

Kaikohe Service Centre
13 OCT 2022

Remember
submissions
close at 5pm,
Friday 21
October 2022

Proposed District Plan submission form

Clause 6 of Schedule 1, Resource Management Act 1991

Feel free to add more pages to your submission to provide a fuller response.

Form 5: Submission on Proposed Far North District Plan

TO: Far North District Council

This is a submission on the Proposed District Plan for the Far North District.

1. Submitter details:

Full Name:	JOHN KLARICICH.		
Company / Organisation Name: (if applicable)	Wai 2003 & Wai 250 Claimant Groups Te Wahapu o Hokianga.		
Contact person (if different):	Cheryl Turner		
Full Postal Address:	c/- Hokianga Health Rawene		
Phone contact:	Mobile:	Home:	Work: 094057709
Email (please print):	wally0494@xtra.co.nz		

2. (Please select one of the two options below)

- I **could not** gain an advantage in trade competition through this submission
 I **could** gain an advantage in trade competition through this submission

If you could gain an advantage in trade competition through this submission, please complete point 3 below

3. I **am** directly affected by an effect of the subject matter of the submission that:
 (A) Adversely affects the environment; and
 (B) Does not relate to trade competition or the effect of trade competition
- I **am not** directly affected by an effect of the subject matter of the submission that:
 (A) Adversely affects the environment; and
 (B) Does not relate to trade competition or the effect of trade competition

Note: if you are a person who could gain advantage in trade competition through the submission, your right to make a submission may be limited by clause 6(4) of Part 1 of Schedule 1 of the Resource Management Act 1991

The specific provisions of the Plan that my submission relates to are:

(please provide details including the reference number of the specific provision you are submitting on)

To be developed.

Confirm your position: Support Support In-part Oppose
(please tick relevant box)

My submission is:

(Include details and reasons for your position)

as per details attached, "The Hokianga the Future."
as per Hok. now. Tues. 09 Oct. 2021
as per Discussion Document 14/05/22
as per "30 sept. 2022"

I seek the following decision from the Council:

(Give precise details. If seeking amendments, how would you like to see the provision amended?)

As per the relief explained in the Short
Support (signed) Paper provided ~

I wish to be heard in support of my submission
 I do not wish to be heard in support of my submission

(Please tick relevant box)

If others make a similar submission, I will consider presenting a joint case with them at a hearing

Yes No

Do you wish to present your submission via Microsoft Teams?

Yes No

Signature of submitter:

(or person authorised to sign on behalf of submitter)

John Klaricich

Date: 13 10 2022.

(A signature is not required if you are making your submission by electronic means)

Important information:

1. The Council must receive this submission before the closing date and time for submissions (5pm 21 October 2022)
2. Please note that submissions, including your name and contact details are treated as public documents and will be made available on council's website. Your submission will only be used for the purpose of the District Plan Review.
3. Submitters who indicate they wish to speak at the hearing will be emailed a copy of the planning officers report (please ensure you include an email address on this submission form).

Send your submission to:

Post to: Proposed District Plan
Strategic Planning and Policy, Far North District Council
Far North District Council,
Private Bag 752
KAIKOHE 0400

Email to: pdp@fnoc.govt.nz

Or you can also deliver this submission form to any Far North District Council service centre or library, from 8am – 5pm Monday to Friday.

Submissions close **5pm, 21 October 2022**

Please refer to pdp.fnoc.govt.nz for further information and updates.

Please note that original documents will not be returned. Please retain copies for your file.

Note to person making submission

Please note that your submission (or part of your submission) may be struck out if the authority is satisfied that at least one of the following applies to the submission (or part of the submission):

- It is frivolous or vexatious
- It discloses no reasonable or relevant case
- It would be an abuse of the hearing process to allow the submission (or the part) to be taken further
- It contains offensive language
- It is supported only by material that purports to be independent expert evidence but has been prepared by a person who is not independent or who does not have sufficient specialised knowledge or skill to give expert advice on the matter.

SUBMISSION NUMBER

60

The Hokianga of the Future

Treating Hokianga Separately – The Reasons why.

The questions below need to be asked for the answers needed to decide.

1. Would there be landowners interested in returning to dairying at the scale when (a) whole milk was collected and taken to Moerewa, or at the scale of Motukaraka.
2. To enable (a) is it possible for a collection system based on strategically located district/valley collections silos ?
3. Serviced by smaller local based tanker into this strategic area main silo.
4. These small local collection silos to be serviced by local tanker units, which in turn be serviced by Mainline tankers.
5. The Technical/Hygiene requirements can be answered by NDC.

Should there be no interest, in these questions, what else, how else may Hokianga landowners utilize their Lands.

The point I want to emphasise is that “ To do nothing, leave it in the hands of the landowners” is not being responsible.

In the Maori world view, “ The Land is to live on “ and “Land is to live from “. A simple philosophy, but unsustainable in how land is used today and regulated. Hence the reason to set Hokianga apart.

The current uses by Landowners needs to be further extended, specifically for Hokianga.

- a) That in land uses, Production Forestry is a Predominant Use. Care placed at the District Level to be co-ordinated as if one Forestry Unit = e.g as is DOC for Conservation Lands.
- b) That in residential uses, Hokianga Rural Residential too a Predominant Use. This would allow specifically Landowners the right to live on their land, the portion occupied/used for residential purposes be rated as Capital, the remainder, left unrated.

These are critical questions, needing specialist people to further the future of Hokianga and it people. I don't perceive any other way to respond in a positive manner the call Pat Hohepa states, “Hokianga calling its descendants” and todays land use opportunities/ restraints

Hokianga and its descendants, is not helpful, unless we are prepared to provide the descendants certainly of what it is they are committing themselves and their families to. *could you emphasise!*

The future uses of Hokianga land, must provide for the security for its people. It will need specialist people from Ministry for Maori Development, Ministry for Primary Industries to conduct proper assess/analysis of/with Landowner & Industry and access to Funding

Hokianga has provided for itself and continues to provide at higher levels despite the dispiriting past experiences Pat Hohepa identifies Hokianga people have suffered.

John Klaricich 13/10/22.

Saturday Version: To correct Landlessness

Hokianga Now: Today 09 October 2021 revised 4/11/2021

67.

1. I have twice read Pat Hohepa's "Hokianga Report" "His second last sentence of the second last paragraph, to me is an invitation, where in lies the challenge to us - **"Hokianga calling its descendants."**
2. Hokianga: The theme of Pat's concluding para's seems, "the loss of young people to cities and elsewhere, termed "urban drift" is the principle theme.
3. I asked myself: had there not been a reduction of Hokianga population at that time. "What would it have been for Hokianga or perhaps "what else at those times was possible for parents to provide the best they could for their children" but to encourage children out into the wider community ", to better able sustain their homes for the younger members of the family. I have provided my own childhood recollections of growing up in a large family, with only a limited wage of my father's a road worker/surface man "to sustain the family
4. I've already commented that "dust" was all pervading, dust to mud, a continuous cycle of the "growing up". Had there not been the "urban opportunity" what then for young people, mostly in crowded homes.
5. Our parents lived in the "Gum Digging" period, living in crude shacks on the gumfields, that was their drift opportunity. Our Hokianga families: Māori and Pākeha experience was similar in our Te Wahapu area.
6. Our parent's circumstances, I've explained in (3) was sufficient to provide our family upbringing.
7. It must have been obvious to North side Leadership, as early as 1908, that something needed be done to utilize cleared land and provide opportunity for the many families involved in the kauri Timber Industry, that would become disposed.
8. As early as 1908 the Motukaraka Butter factory was developed and began operating (this was in my view "the most historic and meaningful decision that has been made for Hokianga".)
9. It took what could have been a social, let alone economic disaster for Hokianga had this not happened. It was a landmark, a historic decision providing Hokianga people security for the next 50 years as through several world crisis which of course affected Hokianga.

10. The first World War, the Influenza Epidemic of 1918. The closure of Kauri Milling and the Hokianga Mills, the 1929 Great Depression, the second World War were events that shaped the resilience of our Hokianga people, communities, and families.
11. Our ancestors of 1820 brought Hokianga into these experiences, now here we are 2021 years later deciding how we may build a future. Our Wai 2003 and Wai 250 are our Te Wahapu tickets into this process with perhaps Manea the vehicle.
12. It also brought our ancestors from their involvement into the world of industrialisation into the world of materialism, of the individual as opposed to group.
13. "Hokianga calling its descendants" into what sort of involvement, is the question in the hands of this generation and more to the point their representatives into the forthcoming Settlement Process.
- 14.

John Klaricich. 13 Oct. 2022.

Ref: 5

Discussion Document

14/05/22

References of Hokianga by Pat Hohepa Jan 2011 from his document "Te Korekore to 1840:

On page 332 of Pat's report, he devotes a paragraph "The Hauora Hokianga Draft Report, which refers to the publication "Degrees of Deprivation in New Zealand". Page 249 describes Hokianga as "a landscape of deprivation". The referred to analysis represents the community (of Hokianga) as "one of the most social and economically deprived community in New Zealand."

I spent my early childhood in Waiowhatawhata, then a ti tree covered swampy vally, next to the coastline. (I have included some paragraphs from my Tribunal Submission to describe those early childhood days.

Our family moved to Waiotemarama/Waimamaku about 1940. I was brough up and schooled in the Waimamaku area and remember marvelous farms that supplied the Waimamaku Cheese Factory. Those farms were showpieces- land and herds. The quality of land care have now dropped in my view. Whatever the reasons for this to have happened rests with the farmer family, no one else.

When we moved to Waimamaku I attended the Waiotemarama Primary School. I left school aged 13-14 years old with my Proficiency Pass. In the new year term, I tried Correspondence lessons as there were no nearby secondary schools. After about two months I decided and realized I would not progress, so stopped the lessons. This was a lonely shadowy period of growing up. I knew who I was, I knew where I stood. I did not like where I stood. Always the thought- Is this all there is to growing up and living?

That was a dusty, lonely and unforgettable experience. What did I do? Well, I decided I would try farm work. I lasted about three months. One shilling and six pence per hour did not seem adequate compensation even for the farming experience I was seeking and gaining. I enjoyed the work but not the remuneration. I did not work comfortably with my father on the share milking farm we were on.

In this vacuum, I decided I would go and return to the old home in Waiwhatawhata. I somehow managed to get together 6-7 in-milk'cows. I resurrected a hand cream separator and by milking by hand, began supplying the Motukaraka Dairy Factory. No questions other than name; given a can (Number 913) and began my farm living experience.

My chosen opportunity in life was only possible because of the Motukaraka Factory. I increased the number of cows being milked to 15, and decided that if I were to continue, I needed to upgrade not only the shed but a milking plant as well.

I got all this together, with my own hands and it became my way of lifetime farming experience. No recriminations, no regrets, but with an abiding thankfulness for the wisdom of those north side men who had the vision and courage to create the Motukaraka Dairy Company. I had the opportunity to experience the contribution to Hokianga the Motukaraka Butter Factory provided for its fifty years of service.

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The Motukaraka Dairy Factory provided security for a host of small farms and specifically gave confidence to countless Maori families. Motukaraka assisted the Hokianga families to better manage the effects of global events: World War 1, 1918 Influenza epidemic, and World War 2.

Thus there remains a greater question to consider and find answers to Pat's words. These are the closing words of his final report:

“Whatever the situation is, this is Hokianga calling its descendants. The statuary of Hokianga harbour, greets the land and its scattered people. This journey back to the world of our ancestors and then to us now is completed, but in no way can it be said that it ends with this. There is much more than what I have put together here. Porihere is there, waiting. The rock of Akiha, is indeed the one the sun shines on, but as for the rock of Porihere, all that you will see is the ripple over it. Kia ora koutou.”

So what have these words meant? Where have they taken us to? “The end of a journey”? I don't think so, rather ‘to the doorway of a new landscape’. But how then? Piecemeal as by independent claimants? Or, in some way consolidate upon the universal identity of Hokianga? This is the critical question. Pat suggested adding in the term cultural and thus expand his description of ‘social and economically deprived community in New Zealand.’ My advice is to leave aside the term ‘culturally’ in this stage of the discussions, as I believe ‘cultural’ is implicit in Hokianga.

The land is still here. So too the natural constraints of soil, topography, distances and lack of finance. So then the question of How? How can we begin to unravel the socio-economic dilemma that is Hokianga and in that create a safe pathway into the future for descendants of Hokianga. The need now for us is to find ‘the how’, the ‘footpath’ for the future generations.

I have read Pat's ‘Hokianga Report’ twice. Having done that, what he has written has constantly been in my mind. My question has been how can we of this current Hokianga community use this work of his? I consider the loss of young people to cities elsewhere and have condensed some thoughts and words in the context of the term ‘urban drift’ as the principal theme. I ask myself, had there not been a reduction of the Hokianga population at the time, what would it have been then for Hokianga?

Their parents came from a depressed county called Hokianga. Locally the Kauri Timber Industry in Hokianga completely closed down in 1920 when the Koutu Mill was closed in 1920. The port of Hokianga was closed in 1951. The Kohukohu mill closed in the early 1900s, the Koutu mill in 1920, and the Pilot Station closed in 1951.

It is recorded that ‘sound leadership from Northside’ saw the establishment of the Hokianga Butter Factory at Motukaraka in October 1908. This was the response by private enterprise to look after themselves. But it did not only that. It assisted the whole of the Hokianga, up until 1958 when it was decided that the venture could no longer continue economically. That was the most rewarding period of Hokianga (colonized) history, and it is just that, history.

John Klavich

Tena koe Greg,

My "our " respects to yourself and staff of your Department and to the elected members, those who have retired, those with the "new eyes ". On behalf of our Te Wahapu & Waipoua Maori Community, I pay our respects and as a guide " Saying " I use that we choose when we began the Planning for our Manea Centre. A thought " Hokianga is an identifiable living community "

The purpose of my (our) submission was (is) not to embark a journey to find "Middle Ground ". The purpose is to establish a process that will take us into finding for Hokianga the "Common Ground " we need to progress the future that eluded our ancestors, but in our view was possible in 1820. No Lewis Carrol nor Edgar Allan Poe, just we of Te Wahapu.

Please give my (our) respects to the staff of your Depart. and to the elected members of Council past the future. Our sincere respects to all. Hope you find Papers ,not only acceptable but helpful.

Kia ora,

John Klaricich



12 October 2022

30th Sept 2022

1. This Submission has been prepared by John Klaricich, a member of Wai 2003 & Wai 250. I am a lifelong resident of Hokianga.
2. I have prepared and filed this Submission based on a lifetime spent in Hokianga, the second reason, being the need as I see it of "better preparing Hokianga and its people/residents for the next stage of our journey into the future.
3. The purpose of this Submission is to formally request on behalf of the interests of those referred to in para's 2 and 5, whose options for a more manageable future diminish unless Hokianga can be withdrawn and treated/dealt with separately.
4. I provide some short statements/reasons why Council should withdraw Hokianga from the Current District Plan process and be dealt with separately at a jointly agreed to time. \$60.001
5. The lives and ways of living of my mother's parents here in Hokianga changed for ever on the 20th Nov. 1820 with the arrival and entry into the Hokianga Harbour of the Admiralty vessel Prince Regent escort to the large Admiralty Convict Carrier Dromedary, seeking spar timbers for the British Admiralty on their return to England.
6. This visit by the Prince Regent was the beginning point of "New ways "not only for Te Wahapu, but the whole of Hokianga. I have attached to this Submission a Short Statement of data to assist a better understanding perhaps of wider issues.
7. From 1820 the Hokianga and its resident people merged with the people engaged in logging/milling of Kauri and native timbers.
8. In the short span of one lifetime, the Government in 1890 brought the milling logging in the Hokianga to a halt. The community was brought to a standstill
9. There were no alternative substitutes for milling and logging available to Maori of Hokianga. This coincided with the Governments realisation their concept of Small Village Settlements for their settlement program, would ever survive on the premise of self-supporting orchards. For a variety of reasons.
10. I have never found any references what soever about those Maori people of that time who like their settler counterpart had lost their first land use opportunity in the new way of living in Hokianga.
11. By 1892, the Government decisions had brought Hokianga to a standstill.



12. In the early 1900's the debate as to whether cream could be separated at the home farm or at factory (as it was in the Waikato at that time) was resolved, allowing home separation.
13. This enabled the two Northside Hokianga leaders to continue pursuing their aspirations for a Butter Factory at Motukaraka.
14. The Factory opened in 1908 and gave all of Hokianga the opportunity to use their land according to their own circumstances and desires. The Factory closed in 1958 after 50 years of providing timely worthwhile land use for the whole of Hokianga and security for its people.
15. By the fact of their involvement in the Timber Industry Period of Hokianga History, it could have in fact been a terminal cultural disaster for them. Instead, the Motukaraka Factory provided them the cultural/socio economic opportunity to continue their ancestral linkages with and as Hokianga ad part of a new order of living in the new materialism world that had found them.
16. Motukaraka provided security. I consider that there remains and as yet unresolved matter, how can then, the currently un-utilized land Maori and General in Hokianga, be used by their local owners.
17. The reference page from the Booklet "The Maori Battalion Remembers" of their Fourteenth Reunion, page 2, puts a national perspective on the importance Motukaraka provided the Nation.
18. The point I make is. In 1908 there was Motukaraka and cut-over land, to create the basis of future for our people. It helped them through world events, which shaped their /our futures. World War 1, the 1918 Flu Epidemic, 1931 Depression, World War 2 and other events. A lifetime period of social and world advancement. Wireless, Television, travel.
19. I would submit it was the foresight and action of those two Hokianga leaders that provided the basis for any land-use opportunity available in Hokianga for this current generation.
20. Changes to Dairying then occurred, this involved change over to whole-milk supply., then into the economics of larger farms, amalgamation of companies, now to one. Sole plant at Kauri Whangarei.
21. My submission to Council, is that there must be a proper evaluation of land ownership and uses carried out for Hokianga at this time.

S60.001

John Kharicich 13-10-22.

From 1958, amalgamations with nearby Dairy Companies provided some short-term security, but the day of the small farm opportunity in Hokianga was lost with the closure of the Motukaraka Factory. Currently, the consolidation of product Northland wide by the industry giant, Fonterra, has not been helpful to Hokianga.

In my experience the 'urban' element of the concept 'urban drift' was in two parts- a 'normal' experience of going where the work was/is, and 'going where the education you wished for was. Urban drift, in my view was the finishing school for young Maori and how they coped with a whole new understanding. I observed the effects of this on my elder sisters.

I remember the smell of dust from my childhood. The dust of our home, which suddenly had become too small for our family. The small of the road dust whilst walking to school. The smell of the dusty road being wetted down by summer showers. The smell of the dusty classroom and shelter shed. Childhood of my generation was dominated by dust. It was everywhere, part of being alive.

The mid-forties, and suddenly the home was crowded. The wet battery- powered radio kept us in touch with what was going on worldwide.

The urban drift. The clearest memory I have of that period of life, was waiting by the dusty roadside for the bus that would take my three eldest sisters away to a place called Auckland. I remember their heavy leather shoes, the all-enveloping great coats, and neatly combed hair. Then the bus coming to a stop in a cloud of dust and my sisters climbing up into the bus and taking their seat, waving to us as the bus moved off. The long walk back over the paddock through ti-tree, to the suddenly lovely and empty home. It still smelled of its usual dust, but some vital element of our life had changed. Being alive had suddenly caught up with us. The order of our home/house, being changed but whatever was done, it never was able to fill the loss of the living and growing up together.

Then twelve months later, all excitement, waiting at the roadside for the cloud of dust of the service bus, bringing my three sisters home for the short Christmas holiday. Then overcome with shyness to greet these three well-dressed young women, new coats, new shoes, new suitcases. They even spoke different. The walk back down toward the beach through the ti-tree, then suddenly the reality of life. Our lives would never be the same, no matter what we did. We shared the stories of the time they had been away from home. The days with them together at the beach were different but still enjoyable. We were still of family, but the growing up together days were gone forever.

Now 75 years later, there is only me with those memories. The "urban drift" of my sisters 'growing up was their opportunity to gain life confidence, and probably develop a greater understanding and respect for parents, family life and awareness of the wider community they had experienced, and probably became a part of. But they were still family.

Yes the cultural or community life of Maori may have suffered during these periods, but the general experience life gained cannot be argued in beautifying the physical elements of our Te Wahapu Marae.

Support for the Whare up-grade - e.g -

John Klavick 13.10.22

Since 1820 our journey into industry and the economic world has not been a long and tortuous journey to experience. In the looking back we see the journey, not the experience. Whatever the expectations of our ancestors of 200 years ago, the expectations for the next 200 years must be well grounded. Our memories of the past must be very clear.

I pose the question, How to begin to unravel the Social -Economic dilemma that is the Hokianga of 2022?

In summary, I suggest consideration of the following:

- A thought; “ Land is to Live an and to Live From “ Age old and Biblical ?, perhaps none the less very relevant for Hokianga at these times.
- The dilemma and question begins with the closure of Motukaraka Butter Factory in 1958.
 - a. The closure of Motukaraka and change over to Moerewa in practical terms to the Hokianga supplier and in my recollection, was simply a different truck and driver, nothing else.
 - b. The real change occurred later, with the change over from cream to whole milk supply.
- The logical first step for Hokianga is to research, using Bay of Islands supplier records, to see if or are there any ex- Hokianga suppliers interested in re-entering the industry in the following manner.
- The question of re-entering would be based on a concept of strategically located district/community network of silo's served by the parent tanker pick-up.
- Should this concept be considered un- manageable, the survey ceases.
- Should there be interest, Shareholder Buy-in needs must be considered, alongside how financing the upgrade of farm facilities and accessways. How funded.
- The Shareholding ^{Buy-in} could be managed in my mind akin to the role of the previous Maori Trustee.
- Should there be no interest in Dairying in Hokianga in the manner suggested above. I then suggest the whole matter of land use for Hokianga, under District Plan provisions needs to be considered ^{and decided on} as quickly as quickly as possible.
- I believe the contribution Hokianga provides outside of Economic contributions/considerations are already in place.
- The matter of making Residential Use; the Predominant Use ^{Residential} would be I believe the first step to re-vitalize Hokianga.

\$60.002

JK.