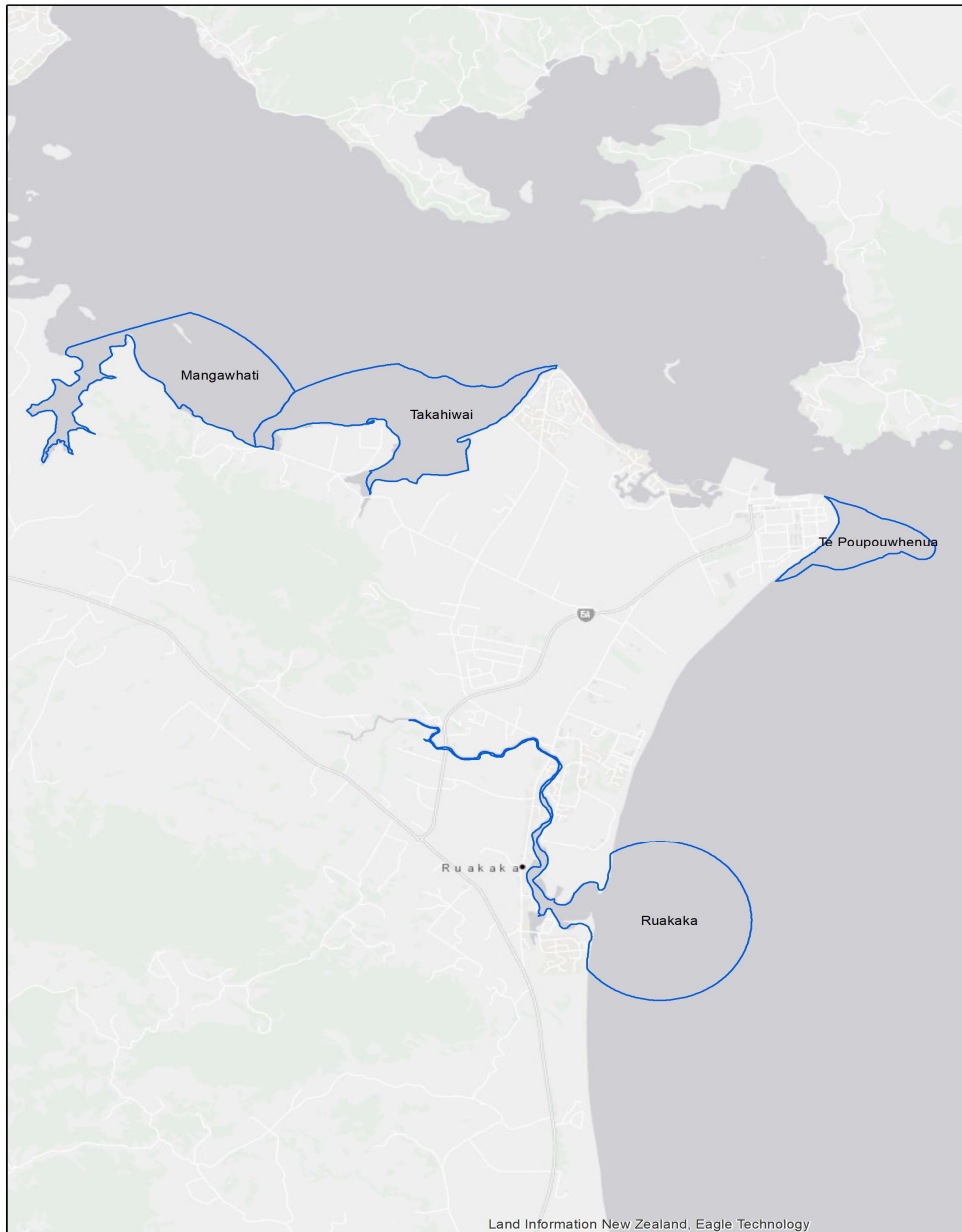


Site, area, or landscape of significance to tangata whenua **work sheet**

Tangata whenua group: Patuharakeke Te Iwi Trust Board

Site, area, or landscape name: Takahiwai Mahinga Mataitai

Map of Patuharakeke Mahinga Mataitai Areas:



What are the values that should be protected?

- Traditional and contemporary Mahinga Mataitai values and other historical uses and events outlined in the evidence to follow, including:
 - Traditional harvest and customary management of kaimoana and other taonga species
 - Source of rongoa (medicinal plants)
 - Source of weaving materials
 - Source of mātauranga
- Ecological values; biodiversity, shellfish beds, taonga species and habitats that Patuharakeke have obligations toward in respect of kaitiakitanga.

Why is the site, area or landscape significant?

Traditional significance:

Resource use:

- Motupapa Takahiwai - traditional “oyster/tio garden” mataitai deliberately cultivated through placement of rocks.
- Gathering of pupu and karehu took place at Takahiwai Creek/estuary.

Area of mana moana for fisheries and other rights:

- Immensely significant kaimoana (and other taonga species) harvesting and management area used historically and to this day by Patuharakeke as mana moana.

Cultural significance:

Implementation of concepts such as kaitiakitanga and manākitanga:

- The waters of Whangarei Terenga Paraoa and Takahiwai River are considered a taonga gifted by tupuna. Patuharakeke as kaitiaki have a duty to conserve and protect this taonga for future generations. Patuharakeke continue to carry out their duties as kaitiaki of these Mahinga Mataitai and manu harvest areas, including former Kuaka (Godwit) customary harvesting areas in and around the intertidal area. This was a rich, abundant customary harvesting area for seasonal and regular collecting of resources for kai, materials for tools and equipment, and for collecting specific items for rongoa (medicine) and cultural practices.
- A vast range of marine species were harvested dependent on the season and abundance such as fin fish (ihe/piper, herring, mullet, kahawai, parore, trevally, tamure, yellow belly sand flounder), and shell fish (pupu, karehu, kokata, tuangi, kutai, tio, tipa).

- Patuharakeke tupuna harvested kai moana as a common act of kaitiakitanga and manākitanga. The Rohe Moana Management Plan sets out intentions to recover depleted stocks and ensure future capacity to provide taonga kai moana to manaaki manuhiri at hui and tangihanga on the marae and on the tables of whanau homes.
- Patuharakeke have consistently carried a kaitiaki role as; beach ambassadors, kaitiaki customary Permit Issuers, Honorary Fisheries Officers, Monitors and surveyors, and managers of areas of concern.
- Patuharakeke have also collaborated with NIWA on a cockle-reseeding project at Takahiwai.

Spiritual significance:

- Baptisms took place at Takahiwai River.
- Waahi tapu, including places where bathing and healing rituals were enacted, and where bodies were washed and bones prepared for final internment, were known to fall within Mahinga Mataitai locations. Specific locations are not given for sensitivity reasons.

What is the evidence of endorsement by the relevant tangata whenua community?

Takahiwai Mahinga Mataitai has been described, mapped and approved for identification by Patuharakeke Te Iwi Trust Board and wider hapū through numerous ratification hui, Tribunal hearings, and enshrined in the following hapū endorsed documents:

- The Patuharakeke Sites of Significance to Māori Final Cultural Landscape Report 2015
- Patuharakeke Rohe Moana Management Plan 2018
- Patuharakeke Statement of Claim before the Waitangi Tribunal (Te Paparahi o Te Raki, Northland Inquiry 2011)
- Patuharakeke Hapū Environmental Management Plan 2014

The Patuharakeke Hapū Environmental Management Plan 2014 provides further written evidence of the significance. It sets out a key objective in relation to this area, namely that all mahinga kai sites in the rohe are managed, monitored and enhanced by Patuharakeke.

That this is supported by the relevant tangata whenua community is evidenced by the process of the plan development, namely:

- Formulation of a hapū “working party” to lead the review and update of the HEMP;
- A Desktop review of existing plan, other HEMP’S and identification of gaps;
- An initial workshop to form the working party and allocate tasks;
- One initial hui-a-hapū at the start of the work programme to seek hapū input on the vision and clarification/ identify “resource” issues of significance to Patuharakeke;

- Four wananga/workshops with working party and other key hapū members to discuss draft provisions (issues, objectives, policies and methods) for the HEMP;
- A “report back” hui-a-hapū seeking ratification of draft plan with presentation of the issues of significance, policy direction and draft provisions to the wider hapū through hui for comment and endorsement;
- Presentation and circulation of the full draft for feedback and editorial review;
- Presentation of the completed HEMP to Local Authorities and Agencies.