



*Te Kahukura a Ngāti Korokoro,
Ngāti Wharara me Te Poukā.
Ngā Hapu o Te Wahapū o
Te Hokianga nui a Kupe*

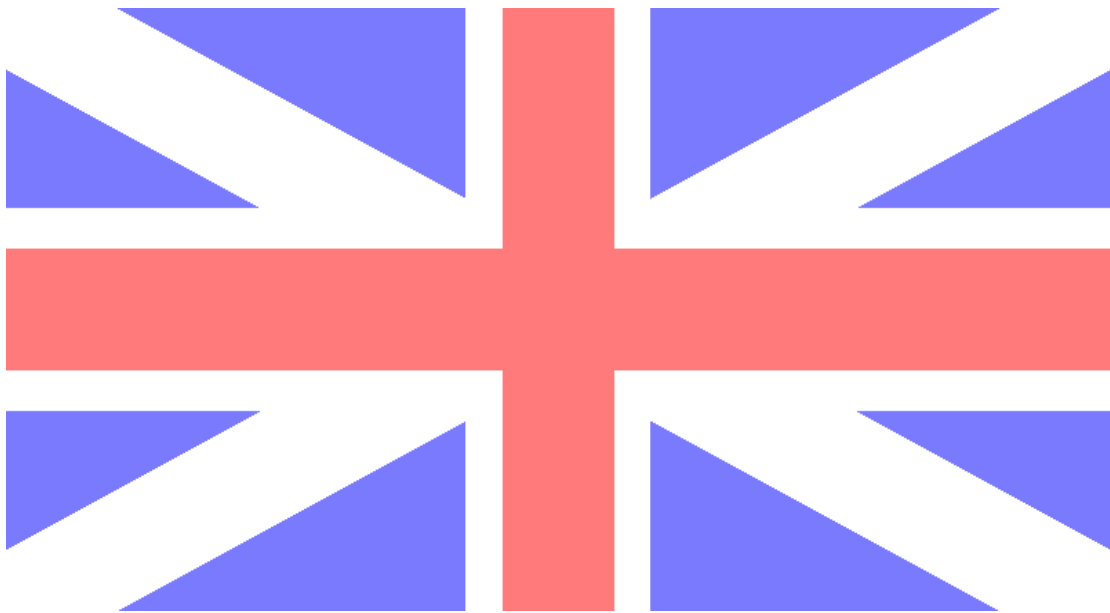
Hapū Environmental Management Plan



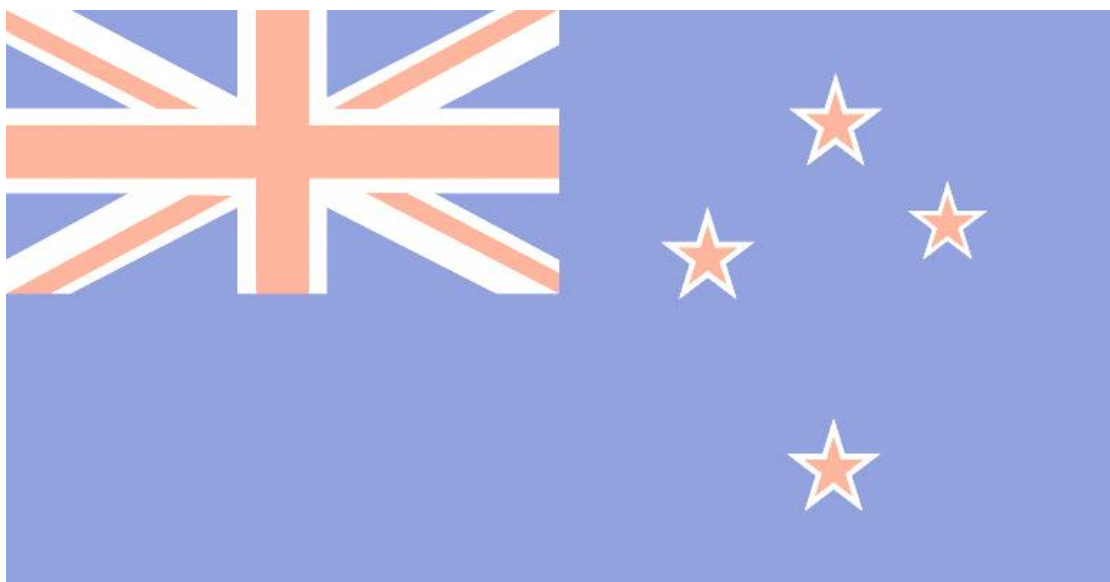
2008



Te Whakaputanga o Te Rangatiratanga o Nui Tireni, 1835



Union Jack, 1840



New Zealand Flag, 1902

Tokotoko Kōrero

*Tū te po, tū te ao tū ka maranga ki te whei ao ki te ao mārama
Wherahia te kauhanga nui te kauhanga roa a marama
Kia hiwa rā, kia hiwa rā i tēnei tuku, kia hiwa rā i tēnā tuku
Kia whakahiwaia te papa whenua he tapuwae nuku tapuwae rangi tapuwae ngaro
Kia whakahiwaia te ngākau o te whare tātai ariki e tū nei
Kia tū tangatanga a runga kia tū tangatanga a raro
Ueauea te pou, rukutia te pou, akina te pou, whitikitia te pou ko Tū, ko Rongo, ko Tāne
Nō wai te pou nō Ngāti Korokoro te pou
Nō wai te pou nō Ngāti Wharara te pou
Nō wai te pou nō Te Poukākā te pou
Tokotoko tū hikitia, tokotoko tū hapaingia rewa tū ki te rangi
Tū whakairihia a Ngāpuhi Kaiariki, Ngāpuhi Moana Ariki, Ngāpuhi Taniwharau ki te pou tāhuhu
Ko te tekoteko o runga ko Rāhiri ē
Titia, poua te pou whenua ā Kupe ka ū ki uta ki te whenua ka ū ki tai ki te moana
Poua whakamaui kia tīna, tīna haumi ē hui ē taiki ē*

Tēnā te lka nui a Māui i kitea tuatahitia e te tohunga whakaterere waka e Kupe, he pākaurua e mānu mai nei i te māhoratanga o te tiritiri o te moana nui a Kiwa, kei te tōrengitanga o te rā. Takoto kau noa te waka a Māui, ko te Waipounamu tēnā kei runga. Ka rewa te ingoa a Aotearoa, ka puta ko Te Puna i Te Ao Mārama, ka tau ki te ingoa ko Hokianga nui a Kupe. Tahuna rawatia e Kupe te ahi komau, te ahi uruuru whenua he mauri uruuru whenua ka tau te mauri o te kāhui ariki tangata, he tohu tūpua he tohu tāwhito. Kua ngaro ngā whakapaparanga tūpuna, ngā mātua nā rātou te ahi kāpura o Kupe i werowero kia kāpura tonu ai. Kāti, okioki mai rā koutou, kua tū koutou i runga i te pou o te whakamaharatanga, tū te pō tū te ao.

Tāhuri rawa mai ki tēnei rā, e wera ana ano te waro e ngā ringaringa o ngā uri mokopuna whakaheke te werohia. Hei tēnei rā, e mau ana ano te kakau o te pou whenua tūpuna e tupu tonu nei i te whenua me te moana. Nā kōnā, kua maranga ake ngā Hapū o Te Wahapu ki te whakamana i ngā kārangatanga o te Kaitiakitanga Taiao, he tūranga i whakarerea iho e ō mātou mātua tūpuna. E huri tū ana.

Tu noa ana ahau ki runga i te pā whakamātara a Pukekohe a Koromaiterangi ka mihia iho ki ngā muka taurahere a ngā tūpuna. Ka kukumea e te aroha hei huarahi putanga i te reo kii taurangi a te teina ki te tuakana, ka tuohu ka titiro ki ngā tai ka tuku mihi kau atu rā;

“E Te Roroa nui tonu, tēnā te pā o Te Hunoke me ngā papa kainga i nohongia e ō tāua mātua tūpuna, hei tohu i te kōtahitanga, kia mau, kia ū.”

“E Te Rarawa nui tonu, kia noho tōpū ano ai tāua ki Maukoro, ki Tangikura hei kaitūtei kei taea a Araiteuru rāua ko Nuia e ngā taniwha kikino o te wā.”

“E Te Hikutū nui tonu, E Ngāpuhi whānui, maranga, e ara hei pātū hau i te marangai kei purua Te Wahapu e te tai parawhenuamea o te ao hou.”

E ngā tuakana, kua takoto kētia te kōrero he kōpu putatahi tātou, nō reira tomokia te tataui ki te whare o ō koutou teina ki te tū tautoko mai i tēnei anganui ki te manaaki, tiaki me te atawhai i a Papatuanuku, i a Rangi nui, ā, i a Tangaroa puta noa. Ka heke, ka huri te aroaro o te tokotoko.

Kei roto i Te Whakaputanga o Te Rangatiratanga o Nu Tireni 1835 me Te Tiriti o Waitangi 1840 i hainangia e ō mātou tūpuna a Moetara maa, Rangatira maa, Tio Te Toka maa, te hononga ki a koe e te Karauna, te Kawanatanga me ngā Kaunihera o te Taitokerau. Kei tēnei hononga whai mana te huarahi e ahei ai ngā taha e rua ki te mahi ngātahi i ngā kaupapa e puta atu ai he oraanga tonutanga ki te Taiao, kia mau te hono.

Hei whakamutunga, ka hōki whakamuri mai ano ki te kainga tupu, ki ngā marae e toru, ko Te Kaiwaha ki Waiwhatawhata, ko Te Whakarongotai ki Kokohuia, ko Maraeroa ki Pākanāe ki te mihi ki te Taumata o aua marae kainga, ki ērā kāumatua kua ngaro, kua poroporoakitia. Ka mihi nui atu ano hōki ki ngā kaumatua pūmahara o tēnei whakatupuranga, e noho pūmanawa tonu ana ki te pupuri i te ao tāwhito kei horomia e te ao hou.

Tēnā koutou katoa, hei raro i ō koutou turi te wahi whakamaru.

Kāti, ka whakapā kau atu te tokotoko rākau kōrero ki te uma o te pukapuka ka whakataukitia ake;
“Tukuna te pukapuka kia rere, me he Pipiwharaua ki tua, takoto te pai takoto te pai”.

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Te Ahi Kāpura

Kei roto i tēnei pukapuka ko ngā pūtaketanga e noho hapū ai te kāinga, he tāmoko, he korowai nō ngā pou whenua tūpuna e ū tonu ana ki roto i te whenua, puta rawa ki te tai, ki te hora o te moana puta noa.

Kahukura is the name chosen for this document. The name gives justification to the use of significant Hapū information within this document as it provides an insight into the under and upper layers that weave the spiritual and physical environments of the past, present and future that represents our Hapū beliefs, understanding, practices and rituals. Without the kahu as the weaving, binding cloak that holds the kainga together, there is no kura which is the end result of a living sustainable environment that begets beauty to be seen and felt, and the physical and spiritual nourishment received each day. The information within will reinforce that Kahukura indeed is a Hapū, marae and whānau based plan, steeped in traditional details and facts that are still upheld today. It is not for the Hapū ideals, views and practices to be watered down to suit Councils, but instead for Councils to acknowledge, understand and respect those of the kāinga. A respectful Hapū relationship with the Council and vice versa will only grow if there are acknowledgments and understandings from both sides. This relationship is also true for the extended wider community who reside within Te Wahapū area.

The sequence of the following sections distinguishes the difference of Hapū relationship to the environment than that of the wider community or from that of anyone else or from anything else that does not relate to Hapū genealogy and traditions. The background is based on beliefs whakapapa, karakia, tauparapara, pepeha, tikanga, kaupapa, marae rituals and te reo. This is the Hapū lore of rules and regulations, the artery that makes us who we are, and with this knowledge, it binds and actions the Hapū to ensure that the roles and responsibilities of Kaitiakitanga are upheld and undertaken. From this line of descent the Hapū engages and forms relationships with all those who share in the Hapū traditional interests. Perhaps for the health and wellbeing of a particular interest or it maybe in direct violation, either way through the mana of Kaitiakitanga that is founded on Hapū lore, our Hapū must and will engage. The aim is to engage at a level that is meaningful and that level must be set by our beliefs, tikanga, kaupapa and practices.

The Hapū will always seek to engage all parties for the continued health, wellbeing and sustainability of the environment for the benefit of all the community.

The initiative to produce this document serves firstly to acknowledge the positions of Regional, and Districts Councils and all other Government agencies who exercise a role within the environment and social setting of our Hapū region. Secondly as a working document to advance our Hapū Kaitiakitanga responsibilities and lastly, but the most important point is to deliver and hand this Hapū document to both the Far North District

Council and the Northland Regional Council under the mantle of koha. This is our Hapū traditional sign of respect to initiate the start of reciprocity that will enable the beginnings of a binding and meaningful relationship to form for the benefit of the health, wellbeing and sustainability of the environment. This koha extends to all Government agencies.

Our belief states: “Kotahi te hauora o ngā mea katoa, kotahi ano te taura herehere o ngā mea katoa, te iti me te rahi. Ko tōna rite ki te toto e paihere nei i te whānau. Ko te tangata he muka kau nō taua taurā, tāna e mea ai ki te taura, ka meatia ki a ia anō.”

“For every living thing is from one breath, a threaded rope entwining everything like the blood that binds a family. For man is just one strand of the rope, what he does to the rope, he does also to himself”.

*Totoro mai ngā aho toiora nō te rangi ki te whenua, whakamaua
Totoro ake ngā aho toiora nō te whenua ki te rangi, whakamaua
Whatu oho te urunga mauri ā runga, whatu oho te urunga mauri ā raro
Akaaka te pū, akaaka te weu, akaaka te more, akaaka te rea
Ka tau ki a koe e Rangi nui, nōu te mata kikorangi o te ātea rangi whaioio
Ka tau ki a koe e Papatūānuku, nōu te mata o te ātea whenua whāioio
Tuituia whiria te here tapu, tuituia whatua te here ora
He ora tupua he ora tawhito, he ora nōu e
Ka tū ka toko ki runga, ka tū ka toko ki raro
He hā manawa ora ki te tai o te rangi whakamaua
He hā manawa ora ki te tai o te whenua whakamaua
He hā manawa ora ki te tai o te moana whakamaua
He hā manawa ora ki te taiao nōu eee
Ruia i te kore, tō i te po, tupu i te pō, tū i te pō, ka ao ka ao ka awatea
Whano whano haramai te toki
Haumi ē hui ē taiki ē*



Reo Whakatao – Mandate

A Hui a Hapu held at Kokohuia Marae on the 5th-7th April 2006, decided that the working party formed in 1999 who successfully identified local hapū and iwi Sites of Cultural Significance be disbanded and that a new working party for the Pākanāe Resource Management Committee be formed to develop the second stage, to produce a draft Environmental Management Plan on behalf of Ngāti Korokoro, Ngāti Wharara and Te Poukā.

Elected members were:	Chairperson	Byron Maxwell / Alan Hessel (joint Chair)
	Secretary	Harirewa Watene-Te Haara
	Treasurer	Grace Wilkinson

Advisors were:	Materoa Dunn	Hararei Toia
	Fraser Toi	George Nichols
	John Klaricich	Tepara Pehi-Neho
	Hohepa Pehi	Charlie Nathan

However, the actual members of the group who worked, developed, collated and produced the draft plan were, Alan Hessel (Chairperson), Harirewa Watene-Te Haara (Secretary), Grace Wilkinson (Treasurer), Te Arani Te Haara (Co-ordinator), Donna Washbrook and John Klaricich (Advisor).

Koha Kōrero – Acknowledgements

The Committee acknowledge Consultants Alison Newell and Peter Nuttall who provided their time, knowledge and expertise to specific sections; to The Far North District Council for their financial assistance. To the various departments and individuals of the Far North District Council who gave assistance.

Special thanks to Matua John Klaricich and Hone Taimona for their contribution to the cultural and historical content of the document along with the feedback received from the Taumata Kaumātua / Kuia. The committee recognises the importance of including this information and acknowledges the contribution made by all participants in weaving Te Kahukura to completion.

Acknowledgements to the past and present working party of the Pākanāe Resource Management Committee for producing the Historical Cultural Sites of Significance document and this Te Kahukura, Hapū Environmental Management Plan on behalf of Ngāti Korokoro, Ngāti Wharara and Te Poukā, hapū of Te Wahapu o Hokianga nui a Kupe.

Tēnā koutou katoa ngā kaihoe o te waka kua hoea, ā, kua ū te waka ki uta.

Copies of Kahukura and inquiries regarding this Hapū Environmental Management Plan can be made to: The Pākanāe Resource Management Committee.



Te Tiriti o Waitangi 1840

Ngāti Korokoro, Ngāti Wharara and Te Poukā acknowledge that a partnership has been in existence since 1840 and before that to 1835. The involvement of the principal ancestors of our Hapū in the establishment of Te Whakaputanga o Te Rangatiratanga o Nu Tireni, 1835 and in the signing of Te Tiriti o Waitangi 1840, their roles clearly recorded in history is the basis for this acknowledgement.

Ngāti Korokoro, Ngāti Wharara and Te Poukā has and still honours Te Tiriti o Waitangi and in that the commitment made by our ancestors. “Kahukura” is our means of reinforcing those bonds created by our ancestors, cemented within the Te Tiriti o Waitangi between Hapū and both Crown, Government, Councils, and agencies.

Kahukura sets out how these partnerships will work, and what the critical factors are, that need to be respected and willingly acknowledged by the parties. In this way and on this pathway, both parties may work together to achieve enduring wellbeing for the environment and all people. The Hapū acknowledge Te Tiriti o Waitangi is the framework for reciprocal responsibilities and understandings. Respect for each other and the will to work together in partnership are fundamental pre-requisites for success.

Our Hapū are represented in the Hokianga Claims Collective, who work with claimants progressing claims through the Waitangi Tribunal processes.

However progressing the partnership commitment made by our ancestors under Te Tiriti o Waitangi through Kahukura, for the betterment of the environment, protection of sensitive cultural areas and landscapes and well being of people, is the major focus of Ngāti Korokoro, Ngāti Wharara and Te Poukā.

Area and Points of Interest

The map on the subsequent page sets out the points of interest Ngāti Korokoro, Ngāti Wharara and Te Poukā identify with. It is an area steeped in the history of the common origins and beginning of our people which has produced this wealth of common interest known as Hokianga nui a Kupe.

Because the common beginnings have created the common points, there can be no exclusive areas or exclusive ownership over the points of interest. Respect for these common denominations is the threshold to a common understanding and common future. To do less than this is tantamount to denying the common relationships, that exist between Hokianga hapū.

Ngāti Korokoro, Ngāti Wharara and Te Poukā recognize the ancestral fabric of the place we occupy. The land and waters are firstly an irreplaceable treasure and secondly, it extends an open invitation to those who share a relationship with those areas identified as points of common interest.



A large, vertical, dark brown wooden carving of a dragon or mythical creature. The carving is highly detailed, featuring intricate scrollwork and a central, elongated body. The dragon's head is at the top, with large, expressive eyes and a prominent, curved horn or crest. The body is covered in scales and is surrounded by elaborate, swirling patterns that suggest movement and power. The carving is set against a plain, light-colored background, which highlights its dark, polished wood.

Ngā kaha o te Kainga i Te Wahapū o Hokianga nui a Kupe

Points of Interest



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Te Ara Haerenga

*Tū mai Te Ramaroa i te tūranga tūpuna titia te tūranga tārewa tū i te rangi
He aho pou kapua i te ao, he aho pou kāpura i te pō, whiti ki tua whiti ki tāwhiti
Kia marama a runga taku titiro i uta ki nga ara tapuwae i hokaia
Kia marama a raro taku whakataki ki tai i nga ara hoehoenga whakairi o ōku tūpuna*

*Tau atu te titiro ki Onoke, ki Opara ki ngā mōkaikai he karere nā Kupe
Tū mai te ngutu awa o Whirinaki, nāu rā e Waimirirangi ngā hokowhitu
Rā te tuauru taku tiro haere i te takutai ki Te Kawakawa, ki Te Puke, ki Waitaha, ki Otāwhiti
Pā kau atu ki te rae o Kauwhare ki ngā mōunga ahi nō ngā tūpuna
Takoto noa i runga te taumata okiokinga o Waiparore*

*Tēnā te wai ruruku o Pukepounamu e puea ake ana ki te Kauere a Kupe
Kei uta, kei te pārenga te kupenga, haoa ā te tūpua, ā te taniwhā
Tū mai a Māhena i whuia ki te tai, herea ki te whanga o Te Koutū ē
Koutu whenua, Koutu moana, Koutu Mongero te urunga mai o te tapu
Ko Waione te pūrangananga kai, ko Kereteki te puninga tangata, kei Nihotū te hiinga o te tini a Tangaroa*

*Kumea e te tai, wāhia te ara ki Waipuna, ki Mākorokoro, ki Te Puata i tūtū puehutia ai
E tū ka riri, tū ka nguha, tū ka parekura ē
Tautika atu ki Whiria o neherā, ko Taurāmoko ki runga, ko Rāhiri te pou amokapua o te whare
Pou tū te tāhuhu o Ngāpuhi Kai Ariki, Ngāpuhi Moana Ariki, Ngāpuhi Taniwhārau
Māu e Kaharau te taurā, māu e Uenuku te pakaurua ka totō te puna tangata
Nāu rā e Te Kauae te kōpu putatahi te ira tangata ka heke*

*Titiro kau atu ra ki waho o Tawakeroa he mānutanga waka, tēnei a Ngāti Korokoro te tia nei
Ko te tai hoehoengā a Te Poukā, Ngāti Wharara e tapatapa ruru ana te hoe
Kei te tūara te Pākanāe a Kupe, kei Ruaputa te tapu okiokinga o te tini*

*Pari rā e te tai mau kai mai ki Taikapati, ki Wheorooro, ki Taumatawiwi, ki Tāria a Te More, māna e tohu
Pae ake ki Te Paraoa te one paenga tohorā e te tai e Marutāwhiti
I rānga ai ngā karakia whakataki a Nukutāwhiti ki Pouahi, a Ruanui-nui-a-tane ki Araiteuru
E ko Hokianga nui, Hokianga roa, Hokianga Whakapau Karakia
Tai whiuwhiu kōrero, whiuwhiu karakia, whiuwhiu tangata e*

*Kei Waiarohia te tumu herenga o Mamari ka heke ko Ruanui-a-tane
Kei Kokohua taku puna wai te inumia ra e te kokopu
Ko Akiha kei te akau, ko Māpuna kei te kauru
Ko Taitapu, ko Whakarara, ko Porihere ko roto mai he kohatu na Kupe
Ko te tō tēnā i whakapepehatia ai e ngā tūpuna e pari ai te tai e timu ai te tai
E ko te mauri he mea huna ki te wai e te kawai Ariki*

*Hikoia te one tapuwae a Tōhe i Niua, i Taniwha-nui, i Pou-ahi, ki Kawewhitiki
Kauria te tai o Whanui ki Te Papaki, ki Rua Kēkeno ē
He tai whatiwhati taku tai, he tai ngunguru taku tai, he tai kawenga maharatanga taku tai
Whakaanga te titiro ki te ara pikinga i Te Pākia ki te ara hekenga ki te awa i ara whatawhatangia e Tōhe
Ko Waiwhatawhata i te tuauru, te kainga whata kai o te iwi*

*Kōpiko noa taku haere ki te pūtahitanga ki te rua taniwhā ē
E ko te mānutanga o te taniwhā i te rua koa
Ko Araiteuru, ko Niua e kurupae mai rā i te paepae onepū o te Kaiwaka
Aniwaniwa mai ana te tai i tūria e Kupe ki te maro whara
Kei tua te Moana Tāpokopoko a Tawhaki i māranga ake ai a ngāru nui, ngāru roa, ngāru paewhenua
Kei Tuputupu whenua te tupoutanga a Kupe, ka tu ka kii taurangi te reo poroporoaki
Hei konei ra e te Puna i te Ao Marama*

*Rere kau noa te titiro ki te tai whakararo i Taiharuru e pupuha mai nei te moana
Ngakia te ara ki nga rua o te Ana Paro, ki Morunga, ki Te Wahapu, e piki ki Whitikuaō*

*Ka tau ki Nga Papaki, ki Ahiwaro, ki Te Ihuiti te papa i taangia te moko tangata
E rere e Omanawaiti ki te one kurakura o ōku tūpuna e moe nei e
Huri tu kau ana te kanohi te titiro ki nga pae maunga
Nau ra e Te Ramaroa a Kupe nga tohu a Te Atua ee*



Te Ao Onamata - Genealogy of Creation

*Nau mai haere mai
Whakaputa i a koe he toi tū he toi ora ki te ao tūroa
Awhai nuku awhai rangi nāu e lo Matua e
Tēnei tō pia, tēnei tō aro
He aro nui he aro roa ki a koe e lo te Waiora
He ara tangata, he ara ariki ki te whei ao ki te ao
mārama nāu e lo Matangaro e
Ki tēnei pia ariki nāu e
Tukua mai tō aro, he aro atua he aro tupua he aro nōu e
Huakina, huakina i te matangaro
Uea uea te ara whaiti ki te taiao ki tō pia ariki ki tēnei
mauri ka nguha ki a koe
Tukua, tukua mai he mauri ora ki te whei ao ki te ao
mārama*

Io Matua

Nā lo ko Te Kore
Nā Te Kore ko Te Kōwhao
Nā Te Kōwhao ko Te Anu
Nā Te Anu ko Te Pō
Nā Te Pō ko Te Mauri

From Te Kore to Rangi-nui and Papa-tūā-nuku, the children of Mahora-nui-a-rangi are twenty generations.

“E whitu tekau ngā tamariki a Rangi raua ko Papa, otira e ono i tohia e lo Matua hei kai tiaki mo Papa.”

Ko Tangaroa
Ko Tū-matauenga
Ko Tawhiri-matea
Ko Rongo-mā-tāne
Ko Haumia-tiketike
Ko Tāne Mahuta

E toru i tohua hei kai tiaki mo Ngā Rangi

Ko Rehua
Ko Ruataua
Ko Ai-tu-pawa

From Tāne Mahuta (son of Rangi and Papa) and Hine-ahu-one is twenty nine generation to Whaka-tau-pōtiki and human kind.

The basis of Māori relationship with their environment stems from the creation whakapapa. From this it is their belief all forms of life are related for all who descent from Rangi, the Sky Father and Papa-tūā-nuku the Earth Mother and their six sons, Tangaroa, Rongo-mā-tane, Haumia-tiketike, Tāne Mahuta, Tawhiri-matea and Tū-matauenga being the Gods of the sea, fish and reptiles; of cultivated fruits of the earth, symbolized by kūmara; uncultivated fruits of the earth; the forest and protector of birds and insects symbolized by a tree; the God who presides over wind and storms; father of men and God of war, respectively.

In Māori belief the characteristic behaviour of natural phenomena plants, animal also human nature and customs have common origin, stemming from these first ancestors; thus the relationship and kinship between them is bound together by the indissoluble ties of the cultural identity and family tree.

Implicit in Māori culture and spiritual practice is the importance to acknowledge the element of tapu / sacredness that was established in the kinship of Rangi and Papa. All behaviour and practices of Māori today are restricted or guided by the ritual and ceremony necessary to access, use or remove any of the natural resources. It ensures Māori and people fit into the natural environment.

*Te kore te pō, te pō te ao
Ka awatea te ao mārama
Ko Rangi nui e tū iho nei ko Papatūānuku e takoto nei
Ko ahau ki raro nei e rapu ana e hahau ana
I te ara i a Io Matua
He ara tauwhaiti te ara he ara namunamu te ara
He ara i kauorohia
I kauorohia e Io te haa o ngā rangi
I a Io te toi ururangi
Te toi uru roa, te toi uru tapu
Te toi uru ora, te toi uru ariki
Whakaheke i runga, whakaheke i raro
Whakaheke i roto, whakaheke i waho
Whakaheke i tua i tēnei kaupapa
Nāu e Io e rangi e*





Te Aho Taurahere Tangata Environment, People & Relationship

Ina te waiora o te Tangata
Ina te waiora o te Taiao

For healthy people
A healthy environment.



The Hapū Whakapapa

The Hapū whakapapa is a chain of some thirty-two links back to the first ancestor Kupe, the first footprints in the sand at Te Pouahi, those generations ago. Much later Kupe left for his home island. In preparation for his journey, he climbed the sand hills above Te Pouahi to say his farewell to the land. First he sacrificed his child Tuputupuwhenua in the spring of water as a fountain head for his descendants, then spoke these words of farewell:

“Hei kōnei rā e te puna o te ao marama, ka hōki nei ahau e kore ano e hokianga-nui-mai”

He summoned two taniwha Arai-te-uru and Niua, and placed them on each side of the harbour as guardians, then summoned three great waves, Ngaru-nui, Ngaru-roa and Ngaru-pae-whenua to assist them, then departed. Kupe had put in place, the spiritual, heritage and traditional value base for the land. Then came Nukutāwhiti and Ruanui to build on the substance of their tūpuna Kupe. Here is a short account of their journey.

“Ko te waka nei ko Matahorua he mea whaka-totohu ki moana-rua (Te Ruanuku o nga taniwha i Hawaiki) i te hokinga o Kupe ki Hawaiki. I te wā i a Nukutāwhiti, ka whakaaro ia, kia whakaritea te ohaki a tōna tūpuna a Kupe, kia haere mai, kia nohoia a Aotearoa.

Ka whakamaanutia te waka nei, ka kitea he tino taimaha rawa i te roa e takoto ana i roto o te wai. Ka whakaaro a Nukutāwhiti me hahau ano te waka nei kia māmā ai te tere i te moana. Nā reira ka whaoa tuaruatia te waka nei a Matahorua. E rua ngā toki i whaoa ai, o Kanapa-ki-te-rangi, ko-uira.

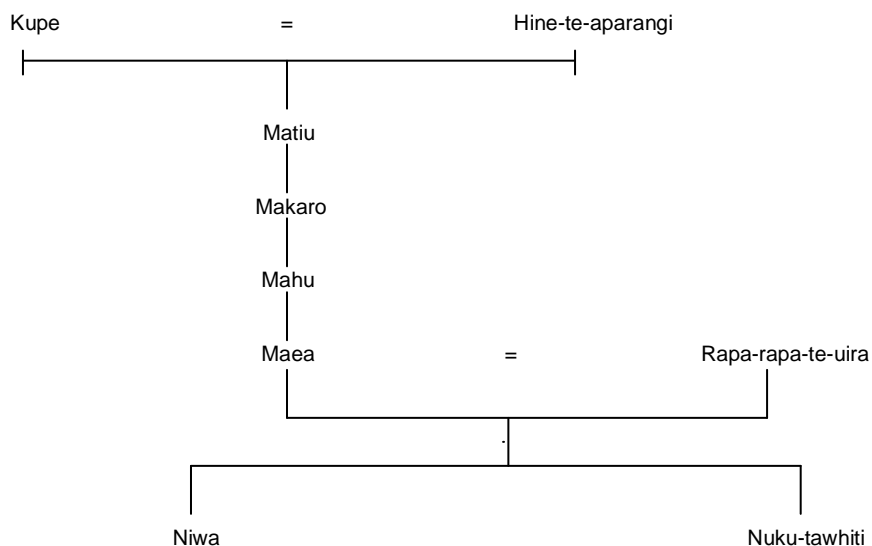
Ka tapaina te ingoa hou o te waka nei, ko Ngātoki-mata-whaorua mo te whaonga tuaruatanga. Ka taraia ano he waka hou mo tāna tamaiti mo Ruanui, ka huaina ko Mamari ka haere tahi mai ngā waka nei ki Hokianga.

The latter generations of their descendants, either occupied or located close to the places established by the earlier people, Ngāti Korokoro, Ngāti Wharara and Te Pouka hapū by virtue of uninterrupted occupation and unbroken whakapapa are the ahi-kā(roa) and caretakers of this very special place.

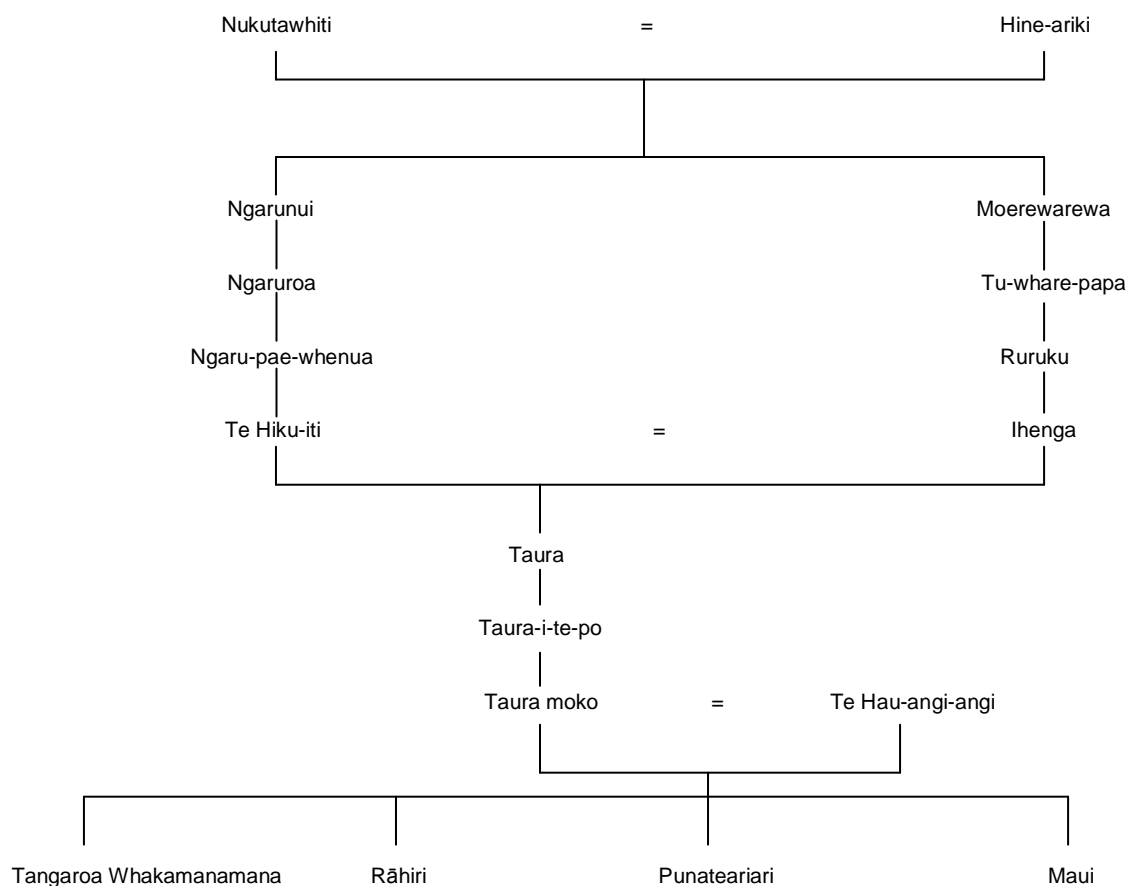


Please Note: Te Roroa is a constituted Iwi Authority.

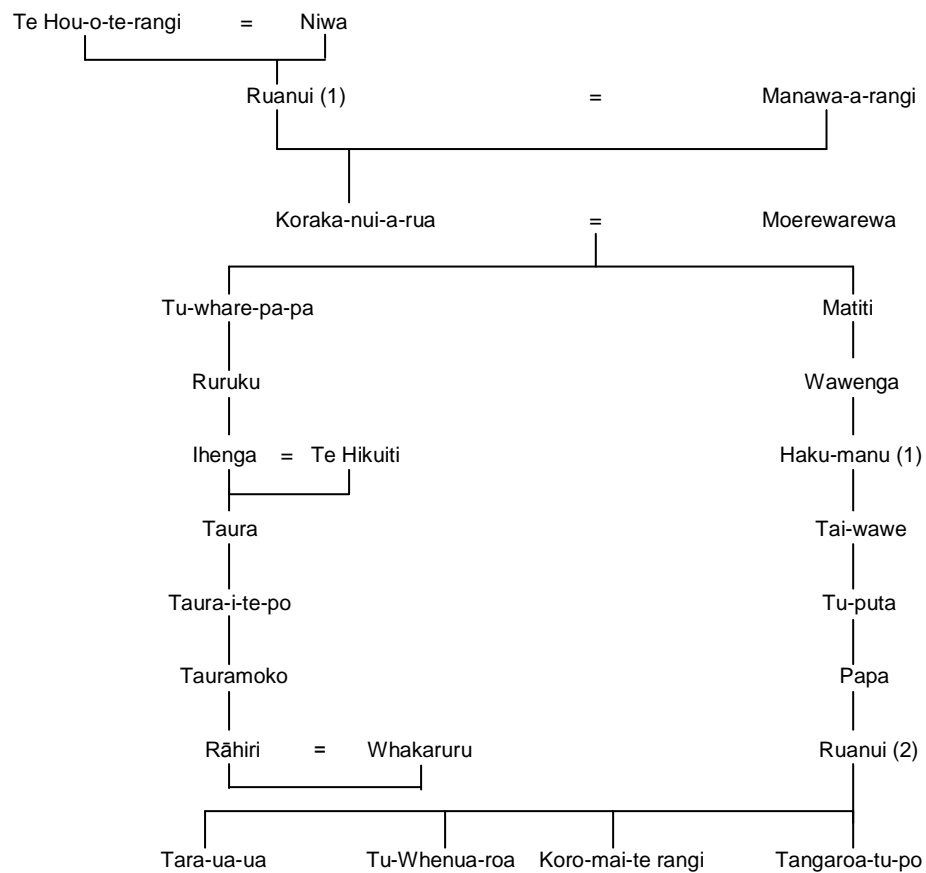
Ko Matahorua te waka ko Kupe te tangata



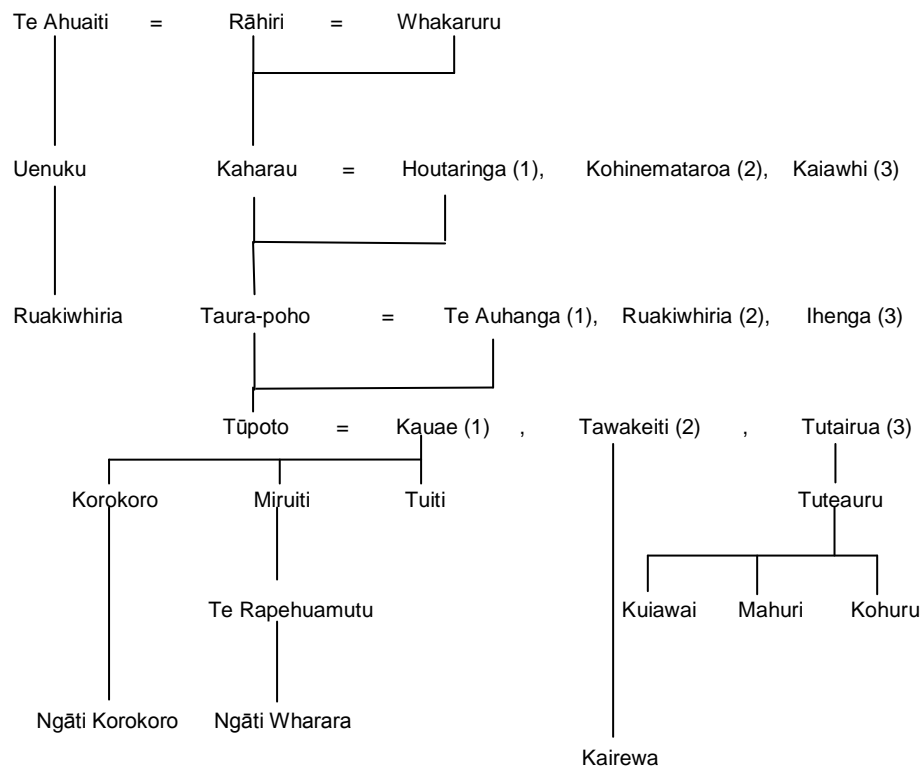
Ko Ngātoki-mata-whaorua te waka ko Nukutawhiti te tangata



Ko Mamari te waka ko Ruanui te Tangata

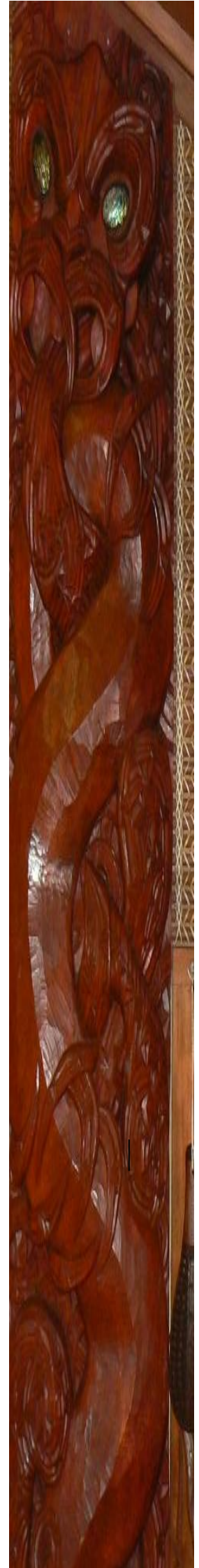


Ko Whira te pā ko Rāhiri te tangata



The Te Poukā hapu name is derived from an event and a practice.

Note: There are more similarities than differences in Ngāpuhi ki Hokianga whakapapa



The Hapū Base

Marae were in Hawaiki (Taputapuātea) as told by our first ancestors. They predate colonial settlement and survive today as the cultural base for Hapū where customary practises and rituals are exercised, taught and retained. The symbolic genealogical metaphors of nature's environment are embedded within the marae setting where rituals constantly remind us of our evolution and place.

Whānau generally occupy the land surrounding a particular Marae; e.g. Kokohuia, Waiwhatawhata and Pākanae, are indicative of that Marae area. In our case the three Marae and their areas combine to become the rohe of Ngāti Korokoro, Ngāti Wharara and Te Poukā hapū. Within that rohe landscape are the ancestral sites of cultural significance to the hapū.



Most of the sites in our rohe have been GPS located and are listed in the Schedules of Sites of Cultural Significance in the Far North District Plan. In this way the spiritual heritage and traditional fabric attached to the hapu rohe landscape is in place. Though burial practices have changed over time, the Hapū have continued with the ancestral practice of common burial places. In the past it is at Pākanae. This custom for burials, the Marae base and the fabric of the ancestral places, effectively binds the whānau and the hapū together.

The marae is the main entrance for engagement with our Hapū where direct access to the Taumata and marae / hapū committees is made.

There is only one doorway and it is imperative that this main entranceway is utilized by Councils and other agencies to prevent any misunderstandings, negativity or disrespect.

Marae protocols welcomes consultation, acknowledges and respects engagement and is willing to build and strengthen relationships for the benefit of all.



Rāhui, Tapu and Noa

Rāhui is a traditional and cultural restriction of access on to or use of land, forests, ocean, rivers, or waterways for a specified time. Our ancestors used rāhui and tapu, to place people, areas, objects, waters under a religious or beliefs form of restriction. Rāhui is still used today for fisheries and natural resource management and as a tapu restriction after drownings. The tapu as once used by our ancestors as part of their living disciplines is no longer practiced. It is not uncommon though for people to require treatment for disorders stemming from tapu. Noa describes the neutral condition of the place, people objects and waters after the ceremonies to free or remove a rāhui or tapu have been carried out. Carrying out blessings by prayer and use of water on the place of a fatal accident and to the workers who attended the accident is a common practice. Blessings are a form of noa ceremony.

In our rohe applying a rāhui after a drowning(s) or death on the seashore is a traditional practice. The duration and the boundaries of the rāhui are determined by the circumstances of the accident. The duration can be for two days to several weeks, similarly the boundary of the rāhui is guided by, whether the body/bodies is recovered early or no body(s) are recovered and an extended search or a longer waiting period is decided necessary.

The boundary of a recent rāhui for a drowning which claimed three lives, was from the Hokianga Bar up to Matawera Point and lasted over four weeks, the second and third bodies were drowned person(s) it is also a period to allow a time for cleansing process, for the waters and sea creatures. The rāhui for drownings is akin to a tapu and is often described that way.

Applying a rāhui over the harbour is a collaborative exercise between south and north side marae and elders. The rāhui has usually been accepted by the wider community, though the long extended rāhui described above was questioned during its latter stage. The recovery of all three bodies, the expressions of thanks by the parents of the victims at the inquest and stricter safety standards on boats in the Hokianga, vindicated that rāhui decision.

From time to time the marae elders receive inquiries and / or requests for the dispersal of ashes over the harbour waters or our traditional sites. The requests have always been refused and the people gently guided into considering other disposal options. The dispersal of human ashes into the harbour or coastal waters is only a recent practice but was objected to by elders of the time, we uphold their stances, it is a practice contrary to Maori beliefs.

The administration and application of rāhui, tapu and noa rest with the Taumata collective seniority of Kaumatua and Kuia of the three marae and their networks with neighbouring marae, hapū and iwi. The marae provides the cultural, traditional and customary leadership. Rāhui is a cultural tool that cannot be devolved from that seniority.



Up till six generations ago, our ancestors claim to land was by use of and constant occupation of the land their ancestors had occupied. If boundaries were needed, the boundaries between neighbouring groups were set by agreements of natural features or visual lines between them. They described their occupation system as Ahikāroa. The Ahikāroa system of ownership the ancestors used was made redundant about six generations ago. Thirteen generations ago, from the pillar of his pā Whiria at Pākanāe, the ancestor Rāhiri held the occupation right and rights of use of Hokianga.

Today it is the Ngāti Korokoro, Ngāti Wharara and Te Poukākā strand of the Rāhiri whakapapa cord, who occupy the ancestral rohe, and to hold in place the ancestral mantle over the hapū rohe. Many changes to the land have occurred during the last six generations to its ownership and how ownership works.

The present ownership of land bears no resemblance to the ancient ahikāroa system. Today's system of land ownership, how it may be used, how resources are to be protected by the landowners is complex. Maori freehold multiple owned category of land makes up about 8% of the hapū rohe, most are small blocks. There are however several large blocks of highly important highland forest land, which protect the sources of the major streams in the rohe. Their ownership, their cultural importance, their contributions to the wellbeing of the land and people has been ignored and overlooked in the past. There are portions of land in the rohe, the hapū can claim ahikāroa rights. The three Marae reserves, the two burial reserves, seashore untitled customary land the ancestral sites, streams, and harbour waters are some. Then there are the ahikā rights and kaitiakitanga responsibilities derived from occupational rights as opposed to the rights established through "title by occupation" is a question.

The unbroken whakapapa link back to Kupe, who established the first and to this day, unbroken ancestral occupation rights confers special customary rights and responsibilities on the hapū, that must be recognized and provided for. Without question the hapū have kaitiakitanga, the guardianship and the responsibility role over all those taonga, on behalf of the whānau, and all Rāhiri descendents wherever they reside. The hapū rohe is the heartbeat of Ngāpuhi, the rohe is important to other iwi and so too, to the nation. It is one of the founding places of our country. Though the society has changed over the last six generations, the ancestral mantle woven into the land by past customary practices, and worn by all previous generations, is now worn by the hapū.

Ahikā and kaitiakitanga, mana, whenua, tangata whenua, tikanga Maori are terms used in the Resource Management Act to address Maori needs. None of these words confer "ownership" customary authority, customary values and practices, exercise of guardianship. Mana whenua, yes, but not ownership. The Ngāti Korokoro, Ngāti Wharara and Te Poukākā hapū position is fixed in the unbroken occupation of their rohe.

The sites of significance registered in the Far North District Plan draws out the rohe area. They are the customary fabric weaving together the foreshore, harbour-waters, the physical and natural resources of the ancestral mantle the hapū inherit.

The critical element of the hapū responsibility to the rohe is to ensure the three Marae are sustained, the burial place(s) are adequately cared for and are available to all hapū whānau who may live elsewhere. This is the anchor stone for retaining our occupation and the rights that are attached. The aspect of respect for culture is an important matter. This is what a Thursday Island leader has to say on this:

"All cultures are created differently to respond to their environment. It is by natural law that human instinct is stimulated to adapt to its surroundings; it is human who create culture, shape traditions and practice customs. The social practices are customs, in these customs are stories, songs and beliefs which are handed down orally from one generation to the next to become what we call traditions. No one can judge a particular culture. How can a person from a completely different cultural background judge a culture alien to their way of living? Culture can be animated, assimilated, described and identified, but it cannot be evaluated except by people who have invented it."

All culture is something to be understood and respected. Culture is not a product like any other, but rather expresses the identity, soul and values of a people. It is not to be traded away or forgotten. If it is treated disrespectfully, your chances of survival will be decreased. Culture enhances life and strengths."



Te Wahapu o Hokiangā nui a Kupe

*Ngā Pou Whenua
Ngā Pou Taurahere*

Ka ū kī uta kī te whenua

Ka ū kī tai kī te moana



Ka ū ki uta ki te whenua

The Hapū area is marked in green on Map 1 (fig.1). The land area occupied by the Hapū is mostly on the south side of the harbour. Our whānau have ownership interests in the Kahakaharoa section of the rohe.

The map shows the sites identified in 1999 in red outline. The 1999 hikoi identified and documented many of the ancestral sites within the Hapū rohe but there are others, the Hapū chose not to disclose for mapping. The sites identified are the principal sites of significance to the Hapū, and are fundamental to identity, common origins, and areas of common interest for thousands of people who through whakapapa are connected to the first ancestor Kupe, to Rāhiri and Hokianga. The Hapū by continuing occupation of the rohe, represent the continuum of these all important cultural values upon which Ahikā and Kaitiakitanga is founded. The Hapū rohe is characterized by hilly terrain, the highest being forested areas mostly are in Māori ownership, constitute the vital catchment areas and are the sources for the three principle streams, Pākanae, Waiarohia, and Waiwhatawhata. The Hapū rohe has little arable land compared to adjoining hapu owned land, what is available was intensely used in the past and remains a highly prized Hapū resource.

The Hapū continue to rely heavily on its seafood resources and their limited arable land resource.

This is the Hapū land area of interest.

Ka ū ki tai ki te moana

Kauwhare Point by Mahena Island above Koutu Point on the south shore of the harbour, is the north pointer to across the water to Kawewhitiki Point, then down to Tokatā and Niua to the North Head, from there across the harbour entrance to Aniwaniwa, on the south side, then southwards, down the outer coast to Omanawai-iti stream.

On the south side it extends from Kauwhare Point westwards along the south shoreline to Araiteuru then to Aniwaniwa and down the outer coastline to Omanawai-iti stream.

The foreshore of the Ngāti Korokoro, Ngāti Wharara and Te Poukā hapū rohe is the book of events of our forebears' relationship and living patterns with the sea, land and the natural environment. The ancestral sites that attest their history and our beginnings are scattered the length of the foreshore. To walk its length is a recitation of ancestral statement and presence, etched into the natural environment. The named traditional sites of significance have not been compromised by development and this is unique.

Within the coastal area and ocean and harbour waters are the Hapū fisheries resources. There are renowned named ancient fishing places, which still provide bounty though drastically reduced. The ancestral netting places, shellfish gathering places, coastal and harbour breeding grounds remain, but they need protection especially the breeding places. In times of old, rāhui was the protection mechanism used by Maori, it was an effective tool then and can be effective in today's world.

The Hapū tai-moana area of the Hapū rohe is marked in blue on map 2 (fig 2). Within this area are the Hapū kai-moana interests.

Ko Te Whare o Ngāpuhi

He mea hanga tēnei tōku whare
Ko Ranginui e titiro iho nei te tuanui
Ko Papatuanuku te paparahi
Ko ngā māunga ngā poupou

Puhanga Tohora titiro ki Te Ramaroa
Te Ramaroa titiro ki Whiria
Ko te Paiaka o te riri, te kawa o Rāhiri
Whiria titiro ki Panguru ki Pāpata
Te rākau e tū pāpata ki te Tai Hauauru
Panguru Papata titiro ki Maunga Taniwhā Whakarongorua
Maunga Taniwha titiro ki Tokerau
Tokerau titiro ki Rākaumangamanga
Rākaumangamanga titiro ki Manaia
Manaia titiro ki Tūtamoe
Tūtamoe titiro ki Maunganui
Maunganui titiro ki Pūhanga Tohora

Te Wahapū o Hokianga nui a Kupe

“Ko Te Ramaroa a Kupe te pou takina korero.”

Te Pou takina ko Te Ramaroa.

Oral traditions tell us Te Ramaroa is the ancestral pillar of Kupe and the parent of Puketi and Paeroa, the parents of the twin boys. Paeroa who stands at Paeroa's feet, and Mahena who was banished to the bay beyond Koutu for interfering with his sister Tamaka, who stands tall before her parents. At the feet of Paeroa is the hillock Tangihia, the stillborn child. The peak of Paeroa looks west to Kaitoke and Roharoa range who look south to Te Kore. Te Kore looks west to Pukoru who looks downward to Omanawai-iti stream, flowing into the ocean below.

Pukoru turns and looks north to Pukohu who looks west to Te Hunoke who looks to Patipatiarero who looks to Ohineturere who looks to Pukekohe who looks out upon the full expanse of the western ocean, south to Maunganui Bluff north to Owata at Herekino then downstream to Araiteuru across the harbour to Tokataa then to the sandhills of Niua to Rangitira to Maukoro to Mahena who gazes up to the ancestor Te Ramaroa. Te Ramaroa sees Matariki flowing downwards, westward into the sea and the ocean, which was traditionally called “Maraeroa”, a name conferred also on our Pākanāe Marae, with the pillar of Whiria in the midst of all. These are the pillars of the hapū rohe, the beginning place for many people.

The ocean was traditionally called “Maraeroa”, a name conferred also on our Pākanāe Marae.

The Ancestral Relationship

Ngāti Korokoro, Ngāti Wharara and Te Poukā understand and recognize the importance of the rohe to all who whakapapa to Kupe to Rāhiri – Whiria and Hokianga. The Hapū also understand the importance of the broad range of Kaitiakitanga responsibilities conferred by these relationships and connections. This Plan is the pathway to guide us into the future. Holding the rohe is holding the ancestral pillar foundation firmly in place, the whakapapa relationships are the mortar.





Progress and Relationships

To progress our future is about relationships, recognizing the ancient, strengthening those of the present in readiness for the future. It is about developing harmonious and considerable working relationships founded on respect. Where we come from, where we are at, where to from here.

With our Neighbours

Our areas are bounded by Te Hikutu hapū, Te Roroa and Te Rarawa hapū and iwi. There has to be an active and an inclusive shared participation wherever there are areas of shared interest. In that same manner should those with ancestral connections be recognized as too those who have common interests or a different viewpoint.

With Iwi Authorities

Ngāti Korokoro, Ngāti Wharara and Te Poukā acknowledge Te Rūnanga a Iwi o Ngāpuhi, our Iwi Authority and other neighbouring Iwi Authorities.

With Key Agencies

The Hapū recognises the need to liaise widely with such organisations as the Far North District Council (FNDC), Northland Regional Council (NRC), Top Energy, Telecommunications Companies, Department of Conservations (DoC), Ministry of Agriculture and Forestry (MAF), Ministry of Fisheries (MFish), Maori Land Court (MLC), and other Government Agencies and interest groups.

Internal Relationships

Ngāti Korokoro, Ngāti Wharara and Te Poukā recognize that the future depends on sustaining the three marae and the intergenerational transfer of customary and traditional knowledge and practices. Within the Hapū a sound working relationship, is of the utmost importance.

Our future security and success depends on whānau members working together collectively, to ensure our customary and traditional values are strengthened. These are the means which whānau of the Hapū need, so they can work collectively, to ensure there is a healthy and sustainable natural environment for future generations.

To achieve this environment as Ahikā, and Kaitiaki we need to develop ways so that we can make western science and planning methodologies work for us and our environment.

This can be achieved by first understanding who we are, where we came from, where we are, where we are going and how we are going to get there. Secondly, we seek and utilize educational capital which currently exists and last but not least, it is for the Hapū through this Plan, to explore opportunities for engagement which encourages and develops a solid foundation across the broad spectrum of our community i.e. (the economic, social and environmental wellbeings)

The Taumata Kaumātua o te Kainga represented from the three marae hapū areas hold the integrated links to past knowledge, understandings and concepts of customary practises and rituals required to implement the traditional aspects of the Kahukura document. The Taumata Kaumātua o te Kainga will be responsible for the cultural leadership required to implement the Kahukura and with the Pākanāe Resource Management Committee will ensure that the Hapū cultural values, customs and practises are adhered too at all times.



Te Wahapū o Hokianga- nui a Kupe

*Poua ki te whenua ki a
Papatūānuku*

Background

Ngāti Korokoro, Ngāti Wharara and Te Poukākā hapū have had a long association with the land, waterways and sea based on a genealogy relationship and the binding concepts from within. It is through this relationship that embodies the Hapū with the environment, and vice versa confirms our Tangata Whenua status as the people, who descend from the land and environment. This connectivity Ngāti Korokoro, Ngāti Wharara and Te Poukākā regard all land as ancestral and to separate these connections is to deny the living past, living present and thus the living future.

This relationship was founded when Kupe discovered Te Ika nui a Māui and later as part of a migration and settlement period spanning over 36 generations of continuous occupation. The land and all resources were managed according to tikanga practices, with whānau, marae and hapū delegated the responsibility of managing these blocks for the welfare of whānau and hapū collective. Unfortunately today the ability to live these practices has diminished partly as a result of the minimal Māori land-holdings that Māori now own. However the traditional connection to the environment is still vividly lived each day at various marae, whānau and hapū gatherings and activities. Major importance of retaining, protecting and utilising the remaining Māori land-holdings has now become another vital tool for maintaining the whānau, marae and hapū identity and wellbeing within the realms of whakapapa, tūpuna, tikanga, hauora, kaitiakitanga and tūrangawaewae.

Issues

- Alienation of our land has resulted in what land the various whānau have left being under greater pressure.
- Poorly thought through planning decisions in the past has caused major undesirable impacts on our people.
- Engagement with local, regional and central government has been spasmodic and often times reactionary.

Policy

- That the Hapū recognise the need for developing, monitoring and enforcing more robust planning processes that take into consideration traditional, spiritual and physical relationships with land and resources.

Methods

- The Hapū will advocate and support all initiatives to avoid further alienation of whānau land and encourage the re-association of whānau with ancestral land.
- The Hapū will continue to develop a pātaka of hapū mātauranga.

- The Hapū will advocate that consultation in all cases be initiated at the preliminary stages of development.

Ancient Wāhi Tapu

Background

Ancient Wāhi Tapu hold the physical and spiritual presence of our Hapū past. The traditional pathways leading and encompassing wāhi tapu hold the same significance. The sacredness is remembered and recalled in a oral system of transference through waiata, pepehā, whaikōrero, whakatauki, whakapapa, kōrero whakatakī, wānanga, huihuinga and also in a practical sence of Hapū tikanga practises of hui tangihanga, hura kōhatu and kawē mate. Today's tikanga practises constantly places the Hapū in the past by walking backwards into the future. Without acknowledging, respecting or protecting the past there is no near or long term future for the Hapū, for once the past dies the Hapū also dies a cultural death.

Each region or rohe Māori has its own distinctive landscapes. Ours is unique in that it is still steeped in cultural history. Ancestral landmarks, sites of cultural and national significance and wāhi tapu are a testament that our people forged cultural traditions into the very fabric of today's landscape. Ancient wāhi tapu were consecrated by Tohunga which carried harmful consequences for those that failed to respect or observe correct practices of that tapu. Deterioration and demise of the wahi tapu also occurred as a result of tapu restrictions being broken or practises forgotten. Unfortunately both these damaging effects exist today with the current health of the environment and today's society. The knowledge and location of ancient wahi tapu sites are still held by whānau, marae and hapū members and the tohu principle is still utilised today to ensure the significants of these sites are not lost or forgotten.

Today our heritage is combined with mission stations, churches, cottages, camp sites, farmlands, parks and sports grounds which evoke the shared defining history of our nation. However for Hapū the ancient wāhi tapu forms the base of this unique category of ancestral sites that extends to the wider community sites of significance and also to the sites of historical nation significance that are held within the Hapū region.

Therefore as Kaitiaki and descendants of the Tohunga of old the responsibility and ability to acknowledge and protect ancient wāhi tapu sites is paramount. There is a need, however, to ensure there is a balance between the spiritual and physical needs of these past ancestral domains that were governed by principles of Tapu, with those of today's world that lacks insight into the sustaining abilities and binding life forces of Tapu.

The Taumata Kaumātua, whānau, marae, hapū and the Pākanāe Resource Management Committee can not afford not to act and in acting, we can't afford to get it wrong. The journey is to enhance the Tapu of all domains and environments and in doing so, the enhancement of understanding of all people will occur.

Issues

- Wāhi tapu, hapū relationships with cultural landscapes and other taonga are in danger of further damage because developers and consenting authorities are unaware of their location and importance.
- Wāhi tapu and other taonga are under threat from inappropriate or insufficient management e.g. slips and erosion, pest/stock damage, weed invasion, etc.
- Lack of Hapū cultural practises
- Some information is highly sensitive

Policies

- That the Hapū strengthen the traditional tikanga practises of wāhi tapu and taonga preservation by the use of annual wānanga.
- That the location of ancient wāhi tapu within our rohe remains confidential and such information rests solely with respective whānau/marae/hapū.
- That irrespective of who owns the land the protection of wāhi tapu should take precedence over other management objectives and other demands, including public access.
- That notification of any proposed developments is given by Council to the Pākanāe Resource Management Committee, accompanied by all relevant documentation.
- In the event that Koiwi or other Taonga are unearthed, all work will cease immediately and the appropriate representatives/authorities notified. The Pākanāe Resource Management Committee must be notified.

Methods

- The Pākanāe Resource Management Committee with the Taumata Kaumātua will make available the necessary resource people to work with key stakeholders; e.g. Councils, DoC, NZHPT, Transit NZ, landowners etc to discuss proposed development which may affect wāhi tapu or when any such sites are found or identified.
- Information considered by whānau/marae or hapū to be sensitive will be categorised as a “Silent file” and will reside solely with the relevant whānau/marae or hapū.
- The Hapū will seek funding to identify and update ancestral heritage inventories for input into statutory planning documents.
- The Hapū will lobby Council to provide rates remission where wāhi tapu sites and sites of cultural significance to the hapū are identified and seek active protection.
- The Hapū will investigate funding opportunities to ensure that wāhi tapu and other taonga on ancestral land are actively protected, e.g. through weed control, fencing and other means.
- Taumata Kaumātua and Hapū will ensure traditional practises will be conducted when koiwi are discovered and followed through to internment.

Background

The Pākanāe urupā holds two highly significant cultural values, firstly for being the first papa kāinga (settlement) within the Hokianga and Aotearoa, and secondly as a sacred Hapū burial site. The Pākanāe urupā is the central link that binds our three Hapū together at a junction that connects three major cultural sites, the mantle base of Whiria pā (fortress), under the shadow of Te Ramaroa the ancient burial site, and in front of the spiritual tidal waters of the Hokianga. By its virtual position the Pākanāe urupā also serves as a compass to all living descendants. This point of magnetism and collectiveness provides a source that revitalizes, refocuses, regains, and regenerates and reaffirms the descendant's physical presence within the ancestral house (world) of the Hapū. Spiritual and mental enlightenment is received that grows and developments cultural identity. To enter and walk within the urupā is an act of walking with your tūpuna and when you leave they still walk with you.

Roiho is the name for the urupā that has survived over time. Other names used were Ruaputa 1888, Pākanāe 1890 and remains in general use, Roiho 1906 and Makapera in 1910. The Pākanāe Cemetery is a gazetted Native Burial Reservation, administered by Māori Land Court appointed trustees. Since its establishment in 1880, the wider community has used Roiho as a public cemetery it is now close to full capacity. There are a number of options that are currently being investigated that could extend its life, however it is strongly agreed that the Hapū gift of allowing the wider community to use Roiho has to be reassessed. Discussions on future options e.g. multiple burials, and the responsibility of the Council to provide a public burial place for Omapere, Opononi and Koutu settlements is now a priority.

Issues

- A public cemetery is urgently needed as burial space is fast diminishing.
- Increasing population within our area could mean increasing pressure for burial plots.
- Those with ancestral ties to our rohe have first priority to the remaining space within the cemetery.
- The existing cemetery may be affected by coastal erosion and rising sea levels.

Policy

- That only those with ancestral links to the area are buried in the cemetery.

Methods

- The Hapū and the Pākanāe Cemetery Trustees will work in co-operation with FNDC to identify suitable land for a public cemetery.
- The Hapū and the Pākanāe Cemetery Trustees will explore the possibility of imposing a moratorium on future burials of those who have no ancestral ties with the area.

- The Hapū advocate that the Pākanāe Cemetery Trustees investigate the potential impacts of coastal erosion and sea level rise for the cemetery and develop a plan of action.

Dispersed Remains

Background

The Hapū recognises that in certain situations whānau may find it necessary or choose to cremate loved ones. We do not totally oppose this choice, nor do we support it, but we prefer to take the view handed down by our Tūpuna that this practice was not an acceptable custom to our people. To realign this situation, the interment of ashes within boundaries at agreed locations is the only acceptable process. Today, it is not unusual for ashes to be interred with a family member and a memorial plaque placed over it.

Issue

- Dispersal of ashes is culturally inappropriate and offensive.

Policy

- That the dispersal of ashes to any water body or places identified as a site of significance is a prohibited activity



Methods

- The Hapū will only allow the interment of ashes within the Hapū urupa boundaries at an agreed location as the only acceptable process.

Public Access and Reserves

Background

Due to the Hapū genealogy relationship and continued unbroken presence the Hapū rightfully claim customary rights to all forests, the coastline, streams and beaches in our rohe. This right is not exclusive for the benefit of the Hapū, but is an inclusive partnership with the wider community, the public and Government agencies and there maybe times when we may object to access in certain locations. This partnership requires significant thought and management.

Issues

- Providing public access for recreational activities can result in destruction of property, litter on beaches, human excrement.
- Existing public access ways are neglected and poorly maintained.
- Public can breach private property rights.

- Vehicles driving on to and along beaches cause damage to sensitive habitats and pose a health and safety risk.
- Proposed access may impinge on wāhi tapu or registered sites of significances.

Policy

- That Councils and all Crown Agencies recognise the relationship that the Hapū have in exercising their customary rights to all wāhi tapu, traditional kai gathering places, hapu fishing grounds and to taonga prized for traditional, customary and cultural uses.
- All vehicles other than emergency vehicles, driven along beaches or onto food gathering beds are prohibited.

Methods

The Pākanāe Resource Management Committee will:

- Ensure Councils and Crown agencies consult with Hapū and the Pākanāe Resource Management Committee when preparing public access, reserve policies, plans and statements and when identifying public access/reserves within our rohe;
- Councils and Crown Agencies provide adequate refuse facilities and clear signage on all entrances to public access ways, and where needed fishing collection quota signage;
- Work towards securing future tenders to maintain public access ways and reserves.
- Ensure key stakeholders provide for the sustainable management of all public access ways within our rohe.

Māori Freehold Land

Background

The Hapū recognise there is minimal Māori freehold land remaining within our area of interest. Whether held in customary title or multiple ownership, Māori land has always been considered differently. This difference has resulted in huge limitations to development opportunities denying shareholders or beneficiaries the ability to fully utilize the land in any productive manner.

Issues

- Low percentage of land still in Māori ownership.
- Māori land is under utilised.
- Māori land is carrying huge financial debt and finances are difficult to access.
- There is disparity between land values and rates over developed and undeveloped land.
- Land shares are still being alienated and/or fragmented.
- Statutory instruments provide a conflicting planning and legal framework for Māori land.
- Many land blocks are inaccessible.

- Inadequate recognition accorded Māori owned forest or water catchment land by local and regional government.

Policies

- That the special circumstances relating to Māori land be recognised and provided for.
- That provision for access to and servicing of landlocked Māori land is provided for.
- That recognition of the wider public benefits certain Māori land provides.

Methods

The Pākanāe Resource Management Committee will:

- identify all Māori land blocks within our rohe and maintain a current database;
- advocate for better Council policies relating to Māori Land, including rating policies, and district and regional plans to better provide for development of Māori land; and
- investigate various alternatives that will assist whānau/hapū in maintaining the current status, protection, utilisation and development of Māori Freehold land.

Papakainga

Background

Papakainga like marae areas, remains a communal way of life and it continues to survive to provide existence to whānau and hapū. Although many of the original kainga have disappeared, the papa - land remains in collective ownership. Over time these shares continue to fragment often leaving individuals with a teaspoon of dirt to their name.

Issues

- Fragmentation of land means that many whānau are missing out due to insufficient land area and that relationships between whānau and whenua are being lost.
- Escalating costs financial contributions and development controls have made it virtually impossible for whānau to re-establish Papakainga within our rohe.

Policy

- That the re-association of whānau with ancestral land is recognised and provided for, and actively encouraged.

Methods

The Pākanāe Resource Management Committee will:

- explore various mechanisms that will enable whānau to resettle on whenua tuku iho (ancestral land) including identification of various housing options available for Papakainga;
- lobby all relevant agencies to ensure that statutory instruments assist with the repatriation of Māori with the whenua including more equitable rating methods for Papakainga; and

- lobby Local Government to confine restraints on Papakainga to matters of health and safety.

Subdivision and Development

Background

While future growth is inevitable, it is paramount that all development in order to be truly sustainable must recognize and provide for cultural and historical values. In some instances this means that such development may have to be contained and even constrained to ensure that other values are adequately protected.



Issues

- Development and growth is putting increasing pressure on ageing and less than adequate infrastructure.
- Subdivision and development can result in damage to wāhi tapu, taonga and cultural landscapes if not undertaken appropriately.

Policies

- That appropriate subdivision and development is one that ensures the relationship of Hapū with their ancestral lands and other taonga is restored, protected and enhanced.
- That a moratorium on all development and growth be put in place until such time as all necessary infrastructures are provided including sealed roads, recycling facilities and waste management, land based sewage treatment plant, suitable potable water supply, community facilities.
- That all development (including utility services and infrastructure), whether public or private, be undertaken in a manner that achieves sustainability.
- That preference be given to recycling, renewable energy generation and efficient use, public and/or alternative forms of transport, self-sufficiency in water supply.
- That a suitable location for land fill purposes be identified.

Methods

The Pākanāe Resource Management Committee will:

- Lodge a request to both Consent Authorities notifying the Pākanāe Resource Management Committee of all applications (notified or non-notified resource consents) in our rohe;
- advocate good working relationships with all developers/landowners wishing to conduct business in our rohe;
- submit on all applications lodged to ensure that the development is in line with the amount of available water take allocations and other infrastructure within our rohe; and

- monitor the statistics for our rohe in terms of growth, land space and multiply owned land.

Soil Erosion and Sedimentation

Background

The Hapū recognise that as a consequence of general development, soil erosion and nutrient run off is causing major sedimentation and contamination problems within the harbour catchment. This can be traced back to both natural causes and human activities.

Issues

- Vegetation clearance, land uses including farming and forestry, excavation, mining and quarrying have caused and continue to result in sedimentation and pollution of our harbour and waterways.
- Global warming is making the situation worse and is a major threat to the health of our harbour and natural resources.
- Siltation and pollution are impacting on our food gathering areas and access to traditional resources including numbers and types of fish, birds, plants etc.



Policies

- That all new and existing land use and development minimise the environmental impacts associated with sedimentation and nutrient run-off.
- That our catchment is managed to protect and enhance our mahinga kai and kaimoana beds.
- That a nominated representative from the Hapū sits on protection, environment and development management committees set up in our area.

Methods

The Pākanāe Resource Management Committee will:

- consider all applications and management plans submitted for quarrying mining and landfill consents;
- lobby the Regional Council to ensure and provide that all monitoring within the Hokianga Harbour catchments includes a Cultural Health Index assessment (as advocated by MfE in the work of G. Tipa);
- co-ordinate workshops and develop information packs with relevant agencies to educate landowners and developers on best practice for vegetation clearance, erosion control, excavation, etc; and
- work with contractors and landowners to identify suitable locations for dumping fill that are away from wetlands and water catchments.

Landscape Values

Background

The long history of occupation by our Tūpuna has left a cultural overlay across the landscape of Ngāti Korokoro, Ngāti Wharara and Te Poukā. That overlay is a taonga of Ngāpuhi, Te Rarawa and Te Roroa. In our belief, cultural landscapes must be afforded in the very least as high a priority as all other landscape values and features.

Issues

- Inappropriate land use, buildings and structures compromise our cultural and spiritual values.
- Consenting authorities are not meeting their statutory obligations in relation to our cultural values and landscapes.

Policies

- That preparation of all cultural landscape assessments be carried out either by or in conjunction with the Pākanāe Resource Management Committee.
- That all visual and cultural landscape values within Tai Tokerau be protected, maintained and/or enhanced.
- That baseline standards be set in relation to Cultural Landscapes to ensure that cultural values are not compromised in any way, shape or form or if they are compromised, it must be to the absolute minimum extent.
- That earthworks and/or developments do not diminish or destroy the natural beauty of the landscape.

Methods

- The Pākanāe Resource Management Committee in collaboration with Hapu and Iwi, will lobby and work with Councils to develop suitable baseline standards for development within all Cultural Landscapes.
- The Pākanāe Resource Management Committee will request that Council notify The Pākanāe Resource Management Committee of all requests for earthworks permits within our rohe. The Pākanāe Resource Management Committee will assess all applications and forward recommendations to appropriate Consenting Authorities where applicable.
- The Hapū will continue to identify and register sites of significance to the hapū.
- The Hapū will work with relevant organisations and agencies to prepare landscape assessments.

Waste Management

Background

The Hapū recognise that waste in all forms is harmful to our environment if not appropriately managed.

Issues

- There are insufficient waste facilities and where provided are having adverse impacts.
- Volumes of waste are increasing.

Policy

- That a zero-waste approach to waste management be adopted within our rohe.
- That waste facilities be restricted to inland areas away from waterways and coastal areas.
- That local solutions to waste management be the preferred option.

Methods

The Pākanāe Resource Management Committee will:

- Lobby for advocacy material to be made available at waste and recycling centres;
- lobby Council to give due consideration to local contractors in the first instance for all tenders for waste management contracts;
- lobby Council to provide opportunities for local residents to conduct bi-annual in-organic collections;
- lobby Council to adopt a zero waste policy within our rohe; and
- review all future development plans for waste disposal facilities within our rohe.
- develop in collaboration with Councils a decontamination strategy for major spills and a damage control plan for any substances that are or maybe released into the environment;
- develop an advocacy program which promotes the use of more environmentally friendly products;
- lobby the Environmental Risk Management Agency (ERMA) to have those chemicals which are currently permitted for use which are identified as detrimental to the environment to be removed from their register; and

Work in collaboration with Councils to provide advocacy programmes for waterway management with an emphasis on using locals for implantation of planting and fencing programmes

Wastewater

Background

As in past generations today the water ways are still heavily used by whānau, marae and hapū for food gathering, planting and replenishing, bathing and swimming, rongoa, healing and spiritual and cultural practices. The customary, community and public right is constantly threatened by sewage discharge either from private household failing septic systems or from the public wastewater systems at Opononi/Omapere, Rawene or Kohukohu areas.

Tradition states that any discharge of human waste of any form to water is a direct violation to the lineage, presence and the regenerating powers of both Rangī-nui and Papatuanuku. To bypass the main primal life sustaining elements and go directly to the secondary younger elements breaks the life sustaining flow from that of the parents to the children. Genealogy states that the life force and role of all water bodies is to provide life, sustenance, health and to heal. Water has no longterm ability to absorb waste. The power and ability to absorb any human waste is a balance between Rangī-nui and Papatuanuku and human values of living.

Ngāti Korokoro, Ngāti Wharara and Te Poukā have never consented to the continued use of waterways and especially the Hokianga to discharge human waste. However the Hapū recognise the importance of forming partnerships with FNDC and NRC to monitor household septic systems and assist where required either by providing information or practical solutions. This partnership includes the Opononi/Omapere wastewater treatment system. A collective approach and shared responsibility to these major problems will advance the cultural, public and economic welfare concerns of the area. Our focus and commitment will be to work collectively with Councils and to investigate land based options (dual system), limit the amount of discharge to water, enhanced water quality and to monitor the effectiveness of the present Opononi/Omapere wastewater system.

Issues

- Discharge to waterways and sea is culturally offensive and degrading.
- Continued housing and commercial developments.
- Increased public water demand increases wastewater discharge.
- No monitoring program of private household septic systems.
- No dual (land and sea) effluent discharge system at Opononi/Omapere site.
- Poor effluent discharge quality

Policy

- Limit effluent discharge to sea.
- Increase effluent discharge quality
- That land base effluent discharge systems and other effluent treatment options be investigated, ie UV radiation, spray irrigation.

Methods

The Pākanāe Resource Management Committee will:

- Work collectively with FNDC on effluent discharge options and discharge quality of the Opononi/Omapere system.
- Work collectively with FNDC to develop a programme to assess and monitor private septic systems
- Assist any household to upgrade failing septic system
- Promote household septic system maintenance

Hazardous Substances

Background

The importance of keeping the environment pristine is of extreme worth to the Hapū. We acknowledge that certain sectors of our community find it necessary to use chemicals, sprays and manures to sustain their livelihood. We also recognise that applying chemicals continually year after year and the release of genetically modified organisms into the environment is detrimental to the environment.

Issues

- Our land, water and air are becoming more and more contaminated which is affecting our food gathering areas.
- Not all areas that are contaminated are known about.
- Our harbour and waterways are polluted by run-off from land.
- Clean up costs are potentially huge and the community could end up bearing the cost despite not having been responsible for the contamination.

Policies

- That the removal and proper disposal of all contaminants will be carried out by the appropriate authorities, landowners and/or product producer.
- That when contaminated sites are discovered, Councils will notify the Pākanāe Resource Management Committee at the earliest opportunity and to enable Hapū participation in the preparation and implementation of any clean-up.
- That the cost of clean-up and restoration be on a “polluter pays” basis and that NRC take every possible step to locate the polluter and that where polluters cannot be located and held responsible Councils in conjunction with Central Government bare responsibility for all clean up costs.
- That all hazardous substances within our rohe are phased out.

- That Councils look at alternative methods to subsidise clean-up costs, other than through rates.
- That all properties flanking water ways be properly fenced off and river banks planted, to assist with filtration of contaminants before they reach the water courses.
- That consideration is given in the first instance, to employ Tangata Whenua to carry out riparian planting and fencing of waterways within our rohe.

Methods

The Pākanāe Resource Management Committee will:

- lobby NRC to undertake a thorough review of all contaminated sites within our rohe and establish a register of all individuals using or storing hazardous substances within our rohe and make that information available to the Hapū;
- develop in collaboration with Councils a decontamination strategy for major spills and a damage control plan for any substances that are or maybe released into the environment;
- develop an advocacy program which promotes the use of more environmentally friendly products;
- lobby the Environmental Risk Management Agency (ERMA) to have those chemicals which are currently permitted for use which are identified as detrimental to the environment to be removed from their register; and
- Work in collaboration with Councils to provide advocacy programmes for waterway management with an emphasis on using locals for implantation of planting and fencing programmes.

Genetically Modified Organisms (GMOs)

Background

The Hapū oppose the introduction of genetically modified organisms, or products produced from such organisms, on the basis that it's contrary to our whakapapa and tikanga. It represents untested dangers and is in no way essential to human well-being.

Issues

- Risks are unknown and could be considerable and irreversible.
- Benefits are unknown and alternatives are available which do not require the use of genetically modified organisms.
- Clean up costs are potentially huge and would fall with the community under current legislation.

Policies

- That the Hapū supports and promotes a GE Free rohe.

- That the costs of clean-up from any accidental or deliberate release of genetically modified organisms lie with Central Government or the user.

Methods

The Pākanāe Resource Management Committee will:

- become actively involved with issues relating to genetically modified organisms;
- make a formal request to Environmental Risk Management Associations (ERMA) to be placed on their mailing list to be informed of any application within our rohe;
- gather information and scientific evidence regarding genetic engineering and to disseminate that information to the Hapū; and
- Petition Central Government to accept responsibility for all clean-up costs associated with GMO contamination.

Roads

Background

The Pākanāe Resource Management Committee recognises the need for better roading and the impact that unsealed roads have on the health of the community. The Hapū value the safety of all community members, therefore consideration needs to be given to placing speed restrictions around the populated areas of the community and Marae adjacent to State Highway 12.

Issues

- Roads are unsafe with blind corners, poor signage, potholes, etc which, along with speed, results in accidents (including fatalities) of all community members.
- Roads are noisy and dusty, and with illegal dumping of litter along roads, results in degradation of the environmental health of our rohe.
- Storm water flows are impeded by undersized culverts and poorly designed roads which causes flooding of adjacent properties.



Policies

- That a review of all watercourses and drainage channels along all roads within the rohe be conducted to ensure that flow rates are able to be contained within channels.
- That all roads are sealed.

- That a safer road network be established and maintained.
- That the roading authorities make available to the Pākanae Resource Management Committee a copy of their 10 year roading plan for our rohe.
- That Council along with Transit New Zealand consult with the Pākanae Resource Management Committee on future roading networks and major upgrades within our rohe.
- That relevant agencies provide adequate signage of all public facilities, Sites of Cultural Significance and place names within our rohe.

Methods

The Pākanae Resource Management Committee will:

- liaise with the relevant agencies to improve the state and safety of roads within our rohe;
- work in conjunction with relevant agencies to identify those sites, facilities and place names to be sign posted;
- seek copies of roading agencies 10 year roading plan for the rohe;
- make submissions on future road sealing plans within our rohe; and
- lobby roading agencies to conduct an annual inspection of the state of all roads within our rohe and provide an improvement strategy report with recommendations for implementation.

Telecommunications

Background

The Hapū recognise the unique significance of our cultural landscape. The Hapū are opposed to the development of any telecommunications structures that obstruct or detract from our iconic landscapes.

Issues

- Inappropriately located telecommunications structures and networks adversely effect our cultural landscapes and values.



Policies

- That telecommunications structures and networks that adversely affect our cultural landscapes are inappropriate and are avoided.
- That the Pākanāe Resource Management Committee be consulted at the initial stages of proposals.

Methods

The Pākanāe Resource Management Committee will:

- work with those proposing to install telecommunications structures and networks to ensure that any impacts on our cultural landscapes and values are avoided wherever possible, and where this is not possible are remedied or mitigated; and
- Assess all applications for consents on a case-by-case basis.

Energy

Background

The Hapū recognise the value of an uninterrupted power source and consider the safety of its community paramount when identifying suitable locations for power lines and structures.

Issues

- Structure locations can adversely impact on human and environmental health and well-being.
- More emphasis needs to be placed on local and community renewable energy generation and better efficiency.

Policies

- That all energy used in the rohe be generated using household or community schemes using renewable energy sources.
- That energy efficiency is promoted with a target of the communities within our rohe being 75% energy efficient by 2015.
- That the Pākanāe Resource Management Committee be consulted early in any proposal relating to the erection of energy generation and distribution structures, network developments or upgrades within our rohe.
- That the health and safety of our people will be given top priority.

Methods

The Pākanāe Resource Management Committee will:

- work with power generation and supply companies such as Top Energy to assess future network developments and/or upgrades e.g. identifying appropriate locations for energy generation and distribution structures and networks;

- assess all consent applications for the establishment of energy generation and distribution structures and networks on a case-by-case basis;
- advocate and support any local or community renewable energy generation scheme; and
- Work with relevant agencies and companies to promote better energy efficiency within our rohe.



Te Wahapū o Hokiangā nui a Kupe

*Poua ki te moana ki a
Tangaroa*



Background

The moana and its fishing grounds at the harbour inlet are as important to Ngāti Korokoro, Ngāti Wharara and Te Poukā and their upper harbour hapū relatives as the land. The sea was and continues to be our food basket and our middens testify of the range and quantity of kaimoana that sustained the Hapū. The moana provides whānau, marae and Hapū with a daily and weekly staple diet. This provision is extended to other Hapū and communities who also rely on the natural resources strictly for food purposes. In past times, tapu surrounded all aspects of fishing and likewise the success of all expeditions depended on the strict adherence to all associated tikanga. Conservation, preservation and protection were a way of life and violation of tikanga could bring about the starvation of the whānau and hapū.

Today, signs are prevalent that Ranginui, Papatūānuku and Tangaroa are collapsing. Major concerns regarding sedimentation, nutrient runoff and waste water pollution from land based activities coupled with over fishing, pilfering and increasing commercial and recreational activity are destroying our marine ecosystems and habitats. The threat of starvation or a change in diet is more than likely if regeneration of kaimoana stocks and the preservation of the marine ecosystem is not done.

Issues

- reclamation;
- depletion of fish and shellfish stocks;
- sedimentation caused by pine plantations;
- over-harvesting of agar which has led to a decline;
- pollution; and
- increasing recreational and commercial demands.

Policies

- That Crown Agencies recognise and provide for the relationship that the Hapū have with the moana.
- Direct discharge of contaminants into water, particularly sewerage and animal effluent is offensive and degrading to the traditional, cultural and spiritual values of the Hapū
- Present infrastructure is not meeting the current demand of increasing development within our rohe and therefore the Hapū will encourage new and existing stakeholders to apply more effective alternative methods for treatment and methods of discharging contaminants.

- To reduce the allowable amount on all land use applications for contaminant discharge.
- The Hapū will support the customary practice of rāhui, where evidence shows that current fish, shell fish and marine vegetation stocks are unable to sustain present and future generations.
- That developers of forestry blocks, mining and quarrying ventures provide remuneration to compensate for water contamination within the catchment.
- The Hapū will oppose the construction and development of any future marinas, jetties or wharves that have the potential to cause adverse effects to our harbour.

Methods

- That the Pākanāe Resource Management Committee:
- in consultation with the Hapū will make submissions to appropriate proposals e.g. District Plan, Water and Soil Plan, Regional Coastal Plan.
- Will encourage and support land owners to adopt best practice methods that assist in improving water quality.
- Will encourage key stakeholders to adopt more effective and efficient land based alternatives for all future effluent discharges.
- Will reserve the right to request a cultural impact assessment on all applications for discharge and recommend cultural expectations for implementation.
- Will monitor all management plans presented by forestry, mining and quarrying contractors.

Foreshore

Background

Kauwhare Point by Mahena Island above Koutu Point is the north pointer across the water to Kawewhitiki then down to Tokatā and Niua to North Head then across to Aniwaniwa, then southwards down the outer coast to Omanawai-iti stream

From Kauwhare Point westwards along the south shoreline to Araiteuru then to Aniwaniwa and down the outer coastline to Omanawai-iti stream.

The foreshore of the Ngāti Korokoro, Ngāti Wharara and Te Poukā hapū rohe is the book of events of our forebears' relationship and living patterns with the sea, land and the natural environment. The ancestral sites that attest their history and our beginnings are scattered the length of the foreshore. To walk its length is a recitation of ancestral statement and presence. From Arai-te-Uru up to Te Puata stream at Koutu, from Kawewhitiki downstream to Niua and her

asking rock Tokataa along the outer north and south shores. These are the pages of a history book which has been etched into the natural environment.

The foreshore is one of our most important assets as spiritually and culturally it underpins the wellbeing of the whānau and hapū of our rohe and also of the whānau and hapu of Ngāpuhi, Te Rarawa and other iwi of Tai Tokerau. Our shoreline is imbued with ancestral values.

Issues

- Our cultural relationship with the foreshore is not adequately recognised and/or provided for.
- Future development and public overuse of certain areas can further degrade our cultural relationship with the foreshore.
- Vehicles are damaging our foreshore.
- Degradation of coastal landforms has resulted from past inappropriate land use and development.
- The ecological health of the foreshore has and continues to decline.
- Protection, restoration and enhancement of our foreshore is needed urgently.
- Sedimentation, nutrient runoff, littering and dumping of refuse are polluting our foreshore.
- Erosion of our foreshore is increasing and threatens our land and communities.



Policies

- That Crown agencies recognise and provide for the relationship that the Hapū have with the foreshore, the cultural and spiritual values and nga taonga tuku iho that encompasses the foreshore.
- That a collaborative approach be taken to protect and preserve the natural character of the foreshore.
- That vehicle access to the foreshore and dunes be restricted to emergency vehicles only.
- That the Hapū is empowered to co-manage our shoreline with relevant agencies in a way that recognises its value as our hapu beginnings and acknowledges and protects the ancestral values located in and along the shore, waters and river mouths, and its existing natural characteristics.
- That no sewage effluent be disposed of in a manner which results in any discharge to the foreshore including coastal waters.
- That a no tolerance approach to litter on or surrounding the foreshore and dunes be taken.
- That excavation and earthworks near the foreshore must be avoided to minimise sediment entering our waterways and harbour.

- That all parties work in collaboration to investigate more effective coastal erosion prevention methods.

Methods

The Pākanāe Resource Management Committee will:

- request that all Government departments and agencies notify the Pākanāe Resource Management Committee when preparing policies, developing plans, plan changes/variations involving the foreshore within our rohe;
- lobby to ensure that we are deemed a partner in any management planning and monitoring of the foreshore in our rohe;
- request that relevant agencies and interest/community groups who have an interest in shoreline consult with the Hapū;
- lobby to ensure any values or sites not included as Sites of Cultural Significance in the District Plan schedule are dealt with appropriately according to local Māori tikanga and needs;
- actively lobby appropriate agencies to enforce a “no vehicle access to the foreshore” policy in their policies and plans and to provide adequate signage;
- work with relevant agencies to discuss co-management options of the foreshore;
- lobby relevant agencies provide refuse bins at strategic locations along the beach and road reserves;
- actively participate in coastal restoration, preservation and enhancement;
- review all notified and non notified consents to develop along or near the foreshore; and
- along with relevant landowners and agencies, explore coastal erosion prevention options, including revegetation and fencing of coastal fringes.

Customary Fishing

Background

Ngāti Korokoro, Ngāti Wharara and Te Poukā have always maintained a close association with the sea. Down through the generations we have relied on this resource as our food basket. Seasonal gathering was a way of life and beds were retired at the end of the sixth year. During the seventh year a rāhui was set in place to ensure that stock levels and the food chain that supported that particular area were able to regenerate.

Our coastal waters form part of the richest snapper, hapuka and koura fishing grounds, juvenile and breeding grounds in New Zealand. Our Tūpuna were vigilant in managing these precious resources for future generations. The introduction of the management quota system was seen by the Hapū to be a preferential system of privatising our cultural resources, but it is a measly attempt to control the over fishing by commercial operators. Now trawlers are a common site operating within the 12 mile limit, night after night plundering these resources.

Issues

- Fish stocks have been and continue to deplete.
- Marine reserve establishment and management needs to better provide for our kaitiaki responsibilities.
- Gathering sites need to be identified, designated and managed.



Policies

- That when customary gathering permits are issued in our rohe the Pākanāe Resource Committee are provided copies for management purposes.
- That all marine areas are co-managed with Tangata Whenua.
- That designated gathering sites be identified and managed by Tangata Kaitiaki.

Methods

The Pākanāe Resource Management Committee will:

- seek co-management of all marine areas in our rohe;
- hold information on all traditional and designated gathering sites;
- explore traditional methods used to replenish fish stocks;
- work with appropriate agencies to ensure that signage on fishing quota is displayed at strategic locations; and
- be consulted on all matters relating to customary fishing.

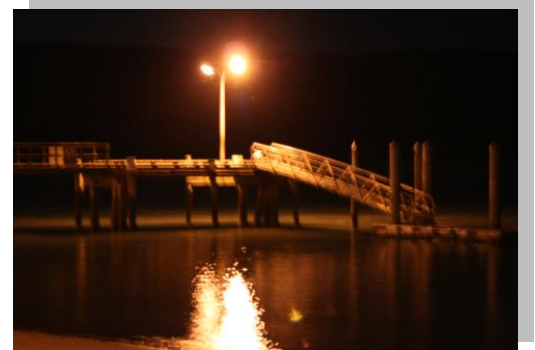
Boat Ramps, Wharves, Jetties, Moorings and Marinas

Background.

The Hapū recognise that these amenities are a necessity of modern times; however, constraints to future development should be implemented to maintain the pristine environment that we currently enjoy.

Issues

- Increases in numbers of pleasure and commercial crafts leads to increased pressure on existing facilities.
- Boat ramps, wharves, jetties, moorings and marinas are all potential sources of pollutants such as ballast and effluent, and can lead to increased traffic movements and erosion.



- Existing facilities have structural damage which requires repair or replacement.

Policies

- That the Pākanāe Resource Management Committee be consulted and informed by relevant authorities when initiating development or reviews of policies and controls on marinas, moorings, wharves, jetties, boat ramps and pontoons.
- That the Pākanāe Resource Management Committee be consulted when any requests/applications for the establishment of jetties, boat ramps, wharves, pontoons, moorings or marinas within our rohe are received by a consenting authority.
- That all parties work in collaboration to investigate more effective erosion prevention methods associated with jetties, boat ramps, wharves, pontoons, moorings or marinas.
- That relevant agencies ensure that all existing and future jetties, boat ramps, wharves, pontoons, moorings or marinas have adequate shore-based facilities to support them, such as rubbish disposal, parking and traffic management, and appropriate facilities for disposal of all ballast, effluent and pollutants in a manner which does not result in any discharge of contaminants to water.
- That relevant agencies ensure that all structures are adequately maintained.

Methods

The Pākanāe Resource Management Committee will:

- work with the relevant agencies to ensure that future locations of structures do not pose risks to the surrounding environment;
- oppose the discharge of any pollutants into our waterways and harbour;
- lobby the appropriate authorities to install a marine-based waste disposal facility unit at a central location within the rohe;
- actively participate in all reviews of current and future planning documents regarding the coastal marine area; and
- with relevant agencies, actively seek options to remedy and/or mitigate existing structural degradation.



Oceanic Water Quality

Background

The Hapū recognise that coastal development places major threats on our moana. Existing controls relating to management of our moana are inadequate for New Zealand conditions and the protection of mauri ora (life force) of our moana.

Issues

- Contaminated discharges such as ballast from commercial shipping still continue to be made to our sea.
- Inappropriate land-based activities and poor land management practices result in run off of nutrients and sediments that pollute our sea.

Policies

- That a national moratorium be placed on all contaminated discharges to the sea from all vessels regardless of size or carrying capacity.
- That all dumping or discharging of toxic substances at sea be prohibited.
- That disposal facilities for oil wastes, sewerage, rubbish and ballast water be installed at all major ports.
- That revegetation and fencing of all riparian margins be encouraged to minimise nutrient and sediment run-off.



Methods

The Pākanāe Resource Management Committee will:

- advocate for efficient and effective waste disposal practices that minimise impacts on our sea; and
- advocate for integrated catchment management and riparian planting and fencing to minimise impacts caused by inappropriate land management practices and activities.



Aquaculture and Marine Farming

Background

The Hapū recognise the opportunities that exist in relation to aquaculture and marine farming both within our harbour and in coastal waters. Controls relating to management of aquaculture should provide for the protection of mauri ora (life force) of our harbour and moana but also provide for opportunities for development, protection, commercial and cultural uses.

Issues

- Aquaculture and marine farming needs a robust planning framework that ensures that the cultural values, needs and aspirations of the Hapū are adequately provided for.

Policies

- That all aquaculture and marine farming be undertaken in a sustainable manner that adequately provides for the cultural relationship the Hapū have with both the shoreline, harbour and coastal waters.
- That all relevant agencies recognise the status of the Hapū as Kaitiaki but also customary users when developing any plans or policies relating to aquaculture and marine farming, including allocation of space, in particular for customary as opposed to commercial use.

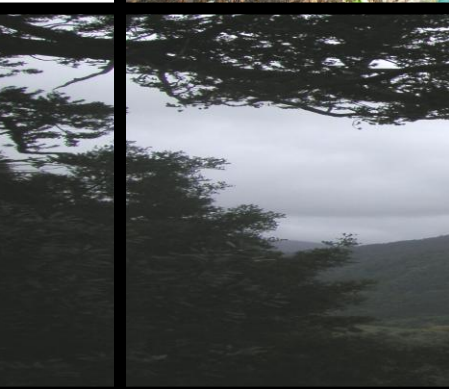
Methods

The Pākanāe Resource Management Committee will:

- Actively participate in all forums relating to all aquaculture and marine farming carried out in our rohe.
- Actively promote hapu customary projects.



*Te Wahapu o
Hokianga
nui
a Kupe
Poua ki te wao nui a
Tane*



Indigenous Flora & Fauna

Background

The remaining remnant stands of native forests are of significant value to the Hapū. These valued areas are viewed as the remnants of Tane-tokotoko-rangi that are the pillars that separated Rangi and Papatuanuku sustaining our world today within the world of light. The deterioration of native forest reflects the weakening of these pillars and in essence when total destruction occurs, Rangi will eventually fall and embrace Papatūānuku again, and the world will return to darkness. The forest and all within has the mātāmua/tuakana status of our Hapū relationship with the environment. With the declining health of the mātāmua (Forest) the teina (Hapū) is also adversely affected as the matamua is no longer able to care or provide for the teina.

The health of the native forest is of major concern. Introduced predators and human practices threaten present flora and fauna. The forest will regenerate itself if we contain and minimise the present known threats. Native wildlife and native endangered species will flourish if the forest environment is retained and protected.

The protection of our biodiversity for future generations is paramount, as is protection of the traditional materials for traditional weaving practices and for indigenous Māori medicine, which have sustained us for many generations. Some native medicinal plants are classified as noxious weeds, e.g. Tūtū as this plant is poisonous, but traditionally it is a bone healing remedy, superior or equal to conventional means. Kawakawa, which grows on roadside edges is sprayed, but is an excellent blood purifier and soap ingredient. Ngāti Korokoro, Ngāti Wharara and Te Poukā need to protect and sustain these natural resources to enable the continuation of traditional rongoa practices.

Ngāti Korokoro, Ngāti Wharara and Te Poukā need to be actively involved in the preservation of our flora and fauna for the purpose of sustainable management and be involved in all aspects of biodiversity monitoring and environmental research.



Issues

- Traditional knowledge about flora and fauna, their usage and access to places with those species is being lost.
- Cultural values of flora and fauna are not recognised or provided for by those agencies with responsibility for protecting biodiversity.
- Biodiversity is declining, and endangered native species need better protection if they are to survive.
- Vegetation clearance can destroy or threaten important habitats.
- Tangata Whenua want to be involved in biodiversity monitoring and research and protection of native flora and fauna.

Policies

- That all future development within our rohe actively contributes to the overall restoration, enhancement and preservation of our native flora and fauna.
- That conservation of remaining habitats and species is based on sustainable ecosystem management that incorporates the Māori value
- That right of access to areas with flora and fauna on conservation or public land used for cultural purposes by the Hapū be maintained and enhanced.
- That the views and participation of the hapū form an integral part of all initiatives which seek to maintain and enhance biodiversity within our rohe, including monitoring and research.
- That vegetation clearance only be only allowed where it can be proved best practice methods are followed.
- That the Hapū are Kaitiaki over all native flora and fauna and their habitats within our rohe.
- That the visual amenity and cultural landscape values of all native forests within our rohe and their intrinsic values remain paramount.

Methods

The Pākanae Resource Management Committee as guided by the Hapū will:

- work collectively with relevant agencies to promote the benefits of better flora and fauna management;
- work in partnership with relative agencies to co-ordinate workshops that promote best practice vegetation clearance methods;
- work with landowners to ensure clearance of vegetation, especially in or close to riparian margins, is carried out using best practice methods;
- actively promote involvement of tangata whenua in biodiversity monitoring and research and species protection work;
- lobby relevant agencies to ensure tangata whenua access to sites of traditional species is provided for; and
- support all measures aimed at preservation, conservation and restoration of indigenous fauna and flora and recognition of the cultural values associated with our native flora and fauna.

Pest Control

Background

The Hapū values the last remaining stands of its remnant indigenous forests. Increases in pest plant and animals have caused extensive damage to our forests. Protection of these areas is paramount and we recognise the need to eradicate pest plants and animals to retain these areas.

Pest control to this present day has been administered by the Department of Conservation in conservation areas, but buffers outside e.g. farmland, freehold and multiply owned Māori land blocks need protection as pests occupy these areas. Ngāti Korokoro, Ngāti Wharara and Te Poukā advocate the employment of tangata whenua to carry out pest eradication, e.g. traps, bait stations, monitoring, etc. This would assist both our native bush and acknowledge the active participation of Kaitiakitanga to regenerate.

Issues

- Pest plants and animals are threatening the last remnants of our native forests and other important habitats, as well as our native fauna.
- Eradication methods, such as aerial dropping of 1080 and spraying of vegetation along roadsides which results in spray drift, can result in the death or decline in species other than the pests being targeted.
- Invasive plants are a major threat to our native habitats, especially those that escape from gardens and can spread along corridors, such as road verges or by birds.
- Clearing practices can be detrimental to native habitats and species.
- Reinvansion of pest animal and plants onto our land from neighbouring properties, including from Crown managed land.
- Tangata Whenua wish to be more actively involved in pest control and monitoring on our lands and on both Crown managed and private land and to be fully empowered to undertake our Kaitiaki responsibilities.

Policies

- That the Hapū be engaging in pest eradication operations on all land within our rohe.
- That a moratorium be imposed on mass drops of poison pellets within our rohe.
- That landowners be encouraged to use best practice methods when controlling plant and animal pests.



Methods

The Pākanāe Resource Management Committee will:

- work collectively with relevant agencies and landowners to manage and carry out all pest eradication controls within our rohe;
- advocate best pest eradication methods by coordinating workshops with key agencies to educate landowners;
- actively seek tenders for pest plant and animal eradication contracts; and

- will lobby relevant agencies to impose a moratorium on mass drops of poison pellets and research other methods of laying poison pellets.
- will lobby relevant agencies to impose a moratorium on mass drops of poison pellets and research other methods of laying poison pellets.

Traditional Taonga

Background

Ngāti Korokoro, Ngāti Wharara and Te Poukā value the unique heritage associated with Te Wahapu o Hokianga.

According to tradition, all tribal rights interests and treasures were entrusted to Kaumatua to administer and ensure that these taonga were observed, maintained and protected. Sadly for whatever reasons, many of these rights, interests and treasures have been extinguished, eroded, coerced or lost to private collectors and Crown possession.

Issues

- Many of our taonga have suffered from exploitation in the past and are threatened by further exploitation if not adequately protected.
- Ownership of many taonga has been lost and it is critical that all of our remaining taonga remain in hapu ownership.
- Economic compromise
- Current legislation - cultural and intellectual property rights.

Policies

- That management of all taonga will be determined by collective agreement of the Hapū.
- That any taonga discovered within the hapu area of interest be referenced on a taonga / heritage database.
- Burial caves are Tapu and are prohibited areas.

Methods

The Pākanāe Resource Management Committee will:

- create an inventory of all known taonga discovered within our rohe;
- actively seek appropriate options to protect and preserve traditional material;
- work collaboratively with Government agencies and landowners to minimise further damage and/or stress to all traditional taonga;
- retain the right to repatriate all Taonga and Kōiwi that have been discovered, are currently being discovered and all those yet to be discovered within our rohe;

- be consulted in the first instance when individuals, groups or organisations wish to return taonga that belong to our rohe; and
- notify the relevant authorities when Koiwi are unearthed or discovered and should never be displayed or exploited, but returned to the urupa.

Traditional and customary materials

Background

Over centuries Ngāti Korokoro, Ngāti Wharara and Te Poukā from their own natural resources have used a variety of natural Taonga for traditional and customary purposes – this included a wide range of timbers for carving and construction, plants that provided rongoa, plants and bird feathers used for weaving, clothing, dyes etc, stones of differing types and grades. Special places were chosen for sourcing these materials and protection of the resource was provided.

Issues

- With the loss of indigenous biodiversity and habitats, many of these materials are no longer available and others are in short supply.

Policy

- Traditional materials are toanga tuku iho and belong to Tangata whenua.
- DoC and Councils should prioritise the protection and enhancement of all sources of traditional materials and provide access to these by Ahikā and Kaitiaki for customary use.
- When traditional materials become scarce or endangered, their management must be determined by Tangata whenua and management for cultural use prioritised over other uses.
- Traditional materials sourced within the Ngāti Korokoro, Ngāti Wharara and Te Poukā are the property of Ngāti Korokoro, Ngāti Wharara and Te Poukā and should remain in our possession or be returned where these have been removed without our permission.

Methods

The Pākanāe Resource Management Committee will;

- continue to advocate that the relevant agencies recognise and provide for these policies.
- work and co-operate with agencies and landowners to implement these policies.
- support all initiatives to protect and wānanga the mātauranga and tikanga associated with our traditional and customary materials.



Te Wahapu o

Hokianga nui o

Kupe

Poua ki Te Waiora a Tane

Nau mai haere mai e tama

Kia mihia ake koe e au

I puta mai nei koe i te Waiora a Tane ka tohia

Te wai i o tupuna, i o kuia, i o matua

Koia te wai whakamanamana, te wai whakaora

Ka manawa ora ko taua nei e tama e

Background

Our Hapū ancestral world acknowledges the sacred importance of water and the flowing forces that water provides. Water whether spiritual or physical has its own lineage that stems back to the beginning of time to the fountain where water first flowed to Io te Waiora (Creator, Water of Life), to the Matapuna (Source of all sources). It was Tane, the son of Rangi nui and Papatuanuku who ascended to the uppermost heaven and received from Io, mortal knowledge. In doing so, Tane received many mantels one being that of water, Tane Te Waiora.

From Rangi nui (principal sky) to Papatuanuku (mountains), through Tane (forest) water flows from one parental life force to another and then to man, hence the name Waiora (waters of life). Water goes through man and the state changes and at this point of flow, both Rangi nui and Papatuanuku return to separate waste from water to allow the reciprocation of water to flow again. The genealogy constant flow of water through these elements ensures the ancestral and life force connection to the Creator, sky, earth and forest are held. Each element is named accordingly providing further acknowledgements to this binding relationship.

Wai or Waiora is a significant word within our Hapū, a living word that encapsulating not only life but also death, the reciprocating cycle of life captured in one word, forever living.

This traditional respect for water is still acknowledged today by many Hapū households who separate their water streams by using water from ancestral sources for drinking and associated practices and water collected from roof areas for washing, outside use and toilet use. There is a separation of what is tapu (highly acknowledged) and what is noa (common use). This practice is water conservation, environmental conservation, waterways conservation and traditional conservation in action. This practice needs to be duplicated within the local Council Opononi and Omapere water community supply.

The addition of chemicals to a water treatment process or disinfection in reticulation would be seen as a hara (detrimental) effect to the enhancing process of restoring the relationship of the people to the water, its source, power and spiritually. To drink water from the tap is symbolic of being right in front of the water source drinking from its puna (spring) the ancestor giving you water, giving you life. This acknowledgement is still strongly expressed within the older generation of not allowing the tapu of the water to be tainted, changed or wasted.

The practice is still utilized in the two local Hapū, marae and Community owned and operated water supplies of Pākanāe (treated supply - 60 connections) and Kokohuia (raw water supply - 25 connections). The three marae hapū areas also practice this tradition.

In the case of Waiarohia, the act of damming or issuing consent over an ancestral stream, causing low to no flow during summer drawoff periods is culturally irresponsible. It becomes culturally irresponsible if first of all no traditional conservation methods as described above are used and secondly if no consultation or consent from the Hapū has occurred. The Hapū mana

Kaitiakitanga demands that how we work is in empathy with the environment and all resources. The environment through its own processes of mana Kaitiakitanga (the environment sustaining and providing for man) demands that we work, plan, give and sacrifice for today's, tomorrow's and for future sustainability, the emphasis is always on the future. To take without giving is not acceptable in anyone's culture.

Water Catchment

Background

There are two main forest catchments within the rohe of Ngāti Korokoro, Ngāti Wharara and Te Poukākā with two main tributaries the AWAPOKANUI and MATARIKI from the Te Ramaroa catchment and WAIAROHIA and WAIWHATAWHATA from the KOKOHUIA catchment. Several smaller creeks feed into these streams. The PUNGARIKI, AHIWARO and OMANAWAITI are small but full flowing coastal streams, there are other named streams with seasonal flows, drying up during summer months. These three streams constitute the natural water resources of the Hapū rohe, it is a limited resource, therefore, the health of the stream is culturally important to the Hapū.

The Hapū considers water to be one of its most valuable assets and sustainability of this resource is paramount. Increasing pressures brought about by more intensive development in the two townships areas have amplified demands on the water resource highlighting the necessity of installing individual water storage facilities. Recent audits of streams within both catchments indicate that if current supplies are to be maintained at current rates, immediate conservative action is required.

Issues

- Future development is going to increase pressure on already stressed water resources, particularly in summer months when seasonal demand is at its highest.
- Climate change is likely to increase the demand for water.
- The health of our waterways has declined and is still under pressure from increased pollution and demand for water for supply.
- There is insufficient integrated catchment management, including protection of upper catchments, riparian margins and wetlands and efficiency in use.
- There is no policy requiring householders to collect and store water, within Council's areas of benefit, to acknowledge the limited quantities of natural stream water.

Policies

- That the Pākanāe Resource Management Committee actively undertake the role of Kaitiaki of all water resources within our rohe.
- That annual audits on the health of all waterways be conducted to determine quality and quantity in line with National Standards.
- That all water used for human consumption be maintained at safe levels without artificial additives.

- That no discharges of contaminants to our waterways be allowed.
- That ownership of all water resources within our rohe resides with the Hapū and that ownership of the Pākanāe water supply be maintained by the Pākanāe Water Board and the ownership of the Kokohuia water supply be maintained by Kokohuia marae.
- That ownership of all water resources within our rohe resides with the Hapū and that ownership of the Pākanāe water supply be maintained by the Pākanāe Water Board.
- That all new development be able to provide for its own water supply without the need for more takes from our watercourses.
- That Council promote more efficient use of water and rain water harvesting. .

Methods

The Pākanāe Resource Management Committee will:

- actively advocate maintaining the health of all waterways;
- consider all applications for resource consents for water takes and discharges;
- encourage all landowners to maintain, enhance or plant out all land bordering waterways;
- monitor the health of our waterways by using the Cultural Health Index Assessment (refer Soil Erosion and Sedimentation above);
- oppose any future proposals for the introduction of treatment additives to local public water supply systems;
- oppose any discharge of contaminants, treated or untreated, to any waterbody;
- seek to get a representative from the Pākanāe Resource Management Committee appointed to the Pākanāe Water Board;
- work closely with the Pākanāe Water Board to monitor the resource and when practicable impose appropriate limitations;
- make submissions to the Far North Future Plan for a bylaw that requires all new developments to have a storage tank of no less than 5000 gallons and similar provisions be put in place for existing and future private and commercial developments;
- encourage all consumers to install private water storage facilities.

Waterway Management

Background

The Hapū, as Kaitiaki consider water to be the ingredient by which all living organisms/life forms derive their existence. Each water body possesses its own mauri. Our whakapapa identifies that designated areas along the water course were set aside for certain activities. Our Tūpuna recognized that all these activities had the potential to degrade or extinguish the mauri of the water body which could result in offending the mana of those who held traditional rights and responsibilities over these areas.

Today human activities such as aerial top dressing, spraying and wandering stock is causing devastating impacts on the water quality within our catchments. This is further exacerbated by



landowners seeking to utilize all available land by clearing riparian margins. These actions have resulted in continual degradation of the mauri of this valuable resource to such a point that it no longer possesses the capacity to support the traditional uses and values of the Hapū.

Issues

- Removal of indigenous vegetation along our waterways has caused erosion on river banks.
- Siltation (including alluvial build-up) in the river causes flooding and erosion problems.
- Management controls of water catchments are inadequate, with erosion and flooding on lower reaches posing huge risk to property and lives.

Policies

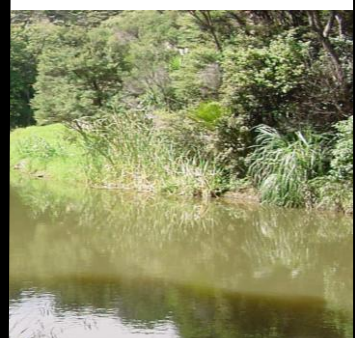
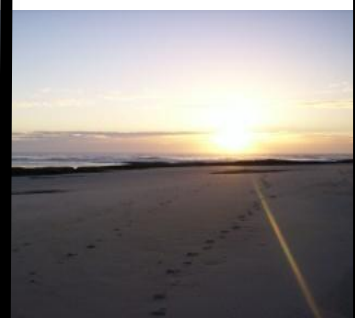
- That Council's in conjunction with the Pākanāe Resource Management Committee develop a more effective integrated catchment management strategy.
- That riparian margins be replanted with predominantly native species.
- That build up of river beds be monitored and taken into account in any river management strategy.



Methods

The Pākanāe Resource Management Committee will work with:

- NRC and FNDC to undertake projects that re-vegetate strips along stream and river banks in our rohe and to encourage the fencing off of areas adjacent to waterways; and
- NRC to develop a more effective integrated catchment management strategy, including river management.



Te Wahapu o Hokianga

*Ngā Tohu o te
Tai Ao*

Other matters

Climate Change

Background

The Hapū recognise that one of the greatest threats to our planet, and to our rohe is that of climate change. We need to be prepared for what changes are likely to happen and to adapt how we live to ensure that we minimise our impact on the climate. Climate change presents opportunities as well as threats, for example new crops, new technology and business.



Issues

- We can expect an increase in extreme weather events such as cyclones, floods and droughts.
- There may be an increase in sea levels which would increase issues associated with coastal erosion.
- The relatively remote nature of much of our rohe, lack of local services/facilities and lack of public transport means that we are reliant on the car.
- The community is not sufficiently prepared for increased extreme weather events or adapted to dealing with climate change.

Policies

- That civil defence strategies/plans be developed that take into account climate change.
- That alternatives to the use of cars be investigated and developed.
- That all future development and coastal erosion works take into account sea level rise.

Methods

The Pākanāe Resource Management Committee will:

- monitor climate change by working in partnership with relevant agencies i.e. NIWA and report back to the Hapū on a regular basis;
- promote the conservation of current and future water supplies by advocating the necessity of water storage facilities and to provide reservoirs for livestock and irrigation;
- work with NRC to develop sustainable flood management plans, including flood preparedness and to adequately maintain rivers and stop banks to minimise the impacts of floods.
- work in conjunction with civil defence authorities to devise emergency management plans that recognise the impacts of climate change and promote adaptation and preparedness methods.

Te Wahapu o
Hokiangā nui
a Kupe
Te Mana Whakāraruhau

Whakāmaua te pou whenua

Whakāmaua te tokotoko

Whakāmaua te Rangatiratanga

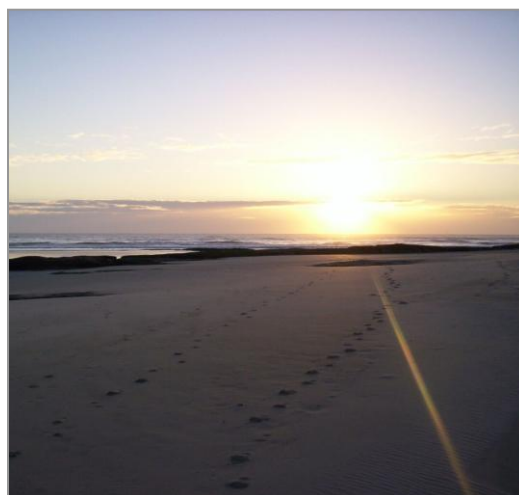
Kahukura - Purpose of this Document

The Pākanāe Resource Management Committee has prepared this Plan, which establishes the vision of the Hapū in exercising its Kaitiakitanga responsibilities. This Plan identifies the issues, provides policy and methods to guide the fulfilment of that vision. Such policies are aimed at providing for the ongoing development of a comprehensive framework from which Ngāti Korokoro, Ngāti Wharara and Te Poukā can engage in, in managing its resources to ensure fulfilment of its Kaitiakitanga responsibilities.

This Hapū Environmental Management Plan is the property of the hapū of Ngāti Korokoro, Ngāti Wharara and Te Poukā and marae. It is our planning document pursuant to the relevant sections of the Resource Management Act (1991) and subsequent amendments and other related legislative instruments e.g. the Local Government Act (2004), the Historic Places Act (1993) and the Conservation Act (1987). It is based on the traditional practices, disciplines and traditional forms of caring. This information is provided as the first part of the Kahukura.

Te Kahukura seeks to:

- Acknowledge the positions of the Regional and District Councils.
- Confirm our Hapū status as Tangata Whenua who hold and exercise the Mana Whenua, Mana Moana and Mana Kaitiakitanga status within the documented area and the processes of engagement.
- Secure a meaningful working relationship with both Councils and other Government agencies as stated in Te Tiriti o Waitangi.
- Document the relationship of Ngāti Korokoro, Ngāti Wharara and Te Poukā with the area.
- Establish a vision for future management of the designated area.
- Establish an action plan to achieve the vision of the Hapū.
- Provide a base framework for advancing the participation in the management of natural and physical resources.
- It is recommended that a legal entity be established and adopted with an appropriate constitution to implement this document



If it is to be successful, implementing this Plan will require the ongoing support and participation of all major stakeholders.

This Kahukura is not to be reproduced or distributed without the consent of the Taumata Kaumatua and the Pākanāe Resource Management Committee and should not be considered a substitute for

direct consultation. Furthermore, our silence on any particular matter should not be considered as an agreement to any proposal.

Mai i te pepa ki te Tangata - Implementation

Implementation of this Hapū Environmental Management Plan will be done through decision making and management associated with the issues and any subsequent issues evolving from each section of this plan.

The Pākanāe Resource Management Committee acknowledges that it will take time for Government agencies and organisations to implement the policies within this plan; therefore we have prioritised the issues that the Hapū foresee as requiring urgent attention and identified performance measures and relevant parties.

High Priority

Issue	Performance Measures	Relevant Parties
Planning and Policy Input	1. The Pākanāe Resource Management Committee has free copies of all District, Regional and National Plans and Policy Statements that are relevant to our rohe.	Far North District Council Northland Regional Council All Government departments and ministries (including regional offices)
Cemetery	1. A site has been identified and purchased by FNDC within the rohe by 2010.	Far North District Council Northland Health Board
Waste Management	1. Cultural impact assessments have been undertaken for sewage and waste disposal facilities and a more acceptable systems and locations for these facilities identified before further consents and permits are issued. 2. Monitoring of public sewage and waste facilities within the rohe is conducted in partnership with the hapu as a condition of resource consent.	Far North District Council Northland Regional Council Impact Services Kaikohe Refuse and Recycling Centre
Water Allocation and Storage	1. Consent authorities forward all applications for such resource consents to the Pākanāe Marae Resource Management Committee for assessment and input. 2. Submissions in opposition are made to any applications that are contrary to the policies and methods in this plan.	Far North District Council Northland Regional Council
Moana	1. That land based alternatives be investigated by Council's for the disposing of contaminates. 2. That regulatory agencies reduces the permitted amount of contaminant discharge into the	Landowners Developers Far North District Council Northland Regional Council

	waterways. 3. The Pākanāe Resource Management Committee will impose a standard fee for all forestry, mining and quarrying consents.	
Customary Fishing????	1. The Pākanāe Resource Management Committee is working with relevant parties to look at various options to address issues pertaining to customary fishing.	Ministry of Fisheries Northland Regional Council Te Runanga a Iwi o Ngāpuhi Te Runanga o Te Roroa Te Runanga o Te Rarawa Fish and Game Council Department of Conservation Commercial operators
Public Access and Reserves	1. Relevant agencies notify the Pākanāe Marae Resource Management Committee of any development or reviews of plans or policies regarding reserves and public access.	Far North District Council Northland Regional Council Department of Conservation
Papakainga	1. Research and implement appropriate mechanisms that give Maori the opportunity to develop Papakainga, for example through access to capital.	Far North District Council Maori Land Court Landowners Beneficiaries Shareholders
Māori Freehold Land	1. Council has completed a comprehensive review of all rating options for Maori Freehold Land in consultation with owners.	Far North District Council

Medium Priority

Issue	Performance Measures	Relevant Parties
Ancient Wāhi Tapu	1. Implementation of this policy will be specified according to the sensitivity as advised by the Taumata Kaumatua o te kainga	Landowners and managers Developers
Māori Land	1. Far North District Council has provided free of charge a map identifying all Māori Freehold Land, Māori customary land and Crown land reserved for Maori within the rohe.	Far North District Council Māori Land Court Landowners Enterprise Northland
Containment of Subdivision and Development	1. A review of all natural resources essential to development has been conducted and the capacity for sustainable growth in our rohe has been established. 2. A cultural impact assessment is required as part of the resource consent process when subdividing or developing land within the rohe.	Far North District Council Northland Regional Council Developers Landowners Consultant planners and other professionals

Soil Erosion and Sedimentation	1. Councils decline all applications for activities that are likely to result in runoff when considering applications within erosion prone areas.	Contractors Northland Regional Council Far North District Council NZ Landcare Trust Landowners
Heritage Values	1. That a Heritage Precinct is identified and established for the Hapū rohe which includes Omapere and Opononi townships.	Far North District Council Landowners
Roads	1. Submissions to budgeting plans and documents have been made to provide for better roads and signage within the rohe.	Far North District Council Transit NZ
Stream and Forest Catchments	<ol style="list-style-type: none"> 50% of streams and riparian margins within our rohe are planted and fenced by 2010. Catchment areas fenced to exclude cattle. 	Far North District Council Northland Regional Council Department of Conservation Landowners Ministry of Agriculture and Forestry NZ Landcare Trust
Waterway Management	<ol style="list-style-type: none"> Councils support and encourage landowners adjacent to waterways to plant suitable vegetation to stabilise river banks and minimise erosion. Councils have developed in conjunction with the Pākanāe Resource Management Committee Integrated Catchment Management Strategies for our rohe. 	Landowners Far North District Council Northland Regional Council
Foreshore	1. A comprehensive integrated foreshore enhancement and preservation strategy is developed and implemented.	Far North District Council. Northland Regional Council Landowners Coastal Committee
Oceanic Water Quality	1. Oceanic water quality is consistently high and exhibits no signs of discharges of any contaminants.	Commercial Shipping Ministry of Fisheries Maritime Safety Authority Ministry for the Environment Northland Regional Council

Low Priority

Issue	Performance Measures	Relevant Parties
Hazardous Substances	1. That all relevant agencies provide the Pākanāe Resource Management Committee a list of hazardous substances existing or coming into our area.	Northland Regional Council ERMA Ministry of Agriculture and Forestry Far North District Council

Indigenous Flora and Fauna	1. All reserves and areas of important habitat are co-managed by Hapū and relevant parties.	Department of Conservation Forest and Bird Landowners Contractors Developers Far North District Council Northland Regional Council Forestry Companies
Pest Control	1. Tangata Whenua are employed to undertake all pest control work on Crown land and on private property.	Department of Conservation Landowners
Traditional Taonga	1. Taumata Kaumatua will call a Hapu hui to discuss and confirm where traditional taonga reside.	Landowners Museums NZ Historic Places Trust Department of Culture and Heritage
Traditional and Customary materials	1. That all relevant agencies provide for the protection and enhancement of all traditional and customary materials. 2. That management of these resources be handed back to the Hapū when traditional and customary materials are scarce or endangered.	Landowners NZ Historic Places Trust Department of Culture and Heritage Far North District Council Northland Regional Council
Boat Ramps, Wharves, Jetties, Moorings and Marina	1. A report on the state of existing structures and the effects of possible modifications and/or alterations of these structures has been completed.	Northland Regional Council Far North Holdings Commercial users Recreational users Far North District Council
Genetically Modified Organisms	1. That all relevant agencies ensure the containment of genetically modified organisms to their designated sites. 2. Genetically modified organism field use and release is prohibited within the rohe.	ERMA Far North District Council Scientists Seed distributors Ministry of Agriculture and Forestry
Telecommunications	1. A review of existing telecommunication sites has been conducted and more acceptable locations identified by the relevant providers, the Pākanāe Resource Management Committee and landowners.	All new and existing telecommunication providers
Electricity	1. A review of existing electricity generation and distribution sites and networks has been conducted and more acceptable locations	All new and existing electricity generation and distribution providers

	identified by the relevant providers, the Pākanāe Resource Management Committee and landowners.	
Climate Change	1. A series of community workshops on climate change to raise awareness on global warming and the implications for the rohe has been held by relevant agencies.	NIWA Far North District Council Civil Defence Landowners Ministry for the Environment

Monitoring & Review

This is our first Hapū Environmental Management Plan. We need to nurture it and let it grow.

Monitoring will provide us with information to see whether the policies are being met and whether the methods are effective in dealing with the issues. Monitoring will also enable us to tell whether the environment of our rohe is getting better or worse, and to be able to identify trends over time.

The Pākanāe Resource Management Committee along with the Taumata Kaumatua will conduct a review this Plan within the first six months of the lodgement with Council and then every two years thereafter.

Te Ahi Kā advisors

If Ngāti Korokoro, Ngāti Wharara and Te Poukā are to fulfil our customary responsibilities as Kaitiaki and apply the full role suggested by the various statutes, it is essential we establish a permanent business unit to provide technical support, analysis and advice to the Iwi Authorities e hapū, marae and whanau on all aspects of development and how these may culturally impact on the hapu environment. We have chosen to call this unit "Te Ahi Kā Advisors".

Establishing such a unit is not without risk. It requires a significant commitment of energy and resources and a commitment to maintaining adequate administrative and technical support, lawful and transparent processes, as well as, reliable communications and archival systems and office space. In the past, neither the relevant agencies nor the majority of developers have seen it as necessary or desirable to resource the relationships they have sought with the Hapū. Thus the costs of maintaining the voice of the hapu in these relationships have fallen on the individuals. For Ngāti Korokoro, Ngāti Wharara and Te Poukā this is neither sustainable nor good practice.

However, the increasing rate of development within the rohe and the potential and actual impacts on our heritage and environment leave few other choices. The Hapū see establishment of Te Ahi Kā Advisors as providing significant opportunity for the overall kaupapa of Hapū development.

Ngāti Korokoro, Ngāti Wharara and Te Poukā will work with Te Puni Kokiri, Ministry of Social Development and key agencies to establish Te Ahi Kā Advisors as a permanent and professional Hapū resource.

Fee Schedule

Ngāti Korokoro, Ngāti Wharara and Te Poukā seek to provide, through Ahi Kā Advisors, a reliable professional service on behalf of the Hapū. Such a service can provide a valuable asset for the hapu, the agencies, developers and the community. Historically, Ngāti Korokoro, Ngāti Wharara and Te Poukā, like many Tangata Whenua have fulfilled its kaitiaki responsibilities on a voluntary basis, unfortunately, this is not sustainable. Unlike the statutory agencies, Pākanāe Resource Management Committee are not externally resourced to fulfil the various statutory and customary responsibilities we have. Therefore all requests for consultation or service from the Resource Management Unit are subject to the following fee schedule;

Initial Consultation Meeting (1/2 hour)	free
Additional consultation processes	\$80 per hour
Participation on council / agency working parties	\$80 per hour
Research, report writing	\$80 per hour
Site visits	\$80 per hour
Monitoring	\$80 per hour
Travel	\$0.70 per kilometre
Venue hire (for Hui, Marae based meetings, etc)	by negotiation with Marae

All charges exclusive of GST.

*Te Wahapū o
Hokiana
nui a Kupe*

Wahanga Tautoko

