

**RANGITOOPUNI**  
**MAHERE MATUA AHUREA | CULTURAL MASTERPLAN**



TE KAWERAU Ā MAKI



# KARAKIA | MIHIMIHI

Ko Hikurangi te maunga

Ko Ngaa Rau Pou aa Maki ngaa tohu whakahii

Ko Te Wao Nui aa Tiriwa te ngahere

Ko Ngaa Tai Whakatu aa Kupe, ko Wai te mataa oo  
Kahumatamomoe, ko Te Manukanukatanga aa Hoturoa ngaa  
moana

Ko Waitaakere ki te Wai oo Pareira ngaa awa

Ko Tainui te waka

Ko Tawhiakiterangi te tupuna

Ko Te Kawerau a Maki



# AROTAKENGA KAUPAPA | DOCUMENT CONTROL

TOITŪ

NET  
CARBON  
ZERO

ISO 14064-1  
ORGANISATION

Boffa Miskell is proudly a  
Toitū net carbonzero certified consultancy

DOCUMENT QUALITY ASSURANCE

BIBLIOGRAPHIC REFERENCE FOR CITATION:

Boffa Miskell, 2025. *Rangitooopuni: Mahere Matua Ahurea | Cultural Masterplan*. Report by Boffa Miskell Limited for Te Kawerau a Maki.

PREPARED BY:	<div></div> <div>Landscape Architect (Registered)</div> <div>Boffa Miskell Ltd</div> <div></div> <div>Landscape Architect</div> <div>Boffa Miskell Ltd</div>	<div></div>
--------------	--	-------------

REVIEWED BY:	<div></div> <div>Partner   Landscape Architect</div> <div>Boffa Miskell Ltd</div>	<div></div>
--------------	---	-------------

STATUS: FINAL	Revision / version: 4	Issue date: 01 May 2025
---------------	-----------------------	-------------------------

File ref: BM19058\_Rangitooopuni\_CMP\_document

Although this is not a hearing before the Environment Court, I record that I have read and agree to comply with the Environment Court’s Code of Conduct for Expert Witnesses as specified in the Environment Court’s Practice Note 2023. I confirm that this report is within my area of expertise, except where I state that I rely upon the evidence or reports of other expert witnesses lodged forming part of the project’s application material. I have not omitted to consider any material facts known to me that might alter or detract from the opinions expressed.

# RAARANGI UPOKO | CONTENTS



## CONNECTIONS TO OTHER DOCUMENTS

This document is developed in connection with:



LOT 1 & LOT 2  
Landscape  
Concept  
Masterplan



LOT ONE  
Countryside  
Living



LOT TWO  
Retirement  
Village



APPENDIX ONE  
Landscape Elements



RANGITOO PUNI  
Design Guidelines

RAARANGI UPOKO   CONTENTS	4
TE KAWERAU A MAKI	5
KUPU ARATAKI   INTRODUCTION	6
WHAKATAUAAKII   GUIDING PROVERB	7
PUUTAKE   PURPOSE	8
NGAA UARA : NGAA MAATAAPONO   VALUES : PRINCIPLES	9
TE ROHE   WIDER AREA	10
RANGITOO PUNI   SITE	11
TOOPUNI   DOG SKIN CLOAK	12
	13
HURIHANGA O TE AAHUARANGI   CLIMATE CHANGE	14
WHENUA   LANDFORM + SOIL	15
NGAHERE   FOREST + FLORA	16
NGAA TAMARIKI O TAANE   FAUNA	17
WAI   STREAMS + FRESHWATER	18
AHUREA   CULTURE	19
HAPORI   SOCIAL	20
OOHANGA   ECONOMIC	20



# TE KAWERAU A MAKI

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

In recognition of the harms caused by breaches of Te Tiriti o Waitangi, the Crown settled historical claims with Te Kawerau a Maki on 14 February 2014, which included an apology and a commitment to work together under the Treaty. The Te Kawerau a Maki Claims Settlement Act came into effect in November 2015. Today, the iwi is focused on rebuilding its political, social, cultural, environmental, and economic well-being, including a visible presence at the Arataki Centre, the Henderson Civic Building, and our planned marae at Te Henga and Te Onekiritea (Hobsonville).

Rangitoopuni is our name for Riverhead Forest, and references peacemaking between Te Kawerau and Ngaati Whatua. The land here is key Treaty Settlement redress intended as the bedrock of our future economic prosperity



TE HENGA MARAE (PROPOSED MARAE VISUALISATION) RETRIEVED FROM: TEKAWERAU.IWI.NZ



# KUPU ARATAKI | INTRODUCTION

## KOORERO FROM TE KAWERAU A MAKI

From Pukekauere to Taurangatira flows manga Rangitoopuni. Therewithin sit the peaks Te Ahu, Whatatii, Kaipaakau, Kaiakeake, and Pukeharakeke, bounded by peace in the west at Kahutoopuni and east at Rangitoopuni.

The above frames the 3,275ha of Treaty settlement land we know as Rangitoopuni. Returned to Te Kawerau a Maki in 2014 as commercial redress land, Rangitoopuni is the bedrock of the economic prosperity of the iwi. The land will be developed over the next generation in a uniquely Te Kawerau way that blends our commercial needs with our environmental duty to the land.

Te Kawerau a Maki has partnered with Avant to progress the first steps in this journey. Over the next 10 years we will see the land begin to be transformed from commercial pine forestry to be recloaked in native forest, and the development of high quality housing and retirement living for our people and the people of Auckland.

The task is large and the journey long, but Rangitoopuni will be a development of renown with a legacy no less than the economic revitalisation of our iwi and an entirely new community living under the cloak of our protection.

## KOORERO FROM THE DESIGN TEAM

### THE PROPOSAL:

The Rangitoopuni project is the catalyst project for the prosperous economic future of Te Kawerau a Maki, assisted by Avant Group. Taking the former Riverhead production pine forest, with many recreational pursuits within its confines, the project will transform the landscape into a diverse and rich native bush environment, with house discreetly positioned within the plantings. Walking trails will permeate the site, connecting neighbours and allowing access to the wider pine forest and recreation tracks. A senior Living Village development will be located on the other side of Forestry Road.

### EXISTING SITE:

The existing site is/has been clothed in production pine trees for the last 60 plus years. This has always been important whenua for Te Kawerau a Maki (TKaM) with important events and stories captured in the names of the area. The mana of the site has been diminished with forestry activities, weed ingress and waterway sedimentation.

Access into the forest is largely uncontrolled for recreation activities such as mountain biking, horse riding, walking and running, motocross events and hunting.

### THE LANDSCAPE OUTCOME:

This development project will see, in the long term, a richly planted and diverse landscape, supporting birds and insects and the people who have chosen to live within this setting. Public access for walking, biking and horse riding will not be constrained on the road network. The tracks within the development areas are pedestrian access only due to the topography.

Te Kawerau a Maki will be Kaitiaki over the plantings and tracks, their

knowledge of the land, plants and fauna will be passed onto the residents and visitors through mahi toi, wananga, maara huupara and maara kai. Once in the development, you will know you are on Te Kawerau a Maki whenua.

### PROJECT VISION:

Rangitoopuni will be set to become the benchmark for iwi led development of Treaty Settlement lands. Te Kawerau a Maki fought hard to get control over their whenua again, after many years disenfranchised from the land. This development aims to become the catalyst project to enable TKaM continue to develop and care for their iwi/hapu.

What needs to happen for this outcome to eventuate?

Production forestry has ceased in the areas of the development. Extensive weed and pest control (both of which will be ongoing) will be implemented. Native revegetation of the land, outside of the construction disturbance areas, will start very early in the physical development programme. This will enable the sites to be come clothed again in the ngahere of before. Wetlands and riparian margins will be extensively planted and the remainder of the land will have a dominant maanuka/ kaanuka forest mix with pockets of fast seeding species to help the spread of other species. Enrichment planting of taonga species can be planted at any time once protection can be afforded by the maanuka/ kaanuka.

The development proposed for lot 1, is 208 large lot sites, developed under the countryside living zone. Purchasers can only build on the prescribed and delivered building platform as the remainder of the site is to be revegetated by the development team.

Walking tracks through and around the development zones will be delivered. These will be pedestrian tracks only as, due to the topography, sections of stairs and boardwalks will be required. Access to the wider recreational pursuits within the existing pine forest, to the north of these development sites, will be maintained. Users of the pine forest area will be provided with a safe carpark area and will be able to use the formed road to access the forest.

Within Lot 2, a senior living village will be delivered. This elevated site is nestled below the ridgeline of the surrounding hills, creating a very private and enclosed location. The village will have many amenity and recreation spaces and buildings, along with a care facility. Native plantings will feature throughout the village along with selected exotic amenity plants. The site is fringed with native revegetation with streams and wetlands protected and enhanced.

Rangitoopuni will be a thriving place for people, fauna and flora.



IMAGE OF EXISTING SITE SHOW CURRENT RIPARIAN PLANTING AND POTENTIAL FOR REVEGETATION



# Kia tupato ki te remu o taku kahu

Naa Kiingi Pootatau Te Wherowhero

***“Beware the hem of my cloak”***

*This was stated by Pootatau Te Wherowhero when bringing Auckland tribes back to the region under his protection and mana following the musket wars. In the Rangitooopuni context it links to Te Kawerau a Maki being the northernmost iwi of Tainui waka, and hence the area falling within the influence of Tainui peoples and mana. It also brings together themes of our 18th century peacemaking site of Rangitooopuni, the korowai of Taane where we will recloak the whenua from pine to natives, and the provision of homes and manaaki (care) for the new community that will be built.*



**“Healing the land, thriving, balance”**

*The purpose of this cultural framework document for **Rangitoopuni** is to understand and reveal the layers of this significant landscape, recognising key values, principles and koorero tuku iho to support ahi kaa roa of Te Kawerau a Maki into the future,*

*In a way that reflects their unique identity and position as kaitiaki, communicating the importance of the environment, healing the land to rebalance and thrive,*

*So that there is an understanding and mutual respect in the continued vitality of te taiao, whenua, wai and tangata.*

*We acknowledge that this cultural framework document is a living document that will be ever-evolving and regenerating in relation to the journey we are on. It aims to capture the essence of the relationship between ngaa taangata and te whenua.*



NGAA UARA : NGAA MAATAAPONO | VALUES : PRINCIPLES



**RANGATIRATANGA**

Mana Motuhake and presence

Putting back the Mana and identity of Te Kawerau a Maki on the their whenua, Creating a place that is uniquely Te Kawerau a Maki and a place to re-establish ahi-kaa-roa (a living presence)



**AUAHA**

Innovation and creativity

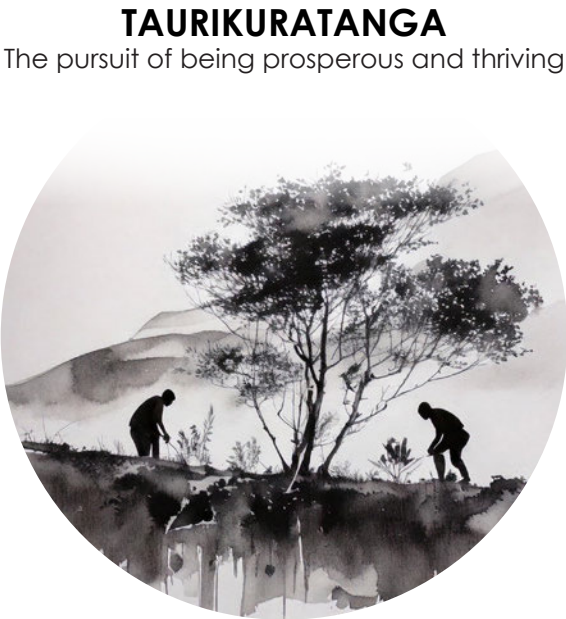
Being innovative, using creativity and striving for quality across all projects and outcomes.



**KAITIAKITANGA**

Restoring and maintaining Te Taiao

Restoring the natural systems to support all living beings to thrive. Maintaining and protecting our people, environment, and taonga prioritising te taiao.



**TAURIKURATANGA**

The pursuit of being prosperous and thriving

Building the foundation of the economic prosperity for the iwi to enable our needs and aspirations to be met



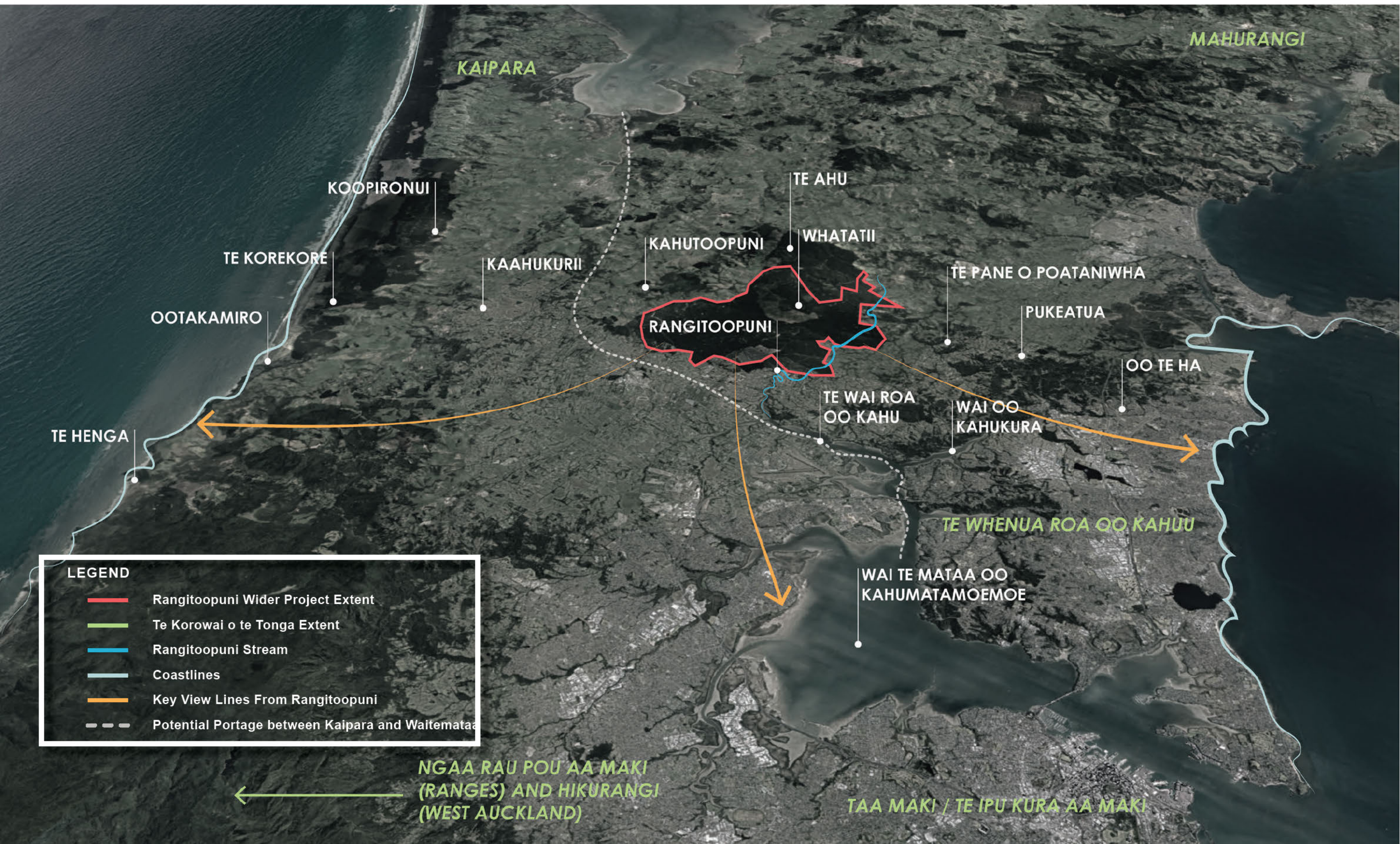
**MANAAKITANGA**

Sharing and hosting

Strengthening connections between the many threads which are woven within this landscape, enabling Te Kawerau a Maki to express manaaki towards the place and people who call it home.

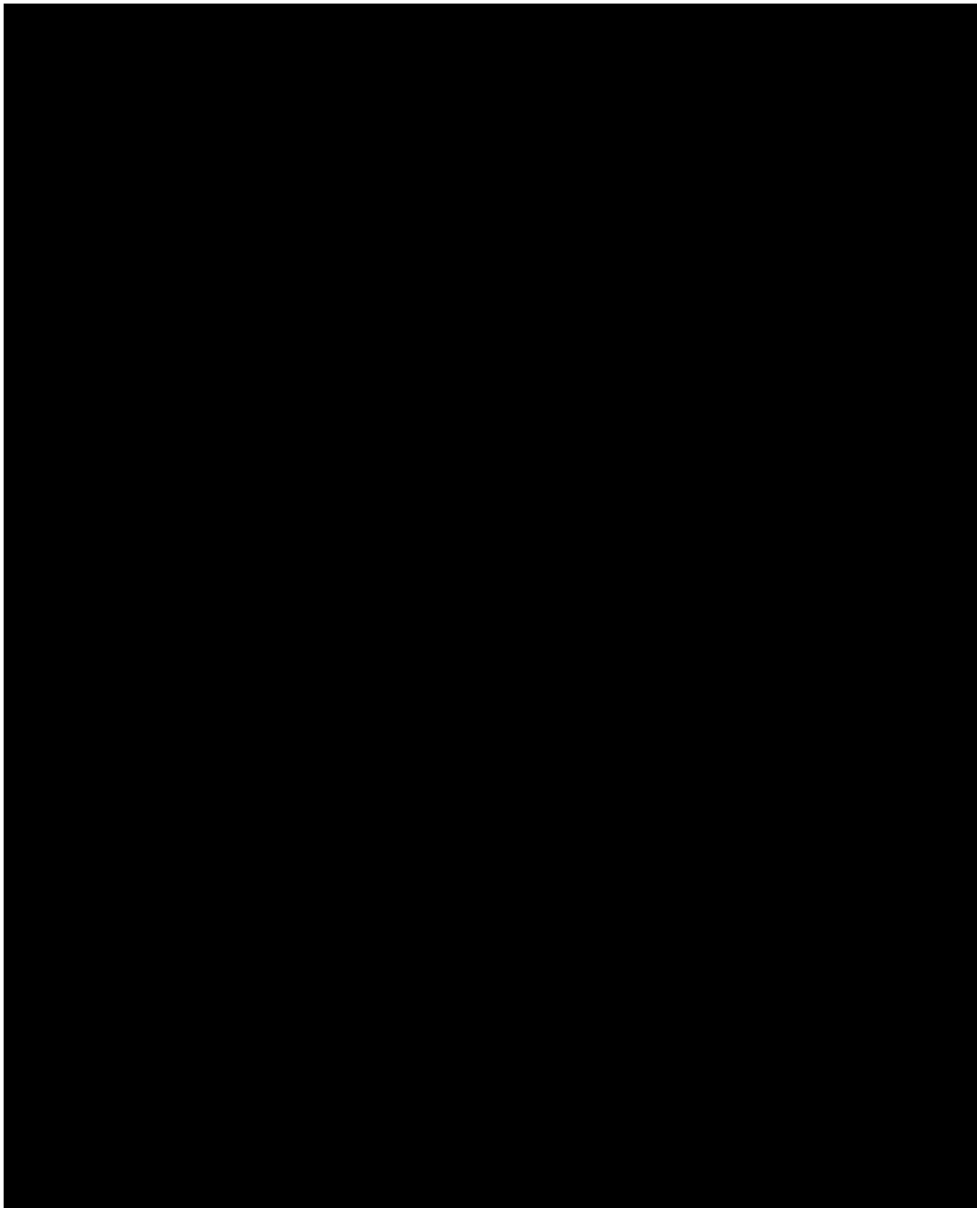


TE ROHE | WIDER AREA







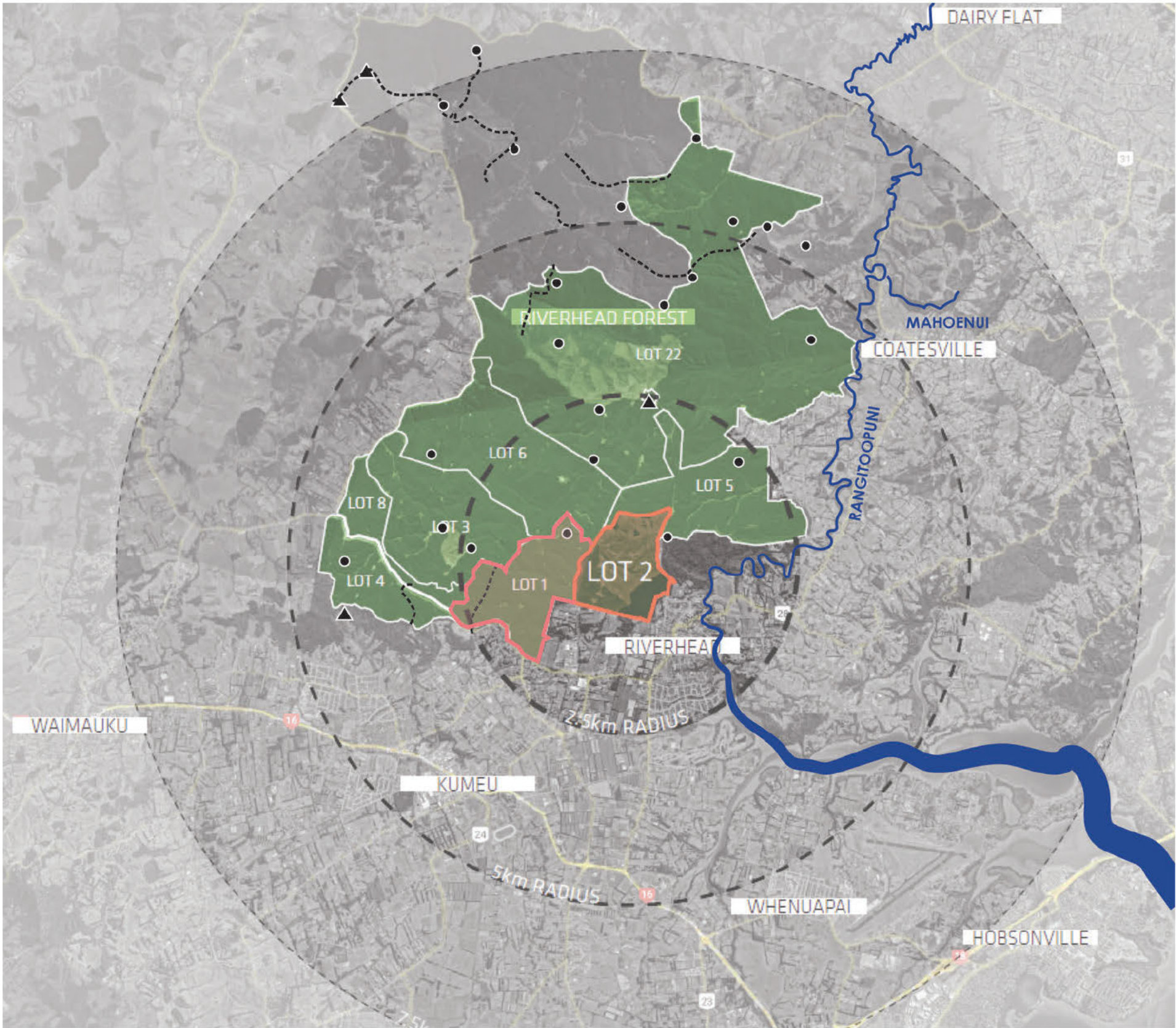


# RANGITOOPUNI | SITE



**LEGEND**

-  Streams
-  Tihi
-  High Points
-  Rangitoopuni Site





# TOOPUNI | DOG SKIN CLOAK

“The day of the (gifting of) the dog skin cloaks - The name depicts the exchange of chiefly cloaks between Hawiti and his cousin Rautawhiri of Ngati Poataniwha with chiefs from Ngaati Whaatua. ‘Rangi’ translates to day and ‘Toopuni’ to dog-skin cloak. Dog-skin cloaks were amongst the most highly prized cloaks someone could obtain and thus were reserved specifically for those of high rank. (Te Warena Taua, 2024)

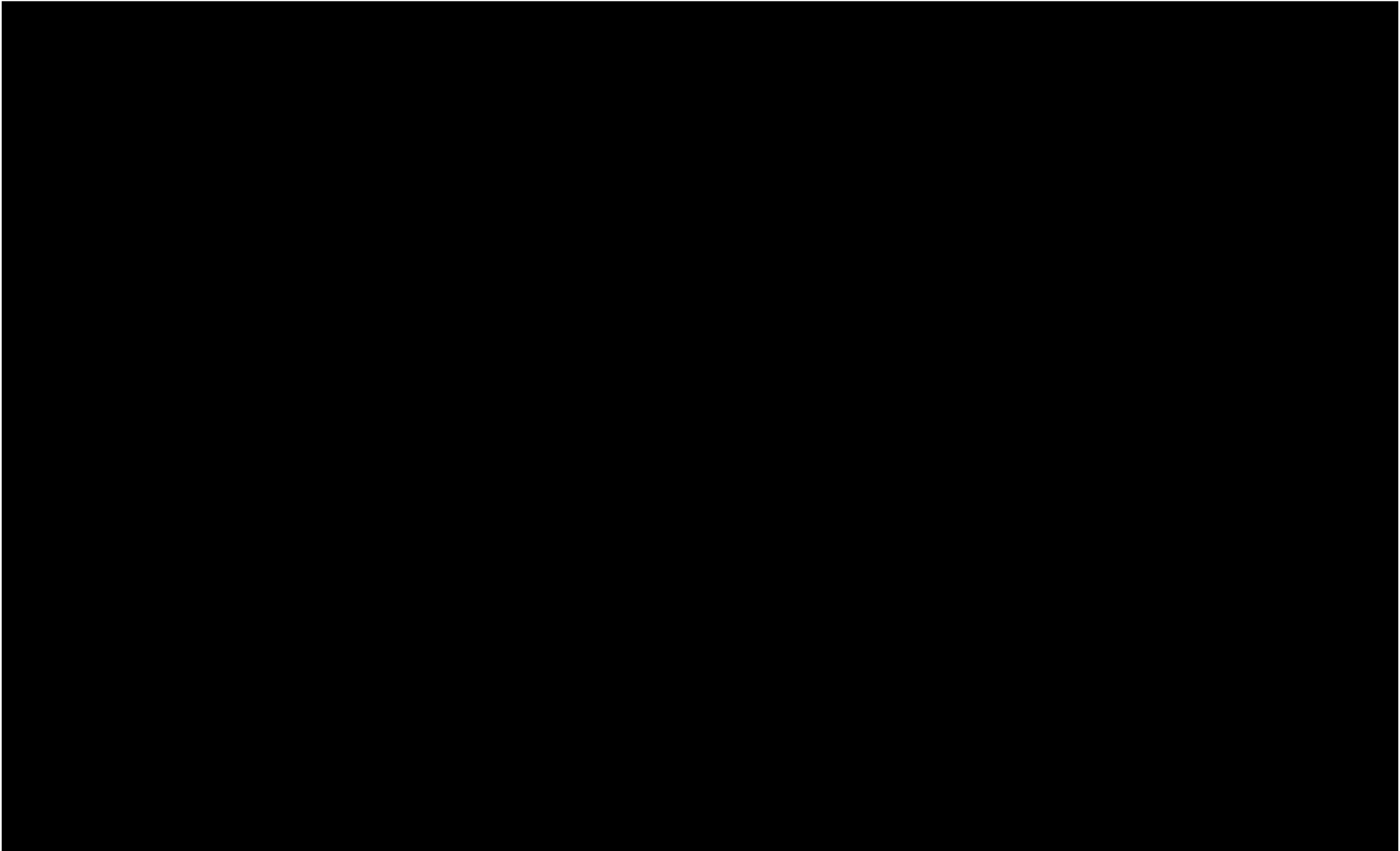
The toopuni serves as a powerful metaphor for the revegetation strategy across all sites, symbolising a protective cloak that wraps around the landscape. Traditionally, a toopuni was a finely woven cloak adorned with awe—tassels made from the skin of the kurii—signifying prestige, protection, and authority. In this context, the toopuni represents the extensive revegetation efforts, restoring and enhancing the natural environment to create a cohesive and resilient ecological network. This living cloak not only reconnects fragmented landscapes but also strengthens the relationship between the development and its surroundings.

Within this broader toopuni, the awe emerge as the delicate yet defining fringes, extending into the development as vegetated stream corridors and bush fingers. These awe weave through the built environment, softening edges, enhancing ecological function, and reinforcing a sense of place. They provide green connections that integrate nature with daily life, ensuring that the village remains deeply tied to the whenua while maintaining a strong cultural narrative.



VARIOUS IMAGES OF TOOPUNI | 01 RETRIEVED FROM: [HTTPS://COLLECTIONS.TEPAPA.GOV.T.NZ/OBJECT/157407](https://collections.tepapa.govt.nz/object/157407) | 02 RETRIEVED FROM: [HTTPS://COLLECTIONS.TEPAPA.GOV.T.NZ/OBJECT/173877](https://collections.tepapa.govt.nz/object/173877) | 03 RETRIEVED FROM: [HTTPS://COLLECTIONS.TEPAPA.GOV.T.NZ/OBJECT/65142](https://collections.tepapa.govt.nz/object/65142) | 04 RETRIEVED FROM: [HTTPS://WWW.BRITISHMUSEUM.ORG/COLLECTION/OBJECT/E\\_OC-NZ-125](https://www.britishmuseum.org/collection/object/E_OC-NZ-125) | 05 RETRIEVED FROM: [HTTPS://TEARA.GOV.T.NZ/EN/OBJECT/3910/DOG-SKIN-CLOAK](https://teara.govt.nz/en/object/3910/dog-skin-cloak)







# HURIHANGA O TE AAHUARANGI | CLIMATE CHANGE



RANGINUI + TAAWHIRIMAATEA

- Embedding mātauranga Māori into climate resilience planning.
- Ensuring climate adaptation planning is iwi/Māori-led.
- Creating self-sufficient, resilient communities with strong local food networks and off-grid capabilities.
- Using nature-based solutions and infrastructure.
- Strengthening food sovereignty and biodiversity resilience.
- Dealing with flooding issues / using it as an opportunity.
- Prioritising low-carbon materials and construction methods.
- Enhancing carbon sequestration through native reforestation and regenerative planting.
- Encouraging alternative transport options.
- Promoting sustainable energy solutions (solar, wind, micro-hydro).
- Encouraging circular economy principles





# WHENUA | LANDFORM + SOIL

- Opportunities related to the whenua
- Soil - whakapapa of the soil, keeping it on site (Climate change outcomes)
- By converting from pine forestry to permanent native the cycle of erosion and sediment will end
- If Onewherowhero exists, and pockets of red soils are found, that could be an opportunity for cultural mahi toi



ĀTEA-RANGI, NAPIER | KAPEHU WHETUU



PAPAMOA CULTURAL HILLS, TAURANGA | KAPEHU WHENUA



PAPATUUAANUKU

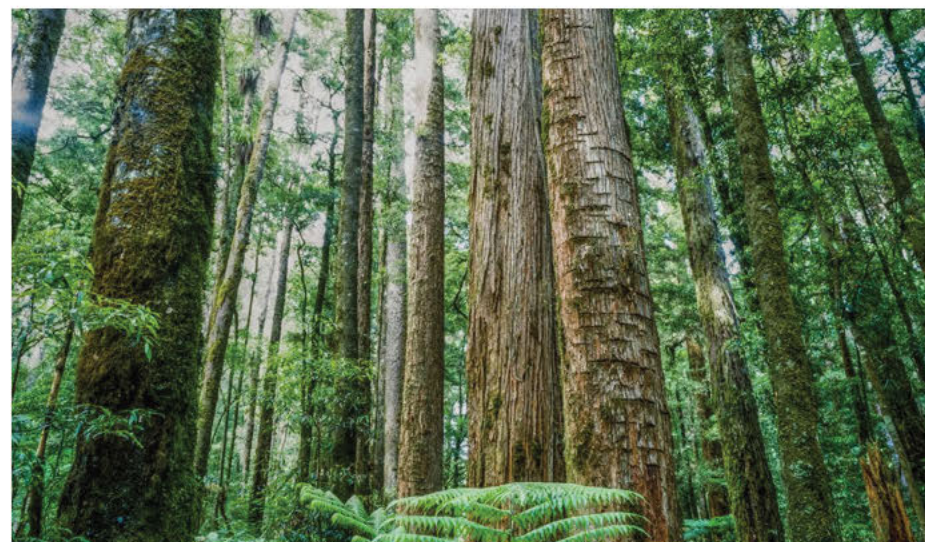


# NGAHERE | FOREST + FLORA



TAANE MAHUTA

- Replanting what was there historically to bring back the native forest.
- Using taonga species from Te Kawerau a Maki
  - Kauri - reestablishing stronger Kauri that are resilient to Kauri dieback
  - Akeake - Ruarangi
  - Harakeke
- Create a nursery to help source the plants for the different jobs on site, from Te Kawerau a Maki seed. (Eco-sourced)
- Setting up pocket nursery sites
- Using maanuka and kaanuka as primary revegetation plant
- Wetlands and riparian margins to be fully planted at the outset
- Work at micro level to get the right plants in the right place
- Opportunities surrounding cultural harvest
- Inter-generational research in reforestation



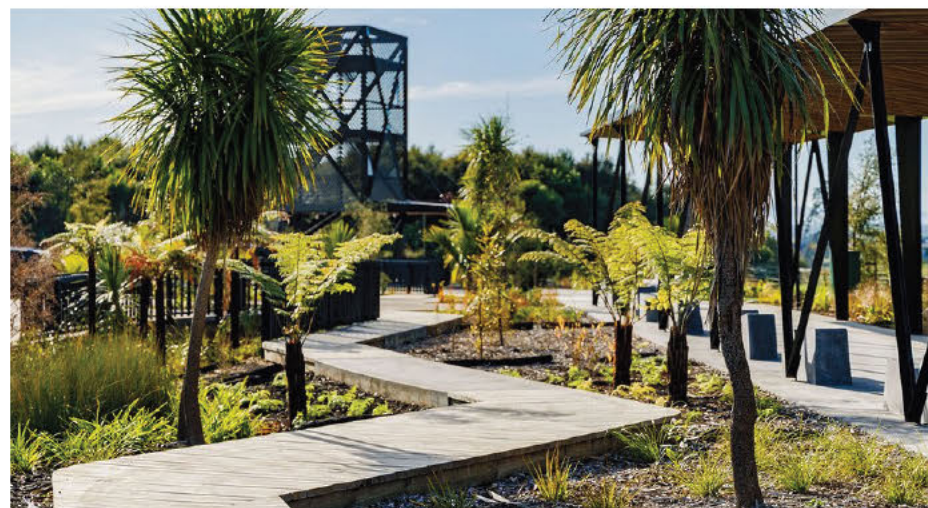


# NGAA TAMARIKI O TAANE | FAUNA



TAANE MAHUTA

- Opportunity to establish a Zealandia type of sanctuary in Rangitootuni
- Predator proof fences to protect and enhance populations of taonga bird species
- Kawaupaku (little black shag) the kaitiaki of Te Kawerau a Maki and the development?
- No Cats, dogs on leesh and contained to building platforms



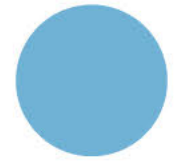
TE KAARORO PRECINCT, HAMILTON, WRIGHTS & ASSOCIATES



WAITANGI TREATY GROUNDS, WAITANGI

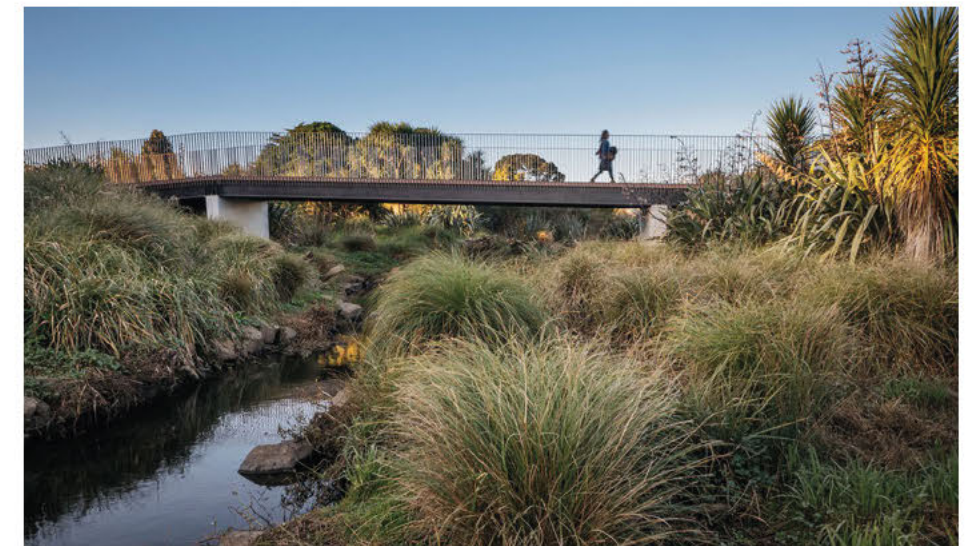
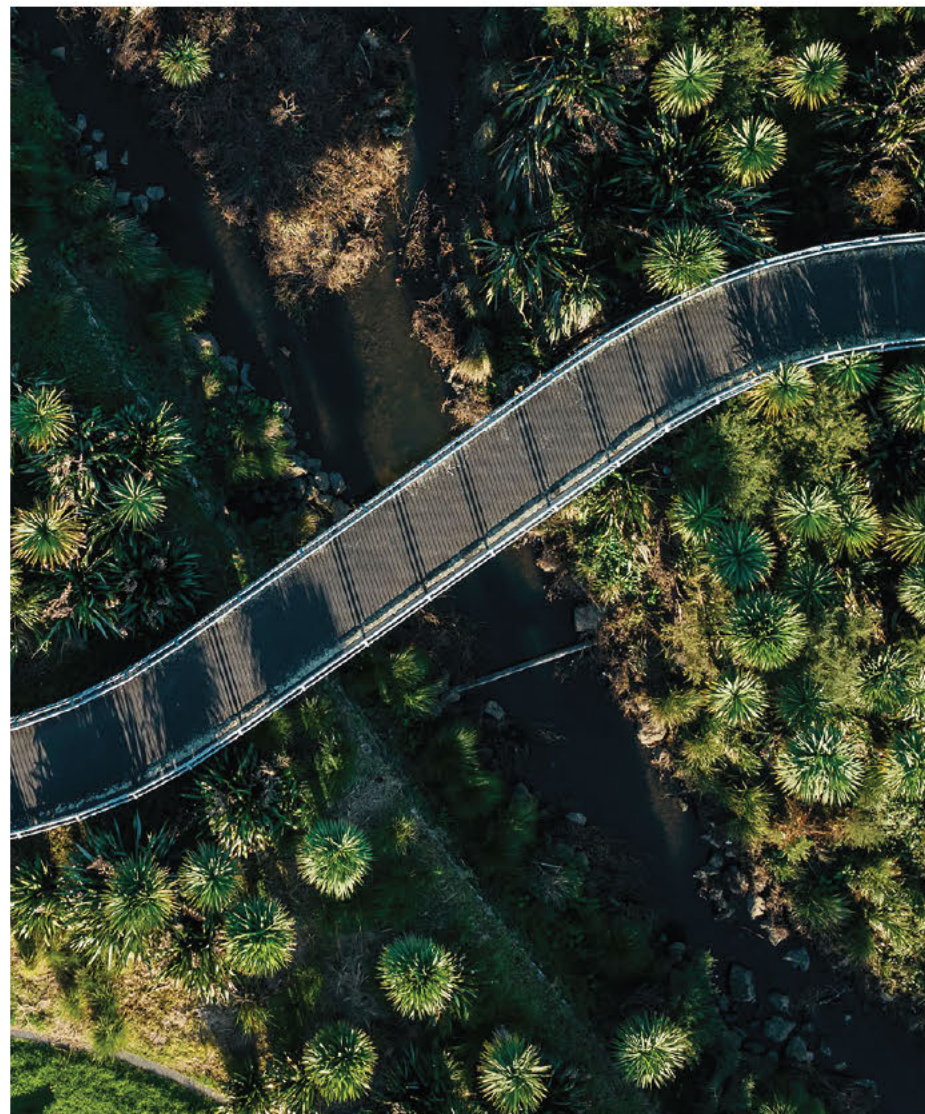


# WAI | STREAMS + FRESHWATER



PARAWHENUAMEA

- Streams accessible to Te Kawerau a Maki
- Using riparian planting with native species to stabilise banks and filter contaminants.
- Identifying and marking puna (springs), awa (rivers), and repo (wetlands) of significance.
- Allowing room for rivers and streams to naturally meander rather than confining them.
- There are two kaitiaki related to wai for Te Kawerau a Maki.
  - Mokai o Kahu in the eastern catchment (waitemata)
  - Tangihua in the eastern catchment (kaipara)







- Mahi toi opportunities based around key narratives:
  - Toopuni (dog-skin cloak)
  - Wanderings of Ruarangi
  - Onewherowhero (red clays)
- Areas to highlight for Mahi Toi:
  - Entrances and Peaks
  - Open Spaces
  - Stream Crossings
- Key Motif to be used throughout the development
  - Motif for Ruarangi and his wanderings around the walking tracks
  - Motif related to existing Te Kawerau a Maki symbols
    - Toopuni (Cloak)
    - Ipu (Calabash)
    - Kumara Vine
- Strategic Pou
- Use mahi toi to highlight key areas fo the development
- Maara hupara and active learning opportunities
- Naming opportunities around the development - what is the process?



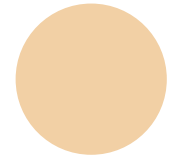
WHĀNAU ĀTEA, TE PANE-A-MATAOHO

TE WAO NUI, AUCKLAND ZOO



## HAPORI | SOCIAL

- Place for people to gather and connect.
- Pest Control contract opportunity.
- Opportunity to establish a nursery to help supply this project and beyond.
- A place for uri to live on their whenua.
- Connecting this development with existing settlement at Riverhead.



RONGOMAATAANE

## OOHANGA | ECONOMIC

- Native tree farming for timber and resources
- Iwi involvement in pest management on site
- Creating a nursery to supplement the vegetation needed for the development
- Food sovereignty, seasonal growth
- Retirement Village - opportunity to retain land and build a commercial base
- Cafes and retail that are iwi owned and operated