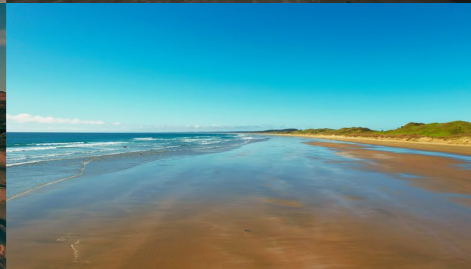


# Ahipara Takiwā Environment Management Plan

*"Kia ū ki te whakapono, kia aroha tētahi ki tētahi."  
Hold fast to your beliefs and love one another*



**This document is embedded within a statutory framework ("the law"). This concept is foreign to the Maori world view. One of the goals of this plan is to help Te Tiriti Partners and New Zealanders generally to understand customary practices ("the lore") relating to resource management issues and decisions from the perspective of Tangata whenua.**

<sup>1</sup>*Ka mutu, i konei anō mātou e noho ana hei kaitiaki i te taiao, hei kaitaurima i te mauri o ngā tapuwae ā-nuku o ō mātou tūpuna. Nā rātou ngā kōrero i waiho, i tapa hoki ngā ingoa i honohono ai ngā tātai katoa o te ao tūroa. Kua riro iho ia a mātou Ngā Kete o Te Wānanga i tīkina ake rā e Tāne kia whai māramatanga ai te ira tangata. Nāna anō te wairua mārama me ngā āhuatanga whakamīharo o te ra atua i whakatō ki roto i ana uri e tū nei hei tāngata whenua tūturu mō Te Hiku o Te Ika a Māui Tikitiki a Tāranga ā, puta noa i Aotearoa. Nō muri mai ka tae mai a Kupe, a Pōhurihanga, a Tamatea, a Nukutāwhiti, a Ruānui, a Puhi, a Tūmoana, i ruirui haere ai i te kākano mai i Rangiatea, kia kore ai mātou e ngaro.*

*We have lived here since time immemorial, as guardians of the environment, fostering the spirits, treading in the footprints of our ancestors who bestowed names between the land and the sky, and laid down a celestial template that encompasses all of nature. Tane bequeathed to us the Baskets of Knowledge to provide his descendants with an understanding enabling us to exercise power, authority and responsibility. Tane created his progeny with the attributes of the gods and imbued them with a divine element. These descendants exist now as the indigenous people of Te Hiku o Te Ika a Maui Tikitiki a Taranga and Aotearoa. From the time of arrival of Kupe, Pohurihanga, Tamatea, Nukutawhiti, Ruanui, Puhi and Tumoana, they sowed the sacred seed brought from Rangiatea ensuring our ongoing existence.*

## Notes for Users

### Style

This Plan has been developed from a localised ‘whakaaro Māori’ base in that it is aligned with a Kaupapa Māori Cultural framework nuanced by the extended use of Māori terms and nomenclature.

### Use of the Macron

All Māori words have been written in normal font and consistent with established orthographic conventions. The macron has been used to denote a double vowel for example, *Māori*. Direct quotes have been reproduced as they appear in the original source with or without the macron.

### Orthographic Conventions

In most cases an English translation will be provided the first time a Māori word is used. A glossary of terms (including Māori terms) is provided at the end of the document.

### Abbreviations

Abbreviations have been used in this Plan. The first time a word is written in full followed by the abbreviation in brackets to be used in the remainder of the Plan. For example: *Far North District Council (FNDC)*.

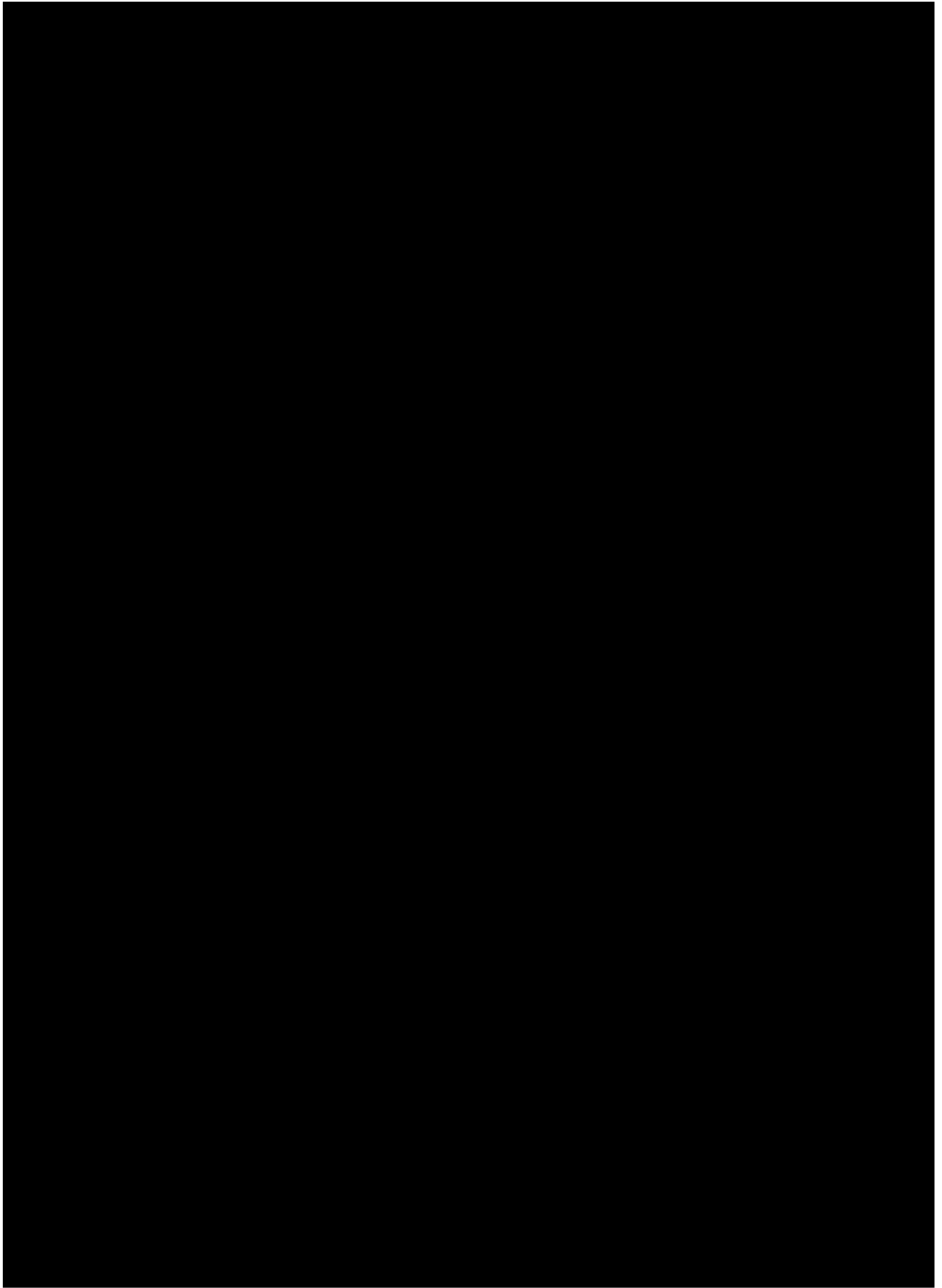
## Acknowledgements

This plan was prepared by Gary Bramley (The Ecology Company Limited), Tui Qauqau Te Paa (Ngā Marae o Ahipara) and Rongo Bentson (Te Runanga o Te Rarawa) with input from John Paitai, Haami Piripi and members of Ngā Marae o Ahipara (via either direct approach to individuals or their attendance at one or two takiwā hui). Funding to prepare this plan was provided by the Northland Regional Council.

Updated in 2023 by: Tui Qauqau Te Paa, Haami Piripi and Ngā hapū o Ahipara. Thanks to Dr Jackie Reed for her dedication regarding the future impacts of Climate Change.







# Te Timatatanga - Foreword

## Tiakina Te Taiao Ki Ahipara

Titiro whakarunga ki ngā pae maunga e tatai iho nei, ki nga ngaru e pāpaki mai ana ki te one me te akau roa; koia ra to taonga. Nau mai rā e te hunga kainga me te hunga manene kia powhiri tahi taua te ao whānui e hora nei.

Anei ngā tapuwae a ngā tūpuna Māori me a rātou uri whakatupu e noho tonu nei hei kaitiaki mo te taiao.

Kua tae mai ngā hau e whā kia whai waahi ki ngā mūmū tai me ngā whenua wawaa. Kua whānau mai ngā reanga hou, ā kua moe mai, kua moe atu kia riro he whanaunga o Te Rarawa katoa matou. Kua puta hoki he reo no te hāpori, Māori mai, Pākehā mai.

Kua hikina ake ki runga ngā take korero, ngā tikanga e hiahiatia ana kia pānui atu hei mahingatahi mo te katoa. Ko ngā marae nga poutokomanawa kei te iwi whānui te manawa e hotuhotu ana.

na Haami Piripi

## Caring for the Environment of Ahipara

Gaze upon the horizon of Mountain tops that cascade to the crashing of waves upon the beaches and rocky coastline; that is our Taonga. The home people of Ahipara and those who have settled here among us join together to welcome one and all to our world. Here the ancient footprints of our Māori ancestors are preserved by the continued presence of their descendants, as custodians of the environment.

People from the four winds have populated a myriad of coastal and inland sites, and their descendants have over time intermarried creating affiliations and associations which enable a common voice to be expressed as an entire community.

Issues significant to us have been raised as discussion points, and cultural processes have been identified as being appropriate methodologies for environmental and resource management.

Our marae are an ancient institution and are our supporting props and convention centres and the beating heart of our people.

na Haami Piripi

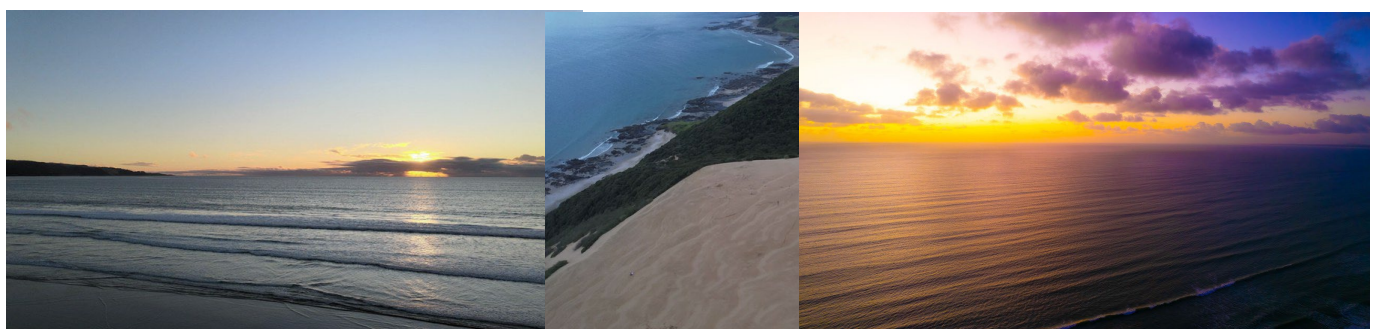
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# Ngā Whāinga - Executive Summary

*With the return of coastal lands through the Te Rarawa Treaty Settlement Act, Ngā Marae o Ahipara recognise that it is incumbent on the current generation to exercise our inherited kaitiakitanga and to be strategic in exercising our mana whenua. As part of exercising our kaitiakitanga, Ngā Marae o Ahipara promote the reinstatement of some of the kawa (or rules) first established by our tupuna in order to sustain natural resources of the takiwā for the benefit of all.*



*This plan came about from a recognition by Ngā Marae o Ahipara that there have been developments affecting the takiwā that many of these have been inconsistent with our notion of kaitiakitanga. Our involvement has either not been sought or has not been given sufficient influence to alter any outcome of proposals affecting the environment within which we live. This plan has been constructed to ensure that Marae Communities o Ahipara can engage and participate as whānau in planning and decision-making processes affecting developers, councils and other agencies, with respect to developments in our rohe and ensure our opinion is no longer ignored or superficially considered. This assertion of our tino rangatiratanga is designed to bring to an end inappropriate developments affecting our ancestral taonga and insensitive to our cultural values and tikanga.*



Section Two of this plan provides a context for resource management within the Ahipara takiwā and sets out our aspirations and the desired outcomes through the implementation of this plan.

We have identified ten domains across which these environmental aspirations including tikanga and customary resource management lore have not been recognised. These domains are water, significant cultural historic sites, Māori artefacts, biodiversity, air and atmosphere, whenua and landscapes, food sovereignty, minerals, economic development and relationships with others. For each of these domains Section Three of this plan sets out what we value, what we see as current issues, our objectives and our policies to be put in place to support the objectives. For each domain there is a description of what the future will look like if our aspirations for that domain are realised.

Section Four of this plan details how the plan will be implemented and sets out the terms on which others can engage with us in relation to resource management and research within the takiwā.





# Kōrero o Nehe - Historical Context

## Ngā Ture Taiao o Pōroa<sup>2</sup>

From a Te Hiku o Te Ika Iwi perspective, Te Oneroa-a-Tōhe (Ninety Mile Beach) has been a vital resource providing food, transport, cultural, spiritual sustenance, and recreation. It is also part of the Ara Wairua (or spirit pathway) that leads to a spiritual portal spanning the world between the living and dead and is a taonga. For many Māori the Ara Wairua is the only spiritual means to connect with those that have passed on. All Te Hiku o Te Ika Iwi have specific kaitiaki responsibilities associated with Te Oneroa-a-Tōhe.

One time in history Te Aupouri was the strongest tribe in the district of Ahipara. They had control of reserves, fishing grounds, shellfish and many other things pertaining to that area. No one dared to go and collect seafood without permission of Te Aupouri. Because of very strict rules a subtribe of Te Rarawa called Ngati Moetonga took exception. They took it upon themselves and went out to sea to net for fish and also collected pipis. Te Aupouri was not offended. Ngati Moetonga killed the dog of chief of Aupouri named Ngaruhe. Te Aupouri took offence at this act. Te Aupouri came and killed one of the chiefs of Ngati Moetonga at Waimimiha. This place on the beach is known as Te One Roa a Tohe. The name of that chief was Te Kaha.

News of the killing reached a tribe of Te Rarawa who was at the time staying at Takahue (south of Kaitaia). They arose and went forth to fight. When they reached Waimimiha the battle commenced. Te Aupouri was defeated at that battle. At night Te Rarawa moved to a place on the beach called Honuhonu. This place is also on beach north of Waimimiha (about 4 miles from Ahipara; Honuhonu is 3-4 miles further north). I cannot recall whether it was the next day or not when there was another battle between Aupouri and Te Rarawa, this battle taking place on the beach. At this second battle all the rights Te Aupouri possessed were gained by Te Rarawa, these rights included maraes and other reserves, fishing grounds, pipi beds, cultivations, crops and cemeteries.

It was at that battle that the main Chief of Te Rarawa called Poroa made a mark on the beach. The significance of the mark was that all fighting would cease from then on. There is also another name given to the beach 'Te One Roa I Haea e Poroa' that was derived from the occasion when Poroa made his mark on the beach.

I may point out that whenever people of the tribe pass away, during the ceremony reference is often made in speeches and traditional songs to the battles on the beach and this particular occasion when Poroa made his mark on the beach.

The mark on the beach had significance to both tribes. The significance of the mark was to secure peace between the tribes. The mark was a line separating the two tribes, Aupouri on one side, Te Rarawa on the other.

When Poroa died all things pertaining to the ocean in the vicinity of the beach were set apart under reserves. From my knowledge the area under restriction commenced at Ngapae to Otia, near Ahipara.<sup>3</sup>

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<sup>2</sup> In sharing Poroa's rules we acknowledge our kuia rangatira, Dr Joan Metge who conducted interviews with our kuia and kaumatua of Ahipara who were born into and raised with these rules. Dr Metge was made an Honorary Kuia o Te Rarawa by our elders for the research and the thesis that she produced in 1951 on the community of Ahipara.

<sup>3</sup> 1. From Rarawa Kerehoma (Te Rarawa, Ngati Moetonga), Northern Minute Book 85, pages 9-10.

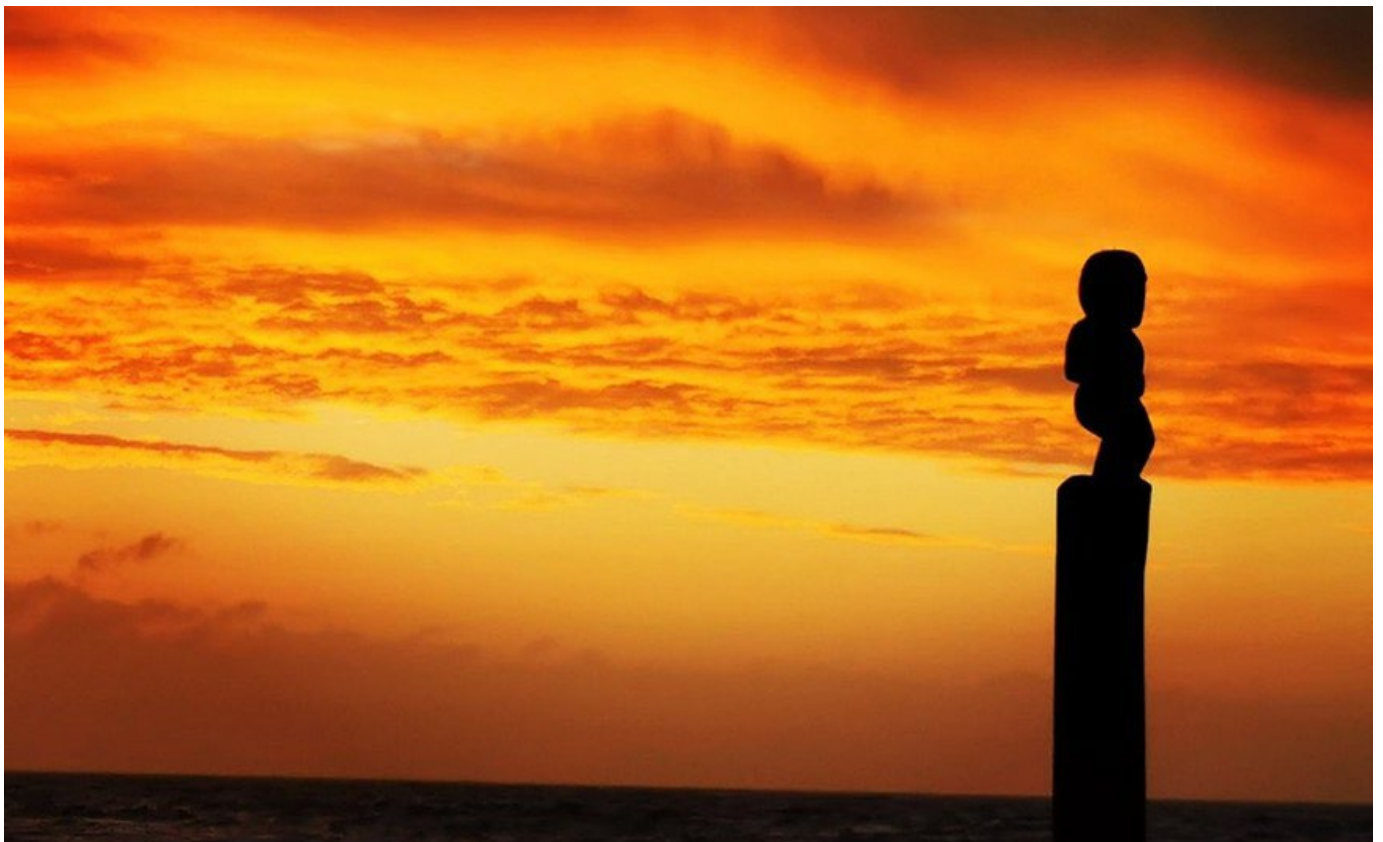
<sup>4</sup>In the early 1800's Poroa was the paramount chief of Te Rarawa. He was a warrior chief whose name was known throughout the North Island because of his alliance with Hongi Hika during the musket wars.

Poroa's pa was situated on the maunga Whangatauatia in Wharo. In his later years his reputation as a warlord gave way to that of a peacemaker where he was instrumental in brokering the peace between the warring tribes of Waikato and Maniapoto as well as disputes within Tai Tokerau that threatened to erupt into conflict.

As a leader Poroa had a profound knowledge and understanding of the principles of conservation and how he wanted his people to respect and apply them within his rohe. Retribution was swift and uncompromising for those who dared to defy the rules.

In exercising his rangatiratanga Poroa ensured that:

1. The coastline was divided up and allocated to whānau who lived locally to be kaitiaki of the area. They exercised the authority bestowed upon them by Poroa to ensure that the resources of the area were not abused and depleted. (refer to map)
2. There were seasons set for the gathering of various species of fish and shellfish
3. It was the responsibility of the whānau and hapu to educate the young as well as visitors to the rohe.



In order to safeguard the people and the natural environment, Poroa established a kawa or protocol for management of the Ahipara taku taimoana, referred to here as “Nga Ture Taiao a Poroa”. This included the following:

- Fishing gear was spread to dry where dogs, children or women could not damage it or walk under or over it.
- You do not mimi on the beach or in the water.
- Do not stir up mud in the water of shellfish beds or creek mouths where flounder are caught.
- Do not gut fish on a beach or fishing vessel.
- Do not throw fish guts into the sea or leave on the beach.
- Do not eat on the beach or on a fishing vessel.
- Do not make a loud noise (laughing, singing, shouting) on the beach or in a fishing vessel.
- Do not turn your back on the sea.
- Do not point at shoaling fish.
- Do not drag lines or nets across rocks or fishing grounds.
- Do not drag baskets across shellfish beds, whether sand or rock.
- Do not use implements to take shellfish from sand or rocks. Use your hands.
- Do not take juvenile shellfish: If you do so by accident, put them back where they have a chance of survival, under seaweed or a rock protected by the sun.
- If you accidentally dislodge rocks replace them.
- Do not take more than you need, or you can dispose of by sharing.
- Observe any rahui imposed on the seabed or foreshore by elders.
- With the arrival of the Missionaries and the advent of Christianity, our tupuna declared that Sunday was the Lord’s Day and added a new tikanga. There was to be no fishing or gathering of food.

Upon his death the immense respect for Poroa was reflected in the unprecedented decision by his tohunga to place a year-long rahui on the coast at Wharo in his honour. One can only imagine the burden of such an imposition on a coastal dwelling people. The eventual lifting of the rahui was celebrated by an enormous feast and it was the manner in which the fish was cooked for that feast that the new name Ahiparapara replaced that of Wharo.

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<sup>4</sup> Nga kōrero o John Paitai, Roma Marae.

# Arataki - Introduction

## Whakapapa

Ngā Marae o Ahipara recognise that it is incumbent on the current generation to exercise our inherited kaitiakitanga. With the return of coastal lands through our Treaty Settlement, Ngā Marae o Ahipara have taken a strategic approach in expressing their mana whenua. This includes the following initiatives:

- Pou whenua are being erected at areas of cultural significance or wāhi tapu.
- Strategically placed signs printed with "Te Rarawa Kai Whare, Tribal Lands" alert visitors to the fact that they are entering iwi owned land.
- Land and dunes that have historically been abused by campers and vehicles have been fenced off to protect them.
- Representatives from each marae are permit holders for the taking of kai moana. Some hold honorary ranger status.
- The continued vigilance and support of the paua rāhui at Otia has ensured that this endangered species has a nursery and a sanctuary for their survival and their sustainability. This activity is also benefiting other species.
- Far North District Council (FNDC) building consents for Ahipara must come before our committee takiwā for consideration.

Marae Takiwā o Ahipara members have no set meeting times but do meet regularly and can respond to developments at short notice. Today's kaumatua were privileged to have enjoyed the wealth of our takutai moana during their youth. "As mana whenua it is our duty to ensure that we educate our whanau about the responsibilities of kaitiaki of Te Taiao. It takes a village to raise a child and a village to ensure that knowledge like that shared here is passed on. We owe it to our mokopuna to leave a legacy of a healthy, sustainable environment. "

4

In exercising our kaitiakitanga Ngā Marae o Ahipara members and associates promote the reinstatement of some of the kawa (or rules) first imposed by our tupuna Pōroa in order to sustain the natural resources of the takiwā for the benefit of all.

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# Wairoa and Her Tributaries - Timeline

2020



2014 / 2016



1977



1940/50





This plan has been developed primarily to:

- Ensure Ngā Marae o Ahipara can engage and participate in planning and decision-making processes of councils and other agencies relating to developments in our rohe.
- Ensure our opinion can no longer be ignored or superficially considered bringing to an end developments which are insensitive to our cultural values and tikanga.
- Assert our tino rangatiratanga and exercise mana over our ancestral taonga
- Clearly advocate the environmental issues and concerns of Ngā Marae o Ahipara so that they can be effectively addressed.
- Provide cultural advice and guidance for developments in the takiwā, including a direction for environmental restoration.
- Advocate the values of Ngā Marae o Ahipara and provide guidance for territorial authorities with respect to hapū environmental aspirations.

This plan has been in development since 2014 through consultation with the three marae as well as input from Te Rūnanga o Te Rarawa. The plan was commissioned by the Ahipara Takiwā Group, which is a committee made up of representatives from all three marae/hapū and including the Chair of each Marae Committee. Decisions relating to this committee are made by consensus at hui. Earlier versions of this plan were considered at marae hui and notes were widely circulated. In finalising this document, the three Chairs of the Marae Committees signed off all decisions and actions for the group and the final draft document was also presented to the Trustees of Te Runanga o Te Rarawa for their endorsement. Te Rūnanga o Te Rarawa has approved this plan as a relevant planning document for the purposes of the Resource Management Act 1991.

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This plan uses maps collated through consultation with affected whanau and hapū, however it is important to acknowledge that the “boundaries” of the waahi whai take (area of interest) shown in Figure 1 do not necessarily align with territorial authority maps and do not fully reflect custom and tradition of whānau and hapū. It is acknowledged that individual whānau and rōpū have specific interests in particular areas.

For the purposes of this plan, the waahi whai take is not just the land that has been returned as part of the settlement process. Ngā Marae o Ahipara assert that all the land within the waahi whai take is tūpuna land, regardless of the current use or tenure. Now that settlement of our historical treaty claims (1840-1992) has been achieved, our focus is on utilising the small amounts of land returned and managing it appropriately for future generations.

In order for this plan to realise its full potential, and for Ngā Marae o Ahipara to have a real and meaningful role as kaitiaki in resource management within the takiwā, we will need to strengthen and create new meaningful relationships at all levels within our own iwi, hapū, whānau and community, including developers and agencies with statutory responsibilities in regard to environment. This matter is explored further in Section 3.12.



## Mana Whenua, Mana Moana

Because of their proximity to the sea, the people of Te Rarawa, and Ahipara in particular, relied heavily on the resources of Tangaroa for their sustenance and to manaaki their manuhiri. As ahi ka roa, Ngā marae o Ahipara hold mana whenua and mana moana of Ahipara takiwā.

Throughout this plan reference to Ngā Marae o Ahipara should be interpreted as including the following marae:

**Wainui Marae**, 17 Wainui Road, Ahipara.

Wainui Marae represents the hapū of Ngāti Moetonga and Te Rokekā. They also have ties to Te Aupōuri and Ngāi Takato. Hapū interests in land include Te Oneroa a Tōhē, Muriwhenua South, Awanui, Ōkiore, Ahipara, Tauroa, Ōkahu and Orowhana.

**Roma Marae**, 136 Roma Road, Ahipara.

Roma Marae represents the hapū of Ngāti Waiora, Ngāti Pākahi, Te Patukirikiri and Parewhero. Hapū interests in land include Te Oneroa a Tōhē, Muriwhenua South, Awanui, Ōkiore, Ahipara, Ōkahu, Kaiawe, Tauroa, Waitaha, Manukau, Rāwhitiroa and Epakauri.

**Korou Kore Marae**, 57 Foreshore Road, Ahipara.

Korou Kore Marae represents the hapū of Ngāti Moroki. They also have ties to Te Aupōuri. Hapū interests in land include Muriwhenua South, Awanui, Ōkiore, Ahipara, Te Oneroa a Tōhe and Tauroa.

Tino Rangatiratanga for these three marae is guaranteed in the second Article of the Treaty of Waitangi.





## **Aromatawai - Scope and Purpose**

Tino rangatiratanga includes the right to a partnership in resource allocation, and management decisions where these impact on tribal resources. This plan is the principal environmental management document for the Communities of Ngā Marae o Ahipara.

In preparing this plan, Ngā Marae o Ahipara have taken an intergenerational approach focussed on principles and values. This includes respect for the natural world and an acknowledgement that we are part of that natural world, not separate from or elevated above it.

The holistic approach to resource management described here means that many issues identified in this plan are addressed by a variety of agencies. This reflects the inability of the existing legislation and institutional structures in Aotearoa to fully incorporate the Māori world view, in this case that of Ngā Marae o Ahipara. The intention is that the development and implementation of this plan will advance collective responsibility of Ngā Marae o Ahipara for our impacts on the natural environment and support a thoughtful, reasoned and culturally appropriate response to mitigating and remediating those impacts as required.

This plan has been developed to assist Ngā Marae o Ahipara in providing information, direction and a framework so as to achieve a greater understanding of issues relating to resource management in the Ahipara takiwā and better protection of the natural and cultural resources of the takiwā. This plan is also intended to assist others (territorial authorities, developers, community) to:

- More comprehensively understand what is important to iwi/hapū/ Ngā Marae o Ahipara as tangata whenua communities.
  - Gain insight into what 'sustainable management' means from the perspective of tangata whenua kaitiaki and how this can be expressed in Ahipara takiwā.
  - Identify and understand the priorities of iwi/hapū/ Ngā Marae o Ahipara (e.g. how they would like to be consulted and on what, and how things of value identified by tangata whenua might be managed both within and outside the RMA framework).
  - Guide any potential applicants for resource consent on what information is necessary for tangata whenua to assess potential environmental effects, including effects on Māori cultural values.
-

- Identify key specific sites where management and/or protection is required to safeguard resources.
- Identify how the capacity and capability of tangata whenua could be enhanced to assist the management of natural and physical resources.
- Improve relationships between iwi/hapū/ Ngā Marae o Ahipara and local authorities and developers.
- Provide a platform from which Ngā Marae o Ahipara can contribute to the management of the natural, physical and historical resources which are important to them.
- Provide a basis and guidelines for future consultation and input relating to developments in the Ahipara Takiwā waahi whai take/area of interest.
- This plan is intended to be in addition to the ongoing need for direct communication and dialogue with affected marae and hapū on a “kanohi ki te kanohi” or “face to face” basis with mana whenua.
- Objectives are to protect and maintain resources, assets and people, and to enhance the well-being of tangata whenua whanau in the Ahipara Takiwā.
- Te Oneroa a Tōhe Board (the 90 Mile Beach Governance Board) was established as a statutory body via Treaty Settlement redress for the northern tribes Te Aupouri, Ngāti Kuri, Ngai Takoto and Te Rarawa (and including Ngāti Kahu as an interim measure). This Board is established as a permanent committee of the Far North District and Northland Regional councils. The purpose of the Board is to provide governance and direction to all those who have a role in, or responsibility for, Te Oneroa a Tōhe management area, in order to protect and enhance environmental, economic, social, cultural, and spiritual well-being within that area for the benefit of present and future generations. The Board has prepared a Statutory Management Plan for four parts of Te Oneroa a Tōhe (referred to as Parts A, B, C and D). Parts C and D are located within the waahi whai take to which this plan applies and together cover approximately 129ha. The completed Te Oneroa a Tōhe management plan is still evolving, but it is expected to be consistent with this plan.
- Also relevant is that the Te Hiku Conservation Board are in the process of preparing a Conservation Management Strategy for Te Hiku. The alignment between this plan and the CMS will need to be reviewed before completion.



## Ngā Uara - Values

The principle values underpinning this plan are:

- **Kaitiakitanga** - An inherited duty of care and responsibility to sustain the environment and protect Taonga Māori.
- **Whanaungatanga** - acknowledging the interconnectedness between all things through a genealogical lens which defines the nature and form of relationships.
- **Manaakitanga** - the nurturing of relationships between tangata whenua and others to exercise our tikanga and cultural obligations.
- **Cultural empowerment** - the ongoing strengthening of customary and traditional knowledge and practices including the management of cultural resources and protection of what is tapu.

### 2.5 Post Settlement Resource Management

Te Rarawa settled their historic treaty claims with the crown in 2015.

Te Rūnanga o Te Rarawa have identified four pou which they regard as central to their economic development. In support of any proposed activity within Te Rarawa a case needs to be made to connect the initiative to the four strategic pou as follows:

#### **Te Oranga / Economic**

Traditional economic uses have included harvesting of kauri logs and kauri gum, trading, commercial fishing, farming and forestry. Today the largest growing commercial activity is ecotourism.

#### **Te Ohanga / Social**

Social investment is required to improve the outcomes for our people.

#### **Te Taio / Environmental**

Settlement has brought into being a co-management arrangement for Warawara Forest and Te Oneroa-ā-Tōhē (90 Mile Beach). Protection of unique flora and fauna values within the takiwā is required to enhance conservation values and rebuild the authority of designated “kaitiaki” to oversee environmental management.

#### **Te Rarawatanga / Cultural**

This is probably the primary pou relating to the past, present and future of the Ahipara takiwā. The tūpuna are Kupe, Tumoana and Tōhe, but there are others like Toakai and Pōroa who have added to that rich tapestry of names and the historical events that surround them. The archaeological sites confirm this ancient occupation and today are recognised as taonga for all of Te Rarawa people and an anchor of history and genealogy that is necessary for the wellbeing of our people.

## **2.6 Historical Context**

The natural and cultural elements of the Ahipara Takiwā are an intertwined combination of living and non-living parts. Together these parts and their interrelationships have been manifested into the landscape and become central to forging our cultural identity as tangata whenua.

Over centuries of occupation and use, Te Rarawa have accumulated knowledge, customs, practices and protocols that we can apply today to assist in creating a better balance of life, human use and management and the environment. Human activities within the takiwā should be guided by these values and tikanga, led by the principle of what is best for the whenua in the long term (i.e. intergenerationally). This will require us as Tangata Whenua reconnecting with the natural world and coming to know afresh the cycles and relationships that underpin our environment.

Thus this plan is about managing people and their effects whilst allowing the land to exist in accordance with its own cycles. The focus is on preserving and replenishing the natural features and cultural heritage, while still providing for economic use as well as public use and enjoyment in ways which do not diminish the regenerative capacity of those features.

Human impacts including colonisation and the European concept of land ownership have changed the landscape we live in and our lifestyles are increasing the pressures on these important linkages and on Papatūānuku to continue to meet our needs. The relationship between people and the environment needs replenishment so that these historic connections can be maintained. This is the philosophy on which this plan is based. Papatūānuku has her own priorities, and we must support those to bring resilience and endurance back to our natural environments. Identifying these priorities is a key action arising from this plan. Over time these priorities will become clearer as historical and cultural relationships are reinvigorated.

The philosophy of “ki uta ki tai” (from the mountains to the sea) underlies this plan and emphasises the interrelated elements of the natural world – water, land, air and atmosphere, people and biodiversity.



## **2.7 Ngā Ture - Legal Context**

### **2.7.1 Whakamaoritia / Introduction**

The Crown has articulated its obligations to ensuring tangata whenua participation in the management of natural, physical and historical resources in New Zealand through legislation. Ngā Marae o Ahipara maintains that their role in resource management is derived principally from their inherited kaitiaki responsibility and their tino rangatiratanga provided for by the Treaty of Waitangi, however there are few statutory mechanisms which give full effect or recognition to these roles.

In the 1950s Te Aupouri and Te Rarawa (on behalf of all Te Hiku o Te Ika iwi) initiated Court action claiming that customary title to the beach had not been extinguished. As early as 1955 Te Hiku iwi have sought to utilise the judicial system to investigate the title of the beach and in 1957 the Maori Land Court found that prior to the Treaty of Waitangi, iwi owned and occupied Te Oneroa-ā-Tōhē according to their customs and usages.

In 1960, the case came before the Supreme Court which decided that s.150 of the Harbours Act 1950 suspended the jurisdiction of the Maori Land Court to investigate title to land lying between the mean high and low water marks. Iwi appealed the decision to the Court of Appeal.

The Court of Appeal issued its judgment in 1963 which resulted in, inter alia, that the Māori Land Court did not have jurisdiction to investigate title to the adjoining land between the mean high and low water marks.

Notwithstanding the 1963 decision, iwi continued to assert rights in the foreshore and seabed which ultimately led to the Court of Appeal reconsidering the issue in 2003.

The Court concluded the 1963 decision was wrong even at the time it was decided and held that the Māori Land Court had jurisdiction to conduct investigations of title to the foreshore and seabed. This matter is the subject of the current Marine and Coastal Areas (MACA) claims.

At present (2019) the key statutory provisions relevant to this plan are outlined in the following sections:

### **2.7.2 Te Tiriti o Waitangi (The Treaty of Waitangi)**

The Treaty of Waitangi is the foundation document of modern New Zealand society. It is the basis on which the partnership between iwi Māori and the Crown was established.

Sixty one rangatira signed Te Tiriti o Waitangi at Waitangi at Kaitiāia included: Panakareao, Ereonora, Hakitara, Te Toko, Papāhia, Tākiri, Wiremu Tana, Te Tai, Wiremu Pātene, Mātenga Paerata, Pūhipi Te Ripi, Rāwiri, Whiti, Hua, Te Uruti, Pāngari, Pero, Himona Tāngata, Matiu Hūhū, Wiremu Wirehana, Rimu, Wiremu Ngarae, Rāpiti Rehurehu, Tāmati Mūtawa, Poau and Te Reti.

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The Te Rarawa Claims Settlement Act (2015) records the acknowledgements and apology given by the Crown to Te Rarawa in the deed of settlement and gives effect to certain provisions of the deed of settlement which settles the historical claims of Te Rarawa.

The Te Rarawa settlement includes historical redress comprising an agreed outline of the relationship between the Crown and Te Rarawa between 1840 and 1992 which focuses on the issues that caused grievance to Te Rarawa, the Crown's acknowledgements of Treaty breaches and the Te Rarawa grievances and an apology from the Crown. It also includes cultural redress such as return of land, recognition of mana whenua, restoration of kaitiakitanga and establishment of Treaty based relationships (such as Te Korowai, the Te Oneroa a Tōhē Board and the Te Hiku Iwi Social Development Accord). The settlement also includes commercial and financial redress.



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### **2.7.3 Resource Management Act 1991 (RMA)**

The overriding purpose of the Resource Management Act (RMA) as set out in Section 5 of the Act is “to promote the sustainable management of natural and physical resources”. This is also the approach enshrined in the kaitiakitanga aspirations of Ngā Marae o Ahipara.

Section 6 of the RMA identifies seven matters of national importance that must be recognised and provided for in relation to managing the use, development and protection of natural and physical resources. These include: the protection of outstanding natural features and landscapes, the protection of areas of significant indigenous vegetation, significant habitats of indigenous fauna, the relationship of Māori, their culture and traditions with ancestral lands, waters, sites, wāhi tapu, and other taonga.

Section 7 of the RMA requires all persons exercising functions and powers under the Act have regard for notably, the cultural value of kaitiakitanga, the ethic of stewardship. Section 8 requires that all persons working under the Act shall take into account the principles of the Treaty of Waitangi.

The following examples from the Resource Management Act also apply:

- ◆ Section 33 which gives the ability to transfer functions to a public authority including iwi authorities.
  - ◆ Section 35A ... A local authority must keep and maintain ... a record of... planning documents recognised by each Iwi Authority and lodged...
  - ◆ Section 39 which provides for recognising Tikanga Māori in hearings.
  - ◆ Section 61(2A) ... when preparing or changing a regional policy statement council must take into account any relevant planning document...
  - ◆ Section 66(2A) ... when preparing or changing a regional plan council must take into account any relevant planning document recognised by an Iwi Authority...
  - ◆ Section 74(2A) ... A territorial authority when preparing a district plan must take into account any relevant planning document recognised by an Iwi Authority...
  - ◆ Section 104 (1)(c) ... when considering an application for a resource consent ... the consenting authority must have regard to any other matter the consent authority considers relevant... (the content of iwi plans is considered under this section).
-

Under the RMA a suite of planning documents is required to be prepared, including national policy statements, regional policy statements and regional and district plans as shown in Figure 2. These documents articulate how these matters will be achieved. For example, the purpose of the New Zealand Coastal Policy Statement (2010) is to state policies in order to achieve the purpose of the Act in relation to the coastal environment of New Zealand. Of most relevance to this plan is Objective 3:

To take account of the principles of the Treaty of Waitangi, recognise the role of tangata whenua as kaitiaki and provide for tangata whenua involvement in management of the coastal environment by:

- ◆ Recognising the ongoing and enduring relationship of tangata whenua over their lands, rohe and resources.
- ◆ Promoting meaningful relationships and interactions between tangata whenua and persons exercising functions and powers under the Act.
- ◆ Incorporating mātauranga Māori into sustainable management practices.
- ◆ Recognising and protecting characteristics of the coastal environment that are of special value to tangata whenua.

The Far North District Council District Plan outlines the policies and methods of implementation they will undertake to reflect input from tangata whenua in RMA decision making as follows:

2.8.1 That Council will provide opportunities for the involvement of tangata whenua in the sustainable management of the natural and physical resources of the District.

2.8.2 That tangata whenua be consulted over the use, development or protection of natural resources where these affect their taonga.

2.8.3 That the Council will have regard to relevant provisions of any whanau, hapu or iwi resource management plans, taiapure plans or mahinga mataitai plans.





2.8.4 That development on ancestral land will be provided for, consistent with the requirement for sustainable management of resources.

2.8.5 That wāhi tapu and other taonga be identified and protected by provisions in the Plan.

2.8.6 Policy 10.4.5 in Chapter 10 Coastal Environment provides the opportunity for the Council to impose conditions on resource consents to allow access to the coastal marine area for tangata whenua.

2.8.7 The Council may impose conditions of consent on subdivision applications in order to preserve Sites of Cultural Significance to Māori and archaeological sites.

**The Natural and Built Environment Act (2023) is one of two new laws that replace the Resource Management Act 1991 and will be phased in over about 10 years.**

*This is being repealed by the National Party 2023?*

**The Natural and Built Environment Act (2023) legislation:**

The NBA (2023) requires each region to develop a natural and built environment plan for land use and environmental management.

The NBA (2023) also introduces the National Planning Framework (NPF) that provides direction on matters of national significance, environmental limits and targets as well as identifying and resolving conflict among outcomes.

The NBA (2023) works together with the Spatial Planning Act (2023) which creates a new requirement for long term regional spatial planning.

The NBA (2023) is a shift to an outcomes-based system. This is important as we focus our attention to reversing environmental degradation, addressing the climate and biodiversity crisis and planning for housing and infrastructure needs.

The NBA (2023) introduces a new concept of regional planning committees (RPC) who will be responsible for plan making. There will be an opportunity for greater Māori (iwi and hapū) representatives in regional planning.

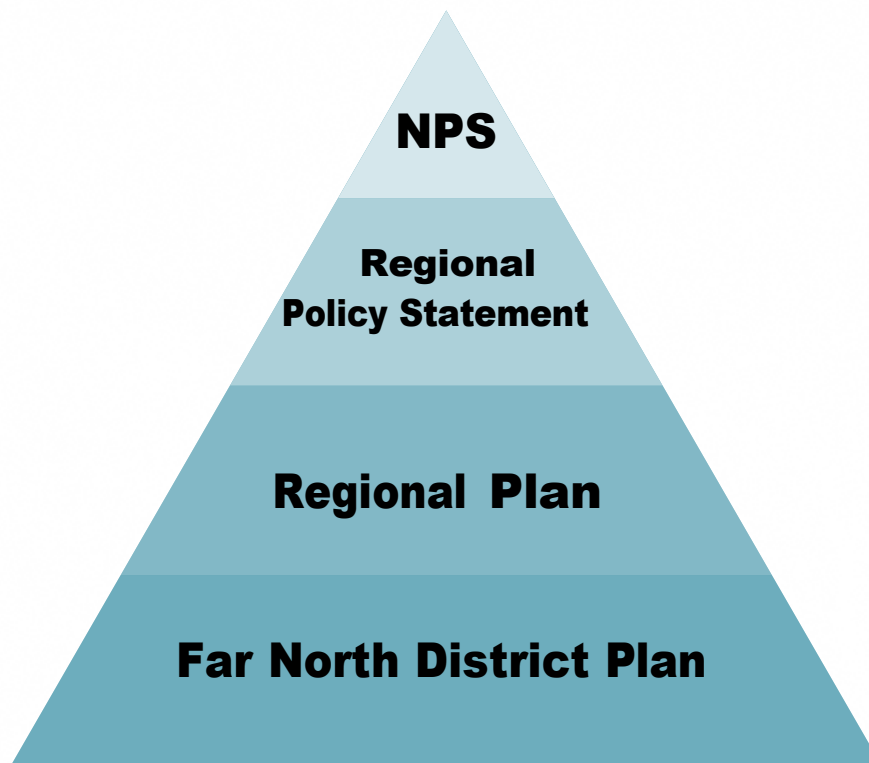
There is an opportunity through the NBA (2023) and the RPCs to direct positive outcomes. An example is returning the mauri of the natural environment which is essential before its use – as shown with Te Mana o Te Wai.

Any independent RPC will need to work with Local Governments to integrate funding and financing systems as well as other strategic plans e.g. infrastructure strategy, and transport plans.

The NBA (2023) has mechanisms that ensure inclusion of Māori and iwi and hapū in decision-making that include plan making, regional planning committees, the freshwater working group, National Māori entity, and te Oranga o te Taiao statements. Resources are needed to ensure that this is honoured and capability and capacity is built within iwi and hapū and they have access to funding.

The Spatial Planning Act (2023) introduces mandatory spatial planning. Up to fifteen Regional Spatial Strategies (RSSs) across Aotearoa that will set out the vision, objectives, strategic direction, and priority actions for each region for at least 30 years.

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**Figure 2: Hierarchy of Planning Documents prepared under the Resource Management Act 1991.**

National Environmental Standards (NES) and Iwi and hapū management plans feed into the regional and district plans.

National Policy Statements (NPS) and NES are issued by central government. The purpose of the NPS is to provide direction for local government about how they carry out their responsibilities under the Act when it comes to the matters of national importance.

Currently there are five National Policy Statements in place as follows:

- ◆ Urban Development Capacity
- ◆ Freshwater Management
- ◆ Renewable Electricity Generation
- ◆ Electricity Transmission
- ◆ New Zealand Coastal Policy Statement

National Environmental Standards are regulations which prescribe technical standards or methods and ensure consistent standards across regions and districts.

The Regional Policy Statement (RPS) provides an overview of the resource management issues of the region and policies and methods to achieve integrated management of the natural and physical resources across the whole region. The RPS contains policies and objectives, but does not contain rules. Regional and District Plans must give effect to the RPS.

A regional council must prepare a regional coastal plan (which applies to the area below mean high water springs) but other regional plans are optional.

The purpose of regional plans is to assist the regional council in carrying out its functions under the Act relating to:

- ◆ Soil conservation
- ◆ Water quality and quantity
- ◆ Aquatic ecosystems
- ◆ Biodiversity
- ◆ Natural hazards
- ◆ Hazardous substances
- ◆ Discharge of contaminants
- ◆ Allocation of natural resources.

Regional Plans contain policies, objectives and rules to implement the policies.

A territorial authority (city or district council) must prepare a district plan for its district. Purpose of these plans is to assist territorial authorities in carrying out their functions under the RMA relating to:

- ◆ Effects of land use
- ◆ Impacts of land use on natural hazards and the management of hazardous substances
- ◆ Noise
- ◆ Activities on the surface of rivers and lakes
- ◆ Impacts of land use on indigenous biological diversity.

District Plans contain policies, objectives and rules to implement the policies. District Plans must give effect to any NPS.

Under the act, coastal management is largely the responsibility of regional government. In all planning and decision making for the coastal area, regional government will need to work in close consultation with iwi that hold mana whenua over Te Oneroa a Tōhe, particularly in relation to the spiritual, cultural and economic relationship of the iwi to Te Oneroa a Tōhe

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## **2 7.4 Conservation Act 1987**

The purpose of the Conservation Act is to promote conservation of New Zealand's natural and historic resources. The Conservation Act had two significant outcomes in relation to this purpose, firstly it established the Department of Conservation. The Department has direct responsibilities to administer and manage resources within the Conservation Estate. Secondly, giving effect to the principles of the Treaty of Waitangi is enshrined in Section 4 of the Act.

In carrying out its role the Department prepares Conservation Management Strategies (CMS) and operations must have regard to the CMS for Northland. The CMS sets the regional framework and national policy approaches. The Department must also consider any relevant conservation management plans, such as the management plan currently being developed for Te Oneroa a Tōhe (90 Mile Beach) and any other relevant management plans.

The Department also has an advocacy role on a range of issues. Conservation Management Plans (CMP) are developed under section 17E of the Conservation Act 1987 and any other applicable legislation including Treaty settlement legislation and the Reserves Act 1977.

The purpose of a CMP is to implement the CMS and to establish detailed objectives for the integrated management of natural and historic resources within a particular area. CMPs are developed for areas where there is a greater role for iwi/hapū/whānau in the management of a conservation park or area as a result of the Treaty settlement process, or where there is a high level of activity or a complexity of issues which cannot be satisfactorily dealt with in the CMS. Conservation Management Plans also must give effect to General Policy.

Conservation Management Plans set detailed objectives, recognising the unique relationship of iwi/hapū/whānau to that place and the combination of inherent values, history and cultural and other associations which can only be fully and appropriately addressed at the plan level.

## **2.7.5 Heritage New Zealand Pouhere Taonga Act 2014**

The Heritage New Zealand Pouhere Taonga Act renamed the New Zealand Historic Places Trust as Heritage New Zealand Pouhere Taonga and streamlined the bureaucracy associated with heritage protection in New Zealand. The Māori Heritage Council assists Heritage New Zealand, Pouhere Taonga in developing and reflecting a bicultural view in the exercise of its powers and functions and Heritage New Zealand Pouhere Taonga works in consultation with the Maori Heritage Council on all applications affecting sites of interest to Māori.

Heritage New Zealand Pouhere Taonga also maintains the New Zealand Heritage List / Rārangi Kōrero which includes information about New Zealand's significant heritage places.

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### 2.7.6 Fisheries Act 1996

The Fisheries Act primarily deals with fishing both customary and commercial (the quota management system), there are provisions in relation to customary fishing within the Act, including Section 186 (Regulations Relating to Customary Fishing). According to Section 186 of the Fisheries Act, the Governor-General may from time to time, by Order in Council, make regulations recognising and providing for customary food gathering by Māori and the special relationship between tangata whenua and places of importance for customary food gathering (including tauranga ika and mahinga mataitai), to the extent that such food gathering is neither commercial in any way nor for pecuniary gain or trade.

Section 186 provides for mataitai to be established for food gathering. Mataitai provisions allow those who manage it, to put restrictions and prohibitions in respect to taking of fish, aquatic life or seaweed. Māori komiti, marae komiti or kaitiaki are able to allow the taking of fish, aquatic life, or seaweed for marae purposes, notwithstanding any by-laws to the contrary. These tools are for the protection of customary fishing, which in some cases may be its own form of cultural heritage. Taiāpure can also be used to protect the spiritual and cultural values. Complex procedural and consultation requirements may be a barrier to these tools being widely used.

### 2.7.7 Māori Fisheries Act 1989

Settlement of the Te Tiriti o Waitangi (Fishery Claims) Settlement Act 1992 places a range of legal rights and obligations on the Crown. It also incorporates a range of mechanisms making for better provision for Māori non-commercial customary rights and interest.

The regulatory framework for customary non-commercial fishing devolves responsibility for the management of customary fishing to Kaitiaki appointed by Tangata Whenua and includes provision for Mahinga Maitaitai reserves over traditional fishing grounds that allow kaitiaki to manage all fishing activity with these areas once a Maitaitai reserve has been approved. Importantly the regulations are as much about the right to manage, as they are about the right to take resources.



### **2.7.8 Marine Reserves Act 1971**

A marine reserve is a specified area of the territorial sea, seabed and foreshore which is set up and managed for the purpose of preserving it in a natural state as the habitat of marine life for scientific study. Marine Reserves are administered pursuant to the Marine Reserves Act 1971. This act is administered by the Department of Conservation. Section (4) of the Conservation Act 1987 requires the Department to give effect to the principles of Te Tiriti o Waitangi.

Current protection tools include mātaihai, taiāpure and rahui closures to protect customary fishing areas and values. This act requires that iwi are consulted and their interests considered during all stages of the establishment of marine reserves. All marine reserves allow free access and non-extractive use by iwi and the public. Marine Reserves only control the taking of marine life for the purpose of conservation. Marine Reserves have the potential to support, restore and complement customary management areas. Marine Reserves can act as a kohanga where the young are allowed to regenerate. The ability to implement long term rahui has not been tested under the Maitaitai, Kaimoana Customary Fishing Regulation. Marine Reserves offer iwi and hapū this capability.

### **2.7.9 Local Government Act 2002**

Section 4 of the Local Government Act recognises that Local Government must recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Māori to contribute to local government decision-making processes. Parts 2 and 6 of the Act provide principles and requirements for local authorities that are intended to facilitate participation by Māori in local authority decision-making processes as follows:

Part 2, Section 14 (1) - In performing its role, a local authority must act in accordance with the following principles:

(b) a local authority should make itself aware of, and should have regard to, the views of all of its communities; and

(d) a local authority should provide opportunities for Māori to contribute to its decision-making processes.

Part 6, Section 76 (1) - Every decision made by a local authority must be made in accordance with such of the provisions of sections 77, 78, 80, 81, and 82 as are applicable.

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Part 6, Section 77 (1) – A local authority must, in the course of the decision-making process:

- (a) seek to identify all reasonably practicable options for the achievement of the objective of a decision; and
- (b) assess the options in terms of their advantages and disadvantages; and
- (c) if any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, waahi tapu, valued flora and fauna, and other taonga.

### **2 7.10 Marine and Coastal Area (Takutai Moana) Act 2011**

The passage of the Foreshore and Seabed Act 2004 prevented iwi from pursuing claims of ownership of the foreshore and seabed through the courts. The 2004 Act has now been repealed and replaced by the Marine and Coastal Area (Takutai Moana) Act 2011.

The right to pursue ownership through the Maori Land Court was not reinstated but that Act provided various mechanisms by which customary interests can be recognised in the foreshore and seabed.

### **2.7.11 Other Legislation**

Other relevant legislation includes (but is not limited to):

- ◆ Treaty of Waitangi Act 1975 (and amendments)
  - ◆ Public Works Act 1981
  - ◆ The Environment Act 1986
  - ◆ Māori Language Act 1987
  - ◆ Treaty of Waitangi (State Enterprises) Act 1988
  - ◆ Crown Minerals Act 1991
  - ◆ Te Ture Whenua Māori – Māori Land Act 1993 (and amendments)
  - ◆ Biosecurity Act 1993
  - ◆ Marine Mammals Protection Act (1978)
  - ◆ Maritime Transport Act 1994 (and amendments)
  - ◆ Hazardous Substances and New Organisms Act 1996
  - ◆ Māori Fisheries Act 2004
  - ◆ Aquaculture Reform Act 2004
  - ◆ Marine and Coastal Area Act 2011
  - ◆ Freedom Camping Act 2011
  - ◆ Environmental Protection Authority Act 2011
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## 2.8 Ngā Manako

Publication of this plan is expected to result in the following outcomes:

1. Promote an intergenerational view of resource management within Ahipara takiwā.
2. Provide a platform for mana whenua to assert their kaitiakitanga.
3. Identify issues of importance for mana whenua.
4. Provide guidance for territorial authorities with respect to hapū aspirations and values.
5. Promote culturally appropriate sustainable development and better environmental outcomes for developments.
6. Provide guidance for environmental restoration.



The whenua within the Ahipara Takiwā is of Papatūānuku. Papatūānuku is the creator of all life and the time span and scale by which she operates is beyond the perception of people. This view is captured in the whakatauki “Whatungarongaro te tangata toitū te whenua” (As man disappears from sight, the land remains).

**The practice of kaitiakitanga bears no relation to the western concept of “ownership” because humans are the siblings of the natural world and reside within it, not outside or above it. Caring for the environment in a culturally appropriate way does not place financial implications at the heart of decision making. This plan will have achieved its objective when mana whenua approaches and tikanga are widely recognised and implemented within the takiwā.**



### **3 Ngā Take, Ngā Painga me Ngā Kaupapa Here - Issues, Objectives and Policies**

#### **3.1 Whakamaoritia - Introduction**

Sustainability and cultural appropriateness should be at the heart of all resource management decisions. The voice of Tangata Whenua has not been heard in discussions about the environment in the Ahipara takiwā and we have been absent when decisions are made affecting our natural and physical resources. Current relationships are limited in their provision for the participation of Mana Whenua ki Ahipara as partners in decision making processes affecting our rohe. This plan is an attempt to address this imbalance and bring to the fore the aspiration and vision of Ngā Marae o Ahipara for the environment in which they live and work. One of the objectives of this plan is to establish and strengthen ongoing meaningful relationships with agencies and others to ensure we are appropriately acknowledged as kaitiaki of our rohe and to ensure mana whenua ki Ahipara are partners in resource management, planning and decision making within our rohe. This section sets out the issues identified by Ngā Marae o Ahipara relating to resource management as well as objectives and policies for addressing those issues in a culturally appropriate way.

For ease of reference in the sections which follow the issues, objectives and policies are divided by subject and each is numbered. Throughout this document the issues, objectives and policies are prefaced by one or more letter followed by either the letter I (Issue), O (Objective) or P (Policy).

The designated prefixes relating to subject areas are as follows:

Wai (Water) – **W**

Wāhi Tapu (Historical Sites) – **WT**

Taonga Tuku Iho (Cultural Artefacts) – **TTI**

Te Wao Nui A Tāne (Biodiversity) – **TWNAT**

Ranginui (Air and Atmosphere) – **R**

Papatūānuku (Land and Landscapes) – **P**

Mana Kai (Food Sovereignty) – **MK**

Ōpapa (Minerals) – **○**

Hunga Pakihi (Tourism and Business Opportunities) – **HP**

Whanaungatanga (Relationships) – **WR**

Thus, the first objective relating to water is referred to here as WO1, the first policy relating to minerals is OP1 and so on.

Section 3.2 provides the overall objectives for this plan and sections 3.3 – 3.12 relate to the subjects outlined above.

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### 3.2 Ngā Painga / Overall Objectives

These overall objectives apply to the waahi whai take indicated in Figure 1.

- ◆ Ngā Marae o Ahipara effectively participate in all resource management activities within the takiwā.
- ◆ The rangatiratanga and kaitiakitanga of Ngā Marae o Ahipara is recognised.
- ◆ Holistic (Ki Uta ki Tai) culturally appropriate management of natural resources is adopted within the takiwā.
- ◆ The mana of Ngā Marae o Ahipara is upheld through the management of natural, physical and historic resources in the takiwā.



### 3 Wai Māori - Water

*Ka tikina ake ai he wai hei oranga mo te ao katoa.*

*He Waiora, he wai Māori, he wai Tai, he wai Tapu, he wai Mate me he Wairua.*

*Ka rere tonu te Wai, mai i ngā maunga tae noa ki te Moana, ko reira ka hikina ake ki a Ranginui e tū atu nei, kia tangihia mo tana piringa pūmau ko Papatūānuku.*

*Koina te maringinoa o ngā roimata e māturuturu ana hei aroha pūmau mo te tangata. Me ko wai āhau e tū iho nei, he uri whakaheke, no te rere o te wai ū o ōku tūpuna ko tōku ū kaipō, tōku tūrangawaewae e pūpuri nei he kainga mōku.*

#### *Whakapākehā*

*We recite the necessity for water which provides sustenance for the entire world.*

*The Water of Life, natural water, the waters of the oceans, sacred waters, sick water and water for the soul.*

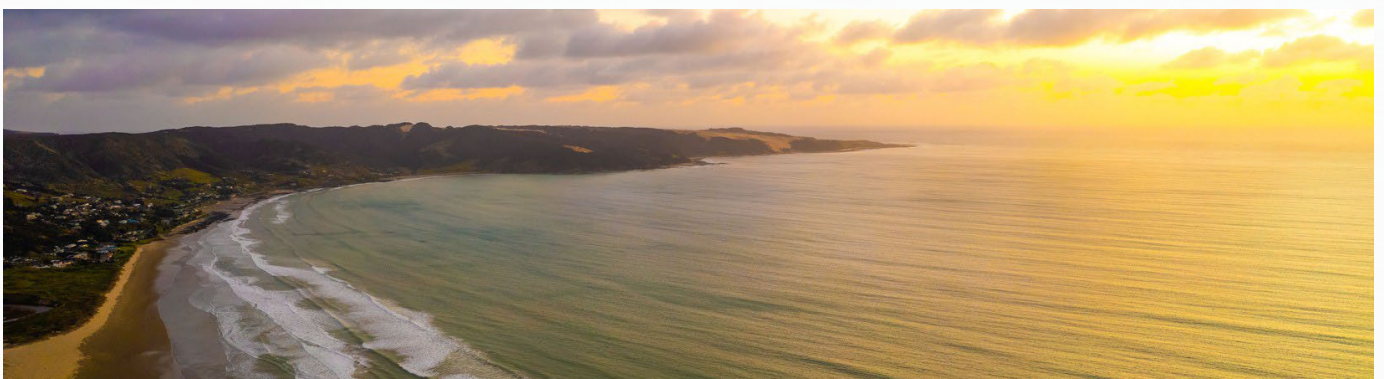
*Water that flows continually from the mountains to the sea. Skyward where it is raised aloft to Ranginui above and his sorrowful lament for Papatūānuku his female counterpart.*

*Falling as tears and a representation of the love humankind.*

*Posing the question of our identity and place.*

*We are descendants of running water which flows as milk from the breast of our forebears to nurture us and sustain our ability to stand firm on our ancient land and a home for future generations.*

*Na Haami Piripi ONZM*



### **3.3.2 Whai Painga / What we value**

Ngā Marae o Ahipara value water in all its forms – Wai maori (fresh water), wai repo (swamps and wetlands), wai tai (sea water), wai whakaika (ritual waters), wai mate (stagnant water), wai nuku (ground water). This includes access to high quality water in sufficient quantity to meet our cultural and social needs. The maintenance of high-quality aquatic habitats and the connections between water in all its forms (streams, aquifers, estuaries, wetlands) are of paramount importance.

### **3.3.3 Ngā Take Wai / Issues relating to Wai**

The loss and degradation of water through water takes, drainage, discharges to water (pollution) and damming is a significant issue for Ngā Marae o Ahipara. Water plays a significant role in our spiritual beliefs and cultural traditions and the degradation of water is considered to have resulted in material and cultural deprivation. The condition of water is seen as a reflection of the health of Te Taiao. Both water quantity and water quality are of concern, and we are supportive of the water reforms that are underway. The following issues are relevant:

WI1. The ownership of water remains unresolved.

WI2. Current water management does not reflect the cultural values or needs of Ngā Marae o Ahipara.

WI3. There is a lack of monitoring of freshwater throughout the takiwā.

WI4. There is increased demand for water, including from overseas interests.

WI5. Water take consents are allocated on a 'first come first served basis' and are commonly 35 years in duration.

WI6. There is over-allocation of water resources in some catchments. Some bores are running dry, and salinization may be an issue in future.

WI7. There is excessive (cumulative) use of water held in aquifers without adequate provision for recharging.

WI8. There continues to be a lack of investigation of the link between ground and surface water.

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WI9. There is inefficient use of water, including irrigation.

WI10. Diversion of water occurs.

WI11. Mixing of water from different sources/catchments occurs

WI12. Adequate minimum flows need to provide for social, biological and cultural needs.

WI13. Water quality is deteriorating. This includes sedimentation and E. coli accumulation.

WI14. Point and non-point discharges of human waste and other contaminants to water continue to occur.

WI15. Sedimentation from land use and development reduces water quality.

WI16. Indiscriminate use of chemicals for weed control near water results in pollution.

WI17. Stock entering waterways reduces water quality and makes habitats unsuitable for native fish.

WI18. River and instream works adversely affect habitats and water quality e.g. gravel extractions, flood protection, loss of habitat.

WI19. Introduction of exotic weeds to waterways e.g. on poorly cleaned equipment compromises habitat quality and diversity.

WI20. There is a lack of proper riparian management throughout the catchment.

WI21. Vegetation clearance and drainage of wetlands reduces water holding capacity of the land.

WI22. Wetlands continue to be drained e.g. for swamp kauri extraction or dairy farming.

WI23. Springs are damaged at their source by livestock.



### **3.3.4 Waiora / Objectives relating to Wai Māori**

WO1. Issues relating to water ownership and fair allocation are addressed in a way which recognises the traditional rights of mana whenua.

WO2. The spiritual and cultural significance of water to Nga Marae o Ahipara is recognised in all water management.

WO3. Waters of the Ahipara Catchment are healthy and support customary uses.

WO4. There is no discharge of human or animal waste directly to water.

WO5. Flow regimes and water quality standards are consistent with cultural values of Ngā Marae o Ahipara and promote ecological integrity.

### **3.3.5 Kaupapa Here Wai / Policies relating to Water.**

WP1. To protect and restore the mauri of all water.

WP2. To develop a monitoring programme for water quality and quantity in the takiwā.

WP3. To require a Cultural Impact Assessment for all proposals relating to water.

WP4. To require an assessment of instream values for all activities affecting water.

WP5. To encourage the use of cultural tools for monitoring waterways.

WP6. To require the collection and storage of rainwater for all new and existing dwellings within the Takiwā.

WP7. To require that water takes are metered and the effects monitored, and information be made available to Ngā Marae o Ahipara on request.

WP8. To oppose the granting of water take and discharge consents for 35 years. Either a reduced term or a review clause may be sought.

WP9: To encourage those that extract water for irrigation to use the most efficient method of application.

WP10. To encourage sustainable land uses which are appropriate to the particular site and any constraints it may have.

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WP11. To encourage the prioritisation of efficient use of water within the takiwā.

WP12. To require that applications for water take consider the interaction between groundwater and surface water flow and that in the absence of such information a precautionary approach be adopted.

WP13. To require the Northland Regional Council to consider not just the physical and biological aspects, but also the cultural aspects of water within the takiwā when making decisions relating to water management.

WP14. To oppose any mixing of waters.

WP15. To promote minimum flow regimes that provide for healthy functioning ecosystems and cultural values

WP16. To require land disposal for human and animal effluent and contaminants.

WP17. To require groundwater monitoring for all discharges to land.

WP18. To require stormwater to be treated before being discharged.

WP19. To identify and mitigate point and nonpoint sources of pollution.

WP20. To require that all practical measures be undertaken to prevent mobilisation of sediment to waterways.

WP21. To oppose activities which accelerate bank erosion and ad hoc remediation activities where erosion is already occurring.

WP22. To discourage instream gravel extraction.

WP23. To encourage the exclusion of livestock from waterways.

WP24. To require instream works to be undertaken outside times when native fish are migrating or spawning and/or when the water level is naturally low or dry.

WP25. To oppose indiscriminate use of chemicals near waterways.

WP26. To promote riparian revegetation throughout the catchment with locally sourced indigenous plants.

WP27. To promote integrated riparian management at the catchment level.

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WP28. To require that fish passage is provided for at all times, both upstream and downstream.

WP29. To discourage machinery operating in flowing water.

WP30. To require precautions when operating machinery to maintain biosecurity and prevent pollution.

WP31. To oppose draining of wetlands. All wetlands are to be protected.

### **3.3.6 Ngā Wai ki Tua / Wai in the Future**

The rights and responsibilities of Ngā Marae o Ahipara in relation to the use and management of water are recognised. Water is protected and managed so that the ecological and cultural values of water are paramount. Water quality is improving throughout the takiwā. Wetlands are managed to exclude weeds and pest animals and native flora and fauna flourish there. Waterways, springs and wetlands are protected from livestock and other land uses. Discharges to water and mixing of water from different catchments no longer occurs. Water is at the centre of our lives and our use of water is sustainable governed by sensible and agreed limits and constraints.





### **3.4 Taniwha and other Supernatural Phenomena**

#### **3.4.1 Whakamaoritia / Introduction**

Māori and Polynesian histories are filled with wonders and fantastic stories that relate to events and ancestors who traversed the oceans forming the greatest expanse of water on the planet. Over thousands of years and great distances they developed a deep and intimate knowledge of the ocean and its elements. This formed the context of the theology and philosophical underpinnings of Māori society linking it to aspects of other atua and tatau to other domains of a holistic world view which is Māori. Over the course of time there has developed numerous stories woven into the histories of island communities, of supernatural people, impossible events, and unseen forces.

But these things are normal in every society and Māori are no different. The Ara Wairua (Spirit Path) for example is credited to Kupe who lived about 950 AD. Although it cannot be seen by the living, it has been, and still is, the path journeyed by the souls of the dead. The fact that the knowledge of it has remained for so long among the people speaks to its presence as an unseen force. There are others.

Nevertheless, there has also been for generations, an aversion by ordinary New Zealanders to many of our stories which have always been recounted and published as fables or fairy tales. So, when we as Māori communities do reveal the existence of taniwha, describing their attributes and their lairs, it seems fantastical to the unacculturated New Zealander.

So, including the presence of taniwha in environmental planning requires some further thought and there would be no point to including references to taniwha that would be disbelieved or ignored. On the other hand, while largely unseen, these things do live amongst our natural ecosystems and their omission from a planning regime would be reflective of failure to recognise and protect a well-known and recorded phenomena by people in the practice of their culture.

For that reason, mention has been made of our taniwha without the detail of their existential manifestation or their behavioural practices.



For the area covered by this environmental plan there are two taniwha in particular that are referred to by our people in their historical accounts. The first is a taniwha that was last seen just after the turn of the last century when it appeared as a giant strangely coloured stingray. It appeared to have descended from a dune lake above the foreshore (Waitahapaaua) which soon after the appearance became overwhelmed by and filled with windblown sand. The yellow and reddish ray remained on the rocks at a place called Waitahapaaua for several days causing the locals to believe it had died. But local tohunga were familiar with the taniwha and advised the people not to interfere or molest it in any way. Soon after, the animal made a miraculous recovery and slowly edged its way towards the sea. Once immersed, the stingray made its way south and now lives and patrols the Kaipara Harbour and manifests as a drifting log. When observed traveling against the current, is a portent of the death of a Rangatira. The name of the taniwha is Kaingarū.

The second taniwha is also of great significance and is the result of carelessness which caused the demise and loss of the pet Weeta that were being brought to Aotearoa on a migrating waka. The tohunga and custodian of the pet Weeta became so angry and incensed by the carelessness and negligence of the appointed caregivers that he transformed himself into a spiritual being and joined his precious Weeta which had been lost overboard. But in doing so he cursed the mortals that he left behind, and left a warning that from then on, any person who drowned off the coast of the western seaboard would have one eye taken from them to remind us of our negligence. The name of the tohunga was also changed in the transformation and since then (between eight and nine hundred years) the taniwha has been known by our people as Paraweta. And as long as we can remember that has been the case. Every single person that has been lost at sea, their bodies have been recovered with only one eye remaining and our knowledge of where the other one will be. With Paraweta, whom we have never forgotten.

Paraweta also has two known lairs, both inland. One at Lake Waimimiha and the other on the Wairoa River (near the Korou Kore Marae) known as Te Puta o Paraweta. Retold by Haami Piripi

### 3.4.2 **Whakamaoritia / issues relating to Taniwha**

- ◆ Subdivisions and land uses near coastal areas do not affect Paraweta.
- ◆ Traditional resource management practices such as taiāpure, rahui and mataitai are implemented and adhered to as part of exerting our kaitiakitanga.

In conclusion, the most significant issue arising from the inclusion of these taniwha is to signal what must be obvious and that is, there is more to the business of environmental management than what can be described by empirical science. Furthermore, there are phenomena out there that are beyond our understanding of which we must be aware and careful of.

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### **3.5 Wāhi Tapu / Sacred and Historic Sites**

#### **3.5.1 For well over 100 years these sites have been researched, explored and written about by ethnographers.**

Judge and Gaylard (2019) identified numerous archaeological sites in and around Ahipara. Some of these sites have been dated using radiocarbon dating and indicate that Tauroa may have been one of the earliest places settled in Aotearoa. These dates indicate settlement from as early as 1120 AD and the archaeological record shows a continuous pattern of Maori settlement along the coast of Muriwhenua from the earliest period.

Included within this record areas of intensive settlement are noted which contain a high number of sites at the most prized locations, that is those with access to a range of resources such as the coast, freshwater, gentle north facing slopes and sheltered bays, rich soils suitable for crop cultivation and areas of elevation suitable for defence (Judge and Gaylard 2019). A substantial trade network is also evident through the archaeological record where pounamu (greenstone) from the South Island and tūhua (obsidian) from Mayor Island (Bay of Plenty) have been identified within midden deposits (Waitangi Tribunal 1997). These archaeological sites, both known and unknown, are important to Ngā Marae o Ahipara and their protection is paramount.

#### **3.5.2 Signs and sites of historical occupation**

The value attached by our tupuna to land is evident from the fact that every part of the landscape was known and given a name. Rather than identifying discrete locations, Ngā Marae o Ahipara recognise the significance of cultural landscapes in terms of the context and integrity of the sites they contain, for example the location of pā on strategic hilltops or the position of middens near a wetland valued as a mahingā kai.

Sites of significance are scattered across the Ahipara takiwā, and these places did not function in isolation of each other, but were part of the wider cultural setting that included all manner of highly valued places that were named and used our tupuna.

We value the traditional names ascribed to places within the Takiwā and the connection between our tupuna, the landscape and ourselves, which is embodied in those names and in the physical landscape. Telling and retelling the narrative of traditional korero linked to place and having that korero displayed in the landscape is important to us.

The wāhi tapu identified as part of the consultation during the preparation of this plan are shown in Figures 2 and 3. Note that this figure is not exhaustive and not all wāhi tapu are shown.

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Figure 2: Wāhi Tapu identified during preparation of this plan.

CROWN PURCHASES IN SOUTHERN MŪRIWHENUA

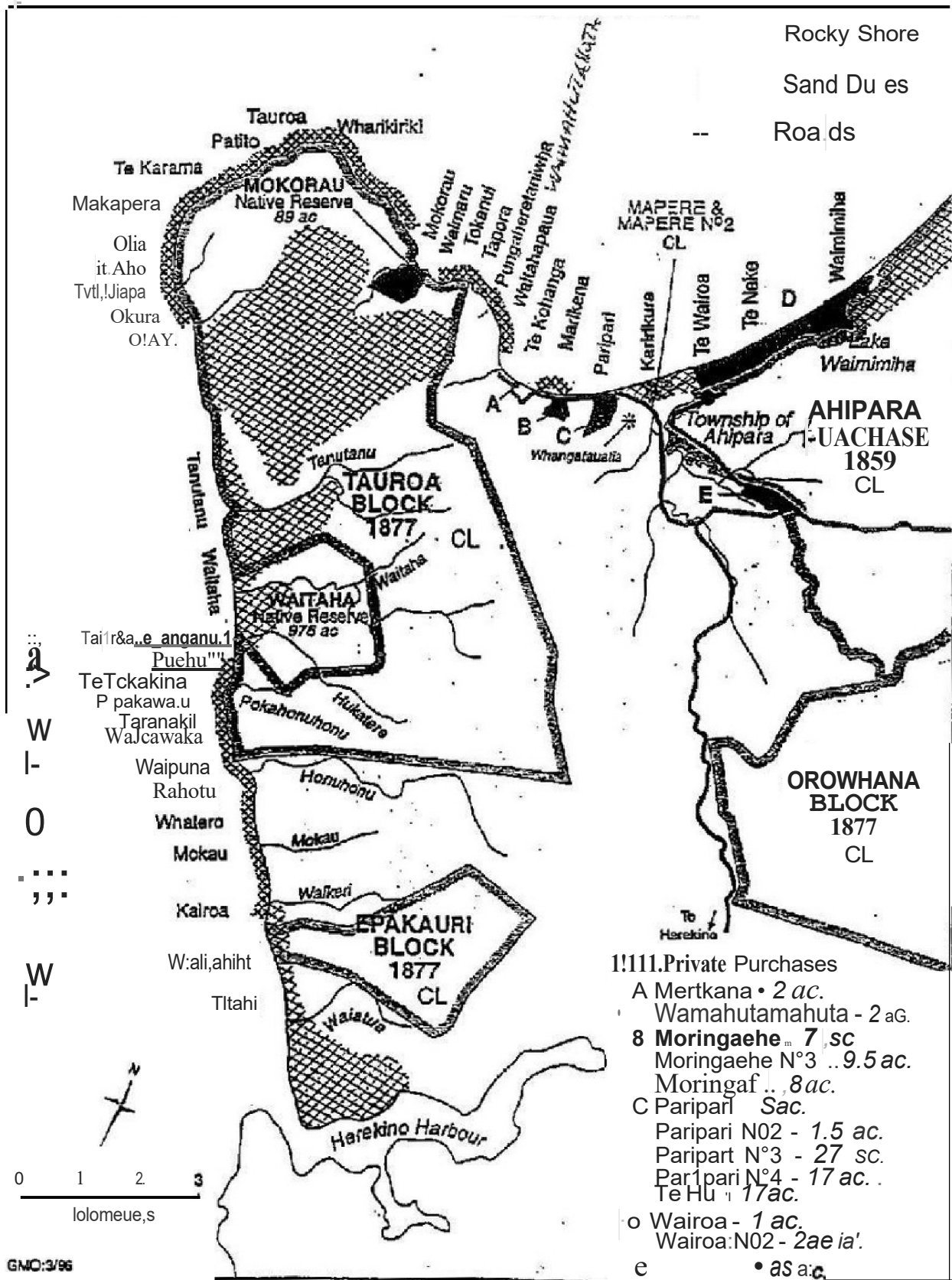


Figure 3: Wāhi tapu identified at Tauroa

### **3.5.3 Ngā Take Wāhi Tapu / Issues relating to Wāhi Tapu**

WTI1. Some significant sites remain unidentified and the narrative relating to others has not yet been fully documented.

WTI2. Developments including subdivision do not consider cultural values and can put wāhi tapu at risk.

WTI3: Few wāhi tapu within the takiwā have management plans or are adequately protected from future development.

WTI4: As kaumatua pass on, the kōrero relating to these sites becomes lost.

WTI5: Under the terms of Te Korowai, Ngā Kaitiaki o Te Rarawa Iwi have full management of wāhi tapu sites located within co-managed whenua (former public conservation land) including the ability to protect their sanctity and cultural values. The Department of Conservation is required to enter into formal management agreements in relation to these wāhi tapu.

WTI6: Some wāhi tapu are located in close proximity to homes and well used recreation sites where motorbiking, tramping, fishing and surfing occur. These have the potential to damage the nearby wāhi tapu.

WTI7. Infrastructure such as fencing and access ways on and off the beach are required to protect wāhi tapu in the future.

WTI8. Near Māpere there is increasing inappropriate development of the culturally important dune system, including replacing the dunes with kikuyu lawn.

### **3.5.4 Whakamaoritia / Objectives relating to Wāhi Tapu**

WTO1: To develop a work programme to locate and map all culturally significant sites within the takiwā.

WTO2: To assess and prioritise the management needs of all wāhi tapu.

WTO3: Wāhi Tapu are protected from future development and managed in a culturally appropriate way.

WTO4: The kōrero and tikanga relating to wāhi tapu is recorded, stored and shared appropriately.

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### **Te Waimahutahuta Stream**

The Te Waimahutahuta Stream is well known to Te Rarawa people. Prior to the introduction of roads our tupuna travelled by waka or by traversing the coastline. In this instance all paths leading from the Tauroa peninsula converged at Te Kohanga then around to the little bay and stream known as Te Waimahutahuta. Being secluded, the area lent itself to more discreet activities. The deep rock crevices that adjoin the area were also useful as large wash out points and over a 1600 year period of human occupation Te Waimahutahuta is a well utilised site of historical and cultural significance.

The Waimahutahuta Stream is a well-known historical and cultural landmark. It's unique coastal rock formations and tidal currents produces the effects of a rapid rising and falling of the water levels. A large channel of volcanic rock prevents any vehicular access to the coast beyond that point. It has a long history of occupation and use by the iwi that dates back to the time of Kupe and Tumoana's descendants of the Tinana Waka. There are oral accounts of the area being used to wash and prepare bodies for burial and it is regarded as a special place of high cultural significance.

Additional wāhi tapu are identified in Figures 2 and 3 and described in Appendix 1.

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### **3.5.5 Kaupapa Here / Policies relating to Wāhi Tapu**

WTP1. To require an accidental discovery protocol for any earthworks or other disturbance of the whenua to provide for discovery of previously unknown wāhi tapu.

WTP2. To oppose activities which may adversely affect known wāhi tapu.

WTP3. To require that mana whenua access to wāhi tapu is established, maintained and protected.

WTP4. To identify wāhi tapu areas and maintain an inventory of sites.

WTP5. To discourage the erection of structures, both temporary and permanent, near wāhi tapu.

WTP6. To encourage and promote the importance and relevance of wāhi tapu.

### **3.5.6 Wāhi Tapu in the future**

All wāhi tapu are mapped, gps located and identified, including the kōrero associated with them. This information is stored securely and passed on as appropriate. There is a consistent process for including other wāhi tapu in this plan and for assessing the management needs and priorities for all sites. All wāhi tapu have a management plan in place and wāhi tapu are protected from future developments. Our connection between the landscape and our tūpuna whenua is recognised and celebrated.

## **3.6 Taonga Tuku Iho / Cultural Artefacts**

### **3.6.1 Importance of Taonga provenance**

The Ahipara takiwā has a long history of settlement by iwi Māori and of interaction with European and other more recent arrivals. Some evidence of this settlement has become buried with time and occasionally resurfaces on land that is now privately owned. In addition, many cultural treasures were traded, collected or stolen from our tupuna as “curiosities” for overseas museums and patrons. These artefacts are of central importance and remain the property of tangata whenua.





### **3.6.2 Establishing provenance and history**

Cultural artefacts are physical connections with our tūpuna. They provide a unique opportunity for current and future generations to learn more about our ancestors, how and where they lived and what they valued. We value having self-determination and agency over these treasures and the right to protect and secure them in accordance with our tikanga and to tell the stories they convey through our own perspective.

### **3.6.3 Issues relating to cultural artefacts**

TTII1. Resurfacing of buried taonga and koiwi through natural and human induced changes occurs periodically.

TTII2. Destruction, modification and appropriation/collection of artefacts still occurs.

TTII3: Koiwi (human remains) or taonga (artefacts) associated with burials are removed from sites which shows a lack of cultural sensitivity towards mana whenua values.

TTII4: Repatriation of taonga from private collections (including overseas) is ongoing.

TTII5. A high market value is paid for antiquities which is detrimental to the security and protection of such materials and removes the ability of mana whenua to compete in the open market for what is rightfully theirs.

TTII6: In many cases it remains unknown what artefacts exist outside the takiwā and how they came to be there.

### **3.6.4 Objectives relating to cultural artefacts**

TTIO1: To retain within the takiwā those artefacts which are important to mana whenua and which help illustrate the pattern and history of our residence within the takiwā.

TTIO2: That an inventory of known artefacts and their location is compiled and that artefacts are stored safely and maintained appropriately for future generations.

TTIO3: That, where appropriate, our artefacts are made available to others for academic study to help reveal our history.

TTIO4: That the general public are made aware of the value we place on cultural artefacts and encouraged to return them to us when they are found.

TTIO5: That mana whenua and the general public have access to our cultural artefacts (where appropriate) and our interpretation of their importance and history.

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### **3.6.5 Policies relating to cultural artefacts.**

TTIP1. To require an accidental discovery protocol in all resource consents which involve earthworks or other activities likely to uncover artefacts or koiwi.

TTIP2. All newly discovered cultural artefacts within the takiwā remain the property of Ngā Marae o Ahipara until a full investigation into their provenance can be completed.

TTIP3. To promote the cultural values of Ngā Marae o Ahipara and to ensure that appropriate authorisations are gained, and consultation undertaken if accidental discoveries are made.

TTIP4. To encourage the return of our taonga which are housed outside the takiwā to Ngā Marae o Ahipara.

TTIP5. To promote collaborative research with respect to our cultural artefacts which includes mana whenua.

### **3.6.6 Cultural Artefacts in the future**

The location and history of our taonga tuku iho are known to us and their cultural significance and importance is recognised by all. As mana whenua we have control over what happens to these taonga and koiwi and how our story is told to others.



### 3.7 Ngā Korero Tuku Iho - Naming of Areas

Our tupuna as tangata whenua lived in unison with the whenua. They knew our rohe intimately and in many instances named places and areas to acknowledge an event, incident or related to a person. Whether it was a site of significance or wahi tapu, the site could include a range of experiences, such as battle sites to the cleaning of tupapaku and sacred matter as examples.

Most places were name by our tupuna and in naming hem they tied those places to our whakapapa, culture and our heritage forever. Ingoa tuku iho are important to Ngā Hapū o Ahipara, as they ensure the enduring nature of our korero and purakau. Therefore, when there is a consideration of naming new places within our rohe; Ngā Marae o Ahipara expects to be engaged and part of any final decision-making process.

#### 3.7.1 Issues

- ◆ Lack of consultation with Ngā Marae o Ahipara prior to the naming of new places.
- ◆ As tangata whenua and kaitiaki. Ngā Hapū o Ahipara want to be part of the discussion and decision-making process.

#### 3.8.2 Policies

- ◆ Ngā ingoa of the Ahipara Takiwā links us to our whakapapa as tangata whenua and our tupuna and therefore it is those ingoa that are to be used in all maps, charts, plans and other records.
- ◆ The advice and input of Ngā Hapū o Ahipara should be sought and adhered to by District and Regional Council in the naming of any places or features with our rohe.



## **3.7 Te Wao nui a Tāne**

### **3.7.1 Introduction**

Biodiversity can be thought of as the myriad of descendants of Ranginui and Papatūānuku. In English, biodiversity is the shortened form of two words "biological" and "diversity." It refers to all the variety of life that can be found on Earth (plants, animals, fungi and microorganisms) as well as to the communities that they form and the habitats in which they live.

The wāhi whai take shown in Figure 1 includes most of the Ahipara Ecological District and part of the Aupouri Ecological District. Conning (1998) and Conning and Holland (2003) identified the ecological values of the Ahipara Ecological District and the Aupouri Ecological District respectively as part of surveys to inform the Protected Natural Area Programme.

The Ahipara Ecological District covers approximately 27,762ha and is located west and south of Kaitaia. It runs from Tauroa Head in the north to Mātihetihe in the south, taking in all of Warawara and Herekino forests. Much of the Ahipara Ecological District remains in a natural or semi-natural state, with large areas of indigenous vegetation cover including tall, old-growth forest containing mature kauri stands, broadleaf-podocarp and coastal broadleaf forests, gum land shrubland, and coastal riparian vegetation. Of the natural areas identified, 71% is forest, 22.3% shrubland, 5.6% duneland, and less than 1% wetland.

The Aupouri Ecological District is located north and east of Kaitaia, and comprises the sand tombolo which forms the Aupouri isthmus extending from the Ahipara settlement to Scotts Point and Karatia in the north. The Aupouri Ecological District adjoins the Ahipara Ecological District to the south-west, Maungataniwha Ecological District to the south, and Te Paki Ecological District to the north (Conning and Holland 2003, Brook 1996). Including the Rangaunu, Houhora and Pārengarenga harbours (which cover 18,168ha), the Aupouri Ecological District covers 119,422ha (Conning and Holland 2003). The waahi whai take of Ngā Marae o Ahipara includes the narrow band of beach and dunes east (seaward) of the Aupouri Forest. This area formed part of survey area N02/043 (Ninety Mile Beach and Dunes) identified by Conning and Holland (2003) as comprising several duneland vegetation associations of ecological significance. Near Hukatere there is also remnant pohutukawa (*Metrosideros excelsa*) and broadleaf forest which is now extremely fragmented (and rare) within the Aupouri Ecological District.

Of the natural areas identified in the Aupouri Ecological District, 44% are estuarine and harbours, 28.8% are shrubland, 17.6% are dunelands, 9% are wetlands, 0.46% are forest and 0.002% are islands. Together these represent approximately 34% of the Ecological District (Conning and Holland 2003). The Aupouri Ecological District is not considered further here.

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In the western sector of the Ahipara Ecological District, the coastal influence is strong due to the presence of coastal species and assemblages. These give the area much of its character, along with dunelands and coastal shrublands and forest. Although some of the valleys and adjoining coastal hills are grazed or reverting from pasture, the coastal margin from Tauroa Head to Mitimiti is a wild, semi-natural area with pockets and gullies of coastal forest and coastal riparian vegetation, with several sites of threatened plants occurring. The coastal margin also provides a habitat for a large number of bird species, including the threatened New Zealand dotterel.

On the Ahipara Massif, where the combination of landform, gum land soils, vegetation, size and relative lack of development result in a semi-wilderness. This area has one of the highest densities of fernbird in the Western Northland Ecological Region and also contains several threatened plants.

Conning identified four Recommended Areas for Protection within the takiwa including NO4/001 Reef Point (4ha, this is where the Hibiscus grows), NO5/008 Ahipara Massif (6780ha, public conservation land), NO5/014 Tauroa Peninsula (1082ha including nationally rare dunelands) and NO5/015 Tauroa Lakes (5.8ha).

According to Conning (1999) there are at least seventeen species of threatened plants which are known to occur within the takiwā including:

- *Calochilus herbaceus* (an orchid found growing in gumland)
- *Calochilus paludosus* (an orchid found growing in gumland)
- *Calystegia marginata* (a vine found growing in low, open shrubland)
- *Elaeocharis zelandica* (a sedge found growing on the edge of dune lakes)
- *Euphorbia glauca* (a spurge, found growing in sand between Tauroa and Mitimiti)
- Hebe “Bartlett” (a hebe found growing in stream gullies which drain the Ahipara Massif)
- *Hibiscus diversifolius* (a hibiscus which grows in seeps and boggy areas, often near the edge of sandy beaches)



- *Korthalsella salicornioides* (a dwarf mistletoe which grows parasitically on manuka in the gumfields)
- *Leptinella rotundata* (a small button daisy that grows on coastal cliffs)
- *Lycopodium serpentinum* (a clubmoss which grows in gumfields)
- *Peperomia* “purple vein” (a small herb which grows on shaded cliff faces and ledges)
- *Phylloglossum drummondii* (a clubmoss which grows in burned areas and gumfields)
- *Pseudopanax ferox* (“fierce” lancewood, which grows in remnants of coastal scrub adjoining sand dunes)
- *Thelymitra* “Ahipara” (a greenhood orchid which was relocated to the gumfields from a site in the adjacent Aupouri Ecological District near Lake Ohia to save it from development)
- *Thelymitra malvina* (a greenhood orchid which grows in gumlands)
- *Thelymitra sanscilia* (a greenhood orchid known only from Ahipara, Kaimaumu and two sites at Peria)
- *Thelypteris confluens* (a fern which was formerly widespread in wetlands. Known from Tauroa).

A number of threatened birds (especially coastal birds such as tūturiwhatu (dotterel), terns, oystercatchers and the like) also find home within the Ahipara takiwā.

### **3.7.2 Whai painga / The value of Biodiversity**

We value all the children of Tāne. That is to say we value the entirety of our indigenous ecological systems and biodiversity in all its forms and at all scales (from genetic to species to ecosystems). This includes specific taonga species which have cultural or other relevance (such as harakeke, pīngao and mātihetihe (spinifex)) and those species which are unique to the takiwā such as the native hibiscus (*H. diversifolius*) and the native morning glory (*Ipomoea cairica*). We revere nature and value the interconnected whakapapa which sees us connected to all living things.



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### 3.7.3 Issues Relating to Biodiversity.

TWNATI1. Biodiversity continues to decline. Nationally the biggest decline has occurred in lowland and coastal areas like the Ahipara takiwā.

TWNATI2. Wai262 Treaty Claim about the recognition of rights around, and control of, traditional Māori knowledge, customs and relationships with the natural environment remains unsettled.

TWNATI3. The coastal fringe is under the greatest threat of vegetation clearance. These threats include cattle grazing of wetlands and herb fields, invasion of weeds, off-road vehicles, and the development of shrubland and regenerating areas for exotic forestry and housing.

TWNATI4. Genetic modification of indigenous flora and fauna interferes with natural whakapapa.

TWNATI5. Introduced weed species have displaced indigenous species.

TWNATI6. Species of cultural importance have become extinct, and others are threatened or rare.

TWNATI7. Species are becoming geographically isolated leading to a reduced gene pool.

TWNATI8. There is a lack of coordinated management of biodiversity across different land tenures (public conservation land, private land and Māori land).

TWNATI9. Vegetation removal continues to reduce habitat for native species.

TWNATI10. Feral and domestic cats, rats, stoats, ferrets, weasels, rabbits, hares, pigs and possums are killing native species.

TWNATI11. Introduced fish compete with native fish for habitat.

TWNATI12. Recent cultural assessments have identified that the taro varieties occurring at Tauroa arrived earlier and are different to later arriving species of taro brought here by our earliest tupuna.

TWNATI13. Under the terms of Te Korowai, a Te Hiku wide customary materials plan is being developed by iwi. Once this plan is completed kaitiaki from each area will have decision making power over applications from iwi members for customary materials, gathering of flora and possession of dead protected fauna. The plan will contain criteria and guidance on who, what, when, how and where customary materials can be gathered, obtained or possessed.

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### **3.7.4 Objectives Relating to Biodiversity**

TWNATO1. Ngā Marae o Ahipara are participating in management of native species within the takiwā, including customary materials.

TWNATO2. Native species are abundant and healthy within the takiwā and populations are resilient to human induced changes such as climate change.

TWNATO3. Indigenous plants and animals and their communities and the ecological processes that ensure their survival are protected and restored.

TWNATO4. A strategy is developed for implementing comprehensive control of pest and weed species in targeted areas beyond public conservation land within the takiwā.

TWNATO5. Access to cultural materials for use by whanau is enabled.

TWNATO6. Ecological corridors and connections are retained and restored.

TWNATO7. Catchment based management programmes are promoted.

TWNATO8. Stringent biosecurity practices are promoted e.g. for kauri dieback, myrtle rust and other diseases, but also for weeds and pests.

TWNATO9. The reintroduction of locally extinct species to suitable habitats within the takiwā is supported.

TWNATO10. To require a precautionary approach to genetic modification within the takiwā.

TWNATO11. To promote the containment and eradication of weed species.

TWNATO12. To oppose the indiscriminate use of poisons near mahinga kai, wāhi tapu and other culturally sensitive sites.

TWNATO13. To require certification of all forestry operations within the takiwā in accordance with the Forest Stewardship Council's principles and criteria.

TWNATO14. To encourage collaborative research into indigenous biodiversity within the takiwā.

TWNATO15. To ensure that sites important for maintaining biodiversity are managed appropriate to their values. This includes the gumland and duneland ecosystems.

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TWNATO16. The Department of Conservation and Te Runanga o Te Rarawa, either jointly or alone are encouraged to manage land under their control within the takiwā in collaboration with Ngā Marae o Ahipara, this includes involving local people in monitoring and research and providing opportunities for them to learn kaitiaki skills and connect with their environment.

### **3.7.5 Policies relating to Biodiversity**

TWNATP1. To continue to advocate for the protection of indigenous fish species over and above the protection of habitat for salmon and trout. The protection of significant habitats of indigenous fauna is a matter of national importance (RMA s.6).

TWNATP2. To require that district and regional plans include policies and rules to protect, enhance and extend existing remnant wetlands, waipuna, riparian margins and native forest remnants in the takiwā.

TWNATP3. To require that landowners and commercial land users protect remnant areas of indigenous biodiversity as part of any development.

TWNATP4. To require that local authorities and central government actively recognise and provide for the relationship of Ngā Marae o Ahipara with indigenous biodiversity and ecosystems, and recognise their interests in biodiversity protection, management and restoration, including but not limited to:

- (a) Importance of indigenous biodiversity to tāngata whenua, particularly with regard to mahinga kai, taonga species, customary use and valuable ecosystem services;
  - (b) Recognition that special features of indigenous biodiversity (specific areas or species) have significant cultural heritage value for Ngā Marae o Ahipara;
  - (c) Connection between the protection and restoration of indigenous biodiversity and cultural well-being;
  - (d) Role of mātauranga held collectively by Ngā Marae o Ahipara in biodiversity management; and
  - (e) Recognise and promote the role of Ngā Marae o Ahipara in projects to restoring indigenous biodiversity.
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TWNATP5. To recognise Te Tiriti o Waitangi as the basis for the relationship between central and local government and tangata whenua with regard to managing indigenous biodiversity, as per the duty of active protection of Māori interests and the principle of partnership.

TWNATP6. To work in partnership with the Department of Conservation, local authorities and the community to protect, enhance and restore indigenous biodiversity.

TWNATP7. To require that criteria for assessing the significance of ecosystems and areas of indigenous biodiversity recognise and provide for ecosystems, species and areas that are significant for cultural reasons.

TWNATP8. To require that district and regional plans include specific policies and rules to protect, enhance and extend existing remnant and restored areas of indigenous biodiversity in the takiwā.

TWNATP9. To raise the profile of existing remnant and restored areas as examples of how future management can improve the cultural health of the takiwā.

TWNATP10. To support those hapū, community groups and landowners that are working to maintain, restore and enhance the indigenous biodiversity, and to be involved in and advocate for projects of interest and importance to Ngā Marae o Ahipara.

TWNATP11. To require the integration of robust biodiversity objectives in land use planning, including but not limited to:

- (a) Indigenous species in shelter belts on farms;
- (b) Use of indigenous plantings as buffers around activities such as silage pits, effluent ponds, oxidation ponds, and industrial sites;
- (c) Use of indigenous species as street trees in residential developments, and in parks and reserves and other open space; and
- (d) establishment of planted indigenous riparian margins along waterways.

TWNATP12. To advocate for the establishment of biodiversity corridors in the region, Ki Uta Ki Tai, as means of connecting areas and sites of high indigenous biodiversity value.

TWNATP13. To require that indigenous biodiversity is recognised and provided for as the natural capital of Papatūānuku, providing essential and invaluable ecosystem services.

TWNATP14. To work with the wider community to increase community understanding of indigenous biodiversity and the ecosystem services it provides.

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TWNATP15. To approach the restoration of indigenous biodiversity in the takiwā based on the following principles:

- (a) Restoration of indigenous biodiversity is about restoring original and natural landscapes, and therefore the mauri of the land; and
- (b) Restoration of indigenous biodiversity is about restoring the relationship of Ngā Marae o Ahipara to important places and resources; including planning for customary use.

TWNATP16. To advocate for an approach to restoration based on ‘working with the land rather than against it’, including but not limited to:

- (a) establishment of long term, intergenerational vision and objectives (50 and 100 years ahead); and
- (b) Use of natural succession and staged re-planting where possible.

TWNATP17. To promote the value of knowledge, tools and tikanga in restoration planning and projects, in particular:

- (a) The establishment of long term, achievable restoration;
- (b) Provision of information on the flora and fauna present in pre-European times, based on oral tradition and historical maps; and
- (c) Use of tools such as cultural health monitoring of an area and cultural assessments of restoration requirements and risks.

TWNATP18. To incorporate, where appropriate, mahinga kai, rongoā and other cultural use objectives into restoration project planning and objectives.

TWNATP19. To require that seeds and plants for restoration projects are appropriate to the area, and as much as possible locally sourced (Eco sourced).

TWNATP20. To support local and regional restoration groups and efforts.

TWNATP21. To require that the interest and relationship of Ngā Marae o Ahipara with indigenous biodiversity is recognised and provided for in pest management strategies by ensuring tāngata whenua involvement in setting priorities and designing operations.

TWNATP22. To address weed and pest control strategies and operations based on the following principles, consistent with the protection of Ngā Marae o Ahipara values:

- (a) Articulation of clear strategies of eradication, as opposed to control or management;
- (b) Use of a range of tools and methods, rather than reliance on a ‘silver bullet’;
- (c) Working across agencies to align and coordinate efforts to maximise success;
- (d) Minimise the use of hazardous substances, and give preference to natural solutions (trapping possums; establishment of riparian margins for shading aquatic weed);
- (e) Use of timing and techniques that avoid or reduce the impact of operations on mahinga kai and other cultural values;
- (f) Cultural, environmental and community costs must be considered equally alongside economic cost when designing pest control operations; and
- (g) Where the effects or risk associated with a specific method of pest control are unknown or unclear then the precautionary principle is the best approach. This means that an unknown effect does not mean no effect, and that protecting public health before certainty of effect is proven must be the basis of decision making.

TWNATP23. To require that local authorities and others address the effects of invasive terrestrial and aquatic weeds on natural areas, indigenous biodiversity and mahinga kai by regular monitoring to detect invasions of plant pests.

TWNATP24. To require that council weed control programmes avoid effects on mahinga kai species or areas of cultural significance by:

- (a) Avoiding certain areas, as identified by tāngata whenua;
- (b) Use of alternative methods in particular locations, as requested by tāngata whenua; and
- (c) Aligning the timing of operations with tāngata whenua advice.

TWNATP25. To recognise and support private landowners and conservation groups that are undertaking weed and pest control programmes.

TWNATP26. The Crown has a duty under the Te Tiriti o Waitangi to provide active protection of the kaitiaki relationship of tāngata whenua with indigenous flora and fauna, and mātauranga.

TWNATP27. To support the Waitangi Tribunal’s findings on the WAI 262 claim (2011) that reforms to current laws and policies controlling research into, commercial use of and intellectual property in taonga species and traditional knowledge are required so that the interests of kaitiaki can be fairly and transparently provided for.

TWNATP28. The use of taonga species or mātauranga for commercial gain must include benefits to iwi.

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### **3.7.6 Whakamaoritia / Biodiversity in the future**

Native species are flourishing and abundant. Their populations are resilient to the human induced effects such as climate change, exotic species and sustainable harvest. Rare and threatened species occurring within the takiwā are adequately protected and managed and species are able to move throughout the takiwā as they did historically because there is suitable connected habitat to enable that.

## **3.8 Ranginui / Air and Atmosphere**

### **3.8.1 Whakamaoritia / Introduction**

Discharges to air (including horticultural spraying) have the potential to reduce air quality and cause adverse effects on human health. Non target plant and animal species (such as bees) can also be adversely affected if sprays are not carefully applied. The use of unmanned drones is increasing. Human induced climate change will affect our atmosphere in future and whilst carbon neutrality is desirable it has significant implications for land use and community wellbeing.

### **3.8.2 Whai Painga / What we value**

All living things require clean air. We value clean, fresh air and an environment that is resilient to climate change.

### **3.8.3 Whakamaoritia / Issues relating to Air and Atmosphere**

RI1. Discharges to air can adversely affect local air quality and can affect people living nearby.

RI2. Spray drift of agrichemicals has the potential to cause adverse effects on people's health and non-target species.

RI3. Discharges to air can be culturally offensive.

RI4. Greenhouse gases including vehicle emissions have serious cumulative effects contributing to climate change.

RI5. Dust (including from gravel roads), smoke from fires and other particulate matter in air can cause health problems and cause nuisance.

RI6. Light pollution at night adversely affects people's ability to connect with the night sky.

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RI7. Human induced climate change is expected to result in temperature increases and sea level rise. This will have significant implications for Ngā Marae o Ahipara.

RI8. Alternative forms of sustainable energy which do not generate greenhouse gases are required.

RI9. Ngā Marae o Ahipara are embarking on a journey to become carbon neutral. This includes planting trees under the One Billion Trees programme.

RI10. Drones and other aircraft can result in noise pollution.

RI11. National priorities for carbon credits can be detrimental to local values and community.

### **3.8.4 Whakamaoritia / Objectives relating to Air and Atmosphere**

RO1. Sites of significance and papakainga/housing areas are free from odour and other pollutants

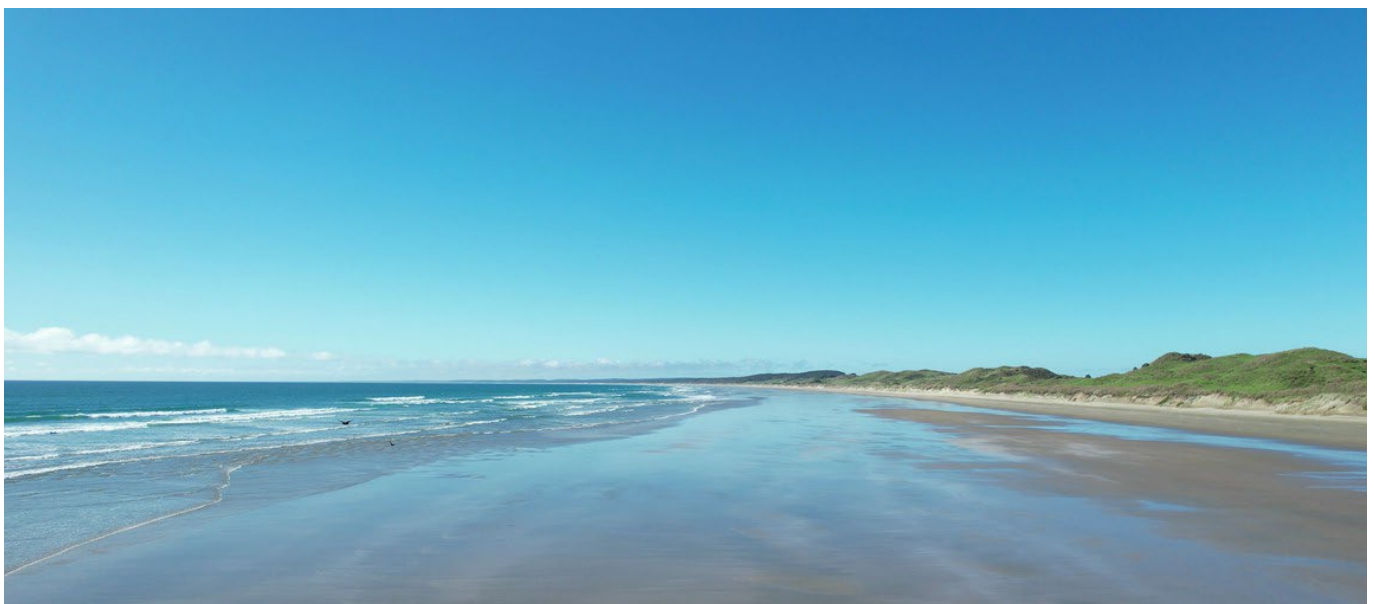
RO2. The mauri and life supporting capacity of air is maintained for future generations

RO3. Noise and light pollution are kept to a minimum within the takiwā and do not compromise the quality of life for visitors or people living there.

### **3.8.5 Whakamaoritia / Policies relating to Air and Atmosphere**

#### **3.8.6 Whakamaoritia / Air and Atmosphere in the future**

Clean, fresh air is unaffected by discharges and human activity. The adverse effects of climate change and noise pollution are minimised.



### **3.9 Papatūānuku / Land and Landscapes**

#### **3.9.1 Whakamaoritia / Introduction**

Papatūānuku is the origin of all life, and we are dependent on her for our very being. Land is finite and her resources need to be managed so as to protect the utility, fertility and diversity of soils for future generations. There are a number of competing uses for land and the development pressures on land change with economic and other external factors. Potential uses include housing, food production, forestry, industrial uses, risk management, waste disposal, conservation and amenity. Land management in the past has not put sustainability at the heart of its considerations and this has resulted in degraded soils, compromised productivity and cultural disconnection. The former Ahipara landfill is a contaminated site which needs to be addressed. The proposal to dispose of treated sewage to land and the desire of our people to return home to reside on their own whenua are also relevant matters. For the purposes of this plan land has been divided into coastal and inland areas, recognising that the issues are different in each area.

Ahipara has been subject to moderate landscape modification to facilitate the construction of two relatively distinct residential areas divided by the Wairoa Stream. As such, much of the dune system including the northern residential area has been flattened. Additionally, much of lower areas of the steep hills to the south have been modified for the construction of residences and access roads. While the upper slopes of the hill system have pasture or regenerating native bush on their slopes, the vegetation on hilly residential areas is largely decorative. The residential area to the north is surrounded by pastured areas, while the residential area itself contains a number of decorative plantings.

The geomorphology of the Ahipara area comprises mainly the moderately low relief sand dune and peat swamp country of the Aupouri Peninsula (Petty 1981). The soils of the southern section of the Ahipara residential area, and behind the coastal dune systems comprise Te Kie Steepland Soils, which are characterised as a stony clay loam which is moderately to well drained (Sutherland et. al. 1979). These soils are of medium to high natural fertility and suitable for the growth of many types of plants. The soils of the northern section of the Ahipara residential area, north of the Wairoa Stream comprise a mixture of Te Kopuru sand and Ruakaka peaty sandy loam (Sutherland et. al. 1979). Te Kopuru soils tend to be acidic and poorly drained and therefore are not generally suitable for cultivation unless improved with additives. Ruakaka peaty sandy loams also tend to an extremely low pH which restricts plant growth. The soils of the Wairoa Stream catchment comprise Mangakahia silt loam and clay loam soils – being recent alluvial soils which are defined as being well to moderately well drained (Sutherland et. al. 1979). These soils are likely to have been suitable for pre-European Maori crop cultivation.

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### **3.9.2 Whai Painga / What we value.**

If we do not replenish and sustain Papatūānuku, then the consequences for Māori as a people and who we are will be dire. We value healthy and productive soils (whenua parakore) which are not contaminated and have the potential to grow food and sustain us and nurture our relationship, and that of future generations, with Papatūānuku. We value intact dune and beach systems which are not disturbed by vehicles. We value the kōrero and connection to the tūpuna whenua landscape and sense of identity and place that the landscape provides us.

### **3.9.3 Whakamoaritia / Issues relating to Papatūānuku**

#### **Whakamoaritia / Coastal Whenua usage and tikanga**

PI1. Culturally appropriate disposal of human ashes.

PI2. Industrial scale spat collection (including use of machinery) damages the beach and depletes the resource for local people.

PI3. Sand dunes are degraded by human activities.

PI4. Vegetation on dunes is increasingly exotic and there is a lack of pīngao and other native species to restore natural communities.

PI5. Vehicles on the beaches including bikes, quads, 4WD and buses damage ecosystems and pose a hazard for other users. There is currently no limitation on vehicle access and no speed limits.

PI6. Human waste, including sewage waste from toilets/septic tanks, freedom campers and users of Te Ara Roa, is being left on beaches.

PI7. Breeding grounds for birds are threatened by human disturbance and animal pests (including domestic pets)

PI8. Plantation pine forestry has adverse effects on soil and on community by reducing jobs and exporting income from the takiwā.

PI9. Ahipara is a popular holiday destination, and the coastal environment is coming under increasing pressure from recreational use, especially during summer.

PI10. Coastal erosion and rising sea levels in response to climate change are an issue for the residential communities at Ahipara.

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PI11. Deposition of rubbish on the beaches by the sea including netting, microplastics and rope and rubbish dumping/fly tipping also contaminate our coastal environment. Lack of recycling by locals and visitors is an issue.

PI12. There is currently no access to Te Oneroa a Tōhe (90 Mile Beach) for physically disabled people unless they use a vehicle.

PI13. Natural changes in the outlet of the Wairoa River have resulted in ongoing attempts to divert the river.

PI14. Inappropriate use of the Kaka Street Access Ramp.

PI15. Contamination by diesel and other fuels on the beach.

PI16. There is a lack of ecological monitoring relating to coastal environments. Sand dune habitat monitoring has been undertaken once, but has not been followed up.

PI17. Loss of productive land to residential developments.

PI18. There is a desire to maintain access to the beach, but still protect unique values such as biodiversity, kai moana and dune stability.

### **Whenua Ki uta**

PI19. There is a lack of riparian planting along streams and watercourses

PI20. Increasing numbers of tourists, including those using Te Ara Roa, have adverse effects on environment e.g potential to spread kauri dieback

PI21. Indiscriminate use of inorganic fertilisers results in eutrophication of waterways

PI23. Historic dumps/landfills have been sealed and abandoned. There is no monitoring (e.g. for leachate) or site rehabilitation undertaken.

PI24. Dogs, cats and other introduced mammals and weeds are pervasive in inland habitats

PI25. Native flora and fauna are not protected and continue to decline.

PI26. The speed of vehicles travelling through Ahipara township is a hazard for local people..

PI27. Vegetation clearance and land use practices have resulted in erosion and loss of soils to the marine environment.

PI28. Stream diversions and barriers to fish passage have modified our natural waterways and reduced populations of native fish.

### **Te Takutai Moana**

PI29. Uncontrolled burials at sea are being carried out in conflict with marae tikanga.

PI30: There is a risk to our food chain if species feed off bodies buried at sea.

PI31. Recreational uses such as windsurfing/blow-karts/parasailing/jet skis conflict with quiet enjoyment and other uses.

PI32: Beached whales need to be utilised and disposed of in a culturally appropriate way.

PI33: Commercial fishing and trawlers are entering the 12 nautical mile zone and competing with local recreational fishers.

PI34: Toheroa and tuatua need to be protected and sustainably managed.

PI35: Fishing contests are held without consideration of tangata whenua values or management actions such as rāhui when fish are breeding.

PI36: Commercial uses of seaweed are being explored without reference to or consultation with tangata whenua.

PI37: Maui dolphin were last seen in the Hokianga in 1980s. Protection of Maui dolphin nationally is required before this species will return to the north.

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### **3.9.4 Objectives relating to Water courses**

PO1. Culturally appropriate disposal of human ashes within the takiwā and at sea.

PO2. Sustainable mussel spat collection which does not rely on machinery that damages fragile habitats.

PO3. Sand dunes are restored and native species flourish.

PO4. Vehicles on the beaches are not controlled, the damage they do to the environment is minimal and other beach users do not come in conflict with vehicles.

PO5. Human waste is disposed of appropriately and does not contaminate our beaches.

PO6. Breeding grounds for birds are protected.

PO7. Tourism is managed so its effects on the environment are reduced, and tourism is environmentally sustainable.

PO8. Farms within the Ahipara takiwā have nutrient management plans and riparian planting along streams and watercourses is widespread.

PO9. Historic dumps/landfills are managed to prevent leaching or damage by coastal surges or storms.

PO10. Introduced mammals and weeds are controlled at sites with the highest ecological values and native flora and fauna are protected.

PO11. Speed limits in Ahipara are reduced to protect the public.

PO12. Sustainable land uses are implemented to reduce erosion and loss of soils.

PO13. Restoration of stream habitats is encouraged.

PO14. Refueling and other activities are carried out in such a way that diesel and other hydrocarbons do not enter the environment.

PO15. Subdivision and other land developments ensure there is no discharge of pollutants or sewage to the beach.

PO16. Traditional resource management practices such as taiāpure, rāhui and mātaimai are implemented and adhered to as part of exerting our kaitiakitanga.

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PP11. To oppose camping areas near culturally sensitive sites or at sites without suitable waste disposal facilities.

PP12. To encourage the designation of an area(s) for the purposes of spreading human ashes taking into consideration tidal flows, proximity to kaimoana areas, currents and other cultural values.

PP13. That traditional management methods of tapu, rāhui, taiāpure and mataitai are promoted and respected.

PP14. To oppose inappropriate development of coastal land.

PP15. To require restrictions on vehicle access and use of the beach at sensitive locations including mahingā kai and sites with high pedestrian visitor usage.

PP16. To ensure whales and other species which are washed up or beach on Te Oneroa a Tōhe are dealt with in accordance with the relevant protocol available from Te Runanga o Te Rarawa.

PP17. To promote the control (and where possible the eradication) of introduced weeds and pests.

PP18. Promote and support the enforcement of speed restrictions in Ahipara township.

PP19. Identify sites that are best suited to housing or papakāinga developments and work to achieve the best housing outcomes for the takiwā as a whole.

PP20. Ensure mana whenua is recognised and local people can see their narrative/history reflected in any new proposals. This includes the use of traditional names and creating new names which recognise or reference tupuna or historical events as appropriate.

PP21. Discourage subdivisions and buildings in culturally significant and highly visible landscapes or which would have significant adverse effects on biodiversity.

PP22. Encourage protection of Ngā Marae o Ahipara cultural values.

PP23. Require accidental discovery protocol to be signed between Ngā Marae o Ahipara and the developer as part of any subdivision activity requiring earthworks.

PP24. Require applicants to contact Ngā Marae o Ahipara prior to lodging consent applications to determine the proximity of the proposed subdivision to sites of significance to mana whenua.

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PO17. Consider the implementation of a marine reserve or similar to protect kaimoana stocks.



### **3.9.5 Policies relating to whenua ki uta.**

PP1. To encourage holistic land management ki uta ki tai.

PP2. To oppose the discharge of sewage and untreated stormwater directly to the coastal environment.

PP3. To encourage land use activities to apply set back distances and / or buffers for protection of wetland, coastal and riparian habitats (e.g. fertiliser application, herbicide application, land based effluent disposal and the like).

PP4. To require that leachate from disposal sites including the former Ahipara landfill is monitored and contaminated sites rehabilitated.

PP5. To require separation of people and vehicles and vehicles and wildlife on beaches.

PP6: To discourage the discharge of sewage from ships within territorial waters.

PP7. To encourage preparedness with respect to chemical or other spills on beaches.

PP8. To discourage the disposal of waste products from processed marine species within the coastal environment, including from recreational uses.

PP9. To require that all dumping occur within council designated landfills and that offenders be prosecuted to discourage non-compliance.

PP10. To encourage a network of disposal sites for camper vans and other tourism associated waste disposal.

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PP25. To require public foot access along riverbanks and the coast to be maintained.

PP26. To require developers to seek input of mana whenua when considering street names and the like and to consult with respect to any proposed landscaping or site wide planting.

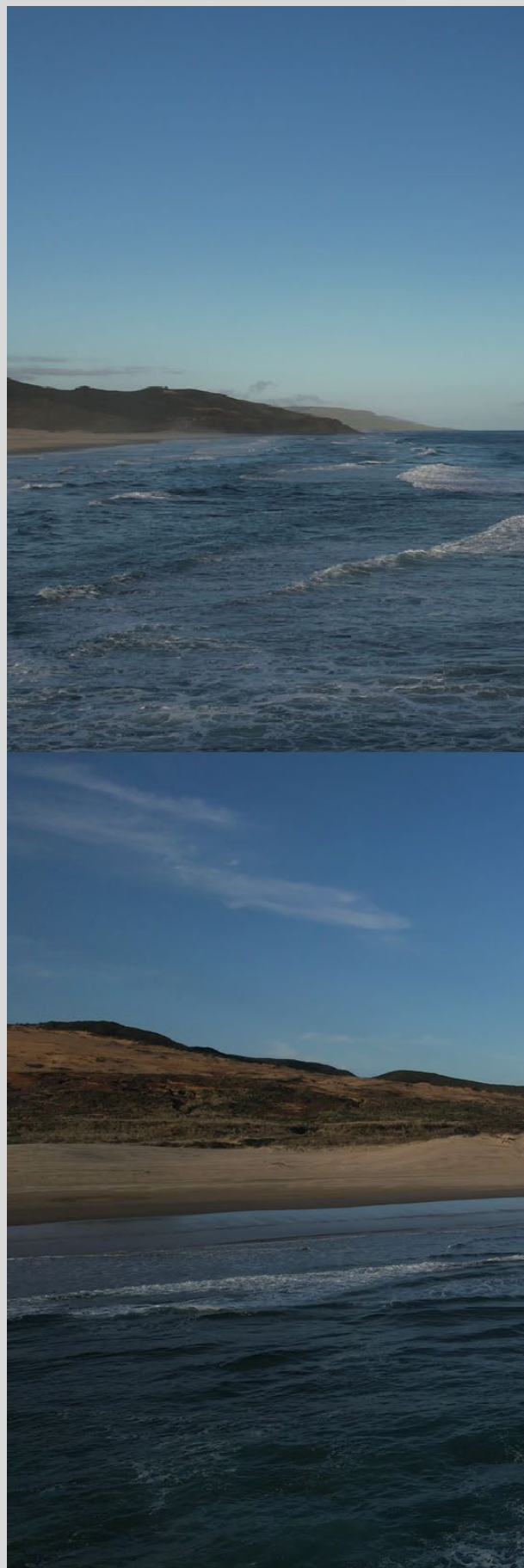
PP27. Require local government to take into account protection of mana whenua values including water requirements and culturally acceptable treatment and disposal of wastewater and stormwater when considering subdivisions and other developments within the takiwā.

PP28. Require land-based tourism entities within the takiwā to provide a pamphlet and information on their website (including a map) with information and instruction relating to:

- i). location of toilets and approved campsites
- ii). request that visitors use only the marked tracks.
- iii). explanation of vulnerability of indigenous flora and fauna and that these should not be disturbed or removed.
- iv). The need for biosecurity precautions relating to weeds and pests, especially in sensitive habitats (e.g. dunes, kauri forest)
- v) the cultural importance of particular sites (if appropriate).

### 3.9.6 Land and Landscapes for the future

Land uses are suited to the land available and are sustainable. Soils are nourished and replenished, and wetlands maintain the water holding capacity of the land. There is reduced sedimentation and erosion, and native habitats and species thrive. Waste disposal and disposal of human ashes are undertaken responsibly and do not contribute to pollution. Historic contaminated sites are rehabilitated and no longer threaten the environment.



## **4. Access – Naku Te Whenua, Naku Te Awa**

### **4.1 Ngā Take Te Whenua, Naku Te Awa / Issues relating to Access.**

Access to the coastline through the dunes and the beach to utilize as a road to access a subdivision. Access has long been an issue for the hapū o Ahipara.

- Kaitiaki require access to all wāhi tapu and sites of historic and cultural significance that are with in Crown or Council owned. It has been noted that many of these sites are now private or public lands. There is public pressure to open up many areas for use by the general public. The ability of external stakeholders ensuring sites are protected and not violated or compromised in any process of development, is of great concern to the Ahipara Takiwā.
- Constrained access to tūturu, customary fisheries, mahinga kai and customary resources. Some of these areas are only accessible across either public or private land. This raises concerns for the hapū and landowners when accessing these customary areas.
- Hapu observations is the sensitive coastal fishery areas that are open up for public access there has been a dramatic decline in the fishery of that area.
- The current Crown policy of providing access for all to and along all parts of our waterways and coastline raised significant issues.

### **4.2 Whakamaoritia/ Objectives relating to Access.**

The hapū o Ahipara requires all councils and other entities and groups whether private or commercial to communicate/consult for any public access policies or plans relating to any waterway, rivers, foreshores, seabed and moana that the Ahipara Takiwā is connected to by whakapapa by any agency from the outset of the planning process.

All public access policies and plans prepared by statutory agencies must recognise the rights of access that the Ngā Hapū o Ahipara have:

- to all wahi tapu,
  - for the harvesting and collection of kaimoana and mahinga kai,
  - to our fisheries, and
  - to taonga prized for traditional, customary, and cultural use.
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### **3.10 Mana Kai / Food sovereignty**

#### **01 Introduction**

The growing and harvesting of kai is central to our survival. In the modern world, traditional methods of growing and harvesting are being lost and there is a reliance on commercial entities such as supermarkets and dairies to supply our needs. Overharvest of traditional kai (including commercial uses), loss of traditional mahinga kai to development and loss of skills are resulting in dependency which is contrary to our aspirations of self-determination.

#### **02 Whai Painga / What we value**

We value our ability to grow and harvest our own kai (including kaimoana) and be self-reliant for our own needs and to sustain our visitors. This ability is reliant on suitable soils, abundant natural populations and the unique sub-tropical climate of the takiwā moderated by coastal influences.

#### **03 Ngā Take / Issues relating to food sovereignty**

MKI1: Mussel spat are collected from Te Oneroa-ā-Tōhe for cultivation elsewhere. This has the potential to affect local populations and limit mana whenua's ability to gather kai.

MKI2: Kai moana resources are declining and it is becoming harder for people to gather kai as their ancestors did.

MKI3: People from outside the takiwa travel to the area and gather kai moana depleting the resource for local people.

MKI4: Mahinga kai may be threatened by development. Furthermore, there is a need to manage traditional mahinga kai sustainably if future generations are to enjoy their bounty.

MKI5: Traditional skills for growing, harvesting and preparing natural kai are being lost.

MKI6: The location and unique values of traditional mara (garden) and rongoā (medicinal) sites are being lost.

MKI7: Local food production is decreasing.

MKI8: The best soils for growing are threatened by development or forestry.

MKI9: The effects of climate change on our ability to grow our own food remains unknown.

MKI10: The Marine and Coastal Areas (MACA) Claim has not yet been heard or settled.

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**3.10.1 Nga whaingā kai/ Objectives relating to food sovereignty**

MKO1. A sustainable management plan for kaimoana within the takiwā is investigated.

MKO2. Traditional methods of resource management are practised and enforced to promote sustainable use of resources. These are supported by local government and communities.

MKO3. Traditional skills for growing, harvesting and preparing natural kai are retained.

MKO4. The location and unique values of traditional mara and rongoā are known and utilised by those with appropriate skills.

MKO5. Planting of native trees and other actions to mitigate climate change are encouraged as appropriate.

MKO6. Seek support from relevant agencies for use of traditional resource management practices.



### 3.10.2 Tikanga whakahaere / Policies Relating to Food Sovereignty

MKP1. Require a sustainable management plan for industrial scale mussel spat collection and any other commercial use of kai resources within the takiwā.

MKP2. Develop and implement a Kaimoana Management Plan for the takiwā.

MKP3. Identify the location and attributes of traditional mara and rongoa sites and promote their sustainable management and protection from development.

MKP4. To promote training in traditional food production, harvest and preparation when opportunities arise.

MKP5. Rahui, tapu, taiāpure and mātaimai are used to regulate management of natural kai.

MKP6. Both current and future generations must be able to access, use and protect mahinga kai resources, as guaranteed by Te Tiriti o Waitangi.

MKP7. To advocate that the protection and restoration of traditional and contemporary mahinga kai sites and species is recognised and provided for as a matter of national importance under the RMA 1991.

### 3.10.3 Mahinga Kai / Food Sovereignty in Future

Our marae are able to grow and harvest their own kai sufficient to meet their personal needs and their cultural obligations. Natural kai is abundant and managed sustainably. There is a diversity of kai available and the skills of growing, harvesting and preparing kai are sustained and advanced. Traditional mara and rongoa sites are identified, protected and managed for the benefit of all.



### **3.11 Ōpapa / Minerals**

#### **3.11.1 Te Mana o Tane Rakahore**

Minerals are a finite resource and extracting them can affect the mauri of Papatūānuku. Ngā Marae o Ahipara recognises that extraction of minerals can bring about economic benefits, but those benefits have often come at a cost to the environment and with the benefits being exported from the community where the mining occurs. We value the concepts of manawhenua and kaitiakitanga in relation to extractive industries within the takiwa, specifically including the following principles:

- Partnership.
- Mutual benefit.
- Active protection.
- Making informed decisions; and
- Self-determination.

#### **3.11.2 Nga Take / Issues relating to Minerals.**

OI1. The Crown has assumed ownership of all gold, silver, petroleum and uranium and also exercised control over the extraction of other minerals including coal, sand, aggregate and swamp kauri via the RMA.

OI2. Mining of swamp kauri has resulted in destruction of wetlands and irreversibly altered landscapes.

OI3. Geological surveys of the mineral assets of the Far North were undertaken in 2006-2007 without input from tangata whenua.

OI4. Oil and gas exploration in Northland was opened up without consulting with tangata whenua.

OI5. Mining has the potential to significantly and irreversibly alter landscapes and could result in pollution of soils and water and loss of biodiversity and harm significant sites including wāhi tapu.

OI6: For mining companies, mining is purely an economic activity. For mana whenua any decisions must consider political, legal, cultural and ecological pressures facing our community as well as economic matters.

OI7: Sand Mining has the potential to alter our coastline, mahinga kai and habitat for marine species.

OI8: The kauri gum resource has been mostly depleted and what remains is of potentially high value.

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### **3.11.3 Objectives relating to Minerals**

OO1. Mana whenua views are reflected in any resource management decisions relating to mining within our area of interest.

OO2. Kanohi ki te kanohi discussions between the Crown, permit holders and iwi should be undertaken at the earliest opportunity (i.e. the exploration stage) in order to enable Ngā Marae o Ahipara to exercise kaitiakitanga. Lines of communication should remain open as a project develops to address issues as they arise.

OO3. In order to exercise kaitiakitanga effectively, partnerships between Nga Marae o Ahipara and agencies should be fostered and appropriate forms of co-management explored and implemented.

OO4. Developers should recognise that there are issues of iwi capacity relating to affordability, volunteers time commitment, access to expertise and infrastructural support which need to be addressed in all relevant decision-making processes to ensure effective participation.

OO5. Provision for iwi participation that is identifiably influential in decision making regarding the feasibility, extraction and rehabilitation phases of extractive activity should be confirmed.

OO6. Extraction of the minerals has to be environmentally responsible. A precautionary approach should be taken and there must be less than minor effects on the surrounding environment, no loss of biodiversity and no harm to significant sites.

OO7. Impacts of all phases in the resource extraction process should be assessed and monitored, with involvement of mana whenua.

OO8. Mana whenua should benefit economically from mining, as owners, partners, licensees, employers or workers.

### **3.11.4 Kaupapa Whakahaere / Policies relating to Minerals.**

OP1: Require participation of mana whenua in minerals exploration at the earliest opportunity (usually after the exploration permit has been issued).

OP2: Discourage mining and quarrying activities within landscapes of cultural significance or where significant sites such as wāhi tapu might be affected.

OP3: Discourage mining and quarrying activities which export the economic benefits from the takiwā.

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OP4: To require all applications for mining or quarrying to include:

- i) Site rehabilitation plans that include the planting of indigenous species and address long term concerns
- ii) requirement for screening off of the work site
- iii) prevention or meaningful reduction of vibration, dust, noise, soil and water contamination
- iv) requirement to minimise the project footprint in indigenous habitats (e.g. by locating infrastructure elsewhere)
- v) restriction of the hours during which explosives may be used; and
- vi) provision for containment and / or treatment of all waste discharges from the mining operation
- vii) Demonstration of a net gain of biodiversity as a result of their remediation, mitigation and offsetting activities.

OP5: Accept that “trading up” for biodiversity offsets is sometimes acceptable and promote the best possible biodiversity outcome as a result of mining activities.

OP6: Require that biodiversity offsets be operated in perpetuity (for example by creation of a sustainable funding and management model that includes mana whenua).

### **3.11.5 Minerals in the Future**

Mana whenua have been active participants in exploration and extraction of minerals and their role as kaitiaki has been acknowledged and supported. Mineral exploration and extraction undertaken within in the takiwā has resulted in positive economic and environmental benefits for the the takiwā and created opportunities for local people.

## **3.12 Te Patanga o Ngā Āhua o Nga Rangi – Climate Change.**

*What is climate change?*

Climate change is not only perceptible in specific areas, but the consequences of climate change are scientifically noticeable on a global scale. In our rohe we are looking at the change of weather with more severe storms and extreme weather events, changing rainfall patterns, causing drought patterns, water heating up in our rivers and ocean, more acidic and less productive oceans, causing drought and floods, bush fires, and indigenous biodiversity and ecosystems coming under stress.

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### **3.12.1 Ngā Take Ngā Āhua o Nga Rangi - Issues relating to climate change**

- A strategic response to climate change will be provided by NRC, FNDC and Crown agencies supporting the Ngā Marae o Ahipara by: Ngā marae o Ahipara is as informed as possible on climate change and constructively involved in discussion with NRC, FNDC and Crown how the hapū can best respond.
  - With Te Runanga o Te Rarawa and ngā marae o Ahipara, we will develop responses and strategies for adapting to being resilient to climate change.
  - Support local biodiversity by creating a nursery for endemic plant species in Te Hiku.
  - Begin to measure winter temperatures within the rohe.
  - Look at natural ways to prevent erosion e.g., restore wetlands.
  - Accept reversal of infrastructure to rectify hazard issues.
  - Develop a planned retreat (in stages and or places) or ways to adapt to climate impact. Naturalize, let nature take its course.
  - Look at reducing fossil fuel and other Greenhouse gas (GHG) emissions.
  - Whenua concepts are written up and understood by all in plans.
  - Protect koiora (biodiversity), taonga and traditional mahinga kai (fish stocks, kaimoana).
  - Protect heritage where possible.
  - Return the mauri under all future climate scenarios we face.
-

- Ngā Marae o Ahipara will not prioritise any wāhi tapu and confirm they all require protection and that all are crucial to mana whenua identity.
- Ngā Marae o Ahipara should always be contacted/consulted where works will be conducted near or at wāhi tapu. An open toolbox must be provided to mana whenua proactively/in advance of any methodology being developed or risks being presented to these sites.
- The level of protection must ensure the safety of all wāhi tapu (the highest Representative Concentration Pathway (RCP) should be used; the RCP method is being used in Aotearoa for planning purposes (Figure 2). The highest RCP is RCP8.5 which equates to a temperature increase of 3.2 - 5.4°C (relative to pre-industrial levels). This is reasonable given the risks, lack of transitional plans internationally to reach 1.5°C and the value of the materials being protected. Some countries are planning for a 4°C increase (e.g. France).

### 3.12.2 Some examples of valuing Whakapapa include:

- Wāhi Tapu are protected by natural means such as dunes and natives planting for significant cultural landscapes and wāhi tapu.
- Respect for rahui that are established in specific areas.
- Protecting marae pā and urupa sites.
- Continual engagement with mana whenua will support a meaningful continued relationship.

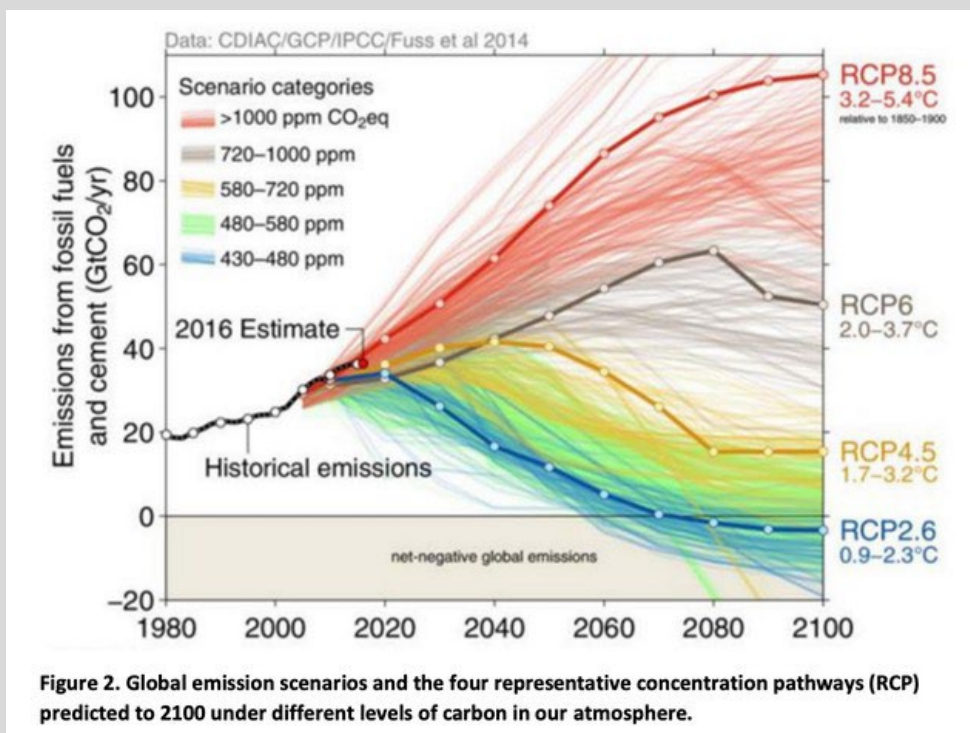


Figure 2. Global emission scenarios and the four representative concentration pathways (RCP) predicted to 2100 under different levels of carbon in our atmosphere.



Find out today's carbon level here <https://climate.nasa.gov/vital-signs/carbon-dioxide/>

### **3.12.3 Whakamaoritā / Objective relating to Climate change.**

Preparing ourselves and our taiao to cope with changes to weather events and climate change is part of the adaptation we now need. The environment must be protected, enhanced, and celebrated through an integrated approach, by natural means first and foremost and in partnership with mana whenua. This includes proactive enhancement and/or conservation activities that will aim to naturalize and enhance the natural environment and ultimately contribute towards preserving the coastline. Guardianship and stewardship of the environment in terms of Kaitiakitanga is needed. We urgently need to plan for restoration and enhancement of the mauri. Actions we can take as hapu are: TO1. Developing a nursery for endemic plant species and starting restoration mahi on areas that have not been impacted by climate change is a priority.

TO2. Proactively protecting and restoring nature's first line of defense for the coastline (prioritising nature's ability to absorb the effects of climate change). TO3. Historical planting - mangroves and dunes with native planting all around the coastal area, consistent with what was historically present. A planting regime should be commenced in advance of any potential risks:

- Pro-actively protect and enhance natural coastal dunes.
- Restoration planting of native plants along the coastline.
- Removal of pest/exotic vegetation. Manual removal is preferred.
- Pro-actively protect and enhance natural wetlands.
- Make space for water and allow streams and rivers to move and behave naturally.
- Daylighting of streams with riparian planting.
- Prevention of damage to habitats from sedimentation issues (too much mud or silt deposition).
- Pro-actively protect and enhance habitats and biodiversity.

TO4. Deliver the strategy and restore the mauri of Te Oneroa a Tōhe. (Ngā Puāwai o Te Oneroa a Tōhe Report)

### **3.12.4 Tangata Hononga (Connecting people)**

Through involving iwi/hapū and community the Nga Puāwai o Te Oneroa a Tōhe report will reflect how the people are connected and invested in their environment and therefore uplifted and recognises that people and the environment are holistically intertwined. Resource management should be implemented in a way that sustains and supports the ability of Manaakitanga, ongoing generosity and hospitality, and enables and supports mana whenua's role as Kaitiaki. Issues Ngā Puāwai o Te Oneroa a Tōhe report will be an important factor in implementing and will be a holistic and an integrated approach as the moana and the whenua cannot be separated.

- Recognising and providing for Kaitiaki opportunities for mana whenua in future
  - Balanced decision making towards restoring the mauri of Te Oneroa a Tōhe.
-

- Investing in Te Hiku to diversity use of our natural advantages to provide and grow a sustainable, resilient, and thriving economy.
- We ensure that land use protects Te Oneroa a Tōhe.

### **3.12.5 Examples of valuing Tangata Hononga include:**

- Mana whenua-led planting days with the community.
- Educating the community about mana whenua cultural values, Mātauranga Māori and climate change.

### **3.12.6 Kaupapa Here Ngā Āhua o Nga Rangi / Policies relating to climate change.**

- A collaborative approach is required by all decision-makers in Te Hiku o Te Ika as to how to ensure that we are prepared for the negative impacts of climate change.
- Effective catchment management includes large scale ecological restoration of indigenous ecological systems.
- NRC, FNDC and Crown implement regular wānanga and hui to inform Ngā Marae o Ahipara/Te Runanga o Te Rarawa of the impacts of climate change.
- To provide educational opportunities of local, regional and central regulations determined by the impacts of climate change.
- Assist in strategies for Ngā Marae o Ahipara to contribute to storing carbon.
- Develop community resilience plans with a Marae-centric approach.
- Ngā Marae o Ahipara continues and is supported financially and with resources from FNDC, NRC and Crown to exercise mātauranga to contribute to building community resilience.
- Ngā Marae o Ahipara develop Mātauranga Māori indicators to enable monitoring and evaluation of impacts on biodiversity, mahinga kai, flora, fauna and human health in response to climate changes.

***Link to Ngā Puāwai o Te Oneroa a Tōhe Report***

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## **4. Population Growth and Movement**

Over time the hapū o Ahipara have seen significant changes to their papakāinga, whenua and home. These changes have resulted in major impacts on both the ability to control how our whenua is managed and on the quality of how and where we live as people. Growth to date has been opportunistic, sporadic and developer driven and has seen the cost of land become unattainable to whānau. Infrastructure has not kept up with growth and has led to stormwater and raw wastewater water entering our waterways. Coastal zones have been changed to residential zone which has led to a land grab and development in a coastal living village.

### **4.1 Ngā Take - Taupori Tāngata / Issues relating to Population Growth**

This is our home.

### **4.2 Policies:**

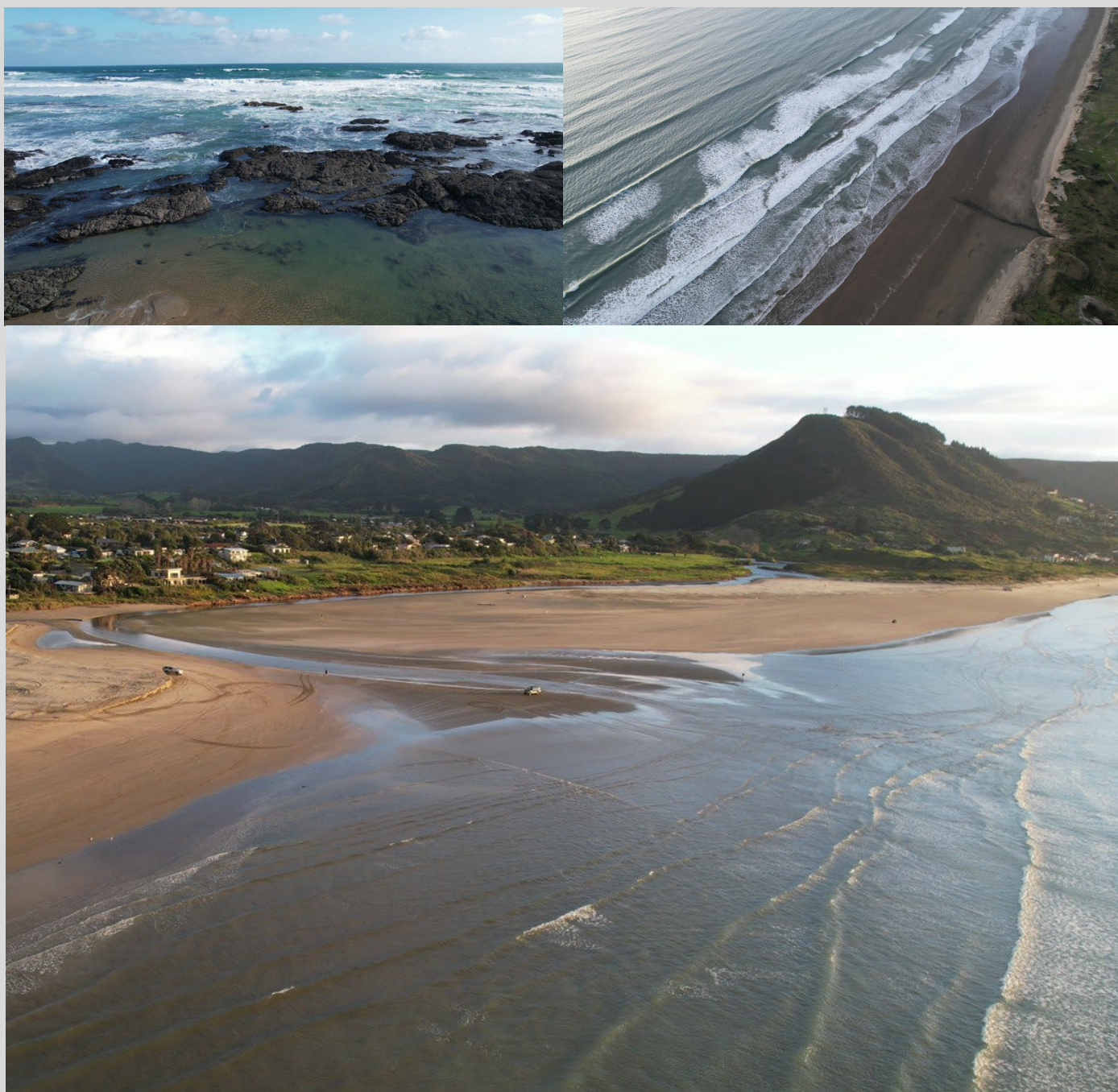
- Ngā Marae o Ahipara want to work collaboratively with decision makers and those who have an interest in the development of our rohe.
  - Decision makers of all external stakeholders fully recognises that this rohe is our home and that Ngā Marae o Ahipara are ahikaa, rangatira and kaitiaki.
  - No development will progress without prior consultation and meaningful engagement with Ngā Marae o Ahipara.
  - Ngā Hapū o Ahipara supports planning initiatives which will ensure that development of residential areas is in a manner and at a rate which ensures adequate infrastructure is in place before development occurs. Ongoing meaningful discussion and consultation with Ngā Marae o Ahipara from any groups, entities throughout any processed f development is a requirement Ngā Hapū o Ahipara has.
  - Ngā Marae o Ahipara engages with external stakeholders to monitor and enforces any infrastructure development via the Natural and build Environments Act (NBA), strategic Planning Act (SPA) and Climate Change Adaptation Act (CAA) in relation to spatial planning requirements.
  - Ngā Marae o Ahipara is to participate in spatial planning with District and Regional Councils to identify strategic areas for development i.e. impacts of climate change on coastal areas.
-

## 4.3 Hunga Pakihi / Tourism & Business Opportunities

### 4.3.1 Whakamaoritia / Introduction

A sound economic base is one of the four pou identified by Te Rūnanga o Te Rarawa as central to their future aspirations. As Māori continue to grow and contribute to the global economy, Ngā Marae o Ahipara seek to broaden our economic aspiration.

Ngā Marae o Ahipara consider that economic development should not come at the expense of the environment and that economic benefits need to be shared by all. It is important to us that any significant business or tourism venture within the takiwā recognise mana whenua rights and include mana whenua representation where appropriate. The focus of this plan is on the land returned as part of treaty settlement, but we will engage with other land owners on a case by case basis where appropriate.



**4.3.2** In planning to achieve our economic goals, we acknowledge the following:

- A desire to develop land for suitable purposes e.g. papakainga, niche production.
- A desire to make marae and whanau more self-sufficient through developing a stronger business base and cultural hub.
- A desire to not only to protect the moana but create sustainable aquaculture businesses within our waters.
- Encourage more young people into training and employment pathways with improved levels of financial literacy in the hapū.
- Need to be supported and progressive in seeking new initiatives.
- Need to gather together the right skill sets, education, effective organisations, quality leadership, secure access to resources and capital, and gain support mechanisms from agencies.
- Develop the ability to innovate and create passion in the people.
- Ensure that economic growth is appropriate and meets the cultural values of Ngā Marae o Ahipara.

### **4.3.3 Innovation in science and technology / What we value**

We value having a good diversity of jobs and economic opportunities for tangata whenua from our three marae which will allow our young people to stay within the area and live meaningful lives. This includes contributing to the life of our marae and participating in kaitiakitanga and other cultural responsibilities.

### **4.3.4 Whakamaoritā / Issues relating to Tourism and Business Opportunities**

HPI1: There is a lack of local resources to monitor or establish new business ventures within the takiwā.

HPI2: There is very little opportunity, a lack of capability and capacity to establish new ventures.

HPI3: Historically economic development has come from Primary extractive industries and that has adversely affected the environment.

HPI4: In addition access to infrastructure for our people who need training and vocational guidance to be able to establish new ventures e.g. skipper's tickets, passenger licenses, small business skills.

HPI5: Developing an understanding potential ventures already identified include accommodation, guiding, cultural tours (including on waka), commercial charters, aquaculture (mussels, shellfish, seaweed), dive shop and school. Many of these require provision of significant infrastructure such as wharves, launching areas, parking spaces, fuel and services outlets.

### **4.3.5 Whakamaoritā / Objectives relating to Tourism and Business Opportunities**

HPO1: Promote and support the development of sustainable and meaningful employment for local people.

HPO2: Encourage working collectively as whānau, in association with hapū and iwi for our mutual benefit.

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- Te Rūnanga o Te Rarawa
- Waikere Marae Committee
- Community
- Local farming community
- Schools
- Businesses
- Environmental groups
- Developers
- Industry
- Northpower
- Chorus
- Government and Territorial Agencies
- Northland Regional Council
- Far North District Council
- Department of Conservation
- Heritage New Zealand/Pouhere Taonga
- Researchers
- Te Puni Kokiri

#### **4.3.6 Whai Painga / What we value.**

We value ongoing and open relationships which are able to discuss difficult issues in a transparent and respectful way and reach outcomes which take account of our cultural history and Maori world view.

#### **4.3.7 Issues relating to Relationships.**

WR1: Our capacity to engage with others is limited by lack of resources and the breadth of issues with which we are concerned.

WR12: Current relationships only permit limited participation of Mana Whenua as partners in decision making.

WR13: Our opinions are not afforded legitimacy in consenting or other decision-making processes.



HPO3: Incentivise tourism operators and staff to attend cultural wānanga to convey indigenous narratives in a way that adds value for their clients and is authentic to our history.

HPO4: Promote all new tourism and business ventures within the takiwā to consider their venture in relation to the four pou identified by Te Rarawa as being central to their future development.

#### **4.3.8 Whakamaoritia / Policies relating to Tourism and Business Opportunities**

HPP1. Support local businesses who are collaborative.

HPP2. Helping local businesses to reduce their environmental footprint.

HPP3. Encourage technological innovations and methods which support remote working.

HPP4. Advocate sustainable solutions.

HPP5. The protection of taonga species and mātauranga maori from inappropriate commercial use and development is critical to the protection of Ngā Marae o Ahipara culture and identity.

#### **4.3.9 Whakamaoritia / Business Opportunities in future**

We envisage a culturally inclusive, self-sustaining economy with full meaningful employment, sound infrastructure and solid support services. We see ourselves as the drivers of our own destiny with access to the vehicles of our choosing. To achieve our aspirations we consider a context of economic growth and development whilst expressing our collective strengths, talents and ambitions in an environmentally sustainable and regenerative way will be required.

#### **4.10 Whanaungatanga / Relationships**

##### **4.10.1 Whakamaoritia / Introduction**

To achieve the goals of this plan we recognise that we are going to have to develop and strengthen existing and new relationships on a variety of levels. These relationships will be within our own hapū and whanau, our wider whanaunga, marae, hapū and iwi throughout Tai Tokerau, the community developers and agencies with responsibilities relating to the environment. Some agencies have legal requirements to engage with Mana Whenua ki Ahipara either as Treaty Partners or by law, whilst others recognise partnership as best practice. Collaboration will be required with (but is not limited to) the following parties:

- Mana Whenua
  - Hapū and iwi
-

**Kia Taumau Tonu / Objectives relating to Relationships.**

WRO1: Nga Marae o Ahipara will strengthen existing and establish new ongoing meaningful relationships with our neighbours, communities, developers and agencies to ensure our role as kaitiaki is recognised and given full expression.

WRO2: Ngā Marae o Ahipara is a partner in resource management planning and decision making in our rohe.

WRO3: Ngā Marae o Ahipara will advocate for the recognition of mana whenua ki Ahipara as a Treaty Partner in all processes involving natural, physical and historical resources within our rohe.

WRO4: Ngā Marae o Ahipara will work collaboratively and positively with others who contribute to the sustainable management and enhancement of resources within the takiwa.

**4.10.2 Whakamaoritia / Policies relating to Relationships.**

WRP1. Where consultation or participation in agency processes involves a cost to Ngā Marae o Ahipara, these should be borne by the relevant agency or developer.

WRP2. Where consultation is undertaken by consultants or contractors on behalf of a developer or agency, the contract for service should specify the need for the contractor to consult directly with Ngā Marae o Ahipara via the Takiwā hui process.

WRP3. To require Northland Regional Council and Far North District Council to recognise Ngā Marae o Ahipara as an affected party to all plan and policy developments as well as resource consent and permit applications that affect our resources our cultural heritage.

WRP4. To require all applicants for consents/concessions/permits/access to demonstrate that they have ascertained whether their proposal has any effects on mana whenua values and resources. Applications which cannot demonstrate adequate consultation and engagement should not be accepted.

WRP5. Where values of mana whenua may suffer adverse effects preliminary meetings, pre-hearing discussions and hearings should be held on marae.

WRP6. To encourage agencies to develop and implement appropriate processes for informing and engaging with Ngā Marae o Ahipara. This includes mutually agreed processes and timeframes to allow us to undertake a full assessment (including a site visit if required) before any decisions are made.

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WRP7. To encourage agencies and developers to involve mana whenua in all stages of the proposal, but particularly monitoring.

WRP8. Require Northland Regional Council and Far North District Council to take into account this environmental management plan when preparing or reviewing all statutory and non-statutory instruments (strategies, policy statements and plans).

WRP9. Ensure that there is an adequate pool of independent Māori commissioners approved by Ngā Marae o Ahipara is available for all relevant hearings where our interests are directly affected.

WRP10. Researchers interested in working within the waahi whai take shown in Figure 1 are encouraged, with the provisos that researchers and bioprospectors should consult with Mana Whenua at the earliest possible opportunity and involve local people where possible. Furthermore locally derived mātauranga should not be shared without consent of Ngā Marae o Ahipara.

## **6 Whakamaoritia/Implementation**

### **6.1 Mana Whenua Perspective**

As kaitiaki, Ngā Marae o Ahipara are responsible for both the mātauranga and tikanga (the knowledge and practice) of kaitiakitanga in relation to resources within our rohe. This relationship is a responsibility we are bound by whakapapa and tradition to maintain. There has been historical loss of knowledge of kaitiakitanga – both how and why, as the level of government influence over our resources has increased and ours has decreased. As kaitiaki we need to ensure that our resources are well managed. This plan forms the basis for engagement and draws our ‘line in the sand’ in relation to our resources, making it clear to those who engage with us what we are seeking, why we are seeking it and how to engage with us.

### **6.2 Whakamaoritia / Participation by Stakeholders**

Ngā Marae o Ahipara welcome engagement with anyone interested in natural, physical, historical and cultural resources within our rohe. The primary method of engagement is via the Takiwā hui which are irregularly held meetings to discuss issues as they arise. This process is initiated by making contact with any of the marae.

As treaty partners, we expect Government agencies, Councils and other organisations to consult with us on anything that may affect our culture, our traditions or our natural environment. We seek engagement which is meaningful and within the realms of good relationships built on pride and respect. This Plan is designed to assist these type of engagements to occur.

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If you represent a government organisation, we require you to follow your organisation's written policies about engaging with us through consultation as treaty partners.

If you represent a local authority, the Local Government Act of 2002 provides the framework for your organisation to consider ways to foster the development of Maori contribution to decision making. Section 82 of that Act sets out the principles of consultation. We expect Council staff to follow best practice. Councils must state in their annual reports what they are doing to consult and involve Māori in their decision-making processes. There is a legislated requirement to establish hononga a iwi agreement.

Likewise, Te Tiriti o Waitangi, the Resource Management Act 1991, the Heritage New Zealand Pouhere Taonga Act 2014, Land Transport Management Act 2003 and the Biosecurity Act 1993 all require consultation and decision making with Māori.

If you wish to engage with us on behalf of commercial, business research or private interests, in the first instance we recommend checking the relevant sections of this Plan to see if the type of activity you propose (or an activity with similar effects) is mentioned.

If the activity you propose is covered within this plan, please write, phone or email us in the first instance. If necessary, we will then arrange for a representative from our hapū to discuss the activity with you as soon as possible.

Contact details for Ngā Marae o Ahipara are listed on page 12.

At all times the end in sight of meaningful consultation is to reach an agreement. To reach an agreement, we require all parties to recognise the principles of consultation embodied in the legislation and principles listed above. A typical consultation and engagement process from our perspective follows:

1) Initial consultation via telephone and email. Once complete information is provided to the Hapū representative, we will advise whether any further consultation is required. A response fee may apply to cover time spent and any costs incurred in discussing your proposal.

2) If further consultation is required, for minor resource consents, concessions, or minor plan changes (not including changes to water takes or discharges to water or land). Allow up to 20 working days to complete consultation with us. This consultation requires email confirmation to advise us of your intentions, a full description of the proposal and its likely effects, a map and aerial photo of the area affected. We agree to provide correspondence from Ngā Marae o Ahipara setting out our position in relation to the proposal for resource consent applicants to use as part of their Assessment of Environmental Effects (AEE). Again, a fee may apply to cover time spent and any costs incurred.

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3) If the proposal is such that it requires more detail than can be worked through in a typical initial consultation (outlined above), for example more complicated resource consents or concessions, situations where a Cultural Impact Assessment (CIA), Cultural Values Assessment (CVA), Kaitiaki Report (KR) or statement may be required, any resource consents relating to water or discharges to land, or Regional or District Plan changes. This consultation requires the same information outlined above, as well as a meeting between the applicant and marae representatives to discuss the application in full and identify adverse effects. We agree to provide a Cultural Impact Assessment/ Kaitiaki Report/ Statement from Ngā Marae o Ahipara for resource consent, and or concession applicants to use as part of their AEE. Fees will be charged on a cost recovery basis (including time spent).

4) If the proposal requires major works or has potentially significant effects, more than one meeting will be required with the applicant will be required, including at least one meeting of the takiwā group. Fees will be charged for facilitating and hosting meetings.

Fees and achievable time frames will be negotiated at the commencement of engagement.

Actions on the Ground – SMART – specific, measurable, achievable, relevant and time bound. What actions are necessary to achieve the vision?

### **6.3 Monitoring**

The success of this plan will need to be assessed against the outcomes derived from the four pou, cultural monitoring for each of the kaupapa outlined in Section 2, other monitoring.

This plan has been prepared by Ngā Marae o Ahipara. It will be distributed to whanau via each marae's website. The plan will also be made available to neighbouring hapu, iwi and stakeholders via the websites. We will seek ratification of the plan by Te Rūnanga o Te Rarawa in 2020. The plan will be formally lodged with Northland Regional Council and Far North District Council as soon as possible after ratification.

Monitoring and review of this plan will be the responsibility of Ngā Marae o Ahipara. Over time additional issues may arise or the relative importance of issues may change necessitating policy changes or formulation of new policies. For that reason, this plan will be reviewed every five years.



## Glossary of Terms

**Ahi kā roa:** Continuous occupation, title to land through occupation, long burning fires of occupation, continuous use rights.

**Aotearoa:** New Zealand.

**Atua:** Deity, ancestor with continuing influence, supernatural being.

**Biological Communities:** A group of plants or animals, of distinctive character related to a particular set of environmental requirements.

**Bioregionalism:** A geographical distinction of place defined by hills mountains and rivers as boundaries. The practice goes back to the beginnings of human history, when we lived in tribal settlements hunting and gathering from the land. Clan and tribe were central to our own identification of self. When survival depended on an intimate knowledge of our environment. When this knowledge was subtly entwined in our myths, sagas, songs, dances, symbols, ceremonies and celebrations, passed down from one generation to the next. When every mountain and river had not only a name but also a story that gave it a place in creation.

**Coastal Marine Area:** The foreshore and seabed extending from the high spring mean tide mark to 12 nautical miles from the coast. This area of sea is known as the Territorial sea.

Coastal Permit: Means a resource consent for activities taking place in a coastal marine area.

**Controlled Activity:** An activity which is (a) provided for, as a controlled activity, by a rule in a plan or proposed plan; and (b) complies with the standards and terms specified in a plan or proposed plan for such activities; and (c) is assessed according to matters the consent authority has reserved control over in the plan or proposed plan; and (d) is allowed only if a resource consent is obtained in respect of that activity. (RMA Section 2(1))

**Cumulative Effect:** Is that caused by the added effect of a number of different activities.

**Cultural Materials:** Plants and animals that are significant to Māori as resources for cultural reasons, e.g. Pingao for weaving.

**Cultural Harvest:** Refers to the legal right of some Māori to harvest traditional foods denied to others.

**Customary Title:** Also referred to as Aboriginal Title, is a common law concept. Common law is developed by decisions of the court, not from acts of Parliament. Common law recognised that when a state acquires Sovereignty over another country, the pre-existing rights of are known as customary rights. The crown acquires the right to govern and becomes the holder of the under-lying title to all land but the Crown's underlying title to the land is subject to the customary rights of the indigenous population. Customary rights continue until they are either voluntarily given up or are extinguished by a colonising power. Extinguishment is either by sale of land or by legislation. The courts have said that extinguishments must be with consent of the indigenous owners (at least in times of peace). Although at times compulsory acquisition may be required, in such a case, compensation should be paid.

**Discretionary Activity:** An activity for which a resource consent is required. The council has a general discretion whether or not to grant a discretionary activity consent under the RMA.

**Ecological Sustainability:** Human activities should not compromise the ecological integrity of the land, the ocean or the land–sea interface. A corollary is that all sustainable uses should be subject to environmental restrictions that may alter over time as our understanding of eco–systems improves.

**Ecosystems:** A living community of an area including all of the component organisms together with the nonliving parts of their environment forming and interacting system.

**Edge:** The junction that lies between two landscape forms, ecosystems or habitat types as between forest and grass, hill and plain, land and sea. Edges are normally richer in species than the contributory media themselves.

**Effects:** Is defined as (a) Any positive or adverse effect; and (b) Any temporary or permanent effect; and (c) Any past, present, or future effect; and (d) Any cumulative effect which arises overtime or in combination with other effects—regardless of the scale, intensity, duration, frequency of the effect; and also includes (e) Any potential effect of high probability; and (f) Any potential effect of low probability which has a high potential impact.

**Hapū:** Kinship group, clan, subtribe, section of a large kinship group and the primary political group in traditional Māori society. Resembles a confederation of whanau who are affiliated to a Marae. It consists of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group’s history. A number of related hapū form an iwi.

**Intrinsic Values:** In relation to ecosystems means those aspects of ecosystems and their constituent parts which have value in their own right, including – (a) Their biological and genetic diversity; and (b) The essential characteristics that determine an ecosystem’s integrity; form, functioning, and resilience. (Section 2, RMA 1991)

**Iwi:** Tribe, extended kinship group. Used to refer to a large group of people descended from a common ancestor and associated with a distinct territory. Resembles a confederation of hapū but there are variations on this as some hapu and whanau consider themselves as iwi as of right.

**Kai moana:** Seafood, shellfish

**Kaitiaki:** Custodian, caregiver, keeper, guard, trustee, steward.

**Kaitiakitanga:** The exercise of guardianship by the Tangata Whenua of an area in accordance with Tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship.

**Kanohi ki te kanohi:** Face to face, in person, in the flesh

**Karakia:** Prayers and incantations

**Kawa:** Protocol.

**Komiti:** Committee

**Ki uta ki tai:** From the heartland to the sea.

**Mahinga:** Place where work is done, activity, garden, fishery, cultivated area, food gathering place.

**Manaaki:** Support, care for, give hospitality to, look out for, protect, show respect, generosity and care for others

**Manaakitanga;** Hospitality, kindness, generosity, support. The process of showing respect, generosity and care for others.

**Mana moana:** Authority over the sea and lakes. According to Māori custom, land rights extended as well to adjacent sea or lakes with fixed boundaries for inshore and deep sea fishing and the gathering of sea food.

**Mana whenua:** Territorial rights, authority over land or territory, jurisdiction over land, the power associated with possession and occupation of tribal land.

**Manuhiri:** Visitor, guest

**Māra:** Garden, cultivated area.

**Marae:** The open area in front of the wharenui where formal greetings and discussions take place. Also used here to include the complex of buildings around the marae.

**Marine Environment:** Is defined broadly, includes the biophysical resources: water, fish, birds, plankton, mineral resources, and diverse marine ecosystems. It also includes people: the range of communities; organisations and businesses that have a stake and interest in the marine world arising out of their diverse values, beliefs and expectations.

**Marine Bio-Security:** Maintaining the quality of recreational waters, such as beaches, shellfish gathering areas, as well as traditional food gathering areas. It also plays an important role in safeguarding access to the ocean and its resources for commercial recreational and customary purposes.

**Marine Reserve:** The land sea interface: marine reserves extend landward as far as the mark of the mean high-water springs.

**Mātaitai:** Customary seafood gathering site, shellfish bed.

**Mātaitai Reserve:** Concept introduced into Waitangi Tribunal Fisheries claim Settlement Act 1991. A marine/freshwater reserve in a non-commercial customary food gathering area. Management of the area is vested in local hapū or iwi who have control over food gathering. Emphasis is on sustain the local marae. A traditional fishing ground given special status under the Fisheries Act 1996 to protect customary fishing values. Restrictions can be placed on species that can be taken, methods used, quantities and sizes.

**Mātauranga:** Knowledge, wisdom, understanding, skill, education.

**Maunga:** Mountain, peak.

**Mimi:** To urinate.

**Mokopuna:** Grandchild(ren), descendant.

**Pāua:** Abalone, *Haliotis* spp. Edible univalve mollusc of rocky shores that have flattened ear-shaped shells with a row of small holes for breathing. *Haliotis iris*, the largest pāua, has peacock-like iridescent colours on the inside of its shell. They have a strong grip on rocks but move about at night grazing on seaweed.

**Papatūānuku:** Earth mother, wife of Ranginui, all living things originate from them.

**Pou:** Post, marker, pole, pillar, support, stalwart

**Pou whenua:** A post placed prominently in the ground to mark possession of an area or jurisdiction over it.

**Rāhui:** A temporary ritual prohibition, ban or reserve placed on an area. A rāhui is a device for separating people from tapu things.

**Rangatira:** Chiefly, of high rank, noble, esteemed, revered.

**Rangatiratanga:** Chieftainship; the right to exercise authority, chiefly autonomy, ownership, leadership of a social group.

**Ranginui:** Atua of the sky, husband of Papatūānuku, from which union all living things originate.

**Rohe:** Area or district.

**Rongoā:** Remedy, medicine, drug, treatment, tonic.

**Sustainable Management:** Managing the use, development and protection of natural and physical resources in a way, or at a rate that enables people and communities to provide for their social, economic, and cultural well-being and foreseeable needs of future generations.

**Taiao:** Natural world, environment, nature, earth

**Taiāpure:** A stretch of coast, reef or fishing ground set aside as a reserve for inland kinship groups to gather shellfish or fish. An area given special status in recognition of its significance to iwi or hapu as a food source for spiritual or cultural reasons. The Fisheries Act 1996 provides for Taiapure to be declared in estuarine and coastal waters.

**Tai Tokerau:** Northland, North Auckland.

**Tāne:** Abbreviated form of Tāne-mahuta, atua of the forests and birds and one of the children of Ranginui and Papatūānuku. Tāne also means husband, male or man.

**Tangaroa:** Atua of the fish and sea, he was one of the offspring of Ranginui and Papatūānuku and fled to the sea when his parents were separated. Sometimes known as Tangaroa-whaiariki.

**Tangata Whenua:** In relationship to a particular area. It means the hapu, or iwi, that is Māori and hold mana whenua over that area. (section 2 Fisheries Act 1996.)

**Taonga:** Treasures

**Taonga Tuku Iho:** Heirlooms handed down.

**Tapu:** To be set apart, sacred, prohibited, forbidden, under protection. A person, place or thing is dedicated to an atua and is thus removed from the sphere of the profane (noa) and put into the sphere of the sacred (tapu). It is untouchable and no longer put to common use. Tapu was used as a way to control how people behaved towards each other and the environment, placing restrictions on society to ensure that society flourished.

**Tauranga ika:** Fishing location, fish gathering site

**Tauranga waka:** Mooring, anchorage, resting place, place to land.

**Te Ara Wairua:** Literally “the spiritual pathway” which the soul travels after death to reach the underworld.

**Te Hiku o Te Ika (Te Hiku o Te Ika a Maui Tikitiki a Taranga):** Literally “the tail of Maui’s fish” used to refer to the northern tip of Northland.

**Te Korowai:** Is the name given to the co-governance management framework agreed with the Crown as part of the Te Rarawa settlement for land that was formerly public conservation land. The role Te Rarawa hapū play in the governance and management of this land is one of the most important aspects of the settlement package. Te Korowai forms part of the cultural redress of the settlement.

The name ‘Te Korowai’ refers to the concept of a cloak of protection and is representative of the role that the hapū and marae of Te Rarawa undertake as kaitiaki of the whenua and taonga within the entire taiao, including the Conservation estate. The Korowai for enhanced Conservation provides a framework to recognise the historical, spiritual and cultural association Te Rarawa have with the Conservation lands within their rohe. Te Korowai gives Te Rarawa comprehensive input into decision-making including the protection of cultural taonga and ecological areas, and the utilisation of cultural resources. The implementation of the Korowai will be a collaborative process with Te Rarawa working alongside Te Aupōuri, Ngāi Takoto and Ngāti Kuri. It also ensures that Department of Conservation (DoC) decision-making, under the Conservation Act 1987 and Schedule 1 legislation, will occur in a framework in which Te Rarawa’s interests will be protected.

**Te Oneroa-ā-Tōhē:** 90 Mile Beach

**Tikanga Māori:** Means Māori customary values and practices.

**Tino Rangatiratanga:** Self-determination, sovereignty, autonomy, control.

**Tohunga:** Skilled person, chosen expert, priest, healer. Chosen by the tribe as a leader in a particular field because of signs indicating talent for a particular vocation.

**Tupuna:** Ancestor, grandparent (plural Tūpuna)

**Use Rights:** Define who may do what, where and for how long. Use rights generally also include responsibilities to avoid damage to the environment and avoid damage to the environment and avoid encroaching on other people’s use rights. Use rights may result from positive specification and allocation, or from the protection of common law or international law rights

**Wāhi Tapu:** A place that is particularly sacred or culturally or spiritually meaningful to Tangata Whenua. It includes burial grounds and places where significant events have taken place. A place subject to long-term ritual restrictions on access or use.

**Waahi whai take:** Area of interest.

**Wai māori:** Fresh water, mineral water

**Wai repo:** Brackish water, swamp water, marsh water

**Wai tai:** Sea water, saltwater

**Wai whakaika:** Water used in rituals

**Wai mate:** Stagnant water



**Wai nuku:** Ground water

**Whakaaro:** Thought, opinion, plan, understanding, intention, idea, conscience

**Whanau:** Includes extended family and nuclear family. Extended family includes those not necessarily related by direct blood tie. It is the degree of regard or closeness for whatever reason or relationship that defines membership of the extended family. It is fluid and changeable and must be seen in the context of individual circumstances.

**Whanaungatanga:** Relationship, kinship, sense of family connection or of relationship through shared experiences and working together. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

**Whenua:** Land



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Pictures supplied by Rongo Bentson

## Moringai



## APPENDIX 1: WĀHI TAPU

### Moringai

This is an old marae site, which predated Korou Kore Marae. The marae could possibly be Raukura (we are still researching to verify name). The marae was destroyed in the 1910 tsunami. It was also the place where the great chief Toakai tangi was held. The area next to it is called Moringaehe, and is of cultural significance to the hāpu o Ahipara.

Unfortunately the landmark pohutakawa tree is dying. The development of roads and construction of a housing development has aided in the deterioration of this old tree.



### Hāweka Waahi



### **Hāweka Waahi**

This area of land is still owned by Māori owners who are descendants of Te Rarawa rangatira that affiliate to the Wainui marae and the Roma marae. It is in the vicinity of an area once occupied by Pōroa the paramount chief of Te Rarawa after he returned from Tainui / Waikato in the early 1800's, with a group of children, he had saved from an attack by Hongi Hika in Mangere (South Auckland). Poroa also brought back with him two children who were gifted to Te Rarawa by Potatau Te Wherowhero after Poroa brokered a successful peace agreement on his behalf. Those children continued to occupy the area around Hāweka, and their descendants continue to occupy and farm the land today. But the waahi Tapu area remains untouched and is forested in Manuka. The block has never been worked nor are any trees removed from it and the tangata whenua say Poroa (or at least a part of his skeletal remains) are buried within the block making it extremely tapu and consequently children are constantly reminded to never walk in and around the waahi tapu which remains.

### **Te Awapatiki**



Te Awapatiki reserve is a five-acre site and has a natural spring (Awapatiki) and a huge old pohutukawa tree. Hare Hongi describes this place as “the most sacred, if not the most sacred in New Zealand of those days. Here under a huge pohutakawa, he learnt ancient chants, secret incantations, the real meaning of words...”. (Hongi, Hare 1944).

Puhipi Te Ripi of Ngā Uri o Hina and Waka Rangaunu were the principal Rangatira associated to Awapatiki. These two great chiefs have left a legacy for their iwi to nurture the knowledge and this sacred place; many of Waka Rangaunu close descendants are still living in Ahipara today. This site is recorded as a site of cultural significance with the Far North District Council.

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## **Whangatauatia**

Whangatauatia is a maunga tapu for the mana whenua of Ahipara. The maunga features in pepeha for two of the three marae within the rohe as a cultural marker of identity. All of the marae acknowledge its importance as a site where revered chief Pōroa resided. The maunga also acts as a record of an important event in Te Rarawa and Te Aupouri history at the battle of Te Oneroa. Te Kākā was killed at the battle. His niece, Whangatauatia, caught the attention of Pōroa when she covered his body with her own to prevent its mutilation. Pōroa and Whangatauatia were married as a symbol of peace between the two tribes and the mountain in Ahipara continues to bear her name as recognition of the peace.

## **Waimimiha**

To the Maori people of Ahipara ki nga hapū o te kainga and the Iwi of Te Rarawa the term Waimimiha refers to the ambergris of the whale. The place Waimimiha has long been a location for finding ambergris washed ashore but its significance is much greater to the people of Ahipara.

The system of Lake inlets, also known as Waimimiha, is the remnant of a water pattern that was once the mouth of the Wairoa River. Even in the early 1990s the River continued to reach Waimimiha but it retreated as the urban development of Ahipara advanced.

Waimimiha is also given as the location of the meetings between Moehau, the woman who sat astride a whale, and local rangatira who consulted her as an oracle in times of need. The last known contact with Moehau at Waimimiha was during the late 1920s when she was consulted about a severe drought. But Waimimiha and its environs was also an important source of food: fish, shellfish and birds were abundant and the area has numerous records of ancient and not so ancient occupation by local hapu.

Consequently it was historically a permanently occupied kainga until the Ahipara purchase in the late 1850s which resulted in the loss of the land. However it has continued to be a summer camp for numerous whanau of Ahipara who continue to harvest eels and other freshwater species.

Historically and culturally the place known as Waimimiha has been the hub of hapu and iwi identity. It was the place where Te Hautaewa killed Te Kaha in escaping from his kumara raid at the foot of Whangatauatia. After well over one thousand years of occupation and use Waimimiha has been home to layers of history and around it lie the remains of ancestors and taonga interred after generations of manawhenua presence. The famous Kaitaia waharoa is perhaps the best example of the historical importance of the area and its wider surrounds.

Perhaps the most notable of its residents is the taniwha known by the Iwi as Paraweta.

Paraweta patrols the western seaboard and has been known to live in a number of inland river sites including Waimimiha and its underground waterways (as far inland as Pukepoto).

Waimimiha is the link to Lake Tangonge and in times of flood acts as an overflow via the lake system to the west coast. This event occurs only rarely now, but in past decades when it occurred many people gathered to collect eels and other freshwater species such as mullet, kahawai and flounder. It was considered to be a very special time and event.

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In summary the water systems and dunes which form the environs of Waimimiha are steeped in the culture and history of local hapu and iwi. There is substantial archaeological evidence of long and sustained occupation by season. As a food source Waimimiha is a traditional mahinga mataitai for the taking of tuatua and pipi. This cultural resource is also made available to tauiwi (local Pakeha). It is a part of our natural environment which has shaped the psyche of the community and emphasise the nature and meaning of kaitiakitanga. In certain areas and at certain times the element of tapu does exist and is recognised still by our people. In this sense the area contains immense cultural significance including the status of waahi tapu.



## Tauroa

The Tauroa peninsula is an established historic and cultural site and is the landing place of the Tinana Waka and also the point of departure when Tumoana returned to Hawaiki. It has been occupied by Te Rarawa people since the arrival of Kupe and all hapu associated with Tauroa are descendants of Tumoana. Tauroa is reference to Kahutianui the daughter of Tumoana. She waited in grief for her father to send word of safe return to Hawaiki. The Tinana Waka is the principal waka of Te Rarawa and the history of Ahipara and Pukepoto communities trace their Manawhenua back to Tinana but also to other waka affiliated to Te Hiku o Te Ika and Hokianga.

The places and many of the names derived from our historical footprints at Tauroa, reflect a long and rich history of migratory movements, leaving a legacy of great value for future generations of Te Rarawa.

Waitaha Paua was an old pre-European wananga on the peninsula that was facilitated by Ngakuku Mumu and we recently recovered a record of that wananga written by Haare Hongi in the late 1890s.

The coastal environment around Tauroa peninsula is a well-established and recognised "Maara Kai" with its first name "Te Maara o Whaaro". It formed a main element of the Muriwhenua Fisheries claim and Te Rarawa evidence to the Waitangi tribunal was centred around the Tauroa Peninsula.

More recently the Runanga facilitated and established traditional Rahui at Otia. The raahui has remained firmly in place without any reference or support for the "law" and for the first time in many years a "tapu" was placed over the area using tikanga Maori.

Today the area remains an important source of kaimoana for our Te Rarawa and other whanau who rely upon it to feed their members.

In 2002 Te Rarawa settled our historical claims and these included the return of certain lands and interests at Tauroa.

The Manawhenua marae of Tauroa have now begun to take responsibility for the lands being returned and are seeking support to establish infrastructure like fencing and access ways on and off the beach.



**Rapata Karioi Tribal Reserve & wāhi tapu**

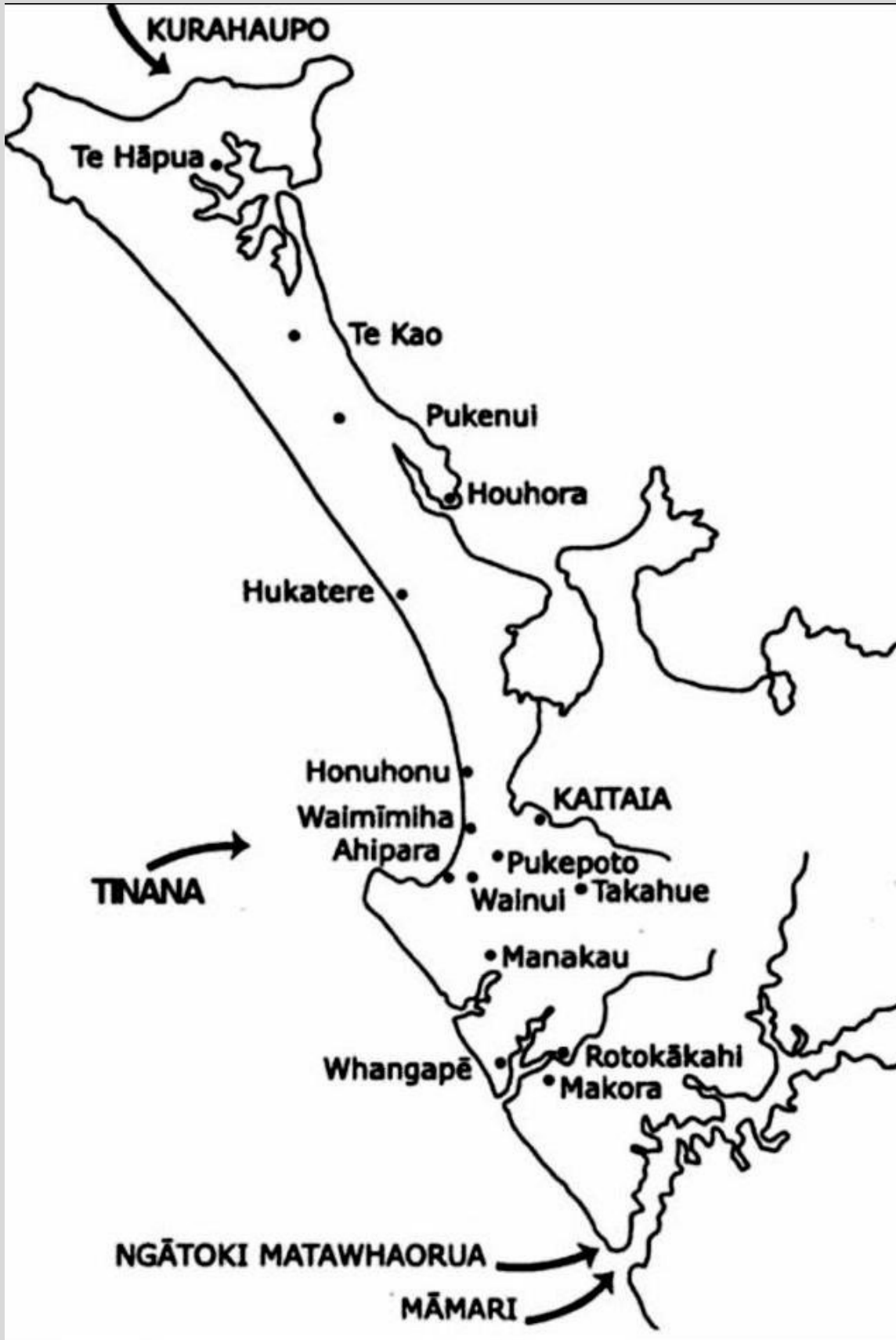
Rapata was a brother of Mapere Kingi. It is a natural wetland that banked on to the outlet of the Wairoa River. It was an important and strategic occupation site for iwi/kainga. Out front is the beach, Whāro, famously named by Tohe. Whāro is a famous location of a number of events including at least three battles. The final one being the defeat of Te Aupouri who suffered a large loss of life. Te Aupouri had too many bodies to carry back with them, so Te Rarawa took responsibility for burying their dead. The wai is a sign of whanaungatanga and aroha. All the Te Aupouri bodies were placed in one place creating a small hillock which has been tapu ever since.





### The Battles of Te Waitukupāhau and Te Oneroa

In the area of Sandhills Road there is a wāhi pakanga between the Te Rarawa and Te Aupouri tribes. The first battle Te Waitukupāhau occurred at Waimimiha and the second battle Te Oneroa at Honuhonu, near Ngapae (now known as the Waipapakauri turn off).



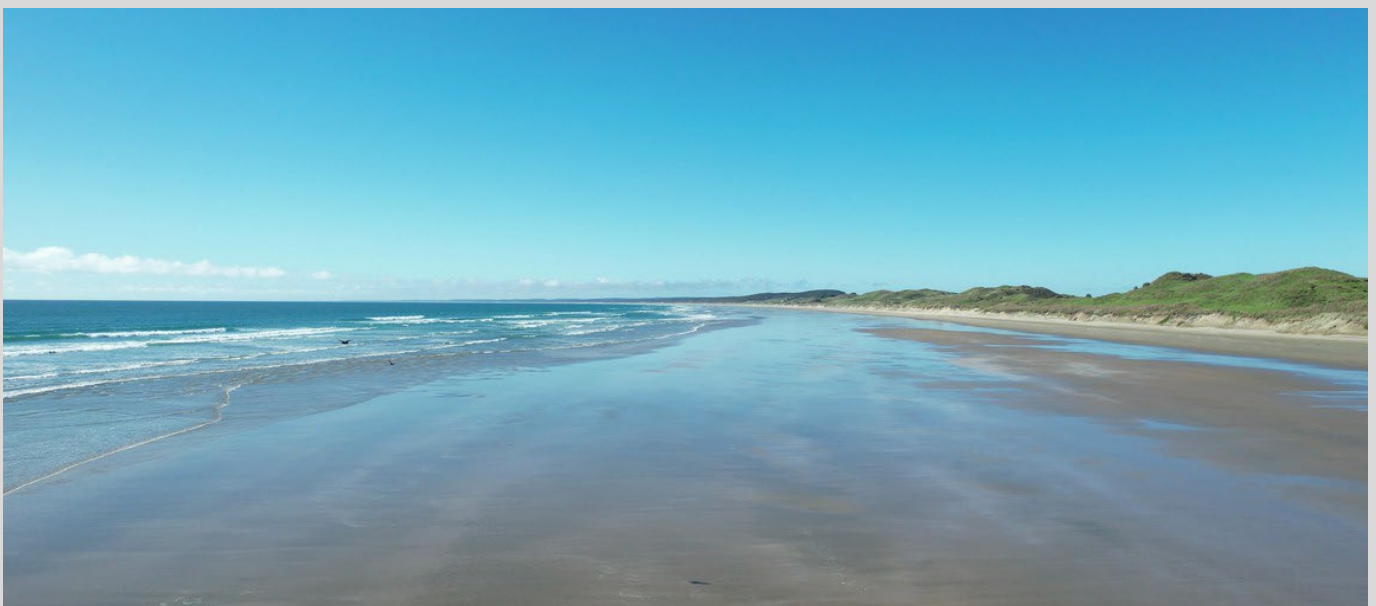
In the early 1800s the chief of Ngāti Moetonga, Kaha, killed his Te Aupōuri mother-in-law Kō. In an act of utu, to avenge her death, Te Aupōuri led by their war-chief Te Kākā assembled a war-party. Pōroa, leading chief of Te Rarawa responded by mobilising against them. (Metge 2002) They met Te Aupōuri in the battle of Waitukupāhau. Te Aupōuri were heavily defeated with one account stating 1000 Te Aupouri were slain (Te Uira Associate 2004), although it is now believed it was more like 200. (Piripi 2017) Due to the large number of casualties, Poroa made a gesture of aroha, and Te Aupouri were so far from home by agreeing to bury those Aupouri dead who they could not be carried away with them. (Te Uira Associates 2004) Many of their warriors perished but Te Kākā escaped. Te Kākā had bypassed the Te Rarawa war-party and killed Ngātaiawa, another Te Rarawa chief, in Wainui. (Metge 2002).

### **Te Oneroa**

Ngātaiawa's death was not considered to be avenged as long as his killer, Te Kākā, lived. Te Rarawa chiefs and their relative Hongi Hika was approached to support Te Rarawa and including the hapū living in the Hokianga. With Ngāti Moetonga quickest to respond, advanced up the beach to Waimīmiha.

When Poroa saw that Te Aupouri were being decimated he entered the theatre of the battle and slashed a line in the sand right down to the sea. This line at Ngapae marked the boundaries between life and death, with the Te Aupouri taking the northern side of the line in order to live. Poroa then commanded Te Aupouri: 'Tikina mai o koutou tupapaku, mauria atu' (Gather your dead and take them away). Te Aupouri could not carry all their dead so some were taken by the tide; it is from this event that the Te Aupouri ancestor, Takimoana, received his name. Another Te Rarawa ancestor was also named after this battle as Te Oneihaea. (Te Uira Associates 2004)

Te Kākā was killed at the Battle of Oneroa and victory had been achieved. His niece, Whangatauatia, gained Pōroa's admiration when she covered his body with her own Korowai to prevent its mutilation. Whangatauatia became Poroa's wife as a symbol of peace between the two tribes. He then renamed the mountain in Ahipara after her as recognition of that peace. (Metge 2002, Te Uira Associates 2004).





**Te Aho**



**Te Omu**

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*The Ahipara Takiwā Management Plan is published as an e-book. This plan is not static, but will be forever moving and changing as we discover and rediscover our knowledge, amidst the world around us. The e-book allows us to continuously adapt, and enhance the plan, forming a living document.*

