as soon as is reasonably practicable after the relevant consent authority receives the application; but

(b) before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.

(4) A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.

(5) The trustees may, by written notice to a relevant consent authority,—

(a) waive the right to be provided with a summary or copy of a notice under this section; and

(b) state the scope of that waiver and the period it applies for.

(6) This section does not affect the obligation of a relevant consent authority to decide,—

(a) under section 95 of the Resource Management Act 1991, whether to notify an application;

(b) under section 95E of that Act, whether the trustees are affected persons in relation to an activity.

81 Use of statutory acknowledgement

(1) The trustees and any member of Ngāi Tai ki Tāmaki may, as evidence of the association of Ngāi Tai ki Tāmaki with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—

(a) the relevant consent authorities; or

(b) the Environment Court; or

(c) Heritage New Zealand Pouhere Taonga; or

(d) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.

(2) The content of a statement of association is not, because of the statutory acknowledgement, binding as fact on—

(a) the bodies referred to in subsection (1); or

(b) parties to proceedings before those bodies; or

(c) any other person who is entitled to participate in those proceedings.

(3) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.

(4) To avoid doubt,—

(a) neither the trustees nor members of Ngāi Tai ki Tāmaki are precluded from stating that Ngāi Tai ki Tāmaki has an association with a statutory area that is not described in the statutory acknowledgement; and

(b) the content and existence of the statutory acknowledgement do not limit any statement made.

Description of the statutory area

Statutory acknowledgements within Auckland under Ngāi Tai ki Tāmaki Claims Settlement Act 2018
Coastal Marine Area (as shown on deed plan OTS-403-128)
Te Arai
Te Hauturu-o-Toi
Aotea: Owana Pā (Awana Pā)
Hauraki Gulf / Tīkapa Moana

<u>Pukorokoro ki Tawhitikino ki Kawakawa Bay ki Waitawa ki Mataitai</u>
<u>Whakakaiwhara ki Umupuia ki Maraetai ki Okokino</u>
<u>Te Wai o Taikehu ki Waitematā</u>
<u>Te Haukapua ki Takapuna</u>
<u>Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi</u>
<u>Nga Poitu o te Kupenga a Taramainuku</u>
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<u>Kiripaka Wildlife Scenic Reserve (as shown on deed plan OTS-403-129)</u>
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<u>Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi</u>
<u>Nga Poitu o te Kupenga a Taramainuku</u>

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

Statements of association

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

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

Te Arai

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

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

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

At the time of the arrival of the Tanui waka, Te Keteanataua who married Hinematapua (a descendant of Maruiwi and Ruatamore) and his son Taihaua, key ancestors of Ngāi Tai ki Tāmaki strengthened links with Ngāi Tahuhu whose known interests at the time extended from Te Arai southward to Otahuhu.

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

Te Hauturu-o-Toi

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

Aotea: Owana Pā (Awana Pā)

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

later musket wars, Owana Pa was less defensible due to the lack of access to fresh water during times of siege.

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

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

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

Hauraki Gulf / Tikapa Moana

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

Ngāi Tai / Ngāti Tai acknowledge our shared interests in the greater Moehau area as Poihakena, Te Huripupu and Tukituki Bay were significant sites of battle for Ngāi Tai. Motuiwi, Oruapopou, Motukawao and the Coromandel Island group are of ancestral significance to Ngāi Tai as descendants of Manukaihongi. These areas with subsequent relationships provided access to shared fisheries that continue today.

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

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

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

Pukorokoro ki Tawhitikino ki Kawakawa Bay ki Waitawa ki Mataitai

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

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

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

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

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

Pawhetau was a Pa constructed by Ngāi Tai during the 1500s possibly 1600s and was occupied by Ngāi Tai and others until the 1820s. There are urupā dating to approximately AD 1600 on the seaward terraces. The Pā was one of the main strongholds of Ngāi Tai during the 1700s. Ngāi Tai maintained their interests in this and other important wāhi tapu such as Te Kohekohe a small coastal gully, situated inside the south edge of Pawhetau Point, and a broader name for the surrounding area. Te Kohekohe was sacked in the late 1700s to avenge the death of Ngatara. Following the death of Te Karamu a tapu was put in place reaffirming the tapu associated to earlier bloodshed of Ngāi Tai and others in the area. Waitawa Bay takes its name from a stream near Pawhetau and was originally a settlement area of Ngāi Tai and subsequently others. Waipatukahu is a stream and also a wahi tapu

site on the flats and foreshore of Waitawa Bay. This area, as well as Orakau, were battle sites involving Ngāi Tai and others.

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

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

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

Whakakaiwhara ki Umupuia ki Maraetai ki Okokino

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The name Kahawairahi indicates the plentiful waters of the Beachlands, Whitford embayment. The site of the present day Pine Harbour Marina, these protected waters and coastlines were occupation sites of longstanding, containing extensive modified gardening soils with the highest concentrations of midden, pits and terraces situated between the now Pine Harbour marina and the Waikopua Creek mouth. The rich nature of the area and the immediate proximity to the famed kumara gardens of Motukaraka attracted attention over the centuries and the region was subject to a number of devastating raids between the 17th and early 19th centuries. Ngāi Tai have regard for many Wāhi Tapu in this area.

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

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

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

Paparoa Pā was situated on the high ground above the coast that forms the present day Howick. The coastal landscapes between Turanga and Te Naupata were intensively occupied and cultivated and the villages and people were afforded protection by the likes of Paparoa Pā. However the abundance attracted hostilities in the 17th century and the Pā was

pillaged at that time. Although the Pā itself was not reoccupied and became wāhi tapu the wider area continued to be occupied and cultivated by Ngāi Tai.

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

Te Wai o Taikehu ki Waitematā

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

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

Te Pane o Horoiwi headland was known by an earlier name, Te Upokotamarimari. When Horoiwi arrived on the Tainui he sighted this headland giving it the ancient Ngāi Tai and Ngā Oho name Te Pane o Horoiwi. Horoiwi went ashore there, marrying Whakamuhu, chieftainess of the Tangata Whenua. In due course the people of Whakamuhu and Horoiwi became simply known as Horoiwi and merged over time with Ngāi Tai and later Waiohua, consequently the history of Te Pane o Horoiwi and origins of the name are sometimes also associated with Te Naupata peninsula on the eastern head of the Tāmaki River. With the escalation of warfare between Northland peoples and the Tāmaki, Hauraki and Waikato districts of Tainui, Te Pane o Horoiwi became a frequent landing site for invading ope taua during the late 18th and 19th centuries. Ngāi Tai became embroiled in some of these conflicts in support of their Hauraki relations and continued to share occupation well into the 1800s.

The headland Pā Whakamuhu and associated kainga were situated west of Te Pane o Horoiwi with some sources saying that the name of the Pā was not after the ancestress Whakamuhu herself but after the ambush (Whakamuhu) of her father who had been killed

there. His daughter had been given the name Whakamuhu in memorial of his death, before she married Horoiwi.

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

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

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

Te Haukapua ki Takapuna

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

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

Heteraka Te Hehewa (grandson of Te Hehewa) was named Takapuna in recognition of Ngāi Tai's ancestral connections to Takapuna and the North Shore.

Tiritirimatangi ki Te Kawau Tu Maro o Toi ki Mahurangi

Through Ngāti Taihaua ancestry shared with other close relations there emerged the later descent groups of Ngāti Kahu and Ngāti Poataniwha through whom Ngāi Tai ki Tāmaki established shared occupation of the North Shore and Upper Waitemata Harbour, going on to extend mutual interests along the Mahurangi coastline as far north as Orewa and Te Arai Point. Through Ngāti Taihaua, Ngāti Kahu and Ngāti Poataniwha ancestry, Ngāi Tai Ki Tāmaki and others hold shared interests in the adjacent islands of Rangitoto, Tiritirimatangi and Te Kawau Tu Maro o Toi.

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

Nga Poitu o te Kupenga a Taramainuku

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

Motukōrea

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

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

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

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

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

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

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

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

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

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

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

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

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

Ngāi Tai ki Tāmaki's association with Motutapu goes back to the time of the tupuna Taikehu, who named the island Motutapu, "after a Peninsula called Motutapu at the north end of Rangiatea", the island from which the *Tainui* had begun its voyage to Aotearoa. To Taikehu's descendants in the area, the island became known as "Te Motu tapu a Taikehu", or "The Sacred Island of Taikehu".¹ Taikehu's people on Motutapu were all but destroyed in the eruption of Rangitoto that occurred c.1400 AD, with only a small remnant escaping by waka to rejoin their Ngāti Taihaua kinsfolk on the mainland. Thus, Te Motu Tapu a Taikehu is a highly significant wāhi tapu of Ngāi Tai. Archaeological evidence for this event exists in the form of ash footprints preserved at the Sunde Site, near Pūharakeke (West Point/Northwest

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

Bay) on the northwestern coast of the island.² Naturally, the ‘Sunde Site’ of Pūharakeke is a site of tremendous significance to Ngāi Tai ki Tāmaki today. Nearby is an important coastal kāinga and stone-working site, containing evidence of both extensive adze manufacture, and multiple layers of occupation.

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

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

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

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

Significant sites on Motutapu include:

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

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

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

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

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

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

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

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

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

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

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

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

The Ngāi Tai name for present-day Waiheke Island is Te Motu Ārai-roa ("The Isle of Long Shelter" or "Long Sheltering Island"), describing an important relationship between the island

itself, and the adjoining ocean passageway of Te Maraetai (Tāmaki Strait). The primary Ngāi Tai interests at Waiheke fall within the south-eastern and central portions of the motu, particularly at Te Huruhe (Man o' War Bay), Te Matuku, Te Awaawaroa, Whakanewha, Kauakarau, Te Pūtiki o Kāhu, and Rangihoua.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Appendix 21.7 Ngāti Tamaoho

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

22 Interpretation

In this subpart,—

protocol—

(a) means each of the following protocols issued under section 23(1)(a):

(i) the Crown minerals protocol:

(ii) the taonga tūturu protocol; and

(b) includes any amendments made under section 23(1)(b)

responsible Minister means,—

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

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

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

29 Statutory acknowledgement by the Crown

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

30 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

(a) to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 31 to 33; and

(b) to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 34 and 35; and

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

31 Relevant consent authorities to have regard to statutory acknowledgement

(1) This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.

(2) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.

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

32 Environment Court to have regard to statutory acknowledgement

(1) This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.

(2) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.

(3) Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

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

(1) This section applies to an application made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area.

(2) On and from the effective date, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under section 48, 56, or 62 of the Heritage New Zealand Pouhere Taonga Act 2014 in relation to the application.

(3) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area—

(a) in determining whether the trustees are persons directly affected by the decision; and
(b) in determining, under section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014, an appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application.

(4) In this section, **archaeological site** has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

34 Recording statutory acknowledgement on statutory plans

(1) On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.

(2) The information attached to a statutory plan must include—

(a) a copy of sections 29 to 33, 35, and 36; and
(b) descriptions of the statutory areas wholly or partly covered by the plan; and
(c) the statement of association for each statutory area.

(3) The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not—

(a) part of the statutory plan; or
(b) subject to the provisions of Schedule 1 of the Resource Management Act 1991.

35 Provision of summary or notice to trustees

(1) Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:

(a) if the application is received by the consent authority, a summary of the application; or
(b) if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.

(2) A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991 or as agreed between the trustees and the relevant consent authority.

(3) The summary must be provided—

(a) as soon as is reasonably practicable after the relevant consent authority receives the application; but
(b) before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.

(4) A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.

(5) The trustees may, by written notice to a relevant consent authority,—

(a) waive the right to be provided with a summary or copy of a notice under this section; and
(b) state the scope of that waiver and the period it applies for.

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

36 Use of statutory acknowledgement

(1) The trustees and any member of Ngāti Tamaoho may, as evidence of the association of Ngāti Tamaoho with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—

(a) the relevant consent authorities; or

(b) the Environment Court; or

(c) Heritage New Zealand Pouhere Taonga; or

(d) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.

(2) The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—

(a) the bodies referred to in subsection (1); or

(b) parties to proceedings before those bodies; or

(c) any other person who is entitled to participate in those proceedings.

(3) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.

(4) To avoid doubt,—

(a) neither the trustees nor members of Ngāti Tamaoho are precluded from stating that Ngāti Tamaoho has an association with a statutory area that is not described in the statutory acknowledgement; and

(b) the content and existence of the statutory acknowledgement do not limit any statement made.

Description of the statutory area

<u>Statutory acknowledgements within Auckland under Ngāti Tamaoho Claims Settlement Act 2018</u>
<u>Coastal Marine Area of Manukau Harbour (as shown on deed plan OTS-129-03)</u>
<u>Awhitu Conservation Area (as shown on deed plan OTS-129-02)</u>
<u>Te Toro Recreation Reserve (as shown on deed plan OTS-129-30)</u>
<u>Lake Pokorua Conservation Area and Lake Pokorua Marginal Strip (as shown on deed plan OTS-129-11)</u>
<u>Lake Pokorua and Waraha Stream (unnamed) and its tributaries (as shown on deed plan OTS-129-10)</u>
<u>Waipipi Scenic Reserve (as shown on deed plan OTS-129-32)</u>
<u>Awaroa River and its tributaries (as shown on deed plan OTS-129-01)</u>
<u>Maioro Sands Marginal Strip (as shown on deed plan OTS-129-12)</u>
<u>Hunua Stream and its tributaries (as shown on deed plan OTS-129-07)</u>
<u>Te Maketu Historic Reserve (as shown on deed plan OTS-129-29)</u>
<u>Wairoa Gorge Scenic Reserve (as shown on deed plan OTS-129-34)</u>
<u>Vining Scenic Reserve (as shown on deed plan OTS-129-31)</u>
<u>Mangatangi Stream and its tributaries (as shown on deed plan OTS-129-13)</u>
<u>Miranda Scientific Reserve (as shown on deed plan OTS-129-18)</u>
<u>Mangatawhiri Forest Conservation Area (as shown on deed plan OTS-129-14)</u>
<u>Paparimu Conservation Area (as shown on deed plan OTS-129-24)</u>
<u>Richard Sylvan Memorial Scenic Reserve (as shown on deed plan OTS-129-27)</u>

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

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

Statements of association

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

SITES OF SIGNIFICANCE: MANUKAU HARBOUR - TE MĀNUKANUKA O HOTUROA

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

Te Mānukanuka O Hoturoa (Manukau Harbour) is central to Ngāti Tamaoho's identity. We are a people born from the very waters of the harbour itself. It is an important part of our turangawaewae and central to our rohe. It features in all stages of our history and is a

source of great mana to our people. Its traditional use as a fishing ground and transport and trade route is an essential part on our identity, as is our deep spiritual relationship with it.

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

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

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

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

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

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

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

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

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

SITES OF SIGNIFICANCE: AWHITU PENINSULA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lake Pokorua Conservation Area and Lake Pokorua Marginal Strip (as shown on deed plan OTS-129-11)

The Lake Pokorua Conservation Area and Lake Pokorua Marginal strip are two sections of land and wetland adjacent to the Pokorua Lake on the Awhitu Peninsula. It is an area of great importance to Ngāti Tamaoho stretching back to our tūpuna's arrival in Aotearoa.

The Conservation Area is an incredibly rich and biologically diverse ecosystem of great importance to our people. It contains many waterfowl species as well as being an important habitat to Matata (fernbird), Matuku (bittern), Weweia (dabchick), Putakitaki/Putangitani

(Paradise Shelduck), Papango (scaup), Kuruwhengi (shoveller duck) and Puweto (spotless crane). It is also an important area for gathering vegetation resources such as kuta, kāpūngāwhā, harakeke, raupō, and a variety of other reeds and sedges.

These valued resources of the conservation area were protected by several pā, including Te Kohekohe, a very large ridge pā on a prominent ridge south of, and overlooking Pokorua. Other large pā are located to the north west, such as Pakakina, protecting the Pehiakura lakes. There are also three smaller pā, straddling the ridge which is now Pokorua road, below Te Kohekohe and just south of Pokorua itself. These pā formed a network of defences and living sites for Ngāti Tamaoho in the area making it one of the most important areas in our rohe, especially during the 19th century.

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

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

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

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

With overland travel being time consuming and coastal travel often dangerous, river travel was akin to our modern highways. Thus the control and management of the river was of huge strategic value, governing movement throughout the interior of our rohe.

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

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

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

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

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

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

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

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

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

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

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

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

The Maioro Sands Marginal Strip is a small strip of land running along the northern bank of the Waikato River delta. It was been a place of great significance to our people since the

earliest settlement of this land. It is an area of deep spiritual importance and is revered as a place of great tapu.

Ngāti Tamaoho hold ancient ancestral connections with Maioro going back to the original Ngā Oho / Ngā Iwi inhabitants, through to the descendants of the crew of the Tainui waka and later Te Wai O Hua. The forest and surrounding area contain numerous urupā which have been used throughout the centuries as a final resting place for our tūpuna.

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

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

SITES OF SIGNIFICANCE: HUNUA RANGES AND WAIKATO WETLANDS

Hunua Ranges and Awa

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

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

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

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

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

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

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

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

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

There are several large pā at Te Maketu along with associated settlements, cultivations and urupa. The pā and settlements were home to many important Ngāti Tamaoho tūpuna and acted as strategic defence points during conflict. The fertile volcanic soils sustained a large population and provided goods to be traded with the many visitors who travelled through the area. The urupa at Te Maketu were in use from early settlement until the beginning of the Waikato War, making the area one of supreme spiritual and traditional significance.

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

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

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

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

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

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

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

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

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

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

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

As part of these new cultivations, Ngāti Tamaoho planted flax, peach trees (later to become synonymous with this area), fig trees, kumara, and cape gooseberries. In 1842 Edward Shortland visited Ngāti Tamaoho at Te Maketu and was fed fish from the Manukau and kumara from the immediate cultivations. It is also apparent that these gardens were partly commercial, as it was common to see Maori women with flax baskets full of peaches from Te Maketu trading in the early Auckland markets. Nona Morris has even suggested the existence of a flour mill at Te Maketu from this period. This is consistent with the way in which Ngāti Tamaoho were recorded as having quickly become skilled in methods of European cultivation, having been introduced to the new technologies while in exile in the Waikato.

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

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

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

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

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

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

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

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

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

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

was most useful for its ability to attract birds, with its berries a favourite for the kereru that populate Te Hunua.

Te Hunua was home to many birds of great importance to our people. The kereru, for example, was once abundant in these forests. They were caught at strategic locations throughout the ranges and our tūpuna exercised great care in their use and hunting. Each bird was respected as a child of Tane Mahuta with the appropriate rituals observed. As kaitiaki of this place, our tūpuna took only what was needed and worked hard to maintain the balance of the natural environment.

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

Mangatangi Valley

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mangatawhiri Valley

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The maunga was used by our tūpuna for centuries to guard the important ara between Te Manukanuka and the lands of southern Tāmaki Makaurau to the north, and the Waikato to the south. From its peak can be seen Te Puaha ki Waikato and Pukekawa to the north, Te Manuka harbour to the West, Te Hunua to the east and the maunga of the Tāmaki Isthmus to the north. It was part of the main trade and travel route through the area that followed the ridgelines to Mount William and on to Pokino.

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

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

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

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

Waikato Wetlands

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

Whangamarino River and adjacent Whangamarino River Marginal Strip is within the Whangamarino Wetlands. Traditional history relates that the area was immensely important to our early tūpuna and was extensively used by them as a source of food, plant materials and for transport, as well as for defensive. Hunting and fishing camps occupied many of the high places of the wetland, with pā tuna spread out at strategic places. There was also the

enormous Puketutu cultivation site at Waikare, consisting of 34 hectares of cultivations marked by early Māori drains in the area of Rangiriri and Te Onetea streams, between Waikare and the Waikato River. The reserve includes part of one pā site with four others located extremely close by. This intensive use of the area indicates its strategic importance to our tūpuna.

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

SITES OF SIGNIFICANCE: PAHUREHURE INLET AND DRURY CREEK

Pahurehure Inlet and Marginal Strip

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

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

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

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

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

Drury Creek - Conservation Area and Islands

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

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

The associated wetland ecosystems also provided important resources. Its waters were filled with tuna, īnanga and koura that were trapped by the weir and the net. The banks

were lined with valuable harakeke and raupō, some of our most important building resources. The wetlands were filled with still more treasures in the form of rongoā species, as well as providing important spawning grounds for freshwater species and habitats for waterfowl.

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

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

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

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

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

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

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

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

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

The area within the Conservation Area and Scenic Reserve is part of a cultural landscape focused on Tuhimata, a large papakāinga to the immediate north. The settlement was an

important trading post and lay along one of the main trade routes between Papakura and Tuakau.

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

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

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

Drury Creek

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

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

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

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

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

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

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

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

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

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

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

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

Waipokapū Awa (Hays Stream)

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

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

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

Mangapū (Symonds Stream)

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

Mangapū once flowed through the vast Mangapikopiko wetlands which lay stretched across the Drury lowlands. This was an especially important place for Ngāti Tamaoho who drew many resources from it. Building materials such as raupo and flax could be obtained from its

shallow waters as could many important medicinal plants. The use of Mangapikopiko and of Mangapū was a source of great mana to Ngāti Tamaoho who cherished them and their mauri.

Waihoehoe (Waihoihoi Stream)

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

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

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

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

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

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

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

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

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

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

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

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

Whangamaire Stream begins its journey just north of Patumāhoe. From here it flows north-east until reaching the Pahurehure Inlet and Te Manukanuka O Hoturoa beyond. The

Whangamaire passes through a large area of some of Ngāti Tamaoho's most ancient and revered urupā near Patumāhoe and carries the mauri and tapu of these places with its waters to be returned to Te Manukanuka O Hoturoa.

SITES OF SIGNIFICANCE: WATERWAYS OF WHATAPAKA CREEK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Karaka Creek begins in the Waiuku Pā area, flowing north-east. It passes to the west of the ancient Ngāti Tamaoho kāinga and tauranga-waka - Puhitahi so is intimately tied to the story of this place. The Karaka Creek also flows through the area of ancient Ngāti Tamaoho

urupā carrying the mauri and tapu of this place with its waters before draining into the
Whatapaka Creek