

Te Pātukurea

Cultural Impact
2023



Prepared For

FAR NORTH DISTRICT
COUNCIL

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Amendment Notice

This document serves as an amendment to the Cultural Impact Assessment (CIA) for Te Pātukurea Spatial Plan Development, originally approved in June 2023.

Purpose of Amendment:

1. To update the CIA in light of changes to the project scope and design, as well as new information that has come to light.
2. To invalidate previous scenarios assessed in the original CIA, which are no longer applicable.
3. To incorporate additional information in the "Area of Cultural Significance" section and the "Mahingakai Rohe Moana" section.
4. To make minor amendments and clarifications throughout the document.

Key Points:

- This amendment does not assess new project scenarios. A future amendment will be provided once new scenarios are developed.
- This amended CIA should be read in conjunction with both the original CIA and any future amendments addressing new scenarios.
- Changes in this amendment are primarily limited to sections affected by outdated scenarios and the Area of Cultural Significance section, and the Mahinga kai Rohe Moana section.
- All other sections of the original CIA remain largely valid, with only minor edits for clarity where necessary.

Please note that this is an interim update. A comprehensive assessment of new project scenarios will be conducted in a subsequent amendment.

Executive Summary

The Hapū Rōpū is made up of Hapū that have tatau whakapapa links to the whenua, awa and taiao of the Te Pātukurea area of Kerikeri and Waipapa. Each hapū is independent and holds their own mana whenua rights and responsibilities as Ahi Kaa to the areas where they hold those rights. This CIA does not override any obligation of any government agency to engage with marae and hapū as they are required.

To reflect the Te Ao Māori world view that tangata whenua hold, the cultural matters outlined within this document go beyond the confines of the study area boundaries (Image 1). It is expected and required by the hapū that cultural assessments of any development that takes place as a result of Te Pātukurea are undertaken when assessing options (or short list options), due to the specific archaeology, history, taonga species, mahinga kai, awa and moana sensitivities of the study area.

Hapū have concerns regarding taonga species and their ecosystems that may directly or indirectly be affected by any development required to implement Te Pātukurea. Wetlands, flora and wai are precious and seen by tangata whenua as the kidneys of Papatūānuku (filters of water to reduce sedimentation and contaminates). Every attempt must be made to buffer these special ecosystems from being over taxed by increases to sedimentation or fragmented through incorrect practises in harvesting and draining.

The historical account alongside the tohu on and in the ground, provides layers and context to the oral histories of hapū today. Traditional sites known and unknown have the potential to be damaged or destroyed by the growth in Te Pātukurea study area. The history of alienation of lands, including tangata whenua relationship and kaitiakitanga practises related to the management of the way we interact with te taiao, reflects the wider loss of whenua to the Crown and private hands.

The wider area of Pewhairangi will be impacted through the continued growth of Te Pātukurea study area and the effects on the landscape will be absolute devastation, however, conscious and purposeful mitigation can minimise the worst effects to achieve sustainable growth.

Many of our cultural sites have been damaged already through excavations of pā sites and pou whenua, while the damage can not be repaired, measures need to be taken to ensure further harm does not occur. It is important that those with the skills to identify potential sites previously undiscovered, are party to areas that need to be excavated. Hapū wish to be involved as mana whenua in any future Authorities to modify or damage any archeological sites.

Hapū value the relationship developed with all sectors of our communities, central and local government and look forward to working with them and their agents into the future for the advancement of mutual areas of concern. Councils will not usurp the mana of individual hapu to engage directly regarding their own whenua, water bodies, rohe moana of those areas they hold Ahi Kaa.

The Hapū Rōpū support the following:

- The actions of Far North District Council to support the hapū within this collective in all planning decisions relating to urban environments, and future development strategies to take into account Te Tiriti o Waitangi.
- Well functioning urban environments for the Te Pātukurea area that enable all people and communities to provide for their social, economic, and cultural wellbeing, and for their health and safety, now and into the future.
- The Far North District Councils decision to include the Hapū Rōpū in the planning of Te Pātukurea urban development that affect urban environments and ensure they are integrated in infrastructure planning and funding decisions; strategic direction setting; and responsive, particularly in relation to proposals that would supply significant development capacity.
- Recognition of the relevant mana whenua and Ahi Kaa on the projects and plans that are localised to particular areas.
- Supports the Far North District Council to update their information about the hapū represented within the Hapū Rōpū and the expression of their cultural traditions and norms for Te Pātukurea and to use those to inform planning decisions for any future development strategies.

Introduction

Te Pātukurea Hapū Rōpū (the Hapū Rōpū) developed this Cultural impact assessment (CIA) on the draft Te Pātukurea Foundation Document (the Foundation Document) for Far North District Council (the Council). This CIA will ensure that provisions under the Local Government Act 2002 and the National Policy Statement for Urban Development have been considered and the views of the Hapū Rōpū on the Foundation Document are captured.

In 2021 the Council decided to refresh the 2007 Kerikeri Waipapa Structure Plan¹ following the guideline in Far North 2100² of applying a placemaking policy and Te Ao Māori to the development of spatial Plans. This refresh will consider the changes that have occurred since 2007 and will ensure that strategies are current, aligned and inform any future regional spatial plan to protect the character and qualities that the hapū and communities of Kerikeri Waipapa value.

Te Pātukurea is a strategy for managing land use and development in the Kerikeri and Waipapa area. With the aim of achieving social, economic, and environmental goals. Te Pātukurea is following some of the best policies for effective planning. Spatial planning policy should take an integrated approach that considers the needs of different sectors, such as transportation, housing, and infrastructure, and how they interact with each other. It should be flexible enough to adapt to the changing circumstances and future uncertainties. This means that policy should be designed to accommodate new information changing technology. And involving social and economic trends.

To be effective Spatial planning should be based on the evidence and data to ensure that decisions are informed and objective. This means the policy should be based on robust research, analysis, and evaluation. It will require collaboration between different levels of government. Public and private sector organisations and the public. Policy should promote collaboration, decision making processes, that bring together diverse stakeholders. Therefore, it's important to invoke the public in the spatial planning process to ensure that concerns and aspirations are considered. Policies should ensure that the public has access to information, consultation, and engagement.

We ngā hapū of Ngāpuhi have been waiting 183 years for the opportunity to take part in decision making in a local government strategy in our own rohe. It is a unique opportunity of co-governance for the local hapū of Kerikeri and Waipapa, to give their input into the future development of Kerikeri Waipapa on behalf of our people of the eight-hapu involved conferring with other stakeholders in our community.

2023 Waitangi Day weekend saw the gathering of the leaders and members of the political parties of the country, who voiced differing points of view on co-governance. Prime Minister Hipkins preferred to use "mahi tahi" instead of using the word co-governance. Opposition party National were strongly against it with their leader Chris Luxton deriding that it can be 'divisive' during his Ratana Pa speech beforehand. NZ First leader Winston Peters states co-governance isn't democracy, and the Act Party leader David Seymour will campaign in this year's election for a referendum on co-governance. These political party positions on

¹ Ngāti Rēhia and Ngāti Torehina were involved in the development of the 2007 Kerikeri Waipapa Structure Plan and further information on their involvement can be found in appendix 2.

² Far North 2100 An 80-year Strategy for the District: https://www.fndc.govt.nz/__data/assets/pdf_file/0020/19244/far-north-2100.pdf

co-governance³ have been reported by the various media of Aotearoa which proves that it is a political hot potato for this year's election.

People need to look no further than Article 3 of the Treaty of Waitangi which is critical in the debate of co-governance. Article 3 acts as a mechanism that fundamental rights and privileges of British citizenship would be afforded Māori. In the English version the Crown promises the Queen's 'royal protection and imparts them all the Rights and Privileges of British Subjects'. In Te Reo, the Crown gave an assurance that Maori would have the Queens protection and all rights accorded to British subjects.

The promise of these rights and privileges, coupled with Articles 1 and 2, conferred a fundamental commitment of a partnership, in which the two sides could be expected to act reasonably, honourably, and in good faith towards each other.

With all the expectations of Article 3⁴, for 183 years since 1840 the promised rights and privileges have never quite been met.

For The Hapū Rōpū this is the political environment we have to work through, at a local governance level (councils) and central governance (Crown) level. However, unlike our governance counterparts our hapū are here for the long-term bound by whakapapa and history around Kerikeri and Waipapa for the next 30 years and beyond, looking to help improve the future for the best outcomes for the well-being of our taiao and communities,

The current RMA reforms have thrown up challenges and opportunities particularly in regard to the legislation and policy reviews central government have developed for this process - The Spatial Planning Bill, Natural and Built Environment Bill, The Climate Adoption Plan, new policy derived terms such as Te Mana o Te Wai, Te Oranga o te Taiao, the Three Waters structure, and the Managed Retreat of land use.

The country has gone through adverse weather effects, and natural disasters that have devastated communities with many not wanting to continue living in the homes they are situated in, or worse can't, and are looking at the local councils that allowed people to build where it is prone to floods, land slips, and other issues. These are learnings for the development of the Kerikeri Waipapa Spatial Plan, that the same mistakes aren't made that put our communities at risk.

In many communities it has been the local marae that have swung into action to support their communities through these disasters. Hence, an urban marae will be recommended in this spatial plan to support the community during adverse times, in conjunction with the other agencies that help and support in this area of disaster contingencies. A marae would not just be for disaster use, but it will be an asset for the community and can generally be used wherever they see fit.

³ Refer to the following websites: <https://www.national.org.nz/pag-justice-treaty-governance> & <https://www.nzfirst.nz/winston-peters-democracy-speech>

⁴ Excerpts from article in NZHerald Feb 5th 2023; Alexander Gillespie (Prof of Law, Uni Waikato), Claire Breen (Prof of Law, Uni Waikato), Valmaine Toki (Prof of Law, Uni Waikato)

As kaitiaki of the values and aspirations outlined in this CIA, the Hapū Rōpū are looking for the best outcomes for protection and enhancement for the future generations of Kerikeri Waipapa and the wider area.

Te Pātukurea Hapū Rōpū

The Hapū Rōpū was created in 2022 as a response to the need for hapū participation in the development of Te Pātukurea. The members of the Hapū Rōpū agreed to a Mana Enhancing Agreement⁵ to underpin the form, function and the living relationship of the Rōpū. The Hapū Rōpū became a Council recognised governance group of Te Pātukurea and will recommend to the council the adoption of the final version of the Foundation Document for public consultation.

The Hapū represented by the Hapū Rōpū all hold their own mana whenua status in each of their dedicated areas within Te Pātukurea study area. They are the traditional custodians of the land, and their knowledge of the land, its resources, and its history is essential for effective spatial planning. It is critical to ensure that planning decisions are made in a way that is culturally appropriate and respects the tikanga, and kawa of the local iwi and hapū. Their involvement in spatial planning is essential for ensuring that planning decisions are made in a way that respects Māori cultural values and customs, and knowledges and considers the needs and aspirations of local iwi and hapū and the rights of Ahi Kaa.

The Hapū Rōpū recognise that Kerikeri and Waipapa are growing rapidly and a better approach to growth in the area is needed. The continued approach of developer influenced growth is no longer acceptable and the Hapū Rōpū expects to be included in all decision making over the Kerikeri Waipapa area.

The success of the Hapū Rōpū will be based on the kotahitanga of the eight hapū working together to come to a consensus, if not a one hundred percent agreement on decision-making which is best. There also needs to be a review of the Hapū Rōpū and its peers that are working together on Te Pātukurea and the future projects that will flow out of Te Pātukurea at least every 2 years and the development of a Mana Whakahono a Rohe Agreement with the Council.

The Hapū Rōpū saw the importance of a CIA as a critical component for the development of the Foundation Document.

He Whakaputunga me Te Tiriti o Waitangi

The Hapū Rōpū consider He Whakaputunga o te Rangatiratanga o Nui Tirenī 1835 (He Whakaputunga) me Te Tiriti o Waitangi 1840 (Te Tiriti) as the constitutional documents of Aotearoa and should be read together. These two documents provide the platform for hapū, iwi and the kāwanatanga in decision making.

He Whakaputunga is our first constitutional document, it reaffirms and asserts the mana of hapū through whakapapa to the whenua, to exercise our authority in applying tikanga to uphold the mana and well-being of hapū as we had for thousands of years prior to the arrival of pākehā. For ngā hapū o Ngāpuhi, there is

⁵ A mana Enhancing Agreement places the principle of mana at the centre of a living relationship between the hapū. The concept of Mana-ā-rōpū places the obligation upon all hapū partners to uphold with integrity their partnership responsibilities. The Mana Enhancing Agreement expresses the Hapū Rōpū values and their desire to work together for the benefit of all the hapū and the communities of Kerikeri-Waipapa.

no question that He Whakaputanga is a clear statement that mana resides solely with the hapū⁶. He Whakaputanga established Aotearoa as a sovereign nation, which later provided the platform for a treaty.

Te Tiriti was signed 5 years later and once again reaffirms the mana and rangatiratanga of hapū and iwi and invited the kāwanatanga to have a relationship with us and provide an avenue for pākehā to govern themselves not us as hapū⁷. Te Tiriti became the founding document defining the partnership between Britain and the independent Rangatira of Aotearoa.

He Whakaputanga provided the following⁸:

- Declaration of Aotearoa being whenua Rangatira (independent state)
- Kingitanga (sovereign power) held collectively by the chiefs

Te Tiriti outlined the Crowns promises to Māori including:

- Secure tribal rangatiratanga
- Secure Māori land ownership
- Tino Rangatira over their lands, villages and taonga katoa
- Protection and all rights accorded to British subjects

These two documents, provide the constitutional responsibility for the kāwanatanga to ensure hapū are empowered in enacting and exercising tino rangatirangata in decision making over their rohe.

The Waitangi Tribunal Te Paparahi o Te Raki 2014 Stage 1 Inquiry Report undertook a detailed analysis of the meaning of He Whakaputanga and Te Tiriti, as it would have been understood by Ngā hapū o Ngāpuhi in 1840. The main finding of the tribunal was that the Rangatira who signed Te Tiriti o Waitangi in 1840 did not cede their sovereignty by signing⁹.

'The Rangatira consented to the treaty on the basis that they and the Governor were to be equals, thought they were to have different roles and different spheres of influence. The detail of how this relationship would work in practice, especially where the Māori and European populations intermingled, remained to be negotiated over time on a case-by-case basis'¹⁰

The more recent Waitangi Tribunal Te Paparahi o te Raki Stage 2 Inquiry Report 2023¹¹ concluded that the Crown's dealings with Te Raki Māori during the period from 1840 and 1900 were inconsistent with Te Tiriti of Waitangi principles. The report, determined that these actions resulted in significant and enduring harm to the local Te Raki Māori communities.

⁶ See Mutu, M. (2010). Constitutional Intentions. In M. Muholland, & V. M. Tawhai, *Weeping Waters: The Treaty of Waitangi and Constitutional Change*. Wellington: Huia.

⁷ See Healy et al., (2012) *Ngāpuhi Speaks*. Whangārei: Te Kawariki and Network Waitangi

⁸ See: <https://teara.govt.nz/en/he-whakaputanga-declaration-of-independence>

⁹ See Kake, P. et al. (2023) *Ngā Roimatat o Ngā Atua: The tears of Ranginui and Papatūānuku*. Whangārei: PDP

¹⁰ Source: Waitangi Tribunal. (2014). *The Report on Stage 1 of the Te Paparahi o Te Raki Inquiry*. Wellington: Legislation Direct.

¹¹ See: <https://www.waitangitribunal.govt.nz/news/tribunal-releases-report-on-te-paparahi-o-te-raki-inquiry/>

The Hapū Rōpū believes that the text of Te Tiriti should be followed, as our tupuna did not sign principles, they signed on the articles under Te Tiriti o Waitangi.

Te Ture Whenua Preamble¹²:

Nā te mea i roto nā te Tiriti o Waitangi i motuhake ai te noho a te iwi me te Karauna: ā, nā te mea e tika ana kia whakaūtia anō te wairua o te wā i roto atu ai te kāwanatanga kia riro mai ai te mau tonu o te rangatiratanga e takoto nei i roto i te Tiriti o Waitangi: ā, nā te mea e tika ana kia mārama ko te whenua he taonga tuku iho e tino whakaaro nuitia ana e te iwi Māori, ā, nā tērā he whakahau kia mau tonu taua whenua ki te iwi nōna, ki ō rātou whānau, hapū hoki, a, a ki te whakangungu i ngā wāhi tapu hei whakamāmā i te nohotanga, i te whakahaeretanga, i te whakamahitanga o taua whenua hei painga mō te hunga nōna, mō ō rātou whānau, hapū hoki: ā, nā te mea e tika ana kia tū tonu he Kooti, ā, kia whakatakototia he tikanga hei āwhina i te iwi Māori kia taea ai ēnei kaupapa te whakatinana.

Whereas the Treaty of Waitangi established the special relationship between the Maori people and the Crown: And whereas it is desirable that the spirit of the exchange of kawatanga for the protection of rangatiratanga embodied in the Treaty of Waitangi be reaffirmed: And whereas it is desirable to recognise that land is a taonga tuku iho of special significance to Maori people and, for that reason, to promote the retention of that land in the hands of its owners, their whanau, and their hapu, and to protect wahi tapu: and to facilitate the occupation, development, and utilisation of that land for the benefit of its owners, their whanau, and their hapu: And whereas it is desirable to maintain a court and to establish mechanisms to assist the Maori people to achieve the implementation of these principles.

“As hapū we have always been here, and we will continue to be here, forever” – Kipa Munro

Policy Direction

The development of the Te Pātukurea Spatial Plan is being guided by the principles of the NPS-UD 2020¹³ and Sub Part 4¹⁴ as per the requirements of a Future Development Strategy which can be part of a spatial plan. The key objectives and policies within the NPS-UD for the Hapū Rōpū are:

Objective 1: New Zealand has well-functioning urban environments that enable all people and communities to provide for their social, economic, and cultural wellbeing, and for their health and safety, now and into the future.

Objective 5: Planning decisions relating to urban environments, and Future Development Strategies (FDS), take into account the principles of the Treaty of Waitangi.

¹² Preamble: amended, on 29 November 2022, by section 4 of the Māori Purposes Act 2022 (2022 No 73).

¹³ See: <https://environment.govt.nz/publications/national-policy-statement-on-urban-development-2020-updated-may-2022/>

¹⁴ Requirements for the development of a Future Development Strategy

Policy 1: Planning decisions contribute to well-functioning urban environments, which are urban environments that, as a minimum:

- (a) Have or enable a variety of homes that:
 - (ii) enable Māori to express their cultural traditions and norms

Policy 9: Local authorities, in taking account of the principles of the Treaty of Waitangi (Te Tiriti o Waitangi) in relation to urban environments, must:

- (a) Involve hapū and iwi in the preparation of RMA planning documents and any FDSs by undertaking effective consultation that is early, meaningful, and, as far as practicable, in accordance with tikanga Māori; and
- (b) when preparing RMA planning documents and FDSs, take into account the values and aspirations of hapū and iwi for urban development; and
- (c) provide opportunities in appropriate circumstances for Māori involvement in decision-making on resource consents, designations, heritage orders, and water conservation orders, including in relation to sites of significance to Māori and issues of cultural significance; and
- (d) operate in a way that is consistent with iwi participation legislation.

Te Pātukurea Spatial Plan is being developed under the Local Government Act (LGA) 2002 which directs FNDC to work in accordance with the principle of taking a sustainable development approach¹⁵. The Te Pātukurea Spatial Plan when adopted, will:

- Spatially capture the long-term (10-30) year vision that the community has for the Kerikeri Waipapa area and ways and means to deliver a well-functioning urban environment as per the National Policy Statement on Urban Development. The spatial plan will be used to inform future statutory planning as plan enabled and infrastructure ready land for development in the long term (see 3.4 of NPS-UD)
- be able to demonstrate that the views of iwi/hapū and the community are reflected in the Spatial Plan and that the requirements of section 3.15 of the National Policy Statement – Urban Development have been met.
- Provide the direction setting and input into future planning instruments (be that a new District Plan, Regional Spatial Plan, Plan change due to un-sequenced development) and infrastructure planning, in particular an infrastructure strategy or equivalent under the RMA reforms.

Vision

The Vision for Te Pātukurea is:

¹⁵ LGA Part 2, s14 (1)(h) in taking a sustainable development, a local authority should take into account –

- (i) the social, economic, and cultural well-being of people and communities; and
- (ii) the need to maintain and enhance the quality of the environment; and
- (iii) the reasonably foreseeable needs of future generations

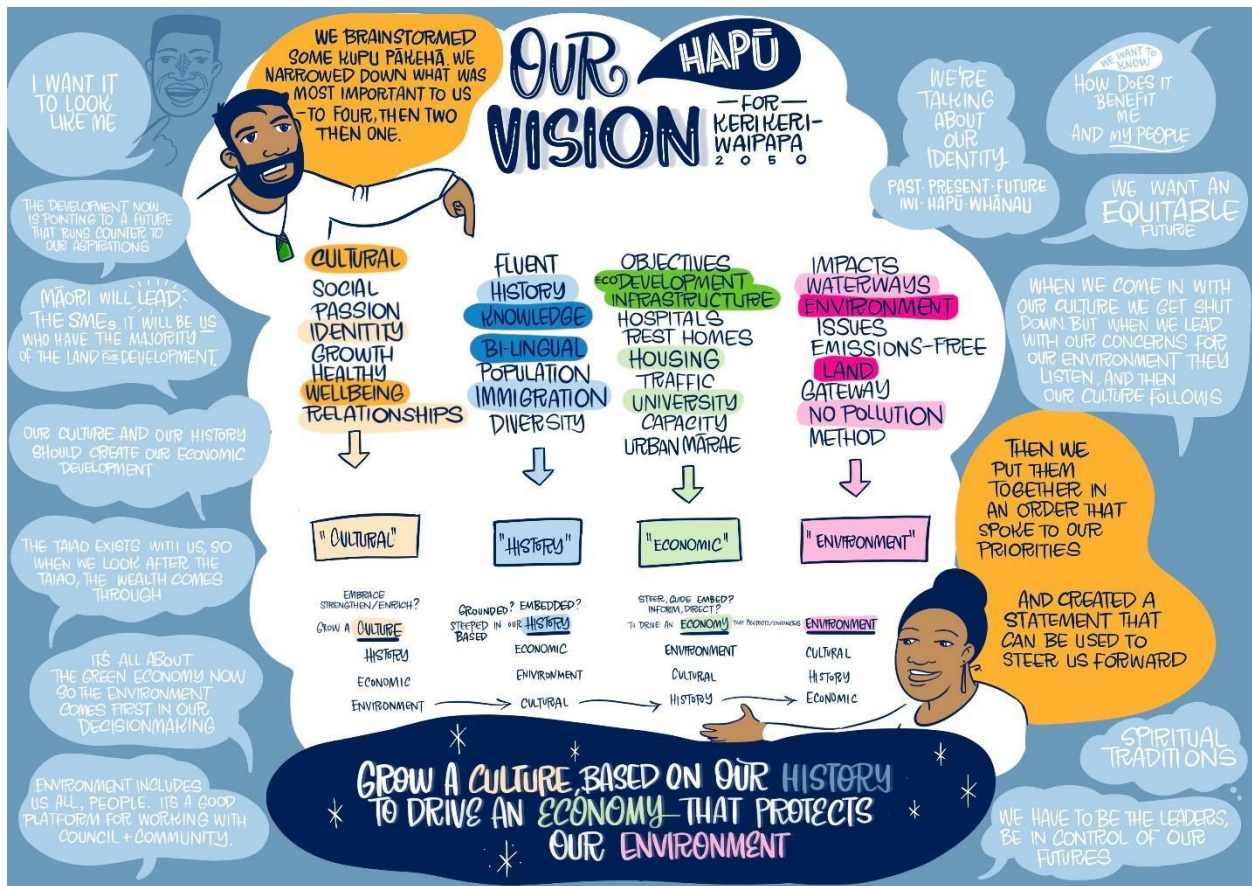
Ko te Mauri Tuku Ahurea, He Pātaka

This was created by the Hapū Rōpū after 2 workshops that focused on what was important to them for the study area. This vision has been gifted by Ngā Hapū for Te Pātukurea spatial Plan area.

The first workshop was held in July 2022. At this workshop the Hapū Rōpū came up with the statement:

‘Grow a Culture, based on our history to drive an economy that protects our environment’

The below image captures the korero that was held during that first workshop which led to the development of the kupu pākeha statement.



The second workshop was held in early August 2022, and unpacked te ao Māori concepts and kupu that express the four main attributes highlighted in the above image, being - **cultural, history, economic and environment**. It was from this korero that Mauri, Tuku, Ahurea and Pātaka were chosen by the Hapū Rōpū, as the concept that best reflected the future direction the Hapū Rōpū wished for the Kerikeri Waipapa area.



Members of the Hapū Rōpū at the vision workshop, 1 August 2022: Te Rau Arena, Kipa Munro, Jo Civil, Rio Greening & Arnold Maunsell

After further discussion, the Hapū Rōpū settled on **‘Te Pātukurea’** as the name for the spatial plan and the vision of **‘Ko te mauri tuku ahurea, he Pātaka’**. The Hapū Rōpū agreed to let this vision stand on its own without translation.

Scope

The CIA is for the study area outlined in Image 1 for Te Pātukurea Plan. This boundary was taken from the Kerikeri Waipapa Structure plan 2007.

The Hapū Rōpū tatau, whakapapa, the health and wellbeing of Te Awa o ngā Rangatira and other associated wai and repo, the whenua, the cultural history of Kororipo Pā and other significant pā, and their surrounding environs are all of significance to the Hapū Rōpū. We view this whole landscape from a te ao Māori perspective, where each feature is interconnected with the other including us as people. It cannot be viewed separately. Each hapū in our rōpū have their own areas of interest and these overlap and are wider than the area outlined for Te Pātukurea Plan. Due to this holistic view of the whenua hence, the CIA is wider shown in the area of cultural interest map below.

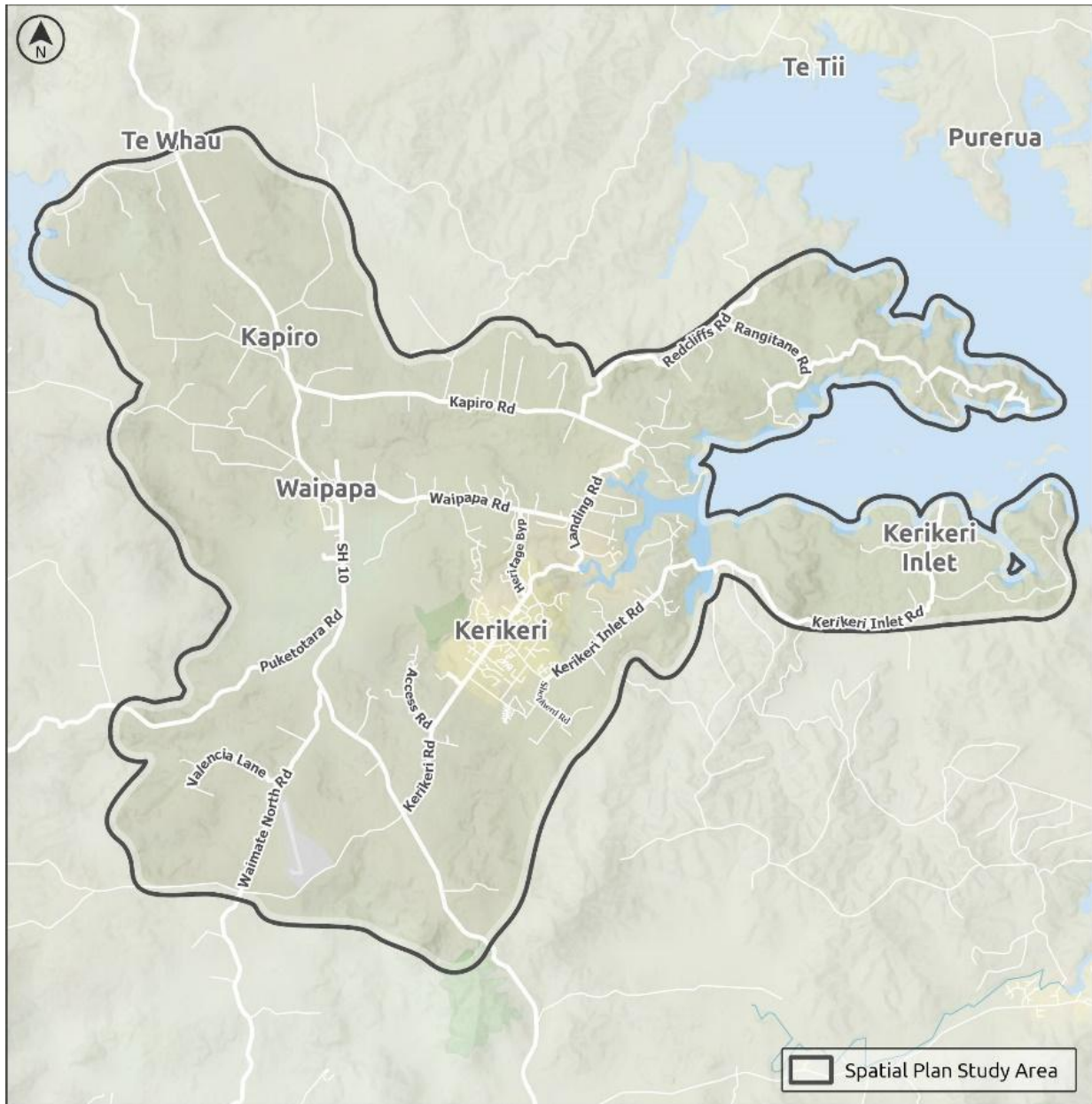


IMAGE 1: TE PĀTUKUREA STUDY AREA

Area of cultural interest

Our marae, our ancestral homes, are the embodiment of our tupuna and are the heartbeat of our communities. These are the places where hapū and mana whenua have been nurtured and maintained and where we show our manaakitanga of the hapū to our guests. Majority of the marae sit outside of the Te Pātukurea study area as shown in image 1 above, although our resources, fishing access, mara kai, sites of significance, traditional land and the footprints of our tupuna flow through the whenua captured within the Te Pātukurea study area.

Te Pātukurea Hapu Rōpu Cultural Interest claims and geographical area within the Waipapa Kerikeri Spatial Plan is part of the 415 claims within Te Paparahi o Te Raki inquiry.



IMAGE 2: TE PAPAHAHI O TE RAKI INQUIRY DISTRICT

The Te Paparahi o Te Raki (Northland) inquiry (Wai 1040), presided over by Judge Craig Coxhead, inquired into around 415 claims. The claims were brought by hapū from Ngāpuhi, Ngātiwai, Ngāti Hine, Patuharakeke, Ngāti Rehua, Ngāti Whātua and Ngāti Manuhiri.

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As seen in Image 2, the northern boundary of this inquiry district runs along the ridge of the Maungataniwha Range and includes Whāngāpē Harbour. The western boundary includes the inland boundary outside the Te Roroa and Kaipara inquiry districts. The southern boundary runs along the North Shore of the Waitemata Harbour. The eastern boundary runs down the east coast and includes some of the outlying islands, such as Rangitoto and Aotea (Great Barrier).

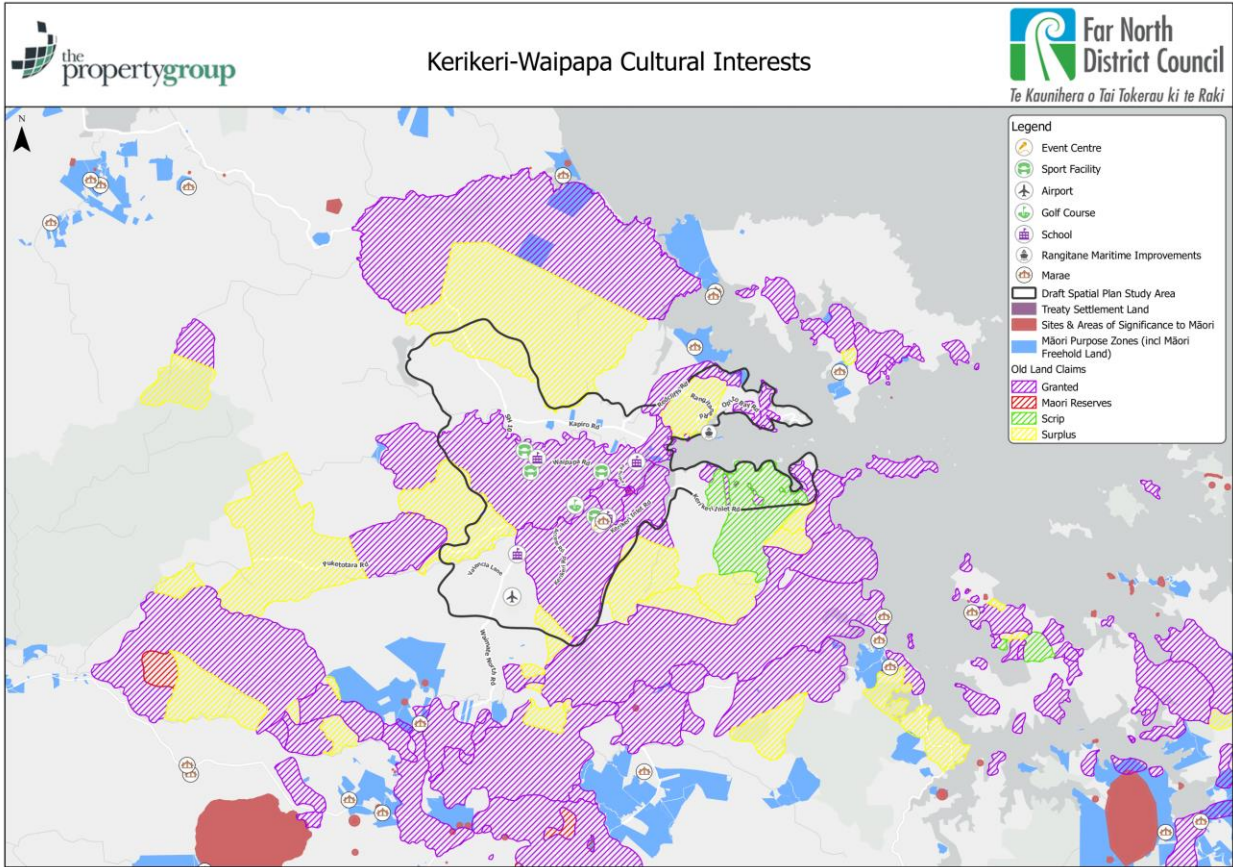


IMAGE 3: TE PĀTUKUREA HAPŪ RŌPŪ CULTURAL INTERESTS

Image 3 is not exhaustive of all areas of cultural interests, there are other claims such as those listed below, the Waitangi Tribunal Te Paparahi o Te Raki 2014 Stage 1 Inquiry Report and the more recent Stage 2 Inquiry Report 2023 that are all important to understand when working in the Te Pātukurea area¹⁶.

Whakapapa

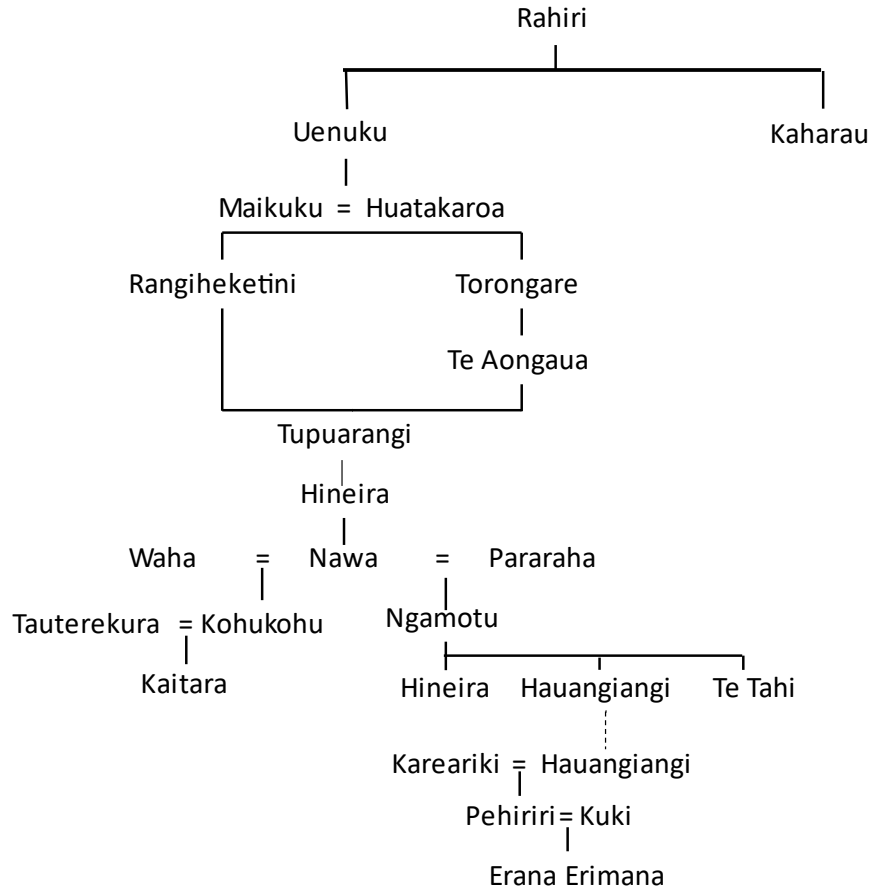
The hapū represented in the Hapū Rōpū are all Ngāpuhi hapū and whakapapa to each other and to the area shown in Image 3. Below is the whakapapa of the hapū who were open to share their whakapapa for the purposes of Te Pātukurea only and permissions are required before use of any of the kōrero provided in this section.

Waiho i te toipoto, kua i te toiroa

Let us keep close together, not wide apart

¹⁶ Please refer to WAI1040, #E33 Oral and Traditional History Report Te Waimate Taiamai Alliance.

Ngāti Hineira



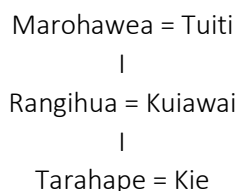
Hineira, the founding ancestor of Ngāti Hineira was a descendant of Rangihaketini, the granddaughter of the eponymous Ngāpuhi ancestor Rahiri. The above whakapapa shows the connection of the living descendants of Ngāti Hineira to their tupuna.

Our tupuna Hauangiangi lived at Otahuau and had a pā on Taranaki. He killed chief Whero and with the aid of Kaitara chased the Ngāti Pou out of Te Awa o Ngā Rangatira.

Ngāti Korohue

Ngati Korohue are descendants of Tuiti and Marohawea who were tupuna whose people lived in various areas from Lake Omapere, and Taiamai, and trough to the Kerikeri Waiapapa and coastal area. Inu was a descendant and the wahine of Kaitara a Rangatira of Taiamai. The following is only one of the Ngati Korohue whakapapa lines that specifically connect the representatives of Ngati Korohue to Tuiti and Marohawea.

Ngati Korohue representative whakapapa:



|
 Te Taonga = Kura
 |
 Te Ata = Te Tute
 |
 Rauhi = Whiriti
 |
 Inu = Kaitara
 |
 Kohukohu II = Rangituke
 |
 Te Ama = Timohuke
 |
 Henare Marino = Kare Ariki
 |
 Kare Ariki Marino = Wiremu Ngawati
 |
 Akinihi Ngawati = Te Oi Tamehana
 |
 Maata Hinemoa Tamehana = Hone Renata/Kipa (John Leonard)
 |
 Rangingangana Renata = Dempsey Greening Hinewhata Renata=Reheri Maunsell Kauwhata

Further information on Ngāti Korohue whakapapa can be found in appendix 1.

Ngāti Mau me Ngāti Torehina

Te Whakapapa o Ngāti Mau ki te Takutai Moana

Rahiri = Ahuaiti

Uenuku Kuare = Kareariki

Uewhati = ?

Ueoneone = Reitu

Kauwae = Tupoto

Tuiti = Tauratumaru

Wharetoru = Te Wairua (Wharetoru, third of seven wives)

Kuta = Ngapeka

Te Kerakera = Haua (Kerakera founding ancestor of Ngāti Mau)

Te Kaiarahiri = Pipi

Karetu = Wharewhakarua (mokopuna o Kawhi tuahine o Auha raua ko Whakaaria)

Tango Te Hikuwai = Tikapa Poaka (tuahine o Wharepoaka Rangatira o Rangihoua – Ngāti Torehina me Te Hikutu ona hapū)

E te Atua o nga Atua katoa, kua whariki hia nei e matou te pukapuka Patukurea ki mua i to aroaro kia manaki hia e koe nga kupu kua tuhia e nga hapū o Taiamai ki Te Marangai Takiwā. Enei manakitanga, e inoi a kia koe i roto i te ingoa o tau Tama a Ihu Karaiti. Amene.

Ko Rangitane te maunga

Ko Te Awa o Ngā Rangatira te awa.

The ancestral villages of our ancestors were Pukewhau Pā (seaward side of Bulls Gorge) Waitete, Te Hikuwai (Rangitane) Pewhairangi (Cottle Hill) Whakatero (Blacksmiths Bay) including the islands of Aroha and Wainiu.

For further information and kōrero please refer to appendix 2.

Ngāti Rēhia

Ngāti Rēhia is defined by whakapapa. *Tuaka* the grandson of *Rēhia*, married *Te Perenga*, the sister of the great Ngāpuhi chiefs of Ngai Tāwake hapū, *Whakaaria* and *Auwaha*. Ngāti Rēhia trace their lineage from this union. The descendants of the children of Tuaka and Te Perenga are the recognised people of Ngāti Rēhia¹⁷.

Ko Matakā te tūtei	Matakā is the sentinel mountain that stands at the
Ki te hauraro o te pūaha	northern aspect of the harbour mouth
Ko Rākaumangamanga ki te Rāwhiti	Rākaumangamanga stands to the east
E rere atū nei Te Kerei Mangonui	Both Te Kerei Mangonui and Te Awa o ngā Rangatira
Te Awa o ngā Rangatira	flow there-ward
E tū mai rā	Where stands
Te Pā o Kororipo	Kororipo Pā
Titiro whakararo ki Orongo ki Tākou Awa	Gazing northward to Mount Orongo and Takou River
Te wahi i mataaraatia ai e Puhi	The territory cautiously guarded by our ancestor Puhi
Te waka tupuna a Mataatua e moe mai rā	The ancestral canoe Mātaatua there gently sleeps
Whiti whaka te uru	Before crossing westward
Ki te ngāherehere nui o te Puketi	To join the great forest of Puketi
Pohutu noa atu ki te moana o Omapere	Sweep past and onward to Lake Omapere
Āwhiowhio ki te rangi	We turn rising skyward
Kei runga Whakataha maunga	To Whakataha mountain
Kei raro ko te awa o Waitangi	The fountain head of Waitangi River below
Ka hirere ki Pokākā	Gushing eastward to Mount Pokākā
Tōtika te whatumanawa o Īpipiri	Inexorably to the head of the Bay of Islands
Ko Ngāti Rēhia te hapū	Ngāti Rēhia the Tribe
Ko Ngāpuhi nui tonu te Iwi	Ngāpuhi the Nation

¹⁷ Source: (2018). *Ngāti Rēhia Hapū Environmental Management Plan*. Te Rūnanga o Ngāti Rēhia. Kerikeri.

Ko Whītiora, ko Hiruharama Hou, Ko
Whetu Mārama ōnā marae
Tihewa mauri ora, ki te Wheiao
Ki te Ao Mārama.

Whose marae are Whītiora, Hiruharama Hou and
Whetu Mārama
This breath drawn life animates the emergent World
Into broad daylight.

Embedded within our whakapapa, stories, memories, and landscapes are the pathways for the expression and practice of our values and tikanga. The above pepeha outlines our ancestral relationship to our mountains, rivers, forests, and the land. Today, Ngāti Rēhia claim Ahi-Kaa in the general area of:

- Tākou Bay
- Rāhiri
- Omapere
- Waitangi
- Purerua Peninsula
- Kerikeri

Ngāti Rēhia are proudly Ngāpuhi and acknowledge the guardianship of times past and the mana in which resources were shared with neighbouring Ngāpuhi hapū, whose lives, stories, and whakapapa are also interwoven into the landscape.

Te Uri Taniwha

Ka kata nga Puriri o Taiamai e, nei ra te oriori mai te waha o te riri, te awa o nga Rangatira ki te moana/roto o Omapere I te whakapakotanga o ratou I mahi tukino ki nga uri o roto a Taiamai I nga rau tau kua pahure ake.

Ko Te Ahuahu te maunga e titiro iho ana ki

Omapere te moana/roto te kainga o te taniwha Takauere

Ko Waitangi te awa I timata ai tona rere mai te puahatanga ki te noota o te moana o Omapere, tae atu ki te moana o te Ipipiri/Peowhairangi

Ko Parawhenua me Taumutu nga marae

Ko Pirikotaha me Tautoka nga waahi takotoranga mutunga o nga uri o enei o nga hapu e wha

Ko Te Uri Taniwha, Ngati Hineira, Ngati Korohue me te Whanau Whero

Ko Te Ahuahu te waahi

Ko Kaitara te Rangatira I huaina te rohe

o Taiamai I tona kitenga atu ki te manu Kotuku I rere ai, I whakatu ai hoki te rarangi rohe mo Kaitara

Aiamai te tai o nga parirau o te manu

E rere atu nei, Ko Taiamai e tu

Tu te po, tu te ao

Ka kata nga puriri o Taiamai ki te manu Kotuku

*He rerenga Kotahi, ka kii a Kaitara
Ko Ngati Hineira, Ko te Uri Taniwha, Ko Ngai Ta Wake ki te tuawhenua
Ngati Rangi, Ngati Kawa, Ngati Rahiri
E mihi nei ki a tatou e*

Ko Ngatokimatawhaorua te waka na Nukutawhiti I Arahī mai Hawaiiki ki konei ki Aotearoa

Ko Ngapuhi te iwi I timata mai I te hekenga a Rahiri

He whanau kotahi matou I Te Ahuahu ahakoa ki nga ingoa rereke. Mai Te Ahuahu ki Te Hauparua, Te awa o nga Rangatira nga uri o nga hapu e kaa tonu ana I te ahi.

I te rau tau 1600, kei te ora te tupuna Tahuao kei Te Awa o nga Rangatira. He waahi tona tonu ko 'te tapu o Tahuao'.

Tahuhunui o rangi

I

Kawa

I

Whautere

I

Tahuao

I

Kareariki

I

Maikuku

I

Te Rangiheketini

Torongare

I

I

Tupu-a-rangi

Hineamaru

I

Whakahotu

Hineira

I

Te Waha

I

Kohukohu - Nawa

| |

Kaitara Ngamotu – 1.Hineira 11 2.Hauangiangi

|

1.Tukarawa 2.Te Kopiri 3.Hauraki (Te Wera)

(E pa tika ana tenei whakapapa ki nga Rangatira o Te Uri Taniwha I noho, I kahi kai, I mahi maara, I whawhai noki, i nga waahi I korerohia e au)

I nga rau tau tata I noho, I whai oranga noki nga tupuna ko Te Kopiri, Kaitara, Hauangiangi, Hauraki (Te Wera) me etahi atu ki te rohe takutai moana o Taiamai ki Okuri, ki Te Wharau, ki Rahui, ki Motupipi, ki Te Hauparua, ki Paetai, ki Otahua, ki Taranaki, ki Pihoi, ki Hororoa, ki Koronai, ki Okura, ki Te Awa o Nga Rangatira, ki Kororipo ara ki Te Manako.

Me pehea matou kua tau ki tenei o nga ahuatanga o te rangatiratanga ki runga i te whenua, na te mea kei te whenua te rangatiratanga ki runga I a matou, e kii ana te korero whatungarongaro te tangata toi tu te whenua.

Heke iho, heke iho ki te katoa o matou, maori ma, I noho mai I raro I te kaupapa, I roto I tenei roopu o te Patukurea. He mahi Rangatira ta matou ki te aru I nga ture o 'He whakaputanga' kia tika. Kore rawa matou I tuku atu to matou mana ki tetahi atu. He wa ki te tu maori I te ao nei. Kua rawa tatou I whakaae anahe ki to ratou ake whakaaro, me kaha ai tatou ki te hangai nga kaupapa I te tuatahi hei whiriwhirihia matou me ratou hei tae tika ki te whakaaro kotahi. Me mau noki tatou ki te mea tuatahi 'ko te oranga o te whenua, wai, rauemi maori', tuarua 'ki te oranga o ngai tatou', tuatoru 'ki te oranga o te haporii'.

Te Whiu

Turou – Tupuna Whaea no Te Whiu Hapu

|

Whaepapa = Tukaparea Tirarau = Te Mihinga Punga = Utaanga

|

|

Heke = Potiki

Tokai

Te Kapu

|

|

|

Te Hiwi = Hinewai

Kukupa

Rangaihi

Kui = Waka

|

|

|

|

Ani Patene

Tirarau

Hare Napia

Wi Hau

Ngamokaikai o Kupe te Whenua

Ko Rangitane te Maunga, Ko Te Awa o nga Rangatira te Awa, ko Waitete to papakainga, ko Te Whiu te Hapu

Turou te Tupuna

Te Whiu te Hapu

Maungakaretu te Pa

Puketotara te Awa

Ko Te Mamaku Ko Toatoa Ko Waitete te whenua ki takutai

Ko Napia te kokoru

Ko Rangaunu te Urua

Ko Te Rangiawhiowhio te whare tupuna

Ko Wai u te Whare kai

Tauwhara te Marae

Ko te toronga whenua o Te Whiu ka timata ki Raungaunu i Te Waimate, ka anga whakateuru ki te whārua o Waihou, ka whāia te ara i parahia e te waka o Kupe, e Matahourua ki roto o Takapau, Motukauri, Puketi, ki Mangiangia ki te upane o Te Mata – Ngamokaikai o Kupe, tahi toro ki te Marangai-mā-Tonga ki te awa o Puketotara i reira tere noa atu ki Te Kerikeri e whenumi tahi ana ngā wai māori me ngā wai tai, timata no te Awa o nga Rangatira, i reira i te tai pari ka anga te ihu ki ngā taumata o Tokerau, i reira ka pae te tauihu o te waka Matahourua ki te one tūpuna o Waitete ki Rangitane.

Te Whiu estate begins at Rangaunu in Te Waimate, heads west to Waihou Valley then follows the track carved out by the ancestral waka of Kupe – Matahourua; through Takapau, Motukauri Puketi, Mokau, Mangiangia to the crest of Te Mata – Ngamokaikai o Kupe, then travelling south east to Puketotara awa where the awa follows naturally towards Kerikeri to where fresh water mingles with the salt water and the start of Te Awa o Nga Rangatira, and on the full ebbing tide the waka draws out towards the beckoning wide expanse of Tokerau, where the prow of Matahourua waka, finds rest on the ancestral shoreline, of Waitete in Rangitane.

Cultural significance

The archaeological map (Image 4) identifies the location of registered Māori archaeological sites. This highlights the depth of cultural significance within the area of Te Pātukura. For ngā hapū o Ngāpuhi, the kainga, are the places where their tupuna lived their daily lives. At one time they were numerous, the hapū and whanau travelled seasonally between their kainga close to the best gardening, birding and fishing areas. The rivers were used as their motorways and this is reflective in the archaeological map, with the high density of Māori archaeological sites found along the coast and river systems.

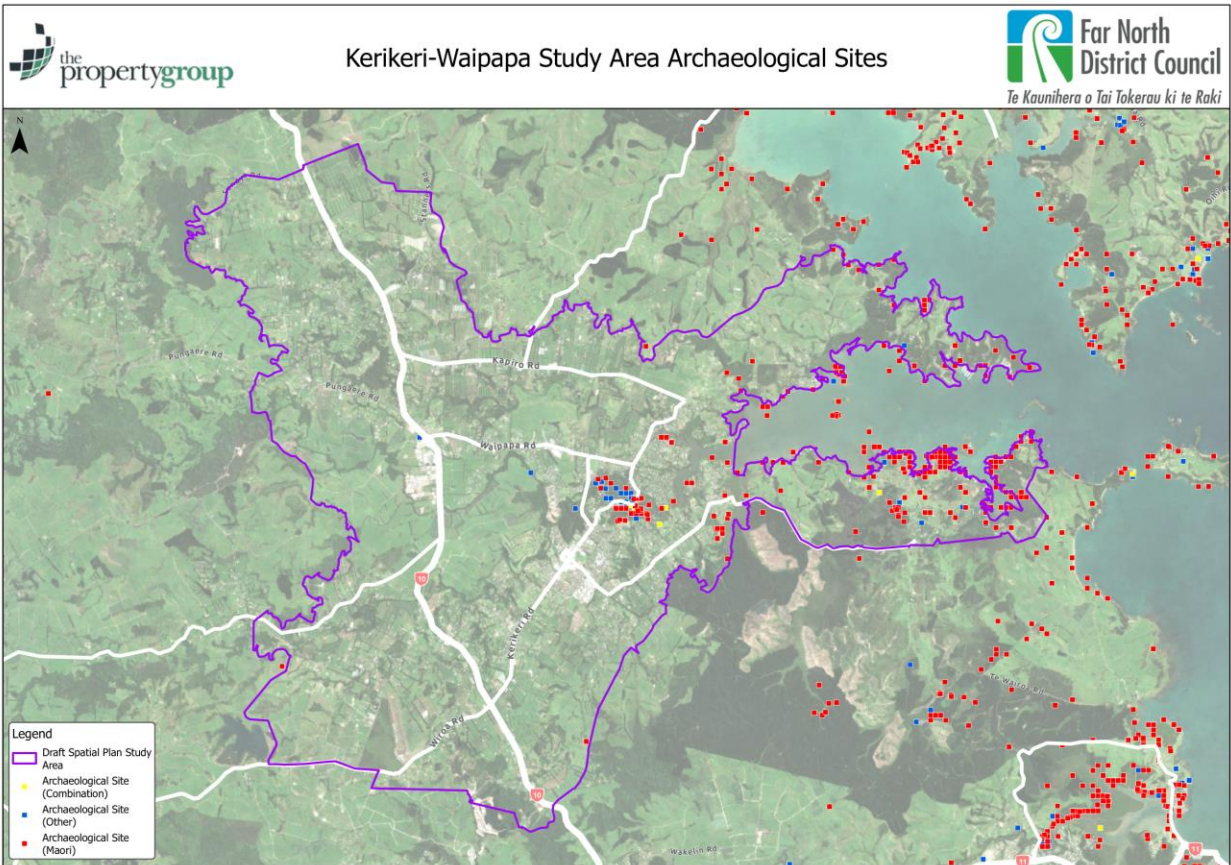


IMAGE 4: MĀORI AND COLONIAL ARCHAEOLOGICAL SITES

The archaeological map (Image 4) is not exhaustive, it does not capture the hapū areas for resource harvesting, mahinga kai, and traditional fishing areas. It is an indication of the recorded archaeological sites only; it does not depict the extensive forestry land that was once occupied by tangata whenua and milled for timber in the 1800s.

Following on from Image 4, the WAI466 & the WAI1131¹⁸ detailed reports of Te Awa o Ngā Rangatira highlighted in Image 5 are significant areas for hapū. The Kerikeri Islands Claims 1941 – 1942 is associated to a set of islands¹⁹ within Te Awa o Ngā Rangatira and the ownership of those islands. Further information regarding the Kerikeri Islands Claim can be found in appendix 4.

¹⁸ See: <https://teahuahu.nz/about-te-ahuahu/waitangi-claims/>

¹⁹ The following islands: Pirikawau, Taranaki, Wainui, Tikorangi, Motu Papa, Te Pahi, Onaia, Ipurua Pā, Motu Tapu, Rahui and Moturahurahu.



IMAGE 5: MAP SHOWING SITES OF SIGNIFICANCE FROM WAI 466 & WAI 1131

The four key terms used in any discussion of old land claims are:

1. Crown grant: the legal instrument by which the Crown attempted to guarantee secure title to a defined area. Written boundary descriptions within the grant document defined 1840s grants. Only during the 1850s did the Crown require surveyed grant boundaries to be included in the document. The Crown grant is the precursor to the modern Torrens system introduced after 1870.
2. Native reserve: area that commissioners or the Crown set aside for Māori within a larger area claimed to have been alienated prior to 30 January 1840. In some cases, for example, at Waitangi, the Crown failed to implement commissioners' reserve recommendations which accompanied their grant recommendations.
3. Surplus land: the difference between the area commissioners determined to have been alienated prior to 30 January 1840, and that included in the Crown grant and/or reserved area. After 1856, Commissioner Bell required most claimants to survey both areas at the same time, thereby defining the extent of surplus. The Crown claimed title to surplus land where commissioners determined that Māori consented to the original transaction.
4. Scrip land: claimed areas which Pakeha claimants vacated after accepting a Crown offer of equivalent value in the form of either a promissory note (scrip) or cash. Claimants normally exchanged their scrip for land in the vicinity of Auckland after it became the colonial seat of government in 1841. The Crown could then claim title to the supposedly vacant scrip land²⁰.

²⁰ Refer to: Wai 1040, #A048 Validation review of the Crown's tabulated data on land titling and alienation for the Te Paparahi o Te Raki inquiry region: Old land claims, surplus land and scrip Dr Barry Rigby 1 October 2014

The Bay of Islands Settlement Act 1858²¹ was much more remarkable in allowing the Governor to take by proclamation a site for settlement in the Bay of Islands of up to 250,000 acres and to pay compensation to those who had old land claims in the area. The land could be sold for settlement as the Governor decided, with some of the proceeds to go to public works purposes for the settlement. The schedule attached to the Act describes land of about 15,000 acres. It appears this Act was an attempt to deal with some old land claims and may not have involved Māori land without the owners' consent.

Kororipo Pā

Kerikeri is in the cultural landscape of Kororipo Pā and its profile plan is depicted in the below image. It is generally accepted that Kororipo Pā, has been a fortified pā since at least the time of Cook's visit to the Bay of Islands²². It is said that the site was the seaport of Ngāpuhi. From the 1800 Te Hotete began using Kororipo pā site as a launching place for military campaigns such as the attack on Rawhiti.

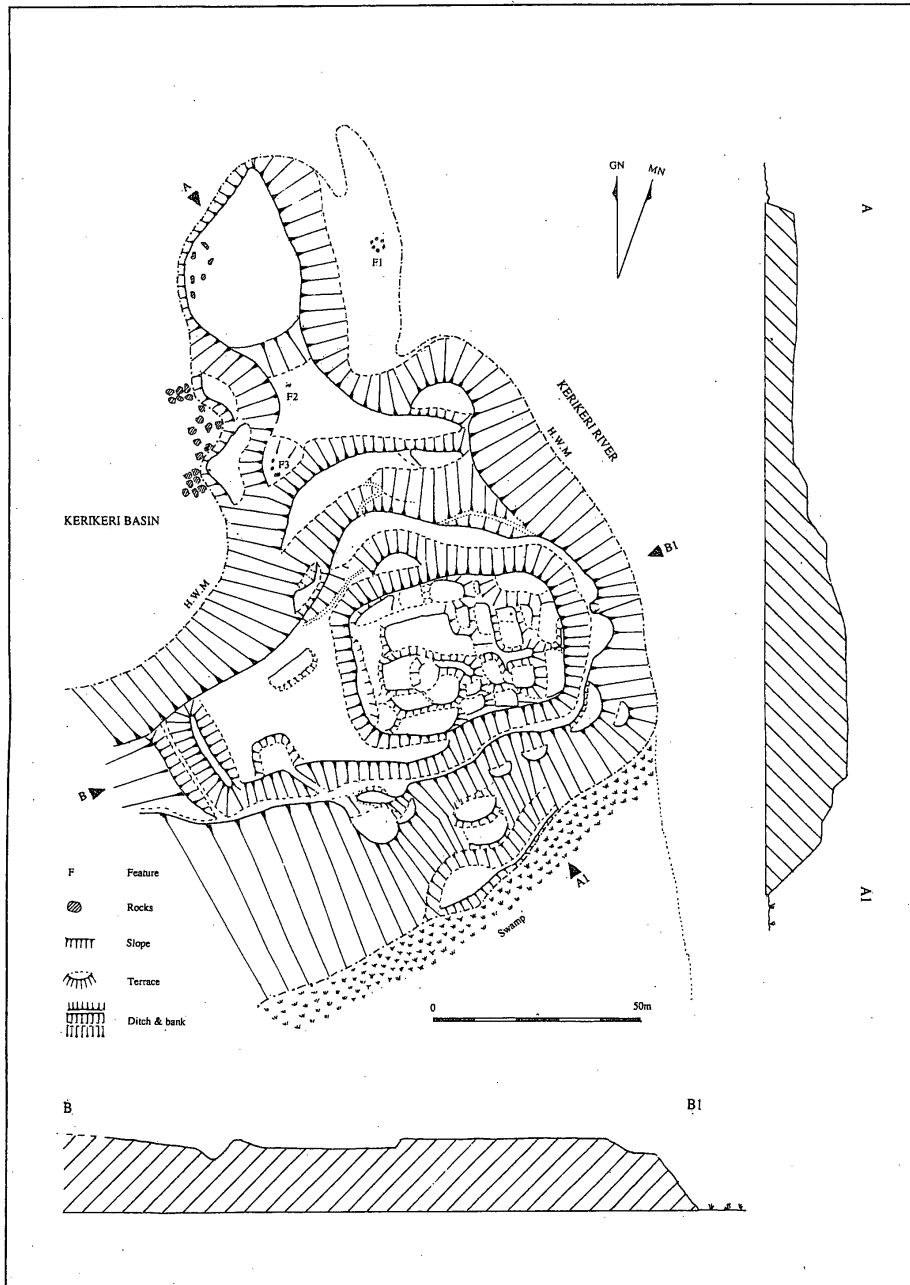
Kororipo Pa is a sibling pa to Ōkuratope Pā²³ the inland pā, with Kororipo being the coastal pā. Ōkuratope Pā linked the hapū of Te Waimate with Ngā awa o Rangatira and visa versa. It was a stronghold of Hongi Hika and his half-brother Kaingaroa. Both Pā are significant for Ngā hapū o Ngāpuhi. Ōkuratope was a stronghold for Ngāpuhi while Kororipo was known to be a Ngāpuhi Wānanga (a place of learning and discourse on matters of significance to Ngāpuhi) of the Rangatira and tohunga²⁴ of Ngāpuhi. This relationship between the pā testifies to the whakapapa of Ngā hapū and their association to the wider area of Te Pātukurea.

²¹ See: https://nzlii.org/nz/legis/hist_act/boisa185821a22v1858n79395/

²² See WAI 492 – Kororipo Pa Research Report for the Waitangi Tribunal, Tom Bennion, May 1997

²³ Source: <https://www.doc.govt.nz/parks-and-recreation/places-to-go/northland/places/okuratope-pa-historic-reserve>

²⁴ Source: <https://teahurea.co.nz/historical-kerikeri/>



Kororipo Pa. 2003 plan and profiles.

POS/15 (N 11/35) 2598722 6664227

Hone Rameka, at a hearing of the Māori Land Court in 1935, described Kororipo as the "biggest and most important Pā of the Ngapuhi tribe." He explained that it was from Kororipo that Hongi Hika's (one of Te Hotete's sons, born of his second wife, Tuhikura of Ngāti Rēhia) war parties left on the campaigns to the south and returned. He also added that it was from Kororipo that Hongi Hika and Waikato left for England. Hone Rameka testified on the ownership of the Pā, asserting that the pā had "never been sold to Europeans. My father and sister are buried there. My wife's grandfather is buried there". The local consolidation officer, Cooper, also appeared as a witness and stated that "Miss Kemp, grand-daughter of Rev Kemp, told me she understood this land had never been sold by Hongi. Judge Acheson said that he found the whole

matter "a peculiar case." He could not understand why matters had not been previously investigated. He said it was "amazing" that Maori "ever allowed (if they did so in fact allow??) so historical a Pā to be sold or to remain unclaimed by them for so long. "After commenting on the importance of the Pā because of its connection with Hongi Hika, he concluded that Hongi had not sold the land to Kemp because of the disparity between Hongi's death and the date of the deed.

The Natives claim now that their people continued to use the Pa at various times until lately when they found it occupied by the present owner Mr E.S. Little. The Natives at the Kaikohe sitting said that they felt very strongly about the matter because of the associations of the Pa. They ask to be supplied with copies of the proceeding before the Old Land Claim Commission, and they want to know how it was that Hongi's signature appeared on a document dated years after his death.

Taniwha

Taniwha play a critical role in how tangata whenua see themselves in the world. They express the superiority of the natural world to humankind where humans do not hold dominance or control, we are but one component within the natural world. Taniwha are understood to be a certain type of being in the natural world and can often appear as enchanted logs or another type of physical object of which supernatural power has injected itself²⁵. They can appear as sea creatures, dragons and other such mystical beings. Hence, they are regarded as supernatural guardians of the natural world and have a strong connection to the affairs of humans.

In Ngāpuhi tradition there is a well-known whakataukī:

Ngāpuhi kowharau, Ngāpuhi taniwharau

This refers to the diversity of Ngāpuhi and relates to the many hapū of Te Whare Tapu o Ngāpuhi. There are many interpretations of this whakataukī, although a common one is Ngāpuhi of a hundred caves. This refers to the taniwha that dwell in caves and the great chiefs of Ngāpuhi referred to as taniwha. This whakataukī is applied to express the fierce independence of each chief and hapū have²⁶.

A taniwha that is associated to the Kerikeri Waipapa area is the taniwha Kauea who was a descendant of Ngāpuhi chief Nukutawhiti who turned himself into a taniwha and went under the earth at Kerikeri²⁷. Kauea is known to be a taniwha of Ngā Awa o Ngā Rangatira and was said to travel with Hongi Hika on his expeditions.

Another taniwha from within the cultural landscape is associated with Lake Omapere²⁸. The following statement was said by Ngāpuhi Rangatira Ron Wihongi:

"O-ma-pere – kai for pere. Pere is the belly of the taniwha. The side of the taniwha that has scales on it is not sacred. The other side – the half that has no scales on it...that is the

²⁵ See: C, Royal. (2022). *Te Kawa Waiora Report 2020-2021*. Whangārei: Reconnecting Northland.

²⁶ See: T, Shortland & K Armstrong. (2022). *Te Mana me te Mauri o te Wai: A Discussion Document for Te Taikokerau*. Whangārei: Awatea Organics

²⁷ Source: Tregear, Edward. (1891). *Maori-Polynesian Comparative Dictionary*. Wellington: Government Printer, p.136

²⁸ Further information on Lake Omapere and its significance to Ngāpuhi can be found in appendix 3.

sacred side. This is the reason the lake was named Lake Omapere. Food for the belly of the taniwha, Takauere”

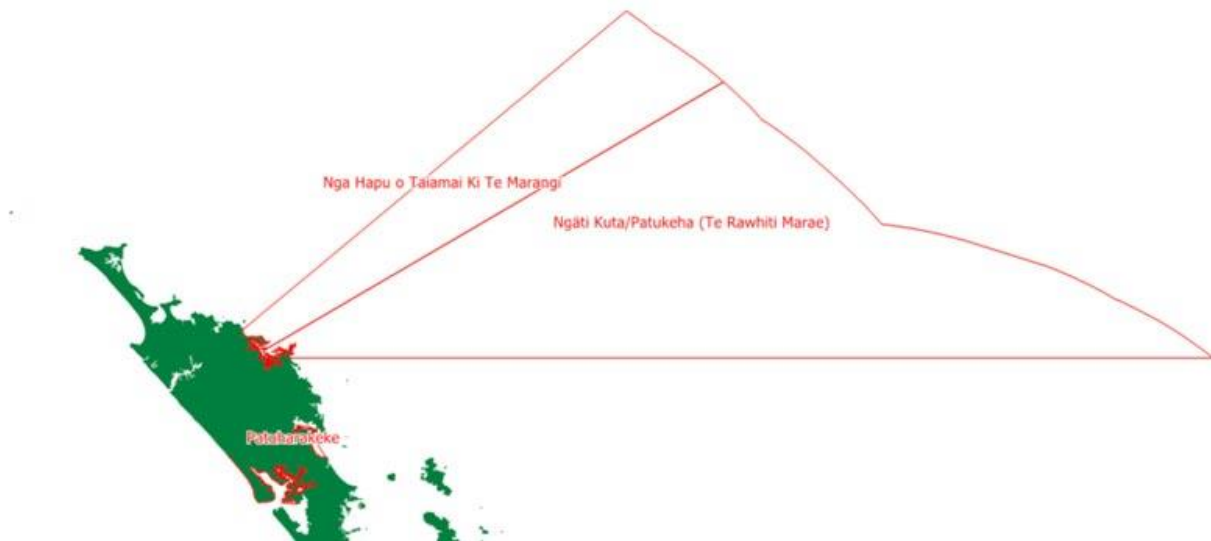
Takauere is the taniwha that travels the waterways to and from Lake Omapere (tona kainga noho) to Ngawha.

Te Awa o Ngā Rangatira

Te Awa o Ngā Rangatira means “*The deliberating Place of Chiefs*” and is associated to the Kerikeri River mouth and the Kerikeri Inlet. This name refers to the river and Kororipo Pā as an assembly place for the tribal leaders, where generations had gathered.

Mahingakai Rohe Moana

Te Awa o Ngā Rangatira is covered by Te Komiti Whakature i Ngā Taonga o Tangaroa Taiamai Ki te Marangai Customary Fisheries Management Plan 2009 (Fisheries Management Plan), a recognised iwi planning document. This Fisheries Management Plan acknowledges the area shown below that extends from Matuari Bay in the north, down to Pahia in the south and all the way out to the 200nm Exclusive Economical Zone as a rohe Moana for Ngā hapū o Taiamai ki te Marangai²⁹. It outlines the kaitiaki role of Ngā hapū o Taiamai ki te Marangai and the importance of this area to provide for their cultural, social and economic future.



The vision of the Fisheries Management Plan is:

“Taiamai ki te Marangai overflowing with kaimoana and seeing the return of the tohora (this means the fish have returned)”

The benchmark values identified in the Fisheries Management Plan are:

- Freshwater – good enough to drink
- Salt water – good enough to collect safe Kaimoana

²⁹ Ngā hapū o Ngāpuhi takiwa Taiāmai ki te Marangai, refer to: <https://ngapuhi.iwi.nz/takiwa/>

- Healthy Environment (land, sea, air, etc)
- Aquatic environment healthy enough to sustain taonga species and the Mauri of the fishery.

The location of traditional fishing areas is known by hapū today and they were clearly included as part of the Māori asset base under the concept of traditional ownership rights. The traditional mahinga kaimoana areas include spawning and fishing grounds and our people practices methods of sustainable food gathering to manage stocks prior to colonisation. Today hapū such as Ngāti Rēhia, Ngāti Torehina Te Uri Taniwha, Ngāti Korohue, Ngāti Hineira, Ngāti Rangī, Te Whiu, and Ngāti Tawake ki te tuaawhenua still depend heavily on fish for primary food source³⁰.

Ngā Hapū o Taiamai ki te Marangai have established the 20sq km Te Puna Mataitai within their rohe Moana area in the western Bay of Islands (Image 6).

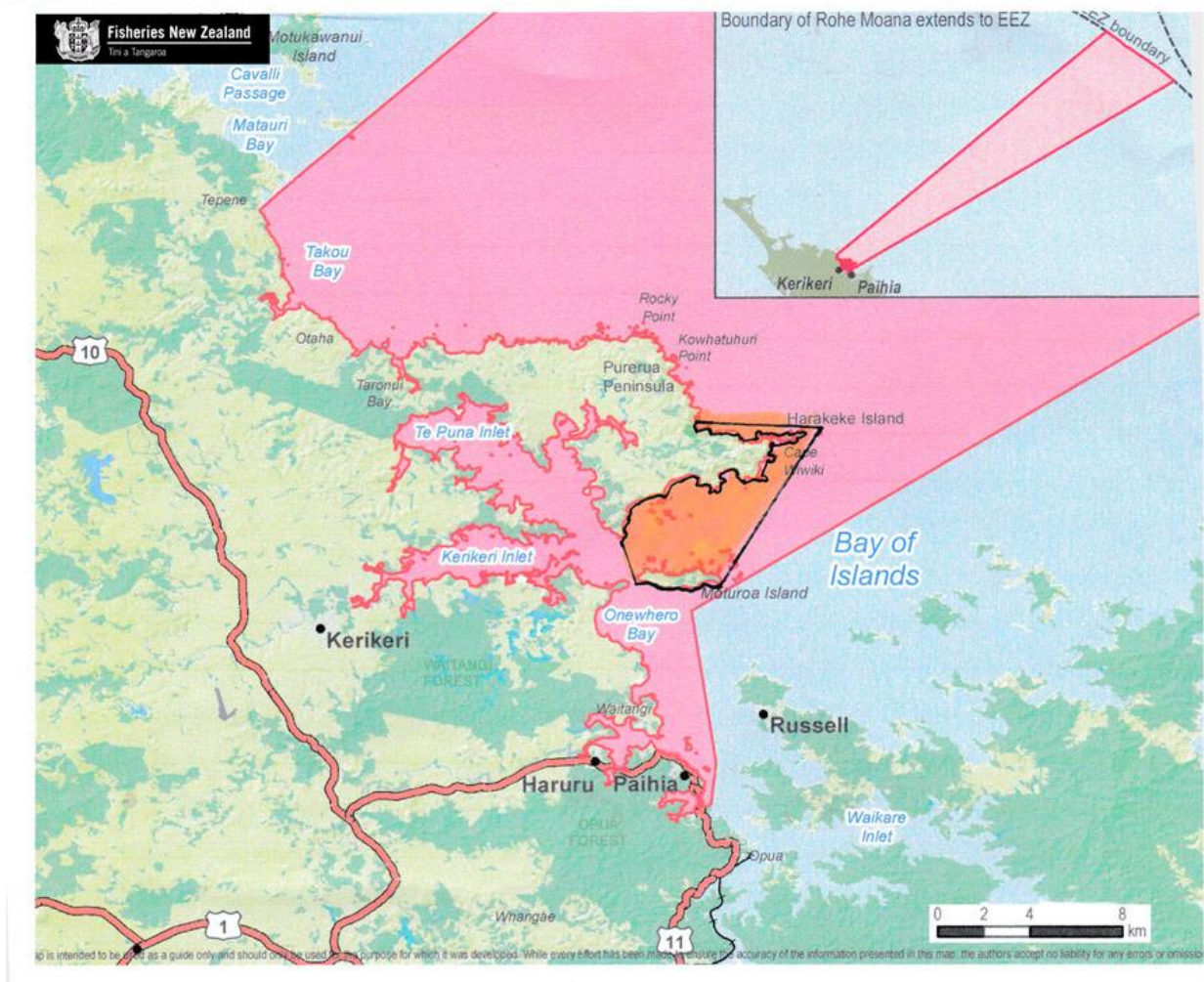


IMAGE 6: TE PUNA MATAITAI AREA

³⁰ Ibid

Under the Kaimoana Customary Fishing Regulations 1998, tangata whenua are authorised by the Minister of Fisheries, as per section 23, to manage non-commercial seafood harvesting through local committees. Mataitai reserves, which are established under these regulations, are permanent areas, although their bylaws may be modified over time. Commercial fishing is generally prohibited within this reserve unless specifically recommended by the managing committee. The appointed Kaitiaki have the authority to establish bylaws governing fishing activities in the area. Importantly, mataitai reserves remain open to all for recreational fishing, subject to the established bylaws.

Values

Values can be defined by many people as many things. For the Hapū Rōpū it is defined as tikanga/ethics and how we engage with te Ao and tangata whenua preference. Our values reflect relationships and the vital interconnection between tangible elements, such as the natural world and economic wellbeing, and intangibles such as social relationships, spiritual and cultural health, mauri.

Value	Description
Atuatanga	Acknowledgement of the resemblances of spiritual ancestors, their godliness and supernatural beings (e.g Taniwha). The kupu derives from atua which ties this value back to the spiritual world and the domains which atua care for and preside over.
Whakapapa	The relationships between us as whānau, hapū & iwi and all things in our natural world. The whakapapa of the land, soil, fauna and flora, waterways and the relationships with our atua.
Kaitiakitanga	The responsibilities and Kaupapa passed down from the ancestors for tangata whenua to take care of the places, natural resources and other taonga in their rohe and the mauri of those places, resources and taonga
Manaakitanga	Hospitality, kindness, generosity, support – the process of showing respect, generosity and care for others.
Rangatiratanga	The exercise of power and authority derived from the gods; exercise of chieftainship including sovereignty, rights of self-determination, self-government, the authority and power of iwi or hapū to make decisions and to own and control resources. Can also be: chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangatira, noble birth, attributes of a chief.

It is important that Te Pātukurea Spatial Plan shows how these values are upheld throughout its development and any future work on the implementation of Te Pātukurea Spatial Plan.

Cultural Impacts

This section highlights the main areas of likely impact that any future development may have on the hapū and mana whenua within Te Pātukurea study area. This list is not exhaustive and any projects that

implement aspects of Te Pātukurea Spatial Plan will need to conduct further engagement to determine the detailed impacts of each project. This is to be used as a high-level guide of the cultural impacts only.

Infrastructure and supply network

Within the area of Te Pātukurea design, building and maintenance of major infrastructural networks has followed after development. This had led to a continual process of infrastructure playing catch up as outlined in the Foundation Document. Kerikeri now has an old and worn system that is struggling to keep up with the increased needs of the community and only services the very small urban centre of Kerikeri. Developers have and are dictating how and where infrastructure and services end up and the new development areas are prioritised often at the expense of existing communities suffering with the old system.

In the past mana whenua and hapū have not been able to participate fully in decision making over these assets. The whenua they are left with after land alienation through various Acts such as the Public Works Act to allow infrastructure, is in the rural extremities and poorly serviced compared with other parts of the district.

Hapū and mana whenua wish to participate fully in all decision making and planning processes for the development and management of utilities, amenities and infrastructure within Te Pātukurea. This inclusion should be at the very start of any planning. Where there is a localised project, the relevant hapū who hold ahi kaa should be in the decision making.

Climate Change

The change to our climate is evident in the recent extreme weather events we are now seeing. The combination of long droughts and severe flooding bring challenges when looking at growth of an area. Sea level rising and habitat loss are a real threat to traditional practises, culture, the low-lying coastal marae, such as Whitiara in Te Tii and Whetu Marama in Takou, and to ūrupa and wāhi tapu. The traditional mahinga kai areas, taonga species and the hapū whakapapa connection to these place and species are all under threat by climate change. These changes will have consequences to Māori values, spiritually and culturally, the loss of species will be mirrored by the loss of mātauranga, as the connections between whakatauki, reo and the natural world unravel³¹.

There is a role for tangata whenua in the decision making of any climate change and adaption processes to make sure their values and perspectives are weaved into any plans for climate change. It is important that consideration is made alongside Ngā hapū of their role and responsibility to support their whānau and communities especially in emergency management, flooding, fires, other natural disasters and pandemics.

Sites of significance

Hapū mihi to their many mountains. When mana whenua look at the landscape they see the records of interaction of their tūpuna with this place. The long history of occupation by mana whenua and those who

³¹ See: Awatere, S, et al (2021). *He Huringa āhurangi, he huringa ao: a changing climate, a changing world*. Hamilton: Manaaki Whenua.

hold Ahi Kaa has left a cultural overlay across the landscape of Te Pātukurea. This can be seen through the many archaeological sites, ūrupa, pā, kainga and other cultural expressions seen throughout the whenua.

Where our sites of significance are considered, the opinion of archaeologist and landscape architects – few of whom are tangata whenua or have any training or mandate in cultural values – is often given greater weight than that of the mana whenua³².

Hapū are highly protective of all our wāhi tapu and sites of significance. The protection and maintenance of these sites is of utmost importance to hapū. It is also important that our narratives and stories are given the right elevation within Te Pātukurea.

It is important that the correct historical names are used for significant areas such as Ngā Awa o Ngā Rangatira and that Te Pātukurea Spatial Plan provides a pathway for these names to be utilised again in all reference material to the Kerikeri Inlet and the lower part of the Kerikeri River.

Taonga species (biodiversity)

Indigenous animals are the result of countless generations of whakapapa from ngā Atua. They are a priceless taonga bequeathed to us from the dawning of all time. Tūpuna have interacted with these animals and their habitats since their arrival in Aotearoa. They had to because their very survival depended on these taonga and their sustainable management. What little remains of that which we once had needs to be looked after to the best of our collective ability, to ensure that mokopuna have the diversity of species that we do.

The fragmentation of the whenua through private land ownership, the continually changing nature of land uses, removal of vegetation and habitat and the loss of access to taonga species, has severely affected our traditional relationship with our native plants and animals. The continual siloed approach to land management, undervaluing the ecological value of these species and their role in indigenous ecosystems, alongside intensive development, and economic pressure, has led to severe habitat loss and population decline of our taonga species throughout our rohe.

Māori, as with all Pacific people peoples, had no concept of conservation where resources or areas were locked away for natural or amenity values. Kaitiakitanga was based on centuries of observation where customary methods such as rahui were used to as a way of managing us as people to allow stocks to replenish. It is imperative that ngā hapū are provided the opportunity to practise kaitiakitanga to its fullest with the financial support to have this realised.

As kaitiaki hapū, are answerable firstly to the relationships their tūpuna forged with all the children of the Atua and to the relationship our mokopuna need to have with Te Ao Marama; and will seek to protect taonga of value to past, present, and future generations. Ngā hapū view native plants and animals as taonga species and require developers to enhance the natural environment in which these species live and need to flourish.

The area known as Waipapa, was once named Kahikatearoa after the abundance of kahikatea stands located in this area. Kahikatea is a significant taonga species that needs to be acknowledged and areas

³² Source: Ngāti Rēhia Hapū Management Plan 2018. For further supporting information also see: Wai 1040, #E33 and Taiamai ki te Takutai Moana (RMU) as noted within Appendix 1.

where it is still standing enhanced and protected from further loss. Kahikatea were an extremely important resource for our tupuna, they provided kai from the orange seed base, the heartwood was used for many different things from birds' spears to hair bombes and canoes, while the chips were used as rongoa. Stands, are habitats and food sources for many native birds such as kukupa, tūi, and kiwi, as well as many other insects and plants like mosses and lichens.

Other taonga species are the birds such as kiwi, kukupa and grey duck. They are all chronically threatened, or acutely threatened. The threat status of these taonga species is a significant concern for ngā hapū. These species once flourished and traditionally valued, the kukupa was a prized food source, of which humans are no longer able to enjoy because of the dwindling numbers. The kiwi was another food source, the feathers were prized and used on clothing and jewellery, and same with the duck. Bringing these species back in flourishing abundance is of priority to ngā hapū.

There are many other taonga species that are not identified in this CIA such as rongoa plants, native trees and shrubs, mahinga kai species found on land and in awa. These are all relevant species and require protection from human impacts.

Invasive weeds impact on our environment and our cultural wellbeing. They smother and outcompete our native plants for habitat, taking over the already limited space to support our native plants to flourish. Another aspect that threatens our taonga species are diseases such as Myrtle Rust and Kauri Die Back. It is important that any future development enhances the habitat of the taonga species, removes invasive species, provides resources to the management of diseases that threaten the taonga species, and does not add to any habitat loss for the taonga species.

Wai

He huahua te kai? A, he wai te kai

Are preserved pigeons the chief food? No, it is water

The status of wai to Ngā hapū is deeply rooted in tāngata whenua spirituality and metaphysical worldview. Through whakapapa we view freshwater as a living being that derives from ngā ātua, outside of this physical world³³. After the separation of Ranginui and Papatūanuku, Ranginui cries tears of love to Papatūanuku that helped to grow plant life to cover and protect her³⁴. This love story showcases water as the expression of the love between the ātua Ranginui and Papatūanuku.

Water is a spiritual, living and intelligent being, that responds to people according to the energy flow and relationship to water. It has a memory of its own and changes its form according to the energy it comes into contact with, just as it is expressed through the many atūa relms wai travels.

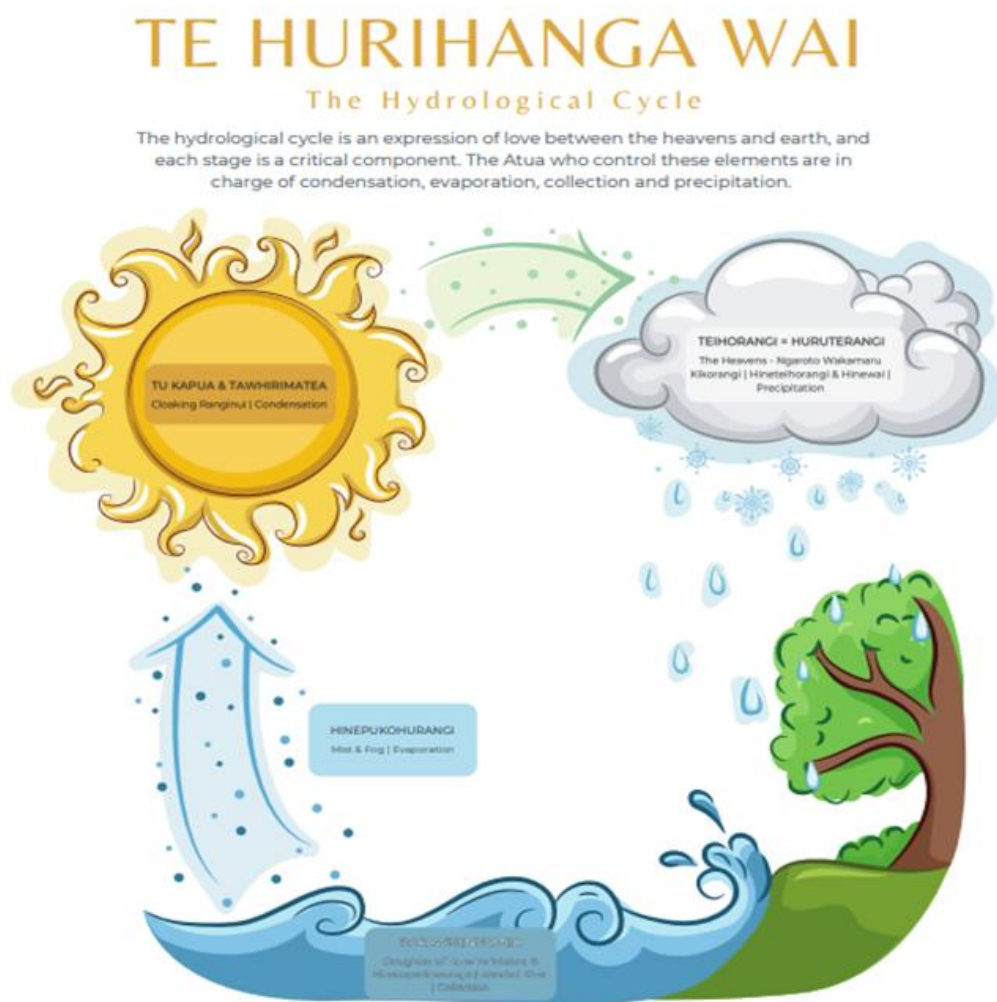
³³ See: Shortland, T and Armstrong, K. (2022). Stage 1 Report: *Te Mana me te Mauri o te Wai: A Discussion Document for te Tai Tokerau*. Whangārei

³⁴ See: Ngata, T. (2018) *Wai Māori*. In: M, Joy, ed. *Mountains to the Sea: Solving New Zealand's Freshwater Crisis*. Wellington: Bridget Williams.

The Te Ao Māori hydrological cycle shown in the below image³⁵ distinguishes between many types of water and the atua who control these elements. Atua such as Hine-Te-Ihorangi - the guardian rain, in all its forms, the start of our Te Ao Māori hydrological cycle and Hine-Parawhenuamea – the guardian of water that bursts from within the earth. Types of water such as – Wai tapu, sacred water, and wai noa, water for everyday use such as drinking and washing.

Water was used for ceremonial purposes, for daily consumption, for transportation and as the home of important mahinga kai and cultural materials. Waterways often form traditional boundaries between hapū and whanau rohe and are home to our taniwha.

Furthermore, our Kaitiaki methodologies looked at the natural world as one whole system that was interconnected through whakapapa. Therefore, a stream cannot be looked at in isolation from its environment; fauna and flora that are in, on and along its banks; and the downstream system it is a part of.



³⁵ See: Shortland, T and Armstrong, K. (2022). Stage 1 Report: *Te Mana me te Mauri o te Wai: A Discussion Document for te Tai Tokerau*. Whangārei

Strict tikanga was used to control the impact of people and our communities on water quality. Human effluent, for example, was never discharged to water without first being passed through the land.

The greatest threat to our water resources comes from the things we discharge into them – effluent from people and animals, treated and untreated, chemicals, fertilisers, pesticides, sediments, contaminated stormwater, road run-off with its toxic cargo of heavy metals, rubbish and litter. We understand that it is human behaviour that needs to be controlled and managed not our rivers and streams. The Kerikeri River itself is in the worst 25% of all sites across the whole of Aotearoa for E.coli³⁶. This is not acceptable for Ngā Hapū.

Te Mana o te Wai is a fundamental concept in the National Policy Statement for Freshwater³⁷. It refers to the importance of water and recognises that protecting the health of freshwater protects the health and wellbeing of the wider environment including us a people. It recognises the role of tangata whenua in the protection of water and decision making over it.

From a Te Ao Māori perspective, the health of a catchment is determined by the biodiversity richness of the lower reaches of all waterbodies especially in the transitional zone where freshwater mixes with our coastal waters. The life supporting capacity of all our awa need to continue to support the taonga species found in our waterbodies and us as a people. It is imperative that future growth and development within Te Pātukurea enhances our freshwater systems and work towards mitigating the terrible state they are in now.

Moana

Kaore I hangaia te kupenga hei hopu ika anake, ēngari I hangaia kia oioi te nekeneke o te tai.

The net is not made up just to catch fish, but also to be flexible so that it may flow with the tide.

Te Moana nui ā Kiwa (Pacific Ocean) is in the domain of the atua Tangaroa and Hinemoana, and is the expansive ocean our tūpuna travelled when they first came to Aotearoa. Te Moana nui ā Kiwa connects us with our ancestral home of Hawaiiki and was a source of sustenance both physically and spiritually for since the beginning of time³⁸. Our ocean was an integral part of our trade routes up and down the country and back to the Pacific.

Once our oceans teemed with life, now only a fragment of what once was, remains. Increasing pollution from poor land-based practises, bilge waters and contaminated hulls from ships, effluent and litter from boaties, and contaminants flushed into the sea by our waterways are just some of the issues that impact on our moana and its environment. Overfishing of our kaimoana and unsustainable fisheries management over the past century has seen the stocks of our kaimoana themselves reduce rapidly.

The coastal hapū and hau kainga have always been fisher people. Kaimoana is how they show manaaki to their manuhiri and their middens are a testament to the abundance and diversity of kaimoana they once

³⁶ <https://www.lawa.org.nz/explore-data/northland-region/river-quality/kerikeri-river/kerikeri-at-stone-store/>

³⁷ See: <https://environment.govt.nz/acts-and-regulations/national-policy-statements/national-policy-statement-freshwater-management/>

³⁸ Refer to Te Rūnanga o Ngāti Rēhia Hapū Environmental Management Plan, Third Edition, 2018

consumed. The issues identified above have contributed to this practise now being at risk and the diversity in kaimoana is greatly reduced. Some species that were once plentiful are only found in isolated areas now.

Some of the key species identified in the Fisheries Management Plan are:

Fish	Mussels	Kina	Crayfish	Paua
Pipi	Oysters	Aquatic life		

Matua Richard Civil shares memories (attachment 3) of the species of significance and the impacts of human behaviour on the fishery. Some mentioned include:

Founder	Mullet	Schnapper	Herring	Trevally
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These are our taonga species and our human behaviour that may impact on the taonga mahinga kaimoana species identified above from activities as part of the Te Pātukurea Plan, need to be managed in a way that enhances the habitat for these species.

Soils/whenua

Toitu te whenua, whatungarongaro te tangata

The land is permanent, man disappears

Soil has a whakapapa to the place that is from. This whakapapa connects the hapū as a people to papatūānuku and the soil itself. Traditionally, the use of soil was beyond that of just providing nourishing food to the hapū. It extended into many areas including the dyes for clothing, weaving, carving and many other daily aspects of life³⁹. The ability of soil to provide all these uses in daily life is an expression of the health of the mauri of the soil.

Due to the whakapapa of soil and the deep connection to us as tangata whenua, it is important that integrity of soil is maintained as much as possible. This includes the movement of soil and potential contaminated soil. It is not appropriate for soil to be removed from its local area. Ngā hapū expect that all development within the Kerikeri area respects this whakapapa connection and our soil is kept within the ecological district⁴⁰.

Kerikeri was traditionally an area of cultivation, the name itself leans towards this idea – Kirikiri (originally written as kidee kidee) – river gravel, brought up from the river to enhance the soil (increase soil temperature) for kumara growing⁴¹.

Cultural materials

Centuries of interaction with the natural world and the interconnected relationship mana whenua have to the natural world, has meant that they have used a variety of natural taonga for traditional and customary purposes. This includes a wide range of timbers for carving and construction, plants that provide rongoa,

³⁹ See: Hutchings, J. & Smith, J, (2020) *Te Mahi Oneone Hua Parakore: A Māori Soil Sovereignty and Wellbeing Handbook*.

⁴⁰ For further information refer to: Wai 1040, #E33 Oral and Traditional History Report Te Waimate Taiamai Alliance

⁴¹ Source: <https://teahurea.co.nz/>

plants and bird feathers for weaving, clothing, dyes etc, stones of differing types and grades⁴². Often, they were selected places chosen for sourcing these materials. With the loss of indigenous biodiversity and habitats, some of these materials are now in short supply.

The Hapū Rōpū seek a mana whenua led programme to identify cultural materials and develop a cultural materials plan for the storing, harvesting and use of cultural materials with the agencies that have roles in managing the species that pertain to cultural materials.

Development

Increasing development brings with it all the associated problems of increase population in a small area – increased stress on space, fisheries, coastal resources to name a few. These pressures need to be carefully managed to ensure that mana whenua, their culture, taonga and their heritage are not the unfortunate casualties.

Currently Kerikeri does not have well-functioning neighbourhoods, as identified in the Foundation Document. This is due to the high density of retirement villages that are closed off (gated) and cul-de-sac nature of majority of the streets. This has created many isolated and compartmentalised streets and neighbourhoods. Furthermore, it has led to connectivity issues with the roading network (or lack thereof) and the walkability of the residential area to the township. The development issues in Waipapa are similar although created through the haphazard placing of the residential areas with the industrial spaces and a lack of infrastructure.

The lack of current housing options in Te Pātukurea area is a major concern for the Hapū Rōpū. There is a strong desire to provide social and affordable housing options for their people and others who need to come to the area for work. There is a misconception that hapū members have papakainga whenua to live on, for some, building on papakainga whenua brings its own issues and challenges. For others the location of papakainga is rural and majority of the time subserviced and they would prefer to live closer to the local township with the amenities nearby. This should not be a challenge for them as their tupuna once lived and thrived within the area of Te Pātukurea.

It is imperative that social and affordable housing options are catered for within the current and any future urban areas.

Access

The health of tangata whenua is related directly to their connection to land and the natural world. The ability to express that connection through interacting with the environment is essential for the cultural health of the people. Hapū strive to work with all for the common good of the environment including making decisions that consider the taurahere populations travelling through or working, and or living within our ancestral area of Te Pātukurea.

⁴² See: Te Rūnanga o Ngāti Rehia Hapū Environmental Management Plan, Third Edition, 2018. Kerikeri: Te Rūnanga o Ngāti Rehia

It is essential to consider the opportunities to support this connection and enhance the urban character, landscape character, and connect the urban area and any future urban area with the surrounding natural areas. This includes walkways to green space and access to Ngā awa o Ngā Rangatira.

Access to capital

Improving Māori access to capital is an integral step towards the prosperity and wellbeing of all New Zealanders. The private sector, Māori communities and a broad range of government organisations all have a role to play in exploring the best options to improve access to capital for Māori. The allocation of public sector initiatives to support access to capital and its allocation is complex, not well understood, and potentially sub-scale⁴³.

Equity

True partnership is still not present and relationships are more tailored towards transactional not transformational. This includes funding allocation, resourcing, and access to the support needed to address equity issues for tangata whenua in partnership. The hapū require this to be addressed as a matter of urgency by the agencies responsible for social, environmental, cultural and economic prosperity within Aotearoa.

Tangata Whaikaha – Disability

Spatial planning for disability refers to the design and development of physical environments that are accessible and inclusive for people with disabilities. This includes the planning and design of buildings, public spaces, transportation systems, and other infrastructure.

- **Accessibility:** One of the most important considerations is accessibility. This means ensuring that physical areas are designed in such a way that people with disabilities can easily navigate them. This includes features such as ramps, elevators, widened doorways and accessible parking spaces.
- **Inclusive design:** Inclusive design is about designing physical environments that are accessible, and usable by everyone, regardless of their abilities or disabilities. This might involve incorporating features such as tactile paving, clear signage, and audio cues to make it easier for people with visual, or hearing impairments to navigate spaces.
- **Universal Design:** Universal design takes inclusive design a step further by designing physical environments that are not only accessible, but also usable and comfortable for everyone, regardless of their age, size or ability. This might involve incorporating features such as adjustable height counters, non-slip flooring, and easy to reach controls.
- **Personalization:** Another important consideration is the ability to personalize physical environments to meet the specific needs of individuals with disabilities. This might include features such as adjustable lighting, sound proofing, and assistive technology.
- **Community Involvement:** it's important to involve people with disabilities in the planning and design process to ensure that their needs, and perspectives are taken into account. This might

⁴³ Reserve bank of New Zealand Te Pūtea Matua (2022). Improving Māori Access to Capital, Issue Paper.

involve consulting with disability organizations, conducting focus groups with people with disabilities or working with individual stakeholders to gather input and feedback.

It is imperative that these planning features are part of the implementation of Te Pātukurea Spatial Plan and its implementation projects.

Recommendations

To enhance the living spaces of our communities and the livelihoods of those living within these communities of Te Pātukurea the following recommendations have been provided:

1. Resourcing is provided to create a GIS platform for ngā hapū to collate and have ownership of their data that would provide the evidence-based decision making for the purpose and content of future development strategies. This system would support the cultural traditions and norms to be accepted into the Council policy development.
2. Cultural layers that are approved by hapū are included as layers within Te Pātukurea Spatial Plan.
3. Leadership should be from the kaitiaki hapū who have maintained ahi kaa.
4. The mana whenua of any location where a project to implement Te Pātukurea is taking place must be part of the decision making.
5. Any future developments enhance the biodiversity of the area
6. Priority is given to providing social and affordable housing options within Te Pātukurea.
7. Te Pātukurea spatial plan supports kaitiakitanga in all aspects and assists mana whenua to manage Te awa o Ngā Rangatira as their kaitiaki responsibility requires.
8. Developers work with hapū across all parts of their developments.
9. Te Reo is utilised and normalised within Te Pātukurea.
10. Ngā hapū culture is expressed within Te Pātukurea area.
11. Sites of significance to hapū are managed by them and protected
12. Development enhances the cultural footprint of ngā hapū within Te Pātukurea area.
13. Kaitiaki hapū will monitor any operations in the following area:
 - a. Earthworks near a wetland, river bank and bed, and land;
 - b. Sediment entering the coastal environment
 - c. River crossings
 - d. Incidental damage to indigenous flora located in wetlands, buffers and rivers.
 - e. Within the proximity of a cultural area or archaeological site.
14. Taonga species are protected and introduced predators are eradicated.
15. Ngā hapū are provided the resources to establish and maintain the holding of, database, and allocation of resources from native birds.
16. Hapū are provided with access to sites of significance, ancestral lands, and taonga mahi, ngā kai and customary use “Ko tōku ukaipō te whenua, ko tōku whenua te ukaipō”
17. Partnership projects to share and work on conservation outcomes in pest and weed control, taonga species, re-introductions, in the area of concessions, to work with mana whenua to support informed decision making
18. Sharing of knowledge: working with tangata whenua to support and build capacity and capability through training and education

19. Recognition of matauranga in biodiversity in the management and use of land, resources and taonga.
20. Enable devolution of powers including decision making functions to meaningfully recognise the role of tino rangatiratanga. This may include:
 - a. Development of planning and policy documents
 - b. Participation in decision-making
 - c. Delivery of conservation
 - d. Reporting to hapū
 - e. Hold relevant Crown agencies and representatives to task when and where necessary
21. That archaeological assessments and management plans be formally reviewed and assessed by hapū.
22. Contractors are made aware of archaeological locations and their extent and participate in a cultural induction prior to works commencing on any future developments.
23. Accidental Discovery protocols and processes are adhered to in the event of finding previously unidentified archaeological material.
24. Freshwater fish surveying should be part of any waterbody monitoring of awa
25. Weed control is established along waterways and invasive species have special management plans that are maintained.
26. Emergency management protocols for operations should be broadly known and followed.

Conclusion

The Hapū Rōpū would like to Thank the Council for recognising the importance of hapū and their voice in this type of planning and decision making. The Hapū Rōpū hope the Council see the value and continue to work in a way that is mana enhancing for all involved.

The Hapū Rōpū support the following:

- The actions of Far North District Council to support the hapū within this collective in all planning decisions relating to urban environments, and future development strategies to take into account Te Tiriti o Waitangi.
- Well functioning urban environments for the Te Pātukurea area that enable all people and communities to provide for their social, economic, and cultural wellbeing, and for their health and safety, now and into the future.
- The Far North District Councils decision to include the Hapū Rōpū in the planning of Te Pātukurea Plan and ensure they are integrated in infrastructure planning and funding decisions; strategic direction setting; and responsive, particularly in relation to proposals that would supply significant development capacity.
- Recognition of the relevant mana whenua and Ahi Kaa on the projects and plans that are localised to particular areas as implementation of Te Pātukurea Plan.
- Supports the Far North District Council to update their information about the hapū represented within the Hapū Rōpū and the expression of their cultural traditions and norms for Te Pātukurea and to use those to inform planning decisions for any future development strategies.

Appendix 1: Ngāti Korohue Tatai Whakapapa

Ngāti Korohue assessment of Cultural and Environmental Impacts

Inherent in the development of the Kerikeri-Waipapa Spatial Plan.

Background

Ngāti Korohue are a hapu from the Taiamai area. Our Tupuna had significant historical ties through tatai-whakapapa with hapu from Hokianga, Omapere, Waihou and Pewhairangi and left us a legacy of historical evidence of gardening areas, kainga, wahi tapu, puke and fish traps and puna from Taiamai to Pewhairangi. Alliances and tomo with other hapu were sought to preserve peace, prosperity and wisdom for the people of this area.

Their presence as kaitiaki in these areas ensured seasonal access to mahinga kai and matauranga o te ao Maori from Lake Omapere and the streams that flow from Taiamai to Waitangi and Tumanako. Ngāti Korohue are here today with other hapu as Te Patukurea Hapu Ropu to represent our tupuna in all aspects of historical, cultural, environmental and landscape values and impacts in our common area of interest.

Introduction

Ngāti Korohue would firstly like to acknowledge the Patukurea Hapu Ropu governance group that represents our collective hapu with regards the developments of the Kerikeri-Waipapa Spatial Plan. In developing their Kerikeri-Waipapa Structural Plan, the Far North District Council (FNDC) have recognised and required the Patukurea Ropu Governance Group produce a foundation document for public/hapu consultation. To facilitate this, the Ropu is producing a draft Te Patukurea Cultural Impact Assessment for Council.

In its brief to Hapu, the Ropu have asked them to identify the cultural and environmental impacts of these developments to our hapu and produce evidence of genuine engagement beyond standing committees, issues and concerns arising and recommendations to support these interests.

Our Hapu had recognised the need to represent our historical, cultural, landscape and environmental concerns within our area of interest and in 2018 a Resource Management Unit (RMU) was established. Taiamai ki te Taku Taimoana Resource Management Unit (RMU) was formed in 2018 to firstly focus on working with other Hapu to restore the mana-wairua of Lake Omapere. This work quickly expanded to other developments requiring resource consent and Hapu consultation.

With the blessing of Kaumatua Kuia, the RMU amassed local knowledge, drew on historical records held by Hapu members and travelled to various archive institutions to study historical records and old land claims. The Unit was able to produce Cultural Impact Assessments and where required completed its own historical, cultural and environmental field surveys. Summaries and recommendations always accompanied assessments.

During this period, the RMU engaged with Crown entities, their agents and developers to present our cultural and environmental perspective including several completed Cultural Impact Assessments, these include:

1. *A Hapu review and report of the Assessment of Ecological and Environmental Effects for subdivision at 54A, 54B Redcliff's Road, Kerikeri.* Prepared by Taiamai ki te Taku Taimoana Resource Management Unit (RMU) for Te Toku Tu Ltd, 2022.
2. *Waitangi Ecological Assessment for Compartment 2, Waitangi Endowment Forest.* Prepared by Nga Hapu ki Waitangi for the Department of Conservation, 2022.
3. *MN02 Cultural Impact assessment (CIA) Otawere Water Reservoir.* Prepared by Taiamai ki te Taku Taimoana RMU for Te Tai Tokerau Water Trust, 2021.
4. *Waiaruheiti Stream Water Take. Hapu Review of Preliminary Ecological Assessment.* Prepared by Taiamai ki te Taku Taimoana for Te Tai Tokerau Water Trust, 2021.
5. *Te Taitokerau Water Trust proposed Water Take from the Waitangi River.* Prepared by Taiamai ki te Taku Taimoana RMU for Te Tai Tokerau Water Trust, 2021.
6. *MN06 Te Ruaotehauhau and Te Ngako Tuiti Cultural Impact Assessment (CIA).* Prepared by Taiamai ki te Taku Taimoana RMU for Te Tai Tokerau Water Trust, 2020.
7. *Lake Omapere. Te Mana o Roto Omapere me Ona Awa* Prepared by Taiamai ki te Taku Tai Moana RMU, 2018-2019.
8. *Mudfish Monitoring Kerikeri Airport and Waitangi Wetlands field survey, in assistance to DoC.* Taiamai ki te Taku Tai Moana RMU 2021.

Assessments of Cultural and Environmental values and Impacts

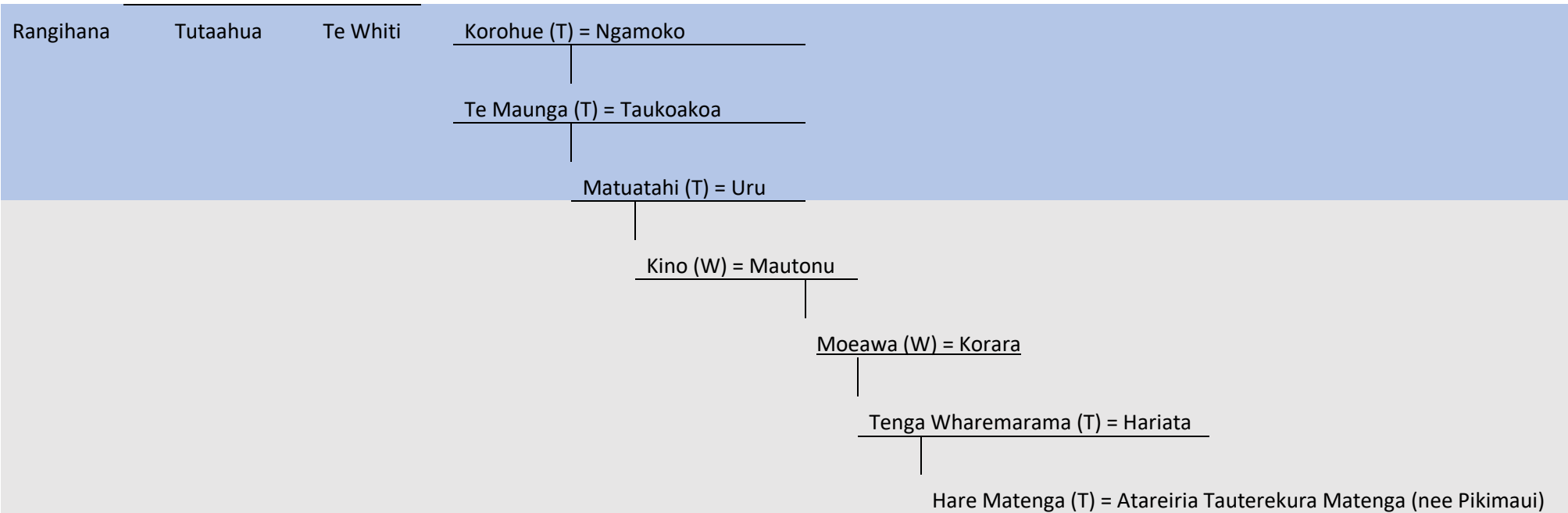
The documents listed above are public records and will speak for themselves, however in summary the Unit was able to focus on the following values and impacts:

1. Actively participate with any Community Liaison Group (CLG) and organise and attend Hapu Hui.
2. Research and analyse archaeological information, historical records and produce a Cultural Management Plan (CMP) including protocols for site protection and cultural safety for staff and contractors.
3. Review and comment on relevant construction management Plans, such as the Construction Environmental Management Plan (CEMP), the Erosion and Sediment Control Management Plan (ESCMP) and the Construction Traffic Management Plan (CTMP).
4. Where required review and comment on Wildlife Management Plans. Hapu representatives have been asked to produce some of these plans. They include: Lizard Management Plan (LMP), Freshwater Fauna Salvage Management Plan (FFSMP), Avifauna Management Plan (AMP), Ecological Offset Implementation Plan (EOIP), Landscape Management Plan (LMP).

Summary

Ngāti Korohue, in close association with Te Uri Taniwha, have always acknowledged that Tatai-Whakapapa connects us to these places, and as with other Hapu, seek to express the manawhenua of our tupuna.

Ngati Korohue Whakapapa



Appendix 2: Whakapapa statement and kōrero from Hugh Rihari 14 May 2023

Te Whakapapa o Ngati Rangi ki Ngawha, me, Ngati Mau ki te Takutai Moana.

Rahiri = Ahuaiti

Uenuku Kuare = Kareariki

Uewhati =?

Ueoneone = Reitu

Kauwae = Tupoto

Tuiti = Marohawea

Tutahua = Tauratumaru

Wharetoru = Te Wairua (Wharetoru, third of seven wives)

Kuta = Ngapeka

Te Kerakera = Haua (Kerakera founding ancestor of the hapu Ngati Mau)

Te Kaiarahiri = Pipi

Karetu = Wharewhakarua (mokopuna o Kawhi tuahine o Auha raua ko Whakaaria)

Tango Te Hikuwai = Tikapa Poaka (tuahine o Wharepoaka Rangatira o Rangihoua - Ngati Torehina me Te Hikutu ona hapu.

Titore Tango Te Hikuwai = Merepekama Te Titari

Te Ao Pehirangi = Hapeta Te Kiri Rihari

Kiri Mangu Te Kiri Rihari = Hare Mane Te Wheoki

Hugh Te Kiri Rihari

Te Wairua = Tutu

Kawhi = Maunga (Kawhi sister to Whakaaria, half - sister to Auha)

Wharewhakarua = Karetu

Tango Te Hikuwai = Merepekama Te Titari

O raua tamariki, tane anake

- Ripia Tango Te Hikuwai
- Paki Tango Te Hikuwai
- Titore Tango Te Hikuwai
- Tukaru Tango Te Hikuwai
- Horore Tango Te Hikuwai

Augh Le Kiri Rehan

Karakia;

E te Atua o nga Atua katoa, kua whariki hia nei e matou te pukapuka Patukurea ki mua I to aroaro kia manaki hia e koe nga kupu kua tuhia e nga hapu o Taiamai ki Te Marangai Takiwa. Enei manakitanga, e inoi and kia koe I roto I te ingoa o tau Tama a Ihu Karaiti..... Amene.

Ko Rangitane te Maunga

Ko Te Awa o Nga Rangatira te Awa

Nga kainga: (ancestral villages)

The ancestral villages of our ancestors were Pukewhau Pa (seaward side of Bulls Gorge) Waitete, Te Hikuwai (Rangitane) Pewhairangi (Cottle Hill) Whakatero (Blacksmiths Bay) including the islands of Aroha and Wainiu.

Nga wahi tapu / urupa (burial places)

Ngati Rangi ki Ngawha and Ngati Torehina hapu are buried at Rahui, between Opito and Doves Bay, Aroha Island (which includes descendants of John Edmonds) and Motu Tapu.

Mahi tahi mo te painga o te katoa / working together for the benefit of all

Ngati Rangi ki Ngawha and Ngati Mau have considered producing a separate Patukurea / CIA that that which Nga Hapu o Taiamai ki te Marangai Takiwa have worked on for the past few months, however, on reflection, we decided that is more appropriate that we work as a group particularly where council may need a nudge from time to time over the interpretation or inclusion of a cultural value or interest concerning the Waipapa and Kerikeri Spatial Plan which may not have been included in the Patukurea / CIA document.

Kerikeri and Waipapa Structure Plan 2007

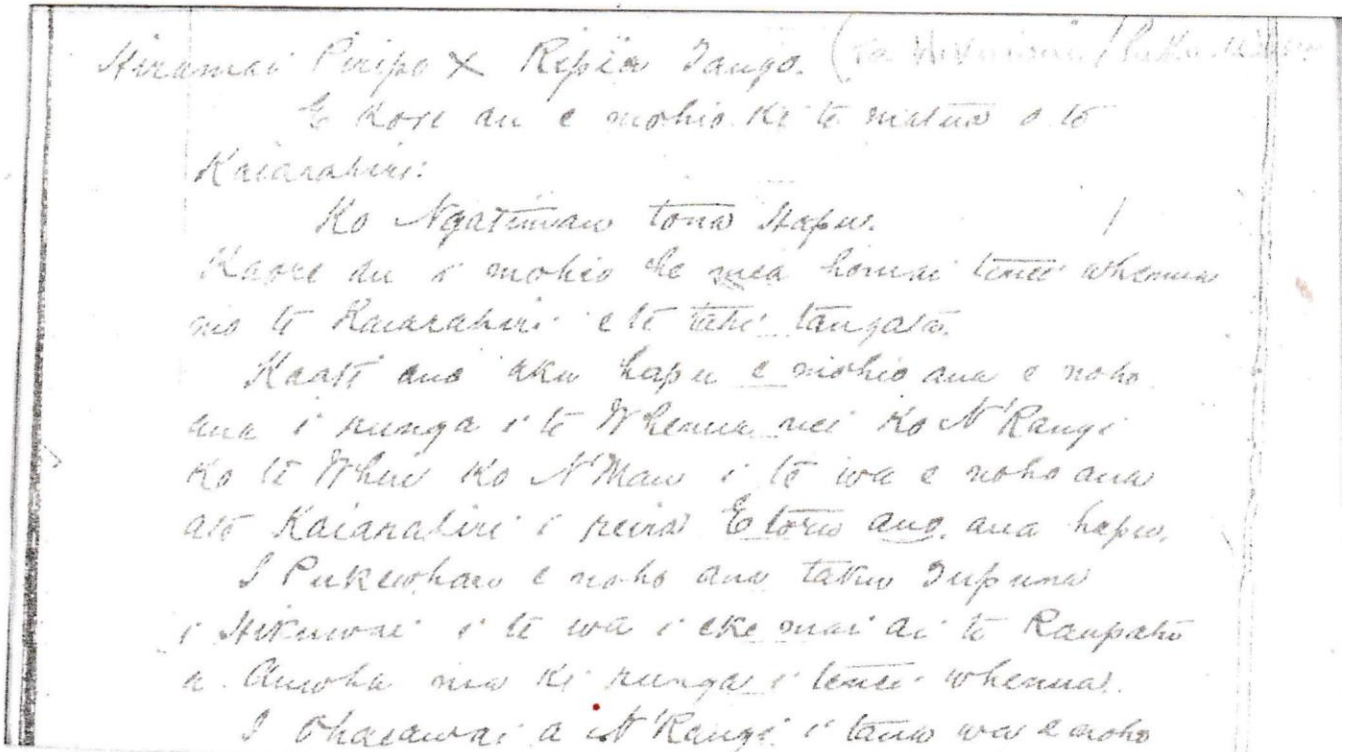
2007 was an active year for Te Runanga o Ngati Rehia and Ngati Torehina, Ngati Rangi and Ngati Mau. This was the year that the 'Structure Plan' plan for Kerikeri and Waipapa was rolled out and which Te Runanga o Ngati Rehia was actively involved. This was the same year that construction of the Kerikeri Heritage By-Pass began. Both Te Runanga o Ngati Rehia, Ngati Torehina and Ngai Tawake ki Tamaki were involved. At that time I was employed by the Historic Places Trust and was employed by Far north District Council with support from Te Runanga o Ngati Rehia, Ngai Tawake ki Tamaki and Te Runanga o Ngapuhi to monitor the excavation work on the Kerikeri Heritage By-Pass. During construction of the Kerikeri By-Pass, over 100 artefacts were unearthed. Of importance for our combined hapu to take on board, is that any historic items of importance unearthed during the life of the Waipapa Kerikeri Spatial Plan, that the Crown becomes the prima facie owner of those taonga until, they are claimed by a particular hapu. If there is conflict among hapu as to the ownership of the taonga unearthed, the matter will be referred to the Maori Land Court. To

date, these taonga are still held by the Auckland University where I [redacted] delivered them for restoration at the end of 2008.

2007 was also the year that Ngati Rehia and Ngati Torehina ki Mataka completed their respective Hapu Environmental Management Plans (HEMP) also called, Planning Documents. The inclusion of these two HEMP was a stepping stone for both Te Runanga o Ngati Rehia and Ngati Torehina into the complex world of resource management.

Nga mihi, Hugh Rihari

For Ngati Rangi ki Ngawha, Ngati Mau ki te Takutai Moana and Ngati Torehina.



Hiramai Piripo x Ripia Tango. (ia Hikuwai / Kahu...)
E kore au e mohio ki te matua o te
Kaiahihi:
Ko Ngatimau tonu Hapu.
Kore au e mohio ke mea korei tena whenua
ma te Kaiahihi e te tahi tangata.
Kaati au i te Hapu e mohio au e noho
au i runga o te Whenua nei ko te Rangi
ko te Whiu ko te Mau i te wa e noho au
i te Kaiahihi i te wa e noho au i te Hapu
i Pukekohau e noho au i te wa e noho au
i Hikuwai i te wa e noho au i te Raupatu
e Auha ma te runga i tena whenua.
I Ohawhai a te Rangi i tena wa e noho

Page 39 Papatupu Block Committee Meeting September 22 1903

Ripia Tango, Tango Te Hikuwai's eldest son cross examined by Hiramai Piripo

In reply to Hiramai's question Ripia's answer was –

I don't know who Te Kaiahihi's father was, his tribe was Ngati Mau, I don't know how Te Kaiahihi inherited these lands. The only tribes I know who occupied these lands were Ngati Rangi, Ngati Mau and Te Whiu Hapu; they were the only three hapu. My ancestors occupied Pukekohau and Te Hikuwai when the conquest by Auha came to this area, Ngati Rangi at that time was living at Ohawhai (Ngawha) It is important to note, That our tupuna Tango Te Hikuwai is a mokopuna of Kawhi, Whakaaria's sister and Auha's half sister.



Appendix 3: Account from Richard Civil

February 2023

By Richard Civil, 5th Generation Fisherman Gazzeted and Registered Kaitiaki appointed by Matiu Rata in 2002. Put forward by Nga Hapu o Taiamai ki te Marangai to be Kaitiaki of the Rohe Moana – from Takou in the North to Te Haumi in the South – 200 miles offshore. Also appointed Kaitiaki of Te Puna Mataitai appointed by Nathan Guy in 2013.

In 1998, the government invited hapu TROAIN to apply for a rohe moana.

Arthur Ashby, and myself, were asked to supply information on customary and commercial fishing in our rohe moana. We did this and gave this information Leatrice Welch of the Rūnanga, who was paid \$20,000. Other information was given by hapu of Te Tii and Takou.

In 1944, my grandmother brought me home to the inlet. I went to school there and learned about all aspects of fishing in the river. On the shore in Sandy Bay, were boxes of borer, picked off the oyster beds by my whanau. They were paid by MOF so much a treacle container (about 2lb).

My grandmother and her husband purchased a fishing launch and dinghy, Muritai RL133 and we moved up to the narrows of the Waipapa Basin. At that time, shoals of herring being chased by 40-50lb Kingfish showered around the Basin.

At that time, herrings were abundant around the Bay of Islands. Seafoods in Whangarei wanted them for canning – herrings in tomato sauce. We slung 390 yards of 2 ½ inch mesh nets and went herring fishing.

We would often catch 1-tonne of herring in one set. They were taken to Opuā, packed in boxes with ice, and taken by train to Whangarei. Eventually the herrings were fished out, and Seafoods closed down. Other fisherman from Opuā and Russell also chased herrings. After the herring fishery closed, we fished for flounder on the mudflats and splash netted mullet snapper and travelly and drag netted travelly and snapper.

In 1947, my grandmother told me about the taniwha which came down from Lake Omapere and was in the hole below Kororipo. We never fished in this area.

Te Aroha Island was named after Te Aroha, a very important chieftainess of Ngapuhi, a member of the Kaire family of Te Ahuahu and she was buried on the Island. She was related to Erina Kaire who married Arthur Edmonds.

In 1950, a koiwi wrapped in flax was exposed by a flashflood on the shores of Hororoa. Hapu from Taiamai came and removed it.

Customary pipi picking for Nga hapu of Taiamai ki te Marangai resulted in huge middens of pipishells. Early settlers reported seeing 100 Maori women picking pipis with stakes with ketes on them marking their areas.

In the 1950s, Allen Mills bought all the Crown land and private holdings between Okura and Pihoi. He installed a kiln and burnt most of the pipi middens. He sold some of the lime to orchardists in Kerikeri and sowed the rest on his cultivated land.

In 1953, the mudflat from Okura to Tuckers Bay was covered in sea lettuce, wiping out the pipis. It took a couple of years before pipi returned, but they never grew to the size of the old pipis. They were just too thick.

All my whanaunga were fishermen. Clarence and George Strongman lived inside the reefs inside Taranaki Island. They caught snapper, terakihi, mullet, flounder, kahawai and crayfish. All sold locally to fish shops in Moerewa, Ohaewai, Kaikohe and Okaihau. We also sold to those shops and hawked fish to inland hapu. Crayfish were caught in pots made from supplejack harvested from Bulls George.

Kenny Strongman and his son Willy, fished out of the Hauparua Inlet below their farm. Alf Cook fished out of Tuckers Bay below Pihoi. Back in the 1940s early 50s, a 16-foot Reremai Shark lived amongst the reefs down the Inlet, feeding on the guts of fish caught by the farmer. He survived many attempts to kill him but he always got away after destroying their nets.

The locals called him Tapu Jack.

In 1952, off Taranaki, we caught a load of snapper in our drag nets which had a pocket and cod end. Tapu Jack came in, as he often did and bit the cod end out of our net and was eating the fish as they tried to escape. I put a hook and bait out, he took it and dragged me down the beach until the $\frac{3}{4}$ inch rope broke. We never saw him again.

Up until the 70s, tio (oysters) were not allowed to be harvested by Maori or Pakeha. They belonged to the Crown. The Maori Reserve was given up Te Tii below Matoa, 100 yards long for all the Maori in Northland.

Piper were thick in the Hauparua Inlet and Opito Bay. Also up Te Tii and Mangonui. They were feeding on sea grass but when they started spraying gorse in the 1950s with 245T, the runoff killed all the sea grass and all the piper disappeared.

Mullet always came up over Hororoa from October on. Vast schools, large 2kg plus and juveniles. They stopped in 2018. Was this pollution or climate change? Hot summer days and water temperature which is two-degrees warmer even in Winter.

Kutai dropped off the Black Rocks at the same time.

Shark fishing off the Brampton Reef. We set 25 foot longlines, buoyed up by 1 gallon kerosene tins to keep the bait out of the kelp. We would often get 60-70 sharks, cut the liver out, and discard the carcass. There was no sale for the carcass. At Longwater, if there was no swell, we would go in by dinghy, walk up the rocks to the lagoons and gaff the shark out of the lagoons.

We also caught large quantities of mullet on the Brampton.

Appendix 4: Lake Omapere, Kerikeri Islands Claim

Lake Omapere

Ko Putahi te Maunga

Ko O-ma-pere te Awa

Rahiri te Tupuna

Ngapuhi te Iwi

Ngapuhi Rangatira Ron Wihongi:

“O-ma-pere – kai for pere. Pere is the belly of the taniwha. The side of the taniwha that has scales on it is not sacred. The other side – the half that has no scales on it...that is the sacred side. This is the reason the lake was named Lake Omapere. Food for the belly of the taniwha, Takauere”

They brought the dead across the lake on the canoe and sit the dead on a rock to decompose. This was called “Piraunui” – a lot of rotting has taken place. After they have rotted the bones were taken up to the top of maunga Putahi - “Ko te Putahitanga o te Iwi o Ngapuhi” The gathering of the chiefs of Ngapuhi. The bones of chiefs were put into the crater from the top. And the lesser people were in-turned on the side of the mountain.

Name of Trust: Lake Omapere Ahu Whenua Trust

Type of Trust: Ahu Whenua Trust

Original Trustees: 29 Bay of Islands MB 112 dated 22 February 1955

Whautere Witehira, Nika Anihana, Kerei Mihaka, Winiata
Rameka, Hirini Heremaia, Keina Poata, Taia Toia, Eri Wi Hongi,
Hana Ngatikoro Hita, Tamiti Peehikuru, Hare Reweti Kauwhata,
Te Ahitopere Arena, Eru Moka Pou, Parahika Wi Te Hira, Hone
Heke Rankin, Wiremu Wi Hongi, Tuhi Maihi, Tupakihi Paora,
Aperira Wiremu and Tuhohia Pehi

Kerikeri Islands Claims 1941 – 42

Rangatira: Eruera Mihaka, Tamati Poutawera, Henare Te Nana, Hare Napia, Hone Hoori Tane, Waata Ahipi

Islands within Te Puna Inlet: Pirikawau, Wainui, Taranaki, Tikorangi, Motu Papa, Te Pahi, Motu Papa, Onaia, Ipurua Pa, Motu Tapu, Rahui, Moturahurahu.

The Court delivers a brief of preliminary Judgement: “the islands in Kerikeri Inlet undoubtedly should in equity belong to the natives. They were not brought by the Crown. They were not occupied by the Crown Two at least of them are burial isles. It shocks the conscience of the Court to find the Crown claiming these isles as Waste Lands to which the Native title has been extinguished by Act of Parliament. The Court feels it to be its duty in this provincial Judgement to the state plainly that the islands in the Kerikeri Inlet – named “Pirikawau”, “Ipuroa” or “Onaia”, “Rahui”, “Tikorangi”, “Motu-papa”, or “Cock Hat Island”, and possibly also Pahi Islands – were taken without payment and without consent of the natives and apparently without their knowledge. The islands were therefore taken in definite breach of the solemn promise made to the Maori People under the Treaty of Waitangi in 1840. The Native Land Court finds itself bound by the provisions of the Bay of Islands Settlement Act 1859 and the Bay of Islands Settlement Act 1870 and accordingly must dismiss the appln. The Court gives leave to either party to appeal against this provisional Judgement and reserves the right to give a full Judgement at a more convenient time later.