

UNDER

The Resource Management Act
1991

IN THE MATTER OF

the Proposed Far North District
Plan

AND

a submission by Haititaimarangai
Marae Kaitiaki Trust

**STATEMENT OF EVIDENCE OF STEPHEN JAMES (TIPENE) PAUL FOR
HAITITAIMARANGAI MARAE KAITIAKI TRUST
7 AUGUST 2024**

Ko Puwheke te Maunga
Ko Mamaru, Waipapa me Ruakaramea ngaa Waka
Ko Tokerau me Karikari ngaa Moana
Ko Ngaati Kahu te Iwi
Ko Te Whaanau Moana me Te Rorohuri ngaa hapuu o runga
Ko Haititaimarangai te Marae

1. TE WHĀNAU MOANA AND TE ROROHURI

- 1.1 Te Whanau Moana and Te Rorohuri are the two-hapu associated with Haititaimarangai Marae.
- 1.2 Our Marae was named after the mokopuna of our founding Ngaati Kahu tupuna, Kahutianui and Parata.
- 1.3 Te Whaanau Moana and Te Rorohuri are two of three hapuu that arrived on the waka Mamaru. The other hapuu on the waka was Te Patu Koraha, whose descendants reside at Kareponia in Awanui.
- 1.4 Our Moana, or coastal environment is a taonga to us and forms a significant part of our identity. This is highlighted in that:
 - a. the name of one of our hapuu, Te Whaanau Moana literally translates to "the sea family";
 - b. our pepeha features Karikari and Tokerau Moana rather than awa;
 - c. the full name of our Maunga is Te Puke o Te Wheke o Maturangi, which translates to the octopus hill of Maturangi. It is named after an event that occurred in our Moana.
- 1.5 Te Whaanau Moana and Te Rorohuri are mana whenua of the Karikari Peninsula and indeed, mana moana of the surrounding waters.

2. INTRODUCTION

- 2.1 I am a descendant of Te Whaanau Moana and Te Rorohuri through the following lines:

Te Parata – Te Mamangi – Tukanikani – Hapute – Haititaimarangai – Hungahunga – Hutu – Tokiwhakauka – Mauhara – Te Nganga- Nga Pouri

– Ruarei – Mereana Ngakohikohi – Poharama – Reihana – Ngareta –
Maanu Paul – Tipene Paul

- 2.2 I was born and raised in Christchurch until the age of 15 years. Growing up, we took regular trips home to visit our Grandparents who were living on the farm in Wairahoraho Valley, in Karikari Peninsula.
- 2.3 My elders were my teachers. Our father impressed upon us the importance of contributing to our whaanau, hapuu, marae, church, mana whenua and mana moana. I was fortunate to have the opportunity to learn from my Kaumaatua and Kuia, and I am grateful for the lessons I received.
- 2.4 I now sit on the Taumata at our Marae.
- 2.5 I have been involved with different governance entities associated with our rohe. I held a role as the Chair of the Haititaimarangi Marae 339 Trust, and still hold a trustee role on that Trust. I also held a role as the Chair of the Ngaati Kahu Station Ahuwhenua Trust. I am the current chair of the Haititaimarangi Marae Kaitiaki Trust.

3. OVERVIEW

- 3.1 I consider the matters addressed in Karena Hita's evidence, as **attached** and marked "A" to overlap. I agree with and support the points she makes in relation to our position and role in our rohe, our tikanga and our connection and responsibility to the environment. I also agree with her views expressed in relation to the Ngaati Kahu Ruunanga.

4. TIKANGA AND THE ENVIRONS

- 4.1 Our relationship with Te Taiao (the environment) is one that is intrinsically tied to our tikanga and identity. According to our tikanga, all things are interconnected. In our view, it is artificial to treat things like river margins as separate from the rest of the taiao.
- 4.2 As Kaitiaki we must fulfil our responsibilities and obligations to enhance and sustain Papatuanuku and her children. The Kaitiakitanga principle of guardianship captures some of the obligations that we, as tangata whenua have, noting that other obligations on tangata whenua are covered by other markers.

4.3 Our culture and traditions, or tikanga markers that guide our engagement with our rohe include:

Whakapapa (Genealogical Connections) – Whanaungatanga (Kinship) – Mana (Authority and Responsibility) – Kaitiakitanga (Guardianship) – Tapu (Restrictions) – Noa (Free from Restriction) – Utu (Reciprocity) – Ea (Balance).

4.4 The principles of rangatiratanga, kaitiakitanga, whanaungatanga and mana motuhake are integral to the proper operation of our traditions.

4.5 These things are further enhanced by our relationship with the whenua, moana and its many life forms, and our understanding of when, where and how to care for and utilise our whenua, moana and awa.

4.6 Our rohe has provided a constant source of spiritual and physical sustenance for our hapuu, with its resources managed effectively to ensure sustainability. Hapuu knowledge and practices in relation to our rohe have been passed down to each successive generation, and there is a renewed focus on the wellbeing of our rohe by our younger hapuu members.

4.7 It is important to recognise interconnectedness of Kaupapa and Tikanga. When contemplating issues in relation to the Moana, our Kaumatua would decide what rules and principles (Kaupapa) would guide their decision making. They would recount past events to assist in their discussions, and then a course of action (Tikanga) would be agreed to. The relevant Tikanga markers traditionally guided decision making.

4.8 It is also important to understand that our culture, traditions and relationships are dynamic and context specific. For example, Council recently recognised areas that contain koiwi (human bones) as waahi tapu. That has helped to provide from proper protection of our culture. On the other hand, Council's wastewater system has leaked into Tokerau Moana. The offence caused by failed systems desecrating one of the Moana that feature in our pepeha cannot be understated.

5. TAONGA SPECIES

Te kuaka he kuaka manaranga. Tahi manu I tae ki te tahuna tau atu tau mai.

The kuaka is a rising bird. When one lands on the beach others follow.

- 5.1 Kuaka use to frequent our rohe. They are not seen too often these days. The banks of Waimango provided kainga for Parera (ducks), Karakahia (Grey duck), Waana (Swans), Kuaka (Godwit), Matuku (Australasian Bittern), Tuuturiwhatu (Banded Dotteral), Puuweto (Spotless Crake), Taranui (Caspian Tern), Maataataa (Fernbird) and Tara (White Fronted Tern).
- 5.2 Waimango was a spawning ground for the Pioke (Shark), a place to catch Kanae (Mullet).
- 5.3 All these creatures contribute to the balance of Te Taiao. Their presence tells us when it is well. Their absence tells us when it is sick. I understand that some of these species are heading towards extinction and that numbers are declining in numbers due to the decline in the health of our rohe, particularly in Waimango.

6. WAIMANGO

- 6.1 In earlier times, Waimango was a part of Karikari Moana. Over time, the beach and sandhills built a natural wall which formed a lagoon or wetland.
- 6.2 Waimango is a part of a catchment that begins in the hill range we know as Paeheteheroa. Waimango receives impure water (including surface water) from activities upstream and in the surrounding lands. Today, Waimango is not healthy or well. It no longer supports taonga species (like mango, fish and birds) like it once did.
- 6.3 Waimango fluctuates in area and depth, depending on how freely water can flow out to the sea, and how much water it receives from its tributaries or from rainfall.
- 6.4 Waimango has been modified previously by Lands and Survey. Its size and depth has decreased, and the sand dunes have been reduced also. This was done to support the crown owned block Rangiputa. I tautoko the evidence that our kaumaatua, Atihana gave on Waimango in another hearing. A copy of that evidence is **attached** and marked "**B**".

7. ABSENCE OF CULTURAL CONSIDERATION IN ASSESSMENTS

- 7.1 During my time as a trustee and Chairperson, we have dealt with countless applications for consents. At times we have had to intervene because applicants and Council forget that we are here.
- 7.2 My experience is that Council treats our interests as superficial. Resource consent applicant goals and aspirations for development seem to take precedence over our obligation to protect our rohe. A number of times we received applications via Council and were given 5 days to respond. That is a big ask of people who are functioning on volunteer time.
- 7.3 It is unfortunate that Council do not ask applicants to do their homework on cultural impacts before they file applications for resource consents.
- 7.4 We have witnessed our rohe becoming increasingly unwell. The reduction in bird numbers indicates the lack of kai and, the ever-increasing harm. This is disappointing. Consent holders come and go. We are left to clean up. To try and restore harm that occurs within our rohe.
- 7.5 I would have thought that our values, traditions and the relationships that we have with our rohe should be a clear, front-end consideration.

Dated 7 August 2024



Stephen (Tipene) James Paul

"A"

**Statement of Evidence of 13th
May 2023**

1. INTRODUCTION

1.1 Haititaimarangai Kaitiaki Trust

1.2 Haititaimarangai Marae is the marae of Te Whānau Moana and Te Rorohuri. Haititaimarangai Marae is the tūpuna marae of Ngāti Kahu. It is named after the mokopuna of the Ngāti Kahu founding tūpuna, Kahutianui and Parata.

1.3 The rohe of Te Whānau Moana and Te Rorohuri encompasses the Karikari Peninsula, the surrounding waters and the taonga within. Haititaimarangai Marae is the only marae within our rohe that was established in accord with Te Whānau Moana and Te Rorohuri tikanga.

1.4 The Haititaimarangai Marae Kaitiaki Trust was established to: nurture and promote the relationship Te Whānau Moana and Te Rorohuri have with their taonga, promote realisation of Te Tiriti o Waitangi and its principles and advocate or co-ordinate advocacy of matters concerning Te Whānau Moana and Te Rorohuri rohe.

1.5 Kaitiaki Trust

1.6 Prior to 2022, environmental matters were predominantly addressed by the Haititaimarangai Marae 339 Trust. This Trust is a Māori reservation Trust. Part of its function is to tautoko ropu in environmental issues.

1.7 As matters within the environmental space evolved and participation of our Marae in environmental processes increased, it became clear that a more efficient and streamlined approach would be to establish a separate entity to develop strategies and influence outcomes in environmental processes that concern our rohe.

1.8 Given the above, the Haititaimarangai Marae 339 Trust endorsed the establishment of the Haititaimarangai Kaitiaki Trust in 2022.

2. OUR ARRIVAL

2.1 Maturangi gifted a mokai (pet) wheke (octopus) to Kupe to guide his travels from Hawaiiki to Aotearoa. Kupe arrived at Rangiawhia and then travelled around what was then an island to Puheke. Unfortunately, the wheke birthed babies on their travels, which ate the bait of Kupe's fisherman, so Kupe killed the wheke. It now sits as the Maunga of Te Whānau Moana and Te Rorohuri. Its name is "Te Puke O Te Wheke O Maturangi" or "Puheke" according to our tradition and pronunciation.

1.1 Next, the Mamaru waka arrived, under the rangatira Te Parata and Kahutianui.

1.2 Ruakamea and Waipapa waka arrived after Mamaru. I understand that these were internal migrations, rather than new arrivals from Hawaiiki. The people who stayed from these waka married into Te Whānau Moana, Te Rorohuri and other Ngāti Kahu hapū.

3. TE WHĀNAU MOANA ME TE ROROHURI

3.1 The environment is inseparable from who we are as a hapū. Our lands, waters, and the systems within it inform how we must conduct ourselves in the roles we undertake.

3.2 Our hapū names provide an example of the fusion between our identity and the environs. "Te Whānau Moana" translates to "the sea family". "Te Rorohuri" translates to "the head turned". It refers to an occasion where our tupuna Parinuitonu was guided to wheua (whale bone) by a mako shark. He retrieved the bone and took it to a Ngāti Whātua tohunga to carve. When Parinuitonu arrived to collect the bone, there was very little carving. The tohunga advised that the head kept turning, as if alive and wouldn't allow the puku to be carved.

- 3.3 In practical terms, Te Whānau Moana and Te Rorohuri traditionally lived by and were sustained by shellfish and fish from Tangaroa and wai Māori as well as vegetables and fruit from Papatūānuku. During my childhood, our hapū was largely self-sufficient. We grew kumara collectively in the mahinga (garden) and shared it. Each whānau had their own home gardens. We fished and collected kaimoana. We only brought things that we could not gather or grow, like sugar, tea, and flour for rewana bread. We did not have electricity, so we couldn't store food. Food was shared amongst ourselves and used to provide for visitors and events like tangi. It was a sign of manaakitanga. We also shared this to avoid waste.
- 3.4 Kaumātua and kuia keep, nurture and maintain our tikanga and culture. Elders and pakeke (adults) observe these in the gathering, growing and harvesting of kai from Papatūānuku. In Tangaroa, some species like whai (stingray), mango (sharks) and wheke (octopus) are seen and treated as Taniwha who look after the fishing grounds and places (Kai Tohu). Those steeped in the knowledge apply it while fishing and pass it on practically, by example.
- 3.5 We see all things as connected, even though there are different kaitiaki for the domains of Papatūānuku and Tangaroa. The obligation to look after Papatūānuku helps to ensure our Kai Tohu and Tangaroa are healthy.
- 3.6 Traditionally, protection of our rohe was achieved through our practices. We fished, planted, and harvested food. Our waters, sea and earth were given time to replenish themselves. This achieved balance, ensured future generations could be provided for and upheld our relationships with Papatūānuku, her children and the taonga within.

4. TIKANGA / CUSTOMS

- 4.1 Tikanga is an integral part of our culture and traditions. It translates to “the rights”. It refers to the right way of doing things.
- 4.2 Tikanga is a framework that guides our interactions and relationships with all things in our world, human and non-human. From our perspective, there is no clear distinction between physical and metaphysical realms. Tangible and intangible elements transcend one another. They are inseparable and interdependent.
- 4.3 Tikanga markers that guide our engagement with our tupuna whenua and moana include:
- | | |
|----------------|----------------------------------------|
| Whakapapa | (Genealogical Connections) |
| Whanaungatanga | (Kinship) |
| Mana | (Authority and Responsibility) |
| Kaitiakitanga | (Guardianship) |
| Tapu | (Restriction as opposed to Sacredness) |
| Utu | (Reciprocity) |
| Ea | (Balance) |
| Noa | (Ordinary or free from Restriction) |
- 4.4 The markers do not amount to a prescriptive method. Rather, they inform what is appropriate in context. The dynamic nature of tikanga allows us to respond to situations and manage our relationship with Papatuānuku and her children in appropriate ways. For example, where an area of our rohe is healthy, it might be able to absorb some development. If the area is unhealthy or becomes unhealthy, we need to protect the area and allow time to heal.
- 4.5 Tikanga is informed by the korero of our tupuna (ancestors) and manifests in practice. This mātauranga (knowledge) is a taonga (treasure) to us. It underscores our whakapapa (genealogy) and the

relationship that we have with our whenua (land), moana (ocean), wai (water) and other taonga.

4.6 Mātauranga is also critical to our identity, the relationship we have with our rohe and understanding and applying tikanga. For example, it informs when we need to place a rāhui (prohibition) on a particular area within our rohe.

4.7 We understand that the Proposed Plan treats mātauranga as something that is separate to our culture, traditions and ancestral relationship with our whenua, wai, moana and other taonga. From our perspective, this is not possible or appropriate. These elements are inextricably connected.

4.8 Kaitiakitanga is one of many tikanga principles that are relevant to our relationship with our environs. While looking after our rohe is one of our roles, our relationship is far greater than one of guardianship. The korero above captures this.

5. SCHEDULING SITES OF SIGNIFICANCE

5.1 We understand that Council wants to schedule all sites that are significant to us and that scheduled site get greater protection.

5.2 There are many areas within our rohe that are significant to us. Some of the mātauranga that attaches to these areas is sensitive and passed down in accordance with our tikanga. We want these areas protected, but we do not want it in a public schedule. We do not want to change our tikanga for Council's purposes.

5.3 It is hard for us to understand why we need to disclose our mātauranga and adjust our tikanga. We understood that applicants for resource consents had to undertake effects assessments, which include assessments of cultural effects. We have and will continue to share information on our significant sites where they stand to be affected. We prefer this option as we can share information on our own terms, in an appropriate way effectively exercising sovereignty over our data.

5.4 Aside from sensitive information, there is the issue of resourcing. Our hapū largely rely on volunteers to participate in RMA processes. This is on top of the other work that we undertake for our Marae. It is difficult to resource Council mahi when our volunteers are already stretched.

6. IWI AUTHORITY

6.1 In our situation, Te Rūnanga a Iwi o Ngāti Kahu (**Rūnanga**) is recognized as the "Iwi Authority" by Council.

6.2 The Rūnanga board is made up of representatives from different hapū. We have no representation on this board.

6.3 The design of the Rūnanga / Iwi Authority system does not originate from or reflect traditional constructs.

6.4 Our identity as people of the whenua and moana within our rohe are articulated through our Pepeha. Our whakapapa demonstrates an ancestral line that can speak to matters relating to the whenua, moana, awa, taonga we belong to and that belongs to us. In our pepeha and whakapapa you will not find a Rūnanga being a part of that identity.

6.5 According to our tikanga, relationships between tangata whenua and the environs are developed and nurtured at a hapū level. Tikanga is developed and applied at a hapū level. Rangatiranga is held at a hapū level. Indeed, even the Te Tiriti o Waitangi guaranteed hapū rangatiranga over all their properties.

6.6 The Rūnanga does not speak for us. It cannot give feedback on cultural effects as we, as tangata whenua, are the only ones that hold the knowledge and relationships necessary to identify and articulate such effects.

6.7 To date, we have experienced several difficulties with Council or would-be consent holders liaising with the Rūnanga, only to marginalize our relevance. This has resulted in more pressure on hapū resources where awareness of a consent application is delayed or worse still, the inability

to respond where we are not informed of any given resource management process. In both instances, internal and external disputes and tensions have arisen. The approach has generated adverse effects in itself.

6.8 We acknowledge that some hapū may have a different view. They might have found a way to align the concept of an Iwi Authority with their tikanga.

6.9 We are not saying this system is not fit for purpose for all hapū – we are saying it is not fit for our hapū. It needs to be clear to plan users that not all Iwi Authorities represent all hapū so that we retain a voice in resource management processes concerning our rohe.

7. Enabling Economic, Social and Cultural Well-Being

7.1 We understand that the Proposed Plan includes enabling economic, social and cultural well-being of tangata whenua use and development of land administered under Te Ture Whenua Māori Act 1993 and returned under Treaty settlement.

7.2 Common obstacles for our hapū members is that Māori land is that there are often issues with access and connection to infrastructure and utilities. For instance, power and wastewater. Often our people do not have the resources for this kind of development.

7.3 Our hapū is not included in any Treaty settlement. The Ngāti Kahu Treaty claim has been underway for over 30 years. An agreement in principle was prepared. Unfortunately, the Rūnanga people decided not to go progress. While this is not a decision our Marae supported, it is a decision that we are forced to live with. Consequently, we are now involved in yet another Waitangi Tribunal process, which will likely continue for many years to come.

7.4 Any initiative to progress our economic, social or cultural well-being via activities that might require a resource consent would likely involve

general land – whenua that is accessible and connected to infrastructure and utilities.

7.5 From a cultural perspective, our relationship with the whenua within our rohe continues. According to tikanga, our hapū continue to exercise rangatiranga and mana motuhake over this space. This is our tūpuna whenua. Western classification systems do not change this.

7.6 We tautoko the proposition that tangata whenua well-being should be enabled in resource management processes. We consider that this should apply to all customary land. It seems perverse that the Proposed Plan could operate to impose higher thresholds to achieving well-being for hapū like ours – ones that have not had the benefit of advancing settlements and Māori land accessibility and connection.

8. General

8.1 It is important that the Proposed Plan provides clear guidance to would-be consent applicants and Council employees on cultural considerations.

8.2 All too often, Council progresses consents on a non-notified basis, with little to no consideration of cultural matters. We cannot think of one occasion where a consent applicant approached our hapū to discuss cultural impacts ahead of applying for a consent.

8.3 Deficient processes and guidance have resulted in our hapū protesting, occupying areas and initiating legal proceedings. These actions come at a emotional, economic and personal cost to our hapū. In our view, all of the actions could have been avoided if proper processes were undertaken.



Karena Hita

"B"

BEFORE THE HEARING PANEL

IN THE MATTER of the Resource Management Act 1991

A N D

IN THE MATTER of a Submission by Haititaimarangai Marae Trust on behalf of **Te Whanau Moana and Te Rorohuri** on the Proposed Northland Regional Plan pursuant to Clause 6 of Schedule 1, Resource Management Act 1991

**STATEMENT OF EVIDENCE OF ATIHANA JOHNS
ON BEHALF OF TE WHANAU MOANA AND TE ROROHURI**

Dated 10 August 2018

INTRODUCTION

- Ko Karikari mai Tokerau te moana
- Ko Te Ahu te maunga
- Ko Waipapa te waka
- Ko Ruahau te tangata
- Ko Kahukura te tupuna
- Ko Te Whanau Moana te hapu.
- Ko Te Pari te tupuna
- Ko Te Rorohuri te whanau.

Whakapapa:

- Kahukura
- Houmea
- Kauweae
- Hautapu
- Taikumukumu
- Waipuiarangi=Moroki-
- Mokotu
- Turoa=Rakeiti
- Te Pari

- Whaiare = Te Riria
- Mata Ngakina=Heta Hinaki
- Riwhi Heta=Mihireweti
- Wahinekino Riwhi= Hare Hone (Johns)
- Moana Johns=Mei Ritete
- Atihana
- My evidence is in relation to Māori cultural matters, in particular the relationship mana whenua of Karikari Peninsula have with that part of the Region.

My expertise in cultural matters

- I was born and bred in the rohe in question and went to school at Rangiawhia Native School. I published a book "Nga Tapuwae O Hinetewal" which expresses not only my connection to the rohe and its hapu and marae but my knowledge of its people and culture. My knowledge of tikanga and cultural concepts such as takawaenga comes from my parents and grandparents generation. From them as well as our own initiatives and practice as children came a knowledge of kai moana, fishing grounds and methods of fishing, wai maori, place names, and korero about tupuna, and traditions. We were also taught kai moana conservation, seasonal fishing etc. We fished for food not recreation. Although I had to go away from home for education and work I returned to get involved in 438 Land Trusts, the marae, tangihanga, for at least the last 55 years and the church. This involvement continued regardless of where I lived and worked. I was asked by an uncle in Auckland why I did this. My reply was "My head is wherever I am, but my heart is at home." Home being Te Whanau Moana/Te Rorohuri.
- Qualifications: TTC: Trained Teachers Certificate, Dip. Ed; BA Education Victoria University; MEd: Waikato University, a published writer of fiction and non-fiction, taught at primary, teachers colleges and School of Education, Waikato University.
- I have read the Code of Conduct for Expert Witnesses in the Environment Court Practice Note. This evidence has been prepared in accordance with it and I agree to comply with it

subject to the proviso outlined below. I have not omitted to consider material facts known to me that might alter or detract from the opinions expressed. I confirm that the issues addressed in this brief of evidence are within my area of expertise. For the purposes of transparency, I confirm that whilst I have read and understood the code, I confirm that I am a member of Ngati Kahu Iwi, and Te Whanau Moana and Te Rorohuri amongst other iwi and hapu I whakapapa to, and have a whakapapa connection to those who represent the Rūnanga in bringing the submission to the Panel. However my matauranga goes beyond that of members of the Runanga and is not reliant on any of them especially those who do not have any connection with Te Whanau Moana/ Te Rorohuri in terms of ukaipo and origin especially.

Overview of the evidence

- In my evidence I will summarise the history of the peninsula as I understand it, beginning with how our tūpuna came this area. I will explain how, through many generations, our whanau and hapū have become intimately connected to Karikari Peninsula, and that the relationships our people have with the natural features and resources of the Peninsula have sustained them both spiritually and physically over hundreds of years.
- My understanding of the Resource Management Act and the purpose of the Proposed Northland Regional Plan, is that the relationship of Māori with our land, water, sites and other taonga must be recognised and provided for. I aim to explain as best I can through this evidence statement what some of those relationships are and why it is vitally important for those relationships to be sustained. I will also outline some of the effects that have occurred and are still occurring on the environment that are significantly impacting on our relationships with those places and things.

Māori relationship with the environment

- Te Whanau Moana lived by and was sustained by the resources of the sea as well as the land. We were known for mahinga kumara. We made very good use of korari and other flora like karaka, and aruhe. We had a subsistence economy which included exotic as well as native fruit and vegetables. On the land we farmed also and milked cows and had horses and sheep. Our relationship with Tangaroa and Papatuanuku was one of cultural, social and economic sustenance. We valued and shared not only the resources but the work required to grow and harvest them. We were conscious always of conserving resources for the future and didn't waste anything. Our kaitiaki were tohunga and for kai moana, taniwha in the form

of whai, mango, and wheke. While as whanau we valued, respected and knew the significance these taonga kaitiakitanga was the role of our elders, kaumatua, and whaea, tohunga and the taniwha acted as reinforcements of our beliefs

Nga Korero O Mua:

Puheke and Kupe:

- Kupe arrived at Rangiawhia according to tradition and sailed around what was then an island when he got to what is now Puheke he killed the wheke which guided him from Hawaiki to Aotearoa. The wheke was a mokai or pet of the Hawaiki Tohunga Maturangi given by him as a guide. Unfortunately on the way the wheke gave birth to babies which ate the bait of Kupe's fishermen which is why Kupe had it killed. It sits there now as "Te Puke O Te Wheke O Maturangi" or Puheke according to our Ngati Kahu tradition, dialect and pronunciation.

Mamaru of Ngati Kahu:

- The next arrival is Mamaru waka under the Rangatira Te Parata and Kahutianui from whom the iwi Ngati Kahu descend from Tokerau to Takou. In time the whakapapa links these descendents to all iwi in Muriwhenua.

Waka Waipapa and the Rangatira Ruahau and Kahukura:

- Their descendants are Te Whanau Moana and Te Rorohuri a whakapapa branch of Te Whanau Moana. These descendents marry into and become part of the iwi Ngati Kahu but retain their hapu identity within the peninsular. They are the tangata whenua of our rohe which is the peninsular from Rangiputa around by sea to about Aurere. We are tangata whenua by virtue of whakapapa and mana whenua over the land in spite of attempts to divide the two hapu. If you are Te Rorohuri you must be Te Whanau Moana. If you are Te Whanau Moana you must be Ngati Kahu.

Parakerake:

- Once the Crown and the Native Land Court began the process of establishing land titles Parakerake was the second block in the rohe to go through the process after Puheke (now Rangiputa). Waimango straddles both blocks. The first map of Parakerake shows a wetland below Puheke with an outlet that joins the Wairahoraho River and comes out towards Maraewhiti and behind the sandhills and beach from Puheke to the outlet. By 1947-8 that outlet was still there when my parents Moana and Mei Johns, Wiremu and Wahinekino

Matiu and Te Wari and Matehaere Hetaraka were camped near the Wairahoraho outlet digging kauri gum. That was probably the last season when gum prices were high enough (ten pounds per two striped sack) to warrant digging.

Waimango:

- The tide then still rose and flowed into the Waimango wetlands at high tide. When the tide flowed out past our gum digging shack it left pools where kanae or mullet were stranded. Many years before that school sharks or pioke and mango were taken by the tide into Waimango where they spawned just as they did in Rangiputa nearby until commercial fishing put an end to that spawning ground. The other shark fishing area was the Moturoa group of islands off Waipapa. However that is not the reason why Waimango ceased to become a spawning ground. Geologically the surrounding area silted up over time and became too shallow and sharks could not enter the wetland.
- Literally Waimango means 'shark water' or 'place for sharks'. The fact that this is still our name for the wetland tells us that it was a spawning ground within the living memory of the local hapu "Te Whanau Moana" and "Te Rorohuri", the iwi Ngati Kahu and probably such iwi as Te Aupouri, Ngai Tamatea, Te Rarawa, and related hapu such as Ngati Tara, Te Paatu, Ngati Whata, Aputerwa and others. This part of Muriwhenua including Rangiputa has a long tradition of shark fishing and herding school shark into the shallows during the spawning season and harvesting them by these hapu up until WW1. The evidence for this became part of the Treaty Fishing claim lodged by Rt.Hon. Matiu Rata. Eels were trapped in hinaki up until the 1940s and 50s in the wetlands. It was also the habitat for water birds like ducks, swans, waders, and a feeding wetland for kuaka which were harvested. While the outlet was joined with Wairahoraho, water was known to seep through the sand and create quick sand areas such as Matataratepetepe on the boundary at the sand hills between the Parakerake and Rangiputa Blocks.
- Waimango naturally fluctuates in area and depth depending on how freely water can flow out into the sea, and how much water is received from the catchment. The fluctuations and variations in Waimango were part of what allowed different coastal species to enter the lake and wetlands at different times of the year. Through continued modification to Waimango and its surroundings, those natural fluctuations have been severely impacted. While rising water levels are a frustration for people farming adjacent land, those natural fluctuations are important for Waimango and all the life it supports. These natural characteristics of

Waimango are of special value to us because our traditional relationships with the area are inextricably linked to those processes and patterns.

Environment and Development:

- The major environmental impacts are obvious. Rangiputa Block was opened for development for farming which included reducing the area of wetland and increasing the farm area by opening up an outlet near Puheke in the 1960s. This also changed the sand hills considerably as the height was reduced and the outlet eroded the sand as it meandered down to the sea. This reduced the species of fish and birds and the spotted petrel are now in danger of extinction. The local authority sewage system drains into Waimango. As this effluent drains out into Karikari Bay an incoming tide washes it up onto the beach and contaminates the tuatua beds.
- These negative environmental impacts have a cultural impact on the tangata whenua and develop a number of concerns. Are the tuna and other fish species we harvested traditionally from Waimango edible? Are the tuatua on Karikari Beach near Puheke edible? They are the best known tuatua available on our beaches. We don't see flocks of Kuaka now. We used to observe these migratory birds flying off into the sunset by the thousands. We in the north have a saying:

Te kuaka he kuaka marangaranga. Tahi manu I tae ki te tahuna tau atu tau mai..

The kuaka is a rising bird. When one lands on the beach others follow.

- The development within the area surrounding Waimango then has a cultural impact on the tangata whenua as described above.

Waimango, Wai Maori And Puna:

- The range of hills known as Paeteheteheroa run from Waihangehange to Toupiroroa to Te Ahu which is the highest point on the peninsular and then from there ends roughly above Waiparaheka. The land blocks on its slopes are Taumatawiwi, Whatuwiwi and Parakerake. Parakerake is the catchment for Waimango as the springs and awa on the Waimango side of Parakerake feed into that wetland. A number of awa or creeks radiate from the base of Paeteheteheroa like Waingangara, Waiparaheka, Waiari, Whakararo, Waihapurua, Pehipe, Te Kopua O Rangiriri, Waihangehange and Wairahoraho. These awa begin as puna or fresh water springs and these puna come out and feed into the awa all around Paeteheteheroa.

They are fresh water sources or wai maori or ordinary water as distinct from sea water. These awa and puna then were the chief sources of wai maori of the tangata whenua even after the arrival of tanks to collect and store rain water. The puna did not dry up and every house hold had one nearby where they got water.

Sewage:

- Development of the subdivisions on Parakerake Block, Virtue and Ulrich land brought the need for sewage collection and treatment for the first time. Unfortunately the sewage outlet goes into Waimango and already has had an impact. Another development on Parakerake known as Carrington Estate also threatens Waimango because it is also the outlet for sewage from off that development. The facts are that unless sewage treatment is improved to a point where water quality is at least 90 percent wai maori then Waimango will become a large sewage pond.

Water takes

- The boundary of the Parakerake Block was the Wairahoraho River. Its outlet to the sea was joined by the Wairahoraho outlet. There were two other streams in the catchment; Waihangehange and an underground spring flowing throughout the catchment. As wai maori sources they fed into the Waimango and replenished any loss to the sea. The free flow is important to the maintainence of Waimango. Any disruption and daming of this water interrupts the flow. Wai maori is the mauri of this water system and as long as it is free flowing or relatively so then the mauri or life force is maintained. It is thought of as one system joining forces in Waimango and the outlet to the sea. The proposed development will certainly draw much water from the system and what is discharged eventually will be contaminated. It certainly wont be the same wai maori. The impact of drawing too much water, using it and discharging contaminants into the Waimango environment is obvious. One other factor is the presense of wahi tapu in the environs of Waimango. The presense of "Te Ana O Taitehe" on the edges of Waimango has a been a cause celebre and subject of a High Court case when Parakerake was owned by Carrington Farms Ltd an American company. Since then it has been withdrawn as an issue once the development changed hands. There seems to be some inconsistency concerning this and is part of the ongoing concern of at least some of the tangata whenua. Wahi tapu does not change in significance just because ownership of Parakerake does in cultural terms.
- We then have to ask ourselves:

- Will the positives in terms of development and improved economic infrastructure etc outweigh the loss of Waimango and that wetland environment?
- To what extent will development affect our tangata whenua and local culture and traditional kai moana?
- Will Papatuanuku in the form of “nature” be able to adjust to the impact of further development?
- How do we put right the damage that we have already inflicted on Papatuanuku?

Hei kona

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