TE KAWERAU IWI
TIAKI TRUST

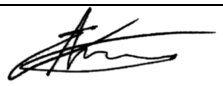
RIVERHEAD FOREST

CULTURAL IMPACT ASSESSMENT

Tikanga (Cultural) | Taiao (Environmental) | Tangata (Social)

TKITT000481

March 2025

Report No.	TKITT000481-A		
Prepared by:	Edward Ashby	Pou Taiao	
Date of issue:	25 March 2025		
Revision:	V2.0		
Level 3, Henderson Civic Building, 1 Smythe Road, Auckland 0612 PO Box 104198, Lincoln North, Henderson www.tekawerau.iwi.nz tiaki@tekawerau.iwi.nz			

This report takes into account the particular instructions and requirements of our client. it is not intended for and should not be relied upon by any third party and no responsibility is undertaken to any third party. The cultural information in this report is the intellectual property of Te Kawerau a Maki and is culturally sensitive. Express written permission is required to use its content for any other purpose.



EXECUTIVE SUMMARY

The proposal, at this time, is to develop approximately 200 residential units within Lot 1 and 300 retirement units within Lot 2 of our Treaty Settlement land at Riverhead Forest. The wider landholding is 3,275ha and is commercial redress land currently under a commercial pine forestry. The land is of extremely high significance given it is land returned to the iwi as redress for the Crown's historic breaches of Te Tiriti o Waitangi. It is equally important because its core purpose is to generate and economic baseline for our people. The cultural context of the site includes the Rangitoopuni Stream catchment to the east, and the Kumeuu River catchment to the west, linked by pathways such as Te Ara Rimu and Te Tooangaroa (The Kaipara Portage). The land is surrounded by sites of significance to Te Kawerau a Maki including important 18th century peace-making sites such as Rangitoopuni itself, historic kaainga sites such as Taurangatira, and landmarks such as Te Pane o Poataniwha. Within the Site itself are places associated with resources such as Onewherowhero, or with stories such as Poohuri. The elevated and clay lands of Riverhead Forest itself was not permanently occupied by our people because it was not suitable for cultivations. There are 39 sites or cultural resources within the Study Area and 14 of these sit within Riverhead Forest. Potential impacts to these features and associated values were assessed and 13 adverse impacts were identified at the primary (pre-mitigation) stage. Secondary stage (post-mitigation) impacts identified 13 beneficial impacts (improvements from the status quo). Only one adverse impact remained, though at a negligible level. The reason for beneficial impacts is primarily from the extensive native revegetation regime being proposed, combined with recreational access, cultural interpretation, and economic wellbeing for the iwi. It is vital that this development proceed as part of realising the core purpose of the land as commercial redress land in our Treaty settlement. The recommendations in this report help ensure that the manner in which this is achieved follows our tikanga and is embedded in our Te Kawerautangta – the point of difference here from any other developer.

PEPEHA

Ko Hikurangi te maunga

Ko ngaa Rau Pou a Maki ngaa tohu whakahii

Ko te Wao Nui a Tiriwa te ngahere

Ko te Manukanuka a Hoturoa me te Waitemataa ngaa moana

Ko Waitaakere ki Te Wai o Pareira ngaa awa

Ko Tainui te waka

Ko Tawhiakiterangi te tupuna

Ko Te Kawerau a Maki te iwi

Hikurangi is the mountain

The Waitaakere Ranges are the markers

Te Wao nui a Tiriwa is the forest

Manukau and Waitemataa are the waters

Waitaakere and Henderson Creek are the rivers

Tainui is the canoe

Tawhiakiterangi is the person

Te Kawerau a Maki is the tribe

CONTENTS

Introduction		**7**
1.0	Project Background	7
2.0	Site Description	7
3.0	Aims and Objectives	8
Methodology		**10**
4.0	Statutory Context	10
5.0	Planning Policy Context	12
6.0	Te Ao Maaori	15
7.0	Scoping and Consultation	18
8.0	Assessment Approach	19
9.0	Assumptions and Limitations	21
Environmental Baseline		**23**
10.0	Topography and Geology	23
11.0	Natural Resources and Ecology	24
Cultural Baseline		**28**
12.0	Statement of Association	28
13.0	Te Ao Marama	29
14.0	Turehu	30
15.0	Ancestral Waka	30
16.0	Ruarangi	30
17.0	Makinui and Te Kawerau	31
18.0	Te Au o Te Whenua	33
19.0	Musket Wars	34
20.0	Alienation from the Land	35
21.0	Treaty Settlement	39
22.0	General Pattern of Use and Associations	39
23.0	Maaori Archaeology	42
24.0	Cultural Sites and Resources	42
Impact Assessment		**46**
25.0	Description of Proposed Activities	46
26.0	Potential Direct Impacts	48
27.0	Potential Indirect Impacts	49
28.0	Potential Cumulative Impacts	49
29.0	Summary of Effects by Site	49
30.0	Summary of Effects by Domain	

Conclusion **56**
Recommendations **57**
References

INTRODUCTION

1.0 Project Background

Te Kawerau Iwi Tiaki Trust ('the Trust') have been commissioned by Avant Group and Te Kawerau Iwi Settlement Trust (Rangitoopuni Developments Limited Partnership - hereafter the Client) to prepare a Cultural Impact Assessment (CIA) for the development of land owned at Riverhead Forest, including the initial two stages of residential and retirement development in the southeast corner of the forest. The landholding includes Lot 1 DP 590677, Lot 2 DP 590677, Lot 3 DP 590677, Lot 5 DP 590677, Lot 6 DP 590677, and Lot 7 DP 590677.

The 3,275ha of Riverhead Forest owned by Te Kawerau a Maki was returned as commercial redress in our 2014 Treaty Settlement. Its return was for the sole purpose of creating a foundation for the future prosperity and economic wellbeing of our people. It is currently under a commercial pine forestry license and large parts of the land will likely continue to be forested for several more cycles. A long-term plan for the land is still under development but will likely have a 100-year lens.

This means the scope of this report, which is the landholding as a whole, will need to be updated as specific future activities are identified and planned.

In 2014/2015 approximately 395ha of the land on the southeast corner surrounding Riverhead township was upzoned by Te Kawerau a Maki during the Auckland Unitary Plan (AUP) hearings. The purpose of the upzoning was for housing development. During the hearings we requested deviation from the standard zone density calculations, on the basis this is a unique Treaty Settlement circumstance and that we had the land area and scale to provide alternative solutions to matters like infrastructure and ecological enhancement.

The current proposal is to unlock 'Stage 1' (Lot 1) and 'Stage 2' (Lot 2) of development of our Riverhead Forest lands through two precincts within the upzoned area. The first stage is the development of an approximately 208 single house 1ha (on average) lots on a block to the west. The second stage is the development of a 296 unit retirement village on a block to the east. This assessment is based on a review of the available documentation and a series of hui with the development partner.

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

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

2.0 Site Description

The project is located on 3,275ha of Treaty Settlement land consisting of approximately 86% of Riverhead Forest. The forest is currently commercial pine forest. The land is high country that drains to the west into the Kumeuu / Kaipara River, and to the east into the Rangitoopuni Stream and Upper Harbour. Riverhead township is located on the immediate southeastern boundary of the Site. The wider proposed project area (hereafter the Study Area) includes the 3,725ha plus a 2km setting buffer from its boundaries. For the purposes of this report, the proposed project site (hereafter the Site) includes

the 3,275ha, with a particular focus on the Stage 1 and Stage 2 developments proposed on the southeast corner of the forest.

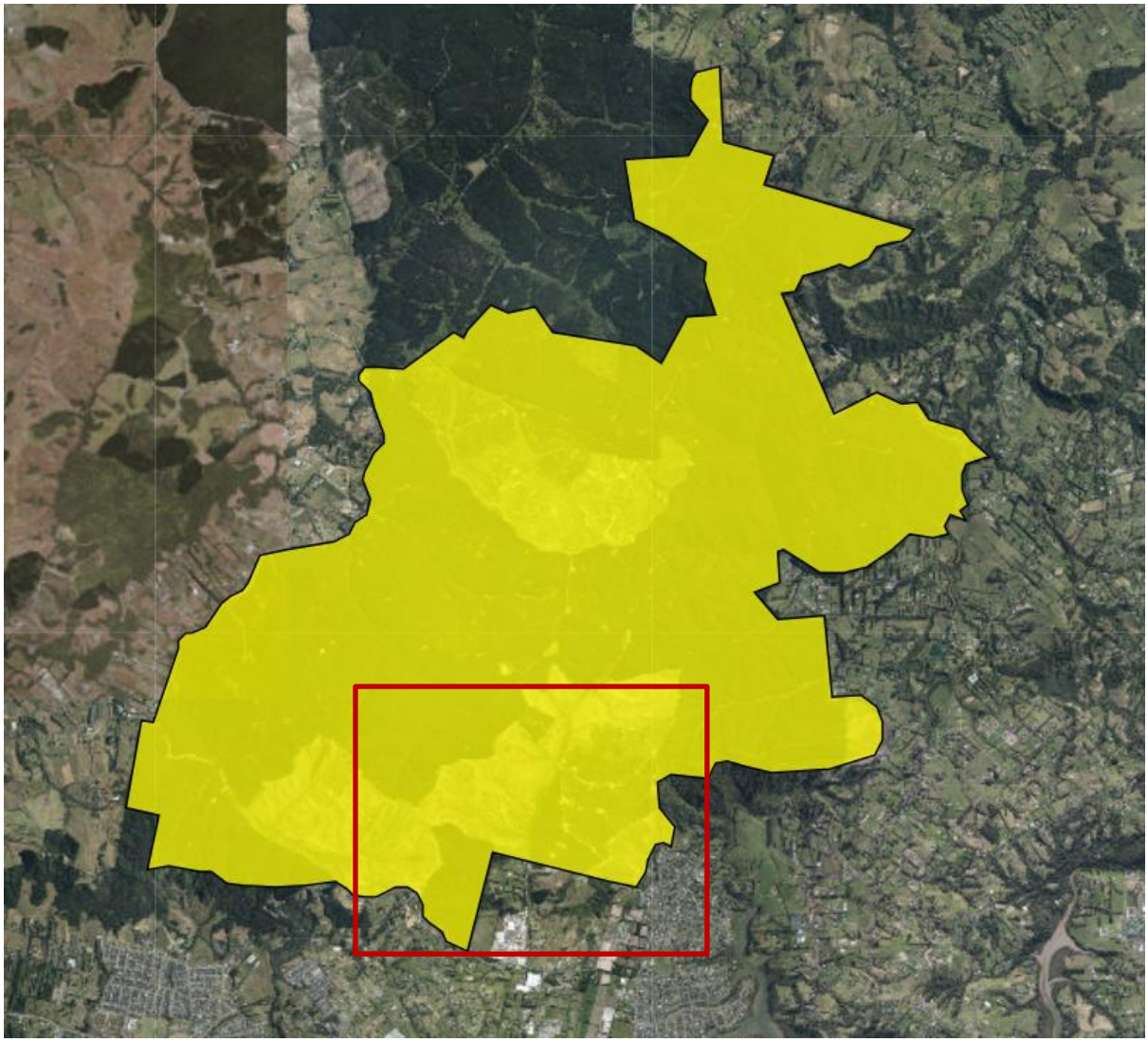


Figure 1: Map showing the 3,275ha of Te Kawerau land and the Stage 1 and 2 development areas

3.0 Aims and Objectives

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

This impact assessment will:

- provide a baseline of known environmental or natural features and resources that may hold cultural values;
- provide a statement of cultural association Te Kawerau a Maki has with the Site and Study Area;
- identify any known cultural sites and resources within the Site or Study Area;

- describe the value or significance of such sites and resources;
- identify the potential for unrecorded cultural sites (i.e. buried Maaori archaeology);
- identify the cultural constraints and risks associated with the Site and the potential significance of effects; and
- provide recommendations for further assessment where necessary and/or measures to avoid, remedy or mitigate adverse effects upon Te Kawerau a Maki.

METHODOLOGY

4.0 Statutory Context

Te Tiriti o Waitangi

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

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

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

Te Kawerau a Maki Claims Settlement Act 2015

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

The Treaty Settlement included the return of 3,275ha of Riverhead Forest.

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

Te Kawerau a Maki Statutory Acknowledgement Areas are:

- Taumaihi (part of Te Henga Recreation Reserve)
- Motutara Settlement Scenic Reserve and Goldie Bush Scenic Reserve

- Swanson Conservation Area
- Henderson Valley Scenic Reserve
- Coastal statutory acknowledgement
- Waitaakere River and tributaries
- Kumeuu River and tributaries
- Rangitoopuni Stream and tributaries
- Te Wai-o-Pareira / Henderson Creek and tributaries
- Motutara Domain (part of Muriwai Beach Domain Recreation Reserve)
- Whatipuu Scientific Reserve

Heritage New Zealand Pouhere Taonga Act 2014

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

Resource Management Act 1991

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

- Take into account principles of the Treaty of Waitangi and their application to the management of resources (Section 8).
- Recognition and provision for, as a matter of national importance, the relationship of Maaori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga (Section 6(e)).
- Having particular regard to the exercise of kaitiakitanga or the iwi's exercise of guardianship over resources (Section 7(a)).
- Requiring the Minister for the Environment to consider input from an iwi/hapuu authority when preparing a national policy statement (Section 46).
- The ability for local authorities to transfer their functions, powers or duties under the Act to iwi authorities (Section 33).
- Development of joint management agreements between councils and iwi/hapuu authorities (Section 36B to 36E).
- Having regard to any relevant planning document recognised by an iwi/hapuu authority (sections 35A(b), 61.2A(a), 66.2A(a), 74.2A).
- The obligation to consult with iwi/hapuu over consents, policies and plans. (Combination of all the sections above and Clause 3(1)(d) of Part 1 of the first schedule of the Resource Management Act).

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

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

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

It is noted that, as a Treaty Settlement matter, and under s8 and 6(e) the development of commercial redress land is a matter of national significance.

Fast-Track Approvals Act 2024

The legislation enables a streamlined resource consenting process for activities that formally meet either regional or national significance. Under Section 7 all persons performing functions under the Act must act consistently with obligations under existing Treaty Settlements and Customary Marine title. Under section 11 consultation must occur with relevant iwi and hapuu prior to an applicant lodging an application for processing. The Rangitoopuni development is listed as a project in Schedule 2 of the Act.

Reserves Act 1977 and Conservation Act 1987

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

5.0 Planning Policy Context

UN Declaration on the Rights of Indigenous Peoples

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

games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge,
and traditional cultural expressions.

ICOMOS New Zealand Charter 2010

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

National Policy Statement for Freshwater Management 2020

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

New Zealand Coastal Policy Statement 2010

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

protection and management of areas or sites of significance or special value to Maaori, and the development of methods such as alert layers and predictive methodologies for identifying areas of high potential for undiscovered Maaori heritage.

Auckland Unitary Plan

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

Issue B6.1.(1) notes as a matter of regional significance the need to enable the outcomes that Treaty Settlement redress is intended to achieve, including (3) enabling mana whenua economic, social and cultural development on Treaty Settlement Land. Objective B6.2.1(3) responds to this by stating:

The relationship of Mana Whenua with Treaty Settlement Land is provided for, recognising all of the following (3):

> (a) Treaty settlements provide redress for the grievances arising from the breaches of the principles of Te Tiriti o Waitangi by the Crown;
> (b) the historical circumstances associated with the loss of land by Mana Whenua and resulting inability to provide for Mana Whenua wellbeing;
> (c) the importance of cultural redress lands and interests to Mana Whenua identity, integrity, and rangatiratanga; and
> (d) the limited extent of commercial redress land available to provide for the economic wellbeing of Mana Whenua.

And B6.2.1(4) that the development and use of Treaty Settlement Land is enabled in ways that give effect to the outcomes of Treaty settlements recognising that:

> (a) cultural redress is intended to meet the cultural interests of Mana Whenua; and
> (b) commercial redress is intended to contribute to the social and economic development of Mana Whenua.

Policy B6.2.2(3) provides for where Mana Whenua propose an activity on Treaty Settlement Land, the benefits for the wider community and environment provided by any property specific protection mechanism, such as a covenant, shall be taken into account when considering the effects of the proposal. Policy B6.2.2(4) provides for enabling the subdivision, use and development of land acquired as commercial redress for social and economic development.

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

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

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

Iwi Management Plan

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

6.0 Te Ao Maaori

Our worldview is the framework by which we understand and navigate our physical and metaphysical environment. A full account of the cosmological underpinnings of Te Ao Maaori is not offered here but in brief it recognises both the spiritual and the physical, is guided by different domains governed by atua or distinct spiritual entities, and involves several core concepts including whakapapa, mana, wairua, mauri, tapu, and noa. Te Ao Maaori places emphasis on the holistic link between people and the environment. Maatauranga is the knowledge or wisdom about the world developed over generations and passed down from tuupuna, while tikanga is the evolving set of principles and customary practices by which Maaori give effect to this knowledge to navigate the world safely.

Papatuuaanuku

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

Ranginui

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

Tuumatauenga

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

Taawhirimaatea

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

Taane

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

Tangaroa

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

Parewhenuamaea

The goddess of fresh water streams and a intermediary between Taane and Tangaroa.

Rongo

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

Haumia-tiketike

The god of uncultivated plants and wild foraging.

Mataaoho

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

Whakapapa

The sacred genealogy linking all things. Humans whakapapa not only to human tuupuna (ancestors), but also to the whenua, atua and their respective lineages. All indigenous animals and plants have an interconnected whakapapa. Whakapapa is a prerequisite of mana whenua, whanaungatanga, and kaitiakitanga.

Mana

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

Tapu

A core metaphysical concept regarding a state or degree of sacredness, prohibition, being set apart or forbidden. Tapu is a state where a person, place or thing is under the protection of or dedicated to an atua and is thus removed from profane or normal or common things and uses. Tapu is closely linked to mana and governs the behaviour of individuals and the wider society. Everything including people has an element or degree of tapu that must be preserved and respected. It is a priority of rangatira, tohunga

and kaitiaki to maintain tapu and to ensure it is not diluted by common things. As with mana, the maintenance of tapu is directly linked to the wellbeing of both individuals and the tribe.

Noa

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

Wairua

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

Mauri

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

Maatauranga

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

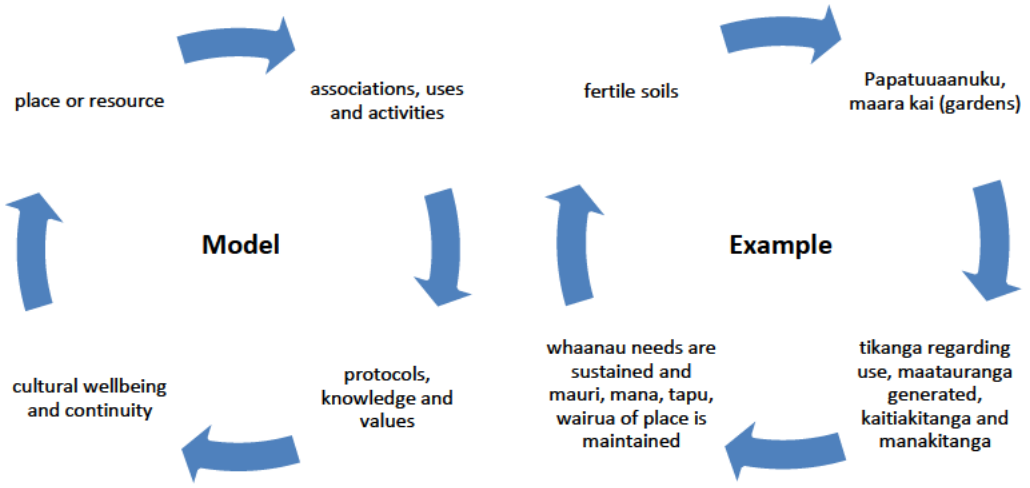
Tikanga

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

Cultural Values

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

A model of how cultural values function is provided below.





7.0 Scoping and Consultation

The Study Area comprises a 2000m radius from boundaries of the Site. This radius is considered appropriate given the large and elevated scale of the Riverhead Forest landholding. Within this area all appropriate and known cultural sites, areas, landscapes and resources have been identified. Te Kawerau a Maki however reserve the right to withhold certain information regarding waahi tapu or sites that are culturally and spiritually sensitive to the iwi.

This report includes all known or appropriate-to-report elements of the natural and cultural environment within the Site and Study Area considered to hold cultural value for Te Kawerau a Maki. This information forms the baseline of the assessment. This includes native biodiversity and ecology, geological and topographic features, natural resources including water bodies, built heritage such as marae, socio-

cultural features such as papa kaainga, cultural landscapes, historic or cultural sites, Maaori archaeological sites, pou whenua and significant cultural public art.

Maatauranga/cultural knowledge of the Site and Study Area has been obtained, where appropriate, from Te Kawerau a Maki kaumatua, kuia and other holders of knowledge within the iwi. Readily available published and unpublished written records, illustrations, maps, archaeological and geological records were reviewed during preparation of this cultural assessment. Spatially referenced heritage asset data was reviewed from the Auckland Council Cultural Heritage Inventory (CHI) and the New Zealand Archaeological Association (NZAA) recording scheme database (ArchSite). Other information, reports, and impact assessments available for the Site that have been provided by the Client have been reviewed including the February 2025 CFG archaeological assessment, and the working draft cultural masterplan being prepared by Boffa Miskell. The opinions contained within this document may change and/or develop as new information is released.

This Cultural Impact Assessment involved a desktop study based on review of technical information, cultural knowledge of the area, and research. The author has visited the land multiple times in the past.

8.0 Assessment Approach

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

a. **Identify** the cultural sites, areas and resources (defined as both tangible and intangible cultural heritage, natural resources of cultural interest, and socio-cultural features) within a Study Area encompassing the proposed Site and a wider area that may be directly or indirectly impacted. The Study Area is defined as approximately 2000m from the edge of the Site to correspond with a likely area of setting impacts (e.g. noise, visual), indirect impacts, and a logical catchment of the cultural landscape.

b. Provide comment on the cultural **value** of the identified cultural sites, areas and resources. Maaori cultural value is not derived from national or local policy but is defined and determined by tangata whenua and their particular world view and culture. Maaori values are distinct from historic, archaeological or other value-systems, and are recognised by the courts and statute as their own legitimate knowledge-system with tangata whenua being the experts. Maaori values are informed by whakapapa and guided by tikanga and kawa, with emphasis placed on the associative and living connection to places and resources which sustain cultural knowledge (maatauranga), practices, and spiritual and physical wellbeing. All cultural sites, areas and resources are of value to Te Kawerau a Maki, who hold a holistic view of the environment and the unique relationship of the iwi to the whenua. It is difficult to apply a Western paradigm of value hierarchy or significance ranking (i.e. ‘low, medium, high’) when using a Te Ao Maaori lens. Nevertheless, the methodology here attempts to distinguish the relative importance of matters as determined by a number of criteria, including the degree of mana, tapu or mauri, the degree to which a resource has specific koorero or maatauranga, its sensitivity to changes (ability to absorb impacts), and its relative scarcity. This approach recognises that a matters’ value is intrinsic but relative to context. This approach is supported by RMA Part II matters noting the relationship of tangata whenua with their lands, waters, and taonga as nationally significant. The approach is set out below:

    - high: cultural sites/areas/resources that retain their integrity overall, are either rare or are common but hold specific customary uses or maatauranga, are considered a waahi tohu or landscape indicator, or have a high sensitivity to change.
    - medium: cultural sites/areas/resources that retain the key elements of their integrity, are either uncommon or are common but hold specific customary uses or maatauranga, or have a moderate sensitivity to change.

- low: cultural sites/areas/resources that have been significantly degraded or damaged, are common and do not hold specific current customary uses or maatauranga, or have a low sensitivity to change.

Value is also assigned against the cultural values identified in the AUP Policy B6.5.2(2):

i. Mauri: the mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua;
ii. Waahi Tapu: the place or resource is a waahi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua;
iii. Koorero Tuuturu: The place has special historical and cultural significance to Mana Whenua;
iv. Rawa Tuuturu: the place provides important customary resources for Mana Whenua
v. Hiahiatanga Tuuturu: the place or resource is a repository for Mana Whenua cultural and spiritual values; and
vi. Whakaaronui o te Wa: the place has special amenity, architectural or educational significance to Mana Whenua.

c. Identify the potential **impacts** to cultural resources and elements. Only Mana Whenua can define the impact to their cultural values, but guidance is noted below. Cultural impacts can be:

- no change
- negligible: changes result in small impacts on integrity of the site/area/resource such that their function is reduced but not notably diminished, ability to understand/appreciate/use/access is impacted to a inconsequential degree, the ability to interpret the cultural landscape or setting is impacted but the change can easily be absorbed.
- minor: changes result in small impacts on integrity of the site/area/resource such that their function is reduced but not significantly diminished, ability to understand/appreciate/use/access is impacted to a small degree, the ability to interpret the cultural landscape or setting is impacted to a small degree or change can otherwise be largely absorbed.
- moderate: changes result in appreciable/significant impacts on the integrity of the site/area/resource such that their function is impeded, ability to understand/appreciate/use/access is impacted to a notable degree, the ability to interpret the cultural landscape or setting is impacted to a notable degree or change can otherwise not be absorbed.
- major: changes result in large scale/total impacts on the integrity of the site/area/resource such that their function is effectively destroyed, ability to understand/appreciate/use/access is impacted to a significant degree/is no longer possible, the ability to interpret the cultural landscape or setting is impacted to a significant degree or change can otherwise not be absorbed and the landscape or setting is no longer recognisable/able to function.

Impacts can be either adverse or beneficial. Impacts can also be temporary or permanent. They can occur during the construction or the operational phase of a development. Impacts can be:

i. direct (i.e. physical impacts resulting from a development, impacts to the settings of cultural sites or the character of cultural landscapes, visual, noise, odour, or culturally inappropriate land use activities).
ii. indirect (i.e. traffic congestion, erosion due to vegetation loss, or other secondary impacts that occur over time or in a secondary location to the original activity).
iii. cumulative (i.e. impacts which are caused by the combined result of past, current and future activities, or in-combination impacts).

d. Define the **significance of effect** resulting from combining the value of a cultural site, area or resource and the level of potential impact to that site, area or resource. Significance of effect is assessed pre-mitigation but can also be assessed again post-mitigation to ascertain the *residual effect* and effectiveness of any proposed mitigation. Significant effects (within a planning framework) are those with moderate or large effects (either adverse or beneficial). This method is outlined below in Table 1. Note that positive effects will be coloured green.

Table 1: Significance of effect

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

9.0 Assumptions and Limitations

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

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

The environmental and archaeological data relied upon for elements of this report are derived from secondary sources and it is assumed the data and opinions within these and other secondary sources is reasonably accurate. The CHI and ArchSite databases are a record of known archaeological and historic sites. They are not an exhaustive record of all surviving historic or cultural sites and resources and do not preclude the existence of further sites which are unknown at present. The databases also utilise a site location point co-ordinate system rather than detailing site extents or cultural landscapes.



Kauri in northern Te Wao Nui a Tiriwa

ENVIRONMENTAL BASELINE

10.0 Topography and Geology

The underlying geology of Riverhead Forest consists of Waitemataa Series East Coast Bays Formation residual silty clays (shown in tan colour). There are minor pockets of Hukerenui Mudstone (Mangakahia Complex) Northland Allochthon materials (commonly known as 'Onerahi Chaos' soils) in the northernmost section (this material shown in green) of the site, as well as alluvial soils (shown in pale yellow) in some of the valleys. The clay soils of the Forest are relatively infertile or not suitable for the growing of Māori food crops.

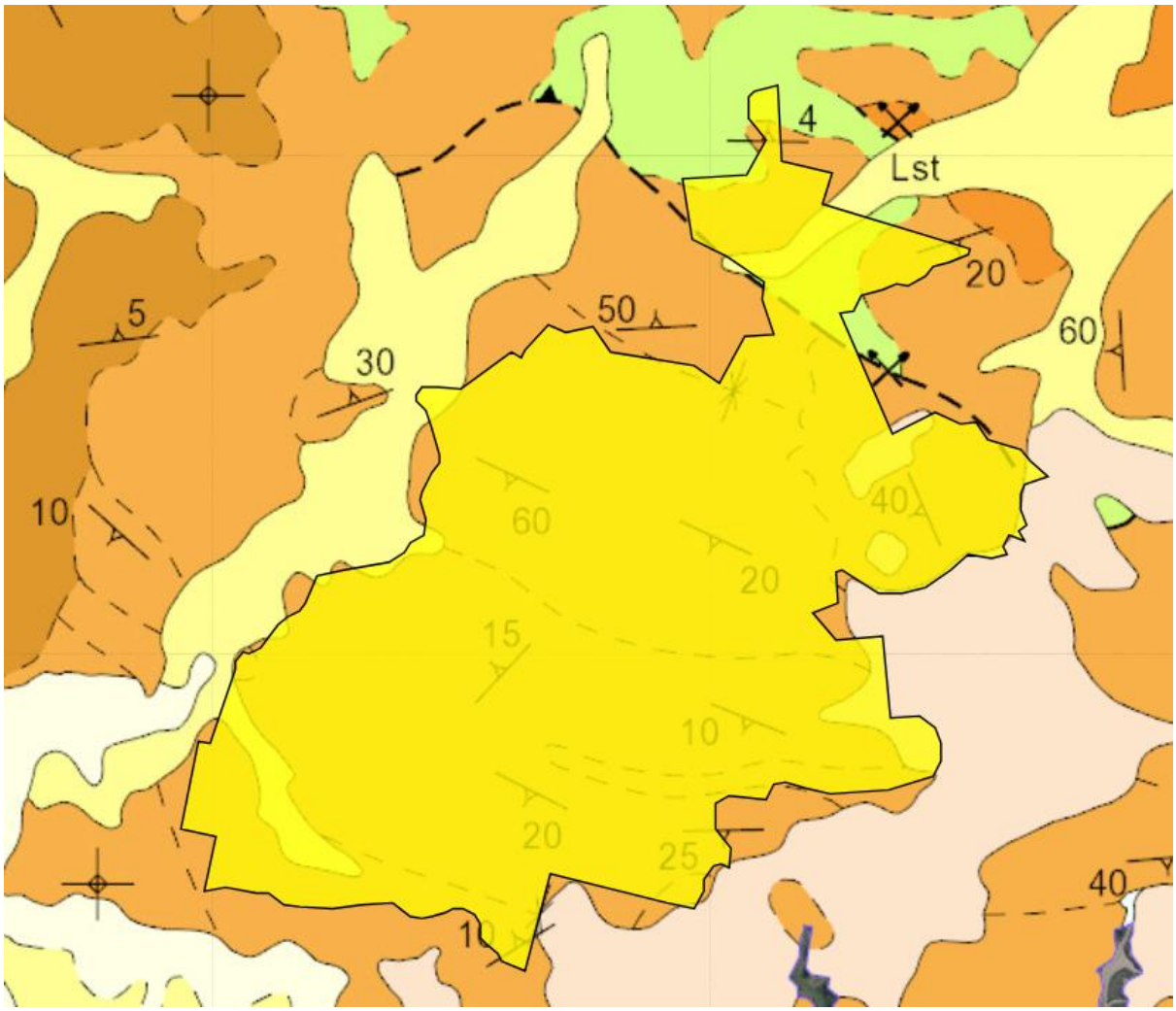


Figure 2: Map showing underlying geology of the area (sourced from GNS)

The topography of Riverhead Forest is high country typified by elevated and moderate to steeply sloping hills and ridge systems with incised gullies and valleys. This high country drains into the lowland alluvial plain of the Kumeuu-Kaipara Valley to the west, and to the Rangitoopuni plain and ultimately Upper Harbour to the east. The surrounding lowlands are subjected to periodic flooding. The ground cover is almost entirely in pine forest (*pinus radiata*) though there are pockets of native vegetation.

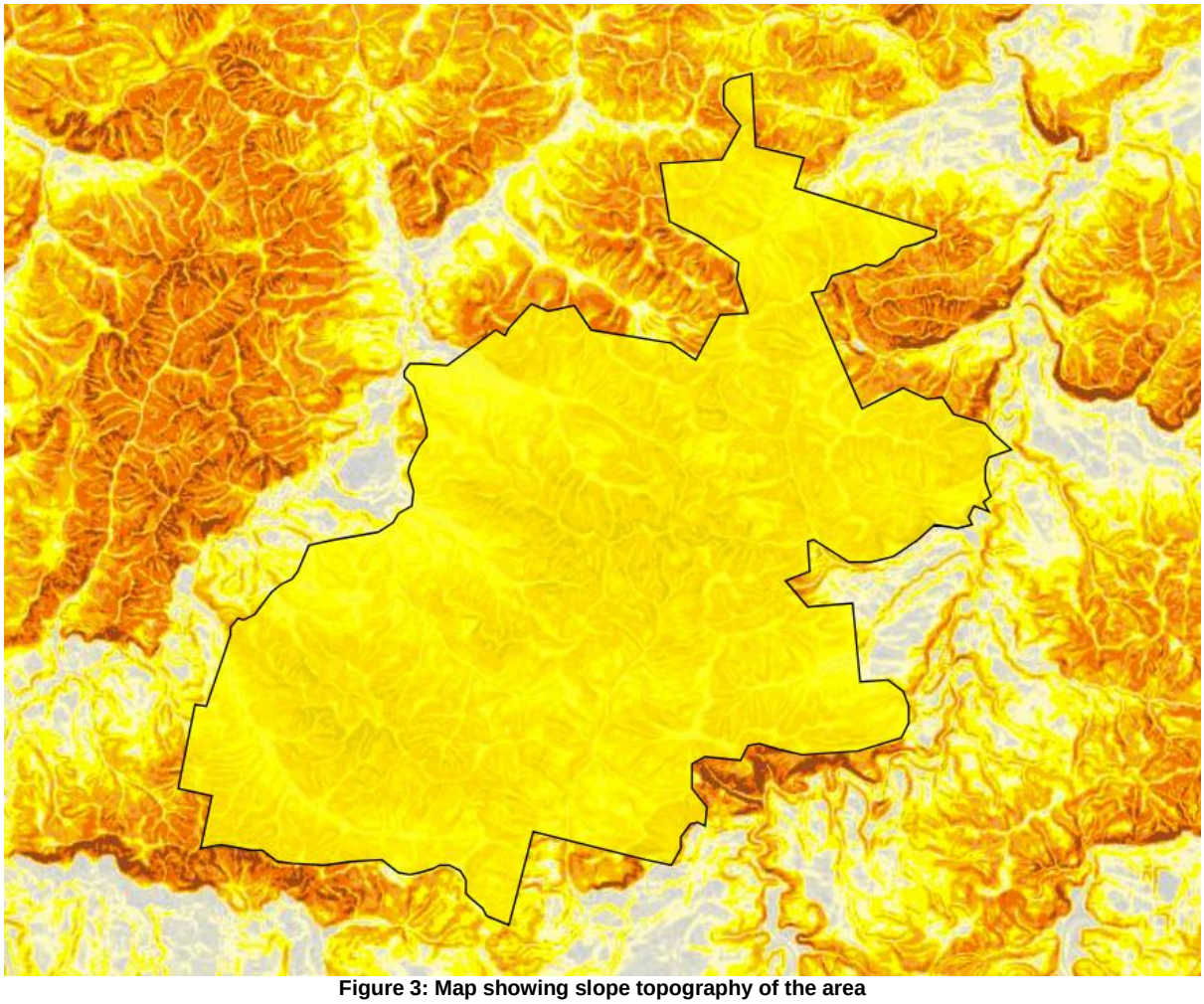


Figure 3: Map showing slope topography of the area

11.0 Natural Resources and Ecology

Freshwater

Riverhead Forest contains a large number of seasonal and permanent freshwater streams and tributaries. These drain into the Ararimu / Kumeuu / Kaipara to the west, and the Rangitoopuni / Wairoa o Kahu to the east. These freshwater streams collect into wetlands in several locations, and, when under forest cover, are generally of clean quality (the quality of the streams does temporarily decline in conjunction with the forestry-harvesting cycle). The waterways and waterbodies generally contain some regenerating native vegetation cover which provides habitat for freshwater and terrestrial riparian wildlife.

Native Freshwater Species

Freshwater species present or likely to be present include: inanga, tuna, potentially kookopu, bully, potentially koorua, along with invertebrates such as mayflies, caddisflies, stoneflies, dragonflies and snails. Freshwater plants are not known at this time.

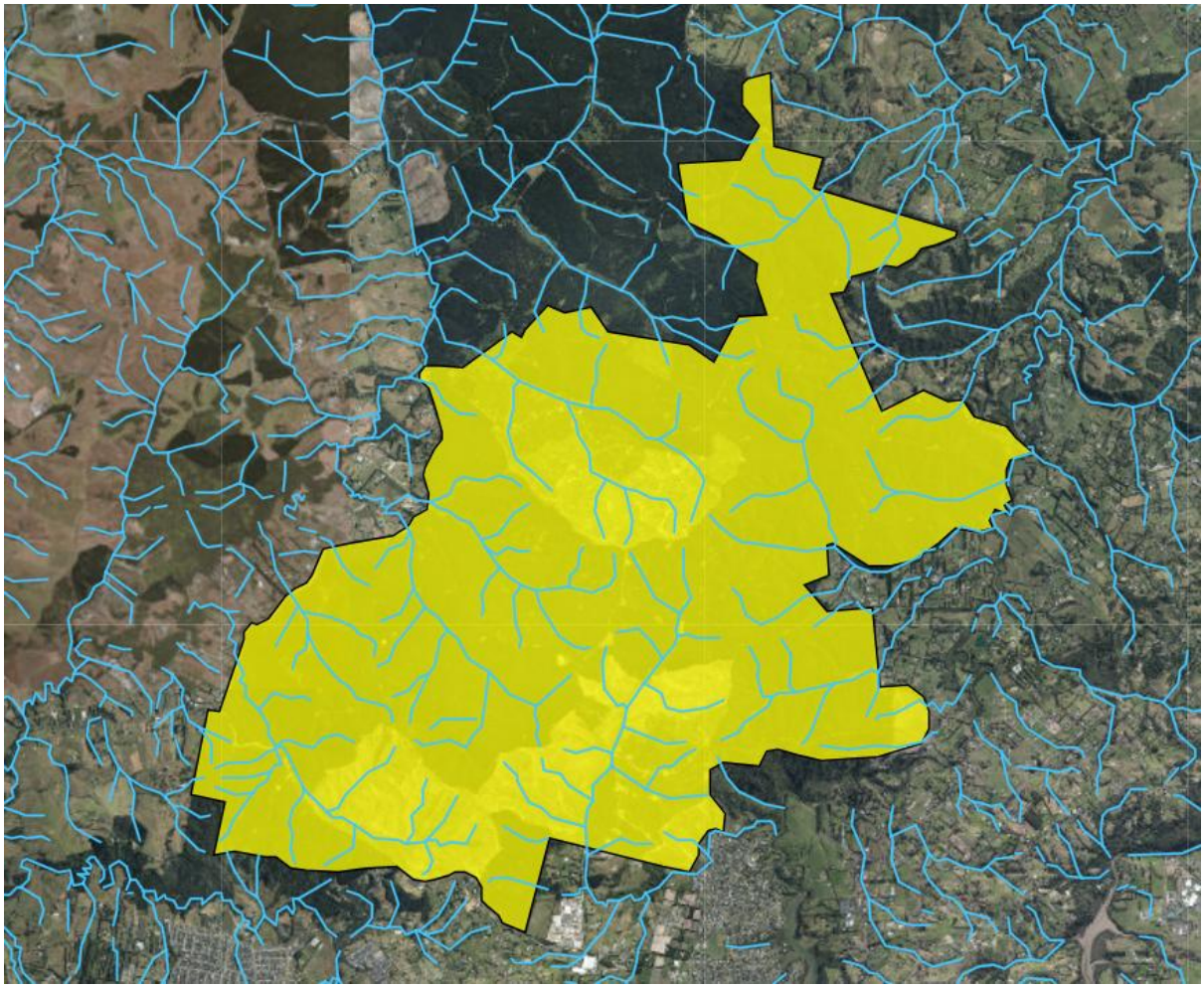


Figure 4: Map showing freshwater streams and tributaries of the area

Native Vegetation

The landholding is mostly under pine forest but contains isolated areas of native vegetation, in particular along the valley floors. There are 5 Significant Ecological Areas (SEAs) within the Forest (predominately the edges): SEA_T_6298; SEA_T_6301; SEA_T_6303; SEA_T_6540; and SEA_T_7036. Plant species present or likely to be present include: tii,koouka, ferns, harakeke, nikau, and possibly some podocarp species. The rare herb *Veronica jovellanoides* is only found in Riverhead Forest and grows on shaded, seasonally damp ground amongst sparse ferns, liverworts and mosses alongside a small stream. Its purple and white flowers bloom during October-December.

Native Terrestrial Fauna

While the Riverhead Forest is largely in exotic monoculture (pine) and thus not high value habitat for most native animal species, the areas of native vegetation particularly along stream corridors likely support a number of native fauna. Species present or likely to be present include: herpetofauna like copper skink, ornate skink, and possibly Hochstetter's frog; birds including kereru, tui, kaahu, puukeko, piiwakawaka, kootare, and possibly ruru; and invertebrates such as weetaa and grasshopper. Pekapeka are known to visit and roost in the pine forest in reasonably large numbers and tend to follow streams which contain their insect food source. It is not fully understood where their roost sites area.

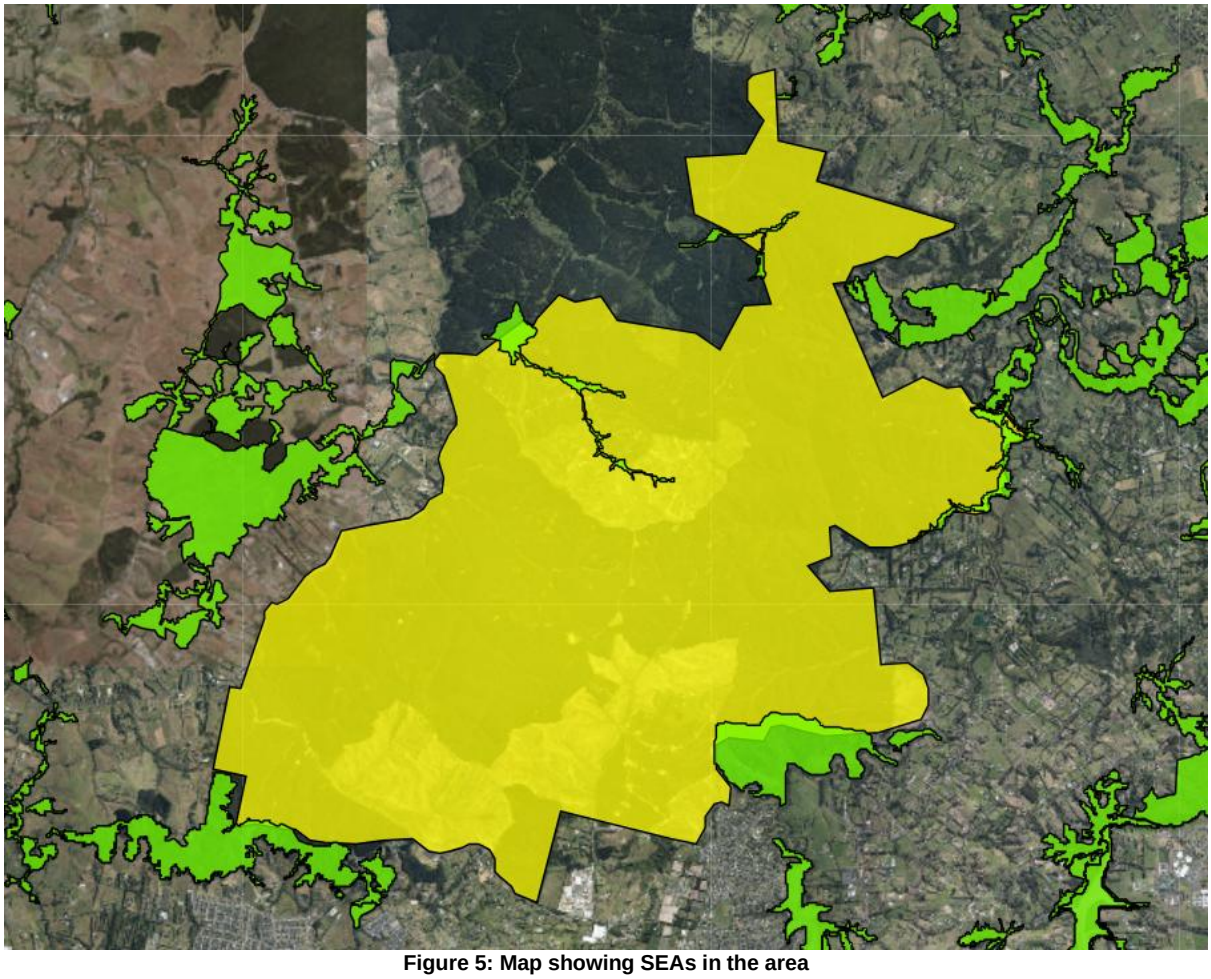


Figure 5: Map showing SEAs in the area



Figure 6: *Veronica jovellanoides* in flower



Pou Ihi at Arataki Visitors Centre

CULTURAL BASELINE

12.0 Statement of Association

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

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

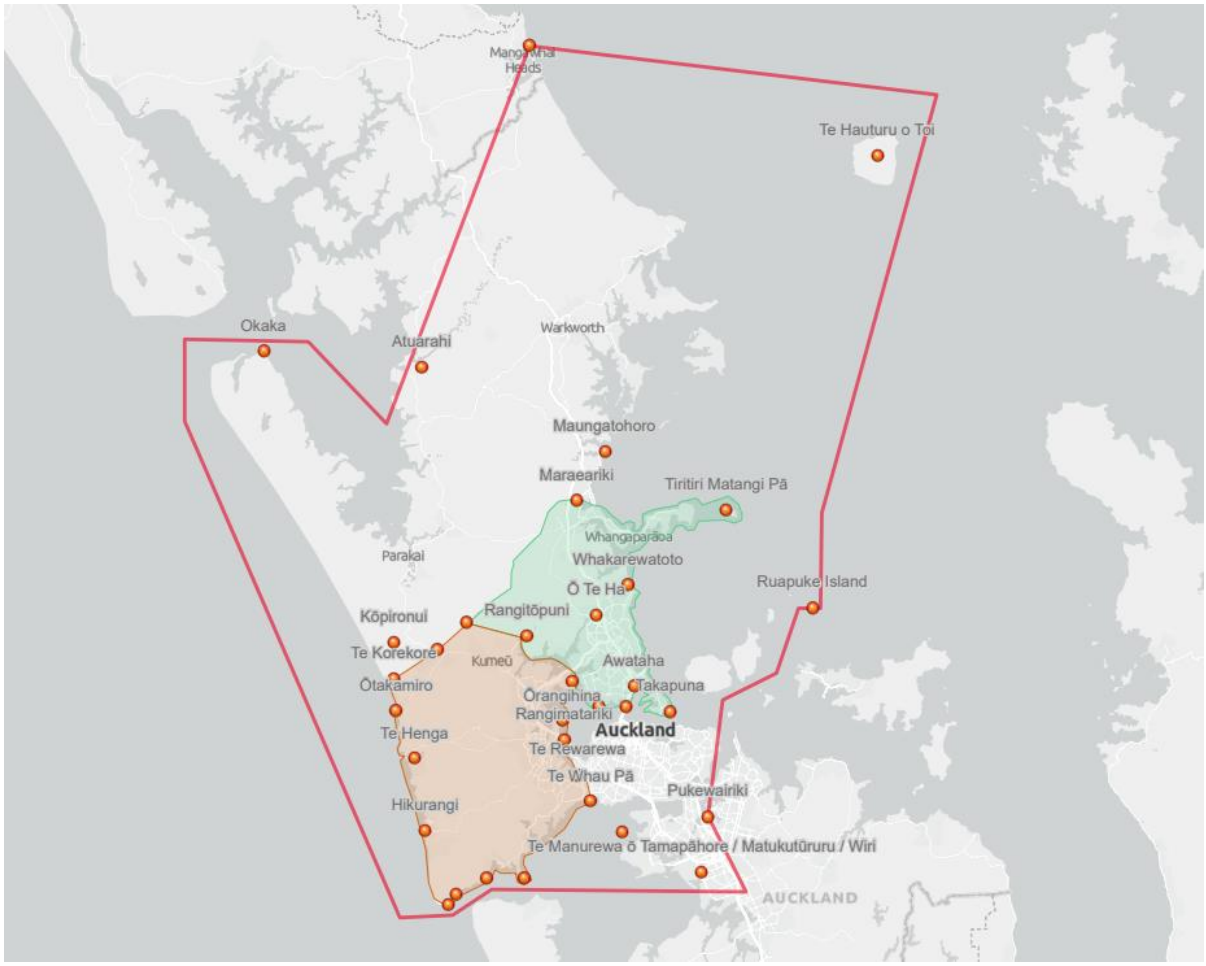


Figure 7: Map showing our area of interest (red outline) and takiwaa of Hikurangi (orange) and Te Whenua Roa o Kahu / Wai Roa o Kahu (green).

The Site cannot be examined in isolation of the wider cultural landscape (including seascape and skyscape) or takiwa. This wider context is required to better understand the cultural values associated with the Site. Cultural landscapes are the sum of the physical and metaphysical features and associations of an area both inherited (taonga tuku iho) and contemporary (lived) for a particular cultural group. These features of the landscape help tie the iwi to the whenua and to the past and create a web of cultural reference points within the rohe (tribal area). The context cultural landscapes provide is thus integral to Te Kawerau a Maki's identity, sense of place, and wellbeing.

The cultural associations and customary rights held by Te Kawerau a Maki summarised briefly below are culturally sensitive and are the maatauranga of the iwi. It is important the information is not reproduced or used without Te Kawerau a Maki written permission. The information is derived from oral tradition passed down over 30 generations, as well as the written work of the Te Kawerau a Maki historian Graeme Murdoch (for the Kaipara Claim Wai 1040 as well as the Te Kawerau a Maki Claim Wai 470 specifically), the work and knowledge of Te Warena Taua, and the author's own learnings from the above as well as the late Eru Thompson.

13.0 Te Ao Marama

At its foundation our association is through our atua who are personified by different domains of nature and activities. These atua are part of our cosmology or creation stories. There are many atua, each with their own identity and whakapapa, and each requiring unique kite (baskets) of maatauranga (wisdom) and tikanga (practice). Several key atua are noted here:

- Ranginui – sky father
- Papatuuaanuku – earth mother
- Taane – domain of forests and birds
- Tangaroa – domain of the seas
- Parewhenuamaea – domain of fresh-water streams
- Mataaoho – domain of volcanic activity

We do not hold mana over these domains, but rather over how these systems and resources are used and maintained by people. At its core our associations and values flow from our whakapapa to whenua as *tangata whenua*[1] and *tangata moana*, and from our associated duty of the maintenance and balancing of mana, mauri, and tapu though our rangatiratanga, kaitiakitanga, and wairuatanga.

Some of our earliest traditions go back to Te Ao Kohatu ('the age of stone') when inanimate objects such as rocks and mountains possessed human qualities and moved around the landscape. These traditions were passed down in particular along the west coastline of the Waitaakere Ranges. It was after the emergence of Te Ao Marama, the age of light, that people began to occupy the land. This period saw the primordial sky father Ranginui separated from his wife Papatuuaanuku by their children who had grown tired of the cramped and dark conditions of their parents embrace. It was Taane who finally pushed them apart. The dynamics between the domains (such as the constant contest between Tangaroa and Taane evident in coastal dynamics) and the plants and animals within are a matter of whakapapa and help explain how the natural world works. At Riverhead the land is considered Papatuuaanuku, the manga and awa belong to Parewhenuamaea, and the plants and birds the domain of Taane.

At this time were also the kahui tipua or guardian taniwha. Riverhead drains into two catchments, each protected by a taniwha. For the Kumeuu and Kaipara River is the taniwha Tangihua. For Te Wairoa o

[1] The word 'whenua' is also the word for placenta, reinforcing the profound spiritual connection between our people and the land personified by the primordial mother Papatuuaanuku

Kahu (Upper Harbour) is the taniwha Mokai o Kahu ('the pet of Kahu'). The kaitiaki of our ancestral domain as a whole is the Kawaupaka (sometimes spelled Kawaupaku) or little shag. This manu is spiritually connected to us and acts as a tohu or messenger.

The origin of the land is further described by Tawhiakiterangi (Te Watarauhi Tawhia) in 1860: "*Ki ta koorero I mua he ika tenei whenua: ko te tangata nana i huti ko Maaui*" ('the talk of old tells us that this land is a fish, the man who fished it up was Maaui'). In the traditions of Te Kawerau a Maki the first inhabitants of this land, Te ika roa a Maaui, that was hauled up from the sea by the demigod Maaui, were the Turehu people. They are not seen as ancestors who migrated to Aotearoa from elsewhere but are literally the people who 'arose from the earth'.

14.0 Turehu

Te Kawerau a Maki whakapapa back to the renowned Turehu leaders Tiriwa and Takamiro who were among the first human occupants in the district. They are particularly associated with the Waitaakere Ranges. Tiriwa was the greatest tohunga of his people, and in our traditions is credited with using his powers to uplift and carry Rangitoto from its original location near Piha to its current location in the mouth of the Waitemataa Harbour. It is after he that the extensive forest that once covered all of West Auckland, including reaching up to the Kumeuu valley, takes its name – Te Wao Nui a Tiriwa.

15.0 Ancestral Waka

The timing of the first migrations to Te ika roa a Maaui is debatable but reaches back roughly a millennium, in some accounts to 900CE. It was the famous navigator Kupe mai tawhiti who first visited the area. He is remembered in placenames including the name for the ocean on the west coast – Ngaa tai whakatu a Kupe ('the upraised seas of Kupe'). Another early explorer was Toitehuatahi in his waka Paepae ki Rarotonga. Toi ventured into the Upper Harbour where some of his people settled, including his niece Pareira from whom the name Wai o Pareira (Henderson Creek) comes. In around the early 13th century Kahumatamomoe of the Te Arawa waka arrived. When he visited the Waitemataa Harbour he placed an obsidian rock as a mauri stone upon the small rocky islet near Birkenhead, and it is from this that the name Wai te Mataa o Kahumatamomoe comes. His name is also applied to the traditional name for the Upper Harbour – Te Wairoa o Kahu ('the long channel of Kahu'). There are six other waka that Te Kawerau a Maki can trace descent: Moekakara, Tokomaru, Kahuitara, Aotea, Kurahaupo and Tainui.

The Tainui waka is particularly important in our whakapapa. It is also thought to have arrived around the early 13th century. Particularly relevant to the wider Rangitoopuni (Riverhead) area is our ancestor Rakataura (also known as Hape). He bestowed many placenames during his visit and occupation of the area. This includes Te One Rangatira (Muriwai Beach) and Te Uri tu o Hape which was a mauri stone marking his visit to the Upper Harbour area. The Tainui crew that remained in the region married into earlier local people and over time their descendants became known by the collective name for Tainui people in the region – Ngaa Oho. These were the people of the land immediately prior to the emergence of Te Kawerau as a specific iwi, and of whom we directly whakapapa to.

16.0 Ruarangi

Our Ngaa Oho ancestors are remembered in many stories, waiata and placenames. These include our ancestresses Erangi, Hinerangi, and Kura, and the exploits of Hape's great grandson Ruarangi. He and his brother Ohomatakamokamo and their people lived at various places between the Manukau (such as Oruarangi at Te Ihu a Mataaoho / Mangere) and Waitemataa (such as Orakei, named after their mother Rakeiora). The brothers began to quarrel with one another about their land at Rarotonga, and as a result their respective hapuu became estranged and war broke out.

Ruarangi was besieged in his paa Te Ahi Kaa a Rakataura (Mt Albert) by Oho, so the people of the paa excavated an exit via the cave systems so they could escape (Te Ana Tomo o Ruarangi). At the exit Ruarangi and his people began to get lava stones and throw them into the sea forming the causeway Te Ara whakapekapeka a Ruarangi (Meola Reef). When it reached the channel they took to waka and

crossed into the Upper Harbour. At daybreak the dogs were heard howling back at the paa, and the land was taken by Oho. Ruarangi fled north into the Kaipara. On the way he and his people hid in a grove near the Rangitoopuni river, startling a moa in the process which dove into the waters to escape. Short of food they also chewed on the bitter leaves of the akeake tree before making camp at dusk at Poohuri in present-day Riverhead Forest. The following evening Ruarangi then headed inland and crossed the Kumeuu River. Here his tattooed buttocks were slapped by the cold water so the place was named 'Wai paki I rape o Ruarangi'. As he reached the other side of the river (near present-day Huapai) it was getting near daybreak, and afraid of loosing the cover of darkness, Ruarangi chanted karakia to delay the sunrise. This place became known as 'Turaki awatea'. Ruarangi continued following the river until he finally settled beside a secluded fresh water lake near Woodhill. This are became known as 'Ruarangi Haerere' in commemoration of 'the wanderings of Ruarangi'. On Te One Rangatira (Muriwai Beach) a favourite toheroa gathering place was named 'Moko noho wai a Ruarangi'.

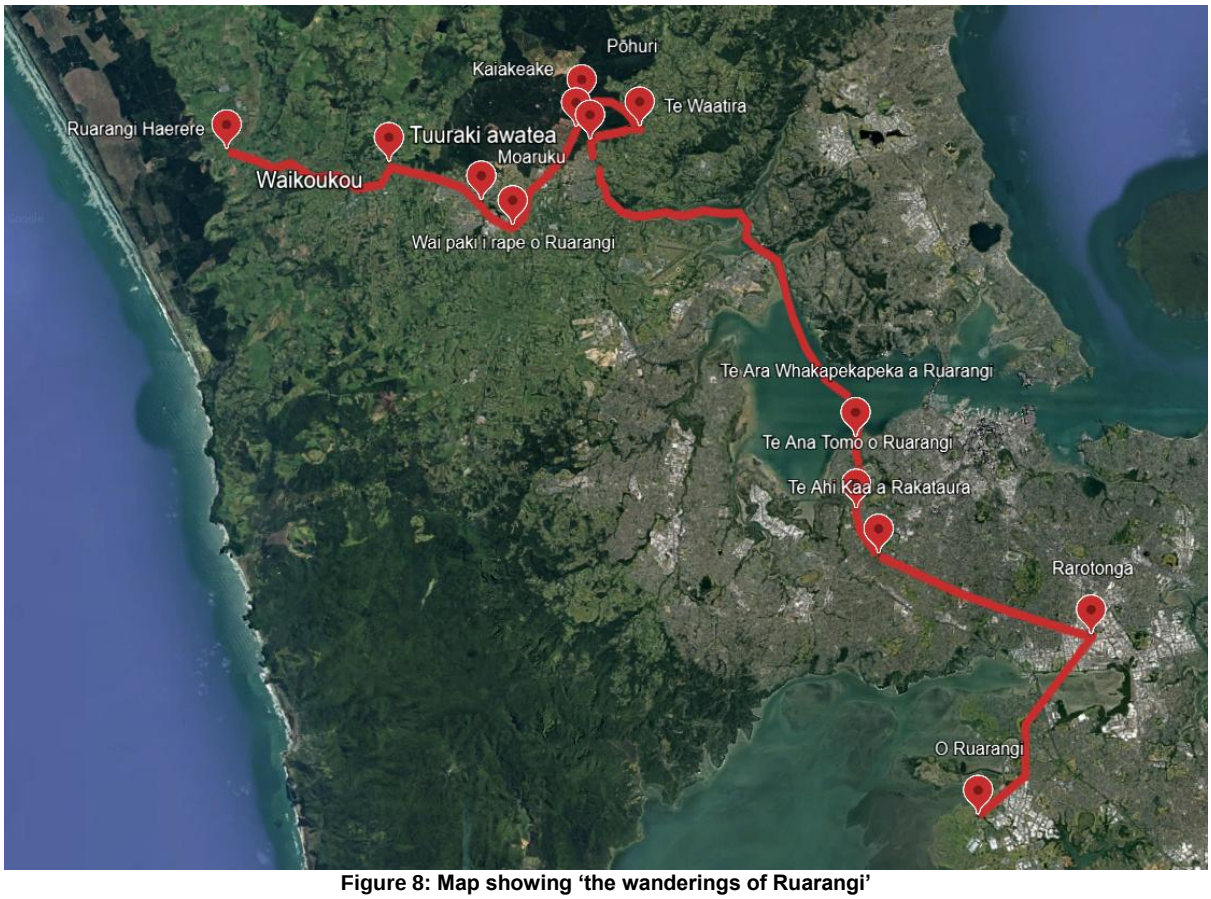


Figure 8: Map showing 'the wanderings of Ruarangi'

17.0 Makinui and Te Kawerau

Te Kawerau developed our tribal origins on the coastline between northern Taranaki and Kawhia in the late 16th century. This was where our famous rangatira Maki and his younger brother Mataahu were raised. They could trace their whakapapa from the leading rangatira of the Tokomaru, Kahuitara, Aotea, Kurahaupo and Tainui waka, and through descent from Awanui a rangi and Titahi were also part of Ngaati Awa. Through their Tainui descent they were part of Ngao Oho and the specific tribal sub-group Ngaa Iwi. The latter took its name from the rangatira Ngaiwi who was the great grandfather of Maki and Mataahu and held the lands over much of South Auckland.

Maki was renowned due to his whakapapa and his skill as a warrior, and around 1620CE led some 300 followers on a northward migration to the lands of his great grandfather. He was accompanied by his wives Rotu and Paretutanganui, their children Manuhiri, Ngawhetu and Maeaeariki, and his younger

brother Mataahu. At that time Kahiwa resource use was under stress from population growth leading to conflict over cultivations.

Maki and his people, while of the wider Ngaati Awa iwi, belonged to Ngaa Iwi. Some of the Ngaa Iwi people led by Haumia and Pohatu, the grandfather and great uncle of Maki respectively, had settled earlier in the Taamaki area between Mangere and Maungakiekie, where they became dominant figures. In this sense Maki and his people were not settling in a strange land but rather in the dwelling place of their Ngaa Iwi and Ngaa Oho ancestors. After some time he came to stay with relatives at Te Manurewa o Tamapaahore (Wiri / Manurewa). Because he was a prominent rangatira and warrior, Maki was visited at Manurewa by other Ngaa Oho rangatira and he soon became embroiled in their disputes. A tradition known to us as 'Te Ipu kura a Maki' describes how Maki was asked to avenge the death of a chiefly child from Takapuna by attacking Te Whauwhau who lived at Rarotonga (Mt Smart). Te Whauwhau and his people were defeated in a battle known as Te Waewaekotuku. The land was then taken by Maki and called Taamaki and was also known as the ipu kura of Maki (this is still the second name iwi know Rarotonga / Mt Smart by).

Maki ventured northwest to visit the home of his tupuna Titahi and Ruarangi in Kaipara. He was hosted by Hauparoa at Maramatawhana near present day Waimauku. While there Maki assisted Hauparoa in a number of battles. Because of his large number of followers, and the fact he decided to settle for a time in the Kaipara, Maki constructed his own paa called 'Tineki' just north of Muriwai. Food became scarce however and led to Maki and his people stealing kumara from pits at Maramatawhana. In the process Maki took some nikau leaves from one pit and plaited them into a carrying strap ('kawe rau') for himself. He was observed by a local woman who, once both tribes were gathered the following day, pointed him out as the thief and he was humiliated. Maki and his people became angry due to the poor manaaki of their hosts with respect to food, and hostility soon broke out. Maki and his hapuu then fought, and were victorious, in numerous battles against Ngaa Oho tribes across western and northern Auckland. Maki and his brother built a number of paa including Te Pua a Te Marama and Kaikai near Helensville. When he had defeated the people of the Waitaakere Ranges his mana was stamped on one of the northern peaks named 'Te Pou a Maki'. Once victorious peace would be cemented through strategic marriages into these earlier peoples.

Maki and his wife Rotu remained living in the southwest Kaipara while their now adult sons Manuhiri, Ngawhetu and Maeaeariki settled around the Kaipara, Mahurangi, and North Shore districts. At Mimihanui (just south of Parakai) at a location called Pokopoko o Rotu they had their only child born in the Kaipara. This was likely in the late 1620s. His name was Tawhiakiterangi and, born nearly a generation after his older brothers, was also given the name Te Kawerau a Maki to commemorate the earlier event that started the securing of the permanent occupation of Maki's people. Those that descended from Maki and from his brother Mataahu came to be known by the general tribal name 'Te Kawerau' and included a number of hapuu. Those that descended directly from Tawhiakiterangi in the Kaipara and Hikurangi/Waitaakere districts thus came to be a distinct hapuu with the name Te Kawerau a Maki.

Tawhiakiterangi later married Marukiterangi of the Te Kawerau hapuu Ngaati Kahu on the North Shore. Marukiterangi was the daughter of Kahu (the eponymous ancestress), who was the daughter of Maeaeariki. Tawhiakiterangi was born at a similar time to Kahu and hence married his grandniece to cement whakapapa lines between the west and the east. Tawhiakiterangi held a major home at Taurangatira near the rapids at the mouth of the Rangitoopuni awa near the present-day Riverhead bridge. This kaainga was a chiefly place where great waka would be drawn up and important hui held. The eldest son of Tawhiakiterangi and Marukiterangi was Taimaro (Manu). Like his father he mostly lived in the southwest Kaipara but also in the lands of his mother on the North Shore and as far north as Mangatawhiri (Tawharanui).



Figure 9: Map showing some of the key sites associated with Maki in the area

18.0 Te Au o Te Whenua

Hawiti was the son of Taimaro and hence great grandson of Maki. His main paa was Te Korekore (the headland at Muriwai) and also at Taurangatira and south along the Waitaakere coastline and east around the Upper Harbour. He married Rangihina the high-born daughter of the chief of the Te Kawerau hapuu Ngaati Poataniwha who held the territory around the Upper Harbour. Her name is remembered at locations in Hobsonville and in Te Atatu. Her sister was Rangikaanohi who is remembered in the name of the kaainga on the opposite side of the river from Taurangatira.

The people who would come to be known as Ngaati Whaatua arrived in the southwest Kaipara at the end of the 17th century. They had since the mid-1600s had friendly relationships with Te Kawerau when they (Ngaati Whaatua) were based in the northern Wairoa, and several marriages were made. Around 1680, years after Maki had died, a skirmish broke out over the killing of the Ngaati Whaatua paramount chief Haumoewharangi during an incident. In response a group visiting from the northern Wairoa area, who had recruited Maki's kinsman Kawharu of Kawhia to their cause of utu, undertook attacks against those involved in the incident. These attacks were specific at locations throughout the southern Kaipara and along the Waitaakere coast, and once exacted an uneasy peace was restored. It was during this period of uneasy peace that a party including Kawharu mortally wounded Tawhiakiterangi, now an old man, while he was alone at Te Horo near present-day Rewiti. He was found close to death by his son Taimmaro. This led to wider fighting between the iwi for a number of years, and the conquest of the South Head area stretching from Okaka to Woodhill by Ngaati Whaatua. Te Kawerau remained in occupation of lands south between Te Korerkore and Rangitoopuni, though shared hapuu emerged over time in the Muriwai valley and Riverhead areas. The wider Te Kawerau hapuu were not involved in the conflict and remained secure in their lands to the east and northeast.

Around 1730, after this main invasion and establishment on South Head the Ngaati Whaatua leader Poutapuaka travelled south to supervise the division amongst his people of the conquered lands. Once completed he travelled south on to Te Kawerau a Maki land stating he wished to see the name of his ancestor Hikurangi. While walking south along Te Ara Kanohi (the traditional walkway between Muriwai and Te Henga) he met our paramount chief Hawiti. Hawiti was a great leader, in particular a renowned

provider of food for his people, and a respected peace maker. He forbade Poutapuaka from proceeding further marking a line on the ground with his mere pounamu. Poutapuaka agreed and returned to the north. The spot where the agreement was made was named ‘Te Taupaki’ (‘the firmly bound peace’). Hawiti and the Ngaati Poataniwha rangatira Rautawhiri (Rangihina’s brother) concluded further peace making agreements with Te Taou at Kaahukurii (near Waimauku), Kaahutoopuni (in the Ararimu Valley), and Rangitoopuni (Riverhead). From these events Hawiti was then given the name ‘Te Au o Te Whenua’ or ‘the current of the land’.

As noted above Te Kawerau a Maki remained in possession of our lands south of Te Korekore and Rangitoopuni, while Te Kawerau hapuu to the east also held their lands on the Mahurangi and North Shore districts. When Ngaati Whaatua engaged in battle with Te Waiohua tribes around 1740CE Te Kawerau people remained neutral and retained our rights. It was not until the 1820s, with the arrival of Europeans and the Musket Wars, that our way of life was drastically altered.



Figure 10: Map showing peace making sites between Te Kawerau and Te Taou / Ngaati Whaatua

19.0 The Musket Wars

Our first interactions with Europeans were with missionaries visiting Muriwai around 1820 although we remained relatively isolated from settlers until the later 1860s. The arrival of Europeans introduced muskets to inter-tribal warfare, and the Ngaapuhi confederation from the north were early in adapting to their use in settling old scores. Te Kawerau joined in the Ngaati Whaatua led fighting force that assembled at Oneonenui in 1821. In late 1821 a large Ngaapuhi force attacked Whangaparaoa at the battle of Rarohara paa defeating the Te Kawerau, Ngaati Whaatua and Ngaati Paoa forces assembled there. Te Kawerau led refugees including Ngaati Paoa and Ngaati Whaatua inland via old walking routes along the Waitoki valley to Waikahikatea then south along Te Ara Rimu to Kahutoopuni. Refugees also came via Ara Pukekauere to Onehungahunga. These places were largely forested and hidden places. Some refugees travelled further on into the Waitaakere Ranges for shelter.

The attacks continued for the next 5 years including several devastating attacks to our people along the Waitaakere coastline, and from 1826 most of the remaining Te Kawerau people and our allies were forced into a decade of exile in the Waikato under the protection of Tainui. Only a small number of men were left to maintain ahi kaa roa. Our people were escorted home in 1836 by the Tainui ariki Te Wherowhero, although our numbers had declined considerably as with other northern Auckland tribes. In 1837-38 our people returned to the Kaipara at the same time as Te Taou, and our occupation became focused on Koopironui, Muriwai, and Te Henga were we built the musket paa 'Parawai'.

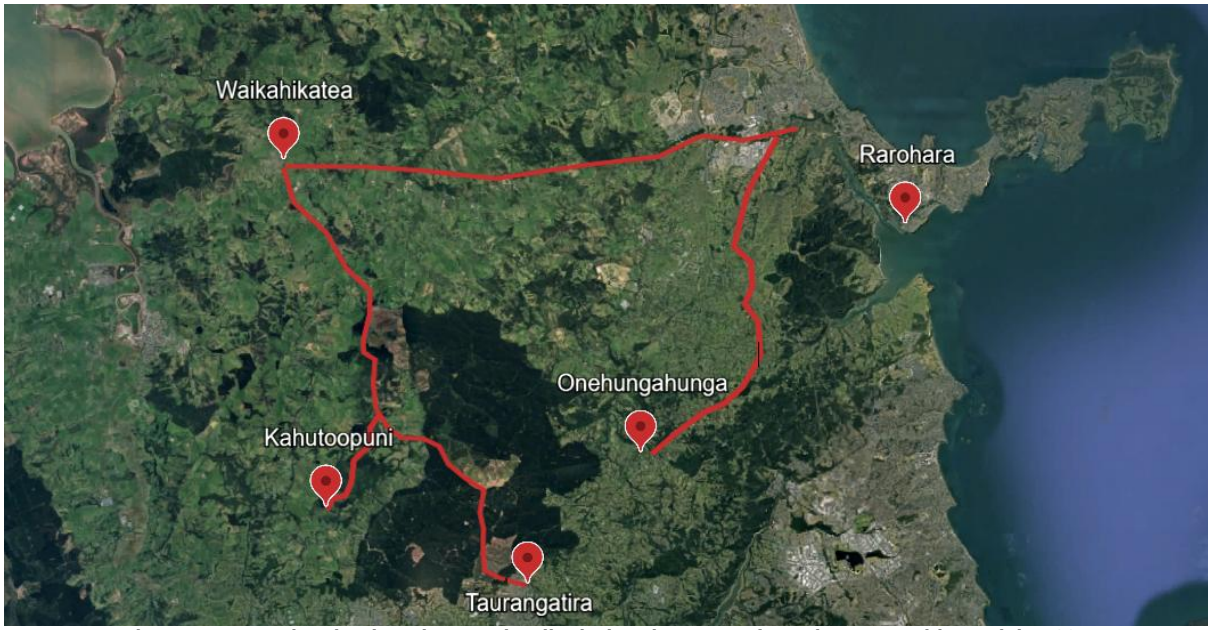


Figure 11: Map showing locations and trails during the retreat from the Ngaapuhi attack in 1821

20.0 Alienation from the Land

European settlers began entering into 'transactions' with Maaori to purchase blocks of land in our rohe starting in the late 1830s. Most transactions were to acquire the great forest resources of the area including kauri and kahikatea. Te Kawerau a Maki were excluded from all but one transaction (near present day Taupaki), with individuals from other tribes selling blocks we either had exclusive or shared rights to without our involvement. This process was one of land speculation and a misalignment in understanding between customary rights to land and western concepts of private property. These transactions would later be investigated, and ultimately apologised for, in our Treaty Settlement. The rapid alienation of customary land meant that by 1853 approximately 90% of Te Kawerau a Maki land had been alienated from our control and use. This period also introduced our people to new diseases further reducing our numbers and wellbeing. The Riverhead area was lost in a series of land transactions noted below:

- Harris & Hatfield 1844 – the 'Whatiki Block' (actually Whatati) of 2400 acres to the west of Rangitoopuni awa and inland to the north of the Kaipara Portage. The boundaries were from a creek by the landing place (at Riverhead), thence along the Kaipara Road to the ridge Kaiakeake, along the ridge until it reaches a tree in the creek Whatati and thence along the Rangitopuni.
- McDonald 1845 – 900 acres on the western side of Rangitoopuni Awa.
- Crown Purchase 1851 – Pukeharakeke Block of 3400 acres over much of what is today the Riverhead Forest blocks.
- Crown Purchase 1851 – Waikoukou Block of 1320 acres to the immediate west of Riverhead Forest.
- Crown Purchase 1853 – Papakoura Block (unsurveyed) of 4810 acres to the immediate north of Riverhead township.

- Crown Purchase 1853 – Kaiakeake Block (unsurveyed) of 600 acres to the immediate west of Riverhead township.
- Crown Purchase 1856 – Onewherowhero Block of 172 acres in the south of Riverhead Forest
- Crown Purchase 1863 – Ararimu Block of 7165 acres covering the northern section of Riverhead Forest

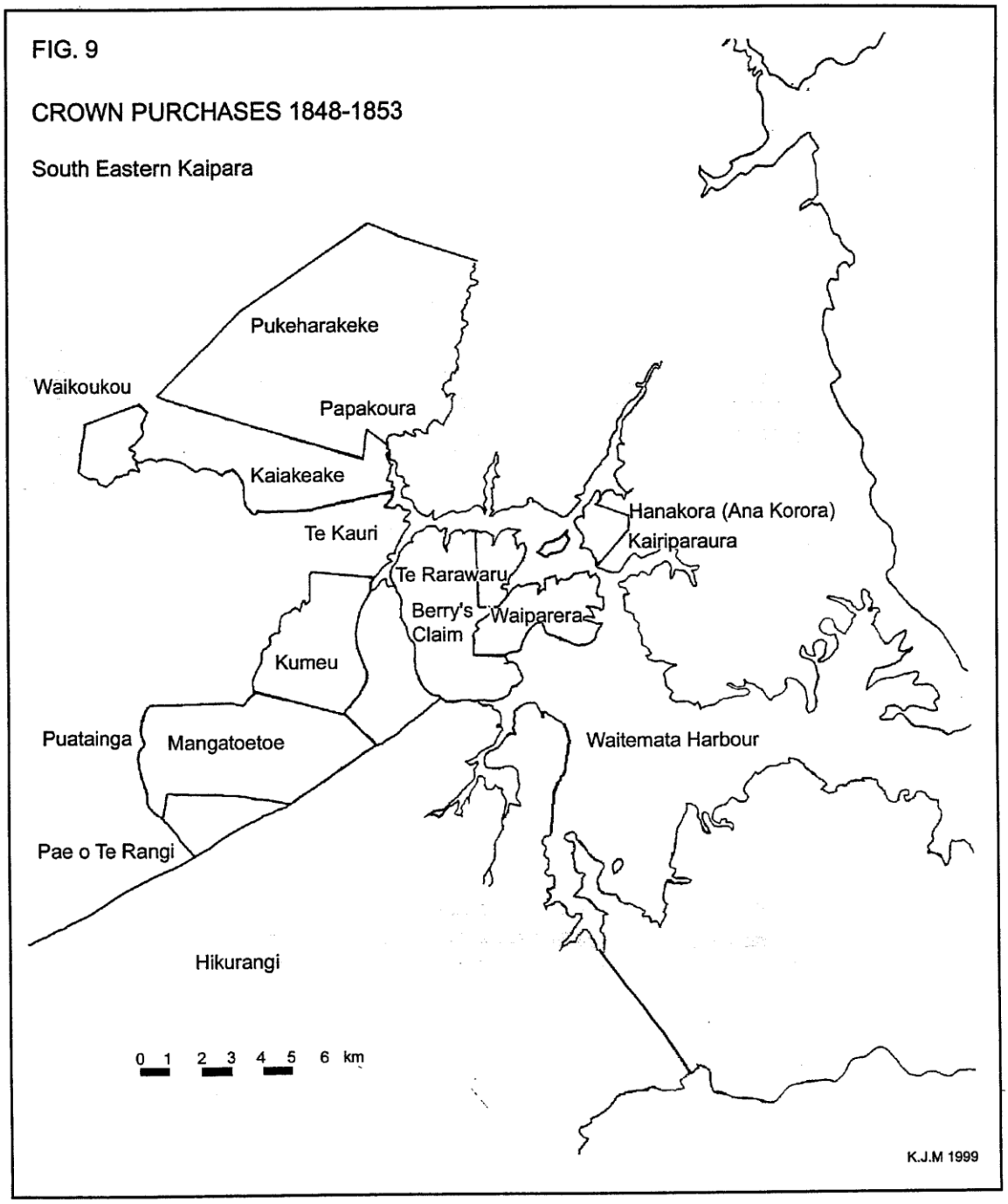


Figure 12: Map of Crown purchases 1848-1853 from G Murdoch 2000

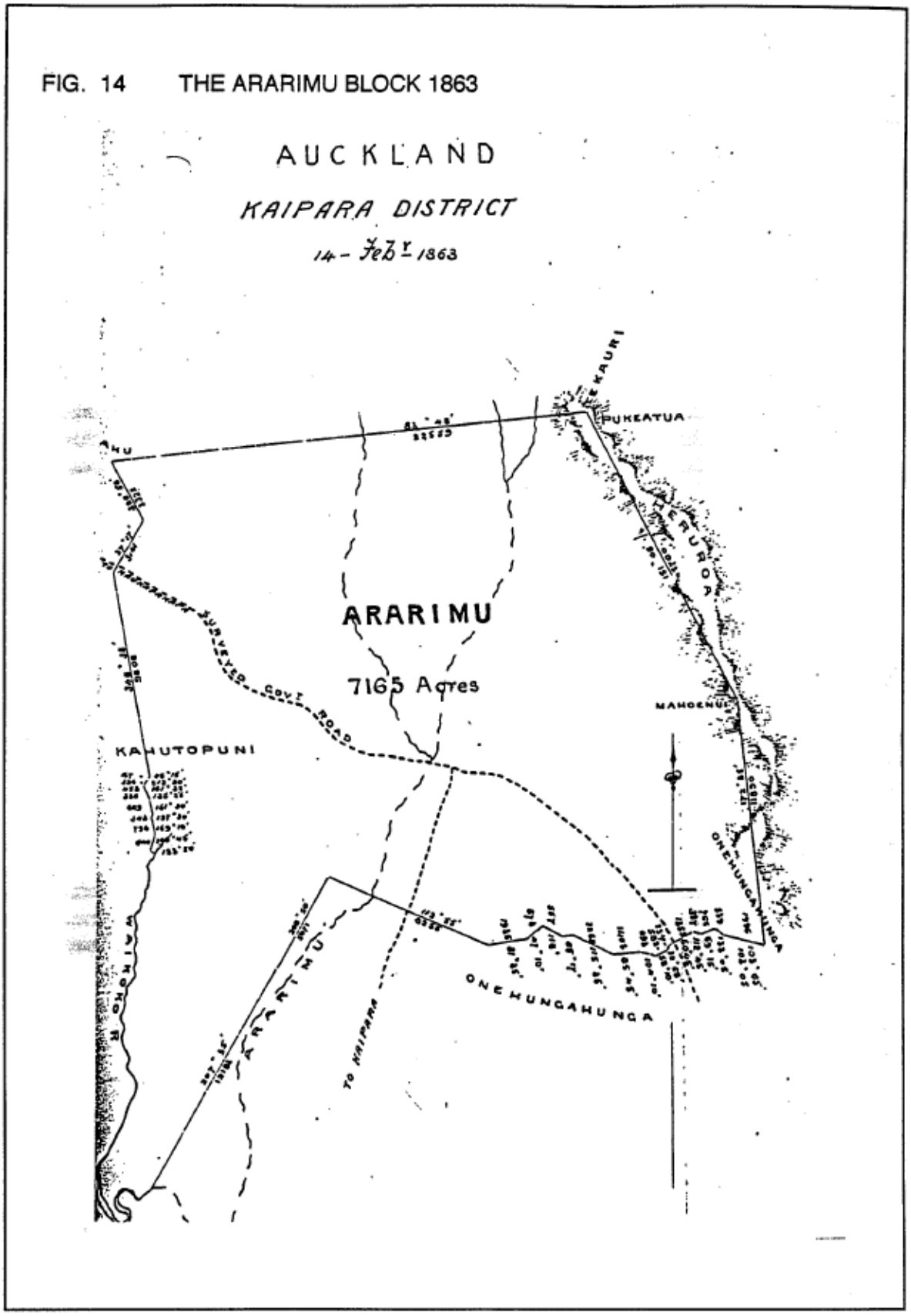


Figure 13: Map of Ararimu Block, reproduced from G Murdoch 2000

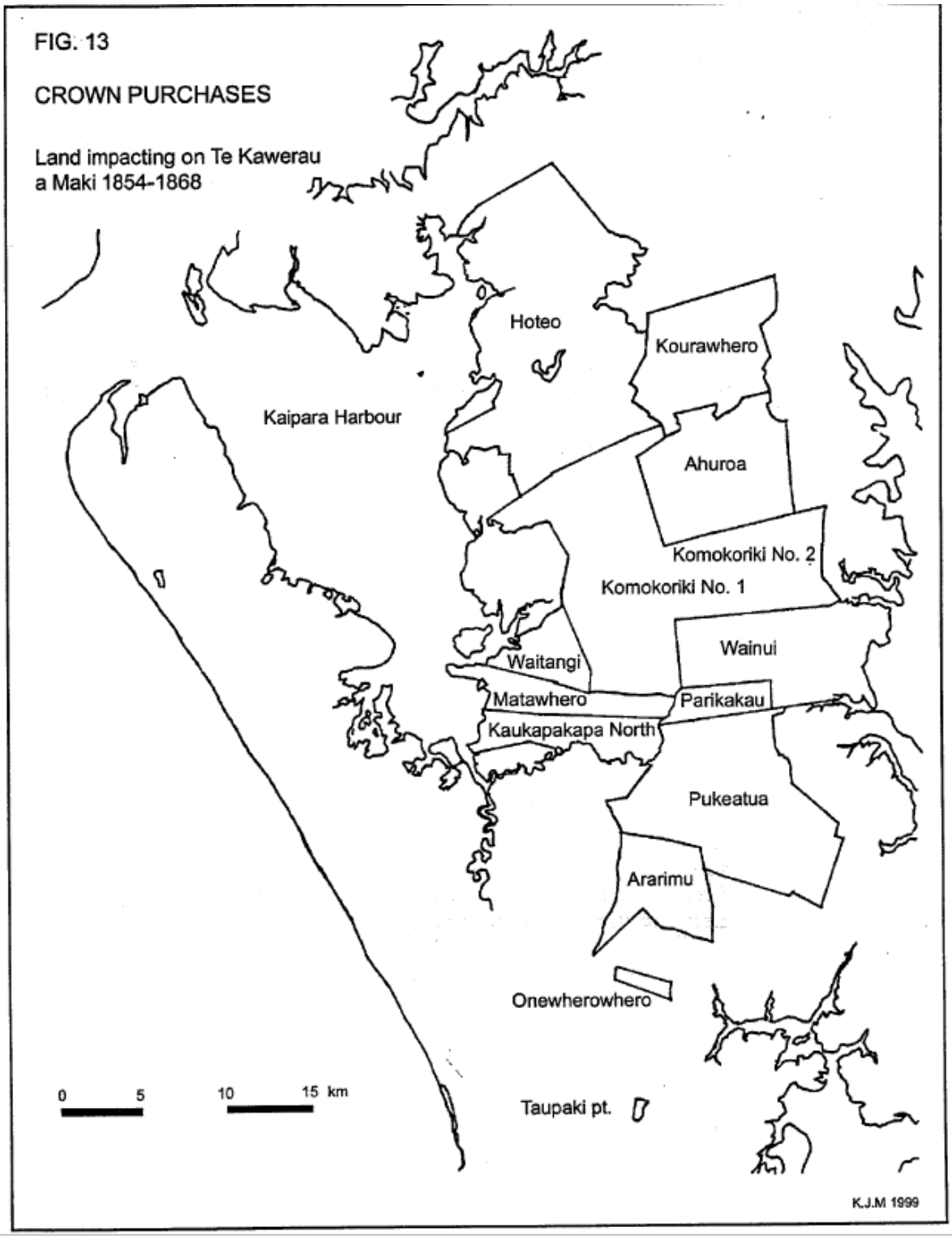


Figure 14: Map of Crown purchases 1854-1868 from G Murdoch 2000

21.0 Treaty Settlement

Te Kawerau a Maki had suffered greatly since the 1820s. Our numbers were weakened by attacks from Ngaapuhi combined with the introduction of foreign diseases. Our lands were effectively and rapidly stolen from under us severing our way of life and our economic base. Our people were scattered without lands, resources, kaainga or marae left to sustain them. By 1990 Te Kawerau a Maki were landless with the sole exception of the small offshore Island of Tiatomo at Piha.

On June 1994 our rangatira Hariata Ewe and Te Warena Taua filed a Waitangi Tribunal Claim (WAI 470) on behalf of Te Kawerau a Maki. The claim covered the prejudicial acts, omissions, policies and practices of the Crown in breach of Te Tiriti o Waitangi between 1840 and 1992.[2] The claim set out at a high level the harms done to the tribe (some of which are briefly covered in the sections above), and high level relief being sought including the restoration of Te Kawerau tino rangatiratanga and the restoration of the economic base of the iwi "with a view to restoring Te Kawerau a Maki to economic independence and prosperity." The claim also sought sufficient capital to establish a marae and papakaainga in the Te Henga valley.

In August 2008 after 14 years of work a Terms of Negotiation was signed between the Crown and our Claimants. An Agreement in Principle was reached in February 2010. In February 2014 the Deed of Settlement was signed at Makaurau Marae in Ihumatao. The signing was attended by Kiingi Tuheitia. In November 2015 the Settlement was enacted through the Te Kawerau a Maki Claims Settlement Act.

The Deed of Settlement set out an agreed historical account, acknowledgement of the Crown's breaches of Te Tiriti and failures of natural justice, and offered an apology and a promise to "form a new relationship with the people of Te Kawerau a Maki based on mutual trust, cooperation and respect for the Treaty of Waitangi and its principles". Importantly, the Settlement provided for a range of cultural and commercial redress. The key piece of commercial redress, and the entirely of our cash quantum, was the 3,275ha of Riverhead Forest. This land represents the near-total financial compensation for 150 years (as at 1992) of loss and is the bedrock on which the economic wellbeing of Te Kawerau a Maki must be built.

Riverhead's importance is not just a matter of ancient history but is also part of our contemporary history and is intimately tied to the iwi's future. The unlocking of the lands economic potential is a central to the purpose of the land and the Crown's redress for our economic wellbeing.

22.0 General Pattern of Use and Associations

The above sections summarised in rough chronology the associations Te Kawerau a Maki have with Riverhead Forest. In terms of its general use and associations by us, this was in essence interior forested high country with infertile soils. There were key kaainga on the land, as most occupation and defensive sites were coastal or at headwaters of rivers where transport and resources were more easily accessible. The land itself was primarily used for gathering natural resources or as a place of refuge in troubling times. The stories of Ruarangi taking refuge here from his pursuers echo the later history when our people hid refugees from the Musket Wars. The key kaainga all surrounded the hilly and forested lands of Riverhead Forest, such as at Patumahoe near Waimauku, Waihahikatea to the north near Kaukapakapa (Te Kawerau visited their relatives here until the 1860s), and Taurangatira to the immediate south at Riverhead township.

[2] 1992 is the Crown's 'cut-off date' for historical grievances.

There are no known kaainga, burial grounds, or paa within Riverhead Forest itself. It was partly this lack of physically sensitive waahi tapu[3] that made acquiring the land for commercial redress attractive. The waahi tohu that are within the landholding relate either to the story of Ruarangi and peace-making by Te Au o Te Whenua and Rautawhiri with Ngaati Whaatua or relate to natural resources or features such as Pukeharakeke (the hill of flax), Whatatii (the place where food was stored), or Onewherowhero (the place of red soils).



Figure 15: Map of waahi tapu / waahi tohu in and surrounding Riverhead Forest

[3] It should be noted that a site can still have tapu associated with it in terms of the associative puurakau or maatauranga

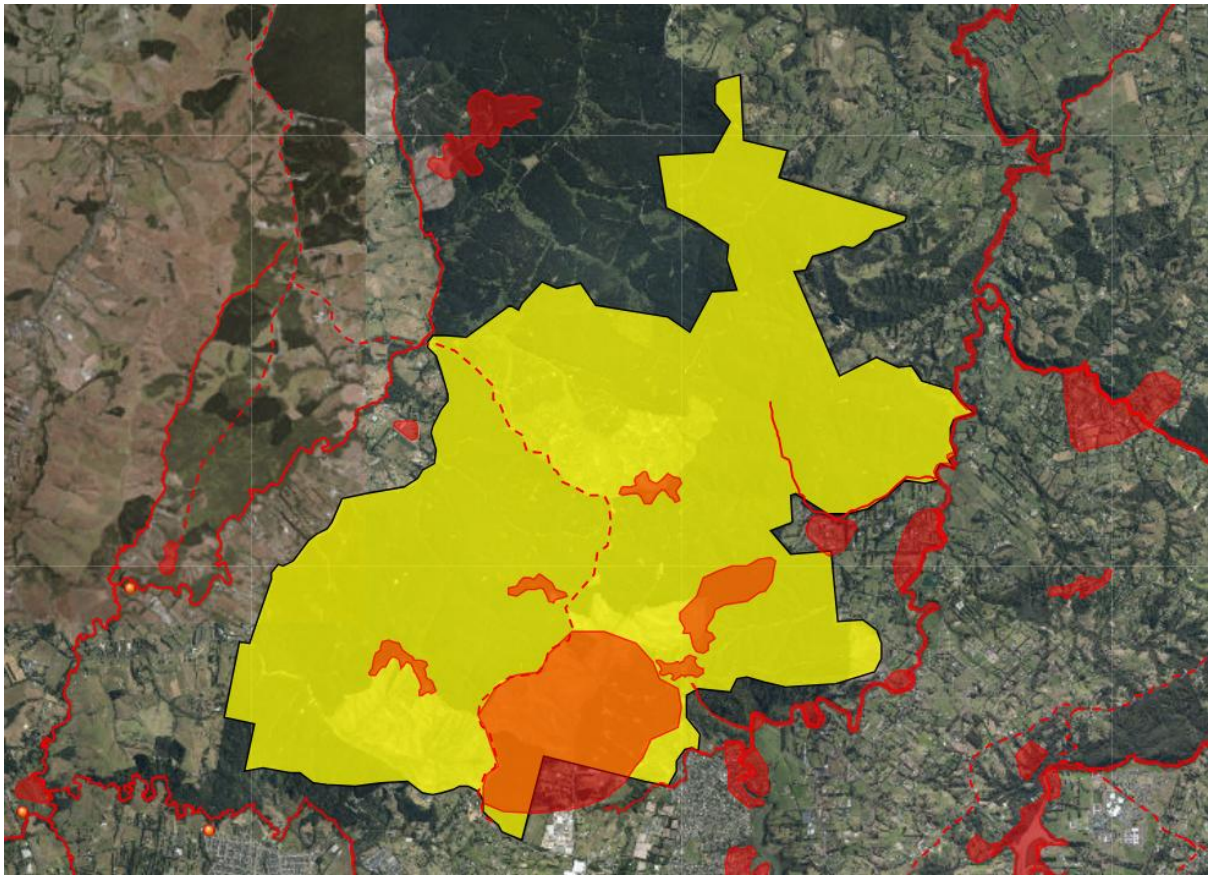


Figure 16: Map of waahi tapu / waahi tohu in and surrounding Riverhead Forest

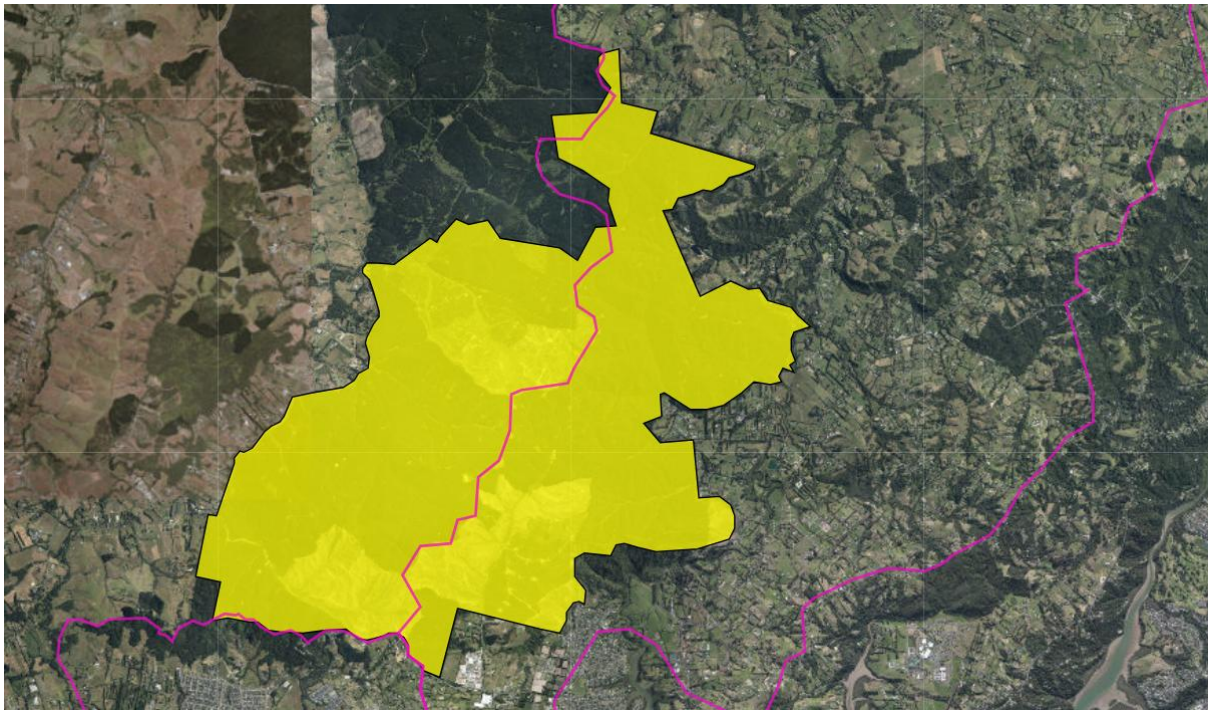


Figure 17: Map showing the Kumeuu and Rangitoopuni Statutory Acknowledgement Areas (purple outlines)

23.0 Maaori Archaeology

The known archaeology within the Study Area and Site as recorded on the ArchSite and CHI databases, and also the results of the CFG archaeological assessment (Feb 2025), show little archaeological evidence of Māori occupation of the land. This is consistent with the customary history where the interior was utilised for resource gathering, overland trails, and a temporary refuge in times of strife. There is only one archaeological site of Māori origin in the land holding – a midden on the eastern boundary near Sunnyside Road identified in the NZAA database as R10_916.

It should be noted that the nature of archaeology means that the total resource of an area is not known until it is either fully investigated by exploratory means prior to works, or uncovered during project earthworks. It is considered of low likelihood for potential unrecorded archaeology to be encountered in general.

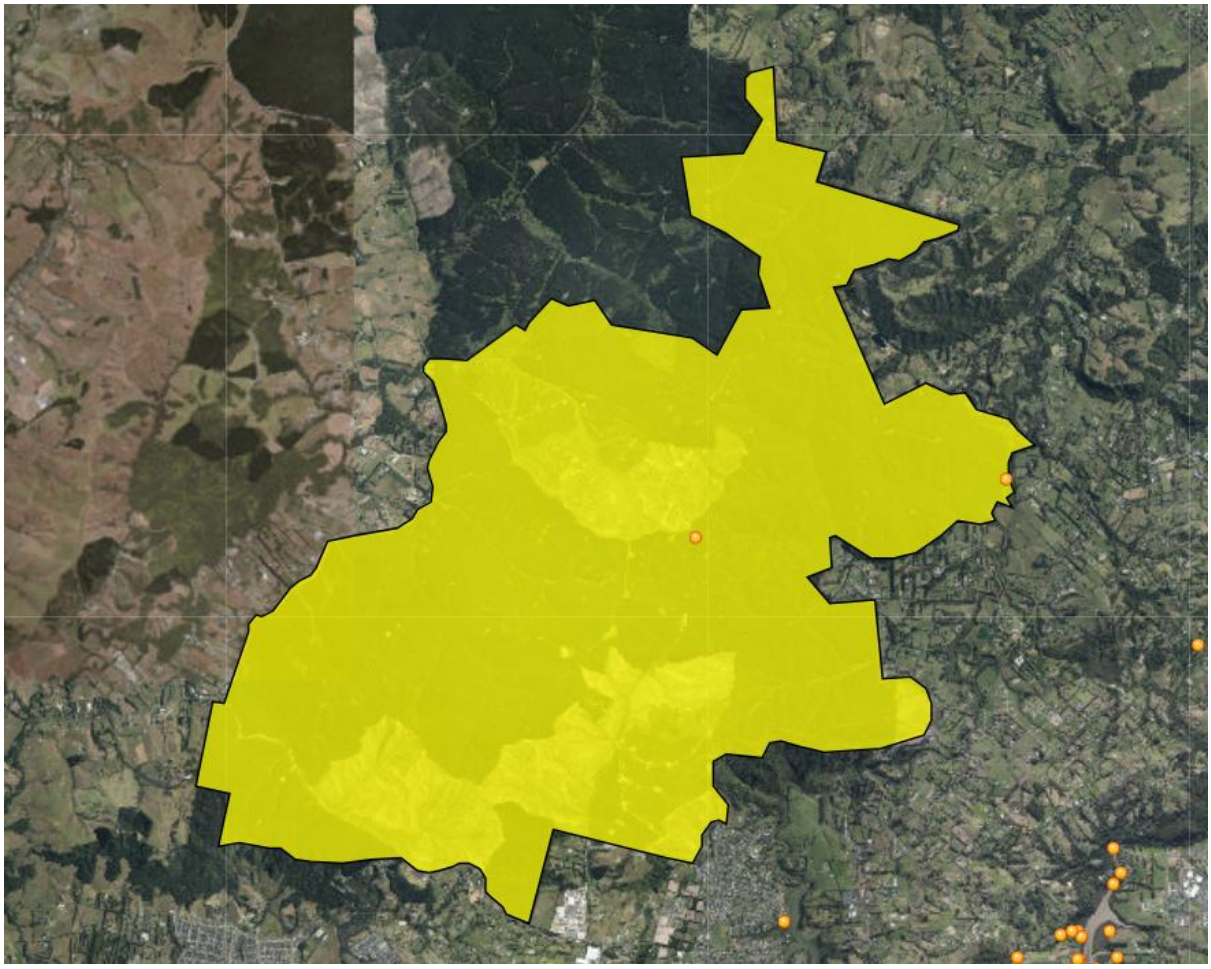


Figure 18: Map showing Maaori archaeological records in the area

24.0 Cultural Sites and Resources

For Te Kawerau a Maki the entire Rangitoopuni area is a cultural landscape, embedded with identity, meaning, and significance. The character and integrity of the whole is made up of its constituent parts, such as its peaks like Whatatī. trails like Te Ara Rimu, or waahi tohu such as Rangitoopuni itself. The land on which the project is proposed is significant due to its place within this landscape, as well as its role as our key Treaty Settlement commercial redress. Below is an annotated list of specific sites, areas and resources of cultural significance in the Study Area (inclusive of 2km from the edge of the landholding) which Te Kawerau a Maki consider appropriate to disclose (Table 2).

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

Name	Description	AUP value	Cultural value
Within the Landholding			
Rangitoopuni Forest	The 3275 ha of Treaty Settlement land for commercial redress	Whakaaronui o te Wa	High
Whatatii	The highest point in the centre of the forest, referencing a foodstore or cache in the cabbage trees	Mauri, Rawa Tuuturu, Hiahiatanga Tuuturu	High
Kaipaakau	High point in the central part of the forest referencing the place where seabirds would fly inland to nest	Mauri, Rawa Tuuturu	High
Pukeharekeke	Hill or high point of flaxes in the southwest of the forest	Mauri	High
Onewherowhero	Catchment in the south of the forest named for red pigments in the soil that could be found there	Mauri, Rawa Tuuturu	High
Kaiakeake	Location and high point in the southeast of the forest where the ancestor Ruarangi is said to have stopped to eat the bitter akeake plant during his wanderings	Korero Tuuturu	High
Poohuri	High point in the southeast of the forest associated with an encampment of the ancestor Ruarangi. The name is to do with the changing of light to darkness	Korero Tuuturu, Waahi Tapu	High
Moaruku	Stream in the southeastern part of the forest where the ancestor Ruarangi is said to have startled a moa which dove into the water to escape	Korero Tuuturu,	High
Kauheka	Stream on the eastern side of the forest	Mauri	High
Te Ara Rimu	Overland trail from Pukeharakeke to Te Ahu and on into the Kaukapakapa valley	Korero Tuuturu	High
Midden Site R10_916	Archaeological site on the eastern boundary of the forest. Its present condition and full extent is not known	Rawa Tuuturu	Medium
Various Streams	There are a multitude of stream tributaries within the forest that ultimately drain either into the Rangitoopuni / Wairoa o Kahu in the east or Ararimu / Kumeuu / Kaipara in the west. The streams tend to retain riparian margins and thus habitat for freshwater and terrestrial species of plants and animals	Mauri, Rawa Tuuturu	Medium
Native Vegetation	While the landholding is nearly completely under commercial pine forest, which does not hold notable cultural value, the valley floors contain bands of regenerating native bush and plant species (including the rare *Veronica jovellanoides* a creeping herb so far only found in the Riverhead forest area) typical of fernland environments	Mauri, Rawa Tuuturu	Low
Native Animals	While the landholding is nearly completely under commercial pine forest, which is not native habitat, the forest does contain various native freshwater species and terrestrial animals along the valley floors. The wider forest is also a well known area frequented by large populations of threatened pekapeka (bats).	Mauri, Rawa Tuuturu	Low
Outside the Landholding			
Rangitoopuni	Peace-making location on a bend of the Rangitoopuni awa approximately 1km northeast of Riverhead township and just outside of the landholding. The site was where Hawiti and Rautawhiri met with rangatira from Ngaati Whaatua. The name means 'day of the dog skin cloaks' which references chiefly attire	Mauri, Waahi Tapu, Korero Tuuturu,	High
Manga Rangitoopuni	Rangitoopuni Stream which runs from Pine Valley in the north to the rapids at Riverhead bridge in the south. The entire catchment is a Statutory Acknowledgement Area in our Treaty Settlement	Mauri, Korero Tuuturu, Rawa Tuuturu	High
Te Wairoa o Kahu	'The long channel of Kahu' is the Upper Waitemata Harbour which extends to the rapids at Riverhead bridge, and is named after the ancestor Kahumatamomoe. It is protected by the taniwha Mokai o Kahu	Mauri, Korero Tuuturu, Rawa Tuuturu, Hiahiatanga Tuuturu	High
Te Ahu	The 'mound' or elevated area in the northern part of the forest	Mauri, Korero Tuuturu	High
Tupapa	A kaainga to the immediate east of the forest named after the flat land here	Mauri, Waahi Tapu, Korero Tuuturu,	High
Rakau Turua	Placename to the immediate east of the forest / west of Manga Rangitoopuni named after two large trees (no longer there)	Mauri, Korero Tuuturu	High

Manga Mahoenui	Stream to the east of the forest near Coatesville running from Pukeatua and draining west into the Rangitoopuni Stream, named after the profusion of Mahoe tress	Mauri	High
Onehungahunga	A waahi tapu area near Coatesville and a place that the Ngaati Kahu and Poataniwha people of Te Kawerau took refuge in 1820s	Mauri, Waahi Tapu, Korero Tuuturu, Hiahiatanga Tuuturu	High
Te Pane o Poataniwha	High point to the east of the Rangitoopuni Stream named after the eponymous founder of Ngaati Poataniwha	Mauri, Waahi Tapu, Korero Tuuturu	High
Te Waatira	Placename relating to a grove on the western bank of Rangitoopuni where the ancestor Ruarangi and his people hid from pursuers	Korero Tuuturu	High
Kaa Taha	A locality on a bend of the Rangitoopuni Stream approximately 500m northeast of Riverhead township	Mauri, Korero Tuuturu	High
Orangikaanohi	Kaainga located on the eastern side of the Riverhead bridge named after our ancestress Rangikaanohi who was a daughter of Poataniwha	Mauri, Waahi Tapu, Korero Tuuturu	High
Taurangatira	Kaainga located on the western side of the Riverhead bridge which was a place where waka would be hauled ashore and important hui held. It was a favoured location of generations of Te Kawerau ariki	Mauri, Waahi Tapu, Korero Tuuturu	High
Papakooura	Small stream at the north of Riverhead township and forming the southeast corner of the forest landholding, named for the freshwater crayfish that could be caught here	Mauri, Rawa Tuuturu	High
Piitoitoi	Kaainga located in the southern half of Riverhead township, named for the birdsong of the Robin, and the general name used for Riverhead township	Mauri, Korero Tuuturu	High
Te Tooangaroa	The Kaipara portage where waka would be hauled between the Waitemataa and Kaipara, roughly near Old Railway Road	Korero Tuuturu	High
Wai paki i rape o Ruarangi	Location near Kumeuu bridge where the ancestor Ruarangi crossed the river	Mauri, Waahi Tapu, Korero Tuuturu	High
Parewhakahau	Location in Kumeuu township associated with an ancestress	Mauri, Korero Tuuturu	High
Tuuraki awatea	Location in Huapai where the ancestor Ruarangi is said to have undertaken karakia to hold back the dawn	Mauri, Waahi Tapu, Korero Tuuturu	High
Te Awa Kumeuu	The Kumeuu River which runs from Pukematekeo in the Waitaakere Ranges to the highpoint Taumata near Waimauku where the river changes to the Kaipara River. The name relates to an ancient battle near the town of Taupaki, and the river is protected by the taniwha Tangihua	Mauri, Rawa Tuuturu	High
Ihumatao	The name of the land on the southern side of the Kumeuu river between Huapai and Waimauku	Mauri, Korero Tuuturu	High
Patumaahoe	Kaainga and maara kai locality near the mouth of the Waikoukou Stream	Mauri, Korero Tuuturu, Rawa Tuuturu	High
Waikoukou Awa	Stream in the Ararimu Valley to the west of the forest and associated with the ancestor Ruarangi and also a place where Rautawhiri would harvest tuna for Te Au o Te Whenua	Mauri, Korero Tuuturu, Rawa Tuuturu	High
Kahutoopuni	High point on the western side of the Ararimu Valley, named for peacemaking between Te Kawerau and Ngaati Whaatua, and later a refuge point during the Ngaapuhi taua	Mauri, Waahi Tapu, Korero Tuuturu	High
Manga Awarimu	The stream running along the Awarimu Valley to the west of the forest	Mauri, Rawa Tuuturu	High



Kawaupaka – Te Kawerau manu kaitiaki

IMPACT ASSESSMENT

25.0 Description of Proposed Activities

The 3,275ha of Riverhead Forest owned by Te Kawerau a Maki was returned as commercial redress in our 2014 Treaty Settlement. Its return was for the sole purpose of creating a foundation for the future prosperity and economic wellbeing of our people. It is currently under a commercial pine forestry license and large parts of the land will likely continue to be forested for several more cycles. A long-term plan for the land is still under development but will likely have a 100-year lens.

This means the scope of this report, which is the land holding as a whole, will need to be updated as specific future activities are identified and planned.

In 2014/2015 approximately 300ha of the land on the southeast corner surrounding Riverhead township was upzoned by Te Kawerau a Maki during the Auckland Unitary Plan (AUP) hearings. The purpose of the upzoning was for housing development. During the hearings we requested deviation from the standard zone density calculations, on the basis this is a unique Treaty Settlement circumstance and that we had the land area and scale to provide alternative solutions to matters like infrastructure and ecological enhancement.

The current proposal is to unlock ‘Stage 1’ and ‘Stage 2’ of development of our Riverhead Forest lands through two precincts within the upzoned area. The first stage is the development of an approximately 208 single house 1ha (on average) lots on a block to the west. The second stage is the development of a 296 lot retirement village on a block to the east. The author has not at this time been provided with any documentation or detailed plans of the proposed development, including technical reports (other than archaeology), earthworks volumes, or infrastructure solutions. This assessment is subsequently necessarily based on a high-level understanding of the proposal based on a series of hui with the development partner, and a copy of the draft scheme plans reproduced below.

The high-level activities include:

- Development of 208 1ha single house lots with on-site wastewater and potable water solutions
- Development of 296 retirement village units as well as a large retirement care facility and associated commercial buildings
- Creation of collective on-site wastewater infrastructure
- Creation of access roads
- Creation of recreation paths and trails
- Bulk earthworks to establish building platforms in Stage 1 and 2
- The layout of the proposed subdivision and retirement has been determined by the sites topography and required setbacks from wetlands, permanent and intermittent watercourses
- Revegetation of the non-urban landscape into native forest

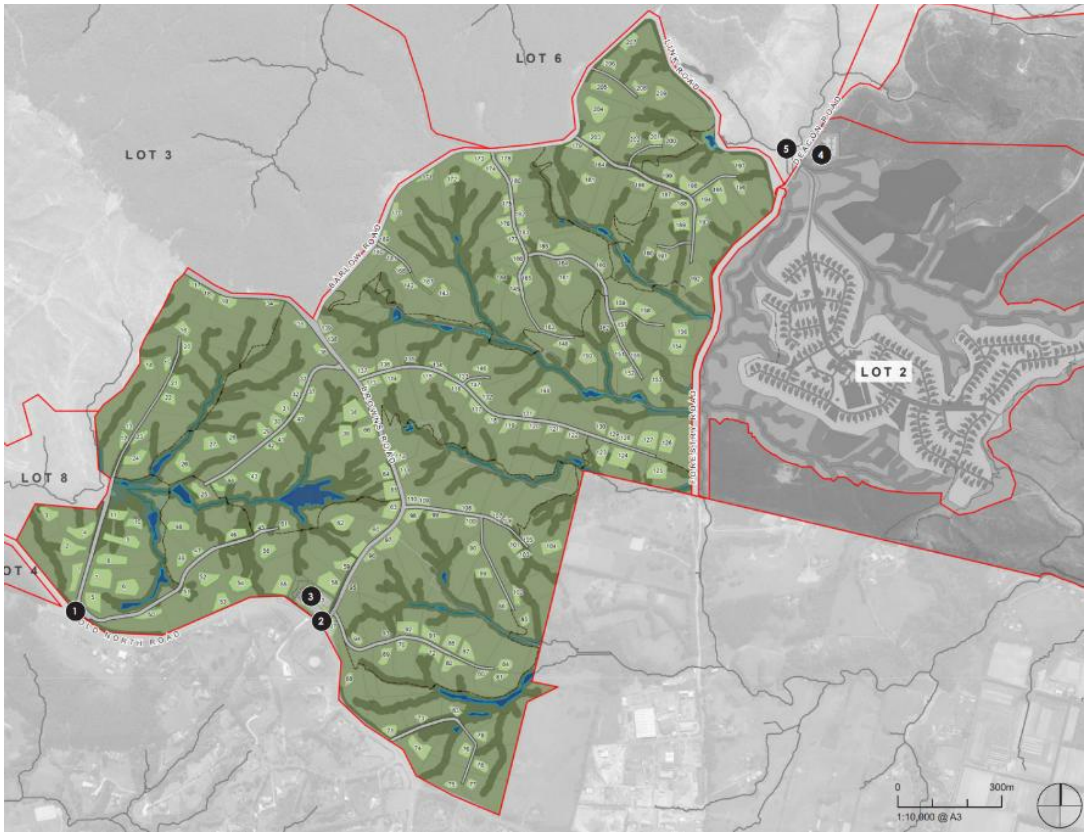


Figure 19: Plan of Stage 1 showing the 1ha residential lots and revegetation areas



Figure 20: Plan of Stage 2 showing the retirement village lots and revegetation areas



Figure 21: Plan of Stage 2 showing the retirement village lots and revegetation areas

26.0 Potential Direct Impacts

Direct temporary and permanent **adverse** impacts are likely to arise from bulk earthworks unless earthwork neutrality across the Site (Riverhead Forest) can be achieved. There could also be potential for temporary adverse impacts arising from sedimentation to waterways during this phase of work. Temporary adverse noise impacts may also arise. However, temporary direct adverse impacts arising from the development would be within the existing impact baseline that occurs when the current activity of pine forestry undergoes harvest cycles. While there may remain permanent adverse impact from earthworks (depending on cut-fill neutrality), temporary impacts of development would be one-off which would be an improvement to the current pine forestry impact cycle. These impacts can be categorised as negative impacts to the mauri of the whenua and areas of native habitat.

Direct permanent **beneficial** impacts include the retirement of pine crop rotations and hence the restoration of native forest cover over much of the land, the enhancement of natural waterways and wetlands, the provision of housing for Te Kawerau ā Maki members and manuhiri (public) and unlocking the economic engine of our recovery as a tribe. These impacts can be categorised as positive impacts to the mauri and wairua of the whenua, awa, habitat, and economic wellbeing and mana of the iwi.

27.0 Potential Indirect Impacts

Indirect temporary **adverse** impacts are likely to arise when undertaking enabling works through the disturbance of native animals, particularly birds, bats, and lizards. Birds and bats as mobile fauna can relocate but their behaviour, in particular nesting, would be temporarily altered. There may also be temporary adverse impacts from discharge to waterways that ultimately reach the main waterbodies of the catchments. Erosion could also be accelerated during bulk earthworks if not staged correctly. However, these adverse impacts arising from the development would be within the existing impact baseline that occurs when the current activity of pine forestry undergoes harvest cycles. A potential permanent indirect adverse impact is the slight increase in light pollution from the development that would alter the nighttime ecology and mauri of the area which is known for its darkness. These impacts can be categorised as negative impacts to the mauri and wairua of the whenua. We strongly reject that there are any setting impacts to existing properties within viewshafts to our land – we are tangata whenua and the only 'reverse sensitivity' is to us from manuhiri developing our lands historically while we were being marginalised (as acknowledged by the Crown in our Settlement).

Indirect permanent **beneficial** impacts are likely to be increased ecological values in particular birdlife both on site and in surrounding properties, greater long-term protection of headwaters of Rangitoopuni and Kumeuu rivers, and elevating the profile of the iwi with the public and demonstrating positive manaaki for people including through provision of walking trails. These impacts can be categorised as positive impacts to the mauri, wairua, and mana of the land and iwi.

28.0 Potential Cumulative Impacts

Cumulative temporary **adverse** impacts are likely to arise from construction elements such as traffic movements, potential for accidental sedimentation, and noise within a context of other contemporaneous developments happening on the lowlands to the immediate west of Riverhead township. However, these adverse impacts arising from the development would be within the existing impact baseline that occurs when the current activity of pine forestry undergoes harvest cycles. There is a potential permanent adverse impact from increased light pollution, particularly given some of the puurakau such as related to the site Poohuri.

Cumulative permanent **beneficial** impacts are likely to be strengthening a key section of the Northwest Wildink[4], increasing native habitat and ecology in the area, helping protect or even grow threatened or endangered flora and fauna (i.e. kauri), increasing provision of more formalised recreation for the public via pathways and trails, protecting the Kumeuu and Wai Roa o Kahu waters by retiring forestry from this part of the land, providing more housing and aged care in a growing Auckland, raising the profile of our iwi, supporting the economic development of our iwi, and helping fund the construction of our marae and papakaainga which we have been without for the past 100 years. These impacts can be categorised as positive impacts to the mauri, wairua, and mana of the land, our iwi, and our manuhiri.

29.0 Summary of Effects by Site

Specific potential impacts identified as relating to the proposed project are included in Table 3 below:

[4] https://www.forestandbird.org.nz/projects/north-west-wildlink

Table 3: Summary of potential cultural impacts by Site

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
Rangitoopuni Forest	Permanent direct beneficial impact from developing the land for its intended purpose as commercial redress for economic development of the iwi	Major Beneficial	Large Beneficial	-	Large Beneficial	-
Whatatii	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Kaipaakau	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Pukeharekeke	Temporary direct and indirect adverse impact from bulk earthworks and staging along the eastern section of the ridgeline altering its visual and spiritual context, however likely permanent direct beneficial impacts from vegetation regeneration and cultural interpretation	Minor Adverse	Minor Adverse	Native revegetation, street naming, walking paths, and cultural interpretation	Moderate Beneficial	-
Onewherowhero	Temporary and permanent direct and cumulative adverse impact arising from earthworks within the catchment, potentially reducing the resource of the red clays where/if encountered	Minor Adverse	Moderate Adverse	Native revegetation, street naming, walking paths, and cultural interpretation	Negligible Adverse	-
Kaiakeake	Temporary direct adverse impact arising from earthworks within the area, noting however the site is a landform feature and not otherwise sensitive to minor earthworks	Negligible Adverse	Minor Adverse	Native revegetation, street naming, walking paths, and cultural interpretation	Moderate Beneficial	-

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
Poohuri	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Moaruku	Temporary direct adverse impact arising from earthworks within the area and potential discharge to the stream	Negligible Adverse	Minor Adverse	Native revegetation, street naming, walking paths, stream set-backs, and cultural interpretation	Moderate Beneficial	-
Kauheka	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Te Ara Rimu	Direct interaction from development, however the nature of the feature will not be impacted provided the ridgeline is maintained	No change	Neutral	Native revegetation, street naming, walking paths, and cultural interpretation	Neutral	-
Midden Site R10_916	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Various Streams	Temporary direct and indirect adverse impact arising from earthworks within the area and potential discharge to streams	Moderate Adverse	Moderate Adverse	Native revegetation, stream set-backs	Large Beneficial	-
Native Vegetation	Temporary direct and indirect adverse impact from enabling works, however noting this is within the current impact baseline	Negligible Adverse	Negligible Adverse	Native revegetation	Large Beneficial	-
Native Animals	Temporary direct and indirect adverse impact from enabling works, however noting this is within the current impact baseline	Negligible Adverse	Negligible Adverse	Native revegetation	Large Beneficial	-
Rangitoopuni	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
Manga Rangitoopuni	Temporary indirect and cumulative adverse impact from risk of up-stream discharges and sedimentation during enabling works, and permanent beneficial through native revegetation	Negligible	Minor	Native revegetation	Minor Beneficial	-
Te Wairoa o Kahu	Temporary indirect and cumulative adverse impact from risk of up-stream discharges and sedimentation during enabling works, and permanent beneficial through native revegetation	Negligible	Minor	Native revegetation	Minor Beneficial	-
Te Ahu	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Tupapa	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Rakau Turua	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Manga Mahoenui	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Onehungahunga	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Te Pane o Poataniwha	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Te Waatira	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Kaa Taha	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
Orangikaanohi	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Taurangatira	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Papakooura	Temporary direct adverse impact arising from earthworks within the area and potential discharge to the stream	Negligible Adverse	Minor Adverse	Native revegetation, street naming, walking paths, stream set-backs, and cultural interpretation	Moderate Beneficial	-
Piitoitoi	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Te Tooangaroa	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Wai paki i rape o Ruarangi	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Parewhakahau	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Tuuraki awatea	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Te Awa Kumeuu	Temporary indirect and cumulative adverse impact from risk of up-stream discharges and sedimentation during enabling works, and permanent beneficial through native revegetation	Negligible	Minor	Native revegetation	Minor Beneficial	-
Ihumatao	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Patumaahoe	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-

Name	Summary of impact	Level of Impact	Significance of effect	Proposed mitigation	Residual effect	Offsetting
Waikoukou Awa	Temporary indirect and cumulative adverse impact from risk of up-stream discharges and sedimentation during enabling works, and permanent beneficial through native revegetation	Negligible	Minor	Native revegetation	Minor Beneficial	-
Kahutoopuni	Outside of development footprint of Stage 1 and 2	No change	Neutral	-	Neutral	-
Manga Awarimu	Temporary indirect and cumulative adverse impact from risk of up-stream discharges and sedimentation during enabling works, and permanent beneficial through native revegetation	Negligible	Minor	Native revegetation	Minor Beneficial	-

30.0 Summary of Effects by Domain

Potential effects generalised by domain are outlined below.

Table 4: Summary of potential cultural impacts by Domain

Cultural Domain (Resource)	Present (Impacted)	Description of Impact (Mana, Mauri, Wairua, Tapu)
RANGINUI (dark skies, stars, rain, light)	☒	The site is currently in a wilderness area and lighting is likely to cause impacts to the darkness (wairua) of the night, the cumulative ability to see stars, and the behaviour (mauri) of nighttime animals
PAPATUUAANUKU (productive soils, geologic features, minerals, landform)	☒	Bulk earthworks may remove the reddish soils of Onewherowhero if encountered (mauri)
TAANE (native terrestrial flora and fauna)	☒	While some native trees and animals may be impacted the land is currently commercial pine forest so are not a major consideration with the exception of the riparian corridors and temporary disturbance of bird and bat roosts (mauri)
PARAWHENUAMEA (fresh waterways, waterbodies, native aquatic flora and fauna)	☒	Earthworks may cause sediment discharge during construction and stormwater discharge from roads and driveways could cause minor impacts without mitigation via land of vegetated filters (wairua, mauri)
TANGAROA	☐	N/A

(sea, coastline, native marine flora and fauna)		
TAAWHIRIMAATEA (air quality)	☒	Dust during construction could temporarily impact air quality and odour, while conversion from pine to housing may have a temporary negative impact on carbon this will become a positive sequestration in the long-term via native revegetation (mauri)
TUUMATAUENGA (waahi tapu, waahi tupuna, marae, papakaainga, mahi toi, presence/visibility of Te Kawerau on the site)	☒	Several sites associated with Te Kawerau ancestors or customary resources may have their settings or other elements impacted temporarily however design and interpretation should help improve their settings and values in the long-term (wairua, tapu)

CONCLUSION

The proposal, at this time, is to develop approximately 208 residential units within Lot 1 and 296 retirement units within Lot 2 of our Treaty Settlement land at Riverhead Forest. The wider landholding is 3,275ha and is commercial redress land currently under a commercial pine forestry. The land is of extremely high significance given it is land returned to the iwi as redress for the Crown's historic breaches of Te Tiriti o Waitangi. It is equally important because its core purpose is to generate and economic baseline for our people.

The cultural context of the site includes the Rangitoopuni Stream catchment to the east, and the Kumeuu River catchment to the west, linked by pathways such as Te Ara Rimu and Te Tooangaroa (The Kaipara Portage). The land is surrounded by sites of significance to Te Kawerau a Maki including important 18th century peace-making sites such as Rangitoopuni itself, historic kaainga sites such as Taurangatira, and landmarks such as Te Pane o Poataniwha. Within the Site itself are places associated with resources such as Onewherowhero, or with stories such as Poohuri. The elevated and clay lands of Riverhead Forest itself was not permanently occupied by our people because it was not suitable for cultivations.

There are 39 sites or cultural resources within the Study Area and 14 of these sit within the Site. Potential impacts to these features and associated values were assessed and 13 adverse impacts were identified at the primary (pre-mitigation) stage. Only two of these are considered 'more than minor' or 'significant'. This is partly because the existing impact baseline from forestry harvesting cycles is similar to the type of impact encountered during the construction phase of development (i.e. ground clearance). Secondary stage (post-mitigation) impacts identified 13 beneficial impacts (improvements from the status quo). Only one adverse impact remained, though at a negligible level. The reason for beneficial impacts is primarily from the extensive native revegetation regime being proposed, combined with recreational access, cultural interpretation, and economic wellbeing for the iwi.

As noted in this report the enablement of iwi development, in particular of Treaty Settlement land, is a matter of national significance under Te Tiriti and the legal resource management framework. The Rangitoopuni development is also listed in schedule 2 of the Fast-track Approvals Act 2024. At a local level there are specific provisions in the Auckland Unitary Plan directing the enabling of iwi to develop commercial redress land.

Riverhead's importance is not just a matter of ancient history but is also part of our contemporary history and is intimately tied to the iwi's future. The unlocking of the lands economic potential is a central to the purpose of the land and the Crown's redress for our economic wellbeing. This being said it is equally important to Te Kawerau a Maki that we follow our tikanga in particular our kaitiakitanga to be good stewards of te taiao and the land. We have been co-designing the project to ensure that ecological and cultural values are equally valued with economic uplift. As can be shown from the impact assessment, we believe this has been achieved for Stage 1 and 2 of the development.

It is vital that this development proceed as part of realising the core purpose of the land as commercial redress land in our Treaty settlement. The recommendations in this report help ensure that the manner in which this is achieved follows our tikanga and is embedded in our Te Kawerautangta – the point of difference here from any other developer.

RECOMMENDATIONS

Recommendations below are grouped under the broad domains noted earlier in this report. They are organised this way to try to articulate the unique whakapapa and tikanga of different types of 'resources'. It is vital that this development proceed as part of realising the core purpose of the land as commercial redress land in our Treaty settlement. The recommendations help ensure that the manner in which this is achieved follows our tikanga and is embedded in our Te Kawerautangta – the point of difference here from any other developer.

RANGINUI:

1. Lighting design that limits light pollution is encouraged to reduce cumulative effects on dark skies and night-time ecology. This may include use of low-temperature LEDs that emit softer light; downward directional lighting; timers/motion detectors to limit the amount of time lighting is used; or light shields to limit horizontal light spill.

PAPATUUAANUKU:

2. Significant modifications to the ridgelines and peaks of hills such that the interpretability of the landform is changed should be avoided and these landforms should be protected in perpetuity.
3. Earthworks should be kept to a minimum practicable and cut-fill neutrality on site or across the site as a whole achieved to the greatest extent possible.
4. Earthworks and landform modification should be reduced wherever possible by adopting foundation design that sits lightly on the land such as pile foundation rather than benched on-grade when on visually sensitive locations.
5. Where possible topsoil should be retained on site and reincorporated into landscaping.
6. Where cut material cannot be reincorporated within the site boundaries it should (in order of preference) be deposited within the local (catchment), takiwa (district), or rohe (northern half of the Auckland region).
7. Robust sediment controls will be required to avoid any discharge of sediment to natural waterways.
8. Winter or wet season earthworks should be avoided.
9. Earthworks should be staged so that cumulative impacts to the catchment from risk of sedimentation (both within the site and in combination with other developments) is reduced and managed.
10. Clean-fill should be constructed to avoid waterways, wetlands, or overland flow-paths and outside of flood-prone areas. It will require remediation upon completion by way of the establishment of a korowai o Tāne or native planting.
11. Development on the tihi (peak) of puke or maunga should be avoided as these spaces are considered tapu, and ownership of the peaks should be retained by Te Kawerau a Maki to ensure we have control of our own wahi tohu.
12. Development on top of ridgelines should generally be avoided and where they cannot be avoided design should ensure that the urban form is subservient to the natural form (i.e. placement of houses so that rooflines do not dominate the ridgeline).
13. The following sightlines or viewshafts need to be retained to avoid severing the visual and spiritual connection to this part of the cultural landscape:
    a. Whatatii to Kaiakeake
    b. Whatatii to Kahutoopuni
    c. Kaiakeake to Taurangatira
    d. Kaiakeake to Rangitoopuni
    e. Whatatii to Kaipaakau to Pukeharakeke

TAANE:

14. It is recognised the majority of the site is covered in commercial pine forest, and our values apply principally to the native vegetation running along the stream corridors at the bases of valleys, and to the native fauna (birds and bats) that may roost within the pines, rather than the pine forest itself.
15. Removal of native vegetation should be avoided, and where not possible, reduced and minimised. Mature trees or rare or threatened species should be avoided in all but exceptional circumstances and only with our agreement.
16. Where native vegetation, and particularly mature trees, are removed this will require a 1:2 minimum replacement with native eco-sourced species appropriate to the area.
17. Where available native plantings should be sourced from a Te Kawerau a Maki authorised nursery.
18. Any significant or large native timber that will be removed from the site should be first offered to Te Kawerau a Maki for cultural harvest.
19. Care should be taken to identify and manage any areas of *Veronica jovellanoides*.
20. Any vegetation removal or earthworks should be undertaken in strict accordance with kauri dieback hygiene protocols when in kauri areas (which are likely to only be in the northern section of the landholding).
21. Removal of vegetation and earthworks should be undertaken in such a way as to avoid or minimise injury or mortality to native birds, bats and reptiles including through survey, translocations, management plans and seasonality. There are a large population of pekapeka that frequent through the forest, and our kaitiaki officers have been monitoring for some time. It is important we are involved in this process.
22. A comprehensive weed and pest management plan for the development should be in place and designed by Te Kawerau a Maki, including a long-term (i.e. inter-generational) timeframe scope, primary and secondary planting plan, nursery protocols, and maintenance plan including procurement of Te Kawerau people in all stages of delivery.
23. Areas of existing native bush, and areas of future native forest regeneration, should be retained in title ownership of Te Kawerau a Maki. Where this is not possible, access easements or covenants should be in place to ensure we are not alienated from our taonga and lands again.

PARAWHENUAMEA:

24. Modifications to natural waterways including river or lake beds should be avoided and these waterways should be protected in perpetuity.
25. The underlying title of all permanent streams should remain in Te Kawerau a Maki title as we do not accept that any private individual owns our ancestral waters. Where this is not possible, access easements or covenants should be in place to ensure we are not alienated from our taonga and lands again.
26. A 50m averaged development setback from the puna/waterway/wetland should be maintained and an esplanade reserve / riparian yard established and covenanted.
27. Any set-back should be revegetated (or enhanced) to ensure maximum filtration and habitat protection/enhancement.
28. The direct mixing of different waters (i.e. artificially connecting two unrelated streams, or direct discharge of urban stormwater to a stream) should be avoided and mediated by first passing through or across the whenua.
29. A treatment-train or water-sensitive design approach should be taken such as a combination of retention/detention tanks, permeable surfaces, tree pits/vegetated swales, ponds or wetlands, and proprietary devices prior to discharge.
30. Any direct outfall to a waterway should be avoided or designed via wetland or riprap to avoid scouring.
31. The use of water tanks will be required for potable, grey water, and outdoor use as the development is not connected to the public reticulation system.
32. Water takes from the waterway/puna should be avoided, and where unavoidable, should only occur when the baseline levels, recharge rate, and long-term monitoring are in place.

33. An appropriate secondary or tertiary on-site wastewater disposal system to land with appropriate native plantings, and set back 100m or more from any waterway, should be designed as this is the most culturally appropriate way to treat human waste.
34. Wastewater discharge or infrastructure should completely avoid natural waterbodies.
35. Works within or adjacent to waterways or waterbodies should avoid or minimise injury or mortality to native aquatic species including through survey, translocations, management plans and seasonality.

TAAWHIRIMAATEA

36. Dust should be carefully managed to avoid impacts to human health and the environment (where it can become a large source of sediment). This may include 'wetting down' excavated surfaces and haul roads periodically or other methods including road surfacing design.
37. Particulate matter (including PM10 and PM2.5) generated from industrial processes such as disposal of waste associated with healthcare facilities should be managed (i.e. through industrial scrubbers, using cleaner-burning fuels) to avoid or minimise air pollution impacts to human and environmental health.
38. Gas emissions (mostly NO_2, SO_2, CO, CH_4 and O_3) from construction activities should be managed to avoid or minimise impacts to human and environmental health including odour and greenhouse effects.
39. Thermal and energy efficient design is strongly encouraged to lessen cumulative impacts on the energy sector.

TUUMATAUENGA

40. Development should avoid all significant peaks or ridgelines, in particular the tihi or high point of Kaiakeake, Poohuri, Pukeharakeke, Kaipaakau, and Whatatii.
41. Ownership of Kaiakeake, Poohuri, Pukeharakeke, Kaipaakau, and Whatatii, or at a minimum their peaks or high points, should remain in the title ownership of Te Kawerau a MakI to ensure we are not alienated from our taonga and lands again.
42. The above sites, or at a minimum their peaks, should be avoided or set aside from development, fenced off / have permitter planting with flax, and generally have cultural design applied to them.
43. Other than the above there are no known areas of waahi tapu such that development needs to be restricted, other than as noted in the other provisions set out in these recommendations.
44. For earthworks or ground disturbance the earthworks/foundation contractors and the project geologist/engineer need to be well versed with the Accidental Discovery Protocol of the Auckland Council Unitary Plan, and undergo an cultural induction by our team.
45. Te Kawerau a Maki kaitiaki officers should be provided the opportunity to carry out a resourced site visit at the time of topsoil stripping/preparation of the subgrade.
46. Any archaeological material encountered and archaeologically excavated should where possible be retained/reinterred on site via either landscaping or the creation of a set-aside taonga area with a covenant/gazette and owned by Te Kawerau a Maki. Such areas should be proactively identified (i.e. prior to any works).
47. Sightlines or viewshafts noted in recommendation 13 need to be retained to avoid severing the visual and spiritual connection to this part of the cultural landscape.
48. The development should incorporate ways to celebrate the history and importance of the land by providing Te Kawerau ā Maki opportunity for cultural design, mahi toi (art), and interpretive elements, including:
    a. Road naming
    b. Open space naming
    c. Sculptural elements that have a tikanga or function such as pou whenua or waharoa
    d. Wayfinding such as at key viewing platforms
    e. Built design elements such as use of cultural patterns in bridges, rails, and buildings
    f. Interpretation boards and a development booklet on our identify and history
    g. Waananga or cultural interaction spaces

GENERAL

49. After 170 years of being alienated from the land it is imperative that Te Kawerau a Maki are not alienated from the sites of significance and key natural resources within the landholding, namely:
    a. Kaiakeake, Poohuri, Pukeharakeke, Kaipaakau, and Whatatii
    b. Permanent streams, lakes and wetlands
    c. Areas of native bush or forest
50. Procurement opportunities should be a key part of the development including:
    a. Procurement and long-term maintenance of native plants from a Te Kawerau a Maki nursery
    b. Weed and pest control by Te Kawerau a Maki pest control teams
    c. Cultural design opportunities
    d. General contracting opportunities (i.e. building, infrastructure)
51. Cultural protocols should be undertaken on this site by way of cultural induction for any contractors working on the land, and appropriate tikanga followed such as karakia prior to works.
52. Cultural monitoring is required on this site to ensure the above values and impacts are managed in accordance with tikanga. Monitoring would consist of full time monitoring for the duration of site works.
53. Ongoing engagement at all levels of design, planning, works, and maintenance will be required.

REFERENCES

Moses, L., 2025. *Rangitoopuni: archaeological assessment*. Unpublished Report by CFG Heritage.

Murdoch, G., 2000. *Te Kawerau a Maki and the Crown in Kaipara: A Traditional / Historical Report*. Evidence Presented to Waitangi Tribunal on Claim 470.

Murdoch, G., 2011. *Te Kawerau a Maki Claim Overview Report*. Unpublished Report commissioned by the Te Kawerau Iwi Tribal Authority in association with the Crown Forestry Rental Trust.

Taua, TW., 2009. He kohikohinga korero mo Hikurangi. Chapter in *West: The History of Waitakere*. R Kerr (eds.). Random House New Zealand.