



Ngāti Kuri Trust Board



POU TAIAO

Environmental Management 2018

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Acknowledgements

NGĀTI KURI

This Environmental Management Plan was developed by the Ngāti Kuri Trust Board in recognition of the Ngāti Kuri people and their personal connection with the environment. The wealth of knowledge held by the Ngāti Kuri people has been collated to form a platform for Ngāti Kuri rangatiratanga and kaitiakitanga to be visible to others so that our values and principles of environmental practice are relevant and remain relevant. Our knowledge base of environmental wisdoms has been collected across many generations and continues through our Kaumatua, Kuia and Kaitiaki Katoa me ngā uri whakatipu.

To all who contributed their knowledge, idea's and experience, your wisdoms add to the sustainable use and protection of our lands, our environment and our people. May this Plan be a celebration of your efforts.

OUR PARTNERS TO THIS PLAN

Our thanks also to our partners, the [Auckland Museum](#) and [Canterbury Museum](#) for their contributions to this Plan. Our partnership with you is one of mutual value and a partnership we respect greatly. Thank you for sharing your historical data with us and making time to share historical archives with the Ngāti Kuri people at our annual wananga.

Without the financial support of the [Northland Regional Council](#) and [Far North District Council](#) the development of this plan may have been delayed. We are grateful for your contribution and look forward to a long standing and beneficial partnership for the long term sustainable management of our environment.

NGĀTI KURI PARTNERS

Partnerships are key to enabling and advancing Ngāti Kuri. We are building existing and new partnerships each day and will continue to commit time and effort to see the partnerships thrive. Below are some of our respected partners.

Northland Regional Council	Far North District Council	Manaaki Land Care Trust
Auckland Museum	Canterbury Museum	New Zealand Geographic
NIWA	PEW Foundation	Moko Foundation
Ministry for Primary Industries	New Zealand Police	

Mihī Mihī from the Chairman

Ruia Ruia
Opea Opea
Whiria whiria
Tahia tahia
Kia hemo ake te ka koa-koa
Kia herea mai ki te kauwau koroki
Kia tataki mai ki tana pūkoro whai koro
He kuaka mārangaranga
Kotahi te manu i tau atu ki te táhuna
Tau atu tau atu tau atu.



Ngā mihi ki a koutou katoa

On behalf of the Board, it is my privilege to present our first formal plan to Local Government. The purpose of the plan is to bring together a collaboration of perspectives and to articulate the views of Ngāti Kuri on environmental management. Each generation before us has worked tirelessly to defend our rangatiratanga and our connection to the environment. This plan is an ongoing extension of those efforts.

Wellbeing sits at the heart of Ngāti Kuri's ability to be self-determining in all matters, particularly in environmental matters. Our full inclusion in determining how the environment is used and managed determines the extent of wellbeing of the Ngāti Kuri people.

Our Kaumatua and Kuia collaborated to articulate their position on the importance of the environment to Ngāti Kuri and signalled their concerns to the Crown with the lodging of the WAI 262 claim. Their concerns along with our own has invoked this plan in response to a continued declining environment, loss of flora and fauna and destruction of habitats and species.

Human demand on natural resources is increasing and demand on space for personal and commercial use grows rapidly day by day. Technology is advancing at an incredible pace while the current western environmental management frameworks struggle to adequately manage human interaction and use demands. I say this noting the declining quality of our waterways and the magnitude of Ngāti Kuri taonga that are classified as at risk or threatened.

Our rohe is a unique and special sub-tropical ecological domain. A domain that has sustained the wellbeing of Ngāti Kuri culturally, socially and economically for centuries. We are committed to regain a sustainable outlook and will work with urgency to protect and progress this place we call home.

*Papatūānuku across the yester-years, to this day & beyond
tomorrow. Never to perish, never to cease.*

Be well Ngāti Kuri. May we Prosper.

Harry Burkhardt

Chairman – Ngāti Kuri Trust Board

NGĀTI KURI POU TAI AO ENVIRONMENTAL MANAGEMENT PLAN

COVER SHEET GUIDANCE

IMPORTANT

1. PURPOSE

The purpose of this cover sheet is to provide Council's with guidance on how we would like a formal response to the contents of this Plan.

It is expected that Council's will make time to thoroughly read, absorb and discuss the contents of this Plan internally, to identify the relevant components that Council's will contribute to, implement and resource.

Ngāti Kuri is expectant of a written response from both the Far North District and Northland Regional Council. We believe this is consistent with the legislative requirement to 'have regard' to Iwi Management Plan's. While the Plan has been a worthwhile experience for our Iwi, without a sufficient response we can't be assured that the time, resources, and costs expended (from both Council's and Ngāti Kuri) can be considered an efficient use of human and financial resources.

2. NGĀTI KURI PRIORITIES

As identified in the Plan, Ngāti Kuri must build its capacity and capability to adequately engage the full range of legislative provisions for environmental management. We have identified two specific priorities that we would like Council's response to in the first instance. The priorities are:

I. STRATEGIC PARTNERSHIPS

- Understanding what a robust and meaningful strategic leadership partnership with Council's, in relation to the Ngāti Kuri rohe, will look like from a Council perspective; and
- Identifying meaningful Strategic Partnership opportunities.

II. OPERATIONAL PARTNERSHIPS

- Understanding what an operational partnership will look like from a Council perspective;
- The capacity required to enable this;
- The capability required to enable this;
- The resources required to enable this.

3. ACTIONS REQUIRED TO RESPOND TO THIS PLAN

Other actions that we require from Council's include (but are not limited to) the following:

- A. How Council's will apply the following provisions of the **Resource Management Act 1991** in relation to this Plan (those specific to tangata whenua).

Section 6 (e) and (f) – Matters of National Importance	Section 7 – Other Matters	Section 8 – Treaty of Waitangi
Section 32 – Requirements for Preparing and Publishing Evaluation Reports	Section 34A – Delegation of Powers and Functions to Employees and Other Persons	Section 35A – Duty to Keep Records about Iwi and Hapū
Section 33 – Transfer of Powers	Sections 36B – Power to Make Joint Management Agreements	Sections 58L-58U – Mana Whakahono a Rohe
Sections 61(2A), 66(2A) and 74(2A) – Matters to Be Considered by Regional Council (Policy Statements), (Plans) and Matters to Be Considered by Territorial Authority.	Section 88 – Application for Resource Consent	Clause 3A, 3B, 4A, First Schedule – Consultation in Relation to Policy Statements, Consultation with Iwi Authorities and Further Pre-Notification Concerning Iwi Authorities.
Section 60 – Preparation and Change of Regional Policy Statement	Section 104 - Decisions	Section 188 – Heritage Authority

- B. How Council's will implement the provisions of the **Local Government Act 2002** in relation to this Plan (those specific to tangata whenua).

Section 4 – Treaty of Waitangi	Section 14 – Principles Relating to Local Authorities	Section 77 – Requirements in Relation to Decisions
Section 81 – Contributions to Decision Making Processes by Māori	Section 82 – Principles of Consultation	Section 102 – Funding and Financial Policies
Schedule 10, Clause 8 – Development of Māori Capacity to Contribute to Decision Making Processes.	Schedule 11 – Matters Relating to Rates Relief on Māori Freehold Land.	Section 40 – Local Governance Statements

C. How Councils will implement the provisions of the **Ngāti Kuri Settlements Act 2015** in relation to this Plan.

Te Rerenga Wairua	Wāhi Tapu Plan	Te Oneroa a Tōhē
Statutory Acknowledgements	Geographical Name Changes	

D. How the Far North District Council will enable meaningful avenues to provide for Ngāti Kuri Participation and Decision Making with respect to the following documents.

Long Term & Annual Plans	Far North District Plan	Bylaws
Infrastructure Strategy	Growth, and other, Strategies for the District	Any other relevant plans and strategies

E. How the Northland Regional Council will provide meaningful avenues for Ngāti Kuri **Participation and Decision Making** with respect to the following documents.

Long Term & Annual Plans	Regional Policy Statement for Northland	Regional Transport Plans
Pest Management Plans	Te Oneroa a Tōhē Beach Management Plan	Any other relevant plans

F. How Council's will assist to build the **Capacity and Capability** of Ngāti Kuri, their hapū and whānau to effectively engage all of Councils business.

Strategic Leadership	Strategic Planning	Strategic Participation
Operational Leadership	Operational Planning	Operational Participation
Long Term Development Plan for Ngāti Kuri	Resources	

G. How Council's will assist and provide **Resources** to Ngāti Kuri over time, to fully and effectively engage Council business.

Human Resources	Financial Resources	In-kind Resources
Access to Expertise	Access to other support (please list).	

4. RESPONSE TEMPLATE

INTRODUCTION SECTION – NGĀTI KURI WELLBEING				
Item	How you intend to do it	Proposed Next Steps	Proposed Resourcing	Proposed Timeframes
What Council will do Invest in Te Ara Whānui programme.				
What Council will do to improve Ngāti Kuri's ability to implement some of its traditional wellbeing frameworks associated to the environment				
What Council will do to develop its staffs understanding of Ngāti Kuri's wellbeing and our traditional wellbeing frameworks				
PART TWO - MANA MOTUHAKE				
Item	How you intend to do it	Proposed Next Steps	Proposed Resourcing	Proposed Timeframes
What Council will do give effect to a Strategic and Operational Partnership with Ngāti Kuri				
What Council won't do to give effect to a Strategic and Operational Partnership				
Identify what Councils long-term outlook will be to maintain and grow a meaningful partnership with Ngāti Kuri				
PART THREE – MĀTAURANGA				
Item	How you intend to do it	Proposed Next Steps	Proposed Resourcing	Proposed Timeframes
Provide opportunities for inclusion and incorporation of mātauranga Māori into decision making, management, implementation and monitoring of natural and physical resources. (<i>Section 8.1.3 RPS – Use of Mātauranga Māori</i>)				
What Council will do to develop its staffs understanding of Ngāti				

Kuri mātauranga to enable adequate and informed decisions to be made				
Identify what analytical tools Council may need to develop or employ to enable mātauranga to be effectively applied as part of decision making processes				
Provide examples of how Council might consider mātauranga in a decision-making process				
PART FOUR - TAONGA				
Item	How you intend to do it	Proposed Next Steps	Proposed Resourcing	Proposed Timeframes
Invest and participate in Taonga species catalogue and protection processes (<i>Resource Management Act 1991</i>)				
Identify how Council might broaden its management considerations for activities (such as housing and activities requiring non-notified and limited notified consents) and their potential adverse effects on wildlife ecosystems and habitats. (i.e. taking a broader look of whole ecosystems and the connectedness and association to other systems).				
Identify what Council will do to support the restoration of important taonga species and their ecosystems and habitats across our rohe.				
What Council will do to include Ngāti Kuri in biosecurity management across the rohe				
What Council will do to support Ngāti Kuri and other programmes that aim to respond to taonga that are either threatened or at risk				

PART FIVE - KAITIAKITANGA					
Item		What will be considered	How will it be considered	Support and Resources to Ngāti Kuri	Proposed Timeframes
Identify each matter outlined in Part Five of the plan that will be considered when making decisions in the next District Plan Review (<i>Resource Management Act 1991</i>)					
Identify matters outlined in Part Five that might be advanced in respect to Council plans, policies and strategies (<i>All Council plans, policies and strategies – FNDC & NRC</i>)					
OTHER OPPORTUNITIES					
Identify any other opportunities that Council will offer outside of their statutory and legal obligations					
Opportunity	Why this should be considered	How can it be done	Proposed Process	Proposed Resourcing	Proposed Timeframes

5. PROPOSED TIMEFRAMES

The Template requires timeframes to be identified. Our expectations regarding timeframes are not ambitious, but instead indicative.

Noting that Ngāti Kuri is new to Council's broad regime of environmental management, we anticipate it may take some time for Ngāti Kuri to build its capacity and capability to fully engage and participate in legislative provisions and requirements, although we intend to.

We are looking for Council's view on the Proposed Timeframes that they feel might be appropriate. Timeframes might be year upon year. Ultimately, we require this information to build a schedule and to plan out our way forward. To give it affect, any schedule will need to be manageable for both Councils and Ngāti Kuri, for implementation.

TIMEFRAMES FOR THE OVERALL RESPONSE TO THE PLAN

The timeframe that we anticipate for Council's to respond to the Plan is 3 months. We believe this provides ample time for Council's to critique the contents of the Plan and identify the opportunities and actions that can occur.

Introduction



HE ORANGA TONUTANGA O NGĀTI KURI

The continued wellbeing of Ngāti Kuri is important and is dependent on our accessibility to and interaction with natural resources.

Access, interaction and the ability to exercise kaitiakitanga for the environment is crucial to maintaining the peaceful balance of our people, our body, soul and spirit.

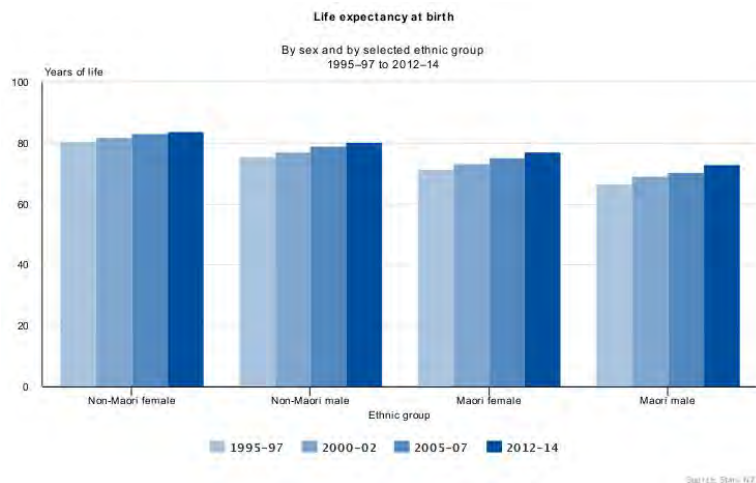
A natural source of whole healing and sustenance, Ngāti Kuri has always looked to the environment as the life-supporting connection for our wellbeing.

NATIONAL MĀORI WELLBEING STATISTICS

The most recent statistical data identifies that Māori wellbeing continues to sit below the health of non-Māori, except the Pacific nations, whose health indicators suggest their health sits below all nationality groups.

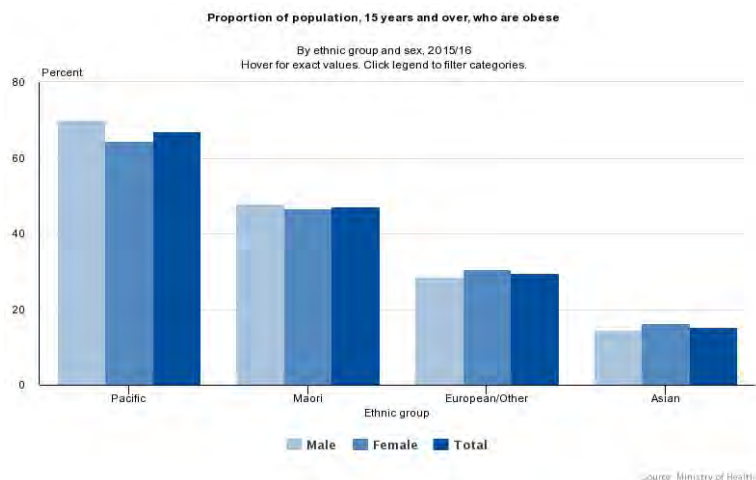
LIFE EXPECTANCY

Although Māori life expectancy remains lower than the life expectancy of non-Māori, the gap between Māori and non-Māori has closed by 7.1 years.



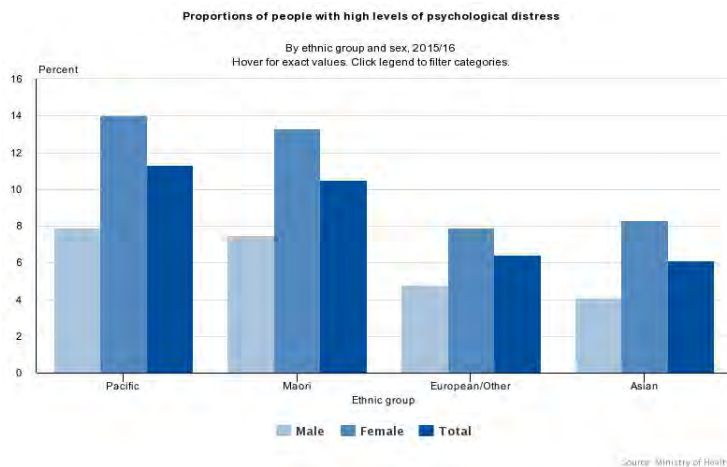
OBESITY

Almost half of all Māori, male and female, are deemed to be obese in accordance with the Body Mass Index (BMI) Classification.



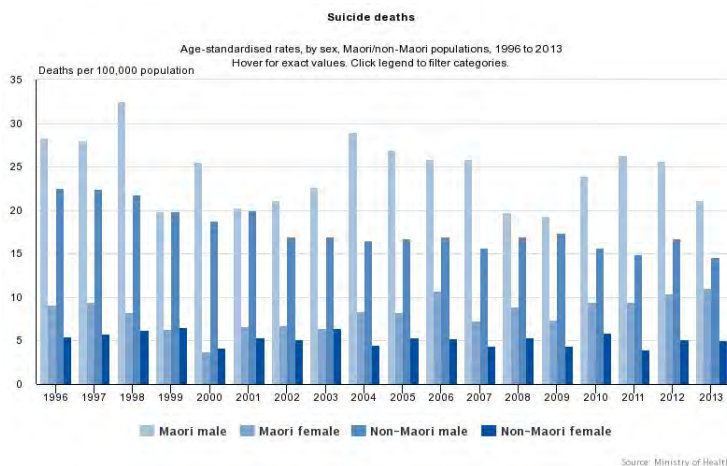
PSYCHOLOGICAL DISTRESS

Māori psychological distress indicators are high, particularly females. The gap between Māori and Pacific are alarmingly higher than non-Māori



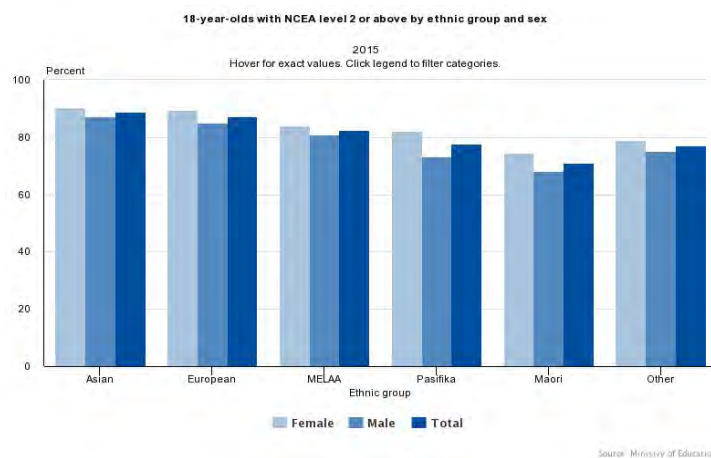
SUICIDE DEATHS

The suicide deaths of Māori men are consistently the highest in comparison to non-Māori for the past 17 years. The suicide deaths of Māori females is currently at its highest in 17 years



NCEA LEVEL 2

Māori, both male and female, are the lowest performing group (18year olds) to attain NCEA Level 2 or above of all the ethnic groups



Poor Māori statistics are not new to Government but continue to be the Governments 'greatest challenge'. Policy frameworks and programmes are continuously being revamped and investment packages committed, in hope of improving Māori performance statistics in these sectors, and others.

Drug and alcohol abuse and declining whānau wellbeing is on the rise alongside these statistics as the bodies, souls and spirits of Māori erode further beyond repair.

Ngāti Kuri is of the opinion, that these statistics are and will remain poor because Māori are being further and further disconnected with their natural environments and their natural way of life.

The ripple effect is that we will continue to lose ourselves as our knowledge base and our ability to weave and transition traditional knowledges, experiences and practices into this modern time. It is important for Ngāti Kuri (and all Māori) to retain connection, engagement and active kaitiakitanga with natural environments if we are to retain our identity which is the catalyst to our wellbeing outcomes.

FAILING POLICY FRAMEWORKS

Policy frameworks are developed in assumption that policy frameworks will work for all people, regardless of race, custom or creed. This is obviously not the case, and our theory alongside the statistical data supports this notion.

The Pacific nations (which include Māori) are a stand out feature of a system that doesn't work for them noting that there is historical evidence that validates that Māori (and other Pacific peoples) were once a thriving people.

Ngāti Kuri, and other Māori, have our own wellbeing frameworks which have been largely outlawed or desecrated with the implementation of Government policy frameworks that do not enable Māori frameworks.

For example, scholarly policy frameworks such as reading, writing, mathematics and science, forced on Māori since colonisation, are believed to be better frameworks by Government and superior frameworks to traditional Māori frameworks.

The notion that the environment plays an important role in the wellbeing of Māori is discarded by many, except Māori, who have spent the past 178 years fighting to retain an environmental framework that is so desperately needed if Māori are to retain their natural identify and survive the demands of modern day living.

TRADITIONAL MĀORI FRAMEWORKS

Traditional Māori frameworks are in fact not inferior to western frameworks. The principles of wellbeing may have some similarities but are applied differently. We are tribal and operate within an interconnected system of kinship with nature.

A typical framework of learning may incorporate a process that spans many years and many learning arenas. Frameworks and processes are tailored to ensure a connected intergenerational approach to teaching, learning and interactions with many physical and spiritual elements.

WAKA, AN EXAMPLE OF AN EDUCATIONAL FRAMEWORK

The building of a waka requires extensive mathematical calculation and sailing a waka requires the crew to have clear traditional scientific knowledge of stars, moon, currents and winds. The framework is the teaching and learning process that requires the seed of a tree to be sown, the growing tree to be well tendered and a connected and intelligent people to transition the tree for greater purposes. The processes are tailored to ensure continual improvements occur.

Learning occurs in the transfer of the knowledge from one generation to another – delivered in an outdoor classroom. The classroom of learning to sow, grow, harvest, build and sail. It is a 'global' concept that starts in the ngahere (forest) and has pathways out to the shores of countries across the globe. The framework is measured on the success of a waka safely reaching the shores of far off lands, its resilience and ability to perform. Ngāti Kuri who are a water people can attest to the success of this framework as we repeatedly prepared, built and sailed waka pāhi.

Every activity conducted in life brings an opportunity to learn and grow. How that learning occurs is the difference between success and failure.

The declining health of Māori in this modern-day time sits in stark contrast to our health status historically. Once a lean, fit and mentally agile people we went from "warrior to worrier" within a few decades of being colonised. The pressure of modern living continues to grow and changes rapidly in such short periods of time as technologies evolve.

Food can be sourced quickly and with minimal effort is available from fast food outlets that sit on almost every corner. Everyone, can attest to this.

Furthermore, fast food has become more economical and attainable with premium pricing being placed on products at every innovation turn of the food chain.

The environment was and still is the key for Māori whole health benefits. The environment provides a natural source of food complimentary to the Polynesian biology, it provides a natural source of medication and a natural source of meditation for soul restoration while improving physical activity. Sounds and smells of the natural environment also complement and aid awareness of place and time. It is unfortunately, becoming less and less of an aid to mankind as nature itself battles for its own wellbeing and pride of place.

As mankind's appetite for more, belief systems of self-entitlement, human rights and consistent drive for success (often measured in wealth) increases, so too does the pressure that is placed on natural environments.

Environmental values in modern day times when pitched against economic values can be watered down to 'recreational activity'. Its core values of 'need' such as healthy air, food, ecosystems and habitats falling secondary to mans 'wants' and perceived health (wealth vs health). Wealth has become the new health norm. And while wealth can be helpful, it can't solve some of the great challenges facing Māori.

HUNTING & GATHERING, AN EXAMPLE OF A HEALTH FRAMEWORK

Ngāti Kuri has many traditional frameworks of wellbeing, The Hunting and Gathering Framework provides a clear example of its health benefits for Ngāti Kuri and emphasises the importance of retaining that connection to the environment.

It is a natural occurrence for Ngāti Kuri to hunt and gather, and not just as a 'recreational' activity. As we forage for food, building and craft resources, we naturally purge the day to day burdens stored in our souls, because the mauri (lifeforce) that nature carries has its way of clearing the mind, body and emotions. Keeping the entire being in balance has a positive flow on effect that generates improved decision making, ability to process information, ability to learn and ability to participate.

Food and medicinal environments are everywhere from the mountains to the sea. Natural sources of food provide all the right ingredients for a healthy body. Ngāti Kuri as natural hunter gatherers source foods such as roots, nuts, seeds, berry fruit, leaves, fish, shellfish, and other kaiao katoa (living species). Rich in nutrients and low in bad fats, Māori can eat healthy. Eating naturally also enables a regular intake of foods that aid the body medically. Unlike modern day living where you wait until you become sick before you seek medical remedy, many rongoa (natural medicine's) are consumed as part of the regular diet meaning one can remain well and prevent major health events.

Finding the food requires physical effort and as spoken of earlier, the natural surroundings work harmoniously with mankind to purge burdens from the soul, body and spirit. Regular hunting and gathering excursions are a framework that work well for Māori. We do this collectively which results in whole hapū and Iwi wellness.

Our access to key food and medicinal resources has decreased sizably. Some foods are scarce, near threatened or at risk and the key gathering places are being over hunted (legally) or are reducing in size making way for residential and economic activities.

POLICY IMPACTS ON TRADITIONAL FRAMEWORKS

Natural foods along with song, dance, reo, kaitiakitanga and other traditional practices are natural celebrations of life. Natural foods should not be reserved for just special events or occasions. Instead, they should be sustainably managed to ensure sensible harvesting and lifestyle practices do not decimate habitats.

Current policy settings aim to reduce the negative effects on the environment but Ngāti Kuri believes they need to improve. Policy frameworks often negate traditional frameworks and often approve activities that negatively impact traditional frameworks such as discharging to water, use of chemicals and allowing activities that harm the habitats of other species.

Ecosystems and habitats are in decline because of natural and human impact. Natural impacts have been occurring since the creation of earth, but the rate of human development has seen even more frequent impacts occurring such as climate change, erosion, water quality decline and removal of habitats to make way for human use. Papatūānuku (mother earth) has her own way of rejuvenating but as the rate of activities increases, so does the rate of pollution and permitted destruction making the natural process of rejuvenation increasingly difficult.

Policies must have a greater account for Ngāti Kuri frameworks that enable us to attain our cultural, social, environmental and economic outcomes. The current policy settings are not enabling us to fully attain our aspirational outcomes.

Our cultural frameworks are often assessed as 'historical cultural arts and traditions or areas of special interest' with the assumption that food and medicine is readily available at the corner store. The environment sustains our whole being and is the key to rekindling our traditional frameworks to ensure that we continue to thrive and bring an end to our statistical demise. Until policy and decision makers willingly listen, learn, understand the value and adapt, the statistics for Ngāti Kuri will continue to be negatively represented.

***Councils have a role to play in leading change because
“nothing changes if nothing changes”.***

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PART ONE

Ko Ngāti Kuri Tenei

Ko Kohuroa te Maunga
Ko Rehua raua ko Whitirea nga Moana
Ko Te Hiku o Te Ika me Waiora nga Marae
Ko Ngāti Kuri te Iwi



Taha Ngāti Kuri

Dimension of the Old World

We are the descendants of an ancient people who journeyed across the face of Papatūānuku, Earth Mother, to settle in Aotearoa in the South Pacific

Our old culture is rich in the ever-evolving perspectives of our people, of our tupuna's long sea voyages, of peace and war and of survival.

Ngāti Kuri wore the mantle of the land with dignity and respect harkened to the ways of nature appreciated the elements, speculated the cosmos, identified their insignificance within the universe and knew their human fragility with the primordial, Io.

Te Iwi o Ngāti Kuri embodies a sophisticated culture that resonates with the balance and Rhythm of Life.

Ngāti Kuri are family and group-oriented, fiercely defensive of the caring of young and old and mindful of their antecedents. They are respectful of their many histories and symbiotically existing with the taiao, the environment. Many Ngāti Kuri are born conservationists, deeply ceremonial and spiritual and are communally visionary.

Although no writings existed – tupuna of Ngāti Kuri were apt at reading the cosmos, the tides, the seasons and Luna calendar. Ngāti Kuri have held a deep relationship with the environment, flora and fauna.

The decorations, patterns, carvings and weaving of Ngāti Kuri held symbols that send us messages: personally, locally, collectively and tribally. In the past Ngāti Kuri memories were faultless. There was a crucial need to be able to recite genealogical and temporal records. Ngāti Kuri oral traditions recorded and articulated numerous generations over hundreds of years and remain relative to thousands of individuals. The purity of knowledge was obsessively maintained and judiciously granted to a chosen few. Our tupuna utilised the store-houses of their people, of Io and of their natural world in order to provide nourishment for the body, sustenance for the mind and food for the soul.

And so, it continues today.....

Taha Wairua

Dimension of the Spirituality

Taha Wairua is the greatest gift given by Io, the Supreme Being, to humanity.

Taha Wairua is:

- ≈ The timeless twinkle of celestial lace in a crystal-crisp night sky
- ≈ The warm open smile of innocent child
- ≈ The calm caring touch of a faithful friend
- ≈ The sacrifice of pleasure in order to give to another
- ≈ The protection of basic principles for the families of nature and human-kind.

Taha Wairua is:

- ≈ The gleeful joy of the roaring surf
- ≈ A half-halo rainbow on a cloudy rain-swept sky
- ≈ The pristine gold of an untrodden beach
- ≈ The hypnotic quality of the natural world
- ≈ The spiralling beauty of birds and peoples' songs
- ≈ The fracture reflections of a mosaic raindrop

Wairua is the unforgettable cry of birth

The magical moment of a natural death

And the sobering hallowed anguish from crucified humanity

Taha Wairua allows each person, in time, to see their true inner selves and to amend any deficits in a more enlightened and positive way. Everyone has some Taha Wairua it is, however, rarely used on a day to day basis. Some people deny its existence and endure a life time of spiritual emptiness. Others mis-use it and are denied further riches to their lives.

Taha Wairua is the God-force that transcends all human boundaries. It can be found hidden behind grotesque facades, in a wretchedly deformed container or tragically mirrored across a brutally shattered window.

It is a most difficult gift to receive but the easiest to use. It is the only gift that is indescribably beautiful with a magnificent purity that is embedded deep within the environment. It demonstrates a quiet incandescence in the eyes of those so afflicted.

Taha Wairua makes the intolerable tolerable; the biased objective; despaired hopeful and the human God-like. It is the seed for world peace, the power for brotherly and sisterly love and the crucial element for the maturity of humanity.

Taha Tikanga

Dimension of the Compliance

Taha Tikanga is the yard stick for protocol, the measure for etiquette, the demarcation for the sacred for the profane and the difference from the extraordinary to the mundane. It is the difference between - man and woman; day and night; summer and winter; immoral and moral.

Taha Tikanga allows each person their rank, time, location and life direction during their life duration – to be fruitful or fruitless; safe or hazardous. It is like astral flying at multiple levels:

- ≈ Each boundary mentally framed
- ≈ Each intersection demanding rituals
- ≈ Each area littered with pitfalls

All requiring a finely tuned mind, body and responses. Danger, retribution and safety are one's constant travelling companions.

Once learnt, one's life path become clearly define and distinct. It is like scaling a mountain in your mind, running a race with the wind, swimming to outstrip an eel or singing to out trill a bird. It is achieving the gauntlet race through experience and concentration.

Taha Tikanga allows you to eavesdrop on ancestral chants and tunes to see the purpose of ancient practises that are relevant even today. Taha Tikanga encourages mutual respect between people, warms the heart with hospitality, lightens the load of life losses and softens the harsher realities of mortality.

Taha Tikanga allows you to sense Io's, the Supreme Being's:

- ≈ Breathe in the silent, drifting morning mist, or
- ≈ Eyes twinkle on the curling edge of the afternoon wave
- ≈ Gentle belly laughter rumble in a distant disappearing rain storm
- ≈ Brief smile on the light spears of the rising sun

Taha Tikanga is Io immortality that is mortalised by humanity. It is through Taha Tikanga that this is almost made possible.

Taha Whenua

Dimension of the Land

After birth, after-birth is returned to the land and so the umbilical bonds link the new-born to Papatūānuku. Whenua is the kupu (word) for both after-birth and land.

With this affinity established that each individual fulfils the role of curator for Papatūānuku. This close relationship remains life-long.

Taha Whenua is our footstool or Tūrangawaewae . It is our personal, familial and tribal locator. Without it we are bereft, rootless, landless and tribeless. Currently, human relationships with Papatūānuku is perfunctory, superficial and callous:

- ≈ She who has suckled us
- ≈ She who has sheltered us
- ≈ She who will embrace us

Taha Whenua is also the trans-cultural fertilisation of the land:

- ≈ Our land, litter with mythical realities and historical fallacies
- ≈ Our land, de-nuded of bush-spirits and their havens
- ≈ Our land, raped by humans and metal beasts
- ≈ Our land, our blood and milk splattered parchment of inheritance
- ≈ Our land, millions of acres taken by the power of the pen
- ≈ Our land, our joy, our pain
- ≈ Our land, our mother disembowelled, straked and raked by scars and pok-marked with pollution

The prima-donna of the cave-man's days. The aging matriarch of today's world.

Taha Whenua is also:

- ≈ Eczema brown deserts
- ≈ Velvet forest greens
- ≈ Gold-edged shores
- ≈ Cloistered trees
- ≈ Undulating horizons
- ≈ Rugged hills
- ≈ Snow covered mountain breasts
- ≈ Water mirrors

This land, this Earth, this Living Paradise.

Taha Tangata

Dimension of the People

Human-kind is the highest order of species to walk the earth and the most Godly. While humans are the most hopeful for earth's salvation but also the most devious and destructive.

Taha Tangata is living embodiment of the past, present and future. It is the central core of a hereditary flower bulb which when carefully peeled exposes an embryonic tupuna (ancestor).

Seed of earth

Infant of nature

Child of God

Mother of man

Father of people, and

Leader of all

Taha Tangata is a single cog of the Family Wheel that traverses the Road of Life. It is also the trinity of Body, Mind and Soul or the pyramidal cornerstones of nature, nurture and environment. The personal realities are:

- ≈ To stabilise firmly as a rock in a frenetic landscape
- ≈ To bend easily with the winds of change
- ≈ To drift smoothly with the currents of life
- ≈ To weather successfully the sea of personal storms
- ≈ To endure valiantly the desert of daily trials
- ≈ To feast contentedly on the plains of plentiful experiences
- ≈ To seek reassurance, form the hills of ancestral comfort
- ≈ And to embrace wholeheartedly the mountains of family security

Taha Tangata is our mutual respect of each other's time, space and location. It is the disrespect for such things that bring us much pain. The arrogance of ignorance is no excuse for such obscene blunders.

Taha Tangata assumes the life-state in the Life-sac. It enters life through the birth canal of the blood-mother and departs into the bosom of Papatūānuku. It leaves behind its own transcript, sometimes a lasting manuscript, but usually erased, in time, by the persistent breezes of progress. Such is the strength of humanity measured and so is it lost.

Taha Whānau

Dimension of the Family

The true treasure of Io, the Supreme Being, is humanity

The true treasure of humanity is the family

The family is the largest and most brilliant gemstone in the necklace of living groups on the planet, our Earth-home.

Taha Whānau is:

- ≈ A grove of trees in the garden of Tane Mahuta, the God of the Forest
- ≈ A group of rocks in the capricious sea
- ≈ A cluster of stars, each individually bright on the black hair of night
- ≈ A number of streams meeting and moving as one to the sea

Taha Whānau gives colour and movement to the Living Tapestry of Life.

Within the whānau prevails variables of:

- ≈ Age
- ≈ Gender
- ≈ Life experiences
- ≈ Intelligence
- ≈ potentialities
- ≈ Hopes
- ≈ Dreams
- ≈ Aspirations
- ≈ And expected conclusions of Life-times

Thus, the whānau is the hot-bed for change and the seed-bed for the future. In Te Ao Māori, the whānau concept is not narrow and nuclear but wide and encompassing of the extended family which dramatically increases membership, contact, support and prospects.

It is the whānau that can give mana to the iwi (tribe) or hapū (sub-tribe) which in turn can enhance the reputation of the iwi and/or people. The outcome of this process of affiliation is that a family may rise or fall by its single or collective members.

Taha Whānau is where you share:

- ≈ Your deepest sadness
- ≈ Your highest joy
- ≈ And your innermost feelings

It is whānau who can cement the inter-personal relationships of close individuals. Whānau can be the timely adhesive to unify communities.

Whānau need not be only of blood-lines.

Taha Tinana

Dimension of the Body

Io, the Supreme Being gave human-kind to cosset Papatūānuku and to sing his praises to Rangi-nui, the sky father. He who is all Omnipotent shaped men and woman of pleasing symmetry and functional proportions from the living earth and firmament. He breathed the life-force into their inert forms to inflate the lungs, to pulsate the heart, to warm the life-fluid, to fee the brain, to co-ordinate the messages and to energise the body productively to replicate.

As the body is the Sacred Sanctum of the Soul, both need to be skilfully nurtured as neither can exist without the other. Moderation in bodily needs is the living key to equilibrium. Exercise, massage, skin care and nutritious diet ensures optimum performance.

In Te Ao Māori, the head is considered the most sacred part of the body. The brain is:

- ≈ The conductor of orchestrated responses and reactions.
- ≈ The repository of our life experiences, whether learnt, felt, heard, seen, tasted noted and or assumed.

The mouth expresses notions of the mind:

- ≈ It speaks for the brain
- ≈ It ingests for the body
- ≈ And breathes for survival

The head, therefore, carries its own aura and mana. The head holds reputational charisma

Female genitalia was known as:

- ≈ “Te Whare Tangata” (The House of Man)
- ≈ The house from whom the family of man flourishes
- ≈ The house that gives dynasties
- ≈ The house that can give a genius
- ≈ The living house unlike any other

It is this respect for the House of Pro-creation that incest, rape and abuse was virtually unknown.

Gender prowess was much admired:

- ≈ In battle and peace
- ≈ In the skills of the arts
- ≈ In personal performance
- ≈ In individual beauty

Taha Tinana is:

- ≈ Turning to nature for herbal compassion
- ≈ Utilising rituals for physical appeasement
- ≈ Keeping the soul and body intact
- ≈ Admiring wellness, cleanliness and godliness
- ≈ Treating your total self the way you would treat loved ones
- ≈ Respecting your body as your best friend but without conceit or vanity

Taha Tinana is the living testimony of innumerable genetic blue-prints and the real testimony of undeniable links with humanity, nature and Io, the Supreme Being. It is the clock of personal seasons, the uneven profile of generations and the mirror of our futures.

If Taha Tinana is the focus of a thing beautiful – it may epitomise a God-like clone. If so, the more superlative and spiritual thoughts and actions emerge to pay homage and respect to this Living Temple.



Taha Hine-Ngaro

Dimension of the Mind

Taha Hine-Ngaro is the fore-court of the brain where thoughts, feelings inclinations, moods, emotions, morals and the conscience can parade. It is a place of emotional ambience. Taha Hine-Ngaro is also the act of retiring to your psychological nest to re-nourish your resources. It is the searching through the inner caverns of your mind for ubiquitous answers or solutions. It is the act of filling the reservoirs of the self with image and sharp experiences – sketching new feelings or concretising the nebulous and shackling the abstract.

Taha Hine-Ngaro is the:

- ≈ Orderly arrangement of budding ideas and flowering concepts.
- ≈ The pruning of useless negativism
- ≈ The clipping of insidious neurosis
- ≈ The axing of blatant psychosis
- ≈ The steady watering of moralistic behaviour from the limpid pool of conscience

All this, under the temperate radiance of the Life-heat and with the careful nurturing of the Great Gardener

In Te Ao Māori, Taha Hine-Ngaro can be - circuitously direct; rigidly supple; hotly frigid. It is the unstated and unnoticed contradictions that indicate the Truth. Hypocrisy and pretentiousness survive miserably in this climate

Taha Hine-Ngaro is also the true expression of feelings and emotions. Joy can be exuberantly given and grief cathartically shared. Morals can be humanly loose or religiously inhibiting but always altruistic.

The conscience is always closely linked to the common good for all. It is also elevated to the higher levels of abstract thinking and learning. More often than not it appears as infantile naivety without apology.

Taha Hine-Ngaro is the pool where one can daily bathe to salve one's conscience or consciousness.



1. THE PURPOSE OF THIS PLAN

Whakataukī

*Me he rakau Mamore au
neí, tu tonu.*

Like a tree standing firm



This whakataukī, iterated by Ngāti Kuri veteran, Charlie Petera, symbolises a people standing strong in their identity and their integrity. Ngāti Kuri is a people of strength and integrity through the continual practices of tikanga, mana whenua, rangatiratanga, mātauranga, kaitiakitanga and whanaungatanga.

The primary purpose of this plan is to;

- a) provide agencies with a greater understanding of our mana whenua and rangatiratanga by articulating our environmental views and practices.
- b) provide Ngāti Kuri Iwi, hapū and marae a platform for ongoing wananga and to grow kaitiakitanga influence on environmental activities, and;
- c) initiate a strategic and operational partnership with agencies in relation to environmental management.

It is expected that this plan will help guide agencies in the development of their policies and implementation of those policies through the administration of many Act's concerning the environment and the plans that flow from these.

The Ngāti Kuri Environmental Management Plan 2018 will provide the formal articulation of our aspirations and objectives for the sustainable management of all the natural resources in our rohe to which we work diligently to preserve for our future successors.

The plan is a mechanism for Ngāti Kuri to express our;

- **Taonga tuku iho** – giving guidance to Council decision makers on the importance of retaining things that are precious to Māori and of significance to the historical wealth of Aotearoa
- **Mātauranga** – enabling Councils to improve their knowledge base of Māori methodology so Council decisions are culturally safe and apply greater balance in their decisions for the management of natural resources
- **Kaitiakitanga** – giving greater insight to Ngāti Kuri best practices for the inclusion in the management of natural resources.

The Ngāti Kuri Environmental Plan also serves to make evident the geological and ecological habitats and ecosystems that are of **international, national and regional** importance.

The two shallow harbours within the Ngāti Kuri rohe, Pārengarenga and Houhora have been identified as “exceptional ecosystems of “international importance” for their wildlife values, and the adjoining ecological areas with “natural values of national and regional significance”.

Since earliest times, botanists, zoologists, geologists, scientists, conservation specialists and enthusiasts alike have converged, studied and reported on the unique landscape that is Ngāti Kuri. The Ecological district of Ngāti Kuri has changed over time however much of the area from Maunga Tohoroha (Mt Camel) in the east to Hukatere in the west and extending north-west to Motu O Pao, across to Te Rerenga Wairua and then east to Murimotu, including the islands of Manawatāwhi (the Three Kings) and Rangitāhua (the Keremadec’s) have been extensively reported on.

Ecological, environmental and geographical reports commissioned by Government and their agencies bring a depth of understanding for the development of policies and procedures and best practice solutions to minimise affects.

Cultural reports previously raised by Ngāti Kuri have identified threatened wetland areas in the Ngāti Kuri region and the diverse habitat types that support many threatened flora and fauna species. Of deep concern is the continued overwhelming loss of wetland habitats and coastal dunes that have either been reduced in size or have disappeared completely due to exotic forestry and other land use developments. These habitats and their associated vegetation are

recognized by Ngāti Kuri as being of critical importance for the protection of indigenous biodiversity.

Reconnaissance survey reports of the Rangitāhua Ecological District, Te Paki Ecological District in 1975 and the Aupōuri Ecological District carried out by the Department of Conservation not only echoed the concerns raised by Ngāti Kuri people but exemplified and reported on the unique qualities of this natural landscape, the biodiversity of ecosystems and the plethora of life forms that prevailed. The surveys brought together a comprehensive catalogue of known and previously unrecorded aquatic creatures, fauna and flora species as well as indigenous threatened species therein and as such, these reports should be read in conjunction with this environmental plan.

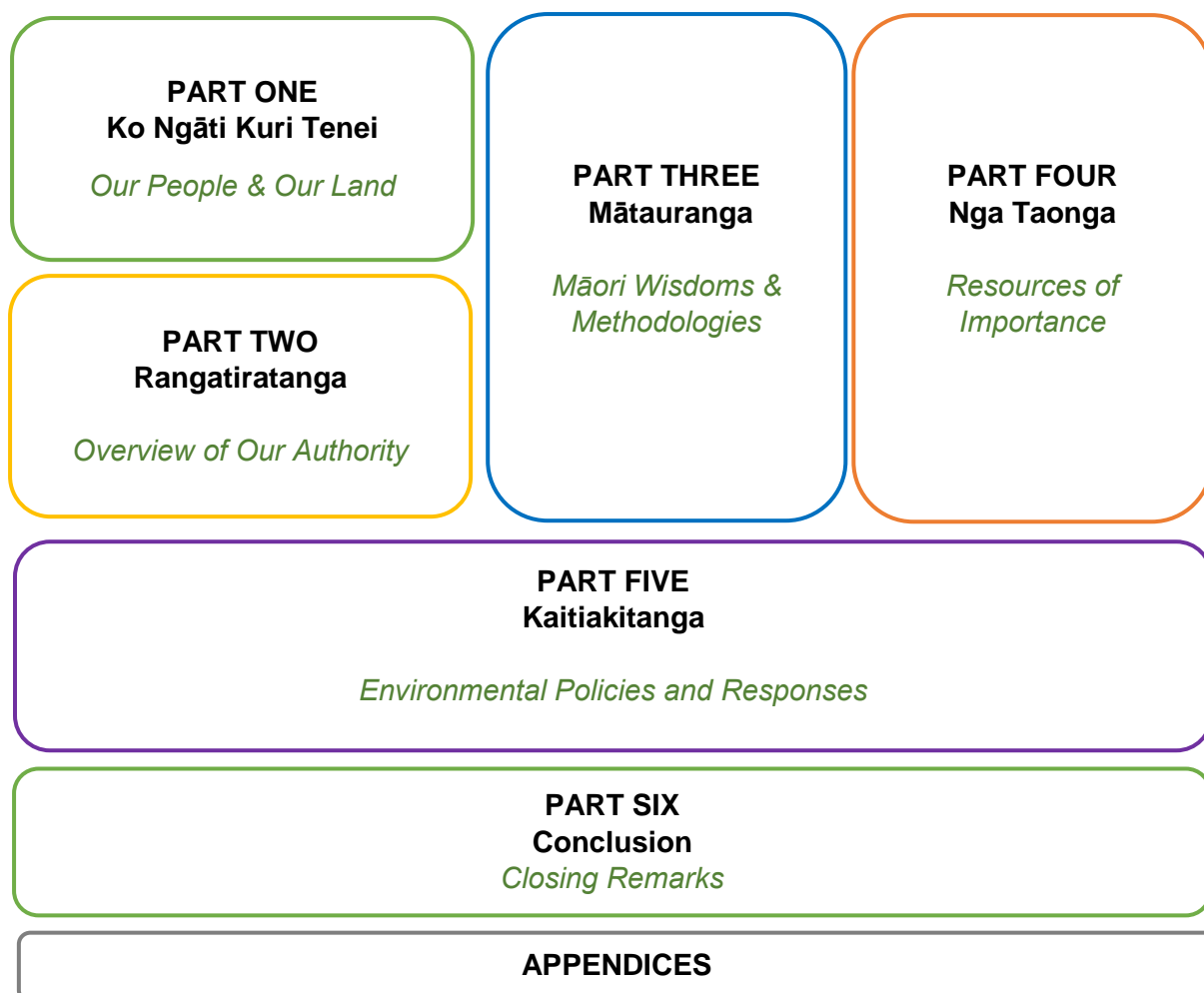
To enable all stakeholders to engage effective environmental management decisions equitable reporting practices and processes should be of urgency.

There are many threatened species, especially wetland dwellers that have yet to be recorded. As time passes and for future posterity this document will be updated to reflect the ever-evolving landscapes of Ngāti Kuri.

The challenge for users of this plan is to implement effective use and protection for the natural areas identified before they become further eroded or lost.

1.1 THE PLAN STRUCTURE

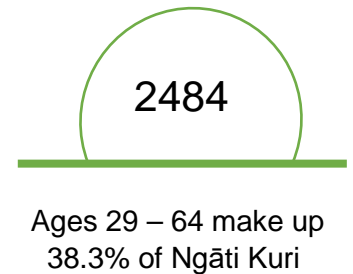
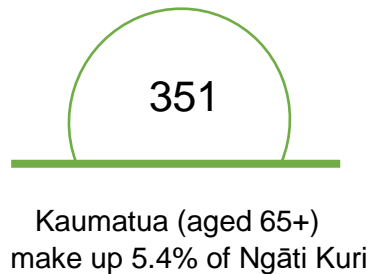
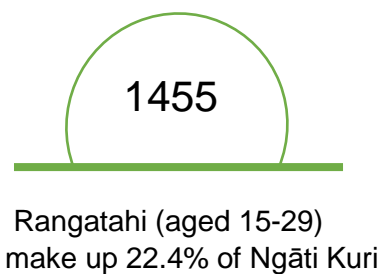
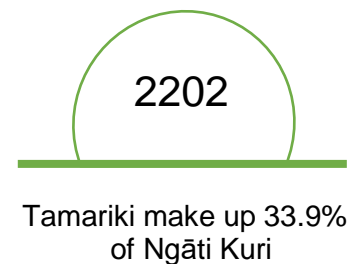
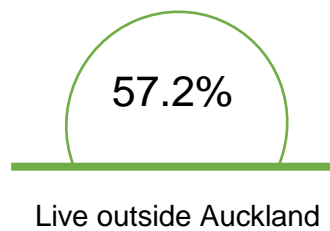
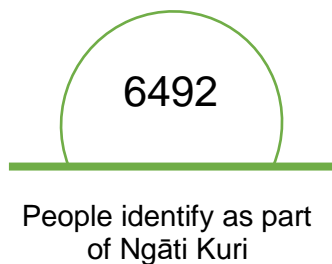
This plan is presented in six sections;



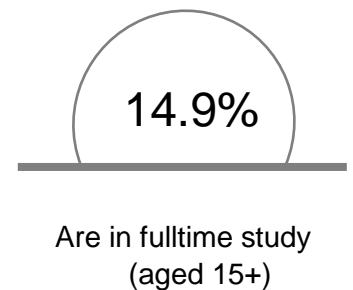
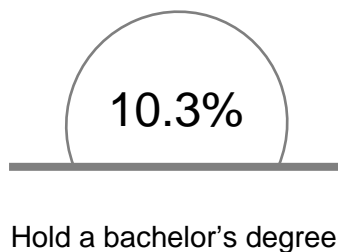
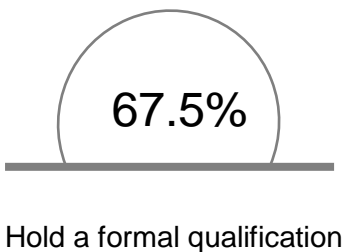
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|-------------------|---|
| Part One | A brief overview of our people, our land, our marae and our mana (authority) |
| Part Two | Restoration of Mana Tiaki (our inherited rights & responsibilities) and legal rights through Te Tiriti o Waitangi (1840) & Ngāti Kuri Treaty Settlement Act (2015). The importance of partnerships and the desired relationships that Ngāti Kuri aspire to have with Local Government and our community |
| Part Three | An overview of Mātauranga (Māori wisdoms and knowledge) that aim to provide greater understanding of the methodologies used by Ngāti Kuri to manage natural resources |
| Part Four | Identification of landscapes, seascapes, flora and fauna and other species that are important to Ngāti Kuri and the ecosystems crucial to their survival |
| Part Five | Ngāti Kuri's policies, responses to regulations and rules and recommendations |
| Part Six | Our closing remarks |

1.2 NGĀTI KURI DEMOGRAPHICS¹

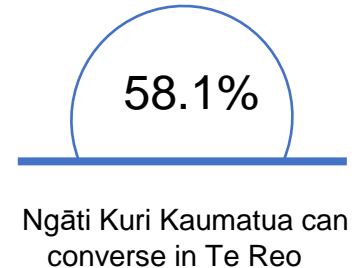
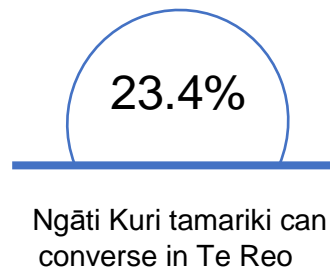
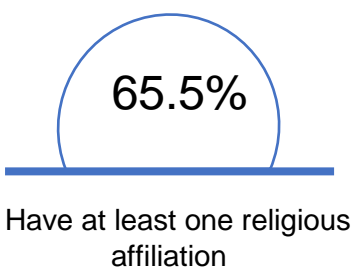
OUR WHĀNAU



MĀTAURANGA



WAIRUATANGA & TE REO



¹ Stats NZ, 2013 Census Iwi Profiles, Stats for Iwi

2. HE TANGATA, HE WHENUA – Our People, Our Land

Ko au te whenua, te whenua ko au – I am the land and the land is me.

This whakataukī is a wisdom that has remained with our people across the generations. It emphasises the importance of our connection to our lands. It symbolises that we are part of the lifecycle with the natural world, bearing in unison with one another.

Kaitiakitanga is a cultural concept that maintains balance between the spiritual and natural world and Ngāti Kuri. Kaitiakitanga reinforces practices that minimise negative impacts to Papatūānuku and her children. When Papatūānuku and her children maintain optimal health, so too does Ngāti Kuri. Thus, it is the practice of Māori concepts that maintains and nurtures the relationship between the spiritual world, natural world and Ngāti Kuri. This is a reciprocal relationship, balanced and sustained.

We are connected, forever, generation to generation. It is the principle of respect and care that will keep both Papatūānuku and Ngāti Kuri nurtured.





2.1 NGĀ TUPUNA | THE ANCESTORS

Ngāti Kuri descend from the original inhabitants, the founding peoples of the northernmost peninsula of Aotearoa, in Te Hiku o Te Ika. Known also as Te Iwi o Te Ngake, we already occupied Te Hiku o Te Ika before the arrival of the many migratory waka from Polynesia. Our ancestor is Ruatamore and our continuous occupation of these lands will go on for generations.

Ngāti Kuri whakapapa to the Kurahaupō waka which first made landfall at Rangitāhua, the Kermadec Islands. We are perhaps one of the longest standing tribes in Aotearoa.

2.2 NGA MARAE | ANCESTRAL HOUSES

Te Hiku o te Ika Marae – Te Hapūa

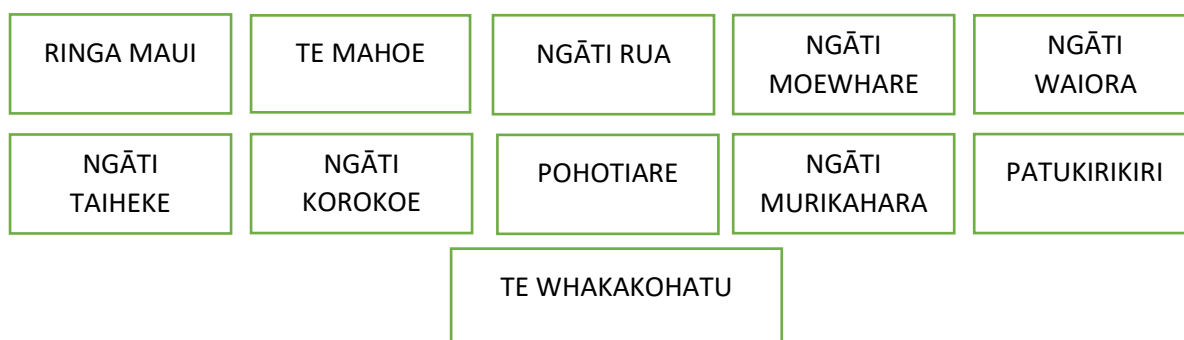


Waiora Marae – Ngataki



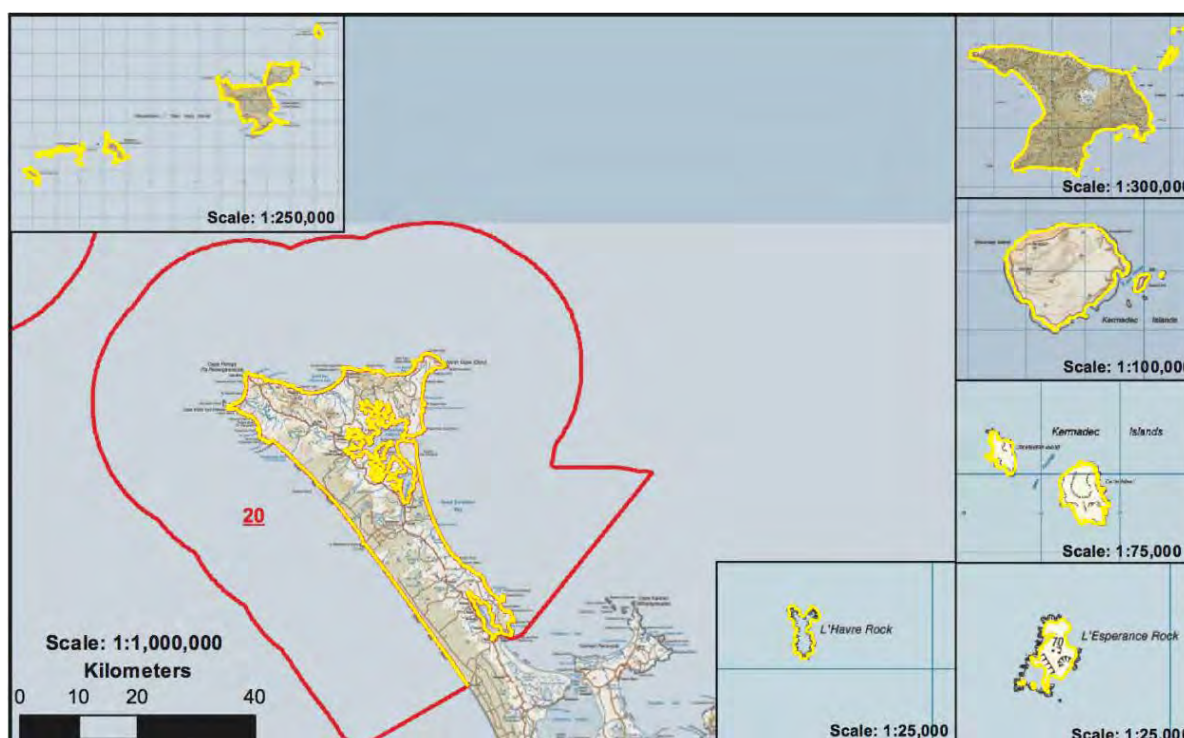
Our Marae, Te Hiku o te Ika and Waiora, are pivotal to the reinforcement of tikanga and mātauranga. Marae are culturally safe environments for our people that underpin our cultural and social wellbeing. Our Marae keep us connected in relationship of whanaungatanga which sustains the connection of our people and strengthens our way of life. Since whakapapa retains our interconnectedness, the success of whānau hinges on the success of our marae, our tribal lands and our surrounding environment.

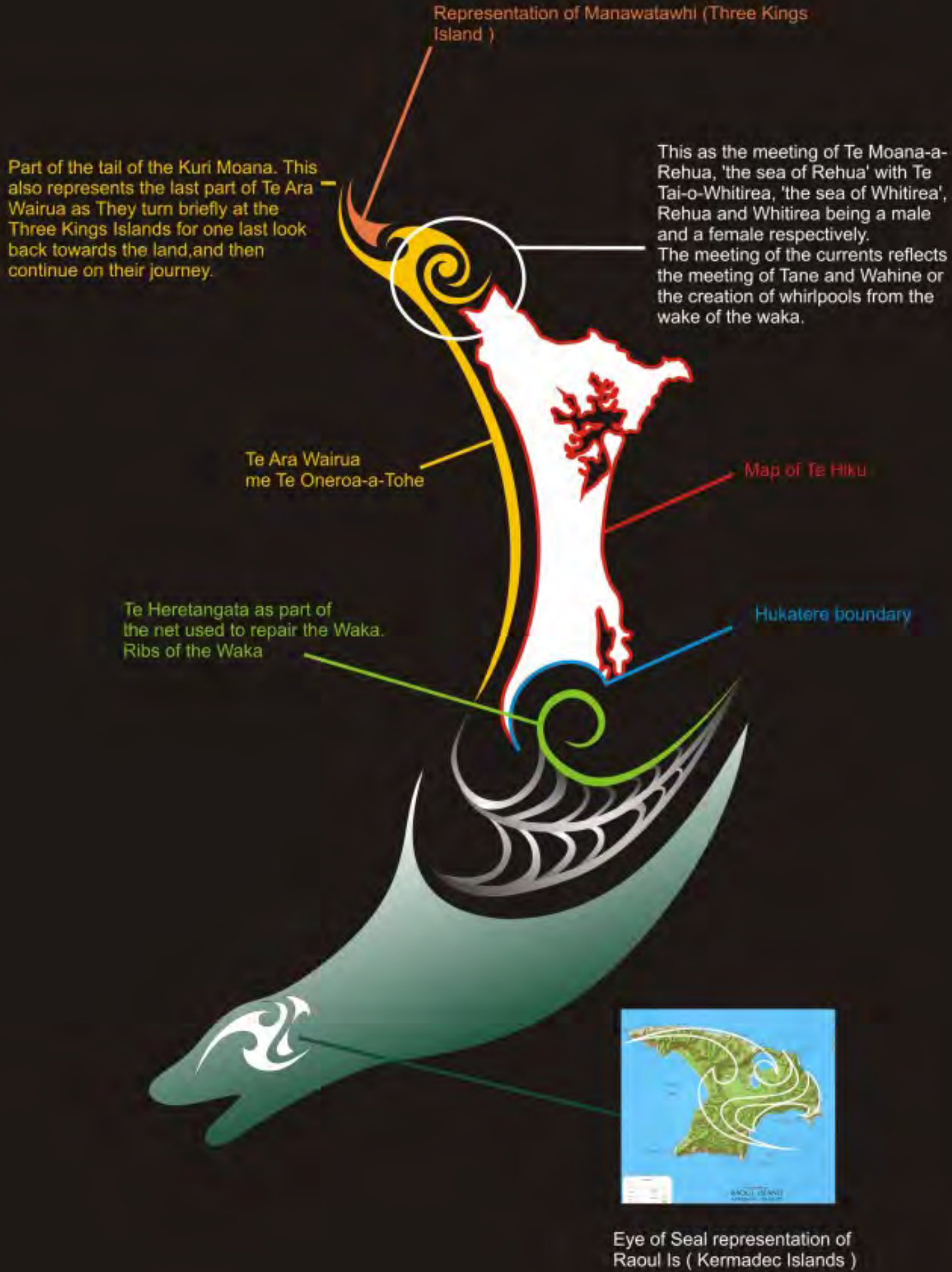
2.3 NGA HAPŪ O NGĀTI KURI | OUR PRIMARY HAPŪ



2.4 MANA WHENUA | OUR AUTHORITY

The mana and the rangatiratanga of Ngāti Kuri extends throughout our rohe over all the whenua and the adjacent moana. The Ngāti Kuri rohe is generally described as north of a line from Maunga Tohoroha (Mt Camel) in the east to Hukatere in the west and extending north-west to Motu O Pao, across to Te Rerenga Wairua and then east to Murimotu and including the islands of Manawatāwhi (the Three Kings) and Rangitāhua (the Kermadecs).





Part of the tail of the Kuri Moana. This also represents the last part of Te Ara Wairua as They turn briefly at the Three Kings Islands for one last look back towards the land, and then continue on their journey.

This as the meeting of Te Moana-a-Rehua, 'the sea of Rehua' with Te Tai-o-Whitirea, 'the sea of Whitirea', Rehua and Whitirea being a male and a female respectively. The meeting of the currents reflects the meeting of Tane and Wahine or the creation of whirlpools from the wake of the waka.

Te Ara Wairua me Te Oneroa-a-Tohe

Map of Te Hiku

Te Heretangata as part of the net used to repair the Waka. Ribs of the Waka

Hukatere boundary



Eye of Seal representation of Raoul Is (Kermadec Islands)

PART TWO

Mana Motuhake

KO TAKOTO KE NGA KŌRERO A NGA MATUA MO TE WHENUA

The foundation of manawhenua was set by the ancestors of ancient times.

These ancestral linkages affirm Ngāti Kuri as tangata whenua.



MANA MOTUHAKE

The Right to Self-Govern

3. AHIKĀROA AND TŪRANGAWAEWAE

Ahikāroa refers to the fires of occupation that continue to burn on the land and signal that an Iwi retains their right of occupation or Tūrangawaewae (place to stand). It is the right to stand on the land and to exercise all decisions concerning that land and the environment in which that Iwi lives and breathes and for the benefit of the community associated with it. Ngāti Kuri uses their rohe intensively and extensively with sites of permanent settlement based around food and water resources. Our land is held under collective tribal and hapū custodianship. Use of land sea and waterways are managed in accordance with tikanga (protocols and practices) to sustain the community

As described earlier in Part One, Ngāti Kuri are descended from the original inhabitants, the founding people of the northernmost peninsula of Aotearoa, in Te Hiku o Te Ika.

Our people, known also as Te Iwi o Te Ngake, were already occupying Te Hiku o Te Ika before the arrival of the many migratory waka from Polynesia. Our ancestor is Ruatamore.

Ngāti Kuri also trace their whakapapa to the Kurahaupō waka which first made landfall at Rangitāhua, the Kermadec Islands. The Ngāti Kuri ancestors of ancient times laid the foundation for Ngā Uri, their descendants, who have retained occupation of the land.

Ngāti Kuri are the Ahi Kā and we have Tūrangawaewae of the land.

4. NGĀTI KURI AND THE CROWN RELATIONSHIP

In 1839 the British Crown brought New Zealand under its protection and authorised Captain William Hobson to partner with Māori. Te Tiriti o Waitangi / Treaty of Waitangi is the Crown's promise to protect the rights and interests of Māori, their lands, resources and chieftainship, and to provide an equal standard of citizenship for Māori and Pākehā.

The British Government intended to protect Māori in relation to the purchasing of land. The Secretary of State for War and the Colonies instructed Hobson that all land dealings with Māori should be conducted on the principles of "sincerity, justice and good faith" adding that Māori "must not be permitted to enter into any contracts in which they might be ignorant and unintentional authors of injuries to themselves". Further, the acquisition of land for European settlers "must be confined to such districts as the natives can alienate, without distress or inconvenience to themselves".

Ngāti Kuri did not sign Te Tiriti o Waitangi / the Treaty of Waitangi when Hobson brought it to Kaitiāia in April 1840. Crown authorities had little presence in the Ngāti Kuri rohe over the following decades and tikanga Māori (customary law) largely prevailed. The Crown's authority to govern derived in part from Te Tiriti / the Treaty, and its obligations applied to Ngāti Kuri.

Ngāti Kuri has concluded three settlements with the Crown in relation to breaches made by the Crown on Ngāti Kuri, their lands and their fisheries. The Crown has admitted it wrongfully breached Te Tiriti o

Waitangi in a manner that illegally obtained Ngāti Kuri lands and issued rights to resources exclusively, resulting in breaches to the Treaty.

Ngāti Kuri in partnership with other Te Hiku Iwi, have concluded fisheries, historical and aquaculture settlements with the Crown.

Our sights now look to future opportunities in respect to improving our Cultural, Social, Environmental and Economic prospects.

A strong relationship between Ngāti Kuri and the Crown and Council's is important to ensure this and future Ngāti Kuri generations thrive. In relation to this plan, our environment matters.

It matters because our relationship with Papatūānuku and vice versa is one of inter-dependence (If she thrives we thrive).

"Tākinga te moka o te pae kia korari o parārau".

Challenge the margins of time and explore what is beyond



4.1 TE TIRITI O WAITANGI

Te Tiriti o Waitangi is the founding document which establishes the rights and responsibilities of the Crown to Māori. The Crown first recognised and provided for the mana whenua status of Ngāti Kuri in 1840 with the signing of Te Tiriti o Waitangi.

In the context of this Iwi Environmental Management Plan, Article II of Te Tiriti confirms the right of Ngāti Kuri to exercise authority of natural resources within the Ngāti Kuri rohe (area):

“Ko te Kuini o Ingarangi ka wakarite ka wakaae ki nga Rangatiratanga ki nga hapū – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o ratou wenua o ratou kainga me or ratou taonga katoa”

*“Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof **the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties** which they may individually or collectively possess so long as it is their wish and desire to retain the same in their possession”*

4.2 AFFECTS FROM THE CROWN PARTNERSHIP

The Crown has acknowledged that, under Te Tiriti o Waitangi / The Treaty of Waitangi, it undertook to actively protect Māori interests and to confirm and guarantee tino rangatiratanga. The Crown has acknowledged that in its partnership with Ngāti Kuri it failed to uphold those promises. In particular, the Crown acknowledged it had not always recognised Ngāti Kuri as an iwi and its failure to respect the rangatiratanga of Ngāti Kuri had caused ongoing grievances. The acknowledgements further include;

- a) The Crown’s failure to recognise Ngāti Kuri.
- b) The Crowns failure to understand and appropriately investigate Ngāti Kuri customary interests.
- c) The Crown’s failure to understand and appropriately investigate Ngāti Kuri land and resources customary tenure.

The impacts to Ngāti Kuri resulted in the loss and alienation of more than 70% of their ancestral lands by 1880. This left Ngāti Kuri whānau dependant on a precarious cash economy based solely on gum digging.

Post 1880, further legislative pressures and policies and lack of economic opportunity led many Ngāti Kuri whānau to leave their homelands. The displacement of Ngāti Kuri people impeded inter-generational transfer of mātauranga (traditional knowledge) and contributed to a decline in the use of Te Reo Māori. As settlers began to take up occupation of the land, the new tenure saw the establishment new management and use systems which accelerated the decline in environmental quality. Of particular difference, water, land footprints and soil demand and uses became commodities to settlers whose customs, interests, tenures and operational systems differed to that of Ngāti Kuri.

Alienation from the land also impeded the ability of Ngāti Kuri to exercise their cultural responsibility to provide manaakitanga and exercise kaitiakitanga.

4.3 IMPACT ON NGĀTI KURI RESOURCE USE

The Crown has acknowledged and apologised for impeding Ngāti Kuri's use and access to areas of mahinga kai, wāhi tapu and papakāinga. This includes use and access to waterways, maunga, moana and minerals noting their relationship to Ngāti Kuri's identity and as resources critical to our physical, spiritual and cultural sustainability. The exclusion has crippled our cultural, social, environmental and economic wellbeing.

Occupation of the land by settlers also led to the loss and compromise of important habitats for indigenous flora, fauna and species of importance to Ngāti Kuri such as pūpūharakēkē.

The control and authority exercised by the Crown over the land and environment had little regard for Ngāti Kuri's way of life. The western lifestyle and its systems were forced upon us and led to the diminishment of our pure cultural lifestyle and systems.

Most importantly, the Māori methodology of kinship between Māori and Papatūānuku was replaced by a methodology of science (albeit historical western science was more one of an experimental notion resulting in poor environmental management) and the interconnectedness between Māori and the environment was diminished.

4.4 NGĀTI KURI AND THE CROWN PARTNERHSIP

The apology from the Crown and their acknowledgement of Ngāti Kuri rangatiratanga, brings a wealth of knowledge in respect to 'lessons learned'. Our settlement also confirmed the Crown's intent to an ongoing partnership with Ngāti Kuri

It is anticipated and to a degree expected, that Government Agencies including Local Government, heed these lessons learned. The Partnership between Ngāti Kuri and the Agencies, and the approach to environmental management, must differ significantly to that of the Crown, historically. To do otherwise is to be ignorant, disrespectful and a clear show of unwillingness to adequately acknowledge Ngāti Kuri rangatiratanga, mātauranga and kaitiakitanga.

4.5 OUR DESIRED PARTNERHSIP WITH CROWN AGENCIES

Like all partnerships, they require time, energy, effort and commitment if they are to be successful and thrive. While Ngāti Kuri is not new to environmental management, we are relatively new to a 'meaningful' relationship and partnership with Local Government.

Ngāti Kuri will continue to occupy the land generation upon generation as mana whenua and local government needs to invest in long term partners like ourselves, not necessarily those with deep pockets. A robust and long-term relationship and partnership is therefore required with Local Government.

A relationship and partnership are required at all levels, Governance to Operations, and all parties must be prepared to work collaboratively with a view to mutual benefit.

4.6 Our View of Consultation

All Government Act's and the corresponding policies and plans that flow from them diminish our desired level of partnership opportunities. The Acts, regulations and plans are typical of governance and operational systems that aim to manage the environment exclusively. They suggest and are implemented in a manner that suggest Ngāti Kuri are manuhiri, visitors, with a stakeholder right, which we are not.

The effort on Governments part, to develop robust and long-term partnerships with Māori, has been watered down to a mere 'consultation obligation'. It is our view that consultation obligations only 'tick a box' to prove delivery of a 'task in a process'. Consultation is not a robust nor adequate partnership model.

These types of processes generally make good only for the party running the process. This type of process is not a partnership, it is instead a task. These tasks cripple our limited resource base and capacity. Again, we reiterate, engagement with Ngāti Kuri purely through administrative processes is not our desired partnership.

Ngāti Kuri is clear however, that Agencies do not require any legislation nor regulation to justify the need for a strategic and working partnership. Instead, Agencies should see the value in a partnership with Ngāti Kuri and work to improve their capacity and capability to achieve such.

4.7 STRATEGIC PARTNERHISP – LEADERSHIP

A robust partnership requires participation at a leadership level by the parties in the first instance. Rangatira to Rangatira (leader to leader), Kanohi ki te kanohi (face to face) commitments with a view to growing the partnership for the benefit of all parties including the local community.

Making a commitment to developing the partnership, gaining knowledge of each other's culture, strategic aspirations and working collaboratively to ensure good outcomes is Ngāti Kuri's recommended first step.

Leadership is crucial to the success of the Far North and its communities and is required to ensure the Far North grows and prospers. Likewise, a robust leadership consisting of broader views and knowledges to resolve problems, be innovative and to account for demand today, tomorrow and onward will be strengthened with Ngāti Kuri participation.

We envisage that a Strategic Partnership sits between the Ngāti Kuri Trust Board Chair and the Mayor, and a Strategic Partnership between Ngāti Kuri Trust Board trustees and Councillors.

4.8 OPERATIONAL PARTNERSHIP – OPERATIONS

In an operational context, Ngāti Kuri is yet to fully understand the full range of the various Act's, Policies, Plans and Processes. It will take time for Ngāti Kuri to grow this capability and capacity to fully engage. Likewise, we anticipate Agencies will need time to grow their capability and capacity to fully engage Ngāti Kuritanga. We are committed to that cause and expect Agencies to afford the same. Co-investing in the building of each other's capacity and capability is required if the appropriate and an effective partnership is to be realised.

Our hapū and marae play an important role in operations and extending the partnership across our rohe but will take time. Opportunities should be explored by Agencies as to how this can occur, above those things already in play. A Crown-Ngāti Kuri partnership at the operational

level will enable our knowledge to grow. As knowledge grows, so too does good environmental outcomes.

Operational Partnerships will ideally sit with Ngāti Kuri Trust Board Staff and Council Staff.

4.9 EXERCISING KAITIAKITANGA

To effectively ‘exercise’ kaitiakitanga, kaitiaki must be able to access places where taonga are located and have a mandate to do such. Ngāti Kuri is presently “excluded” from exercising kaitiakitanga on Rangitāhua, Manawatāwhi and Motu O Pao. The current Nature Reserve status for these locations requires Ngāti Kuri to have a “special permit” to access the whenua.

The regulations and requirements to obtain special permits causes immense stress to Ngāti Kuri. The processes do not adequately acknowledge the Crown-Ngāti Kuri treaty partnership.

This is not just a Ngāti Kuri issue, it is instead a partnership issue for the Crown. At the time of writing this Plan, this issue remains unresolved and a potential contemporary Treaty issue caused by legislative restriction to our mana whenua and kaitiakitanga.

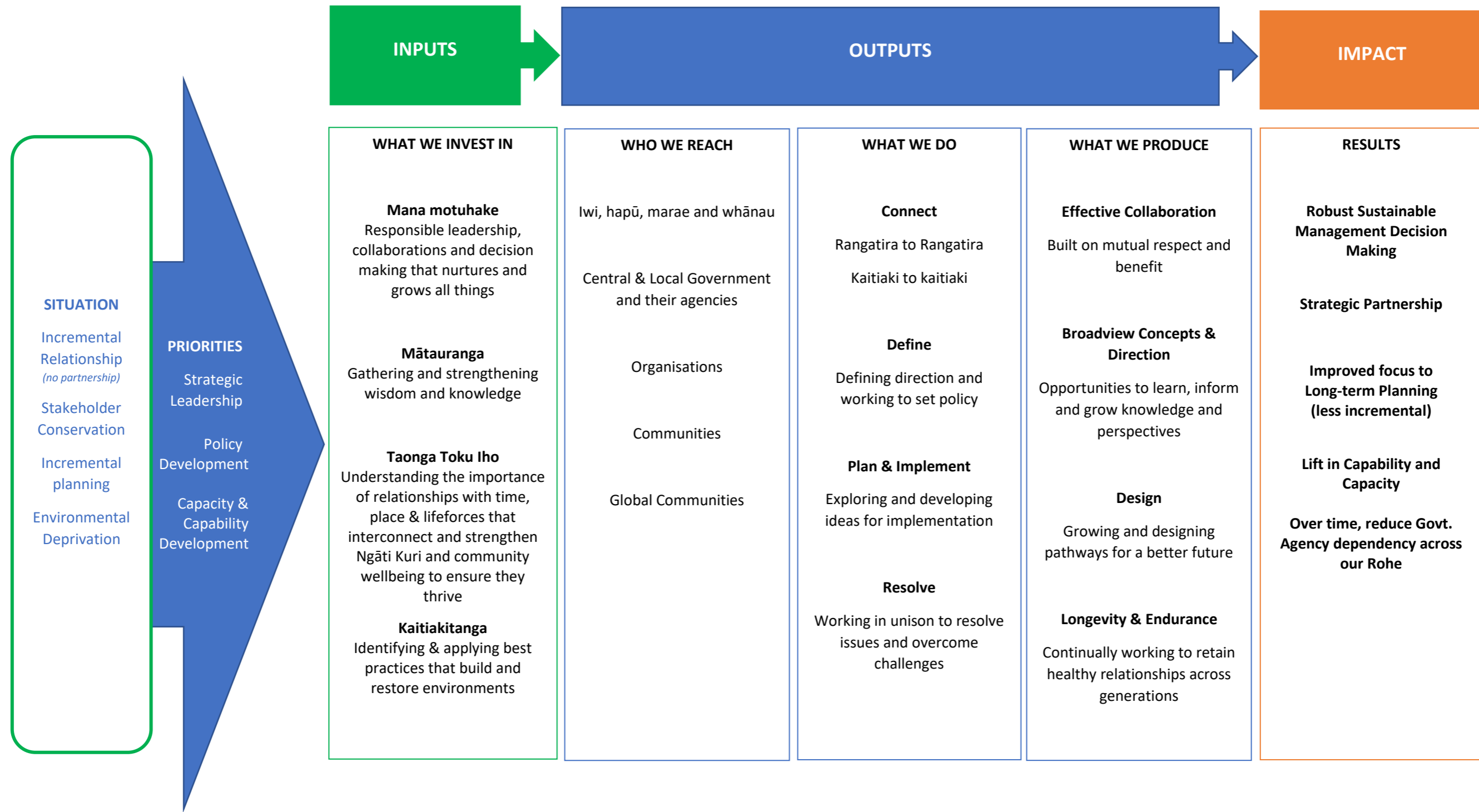
4.10 PARTNERSHIP LOGIC

In order for agencies to enable Ngāti Kuri to give effect to the sustainable management of natural resources, all parties must build their knowledge base, capability and capacity to better understand the opportunities to incorporate Māori management methodologies, rationales and practices into policies, processes and plans. It should not be assumed that Māori interests are the same as the general public and community interests.

*The cultural differences between Māori and the western culture are many.
We think differently, We live differently, and We thrive differently.*

A committed and meaningful partnership with agencies presents opportunities for all parties to learn and practice environmental management in new and advanced ways.

4.11 PARTNERSHIP LOGIC MODEL – The Benefits of Partnership



4.12 EXISTING NGĀTI KURI PARTNERSHIP AGREEMENTS

Our Treaty Settlement, has delivered, among other provisions, several co-governance partnerships with the Crown and Local Government agencies. The partnerships aim to collaborate to improve the current governance and management of areas across the broader region and to enable improved iwi participation.

We acknowledge the intent, time and energy invested by the members to give effect to the partnership agreements but also acknowledge the challenges associated with implementing them. The agreements, make provision for Iwi, Crown and Local Government co-governance opportunities for landscapes that are of high value and interest to all the Iwi. The Te Hiku o Te Ika Development Trust has also been established by the Iwi to build iwi capability and capacity for the implementation of strategic goals. However, while these mechanisms may be useful, they do not adequately provide for Ngāti Kuri's full range of interests nor will they likely achieve outcomes at the pace in which Ngāti Kuri wish to move.

4.12.1 Te Hiku o te Ika Conservation Board

Te Hiku o te Ika Conservation Board, also referred to as Te Korowai is the framework for co-governance between Iwi and the Department of Conservation (DoC) for governance and management of the DoC estate across the region. Again, this collaboration is a result of the treaty settlement and its purpose is to develop a Conservation Management Strategy (CMS) for implementation.

4.12.2 Te Oneroa a Tōhē Board

Treaty Settlement legislation has established the Te Oneroa a Tōhē Board, also commonly referred to as the 'Beach Board'. The Beach board comprises an Iwi and Agency governance integration to promote the use, development and protection of this shared taonga and its resources. The Beach Boards primary objective is to develop a beach management plan for consultation and implementation.

4.12.3 Te Hiku Social Accord

The Te Hiku Social Accord intends to empower whānau and support them to improve the quality of their lives. The Accord is an Iwi Crown collaboration to remove disparities and create socio-economic equity for whānau, hapū and Iwi.

Working collaboratively is a long-term commitment on common beneficial developments. However, Ngāti Kuri must still work to support the priorities of its own whānau simultaneously. Whānau priorities for example, Papakāinga Housing, will require Ngāti Kuri to work exclusively with Councils outside of the Te Hiku Accord and our partnership logic is an important framework to progress these matters of priority. Some examples of the types of conversations that we can progress with Councils are (but not limited to) the following;

- a. Spatial Planning
- b. Food Regulation
- c. Alcohol & Gaming Regulation
- d. Resource & Building Consents
- e. Resolving whānau, hapū and Iwi issues on a case by case basis.

Strategic Partnerships enable precursor conversations to occur that help improve understanding of anticipated challenges, regulation and process in preparation of programme and project development in relation to our specific lands. It also enables Ngāti Kuri to determine what resources and expertise is required to successfully deliver.

4.12.4 TE HIKU DEVELOPMENT TRUST

The Te Hiku Development Trust (THDT) was established by the Iwi for the Iwi, post settlement. Many agencies are currently engaged with THDT to support various projects of importance to the Iwi.

It is important to note that the Ngāti Kuri Trust Board is not a member of this Trust. Many social opportunities are being developed by the Development Trust of which Ngāti Kuri and their whānau are not involved and will not benefit from.

Considering this, our preference is to develop partnerships directly with the agencies. This ensures that Ngāti Kuri can leverage greater benefits to our whānau and ensures that we can work in a more focused manner in accordance to our available capacity and capability.

4.12.5 PARTNERSHIP INTENT

The intent for the Crown and Local Government Agencies to collaborate in areas of mutual interest is visible albeit in a pan iwi context. Ngāti Kuri must utilise its capacity to its best advantage and without compromising the best possible avenues available to achieve outcomes for our whānau.

There will be initiatives unique to Ngāti Kuri that will require a direct collaboration outside of pan iwi collaborations. Ngāti Kuri will establish these partnerships on a case by case basis, if and when these are required.

PART THREE

Mātauranga

Tihei Mauri Ora

Ki te whaiao, ki te Ao Mārama

The breath, the energy of life

To the dawnlight, to the world of light



5 MĀTAURANGA

Ngāti Kuri mātauranga (wisdoms and knowledges) are the collected observations of species, their behaviours and their unique ecosystems across successive generations and applied for the environmental management processes and procedures necessary for their protection.

The techniques of visual and oral methodologies are simply the observation of species, their behaviours and their ecosystems to understand their unique lifecycles and the elements to their survival and then documenting them orally or through pictorial mapping such as those found in carving, weaving and pito kōrero (story-telling).

Land loss and the Crown's progressive assumption through legislation of regulatory control over resources, indigenous species and the environment over time limited Ngāti Kuri's ability to exercise kaitiakitanga over their rohe. This undermined Ngāti Kuri traditional practices and the intergenerational transfer of mātauranga Māori associated with natural resources. Nonetheless Ngāti Kuri people continue to seek to maintain their mana tiaki (inherited rights and responsibilities) over their ancestral lands.

5.1 METHODOLOGY OF NGĀTI KURI ENVIRONMENTAL MANAGEMENT

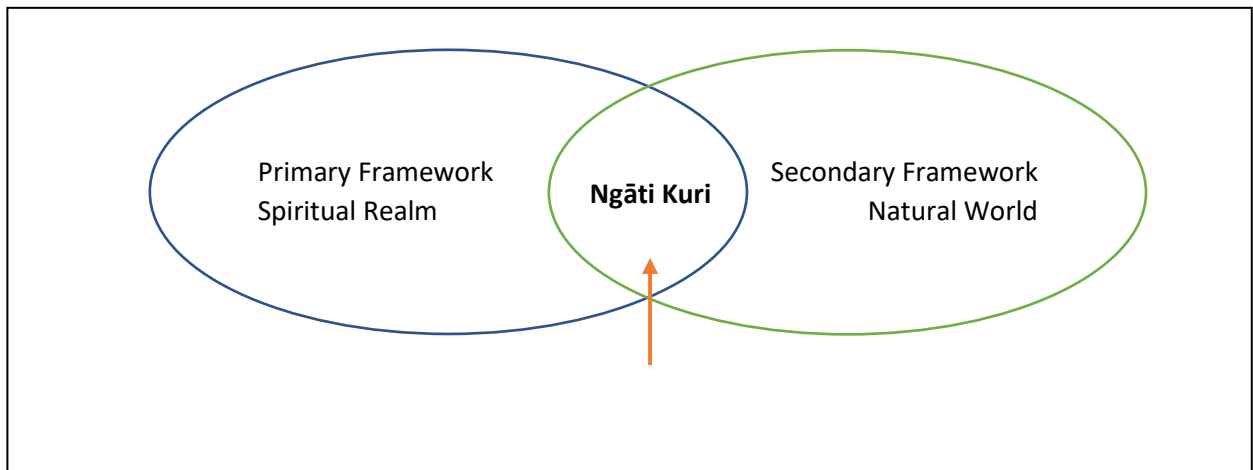
The relationship that Ngāti Kuri has with the environment is special, personal and of mutual respect and benefit. The term 'holistic' is commonly used by authorities when referring to Māori and their connection with the environment, but in our mind, it is still a term used loosely and without a true sense of understanding of its depth and meaning. Instead, holistic approaches to the management of the environment remain confused and are ineffectively applied in environmental management.

Western science is instead relied on as the leading rationale for environmental decision making. While in some circumstances, scientific research does bring relevant facts into light, it can often discard other important and relative information that may be associated with a problem as the research may not take into account any broader associated factors, because the focus of the research did not include broader associated factors.

Rather than loosely use a term that isn't fully grasped, we shall attempt to present our own explanation of the term 'holistic'.

5.2 HOLISTIC MANAGEMENT EXPLANATION

At the heart of the Māori world view sits two key belief frameworks. One framework identifies what we will call Primary Relationships and the second framework identifies Secondary Relationships. The two frameworks are interconnected, and one cannot thrive without the other.



5.3 THE PRIMARY RELATIONSHIPS FRAMEWORK

Primary Relationships (PR) are relationships that man has with the Spiritual realm. *Io Matua Kore*, meaning Io (God) – Matua Kore (Parentless One), the supreme being, creator of all things. Io is the author of all creation and the creator of Rangi-nui (Heaven's / Sky Father) and Papatūānuku (Earth Mother). Ngāti Kuri have a supreme and primary relationship in the first instance with Io filtering down to all creation.

Ngāti Kuri whakapapa confirms that the primary relationship is senior to that of a secondary relationship because it is the origin of the environment itself. All derives from Io – the continuum, both known and unknown.

Ko Te Kore (the void, energy, nothingness, potential)

Te Kore-te-whiwhia (the void in which nothing is possessed)

Te Kore-te-rawea (the void in which nothing is felt)

Te Kore-i-ai (the void with nothing in union)

Te Kore-te-wiwia (the space without boundaries)

Na Te Kore Te Po (from the void the night)

Te Po-nui (the great night)

Te Po-roa (the long night)

Te Po-uriuri (the deep night)

Te Po-kerekere (the intense night)

Te Po-tiwhatiwha (the dark night)

Te Po-te-kitea (the night in which nothing is seen)

Te Po-tangotango (the intensely dark night)

Te Po-whawha (the night of feeling)

Te Po-namunamu-ki-taiao (the night of seeking the passage to the world)

Te Po-tahuri-atu (the night of restless turning)

Te Po-tahuri-mai-ki-taiao (the night of turning towards the revealed world)

Ki te Whai-ao (to the glimmer of dawn)

Ki te Ao-marama (to the bright light of day)

Tihei mauri-ora (there is life)

The Earth and the skies came into being during this time, through the creation of Rangī-nui, sky father, and Papatūānuku, earth mother.

5.4 THE SECONDARY RELATIONSHIPS FRAMEWORK

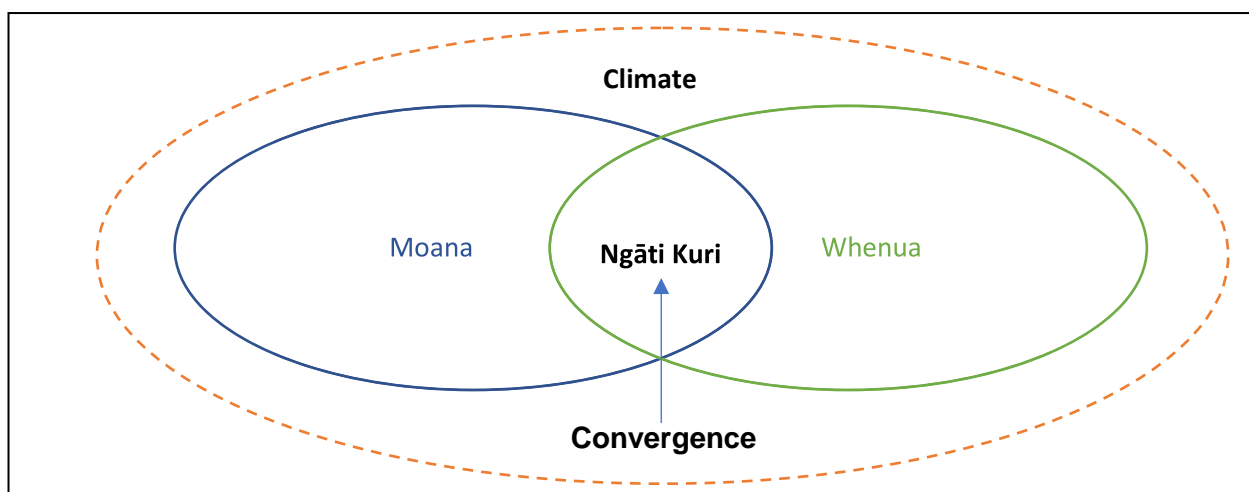
Secondary Relationships (SR) are relationships that man has with the Physical realm. Rangī-nui (sky father) and Papatūānuku (earth mother) are created from the spiritual realm by Io, thus the two realms are connected.

Ngāti Kuri pito kōrero (storytelling) has, for many generations, articulated the relationship between Rangī-nui and Papatūānuku in so much as their union gave birth to the natural environment. This physical environment is essential to the survival of mankind and the importance to consider factors more broadly to the scientific approach should be applied today. All stories are truthful and factual and emphasise certain parts for messaging based on learnings.

Ngāti Kuri are an oral and visual people, as opposed to a people of written text, and storytelling is the method applied (still today) to teach the knowledges obtained by our ancestors. This methodology of teaching is often discarded as mere 'mythical stories' not to be taken seriously. The oral stories are derived from the observations of our ancestors on the environment over many generations. In most instances, broad focused science confirms our ancestral knowledge handed down from one generation to another, orally and visually.

5.5 INTERCONNECTING ECOSYSTEMS IN THE NATURAL WORLD

Mātauranga includes further interconnecting ecosystems in the natural world. There are many, too many to describe. The following diagrams aim to assist the reader to understand such systems in a simplistic manner.



5.6 TE MOANA KI TE WHENUA

Ngāti Kuri are people of the ocean and understand the life forces shared by both ocean and land. Both systems are land based and both systems contain water (salt & fresh). The interconnected relationship between ocean and land are extremely crucial and are a network

of many ecosystems that host of many life forms. Numerous ocean-based ecosystems connect with land-based systems that are instrumental to the life force of the species that live within them. Ocean and land-based ecosystems require holistic management if these ecosystems are to be sustainably managed, as opposed to incremental management of isolated components within a system.

5.7 CLIMATIC ELEMENTS

The Sun, Moon and Wind (otherwise depicted as climate conditions) draw their energy from both realms with the purpose of expending key elements to support life on earth. The spiritual and physical realms are designed to work in unison with each other.

The activities that mankind conducts in their day to day life, can positively or negatively impact climatic elements, either strengthening 'balance' or disrupting balance. Ngāti Kuri preference is to co-exist in a complimentary manner with both spiritual and physical realms to ensure environmental balance is strengthened and nurtured, that it may remain sustainable for future generations.

One does not need to be a scientist to confirm whether balance is being achieved. Instead, mother nature will clearly show signs as to whether the balance is good or bad, often through its weather conditions.

Council decision making on environmental management, will impact mother nature either positively or negatively. It is important for Councils to explore broader information sets beyond scientific data.

5.8 ECOSYSTEMS

Each species found in the natural world has their own individual ecosystems. Each species has its own whānau, hapū and lwi structure and they too co-exist with many other species who each have their own individual ecosystems. The ecosystems are interconnected, including man kinds ecosystem.

For example, the ecosystem of a hapū of pūpū (snails) can interconnect with vegetation, swamps, creeks and many other ecosystems. If any one of the interconnecting ecosystems becomes compromised, the impact will ripple out across all the connected ecosystems.

Another example can be associated to Ngāti Kuri's ecosystem. The alienation of our lands by the Crown had catastrophic effects on our ability to retain a healthy and wealthy state and catapulted us into ill-health and poverty.

5.9 THE METHOD OF PITO KŌRERO (STORYTELLING)

Pito Kōrero (story telling) is a method of explaining the primary and secondary relationships associated to man. The method has been applied across many generations and continues today and is evidence based.

Pito Kōrero is one of our ancient methods of teaching, and while some will argue that this method isn't 'scientific', you can be sure that in many instances, science can and does validate pito kōrero, which are ancient accounts of the natural world. Science is slow to realise some of the natural interdependencies that our ancestors knew long ago. The unfortunate

aspect is, that Ngāti Kuri are often debated and rarely afforded the opportunity to explain their concepts in greater depth.

Likewise, the written word (English) has diminished our oral pito kōrero methods. The power and ability of the orator will articulate and focus the kōrero to the audience. One example, of an ancient Mātauranga (wisdom) is detailed below in the form of a story which has been handed down over many generations.

Pīngao o Parengarenga

Long ago Pīngao lived in the sea, the home of her father Tangaroa. Amongst her iwi and whānau of sea plants, she was safe and happy. One day, Pīngao looked towards the shore and saw Toetoe swaying in the wind. Every day she watched him dance on the kōkota. He looked so handsome that she fell in love.

Toetoe noticed Pīngao watching him. He was vain and did not share her feelings. One night, when the moon shone on the Kōkota, Toetoe called to Pīngao, “Come to me Pīngao. Come dance with me in the moonlight. Let us sway together on the kōkota.” “You will never be beautiful like me if you stay hidden in the sea”.
Come and be my wife.”

She called back. “I must ask my father first. I promise to meet you here tomorrow night”. Her father’s response hurt Pīngao. “Pīngao, Toetoe does not love anyone other than himself. He could never love you. You are a child of the sea. Here, you have whānau who love you. Stay with us.”

With a heavy heart, Pīngao moved towards the shore to tell Toetoe she could not join him. “Come to me,” sang Toetoe. “Come and dance on the Kōkota”. Pīngao could not resist his enticing song and decided to join him. As she began to leave the sea she began to change from green to a golden colour. “Come to me,” sang Toetoe. Encouraged, she carried on.

The first few steps were easy. Then she heard her father’s voice. “Pīngao! Why are you leaving? Stay with your whānau”. She replied. “I want to be with Toetoe. I will go”. From that moment, she was unable to move. She was stuck in the sand, half way between the shore and the sea. She looked at Toetoe. He stopped calling and turned his back on her. Alone and afraid, she called to Tangaroa for help.

Tangaroa replied, “I love you my daughter, but there is nothing I can do. Between the shore and the sea you will stay”. There she remains, staring back at her father and sisters.

The Love Story of Pīngao, demonstrates the interconnected relationships between Rangī-nui (Sky Father), Papatūānuku (Earth Mother), their children (Tangaroa), their grandchildren (Pīngao) and great grandchildren (the offspring of Toheroa). Like mankind’s connection with his own family, the natural elements of this world have their own whānau (family) connection.

As an example, science has confirmed the interconnect between the ocean environment, the sand and the pīngao plant as an interconnected system critical to the survival of the toheroa shellfish. Particularly along Te Oneroa a Tōhē (90 Mile Beach), Māori have long opposed the

authorisation by Council allowing heavy traffic to drive across beaches, due to the impact heavy vehicles have on the Toheroa system and the negative impact vehicles have on the children of Toheroa (spat). Although our ancient knowledges are known and are supported by scientific data, decisions continue to be made contrary to this knowledge.

5.10 TE REO O NGĀTI KURI

The whakapapa of te reo incorporates the environmental code. Sounds and smells are closely connected to the environment whereby the sounds of insects, birds and the rain and the smells that flow from the forests to the oceans are captured from our sensors and manifested through our reo.

The intimacy is one of melodial companionship, fully in tune in our relationship with the natural world. As the natural world becomes compromised so too does our reo because we lose our connectivity with the natural features and creatures of that domain.

5.11 KNOWLEDGE TRANSFER

Ancient Ngāti Kuri knowledge about the environment and environmental practices were passed down to successive generations in many different forms including mediums such as storytelling, carving, weaving, and waiata.

However, for Ngāti Kuri people opportunities to transfer mātauranga knowledge about the environment occurred all the time. During daily direct interactions and activities with the environment, playing games that captured and reflected the elements and environments in which they lived. Mātauranga transfer occurred daily.

Children and adults participated in informal and formal wananga (sessions of learning) on environmental management. Learning and teaching focused on sustainable connection and living. Opportunities for teaching children about the environment and acceptable behaviours when engaging the environment was encouraged by Ngāti Kuri elders who:

“were generous with information, were patient when transferring knowledge to ensure the right messages were being conveyed and understood, were humble in the delivery of messages”

Transferring environmental knowledge through the medium of storytelling has often been viewed by Western authorities as having little or no value. The thinking here was that Ngāti Kuri stories would not stand up to scientific rational and as such the stories were viewed as having no scientific credibility and were ‘mythical’ at best. Scientists working alongside Ngāti Kuri to restore dune lands and surrounding margins and the broad focused scientific research that resulted, confirmed that ancestral knowledge told through a story of the relationship between flora and fauna in the dune lands was based on fact.

5.12 CULTURAL AND SCIENTIFIC INDICATORS

Cultural indicators such as the declining health of the Toheroa and the associated ecosystem assisted Ngāti Kuri people in applying traditional conservation and rejuvenation practices in relation to managing and conserving that resource within a given landscape environment.

The coastal landscape contained numerous natural resources used for fertilizing other natural environments. Minerals contained in natural resources were used to revitalize and revive other species such as flora, fauna and man.

The use of bi-products such as seaweed extracted from the beach to replenish soils exhausted of minerals, ash from burnt midden heaps (evident throughout the Ngāti Kuri rohe), rongoā (medicine from native flora and fauna) as regenerative tonics, and blood and bone from animal remains.

Fertilization to boost wellness was a practical necessity and the understanding here was that every species inhabiting the earth digests resources for their survival and by-products that are excreted serves to fertilize Papatūānuku.

5.13 ATTAINING GREATER BALANCE IN DECISION MAKING

Councils are responsible for making decisions that benefit both mankind and the environment. It is Ngāti Kuri's ambition to influence those decisions.

It is vitally important for Agencies to grasp a deeper understanding of 'how' Ngāti Kuri is affected. Our environment is not mere trees, bees and honey. It is the core of our being, the core of our reo, the core of our ancient constructs.

The association between the primary and secondary relationships showcases our simplistic interpretation of holistic systems and the considerations that should be applied by decision makers with regard to retaining sustainable resources. Likewise, policies must set responsible direction and must be well informed to ensure responsible outcomes.

Activities must be managed and managed well. Decisions can't be flippant as the natural restoration process of nature moves much slower than man-kinds ambition to succeed. It is important to Ngāti Kuri that our environment is sustained for this and future generations.

PART FOUR

He Taonga I Tuku Iho

He Taonga Tuku Iho mo nga Uri Whakatupu Katoa

Living Indigenous Heritage for the benefit
of this and future generations



6. HE TAONGA TUKU IHO

He Taonga Tuku Iho – Those things most precious to Ngāti Kuri. As precious as the air we breathe, the sun crossing the sky and the stars that light the night sky, other creatures co-habiting the rohe with us are precious as kaitiaki, kai and useful resources. A common bond and respect of nurturing. For if they survive, so too does Ngāti Kuri, mō āke tonu – forever.

6.1 TAONGA CATALOGUE

This section is a catalogue that highlights “some selected” taonga of which we have elected to highlight. Ngāti Kuri has hundreds of taonga, physical and spiritual but too many to list here. Therefore, the Catalogue focuses specifically on those taonga, which can also be interpreted as “**sites and taonga of significance**” that we deem important areas or species that are either threatened or most at risk due to the decline of their ecosystems and habitats.

The catalogue is presented in the following sections;

1. Pou Whenua | Landscapes
2. Pou Moana | Seascapes
3. Wai Māori | Awa, Lakes & Springs
4. Kaiao Katoa | All Living Creatures

Marine & Freshwater species are not presented in this catalogue as they contained in our Fisheries Management Plan. Please refer to that plan as an extension of this catalogue.

6.2 ECOSYSTEMS & HABITATS

Our inter-generational mātauranga on the natural environment connects our (human) ecosystem with natural ecosystems. We are one existing in the same system, interdependent on each other. It is the lore of life, interwoven to ensure life on earth is sustained.

As described earlier, our methodology of understanding the environment is that ecosystems are interconnected, linked for beneficial survival of species, and the health of the habitats depicts the health of the Ngāti Kuri people.

Sustainable management can only truly be achieved if we (mankind) are willing to apply whole ecological and habitual considerations in decision making. Far too often, decisions are made using narrow scoped and incremental information that takes no account of wider considerations. Incremental decision making is foolhardy and destroys ecosystems and habitats.

Agencies are encouraged to broaden their remit from incremental decisions to decisions based on holistic ecosystems. Likewise, consultants responsible for assessing environmental effects on activities, should be encouraged by Agencies to present broader holistic information and analysis on ecosystems and habitats that are located wider than the isolated properties proposed for development.

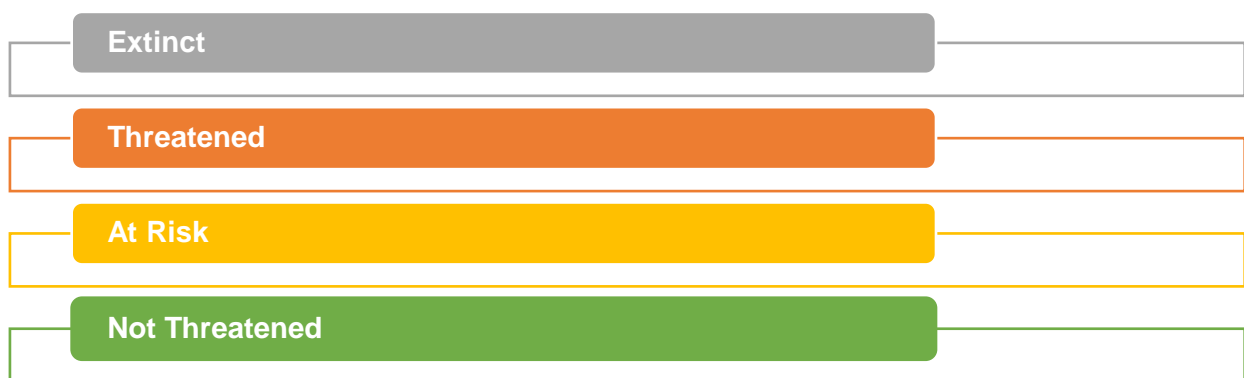
Many of Ngāti Kuri's ecosystems and habitats have been destroyed and compromised by previous decision makers. Some, to the point of total devastation. Ngāti Kuri is broadening its relationships with organisations such as the Auckland Museum, to better understand our unique environment, what species used to thrive in our rohe, what species remain and how we can improve management decisions to ensure theirs and ours can be sustained.

Other agencies, such as the Department of Conservation, are also working to restore and rejuvenate ecosystems and habitats to ensure the survival of endangered and non-endangered species, but only within their areas of concern.

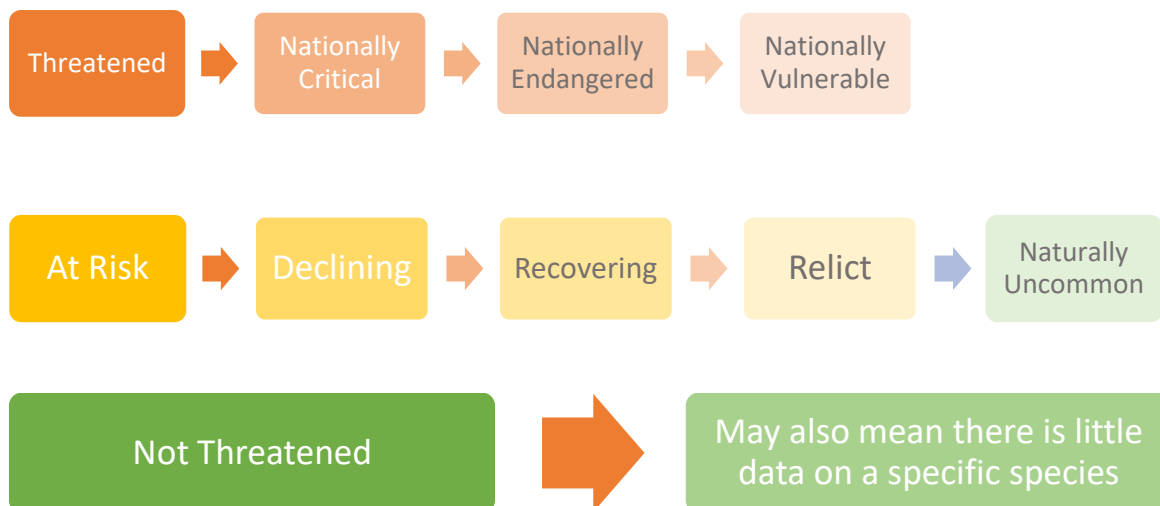
6.3 NGĀTI KURI THREAT CLASSIFICATION SYSTEM

Ngāti Kuri has cultural indicators that determine the wellbeing of species but for simplicity, will apply a system commonly used in New Zealand, “The New Zealand Threat Classification System” (NZTC), for this catalogue. While not a precise presentation of the NZTC, the attempt is to highlight at a high level, the status of our Kaiao Katoa, currently.

6.3.1 HIGH LEVEL CLASSIFICATIONS



6.3.2 SUB CLASSIFICATIONS



6.4 BIOSECURITY

Biosecurity is a major concern for Ngāti Kuri not just for individual plant (land based and aquatic) species but because individual species are important ecosystems and habitats for Ngāti Kuri taonga.

Biosecurity response teams often go about their business in isolation of Ngāti Kuri and deem us as ‘stakeholders’. We take this opportunity to remind Agencies of our partnership status and urge Agencies of the need to continue to acknowledge the sovereignty that we still have not ceded.

Biosecurity responses to incursions and management of risks deemed to be established are of importance and interest to Ngāti Kuri. The Partnership Logic showcases two opportunities for Agencies to include Ngāti Kuri at both the Strategic Leadership and Operational levels.

We are not stakeholders / Manuhiri (visitors)

We are Mana Whenua, Mana Moana

We are not an affected party (interest group)

We are the Kaitiaki

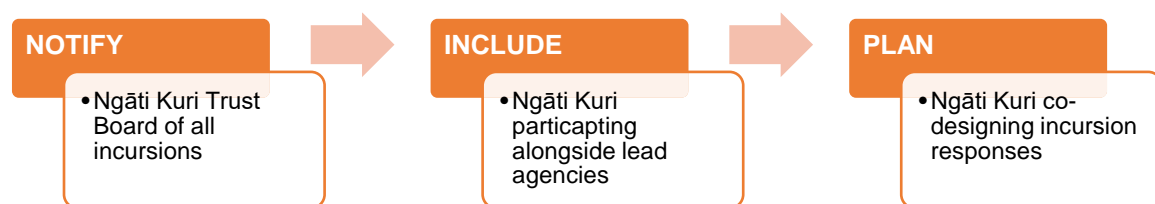
Our Mana Whenua and Kaitiakitanga is acknowledged by the Crown but not currently given effect by the Crown and its administering agencies!

6.4.1 STRATEGIC LEADERSHIP & OPERATIONAL INCLUSION IN BIOSECURITY INCURSION AND RISK MANAGEMENT PROCESSES

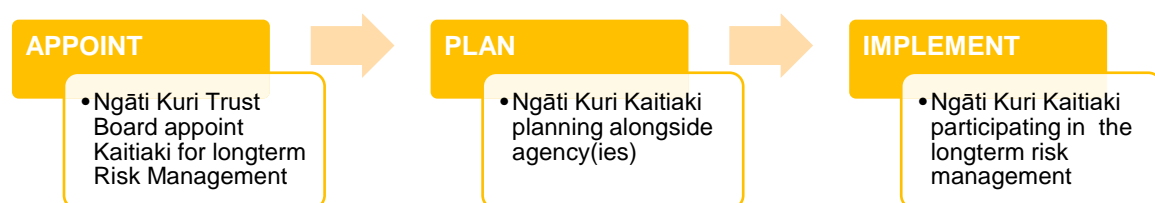
As reflected in the Partnership Logic presented earlier in this document, the importance of establishing both strategic leadership and operational partnerships is that they will determine whether Ngāti Kuri can and will participate in agency led processes.

Ngāti Kuri is acknowledged by the Crown as a “partner” in respect to our signed treaty. As such, Ngāti Kuri requirements can be interpreted as “more than legislative and regulatory limitations, particularly the limitation of stakeholder”.

6.4.2 OUR STRATEGIC LEADERSHIP PARTNERSHIP PROCESS



6.4.3 OUR OPERATIONAL PARTNERSHIP PROCESS

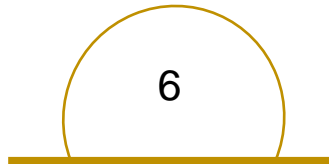


7. CATALOGUED TAONGA STATISTICS²

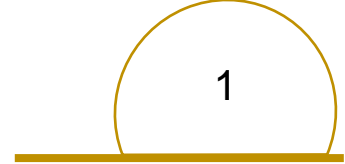
POU WHENUA



Prominent Landscapes
Pathways

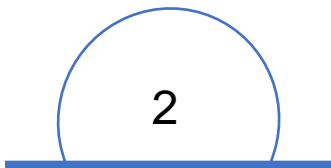


Offshore Island Groups

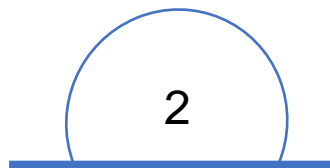


Spiritual

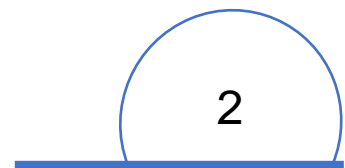
POU MOANA & WAI MĀORI



Oceans
Waterways

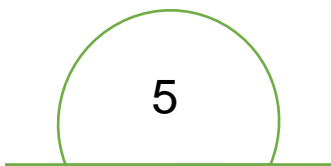


Ecological Catchments



Spiritual

FLORA



Threatened Trees
& Shrubs



Tree of Spiritual
Importance to
to Māoridom



Threatened Trees
of International
Importance

² Reported by *Ngāti Kuri Hapū & Whānau, Historical and Present Day Data & Recollections*

PŪPŪ



Sea based Pūpū



Are Ngāti Kuri Kaitiaki



Pūpū Kauri

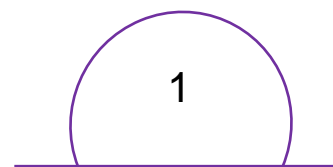
MOKOMOKO & MU



New Stick Insect Species



Known Lizards



Tuatara Subfossil Remains

MANU



Migratory Species



Locally Extinct



At Risk

8. WĀHI TAPU & TAONGA TUKU IHO

Ngāti Kuri has many wāhi tapu in which places both physical and spiritual are sacred. Wāhi tapu include ancient urupā and ancient wāhi tapu such as Mareitu, Urutekawa, Tirirangi, Moetangi, Koraka Nui, Ohora, Waipuna, Waitangi (on Ōhau), Motu o Pao, Wharuanui, Takahua, Matirirau and Kaporipone. There are many more ancient wāhi tapu, around 450 named sites of significance in Te Hiku o Te Ika, which attest to Ngāti Kuri's economic and social outlook over an extended period of time. Ancestral links to Maieke of Te Ngake, Pōhurihanga of Ngāti Kaha, Ihutara, Taihaupapa, Mokohōrea, Tōhē and Hongi Keepa all connected Ngāti Kuri to the land through their tenure.

The contents presented in this section are a small portion of the many wāhi tapu held by Ngāti Kuri. The selection presented in this section signals those taonga of particular importance in regard to environmental management, our mana motuhake and our role as kaitiaki.

Fish, shellfish and other aquatic species are not presented here due to the large number of taonga held by Ngāti Kuri. Please see our Fisheries Plan for these species.



9. SPIRITUAL TAONGA

Ngāti Kuri is kaitiaki of some of Aotearoa’s most precious spiritual taonga. Our spiritual beliefs and practices have been articulated since our arrival and will remain forever. Spiritual and Tribal pathways ensure we are connected to both the physical and spiritual realms therefore maintaining kaitiakitanga for the wellbeing of these taonga ensures the connections are never lost.

9.1 TE ARA WAIRUA – Spiritual Pathways

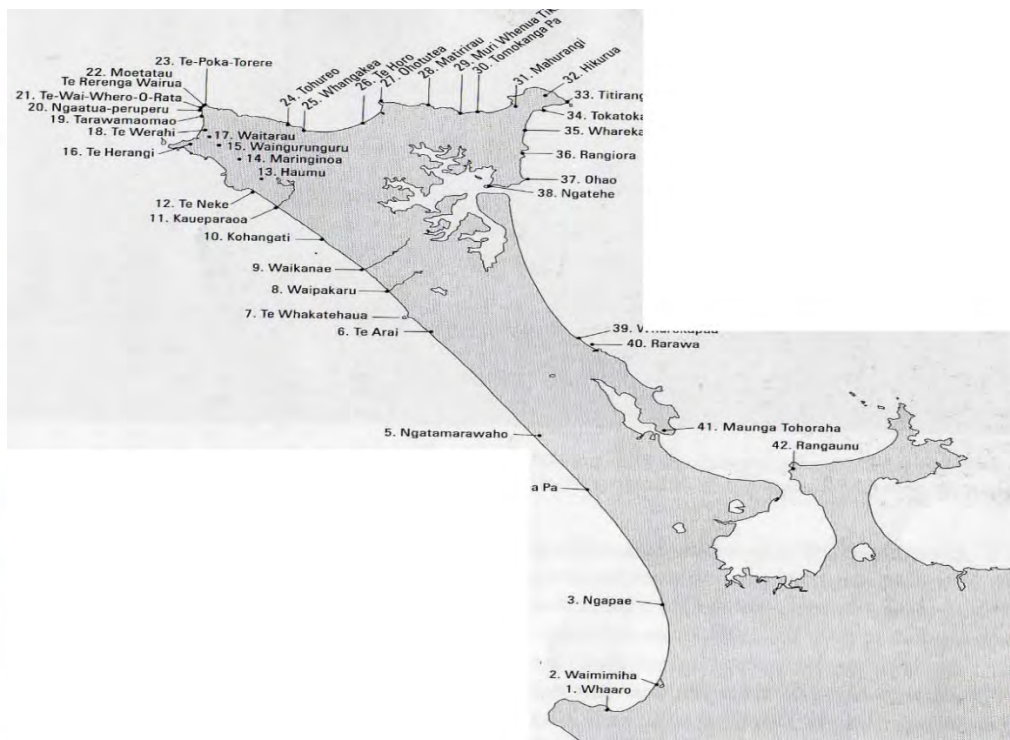
OVERVIEW

Ngāti Kuri is kaitiaki of Te Ara Wairua, protecting and maintaining the tapu (sacredness) of this important spiritual pathway. Of utmost importance to all Māori, the pathway crosses through our rohe as spirits depart the physical realm.

The pathway will not be defined nor the kōrero for each touchpoint along the pathway, however it is to be noted that the spirits undertake certain rituals, which also will not be defined, across multiple touchpoints in the rohe. The touch points are places where the spirits have their last interactions with the physical realm. The touchpoints are sacred places and therefore any physical interactions with those places, particularly with regard to the environment, must be managed, and managed well.

Only Ngāti Kuri are qualified to manage activities within these touchpoints for the knowledge of the spiritual pathway and the spiritual interactions is held by Ngāti Kuri and Ngāti Kuri alone.

PATHWAY TOUCHPOINTS



10. POU WHENUA | LANDSCAPES

There are numerous landscapes of high importance, each having their unique ecosystems and habitats within them across our rohe. The landscapes host a range of taonga such as kāinga noho, pā, urupā, wāhi tapu, mahinga kai, rongoā and other taonga both past and present. For example, Pā Māori, physical and spiritual remnants of our past and natural ecosystems and habitats and areas that hold natural and spiritual resources that Ngāti Kuri utilises today, can be contained together in specific locations. Such landscapes are presented in this sections for noting and for strategic management.

Some landscapes are now Nature Reserves with strict rules in place to manage human interaction with those places. The purpose is to protect the unique nature including taonga species that are often unique to those places. Some protection regimes however affect and restrict Ngāti Kuri from retaining cultural practices and interactions with those places. Balance and sustainable practices should be considered by authorities to ensure cultural practices and techniques are not lost to future generations.

10.1 ARA HUARAHI – Tribal Pathways

OVERVIEW

Tribal pathways are known and treasured by all Iwi and hapū across the country. Māori are voyagers both on and off the land. Prior to road networks, Ngāti Kuri traversed the land on foot to access different resources in different locations. Once reaching those destinations, Ngāti Kuri and invited Iwi would set up camp in what are known as Kāinga Noho, often staying for months at a time to collect kai for storage during different seasons.

The tribal pathways are wāhi tapu and now difficult to access as the land has been segmented into private and public ownership.

Our most prominent pathway is our Spiritual Pathway, the path that the spirits travel. Important to all Māori, the developments in the areas of the spiritual pathway are important and a priority for management.

10.2 RANGITĀHUA – Kermadec Islands

OVERVIEW

Polynesian arrivals between 600 and 1,000 years ago, is taonga to Ngāti Kuri as it's ancient evidences holds important clues to understanding the Māori migration voyages between eastern Polynesia and Aotearoa (New Zealand). Rangitāhua is a Ngāti Kuri Papakāinga used as a temporary kāinga when voyaging.

Evidence of occasional extensive ancient settlement exists, and suggests communities were based primarily on fishing, seabird and marine mammals harvesting. Tools and other artefacts recovered from the motu are made from basalt and obsidian.

Numerous plants, possibly introduced to the motu by Polynesian voyagers and the presence of the Kiore rat, are indications of Polynesian contact and residency of the motu.

Māori scholars believe Rangitāhua represents a place in their oral history, particularly Raoul Island. The Aotea and Kurahaupō canoes both visited Rangitāhua on the way from Rarotonga to Aotearoa (New Zealand) in the fourteenth century. The Kurahaupō was damaged there, and most of the crew transferred to the Aotea to travel on to Aotearoa. The Kurahaupō was repaired and eventually landed at Takapaukura (Tom Bowling Bay) in Northland.

MARINE INTERESTS

Ngāti Kuri has an interest in Fisheries Management Areas 8, 9 & 10 and have developed a Customary Fisheries Management Plan for these areas. Ngāti Kuri has strong connections to Rangitāhua known as Fisheries Management Area 10.

The marine reserve was created in 1990 and is one of New Zealand's largest marine reserves, covering 745,000 ha. Ngāti Kuri objectives cannot be realised in the absence of a strategic partnership with agencies for the reserve.

KAITIAKITANGA

Ngāti Kuri is not permitted to exercise kaitiakitanga on Rangitāhua in a manner appropriate to Ngāti Kuri mātauranga. The current Nature Reserve status of the island requires Ngāti Kuri to have a "special permit" to access the whenua and a special permit does not and cannot adequately provide for the 'long-term' management of our taonga.

10.3 MANAWATĀWHI – Three Kings

OVERVIEW

Manawatāwhi, named by Rauru, chief of the people of the Far North swam from Te Rerenga Wairua to Manawatāwhi. Having arrived there in an exhausted state, he called the place Manawatāwhi, or “panting breath”.



A TAONGA DEVASTATED

The placing of goats and pigs on the island sparked a chain of events that devastated flora and fauna endemic to the island.

Goats in particular ravaged the trees across the island leaving only the trunks which became exposed to the harsh climate and weather conditions.

The pigs ravaged grasses and seeds leaving the island to lay waste. Many flora and fauna exclusive to the island were lost.

With the flora and fauna gone, the top soils across the island were washed into the ocean and the remaining soils were damaged by sun and wind. Bird colonies were impacted along with other vertebrates and non-vertebrates.



1810

Before 1810 and again in the 1870's, whalers liberated goats and pigs onto Great Island to provide a source of food for passing ships. This had a profound effect on Manawatāwhi and its plant life, with some plant populations coming close to extinction. The rarest of them all was reduced to one individual, a small tree *Pennantia baylisiana*, and a large tree vine, *Tecomanthe speciosa*.

Improving habitats to reinstate lost taonga such as pigeon is a work in progress. In 1990, one dozen pigeon were re-introduced to the island. Now a nature reserve, the island is predominately clothed in manuka and is being actively managed to restore and protect this precious landscape.



RESPONSE TO ENVIRONMENTAL IMPACTS

Taken into Crown ownership in 1908, Manawatāwhi was declared a sanctuary under the Animals Protection and Game Act in 1930. Its status was changed to that of a Nature Reserve in 1956 for the preservation of flora and fauna and is now managed by the Department of Conservation.

Ongoing efforts to restore the islands are showing positive results.

1946



1963



1982



2003



NGAHERE (Flora & Fauna)

Manawatāwhi is home to three endemic species of plant, Kaikōmako (*Pennantia Baylisiana*), Putatara (*Tecomanthe Speciosa*) and Elingamita Johnsonii. The Kaikōmako is internationally recognised as the world's rarest and endangered tree and has suffered some further threat with the regeneration of trees of the motu. Regenerating trees are now shading the sole Kaikōmako and the tree is now struggling to flower each season.

An intervention to support the tree and to propagate new trees on the island is a priority that will be progressed.

MANU (Birds)

The Islands are home to a wide variety of sea and land bird species including the northernmost population of Pacific Albatross. The seabirds range from fluttering shearwater (*Puffinus gavia*), grey-faced petrel (*Pterodroma macroptera gouldii*) to the red-billed gull (*Larus novaehollandiae scopulinus*), each of which is estimated to have tens of thousands of breeding pairs on the islands, with the highest numbers found on Great Island.

Manawatāwhi is also a stronghold for a large Australasian gannet (*Morus serrator*) colony, with breeding colonies on South West Island. Black-winged petrels are also common, with an estimated 5000 pairs nesting on Great Island, and smaller numbers on North East, South West and West Island.

Over the summer and autumn months, flocks of grey ternlets (*Procelsterna cerulea*) containing up to 200 birds are commonly present on Manawatāwhi.

MOKOMOKO (Reptiles)

Six species of mokomoko (lizard), including a large endemic skink *Oligosoma fallai* and an endemic gecko *Hoplodactylus aff. Pacificus*, call Manawatāwhi home. Great Island has the largest number of lizard species (six species), followed by North East and South West islands (five species each), with West Island being home to four species of lizards.

Manawatāwhi is a sanctuary for invertebrates, spiders and snails. The giant centipede *Cormocephalus rubriceps*, also found on the mainland, grow larger and more abundant on Manawatāwhi. At 240mm in length, it has an ability to deliver a savage poison-filled bite with its razor-sharp pincers. Ten of thirty eight species of land snails found on Manawatāwhi are found only on Great Island and nowhere else in the world.

Manawatāwhi is also home to many species of stick insect, weta, and spiders.

BIOSECURITY

Native plants and animals on the New Zealand mainland face constant battle for survival against nasty introduced pests, including mice, rats, ants, and stoats.

Manawatāwhi has none of these pests. For this reason, Manawatāwhi is strictly a 'no landing zone'. The only visitors are DOC staff, iwi and researchers undertaking approved threatened plant and animal work, biosecurity and weed control.

KAITIAKITANGA

Ngāti Kuri is not permitted to exercise kaitiakitanga on Manawatāwhi in a manner appropriate to Ngāti Kuri mātauranga. The current Nature Reserve status of the island requires Ngāti Kuri to have a "special permit" to access the whenua and a special permit does not and cannot adequately provide for the 'long-term' management of our taonga.

10.4 TE RERENGA WAIRUA – Cape Reinga

OVERVIEW

Te Rerenga Wairua is a sacred place for Ngāti Kuri and for all Māoridom – it is an iconic site of significance – historically, culturally and most importantly spiritually. The Polynesian explorer Kupe identified Te Rerenga Wairua as the “Departing Place of the Spirits” – the place from which Māori could return to the ancestral homeland of Hawaiki.

Manawhenua Ngāti Kuri are the kaitiaki of both the spirit trail (Te Ara Wairua) which runs up both sides of the coast of Te Hiku o Te Ika and Te Rerenga Wairua itself.

Te Rerenga Wairua as the northernmost promontory of Aotearoa/New Zealand is also an iconic place for all New Zealand with historic, geographic and environmental significance. Multitudes of visitors come to Te Rerenga Wairua attracted by the wild beauty of its lands, seas and sky.



Te Aroha

Te Aroha is the name of the Kahika Tree located on a rocky cliff at Te Rerenga Wairua.

The ancient tree is more than 800 years old and is the final leaping place of Spirits of Māori as they depart Aotearoa and return to their homeland, Hawaiki

KAITIAKITANGA

Te Rerenga Wairua is one of many spiritual touchstones throughout the rohe. This taonga is located toward the end of the spiritual pathway travelled by all Māori in their last days on earth.

Ngāti Kuri is kaitiaki of all the touchpoints along Te Ara Wairua on behalf of Māoridom.

10.5 MOTU O PAO – Cape Maria Van Diemen

Overview

Motu o Pao, also known as Cape Maria Van Diemen, is an ancient urupā and wāhi tapu. The construction of the lighthouse has caused much suffering by Ngāti Kuri as it was a desecration of a sacred place.

The motu is made up of two prominent basaltic rocks covered by a thick layering of sand. Basalt is rock formed from the rapid cooling of basaltic lava. The motu is exposed to rigorous wind sweeps causing the sand dunes to consistently shift.

Evidence of Māori occupation in the pre-historic and pre-European periods includes archaeological remains recorded and located by archaeologists and registered with the New Zealand Archaeologists Association (NZAA).

Description	Label	Condition	Threats
Midden (a)	M2-172A	Intact	Dune Erosion
Midden (b)	M2-172B	Intact	Dune Erosion
Midden I	M2-172C	Intact	Dune Erosion
Midden (d)	M2-172D	Intact	Dune Erosion
Hāngī Stones	M2-1063	Not Located	
Midden	M2-175	Intact	Dune Erosion
Hāngī Pit	M2-1066B	Destroyed	Dune Erosion
Hāngī Pit	M2-1066A	Intact	Dune Erosion
Hāngī Pit	M2-1067	Intact	Dune Erosion

The sites listed above are in threat of destruction primarily from natural dune erosion. The sites are exposed to harsh weather and wind with minimal vegetation shelter. The following table identifies each site, their archaeological label and site condition.

MOKOMOKO

The Island is home to three species of skink and a gecko, Smith's skink (*Leiolopisma smithi*), Moco skink (*L. moco*) and Suter's skink (*L. suteri*). Pacific geckos (*Hoplodactylus pacificus*).

PŪPŪ

Pūpū Harakeke colonies have been identified on the motu. Ngāti Kuri are uncertain as to the exact state of those colonies at present. This brings about opportunities for Ngāti Kuri to partner with other agencies to carryout species and habitat stocktakes and establish records that can be used to monitor the ongoing health of Pūpū Harakeke

PESTS

Rats, mice, ants and stoats are pests that were introduced to the motu. Historically, sheep were also introduced by European residents who lived on the Island when manning the lighthouse. The grazing animals contributed to the demise of the natural environment.

Pest and weed control are now managed by the Department of Conservation and the nature reserve has a strict no public access nor landing ban in place to ensure the natural habitats and features are contained naturally.

KAITIAKITANGA

Ngāti Kuri is not permitted to exercise kaitiakitanga on Motu o Pao in a manner appropriate to Ngāti Kuri mātauranga. The current Nature Reserve status of the island requires Ngāti Kuri to have a "special permit" to access the whenua and a special permit does not and cannot adequately provide for the 'long-term' management of our taonga.

10.6 TE ONEROA A TŌHĒ – 90 Mile Beach

OVERVIEW

Te Oneroa a Tōhē, a tribal walkway named by our tupuna Tōhē, is translated ‘the long beach of Tōhē’. Ngāti Kuri has many historical and modern accounts of the importance of Te Oneroa a Tōhē both physical and spiritually.

Te Oneroa a Tōhē is a vital resource of food, transport, cultural and spiritual sustenance, and recreation for Ngāti Kuri. Six generations have expressed their grievances to the Crown about Crown actions or policies that affect Te Oneroa-a-Tōhē.

Te Oneroa a Tōhē is part of the Ara Wairua (or spirit pathway) that leads to a spiritual portal spanning the world between the living and the dead and is a taonga. For many Māori the Ara Wairua is the only spiritual means to connect with those that have passed on.

Ngāti Kuri has kaitiaki responsibilities associated with Te Oneroa a Tōhē. Our Deed of Settlement with the Crown established the Te Oneroa a Tōhē Beach Board of which Ngāti Kuri is a member.

KAINGA NOHO

Te Oneroa a Tōhē hosts numerous pa kāinga along its sandy shore. Noted for its abundance of kai from both the sea and land, Ngāti Kuri hapū occupied the landscape and exercised its mana and kaitiakitanga for hundreds of years.

ECOLOGICAL VALUE

An area of high ecological value taonga ecosystems are interconnected, such as toheroa, pīngao and the sands that connect them, are inter-reliant habitats necessary to complete lifecycles. Te Oneroa a Tōhē is host to many plant, insect, reptile and marine life of extreme importance to Ngāti Kuri.

Much effort is applied by Ngāti Kuri whānau to restore this landscape that is being compromised daily.

MODERN DAY THREATS

There are two modern day threats to natural ecosystems and habitats compromising Te Oneroa a Tōhē – natural and manmade.

The exposure to fierce natural elements such as wind and rain will see continually shifting coastal landscapes and coastal erosion.

Of greater concern to Ngāti Kuri is the man-made threats to this taonga. The rampant use of vehicles along the beach and across sand dunes and wandering stock grazing on dune flora have pushed the interconnected pīngao and toheroa ecosystem and habitats to a point of threatened status. While fisheries management rules now restrict the recreational harvesting of toheroa, the lead causing fatality factor, the use of vehicles on the beach, remains ‘unmanaged’.

Agencies must work collaboratively to resolve all the impacting factors and more importantly, agencies must look to adopt a long-term sustainability model where landscapes like Te Oneroa a Tōhē are sustainably managed for this and future generations. Instead, we perceive a small handful of ‘companies’ retain the balance of power because of the economic value they bring to the far north and because of weak legislative and regulatory rules for Te Oneroa a Tōhē.

The Te Oneroa a Tōhē Beach Board is intended to address such risks and threats however progress is slow and at times complex.

10.7 KAPO WAIRUA – Spirits Bay

OVERVIEW

On the Northern Cape, between Te Rerenga Wairua and Murimotu, is Kapo Wairua, part of the ancient pathway of the departing spirits travelling from the east coast. Te Horo is the name of the ancient foreshore fronting the land at Kapo Wairua stretching westward to Whangākea, on to Te Rerenga Wairua and then to the east to the island of Murimotu. At Kapo Wairua itself at the foot of Maunga Piko, stands the ancient sentinel rock, the tūāhu (shrine) of Ihangāroa.

Tōhē lived at Kapo Wairua, so named because when Tōhē was about to set off to visit his daughter, he told his people that in the event of his death, they should grasp (kapo) his spirit (wairua) as it passed over.

10.8 TE HĀPUA – TE HOPUA WAI

OVERVIEW

A principal kāinga noho of Ngāti Kuri today is Te Hāpua. However, other areas traditionally occupied as kāinga noho by Ngāti Kuri include Te Tahuna, Karerewaka, Te Wharau, Ngākengo, Mōkaikai, Whareana, Waikuku, Takapaukura, Mahurangi, Waiwhero, Waitangi, Wakura, Te Huka, Te Pākohu, Waihuahua, Te Poroporo, Ngatairahi, Te Mingi, Te Aporo, Paranoa, Kohuroanaki, Kapo Wairua, Whangakea, Taputaputa, Te Werahi, Te Paki, Kohangāti, Tingiri, Karatia, Te Pua, Pāua, Waikanae, Mitimiti, Tangoake, Te Kao, Te Ahu, Oromanga, Wairahi, Wharekapua, Hikitama, Onepū, Te Taoha, Potiki, Waimarama, Rarawa, Ngātaki, Te Raina, Otaipango, Waihopo, Te Raite, Te Kowhai, Houhora, Maunga Tohoraha, Pukenui, Te Araiawa, Hukatere and Motutangi.

Kāinga noho relate to both previously and currently occupied. The locations should not be regarded as simply 'a place once or currently occupied'. Instead the locations must be regarded as places where natural resources are present, such as kai, spiritual relevance or water etc., and are resources still utilised today, whether locations are occupied or not. They are important for the ongoing cultural, social, environmental and economic sustainability of Ngāti Kuri.



10.9 NGĀTAKINGA O MOKOHŌREA – Ngātaki

OVERVIEW

Rangatira and tupuna of Ngāti Kuri, Mokohōrea, lived at times in the Ngātaki area. His pā there provided a sentinel position for him to challenge all parties travelling north. In Ngāti Kuri history the name Ngātaki was introduced to this area as a result of the protective actions of Mokohōrea, in the saying “ngā takinga o Mokohōrea” (the many challenges of Mokohōrea).

Mokohōrea built the ancestral pā sites called Ngā Tama a Tautanui. Individually these twin pā were known as Tama atawhana and Tomo atawhana. He successfully defended the pā and the Ngāti Kuri people from outside attack many times.

State Highway 1 transits through Ngātaki and is now a main centre and kāinga noho for Ngāti Kuri whānau.

Ngātaki is home to our marae Waiora where our whānau gather regularly to strengthen the mana and kaitiakitanga of our people.

Historically most of Ngāti Kuri whānau resided in Te Hāpua but came under pressure from the Government to relocate to Ngātaki where the Crown would set up a Development Scheme. In 1938, 12 families moved from Te Hapūa to Ngātaki to break in land for dairy farming.

10.10 DUNE LANDS

OVERVIEW

In the Ngāti Kuri rohe dune lands are characterised as “Active”. This is a result of constant winds that change the physical landscape and ecological character. These areas are at times unstable and mobile with bare to sparse vegetation of pīngao.

Notable Dune flora and fauna

Threatened plants include nationally endangered mingimingi (*Muehlenbeckia astonii*) nationally vulnerable Holloway's crystalwort (*Atriplex hollowayi*), New Zealand iris (*Libertia peregrinans*), *Pimelea* aff. *arenaria* (AK 216133; Southern New Zealand), the declining shore spurge (*Euphorbia glauca*), sand tussock (*Poa billardierei*), sand daphne (*Pimelea villosa* subsp. *arenaria*), relict pīngao (*Ficinia spiralis*), crystalwort (*Atriplex billardierei*), naturally uncommon Southern sand daphne (*Pimelea lyallii*), Buchanan's orache (*Atriplex b Buchananii*), kokihi (*Tetragonia tetragonioides*) and sand wind grass (*Lachnagrostis ammobia*).

Threatened fauna include the snail *Therapsia* sp. 'chathamensis', the endemic dune snail (*Succinea archeyi*), the Lepidoptera *Kiwaia jeanae*, *Kupea electilis*, *Scythris miphozela*, *Ericodesma aerodana*, *Samana acutata*, and *Orocrambus callirrhous*, and the Chatham Islands chestnut weevil (*Thotmus halli*) (possibly extinct).

Threats

Exotic plants introduced to stabilize dunes are a major threat, especially marram grass (*Ammophila arenaria*), South African ice plant (*Carpobrotus edulis*), tree lupin (*Lupinus arboreus*).

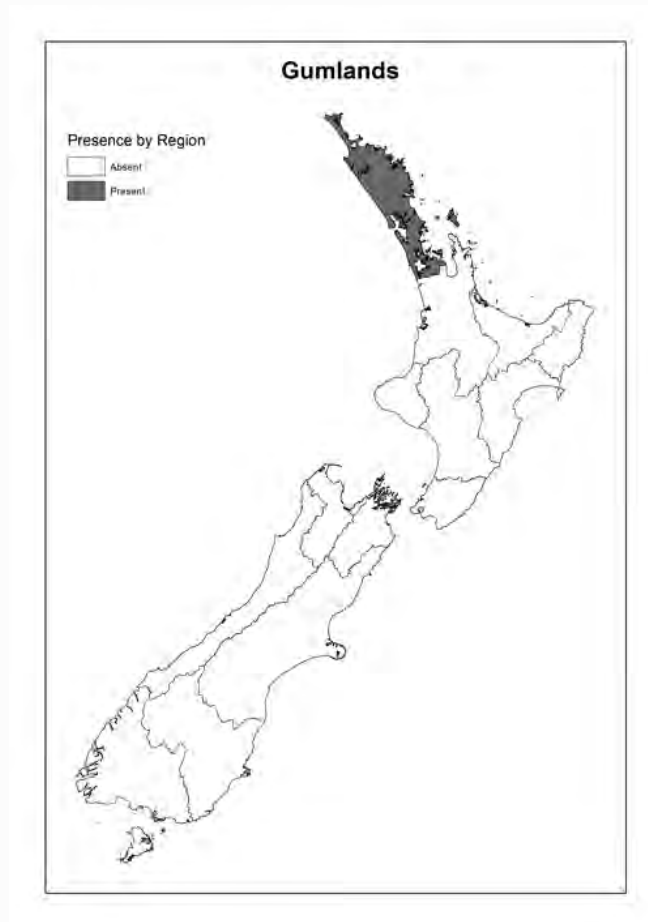
Climatic change, predation by rabbits and the irresponsible use of off road vehicles in this particular region are challenges yet to be addressed.

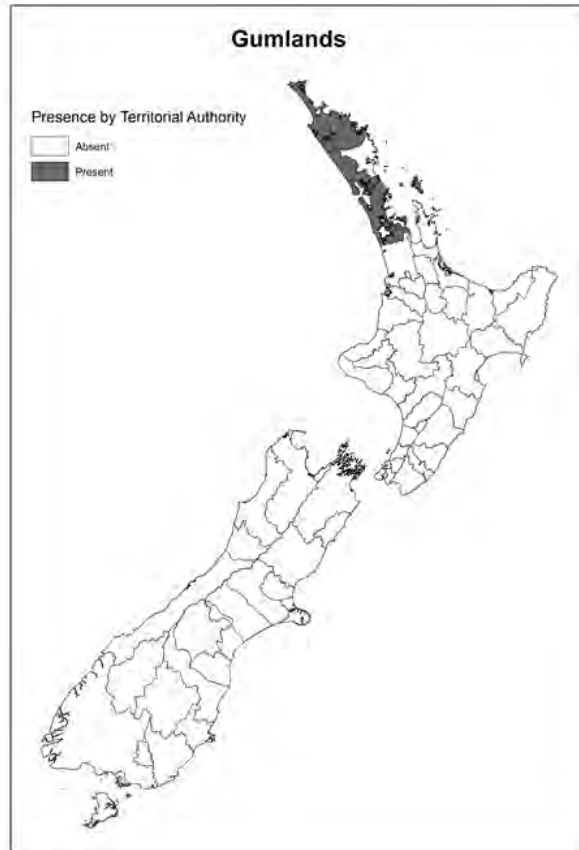
10.11 GUM LANDS

OVERVIEW

Gum lands are a feature of the Ngāti Kuri rohe. Soils are strongly leached, are very infertile and have become more widespread since human settlement as a result of repeated fires.

Gum lands in the North are characterised as having low-growing manuka (*Leptospermum scoparium*), *Dracophyllum lessonianum* and other shrubs, sedges, especially *Schoenus brevifolius*, and ferns, especially tangle fern (*Gleichenia dicarpa*). Gum lands are restricted to the northern North Island, from Auckland to the Far North.





Notable Gum Land Flora and Fauna

Threatened plants include the nationally critical *Phylloglossum drummondii*, copper beard orchid (*Calochilus herbaceus*), spiral sun orchid (*Thelymitra matthewsii*) and sun orchid (*Thelymitra sanscilia*); the nationally endangered king fern (*Todea barbara*), tauhinu (*Pomaderris phyllicifolia*), plumed greenhood (*Plumatichilos tasmanicum*) and swamp hibiscus (*Hibiscus diversifolius* subsp. *diversifolius*); the nationally vulnerable bog clubmoss (*Lycopodiella serpentina*), *Machaerina complanata* and pygmy sundew (*Drosera pygmaea*); the declining rawiri (*Kunzea ericoides* var. *linearis*) and swamp blueberry (*Dianella haemata*); the relict bladderwort (*Utricularia delicatula*); the naturally uncommon *Centrolepis strigosa*, dwarf mistletoe (*Korthalsella salicornioides*), helmet orchid (*Anzybas rotundifolius*), bearded orchid (*Calochilus paludosus*), yellow gumland leek orchid (*Corunastylis pumila*), fan fern (*Schizaea dichotoma*), *Petalochilus bartlettii* and short-hair plume grass (*Dichelachne inaequiglumis*). Colonisers are the mauve sun orchid (*Thelymitra malvina*) and large tongue orchid (*Cryptostylis subulata*).

There are also undescribed orchids, an undescribed *Prasophyllum*, and several undescribed *Thelymitra* species with the tag names 'Ahipara', 'Rough leaf', 'Sky', and 'Darkie'. Gumlands are the only known habitat for some of these. Their abundance has decreased in recent times as disturbances needed for their establishment have declined and woody species have increased.

Notable fauna include black mudfish (*Neochanna diversus*), endemic Northland mudfish (*Neochanna heleioides*), nationally vulnerable North Island brown kiwi (*Apteryx mantelli*), declining Northland green gecko (*Naultinus grayii*), and North Island fernbird (*Bowdleria punctata vealeae*).

Worldwide, gum lands are known to be important habitats for Lepidoptera, and NZ gum lands are no exception; they harbour more than 160 species. It is unlikely that any Lepidoptera species are restricted to gum lands, but two undescribed species in the genera *Megacraspedus* and *Paramorpha* have never been collected elsewhere.

Threat status

Critically endangered (Holdaway et al. 2012)

Threats

Most gum lands have been lost to agricultural and urban development, both of which are continuing. Remaining sites are vulnerable to a suite of woody weed species, such as *Hakea sericea*, *H. gibbosa*, and gorse (*Ulex europaeus*). In some areas, there are problems with off-road drivers, motorcyclists, and dumping of rubbish and fertiliser drift from adjacent agriculture is a likely threat. Wind farm development may pose a future threat.

10.12 RETURNED TOANGA – Ngāti Kuri Settlement Assets

OVERVIEW

Ngāti Kuri has waited many years for the return of lands taken during the colonisation period. The lands are a mix of properties that are culturally, socially, environmentally and economically important to our people. The list of lands includes;

Statutory Areas	Recognition by the Crown of Ngāti Kuri mana in relation to specified areas
Cultural Redress Properties	The transfer of and/or the option to purchase properties; and change geographical names
Right of First Refusal Lands (RFR)	Generally, these are lands held by the Crown. An RFR is a long-term option for iwi to purchase or lease Crown-owned land and will generally remain in place for 50 to 170 years (in some cases longer).
Te Paki Station	A property of significance
Te Oneroa a Tōhē Management Area	Crown recognition that there is a greater role for Ngāti Kuri in this area
Central and South conservation areas and Ninety Mile beach marginal strip plan	Crown recognition that there is a greater role for Ngāti Kuri in this area

A copy of the Ngāti Kuri Deed of Settlement Attachments is in **Appendix 1**

10.13 NGĀTI KURI SETTLEMENT CULTURAL & COMMERCIAL PROPERTIES

The Ngāti Kuri Deed of Settlement included numerous cultural and commercial redress properties, some of which have shared interests with other Te Hiku Iwi and Statutory Areas. Descriptions of each property can be found in Appendix 1 of this document.

The properties include the following;

Motu o Pao	Rangitāhua	Manawatāwhi
Paxton Point Conservation Area	Te Hāpua School & House Sites	Tirirangi Urupa
Wairoa Pā	Mokaikai Pā	Wharekawa Pā
Waihopo Lake	Ngakeketo Lake Bed	Pines Block
Murimotu Island	Te Rau Mānuka	Mokaikai
Kapo Wairua	Te Rerenga Wairua	Beach Site A, B, C, D
First Right of Refusal Lands (multiple)	Te Paki Station	Te Oneroa a Tōhē
Conservation strip Te Oneroa a Tōhē		

11. POU MOANA | SEASCAPES

Numerous important seascape areas across the rohe contain ecosystems and habitats of importance to Ngāti Kuri. The seascape is most importantly, a provider of kai for Ngāti Kuri whānau and a way of life.

Our Mātauranga systems are the lore that provide balance to Pou Moana and Wai Māori where marine and freshwater species have their own systems of balance that they themselves manage. Mankind in its drive to dominate, derive resources and fix issues interferes with this balance. For example, consents given to allow non-native species to be introduced to waterways as an attempt to fix a problem, creates new problems. Deep sea mining and other activities also have spin off effects.

Ngāti Kuri holds centuries of knowledge in relation to marine management and this knowledge can be and should be considered in decision making. The very seal by which Ngāti Kuri is named after was once a common sight throughout the rohe but now locally extinct. Food sources for marine species is becoming scarce and other impacting factors such as climate change and biosecurity incursions are accelerating impacts at a rate in which agencies battle to deal with.

11.1 Ngāti Kuri Marine and Fisheries Interests

Ngāti Kuri are mana whenua of Fisheries Management Areas 8, 9 and 10. Our interests in the marine environment are extensive and too big to mention in this plan. Our Mātauranga and Taonga importance to Ngāti Kuri can be found in our Fisheries Management Plan.

11.2 TE TAI O REHUA KI WHITIREA – Tasman Sea & Pacific Ocean

OVERVIEW

At Te Rerenga Wairua, Rehua, the turbulent male sea from the west (Te Tai o Rehua) meets Whitirea, the female sea from the east (Te Moana Nui a Kiwa/ Pacific Ocean). This place of convergence is Te Nuku o Mourea (the tidal rip of the whirlpool of Mourea). Having departed from Te Rerenga Wairua, the wairua (spirit) of each person must seek the summit of Ōhau at Manawatāwhi (Three Kings Islands) to turn and see Aotearoa one last time before making the final leg of their journey to Hawaiki.

Te Tai o Rehua ki Whitirea are special to Ngāti Kuri. The consistent clash of these two oceans make our rohe unique.

Like the Pōhutukawa
Dignity is ageless
And bows only to the mighty sea;
To the mighty ocean
Rehua te Tane
Whitirea te wāhine
Lovers on a still
Moonlit night

Saana Waitai-Murray (1989)

11.3 PĀRENGARENGA – The Harbour

OVERVIEW

Pārengarenga, a main source of sustenance for Ngāti Kuri. It's shallow warm waters shelter and bring forth many thriving species of taonga. This rich habitat guarded by Te Kōkota (white sands) includes a diverse list of taonga species of importance to Ngāti Kuri such as pīngao, shellfish, green turtles, whales, dolphins and godwits.

The landing place of waka and of dunes that protect our ancestral treasures has seen generations of Ngāti Kuri sustained.

ENVIRONMENTAL IMPACTS

Home of the region's biggest silica sand resource, the dredging of Te Kōkota occurred up until 1997. The removal of sand has negatively exposed ancient sites and kai taonga because the activity has altered the connected ecosystems within it and altered the way water flows throughout the harbour.

The cry of our people in respect to the devastation of this landscape is reflected below in a song written by our kuia Saana Murray.

Te Kōkota o Pārengarenga	The White Sands of Pārengarenga
<p>Te Kōkota o Pārengarenga E tere nei ki nga tai E rere nei me he roimata. Na tauwi ka ngaro e Nga onepu, nga taonga tupuna – Kei hear a he piringa Mo nga hihi o te ra?</p> <p>Te kōkota o Pārengarenga Te kainga o te pīngao, O te huawai, o te kuaka. Maranga mai e te rangatahi e, Pūpūritia to koutou mana Kei ngaro no ate Tauranga waka e, Te onepu kokota o nga tupuna O Pārengarenga, o Ngāti Kuri</p>	<p>The white sands of Pārengarenga Drift with the tides, Flow like tears. The dunes, the ancestral treasures, Have been lost to strangers. Where then will there be a refuge for the dancing rays of the sun?</p> <p>The white sands of Pārengarenga, Home of the pīngao, Of shellfish, of the godwit. Arise, the younger generation, Take hold of your heritage Lest the canoe's landing place, The white sands of the ancestors Of Pārengarenga, of Ngāti Kuri, Disappear forever.</p>
<p>Ko te pūpū harakeke he kaitiaki no Ngāti Kuri. Ko ta ratau ingoa mo te pūpū ko te pūpū whakarongotaua. Ki te ohore te pūpū nei i te wa e whakatata mai ana tetahi ope taua ki nga pupu harakeke, ka puta tana tioro mai tona tinana. Ko te waiata nei e tangi ana mo te hao o nga kokota o Pārengarenga. Ko te puoro o te pūpūharakeke e tangi ana kua whatungarongaro haere tona iwi.</p>	<p>The pūpū (flax snail) is held in special regard by Ngāti Kuri as a guardian. This special status is signified by their name for it – pūpū whakarongotaua, the snail that listens for war parties. When the snail is startled (for example, when human invaders are quietly making their way through the flax stands), it lets out a high-pitched squeal, emanating from the rapid rush of air from its body as it delates and retracts. The song laments the disappearance, through mining, of the silica sands of Pārengarenga.</p>



11.4 HOUHORA – The Harbour

OVERVIEW

Houhora maunga Tohoraha is said to be one of the Kupe's first sightings, but stories suggest he thought it was a whale. As early as the 14th Century, Houhora was a main kāinga noho for Ngāti Kuri. Extensive archaeological investigations confirm layer upon layer of occupation. Māori histories also confirming that occupation or noho kainga were selected for their ability to provide adequate shelter and access to food and building material resources.

Well known for its abundance of kai moana this seascape provided much sustenance for our people. It remains our principle kāinga noho where whānau continue to rely on the natural resources Houhora supplies. Many of our taonga are also located here and require greater management to ensure their longevity.

ENVIRONMENTAL IMPACTS

Aquaculture is a growing industry near the harbour. These types of activities aim to operate within the sustainable limits of the environment however at times do not always deliver to these limits.

There are examples from Northland where aquaculture activities seriously impacted environmental sustainability. When a disease broke out in oysters growing on farms in the Waikare Inlet, some farmers were forced to walk away from their farms due to financial exhaustion. The oysters and the farm infrastructure left behind soon became an environmental affair that Ngāti Kuri does not wish to see repeated, particularly in our rohe.

Some activities such as moorings and aquaculture infrastructure also wear's away at the sand structures over time. Houhora is a very special habitat with many taonga ecosystems throughout its waters such as Pūteretere and other pūpū.

12. WAI MĀORI | RIVERS, LAKES & SPRINGS

Wai Māori – perhaps the most important taonga to Ngāti Kuri and mankind alike. Without water, there is no life. Healthy waterways are the key to the cultural, social, environmental and economic development and sustainability of our people.

Working with the topography of our rohe means we can access and manage water catchment areas, as opposed to individual streams and tributaries.

Understanding how streams transit across the land, their connection to each other and their veins that flow below ground will enable Ngāti Kuri and Agencies to better manage water use and water quality.



Strengthening our partnerships with Agencies is a must if Ngāti Kuri is to preserve precious water reserves for this and future generations. At present, the current water allocation models provide use rights to individuals and does not necessarily account for future water availability. Once it's all been allocated, this natural resource becomes threatened because the no-take policy will force people to take water without consent. Likewise, as water tables get lower, contamination factors may likely rise.

12.1 TE PAKI ECOLOGICAL CATCHMENT

OVERVIEW

Te Paki is a special ecological area comprising approximately 30,917 hectares. It is located at the most northern area of the North Island and sits above the Aupōuri Ecological District.

Te Paki hosts extensive areas of indigenous shrublands and gumlands linking long sandy beaches, dunes, freshwater wetlands and forest remnants along with numerous archaeological sites remnant of historical Māori occupation. There is a high diversity of flora and fauna including many endemic species. With over 101 indigenous pūpū (snails) and 20 locally endemic plant species of which 17 are restricted to the Surville Cliffs at North Cape.

WATERWAYS

Te Werahi

Te Werahi is a large freshwater wetland system, which has three raupō swamps linked by narrow sandy streams. An important catchment for Ngāti Kuri as it hosts flora such as raupō for cultural uses, kai (food) and many wetland manu (birds).

The waters throughout the catchment historically used for both physical and spiritual purposes. The nature reserve status restricts Ngāti Kuri activities of cultural practices.

Lake Ngākeketo

Lake Ngākeketo is situated on sand dunes, formed by a stream system impounded by dunes, and occupies 10.5 ha with a maximum depth of 8.7 metres. The catchment is vegetated by native scrub, pasture and pines and mobile dune near the outlet.

The lake is comprised of two arms, the western arm fed by a stream flowing from the north, with the outflow obstructed by beds of emergent *Typha orientalis*, but presumably flowing into the Te Paki stream.

No data (Trophic Level Index – TLI) has been collected to measure the lakes water quality and the Lake SPI (Submerged Plant Indicators) suggests the ecological conditions are moderate.

Tāpotupotu

This catchment is made up of the Tāpotupotu, Kauetewhakapeka, Wairahi streams and Waitāhora lagoon and includes numerous swamps amidst a network of sand dunes. Home to many wildlife manu and flora the unique waterways are important to Ngāti Kuri.

Kauaeaparaoa

The catchment comprises a number of waterways including Kauaeaparaoa (Te Paki Stream), the Wai Pātiki (Waitiki) streams is the place where flounder and other fish species spawn and the interconnection between the streams serviced those crossing the tribal pathways and providing freshwater supply to kāinga noho scattered throughout the region.

12.2 RANGITĀHUA – Blue, Green & Tui Lakes

OVERVIEW

A series of small crater lakes located on the largest island in the Rangitāhua group, the lake systems form part of the active volcano.

Blue lake is the largest of all the lakes and Green lake is part of an active vent that last erupted in 2006. Tui lake is the smallest of all the lakes.

KAITIAKITANGA

Ngāti Kuri kaitiakitanga is disregarded in relation to the active management of Rangitāhua due to the islands Nature Reserve status. Our partnership with the Crown in this matter remains unresolved.

AERIAL VIEW

Both Green and Blue lakes can be seen in this aerial photograph. The large lake is Blue lake and Green lake the smaller lake.



12.3 TE WAIORA A TANE ME TE WAI WHEREO O RATA

PUNA (Springs)



At the foot of Te Aroha, the ancient Kahika, there are two springs in the hillside below here.

One is known as Te Wairoa a Tāne (the living waters of the deity Tāne). It represents the cleansing of the dead person's spirit. Te Wairoa a Tāne are often used in tangi ceremonies.

The name of the other spring is Te Wai Whereo o Rata. If the spirit drinks the spring's water, they will carry on to the spiritual world. If they do not, they will return to the land of the living.

12.4 DUNE LAKES

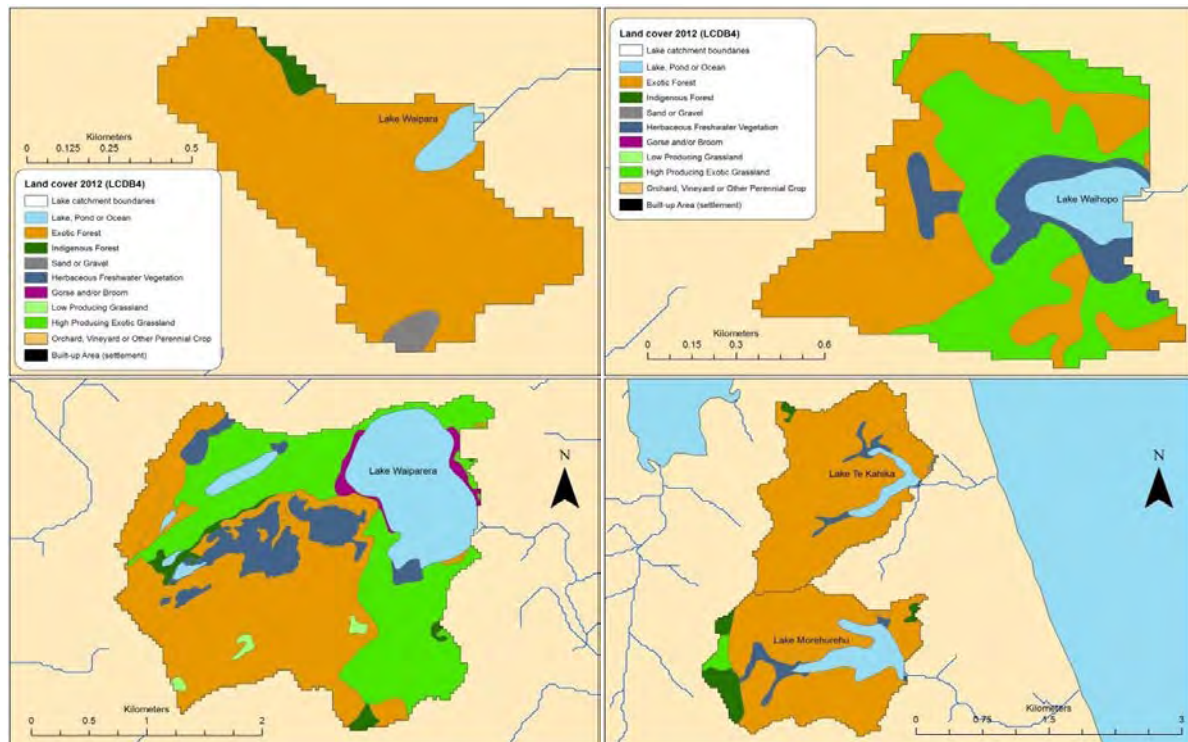
OVERVIEW

The Ngāti Kuri rohe boasts some of the most outstanding examples of coastal dune lakes in New Zealand. In total 17 dune lakes have been identified on the Te Hiku o te Ika Peninsula. 12 of these dune lakes were classified by NRC as being outstanding for their region.

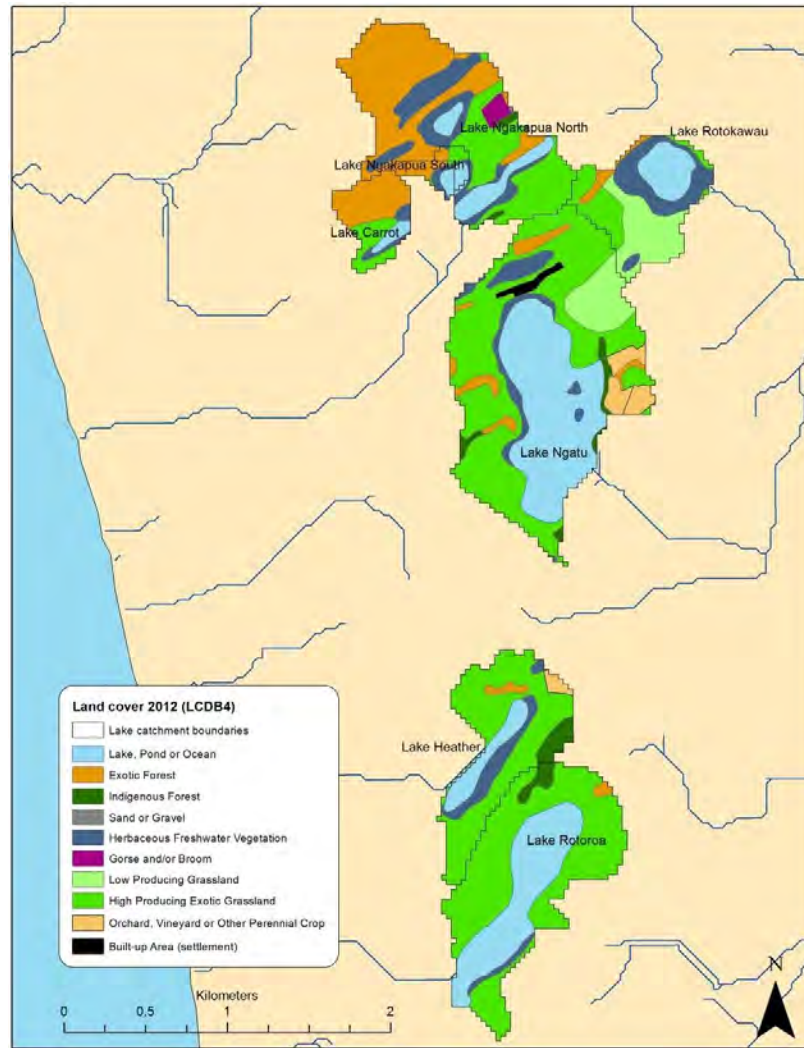
Lowland lakes in the area are characterized by their high-water quality. Management of their conservation, recreational and cultural values requires an understanding of their vulnerability to human impact including nutrient and pesticides from horticultural development.

THREATS

The lakes are extremely vulnerable to outside influences and easily degraded. Nutrient enrichment, declining water quality, invasive weeds and pest fish can have a devastating effect on aquatic environments.



Lake catchment land-cover vegetation (Land Cover Database version 4.0) for five lakes in Northern Aupōuri Peninsula, Northland.



Lake catchment land-cover vegetation (Land Cover Database version 4.0) for seven lakes in the Southern Aupōuri Peninsula, Northland.

12.5 SWAMP LANDS, PEAT BOGS & WETLANDS

OVERVIEW

Wetlands are fertile environments that support important functions filtering sediments and supporting unique lifeforms. Fens, a higher class than wetlands and bogs share some of the same features. Fens are rare in Northland and are often confused with swamps. They are one of the rarest wetland classes in Northland. It is not known if any are located in Ngāti Kuri. The Northland region contains a wide variety of mineral commodities and currently produces high quality ceramic clays, limestone for cement and agriculture, and rock and sand aggregates. Antimony, coal, copper, diatomite, kaolinite clay, kauri gum, manganese, mercury, peat, serpentine, silica sand and silver have been mined in the past and there are prospects for aluminium, bentonite, chrome, feldspar sand, gold, lead, nickel, phosphate, zeolite and zinc. Marshy hollows, peat beds, swamps are located across the rohe including Rangitāhua, Motu o Pao and Manawatāwhi.

Auckland Museum, scientists, heritage authorities, libraries and archaeologists have come together to enable Ngāti Kuri people to recapture a depth and breadth of understanding of the unique species, ecosystems and environments that once thrived within the rohe o Ngāti Kuri. This information is catalogued within this environment plan for future generations.



Figure 9: The physical environment, circa 1800

doubt helped as well. In local tradition, however, judging by the evidence of Maori Marsden, Rima Edwards, Waerete Norman, and Ross Gregory, it was his good connections to each hapu that counted most. The relationships were explained to us in detail by the late Maori Marsden. Although his father was Ngati Kahu, and although Panakareao himself identified with Te Karawa, he was related to all the hapu. The importance of such relationships and networks – the kupenga tupuna, to borrow a phrase from Waerete Norman – was stressed by a succession of speakers. For those reasons, it was put to us that he was an ariki as well.

A further image of Panakareao emerges from various descriptions by missionaries, traders, and, later, governors and Government officials. He is described generally in exemplary and noble terms. The Reverend Joseph Matthews saw him as contemplative and thoughtful, a slow speaker, careful of

13. KAIAO KATOA

Kaiao Katoa is a term used to describe all living creatures. Unlike science which uses terms such as reptiles, insects and animals etc. Māori use generic terms to describe many creatures.

This section of the catalogue presents the following taonga;

- ≈ Ngahere (Trees, Vines, Shrubs, Bushes)
- ≈ Pūpū (Gastrodes)
- ≈ Mekomoko (Reptiles)
- ≈ Mū (Insects)
- ≈ Manu (Birds)

Again, only a small sample of precious taonga are presented due to the large number of taonga held by Ngāti Kuri.

14. NGAHERE | Trees, Shrubs & Bushes


All flora and fauna are taonga to Ngāti Kuri and our rangatiratanga embedded in our ancestry and reaffirmed by the Treaty of Waitangi are witness to our intent to ensure the sustainability of our flora and fauna habitats.


The WAI 262 Treaty Claim was lodged in recognition of our mana whenua and in response to the poor management and desecration of important habitats.


Flora and fauna important resources in the following contexts;


- a) They home other creatures – shelter and food sources
- b) They are rongoa – medicines
- c) They produce kai – an intergenerational food source
- d) They are stability and protection – to soils
- e) They are building materials – such as tools, waka, whare & weapons
- f) They are textiles – used for clothing, ropes & mats
- g) They are important co-dependants for other ecosystems & habitats
- h) They are extremely beautiful – visually



The following Flora & Fauna Catalogue identifies those plants and trees of most importance to Ngāti Kuri.

14.1 PĪNGAO	
Locations	Te Oneroa a Tōhē and Te Kōkota (Pārengarenga)
Status	At Risk
<p>Pīngao, another of Ngāti Kuri’s most prized taonga. This plant is most commonly used for hosting toheroa spat, dune stability, insect kai, nesting birds and weaving. Ngāti Kuri has dedicated countless years to the restoration of pīngao along our coastline.</p> <p>We have a saying, “he Pīngao nga kaitiaki o nga Toheroa” meaning it is the guardian of the Toheroa. There are two kinds of Pīngao that we collect. One from Te Oneroa a Tōhē and the other from Te Kōkota. The gold variety was once prominent across the Pārengarenga harbour. This variety is favoured by our weavers. Pīngao was part of our staple kai and our ancestor was named Kaipīngao in recognition of this practice. The soft centres of the pīngao were the edible parts of the plant.</p> <p>Initially decline was a consequence of widespread burning, browsing and trampling by domestic stock and wild animals such as goats, possums and rabbits. The decline was accelerated by competition from introduced plants, particularly the aggressive sand-binder marram grass, and tree lupin, which were widely planted for dune stabilisation. Today coastal development, sand mining, damage from motor vehicles, and overharvesting for weaving continue to exacerbate pīngao’s plight.</p> <p>Seedlings are uncommon and are usually confined to damp hollows. They are vulnerable to summer drought and inundation by sand during storms. Native birds and insects relish the presence of pīngao. The rare New Zealand dotterel, the New Zealand pipit and the Australasian harrier have been observed nesting amongst pīngao, which also is an important food source for several species of moth and butterfly.</p>	
PRIORITY ACTIONS	<p>Ngāti Kuri kaitiaki are already working to improve the stability of and footprint of the pīngao. This work however requires ongoing commitment and resource to maintain the restorative activities long term</p>
OPPORTUNITIES	<ul style="list-style-type: none"> • A committed restoration programme with dedicated resources • Improved policy settings that protect the plant and its habitat

<p style="text-align: center;">14.2 KŌRARI <i>Harakeke/Phormium tenax</i></p>	
<p style="text-align: center;">Locations</p>	<p style="text-align: center;">Rohe Wide</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">NOT THREATENED</p>
<p style="text-align: center;"><i>Notes</i></p>	<p style="text-align: center;"><i>Habitat is an ecosystem for Pūpū Harakeke, a species at risk</i></p>
<p>Kōrari, also known as harakeke by some tribes, is one of our robust plant species and home to our beloved pūpū harakeke. Often treated without thought and on occasion a plant that doesn't require special management because of its high volume throughout New Zealand.</p> <p>The point of difference for korari in Te Hiku is that Pūpū Harakeke are only found in the Far North. Therefore, this habitat in the Te Hiku rohe requires considered attention to ensure the sustainable habitat of Pūpū Harakeke.</p> <p>Kōrari grows throughout New Zealand, from sea level to about 1300m in altitude. It is commonly found in lowland wetlands and along rivers, and in coastal areas on estuaries, dunes and cliffs. A hundred years ago, harakeke was much more abundant in many regions, but large wild stands today are diminished and scattered.</p> <p>The habitat is part of the Pūpū Harakeke ecosystem. Noting the Pūpū Harakeke species is at risk the Kōrari must be managed carefully. The survival of the Pūpū Harakeke depends on the health of the Kōrari</p>	
<p style="text-align: center;">PRIORITY ACTIONS</p>	<p>Habitat & Site Management Protocols (integrated multi agencies) to manage human interaction and locations of snail habitats. Matters of concern are;</p> <ul style="list-style-type: none"> • Human activities that impact habitats • Biosecurity • Predator Control • Resource Consent Authorisations • Poison Control • Research & Sampling
<p style="text-align: center;">OPPORTUNITIES</p>	<ul style="list-style-type: none"> • A project to thoroughly map Kōrari locations, identify pūpū harakeke and monitor health and reproduction long term

<p style="text-align: center;">14.3 KUTA <i>Eleocharis sphacelata</i></p>	
<p style="text-align: center;">Locations</p>	<p style="text-align: center;">Lake Ngātu</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">AT RISK</p>
<p>Kuta, also known as Paopao or Ngāwaha continues to be used by Ngāti Kuri predominantly for weaving but historically a prized resource providing insulation from cold and weather and used for weaving cloaks, mats, and wall insulation. Cloaks woven with Kuta were also used in special occasions or to indicate status of important people or occasions.</p> <p>The strongest message received from research contributors was the overwhelming sadness and loss felt with the reduced ability to harvest kuta from traditional sites. These good quality harvesting sites are suffering from vegetation clearance, increased pollution, drainage, and limited access. Land-use changes and site degradation are often a result of differences in perceived land, water, and resource values between the owners and resource users. Consequently, some kuta harvesters, whose traditional harvesting sites have been lost, need to travel further afield to access plant material and may intrude on sites traditionally harvested by others. This is a significant issue for hapū with limited traditional harvesting sites.</p> <p>To ensure the mana (authority) and knowledge of kuta use continues, it is important to nurture existing pā kuta, preserve the connection with harvesting sites, and celebrate the mana and wairua (spirit) of finished articles.</p>	
<p style="text-align: center;">PRIORITY ACTIONS</p>	<p>Habitat & Site Management Protocols (integrated multi agencies) to manage human interaction and locations of habitats. Matters of concern are;</p> <ul style="list-style-type: none"> • Human activities that impact habitats • Biosecurity • Predator Control • Resource Consent Authorisations • Poison Control • Research & Sampling
<p style="text-align: center;">OPPORTUNITIES</p>	<ul style="list-style-type: none"> • Work with Council to identify water quality standards for lakes and implementation of Habitat and Site Management Protocols • Identify areas once hosting kuta and work to restore kuta in other locations

<p style="text-align: center;">14.4 KAHIKĀTOA <i>Leptospermum scoparium</i></p>	
<p style="text-align: center;">Locations</p>	<p style="text-align: center;">Pārengarenga & Surrounds</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">NOT THREATENED</p>
<p>The species of Kahikātoa, also referred to by Māori as the “red bark mānuka”, found in our rohe is unique to other manuka/kanuka species found across New Zealand. Its red bark, flowers and pollen differ from other varieties giving a particular rich dark red colour to honey with high medicinal properties. It is believed to be a species of manuka introduced to New Zealand from Hawaiki upon arrival of our ancestors.</p> <p>Some of the larger Kahikātoa trees that stand across the rohe are a result of previous fire burn-offs. The heat from the fires refined their seeds making them bigger than they were previously.</p> <p>The hard, red wood of Kahikatoa was widely used for everything from paddles, weapons, spade blades, bird spears and mauls to house building. The bark was used for making water containers and the inner bark as a waterproof layer for roofing.</p> <p>The use of Kahikātoa was more than just functional, with Māori recognising its many medicinal properties proving a good remedy for sores, constipation, fungal and bacterial ailments.</p>	

<p style="text-align: center;">14.5 KAHIKA</p>	
<p style="text-align: center;">Location</p>	<p style="text-align: center;">Te Rerenga Wairua</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">AT RISK</p>
<p style="text-align: center;"><i>Tree of national importance to Māori</i></p> <p>Te Aroha is the name of a Kahika tree (ancient pōhutukawa), significant to the spiritual pathway of Māori. While the tree species is not 'At Risk', this particular tree is. Over 800 years old, we understand the tree has a natural life cycle however biosecurity threats are always potentially invasive.</p> <p>Access to the tree is also difficult due to its location. Ngāti Kuri is determined to identify what can be done to monitor and protect the tree in respect to biosecurity incursions.</p>	
<p style="text-align: center;">PRIORITY ACTIONS</p>	<p>Tree & Site Management Protocols (integrated multi agencies) to manage human interaction with the location of the tree. Matters of concern are;</p> <ul style="list-style-type: none"> • Human interaction • Biosecurity • Resource Consent Authorisations • Research & Sampling
	

14.6 THREE KINGS KAIKŌMAKO

Pennantia baylisiana



Location

Manawatāwhi

Status

THREATENED

Internationally recognised as the worlds rarest and most endangered tree.

Pennantia baylisiana is a critically endangered species of plant in the Pennantiaceae family (Icacaceae in older classifications). It is endemic to Manawatāwhi – Three Kings Islands, where only one plant is known to exist. It is threatened by habitat loss. *Pennantia baylisiana* was once listed as one of the world's rarest plants by The Guinness Book of Records.

The single tree known in the wild grows on a scree slope on the northern face of Manawatāwhi. It was discovered during a hunting exercise to rid the islands of goats. Professor Geoff Baylis of the University of Otago found it in 1945. It had been reduced by the goats foraging to a single specimen. It is still alive today and has not produced any seedlings on the islands.


Cuttings from the tree were taken to the Government research station at Mt Albert. The tree is functionally a female and as such did not produce any seed. Forty years after the *Pennantia* was found Ross Beever (1946-2010) a scientist with Landcare Research determined to try some experiments to see if he could induce it to produce seed. He was successful, and the resulting seedlings have proved to be more fertile than their mother.

From having been the rarest tree in the world (Guinness Book of Records) it is now widespread in cultivation, and Oratia Native Plant Nursery which assisted Ross in his project, now donates all the proceeds from the sale of *Pennantias* to help fund botanical research and to minimise the risk of extinction of other species. However, the tree located at Manawatāwhi, still remains the only known tree in Ngāti Kuri's rohe.

The first seedlings of *Pennantia baylisiana* were sold at the Ellerslie Flower Show in 2002 at a premium price with all profits going to three conservation groups. A tree is growing in Pukekura Park, New Plymouth.

Pennantia baylisiana is a sturdy, multi-trunked tree 5-8 x 4 m tall with large, roundest, dark green, leathery, smooth, leaves. On shaded plants the leaves are flat while plants in the sun have smaller leaves and these are strongly rolled under at the margins.

<p>PRIORITY ACTIONS</p>	<p>Tree & Site Management Protocols (integrated multi agencies) to manage human interaction with the location of the tree. Matters of concern are;</p> <ul style="list-style-type: none"> • Human interaction • Biosecurity • Pest Control • Resource Consent Authorisations • Poison Control • Weed Management • Propagation • Research & Sampling
<p>OPPORTUNITIES</p>	<ul style="list-style-type: none"> • Develop a Care and Monitoring programme in partnership with agencies for implementation

<p style="text-align: center;">14.7 PŪTĀTARA <i>Tecomanthe speciose</i></p>	
<p style="text-align: center;">Location</p>	<p style="text-align: center;">Manawatāwhi</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">THREATENED</p>
<p>A solitary plant of <i>Tecomanthe speciosa</i> or the Three Kings Vine was first discovered on the Three Kings Islands, during a scientific survey in 1945. No other specimens have ever been found in the wild. <i>Tecomanthe</i> is a tropical genus not otherwise represented in New Zealand. Four other species of <i>Tecomanthe</i> occur in Queensland, Indonesia, New Guinea, and the Solomon Islands.</p>	
<p>KNOWN THREATS</p>	
<p>Only one plant has been found in the wild. This plant was saved from certain extinction by the eradication of feral goats from Great Island (Three Kings) in 1946. Since then the vine has been threatened by the rapid regeneration of the surrounding forest. This has caused shading of the vines habitat the plant has suffered serious decline and had not been known to flower since 1946 although it has twice shown evidence of light flowering in 2015 and 2016</p>	
<p style="text-align: center;">PRIORITY ACTIONS</p>	<p>Tree & Site Management Protocols (integrated multi agencies) to manage human interaction with the location of the tree. Matters of concern are;</p> <ul style="list-style-type: none"> • Human interaction • Biosecurity • Pest Control • Resource Consent Authorisations • Poison Control • Weed Management • Propagation • Research & Sampling
<p style="text-align: center;">OPPORTUNITIES</p>	<ul style="list-style-type: none"> • Develop a Care and Monitoring Programme • Develop a Propagation Programme

14.8 RATA MOEHAU

Metrosideros bartlettii



Location

Te Paki
(Radar Bush, Kohuroanaki & Unuwhao)

Status

THREATENED

DOC has deemed that the Rata Moehau is now New Zealand's most threatened tree.

The late John Bartlett discovered rātā moehau in 1975 at Te Paki, a biodiversity hotspot perched at the tip of the North Island. By 1990 ten trees had been found across two Te Paki sites—Radar Bush and Kohuroanaki. Another population was later identified in the Unuwhao forest near Spirits Bay.

34 wild trees were documented by 1992, which still isn't many, but it was much better than the 10 previously believed to exist. Sadly, in 2007 DOC staff found that seven trees at Unuwhao had died from possum browse and several more were seriously defoliated. New Zealand's tree rātā are self-incompatible (individuals that breed with close genetic relatives will not produce good seed), and there are fears for the loss of genetic diversity. Genetic variation is already very limited therefore it is crucial that any losses were avoided.

To manage the species effectively, the genetics of all living rātā moehau, including plants that had been propagated and grown in cultivation from those early discoveries, needed to be better understood.

DOC staff undertook a field survey and DNA sampling of rātā moehau in April 2015 after consultation with Ngāti Kuri. The purpose was to determine the status of the species in the wild, collect material for DNA analysis, and collect seed for the New Zealand Seed Bank. The DNA profiles of wild plants would be compared with the DNA of cultivated specimens.


DNA samples were obtained from helicopter by human sling operator Brad Lett. Aside from the known trees at Radar Bush and Kohuroanaki, the survey found only one tree in the original Unuwhao Forest stand of 16, but three more were found in a nearby catchment. Samples were sent to Landcare Research, where Dr Gary Houlston and his team profiled them using two DNA fingerprinting techniques. The DNA results are alarming. Of the 14 trees in the wild, there are only five distinct genotypes and three of them are known only from Unuwhao. Further, there is no Unuwhao stock in cultivation; all cultivated plants derive from two trees: one from Radar Bush and the other from Kohuroanaki. Rata moehau is now one of the most threatened plants in the world.

Although the results are far worse than anticipated, the DNA data provides some hope for saving the species. The immediate priorities are, and we are working closely with iwi, Muriwhenua Incorporation and Ngā Whenua Rāhui to protect the trees at Unuwhao.

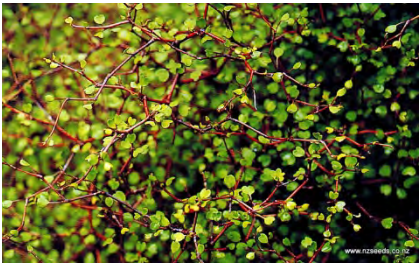
Saving the species will involve other partners initially (such as botanic gardens and Project Crimson to raise genetically viable plants in cultivation. The process will involve bringing together the five lineages and hand pollinating these to produce more genetically fit plants to restore to the wild.

In 2017 cuttings of the tree were taken and are now growing in the Auckland and Dunedin Botanical Gardens.

PRIORITY ACTIONS	<p>Tree & Site Management Protocols (integrated multi agencies) to manage human interaction with the location of the tree. Matters of concern are;</p> <ul style="list-style-type: none"> • Human interaction • Biosecurity • Pest Control • Resource Consent Authorisations • Poison Control • Weed Management • Propagation • Research & Sampling
OPPORTUNITIES	<ul style="list-style-type: none"> • Develop a Care and Monitoring Programme • Develop a Propagation Programme

14.9 Elingamita	
Location	Manawatāwhi
Status	THREATENED
<p><i>Elingamita</i> is a genus in the Primulaceae family of plants. It consists of a single species, <i>Elingamita johnsonii</i>, a tree or shrub endemic to Manawatāwhi. The entire world natural population of the tree is confined to a small rocky island and two nearby islets, and thus is vulnerable to destruction by fire or other unforeseen events.</p> <p><i>Elingamita johnsonii</i> grows as a shrub or small tree in Pōhutukawa (<i>Metrosideros excelsa</i>) forest and coastal scrub on West island. It also occurs on two rocky islets of the Princes Group; on one of these islets, Hinemoa Rock, it grows as an emergent canopy tree in exposed places. The relationship of <i>Elingamita</i> to other genera of the Primulaceae (formerly Myrsinaceae) remains to be properly established. Discovered in 1950, <i>Elingamita johnsonii</i> takes its name from the steamer <i>Elingamite</i>, which was wrecked on West Island in 1902. The natural range is currently free of rodents, but the fruit is known to be very palatable to rats.</p>	
PRIORITY ACTIONS	<p>Tree & Site Management Protocols (integrated multi agencies) to manage human interaction with the location of the tree. Matters of concern are;</p> <ul style="list-style-type: none"> • Human interaction • Biosecurity • Pest Control • Resource Consent Authorisations • Poison Control


	<ul style="list-style-type: none"> • Weed Management • Propagation • Research & Sampling
OPPORTUNITIES	<ul style="list-style-type: none"> • Develop a Care and Monitoring Programme • Develop a Propagation Programme

<p>14.10 Mingimingi <i>Muehlenbeckia astonii</i></p>	
Location	Rohe Wide
Status	THREATENED
<p>Rare brownish shrub with tangled zig-zagging branches bearing small heart shaped leaves and white fruit with a black seed on top. Twigs orange. Leaves 2-15mm wide, with large dent at tip, on a 3-10mm long often brown grooved stalk, in clusters. Flowers small.</p> <p>HABITAT Coastal to lowland. This species is associated with “grey” scrub communities, largely confined to drier lowland parts of eastern New Zealand. It is found on moderate to high fertility soils. The plant is often found in association with Coprosma crassifolia Colenso, Coprosma propinqua A.Cunn., Muehlenbeckia complexa (A.Cunn.) Messn. (small-leaved pohuehue), Discaria toumatou Raoul (matagouri), Olearia solandri Hook.f. (coastal tree daisy), Ozothamnus leptophyllus (G.Forst.) I.Breitwieser et J.M.Ward (tauhinu) and Rubus squarrosus Fritsch (leafless lawyer).</p> <p>The fruit of mingimingi is one of Ngāti Kuri’s edible fruits, often collected when in season.</p>	
PRIORITY ACTIONS	<p>Tree & Site Management Protocols (integrated multi agencies) to manage human interaction with the location of the tree. Matters of concern are;</p> <ul style="list-style-type: none"> • Human interaction • Biosecurity • Pest Control • Resource Consent Authorisations • Poison Control • Weed Management • Propagation • Research & Sampling
OPPORTUNITIES	<ul style="list-style-type: none"> • Develop a Care and Monitoring Programme • Develop a Propagation Programme


15. PŪPŪ | SNAILS


Pūpū (snails) both land and sea based, are very important taonga to Ngāti Kuri for many reasons. Their relevance to Ngāti Kuri’s wellbeing has been recorded in our oral histories from ancient times. Pūpū are indicators of the health of habitats, seasonal changes and some are deemed kaitiaki who play a role in the protection of Ngāti Kuri whānau.


Their importance has been passed down across the generations and pūpū are treasured by Ngāti Kuri today.


<p style="text-align: center;">15.1 PŪPŪ HARAKEKE</p> <p style="text-align: center;"><i>OR</i></p> <p style="text-align: center;">PŪPŪ WHAKARONGOTĀUA</p> <p style="text-align: center;"><i>Placostylus hongii</i></p>	
Status	AT RISK
<p>The Pūpū harakeke is one of Ngāti Kuri’s most treasured taonga. It is our kaitiaki. Our tribe relies on the pūpūharakeke to sound the alarm of any encroaching war party. With the vast harakeke habitats across the rohe, any encroaching enemies that try to hide in the harakeke disturb the pūpū harakeke causing them to scream out across the rohe and thus raising the alarm that an enemy was hiding in the harakeke.</p> <p>Ngāti Kuri was able to ready itself at haste to defend its people from any attack.</p> <p>The Pūpū harakeke is highly regarded and respected by Ngāti Kuri. They are only found in our rohe making this species a taonga for all New Zealanders.</p> <p>This is a tall-spined, solidly built chocolate to reddish-brown land snail up to 3 in. in height. Formerly these snails were abundant along the Northland East Coast from Whangarei to Whangaroa, but, with the clearing of coastal forest, they now exist only in a few isolated spots. The species, however, still survives in strength at the Poor Knights Islands. These snails are vegetarian and feed largely upon fallen karaka leaves. They are found hidden under leaves and around sedges, but in flax only when there is no other cover.</p> <p>The <i>Placostylus</i> snails are significant in the reconstruction of former land connections, for they occur outside New Zealand only in the Melanesian islands, northwards to the Solomon’s, and eastwards to Fiji. This area of distribution coincides with the now largely submerged “Melanesian plateau”.</p> <p>DOC has a Recovery Plan in action with steps to promote the recovery of the pūpū.</p>	
PRIORITY ACTIONS	<p>Habitat & Site Management Protocols (integrated multi agencies) to manage human interaction and locations of snail habitats. Matters of concern are;</p> <ul style="list-style-type: none"> • Human activities that impact habitats • Biosecurity


	<ul style="list-style-type: none"> • Predator Control • Resource Consent Authorisations • Poison Control • Research & Sampling
OPPORTUNITIES	<ol style="list-style-type: none"> 1. Work with Councils to develop protocols and identify resource consent habitat management conditions 2. Work with DoC to develop protocols and have input to include protocols in the <i>Giant Land Snail Recovery Plan</i>

<p>15.2 PŪPŪ HARAKEKE</p> <p><i>OR</i></p> <p>PŪPŪ WHAKARONGOTAU</p> <p><i>Placostylus ambagiosus</i></p>	
Locations	Motu o Pao and Te Hiku o Te Ika Penninsula
Status	THREATENED
<p>Another species, similar to the <i>Placostylus hongii</i>, <i>Placostylus ambagiosus</i>, with several subspecies, belongs to the Cape Maria van Diemen of the North Cape area, and a third, the largest of them all, is found at the Three Kings Islands. The latter occurs in very small colonies, but survival is now assured by the action of having the main island cleared of goats, which were playing havoc with its flora and fauna.</p>	
PRIORITY ACTIONS	<p>Habitat & Site Management Protocols (integrated multi agencies) to manage human interaction and locations of snail habitats. Matters of concern are;</p> <ul style="list-style-type: none"> • Human activities that impact habitats • Biosecurity • Predator Control • Resource Consent Authorisations • Poison Control • Research & Sampling
OPPORTUNITIES	<ol style="list-style-type: none"> 1. Work with Councils to develop protocols and identify resource consent habitat management conditions 2. Work with DoC to develop protocols and have input to include protocols in the <i>Giant Land Snail Recovery Plan</i>

<p style="text-align: center;">15.3 PŪPŪ KAURI <i>Amborhytida duplicata</i></p>	
<p style="text-align: center;">Locations</p>	<p style="text-align: center;">Kapo Wairua, Motu o Pao, Whareana</p>
<p style="text-align: center;">STATUS</p>	<p style="text-align: center;">AT RISK</p>
<p>A very special snail to Ngāti Kuri and to New Zealand. Unlike other Kauri snail species, this species of pūpū is only found in the North Cape to Maria Van Diemen location and specifically at Rangiora Bay.</p> <p>Pūpū Kauri grow to a length of 26mm and a height of 15mm. H Suter has compiled a description of the amborhytida duplicate species but identifying specific datasets on this species has been a challenge.</p> <p>Other datasets suggest these taonga may live to 20 years or more. Mating appears to be triggered by climatic conditions, such as rainfall, and can last for 10 hours or more. Snail hatchlings spend an unknown period living in trees and shrubs up to 6 metres above the ground. The Pūpū Kauri is carnivorous and cannibalistic. Its diet consists of earthworms, insects, insect larvae, and other snails. They are also highly mobile and have been known to move 10 metres in 2 weeks.</p>	
<p style="text-align: center;">PRIORITY ACTIONS</p>	<p>Habitat & Site Management Protocols (integrated multi agencies) to manage human interaction and locations of snail habitats. Matters of concern are;</p> <ul style="list-style-type: none"> • Human activities that impact habitats • Biosecurity • Predator Control • Resource Consent Authorisations • Poison Control • Research & Sampling
<p style="text-align: center;">OPPORTUNITIES</p>	<ol style="list-style-type: none"> 1. Work with Councils to develop protocols and identify resource consent habitat management conditions 2. Work with DoC to develop protocols and have input to include protocols in the <i>Giant Land Snail Recovery Plan</i>

<p style="text-align: center;">15.4 PŪPŪ KAURI <i>Paryphanta busbyi wattii</i></p>	
<p style="text-align: center;">Locations</p>	<p style="text-align: center;">Kohuroanaki, Unuwahao, Motu o Pao</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">Threatened</p>
<p>A rare and endangered species, this pūpū is found in the Kohuroanaki, Unuwahao and Motu o Pao. It is the rarest of the paryphanta species and is only naturally found in the Far North of New Zealand. It has been successfully relocated into the Waitakere and Kaimai ranges.</p> <p>They may live to 20yrs or more, are highly mobile, are carnivorous and cannibalistic and their hatchlings spend periods of time living in trees and shrubs up to 6 metres above ground. Mating appears to be triggered by climate conditions and can last for 10 hrs or more.</p> <p>Live snails are more likely located at high altitudes. Most snails have been found in mainly manuka and broad leaf forests.</p>	
<p style="text-align: center;">PRIORITY ACTIONS</p>	<p>Habitat & Site Management Protocols (integrated multi agencies) to manage human interaction and locations of snail habitats. Matters of concern are;</p> <ul style="list-style-type: none"> • Human activities that impact habitats • Biosecurity • Predator Control • Resource Consent Authorisations • Poison Control • Research & Sampling
<p style="text-align: center;">OPPORTUNITIES</p>	<ol style="list-style-type: none"> 1. Work with Councils to develop protocols and identify resource consent habitat management conditions 2. Work with DoC to develop protocols and have input to include protocols in the <i>Giant Land Snail Recovery Plan</i>

<p style="text-align: center;">15.5 PŪTERETERE <i>Charonia Lampas</i></p>	
<p style="text-align: center;">Locations</p>	<p style="text-align: center;">Rangitāhua, Manawatāwhi & Pārengarenga Harbour</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">Not Threatened</p>
<p>There are many prophecies by our Ancestors, one is the Tohu, the sign that the Ancestors will return to claim their rightful inheritance. Usually around the month of November, the Pūteretere arrive at the shores of Rangitāhua, Manawatāwhi, Pāua, and Pārengarenga.</p> <p>The shells are used to make trumpets which are used for ceremonial purposes by Ngāti Kuri.</p> <p>A member of the Ranellidae Cymatiinae family they are a large trumpet and can grow to a height of 310mm, Width 150mm and live from the low tide mark to about 80 fathoms.</p>	
<p style="text-align: center;">OPPORTUNITIES</p>	<p>Influence the management of resource consents to ensure the ideal aquatic environment is retained to sustain the Pūteretere</p> <ul style="list-style-type: none"> • Contamination & discharge to water • Clear felling & earthworks resulting in sedimentation • Dredging impacting seabed sand structure, flora and fauna and affecting depth of water • Water temperatures from climate change

<p style="text-align: center;">15.6 PŪTERETERE <i>Charonia Tritonis</i></p>	
<p style="text-align: center;">Locations</p>	<p style="text-align: center;">Rangitāhua and Houhora</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">At Risk</p>
<p>A rare species of sea snail, only found in Rangitāhua, Houhora, and Great Barrier, Hauraki gulf New Zealand.</p> <p>A large trumpet and member of the Ranellidae Cymatiinae family. This Pūteretere’s habitat mirrors that of the Charonia Lampas.</p>	
<p style="text-align: center;">PRIORITY ACTIONS</p>	<p>Habitat & Site Management Protocols (integrated multi agencies) to manage human interaction and locations of snail habitats. Matters of concern are;</p> <ul style="list-style-type: none"> • Human activities that impact habitats • Biosecurity • Predator Control • Resource Consent Authorisations • Poison Control • Research & Sampling
<p style="text-align: center;">OPPORTUNITIES</p>	<ol style="list-style-type: none"> 1. Work with Councils to develop protocols and identify resource consent habitat management conditions 2. Work with DoC to develop protocols and have input to include protocols in the <i>Giant Land Snail Recovery Plan</i>

16. NGA MANU | BIRDS

Ngāti Kuri's unique environment, having two coasts (west and east) and its outer laying islands makes the northern peninsula the bird capital of New Zealand. 13 species are locally extent and 6 are presently threatened or at risk.

European introduced vertebrates such as rats and possums has led to the extinction of many bird species. The Auckland Museum holds an extensive database on birds known to the Te Hiku region and have evidenced their existence and the extensive abundance across our lands and shores.

Sub Fossil finds date some bird colonies back 10,000 years, with more than 500 bones collected identifying 63 different species. The bones of birds are a window to Ngāti Kuri's ancient history such as our likely diet and wider factors such as the abundance of kai resources such as fish, berries and nuts. Big changes occurred to bird colonies when humans arrived in Ngāti Kuri.

Early settler activities, such as the burning of bush and grass lands in preparation for agriculture or to develop ash beds for cropping had major effects on bird habitats and food sources.

Some of our extinct birds include the Moa, Kauwa Kohatu (Shag) identified from bones found in local dunes and along the coasts.

Weka, Kakariki (Sadle Back), Kakapo and kaka also thrived in Ngāti Kuri but are now locally extinct. Many of these birds need forest to survive and the most likely cause of their demise was the clearance of land across the rohe for cattle and domestic uses.

16.1 Ancient Bird Colony Locations

Archaeological evidence of large bird colonies has seen a good collection of bird skeletons collected and catalogued over time. The colonies (many now extinct) have been located in areas across the top of our rohe.

The following diagram identifies the main bird colony locations.



**16.2 NORTHERN BULLERS
MOLLYMAWK**
T. bulleri platel



Locations

Manawatāwhi, Te Oneroa a Tōhē

Status

UNKNOWN

The Buller's mollymawk is one of the smallest of the albatrosses. It is black across the upper wings, with a white lower back and rump and black tip to the tail. The underparts are white with a clear-cut broad black leading edge and narrow black trailing edge under the wing. The light-grey neck and throat contrast with the silvery-grey crown. The bill is black with golden-yellow top and bottom plates.

The southern subspecies breeds on the Snares Islands and the Solander Islands, with many of the nests under dense woody vegetation such as *Olearia lyalli*, *Brachyglottis stewartiae* and *Hebe elliptica*. During the breeding season it is commonly found in seas off the South Island and off south-eastern Australia, less often as far south as Macquarie Island and as far north as the Kermadec Islands. One was found ashore at Middle Sister Island, Chatham Islands. The northern subspecies breeds mainly in open areas on the Sisters and Forty-Fours, Chatham Islands, with a small population on Rosemary Rock, Three Kings Islands. It ranges mainly off the Chatham Islands and eastern North Island but has been recorded in sub Antarctic seas. After breeding both subspecies migrate to the seas off Peru and Chile.


While the species is not at risk, Ngāti Kuri has no tangible data to evidence whether the colony on Manawatāwhi is thriving or not. Further information and research on our local colony is required to confirm the status of this local species.


PRIORITY ACTIONS


Work with DoC to commission some research on the Manawatāwhi resident colony. A stock take is required to establish data to monitor the birds going forward.


OPPORTUNITIES

- Conclude research
- Identify true status
- Identify if any priority actions are required.

<p>16.3 Ōi MUTTON BIRD <i>Puffinus griseus</i></p>	
<p>Locations</p>	<p>Manawatāwhi</p>
<p>Status</p>	<p>At Risk</p>
<p>Introduced mammals, particularly feral cats, rats, mustelids, feral pigs and dogs have extirpated most mainland sooty shearwater breeding colonies. Large breeding populations are now restricted to predator-free offshore islands. The sooty shearwater is one of the seabird species most frequently observed killed in the New Zealand fisheries during 1996-2004, with demersal long liners and trawling operations responsible for the majority of mortalities. Sooty shearwaters migrate to the North Pacific Ocean, where they may be at greater risk from pollutants and gill net fisheries.</p> <p>Mutton birds were once part of our diet but no longer sustainably available. We would like to see this species out of risk so that our traditional source of kai can be included back into our natural diet.</p>	
<p>PRIORITY ACTIONS</p>	<p>Work with DoC to commission some research on the Manawatāwhi resident colony. A stock take is required to establish data to monitor the birds going forward. Also work with Ministry for Primary Industries (MPI) to identify ways to reduce impacts from fishing.</p>
<p>OPPORTUNITIES</p>	<ul style="list-style-type: none"> • Conclude research • Identify true status • Identify if any priority actions are required.


<p>16.4 RED BILLED GULL <i>Larus novaehollandiae scopulinus</i></p>	
<p>Locations</p>	<p>Manawatāwhi</p>
<p>Status</p>	<p>At Risk</p>
<p>The red-billed gull is a very abundant species that has recently suffered huge declines at its three main breeding colonies, one being Manawatāwhi.</p> <p>A major threat to breeding birds is predation from introduced predators such as cats, ferrets, rats and stoats. Climate-induced fluctuation in the availability of krill, the principal food of the birds during the breeding season, has a major impact on breeding success.</p> <p>The status of the colony on Manawatāwhi is unknown.</p>	
<p>PRIORITY ACTIONS</p>	<p>Work with DoC to commission some research on the Manawatāwhi resident colony. A stock take is required to establish data to monitor the birds going forward. Also work with Council's to determine the impact assessments required when issuing resource consents and work with Ministry for Primary Industries (MPI) to identify ways to reduce impacts from fishing.</p>
<p>OPPORTUNITIES</p>	<ul style="list-style-type: none"> • Conclude research • Identify true status • Identify if any priority actions are required.

<p>16.5 Bar Tailed Godwit (Kuaka) <i>Limosa lapponica</i></p>	
<p>Locations</p>	<p>Pārengarenga</p>
<p>Status</p>	<p>At Risk</p>
<p>The bar-tailed godwit (Kuaka) is the most common Arctic migrant in New Zealand. It is a large long-legged wader, predominantly brown above, pale below, with a long tapering and slightly upturned bi-coloured bill, pink at the base and black towards the tip.</p> <p>Eastern bar-tailed godwits (Kuaka) breed in western Alaska and migrate to New Zealand and eastern Australia. They are widely distributed around the country and some birds may occur on almost any harbour or estuary, although the bulk of the population occur at larger sites: Pārengarenga, Kāipara, Manukau, Firth of Thames, and Farewell Spit. Other good sites include Rangaunu, Whangārei, Tauranga, Ohiwa, Kāwhia, Porongāhau, Foxton Beach, Tasman and Golden Bays, Avon-Heathcote, Blueskin Bay, and Invercargill Estuary/Awarua Bay. Bar-tailed godwits predominantly forage on soft intertidal substrates but may also be found probing in wet pasture.</p> <p>Bar-tailed godwits are fully protected in New Zealand. Current count data indicates an annual population decline of nearly 2%, the primary driver of which is extensive habitat loss.</p>	
<p>PRIORITY ACTIONS</p>	<p>Work with DoC to commission some research for colonies at Pārengarenga. Also work with Councils to determine the impact assessments required when issuing resource consents. A stock take is required to establish data to monitor the birds going forward.</p>
<p>OPPORTUNITIES</p>	<ul style="list-style-type: none"> • Conclude research • Identify true status • Identify if any priority actions are required.


<p>16.6 LITTLE BLUE PENGUIN <i>Eudyptula minor</i></p>	
<p>Locations</p>	<p>Manawatāwhi</p>
<p>Status</p>	<p>At Risk</p>
<p>Little penguins are widely distributed along the coastlines of the North, South, Stewart and Chatham Islands and their offshore islands. They visit (but are not known to breed at) Manawatāwhi, and are vagrant to the Snares Islands. Little penguins are also common in south-western and south-eastern Australia, where they are also known as fairy penguin.</p> <p>Many colonies are in decline due to predation by introduced predators including cats, dogs and ferrets. Little penguins at sea are at risk of entanglement in set nets. Some mainland colonies are also affected by human encroachment onto important breeding areas, and individual pairs are often physically removed or blocked out of nest sites under houses when owners object to their loud calls and fishy odour.</p>	
<p>PRIORITY ACTIONS</p>	<p>Work with DoC to commission some research on the Manawatāwhi habitats. A stock take is required to establish data to monitor the birds going forward. Also work with Ministry for Primary Industries (MPI) to identify ways to reduce impacts from fishing.</p>
<p>OPPORTUNITIES</p>	<ul style="list-style-type: none"> • Conclude research • Identify true status • Identify if any priority actions are required.

17. MOKOMOKO | REPTILES

The tuatara, now locally extinct, thrived in Ngāti Kuri, but like some birds lost their habitat to deforestation. This paints a picture of a lush native forest system in Ngāti Kuri where many of Aotearoa’s native birds and reptiles once prospered. Restoring native habitats with a view to reintroducing locally extinct species is an aspiration Ngāti Kuri hopes to realise one day.

<p style="text-align: center;">17.1 PACIFIC GECKO <i>Dactylocnemis</i></p>	
<p style="text-align: center;">Locations</p>	<p style="text-align: center;">Rohe Wide</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">At Risk</p>
<p>Currently deemed At Risk – Relict, the Pacific Gecko is a slender, medium sized gecko reaching up to 95mm SVL (snout-vent-length). The dorsal (upper) surface is brown to olive green or grey with a wide variety of markings including blotches, stripes, chevrons, or bands. Some individuals have mustard yellow spots or blotches, especially across the nape of the neck. Occasionally individuals may also have pink or orange shading. The head may have a V-shaped marking between the eyes with a wide pale stripe stretching from one ear to the other. Ventral (lower) surfaces are usually uniform in colour.</p>	
<p style="text-align: center;">PRIORITY ACTIONS</p>	<p>Work with DoC to commission some research on resident colonies across the peninsula. Also working with Council's to determine the impact assessments required when issuing resource consents. A stock take is required to establish data to monitor the Mokomoko going forward.</p>
<p style="text-align: center;">OPPORTUNITIES</p>	<ul style="list-style-type: none"> • Conclude research • Identify true status • Identify if any priority actions are required.

18. MŪ | INSECTS

<p style="text-align: center;">18.1 TE PAKI <i>Clitarchus</i></p>	
<p style="text-align: center;">Locations</p>	<p style="text-align: center;">Te Paki</p>
<p style="text-align: center;">Status</p>	<p style="text-align: center;">UNKNOWN</p>
<p>Tepakiphasma Ngāti Kuri, a new genus and species of stick insect (Phasmatodea) from the Far North of New Zealand.</p> <p><i>Abstract:</i> We describe a new genus and species of stick insect from Northland, New Zealand, Tepakiphasma Ngāti Kuri, gen. nov., sp. nov. We have classified this genus as a member of Phasmatidae, Phasmatinae, Acanthoxylini, and due to the presence of certain key synapomorphies it is phylogenetically placed within the Australasian clade Lanceocercata. A number of character states differentiate Tepakiphasma from other New Zealand Acanthoxylini genera including the number and arrangement of teeth on the claspers and a perforate egg capitulum or capitular cone. Like many New Zealand phasmatodeans the known host plants of T. ngātikuri include species of Myrtaceae. This genus appears to have an extremely limited geographic distribution and is known from only two specimens collected in the Te Paki / North Cape area at the northernmost tip of mainland New Zealand. This discovery further emphasises the importance of the Te Paki / North Cape area in New Zealand biodiversity. The phasmatodean fauna of New Zealand now contains 10 genera and 23 described species.</p>	
<p style="text-align: center;">PRIORITY ACTIONS</p>	<p>Work with agencies to identify projects that will enable the collection of data to support better environmental sustainability practices for this species.</p>
<p style="text-align: center;">OPPORTUNITIES</p>	<ul style="list-style-type: none"> • Potential research project

PART FIVE

Kaitiakitanga

Ko ia kāhore nei I rapu, te kitea

He who does not seek, will not find



**KAITIAKITANGA MUST BE FULFILLED
IF BALANCE IS TO BE RESTORED TO OUR
CULTURE, TO OUR PEOPLE, TO OUR TAONGA.**



19. THE CULTURAL FRAMEWORK

There are a number of key values, principles and practices that shape Ngāti Kuri views of the environment and resource management. They are embedded throughout this Plan. This list adds to those cultural aspects already explained and described in previous sections.

19.1 Whakapapa

Whakapapa (genealogy) is central to Ngāti Kuri's framework for managing resources, particularly how we set out and explain the relationships between the various elements of the world around us and how we interact and co-exist.

19.2 Mana whenua

Mana whenua is the right to exercise authority over a particular area, its resources and its people. Mana whenua is passed on by way of whakapapa and is protected and secured through the ongoing exercise of one's rights to resources in a manner consistent with tikanga. Ahikāroa and Tūrangawaewae earlier described contribute to our mana motuhake, mana whenua status.

19.3 Kaitiaki

Traditionally, kaitiaki were the non-human guardians of the environment – of Ngāti Kuri birds, animals, fish and reptiles, which communicated the relative health and vitality of their respective environments. These signs provided by animals would provide our tohunga and rangatira with the necessary information to make resource management decisions. There are direct parallels with modern science which continue to use indicator species to measure conditions of a given environment.

19.4 Kaitiakitanga

Kaitiakitanga is fundamental to the relationship of Ngāti Kuri and the environment. The responsibility of kaitiakitanga is two-fold, firstly the ultimate aim is to protect the mauri of the environment. Secondly, there is a duty to

leave the environment for future generations which is as good as, or better, than the current state. To Ngāti Kuri, kaitiakitanga isn't that prescribed or defined by legislation such as passive custodianship or the exercise of traditional property rights, it is the active exercise of responsibility in a manner beneficial to all resources and the environment.

19.5 Mauri

Mauri is often described as 'life force' or the 'life principle' of any given place or being. We consider it as the 'glue that binds land, water, and people' together. In terms of the environment, it can be understood as a measure or expression of health and vitality taking into account both physical and metaphysical elements.

Mauri can change either naturally or through intervention and Ngāti Kuri use a range of indicators to assess its presence. This includes kaitiaki indicators which represent health and vitality and our stories and legends which supply us with insights into the connections between the physical and metaphysical worlds. Mauri is central to kaitiakitanga as it associates the human condition with the state of the world around it.

19.6 Wāhi Tapu and Wāhi Taonga

Wāhi tapu are place of significance that have been imbued with an element of sacredness or restriction (tapu) following a certain event or circumstance. Wāhi tapu sites are treated according to tikanga that ensure its tapu nature is respected. Urupa are generally considered to be the most significant.

Wāhi taonga are places which we treasure for the intrinsic value and critical role they have in maintaining a balanced and robust ecosystem. They are treasured because of their capacity to shape and sustain quality of life, life experiences, and provide for the needs of current and future generations. These places connect and bind current generations to their ancestral land and practices.

19.7 Ki Uta Ki Tai

This principle reflects the holistic nature of traditional resource management, particularly the interdependent nature and function of various elements of the environment. This is typically reflected in planning terms as ‘catchment management planning’. This approach recognises the cumulative impacts and effects of development from land to sea.

19.8 Mahinga Kai

Mahinga kai is the customary gathering of food and natural materials and includes places where those resources are gathered. Mahinga kai are central to our identity, cultural social and economic wellbeing. These areas portray our connection and relationship with the environment.

19.9 Manaakitanga

Manaakitanga is the custom of hospitality and caring for guests within our rohe. By caring for our guests our mana is both upheld and enhanced. The loss of this ability to provide for our guests can lead to a loss of mana.

19.10 Rāhui

Rāhui is a traditional environmental management tool used to protect and conserve resources. It’s a tool which essentially prohibits the use of one or more resources in a given area. Rāhui can be lifted over time, subject to the resource under consideration being replenished. In effect, rāhui is a tradition form of regulation over resources.

19.11 Tapu & Noa

Tapu and noa are key cultural constructs that were, and are, central to Māori society. In relation to the environment, and with respect to rāhui, the terms represent a continuum from regulated (rāhui) to de-regulated (noa) states. The term tapu covers the more sacred and prohibited elements found in our environment which have special conditions and are effectively off-limits.

Tapu and noa are inextricably linked to a suite of cultural values that inform complex frameworks within Te Ao Māori. When they are considered against in-depth place based knowledge the concepts (overall) can provide a powerful process for managing a wide range of activities and interactions with the natural environment.

20. LEGAL FRAMEWORK

There are a number of key statutes that establish the planning framework for tangata whenua participation in the management of natural, physical and historic resources, particularly the recognition of Iwi Management Plans. Like other areas of the Plan, this section will adapt with the times as legislation changes, or as new legislation is created, that is relevant to Ngāti Kuri. **Te Tiriti o Waitangi / The Treaty of Waitangi**

Te Tiriti o Waitangi is the founding document which establishes the rights and responsibilities of the Crown and Māori. The Crown first recognised and provided for Ngāti Kuri’s mana whenua in 1840 with the signing of Te Tiriti o Waitangi. In the context of this Iwi Environmental Management Plan, Article II of Te Tiriti confirms the right to exercise authority of natural resources:

“Ko te Kuini o Ingarangi ka wakarite ka wakaae ki nga Rangatira ki nga hapū – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o ratou wenua o ratou kāinga me or ratou taonga katoa”

(Our emphasis)

“Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates

Forests Fisheries and other properties which they may individually or collectively possess so long as it is their wish and desire to retain the same in their possession” (Our emphasis).

We continue to assert our right to exercise authority of natural resources in our rohe. This Plan helps to reaffirm that authority and gives government agencies an understanding of our roles, responsibilities and priorities.

Ngāti Kuri Claims Settlement Act 2015

In 2015 the Ngāti Kuri Claims Settlement Act was passed to achieve full and final settlement of historical claims against the Crown. The Act places on record the history of our grievances under the Treaty, with an acknowledgement of those breaches and a formal apology by the Crown. It also provides cultural redress through the return of land and the creation of new Treaty relationships. The final aspect is the commercial and financial redress which provides cash, land, and other assets to enable Ngāti Kuri to build an economic base to support whānau and hapū.

Specific provisions of importance to this Plan include:

Te Rerenga Wairua and a new relationship between the Crown and Ngāti Kuri for key decision making and management to ensure the spiritual and cultural integrity of the place is protected.

Wāhi Tapu Plan for areas/sites on conservation land. Management agreements will be entered into with the Department of Conservation which will affirm the kaitiaki and tikanga of the areas under consideration. Ngāti Kuri have full management of these sites including the ability to protect their sanctity and cultural values within the conservation estate.

Customary Materials Plan will be prepared between Te Hiku o Te Ika Iwi and the Director General, covering the

customary take of flora and dead protected fauna within the conservation protected areas within the korowai area. The plan will contain criteria and guidance on who, what, when, how and where customary materials can be gathered, obtained or possessed within the Te Korowai area.

Ngāti Kuri Mana Whenua Statement, a covenant which sets out Ngāti Kuri authority and sets out a collaborative working arrangement with the Department of Conservation.

Te Korowai which affirms iwi, hapū, marae and whānau kaitiakitanga of whenua and taonga within the Conservation Estate.

Te Hiku o Te Ika Conservation Board has been established with statutory functions similar to the Northland Conservation Board including recommending the approval of a new Te Hiku section of the Northland Conservation Management Strategy within the area covered by Te Korowai. Ngāti Kuri also has the ability to co-author the Te Hiku Conservation Strategy so that interests and priorities are included in the primary planning document.

Te Oneroa a Tōhē Board has been established with the purpose of providing governance and direction in order to protect and enhance the environmental, social, spiritual and cultural wellbeing of Te Oneroa a Tōhē management area for present and future generations.

Statutory acknowledgements as recorded statements of the association of Ngāti Kuri with particular areas. These acknowledgements provide greater involvement in resource consent processes with local authorities. There are 4 areas in Ngāti Kuri rohe covered by this Plan. This includes Motupao Island, Rangitāhua, Manawatāwhi and Wharekapua.

Geographical Name Changes to a range of places to recognise and respect traditional Ngāti Kuri names for areas.

Our (Treaty Settlement Offer - Ratification Guide, 2013) provides further details of our settlement package.

Resource Management Act 1991 (RMA)

The purpose of the RMA is to promote the sustainable management of natural and physical resources (Section 5). The RMA contains several provisions specific to Māori and gives statutory recognition to Iwi Management Plans:

Section 6 identifies several matters of national importance, including two which relate specifically to Māori:

(e) The relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga;

(f) The protection of historic heritage from inappropriate subdivision, use and development (this includes sites of significance to Māori, including wāhi tapu).

Section 7 requires decision makers to have particular regard to Kaitiakitanga.

Section 8 requires that all persons exercising functions and powers under the Act must take into account the principles of the Treaty of Waitangi.

Section 32 sets out requirements for Council's to prepare and publish evaluation report. Iwi authority advice must be considered as a part of these evaluation reports for proposed policy statements or plans. Council must also respond to the advice received and how proposed provisions give effect to that advice.

Section 34A enables Councils to appoint commissioners for hearings on proposed plans and policy statements under Schedule 1. Section 34(1A) also requires councils to consult iwi authorities about whether it is appropriate to appoint a commissioner who understands tikanga Māori and the perspective of local iwi and hapū. If the Council considers it appropriate, at least one commissioner must be appointed who understands the relevant matters.

Section 35A requires local authorities maintain records for each iwi and hapū within their area, including contact details and Iwi Management Plans.

Section 33 states that a local authority that has functions, powers, or duties under the Act may transfer any one or more of those functions, powers, or duties to another public authority, including an iwi authority.

Sections 36B provides a framework for public authorities and iwi authorities and groups that represent hapū to enter into joint management agreements about natural or physical resources.

Sections 58L-58U provides for Mana Whakahono a Rohe agreements, a mechanism for councils and iwi to come to agreement on ways tangata whenua may participate in RMA decision making and to assist council with their statutory obligations to tangata whenua required under the RMA. Contents must include:

- How iwi will participate in plan making processes;
- How consultation with iwi that is required under the RMA will be undertaken;
- How iwi may participate in the development of monitoring methodologies;
- How any relevant Treaty Settlements will be given effect to;
- A process for managing conflicts of interest; and
- A process for resolving disputes.

Sections 61(2A), 66(2A) and 74(2A) state that regional councils and territorial authorities are required to take into account any relevant planning document recognised by an iwi authority, and lodged with the council, to the extent that its content has a bearing on resource management issues of the region, when preparing or changing a regional policy statement, or regional or district plan.

Section 88 requires resource consent applicants to undertake an assessment of effects on the environment, including cultural effects.

Clause 3A and 3B of the First Schedule (see also Section 60) require local authorities to consult with the tangata whenua of the area (through iwi authorities) during the preparation of a proposed policy statement or plan and sets out the criteria for this.

Clause 4A requires local authorities to provide a copy of a draft proposed plan to an iwi authority once prepared (but before it is notified) and have regard to any advice received on a draft proposed plan prior to notification.

Section 104 also provides an opportunity for increased recognition of iwi management plans in local authorities' consideration of applications for resource consent.

Section 188 allows Iwi to become heritage authorities for sites of significance.

20.1 AGENCIES OF INTEREST

Northland Regional Council

Below are the key Northland Regional Council policy and management instruments in relation to this Plan. Ngāti Kuri must engage and participate in the preparation, implementation, review and monitoring of the following documents:

- Long Term & Annual Plans
- Regional Policy Statement for Northland
- Proposed Regional Plan
- Regional Land Transport Plans
- Pest Management Plans
- Te Oneroa A Tōhē Beach Management Plan
- Other Plans and Strategies of Relevance

We require the Northland Regional Council to provide meaningful avenues for participation and decision making with respect to the above documents which affect our rohe.

Far North District Council

Below are the key Far North District Council policy and management instruments in relation to this Plan. Ngāti Kuri must be engaged in the preparation, implementation, review and monitoring of the following documents:

- Long Term & Annual Plans
- Far North District Plan
- The District Vision and Sustainable District Strategy
- Reserve Management Plans (in our rohe)
- Te Oneroa A Tōhē Beach Management Plan
- Other Plans and Strategies of Relevance

We require the Far North District Council to provide meaningful avenues for participation and decision making with respect to the above documents which affect our rohe.

Department of Conservation

Cultural redress received through Treaty Settlement require the Department of Conservation to recognise and provide for the historical, traditional, cultural, and spiritual connection Ngāti Kuri have with places in our rohe. Below are the key policy and management instruments that Ngāti Kuri must be actively engaged with:

- Conservation Management Strategy
- Customary Materials Plan
- Wāhi Tapu Plan

Maritime New Zealand

Maritime NZ is the national regulatory, compliance and response agency for the safety, security and environmental protection of coastal and inland waterways. Maritime NZ are an agency of interest because they have leases on both Te Rerenga Wairua and Murimotu. These leases relate to the use of the land for

navigational purposes – the use of the lighthouses. An easement is also provided for on Te Rerenga Wairua with respect to guaranteed access.

20.2 LEGISLATION

Local Government Act 2002

The purpose of local government is to enable democratic local decision making and action by, and on behalf of, communities and to meet the current and future needs of communities for good-quality local infrastructure, local public services, and performance of regulatory functions in a way that is most cost effective for households and business. Section 4 requires respect for the Crown's responsibility under the Treaty of Waitangi and improvement of opportunities for Māori to contribute to local government decision-making.

Conservation Act 1987

The Department of Conservation Te Papa Atawhai is responsible under the Conservation Act for the management of protected species and ecosystems, providing for the public enjoyment of public conservation land, conserving historic resources in protected areas and promoting the conservation of natural and historic resources generally.

Section 4 of the Conservation Act requires that the Act be interpreted and administered as to give effect to the principles of the Treaty of Waitangi.

Environmental Protection Authority Act 2011

The Environmental Protection Authority Act establishes the Environmental Protection Authority (EPA) and provides for its functions and operations. The EPA administers applications for major infrastructure projects of national significance and regulates hazardous substances and new organisms.

To recognise and respect the Crown's responsibility to take appropriate account of the Treaty of Waitangi, the Act establishes Ngā Kaihautū Tikanga Taiao (Ngā Kaihautū) as a Māori Advisory Committee to provide advice and assistance to the EPA from a Māori perspective on policy, process and decisions.

Our rohe includes a wide range of environments and is a hotspot for the scientific community both in New Zealand and around the world. Activities in these areas in which the EPA have jurisdiction over, such as the Exclusive Economic Zone, often requires Iwi notification.

Heritage New Zealand Pouhere Taonga Act 2014

The Act is administered by Heritage New Zealand Pouhere Taonga. The primary purpose of the Act is to promote the identification, protection, preservation and conservation of the historical and cultural heritage of New Zealand. The Act empowers the NZHPT to keep a register of historic places, historic areas, wāhi tapu, and wāhi taonga areas.

Section 4 states that in achieving the purpose of this Act, all persons exercising functions and powers under it are to recognise the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga.

Marine and Coastal Area (Takutai Moana) Act 2011

We have applied for customary marine title under the Marine and Coastal Area (Takutai Moana) Act 2011. Obtaining customary marine title gives us an interest in the marine and coastal area (if successful).

We cannot exclude access to the public, with the exception of the protection of wāhi tapu. We have the right to protect wāhi tapu through exclusions and prohibitions.

Other rights include, a right to own and derive royalties from non-nationalised

minerals such as sand and gravel (but not petroleum), a right to allow or decline activities that requires resource consents or approval under DoC legislation (there are some exceptions), a right to develop a planning document that regional councils must recognise and provide for in their own documents through the RMA, the right to own newly find artefacts (Taonga Tuturu), and a right to provide views on granting commercial marine mammal watching permits.

21. UNDERSTANDING OUR ENVIRONMENTAL MANAGEMENT FRAMEWORK

The Ngāti Kuri Environmental Management Framework sets out our priority outcomes. They are a reflection of the historic issues and challenges we have faced with respect to engagement, collaboration, processes and procedures, policy and planning, management of resources and cultural and western paradigms in environmental management.

These outcomes contrast the issues we continue to face across various environments, with various agencies and organisations, and policy and legislation. While these are partly aspirational, these outcomes are used as focus points to direct energy, resources and time for all involved. Some are internal to Ngāti Kuri as an Iwi and Iwi Organisation while others highlight opportunities for government agencies and organisations to participate.

While we use the traditional western resource management planning method to voice our issues, objectives, and policies with respect to the environment, these headings have slightly different meanings and applications in this Plan. As we do not necessarily have the 'legal authority' to make policy and rules we cannot create a typical policy framework as seen in many statutory planning documents. However, we consider it useful to frame our goals, positions, and actions in these terms so that consistent application can be used across purposes and organisations.

For some topics we don't express a policy framework, rather we outline our priorities and recommendations directly.

For ease of purpose, we also include summary tables for the reader to refer to. These simply state the issues, objectives and policies. The full policy tables are found in **Appendix 2**. Each summary table is prefaced by a Context section which provides an outline of the issues under consideration and why it is important to Ngāti Kuri. In most instances the Context section will complement the 'case for change' elements found in the full policy tables in Appendix 2.

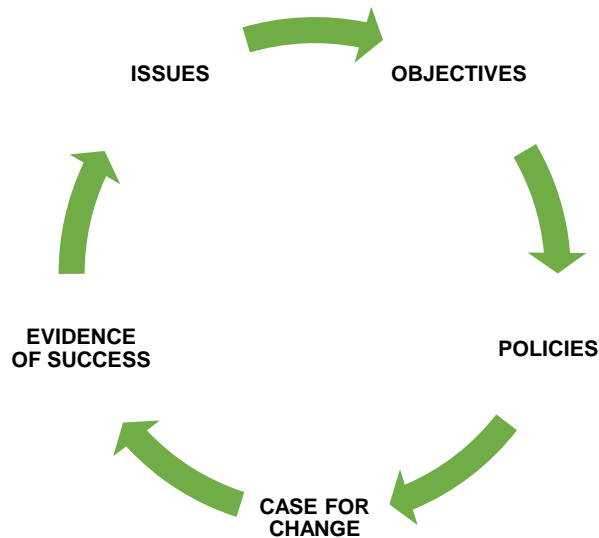
It must also be noted that our environmental framework has been adequately described in sections above and these also need to be read in conjunction with the policy tables for further information and insights into our approach.

21.1 ISSUES

These represent the range of issues we face in relation to certain priority areas. The majority are resource management focussed but some are also concerned with, for example, mutually beneficial relationships (strategic and operation) and educational opportunities, with the various government agencies and organisations that play a role in environmental management.

21.2 OBJECTIVES

These are things that Ngāti Kuri wish to achieve in relation to certain issues. In many occasions these objectives can double as a position statement. For example, where we have an objective that seeks to prohibit a use (e.g. mining), you can be sure that our position is clear that we are against any mining activity in our rohe.



21.3 POLICIES

In the same vein as the explanation for Issues, as we are not typically in the decision-making position for environmental matters, many of our policies will be either inward focussed, i.e. increasing capacity and capability to participate, or of a persuasive nature i.e. advocating, lobbying, promoting those with the power to change. While they still strictly meet the standard of a typical policy, i.e. a course of action, they are slightly different to that seen in RMA plans.

21.4 CASE FOR CHANGE

The case for change component operates as a summary of our evidence base. It is a short and sharp explanation as to why we think the status quo should change or remain the same. We promote a reference list at later stages of the Plan to guide readers to where our evidence is sourced from.

21.5 EVIDENCE OF SUCCESS

This section describes the realisation of our objectives in a future state. However, it also doubles as our monitoring tool regarding how well we have done in relation to our proposed actions. Critiquing our actions later will help to build capacity and capability, increase understanding of where things have gone right and wrong, and highlight opportunities for improvement. It will also show, where actions have been completed, how far (or not) governments and their agencies have come in respecting and realising our aspirations for the environment.

21.6 WORK IN PROGRESS – PROTOCOLS

In association with our environmental framework we will, over time, seek to draft and provide a range of detailed protocols in relation to specific activities and matters of importance to Ngāti Kuri. Therefore, some of the policies provide a starting point for further consideration of the matters listed below. These need to be developed over time because of our current capacity and capability but will form an important part of our overall approach to managing the environment.

Examples of protocols include:

a. RELATIONSHIP PROTOCOLS

- Strategic Leadership Agreements
- Operational Agreements
- Mana Whakahono a Rohe

b. MANAGEMENT PROTOCOLS

- Biosecurity and Biodiversity
- Water Management
- Archaeological Discoveries
- Cultural Landscapes

- Cultural Impact Assessments
- Mahi Tahi – including Ngāti Kuri input into operational matters such as spraying weeds, water testing, pest control & monitoring, wetland restoration and a range of other activities.

c. ACCESS PROTOCOLS

- For cultural, social, environmental and economic purposes.

d. PARTICIPATION PROTOCOLS

- Resource Management Strategies and Decisions
- District and Regional Planning
- Developing solutions to policy impacts, such as rates.

e. TOURISM DEVELOPMENT

f. BUSINESS DEVELOPMENT (other industries)

g. INTEGRATING MĀTAURANGA INTO COUNCIL BUSINESS

These protocols may be wrapped into or combined with specific strategic agreements with Government and Agencies. For example, the Mana Whakahono a Rohe agreements may provide an avenue for a range of the protocols provided for above.



22. PRIORITY OUTCOMES

1. Ngāti Kuri Rights, Values, and Interests

- Our rights, values and interests in the natural environment are recognised and provided for to the extent conceived by Te Tiriti o Waitangi. Eventually we will become the primary resource managers in our rohe, with government agencies assisting us to meet our goals through active participation and enduring partnerships.

2. Ngāti Kuri Land Use & Development

- There are an abundance of opportunities to enhance Ngāti Kuri wellbeing through our Treaty Settlement package. We understand our environmental obligations very well, but don't want to be unnecessarily constrained by bureaucracy and government policy.

3. Building Capacity & Capability

- We will continue to build our capacity and capability so that we can actively participate and be involved in a range of processes that impact our natural environment. Council's, Government, agencies and organisations will understand our aspirations, goals, and positions on environmental matters.

4. Relationships & Engagement

- Partnership with relevant council's, agencies and organisations are meaningful and enduring. They recognise and respect our role in resource management and our status as a Treaty Partner. They are of both a strategic and operational nature.

5. Our Culture

- Our culture and tribal identity is enhanced through our deepened connection with our natural environment. Our traditional practices and management techniques are used, our cultural heritage is protected, and our mātauranga is respected.

6. Our Environment

- Simply put, we want to leave the environment in a far better position than that which we have received so that **all** future generations can prosper. Our coastlines, waterways, whenua, people, taonga species, wāhi tapu, whenua and islands are of utmost importance.

These priorities are incorporated throughout this document to ensure that they are given effect to. Each priority area has an associated policy framework table that provides further insight into what Ngāti Kuri want to achieve and how they will achieve it, except for the 'Our Culture' priority which is interwoven throughout all areas. Given the context of the Plan, the 'Our Environment' priority has a range of policy tables and topics to consider.

22.1 NGĀTI KURI RIGHTS, VALUES AND INTERESTS CONTEXT

This summary table below covers the rights, values and interests we have with our rohe. The contents are aimed at a strategic level with reference to our foundational document Te Tiriti o Waitangi and the Ngāti Kuri Claims Settlement Act 2015. As a result, many of the priority objectives and actions revolve around the principles of protection, participation and partnership. While the focus is in environmental management, the sentiment found in the Summary Table is relevant to **all** agencies that exist and operate within our rohe.

Our oranga/wellbeing is also of particular importance in this section. The wellbeing of our people and how we can increase this over time is critical to the long-term success of our Iwi. He Oranga

Tonutanga o Ngāti Kuri highlights our starting position and what aspects we can improve in the future. Most importantly, this section explains the link between environmental management and our wellbeing.

The summary table is therefore broad and can relate to a range of environmental issues or issues in general of concern to Ngāti Kuri.

SUMMARY TABLE FOR RIGHTS, VALUES AND INTERESTS		
SIGNIFICANT ISSUES		
Inconsistent application of Te Tiriti o Waitangi, its principles and the Ngāti Kuri Treaty Claims Settlement Act 2015.	Recognising and respecting our status as Treaty Partners and the rights, values and interest that come with this partnership.	Incorporation of our cultural values, and Ngāti Kuri oranga/wellbeing.
PRIORITY OBJECTIVES		
Ngāti Kuri tino rangatiratanga in relation to natural resources increases through opportunities of ownership and management	Our status as Treaty Partner is recognised by all relevant parties and forms the basis for enduring and meaningful relationships.	Our cultural values and oranga/wellbeing are embedded in all relevant processes and systems.
PRIORITY ACTIONS		
<p>Ngāti Kuri to:</p> <ul style="list-style-type: none"> Investigate and implement opportunities for ownership, management, and increased decision making of natural resources and taonga – for example Joint Management Agreements, Co-Management, Transfer of Powers, Heritage Authorities, and Mana Whakahono a Rohe. Articulate and make commonplace Ngāti Kuri cultural values associated with resource management – for example, our definition of kaitiakitanga and the traditional resource management tools and protocols available that could lead to better outcomes. Investigate and implement opportunities for enhanced relationships with relevant parties – for example, through Memorandum’s of Understanding, Mana Whakahono a Rohe Agreements, Rangatira to Rangatira and Operations to Operations partnerships. Continue to improve its people’s oranga/wellbeing through increased participation in the natural environment. <p>Government, Council’s, and Agencies/Organisations to:</p> <ul style="list-style-type: none"> Give effect to Te Tiriti o Waitangi and the Ngāti Kuri Claims Settlement Act 2015. Increase and enhance Ngāti Kuri oranga/wellbeing through projects, programmes and allowing greater involvement in resource management. Treat Ngāti Kuri as more than just ‘stakeholders’ or ‘affected parties’ and recognise and respect our status as a Treaty Partner. Ensure that all strategies, policies, and plans incorporate Te Tiriti o Waitangi and its principles and ensure staff have considerable knowledge and understanding of its importance and relevance to Ngāti Kuri. Identify and implement opportunities and avenues for Ngāti Kuri to have greater involvement in resource management decision making and associated processes. Give effect to the recommendations of WAI 262 in relation to our cultural values, our ability to act as kaitiaki, and our taonga. 		

- Increase the use and need for cultural impact assessments to protect and preserve our cultural values in the natural environment.
- Include Ngāti Kuri as experts to be potentially appointed to hearings panels for plan changes and resource consents.
- Promote greater opportunities for partnership and strategic and operational relationships.

22.2 NGĀTI KURI LAND USE & DEVELOPMENT CONTEXT

Having recently settled with the Crown, we believe there are unlimited opportunities available for us to increase and enhance oranga/wellbeing for all those who reside within our rohe. While we approach these opportunities with a commercial and long-term mindset, we also consider them using tikanga, mātauranga and the guidance of our kuia, kaumatua and tupuna. Getting the mix right allows us to be adaptable to opportunities whilst preserving and protecting our resources, culture and tribal identity.

Notwithstanding the above, now that we can invest and develop, we are concerned that government policy and bureaucracy may unnecessarily limit our ability to increase the wellbeing of nga uri o Ngāti Kuri. This is particularly frustrating given historic grievances and historic inability to develop and grow because of government policy. Our lands have been characterised without the inclusion of our cultural values and input and are often now subjected to higher environmental tests than other lands. The assumptions made about our lands and rohe without our input is not best, or even good, practice, and the current approach to us either being on the bus or being left behind with respect to these characterisations is not acceptable.

A range of development tools are required that better enables Ngāti Kuri to develop their whenua, including Treaty Settlement Land. This can range from land development policy to rating and financial policies. A suite of tools can help to alleviate and overcome both the historic issues forced upon Ngāti Kuri historically and the contemporary restrictions placed on our whenua without our inclusion and input. Papakāinga and marae are crucial to modern māori communities and these activities must be enabled through planning frameworks.

We are also concerned that there is no overarching spatial plan and growth strategy for the region or district. While these types of plans are usually indicative and at a high level, the signals they send in terms of future placement and location of commerce, industry, housing and recreation is important to consider given our aspirations to provide for these types of activities in the future. In our opinion these projects will be transformational over time and it may be useful to partner with government and government agencies to provide an increased level of service or enhanced wellbeing dependent on the project.

SUMMARY TABLE FOR NGĀTI KURI LAND USE & DEVELOPMENT			
SIGNIFICANT ISSUES			
Limited engagement with Ngāti Kuri and the unintended consequences of government policies and rules.	Impact of government bureaucracy to Ngāti Kuri development aspirations.	Limited tools to encourage and incentivise development of Māori and Treaty Settlement lands	No spatial plan or growth strategy
PRIORITY OBJECTIVES			

Policies and rules facilitate sustainable land use and development in our rohe	Government bureaucracy assists Ngāti Kuri development aspirations	Enable development on Māori and Treaty Settlement Land development is enabled.	Development and implementation of a spatial plan/growth strategy
PRIORITY ACTIONS			
<p>Ngāti Kuri to:</p> <ul style="list-style-type: none"> • Engage and submit on Council and government policies and plans to reduce inequities and unintended consequences of rules and regulations on our aspirations. • Identify and outline areas suitable for land use development – marae, papakāinga, recreation and enterprise. • Use Treaty Settlement assets and returns to increase and enhance oranga/wellbeing. • Contribute to a spatial plan and growth strategy for our rohe. <p>Government, Council's, and Agencies/Organisations to:</p> <ul style="list-style-type: none"> • Work with Ngāti Kuri to realise their development aspirations and reduce unintended consequences and inequities. • Provide a suite of tools for the development of Māori and Treaty Settlement Land - for example zoning, master planning, and specific develop policies and rules as well as enabling provisions for marae and papakāinga. • Support our master plan approaches and commit resources and staff expertise to assist in significant development projects. • Develop a long term spatial plan and growth strategy in our rohe. 			



22.3 BUILDING CAPACITY & CAPABILITY CONTEXT

We have a wealth of knowledge, mātauranga, and skills thanks to our tupuna who passed this on, generation to generation, to our kuia and kaumatua through stories, kaitiaki practices waiata, and whakapapa. Unfortunately, this information and knowledge is not given the credibility it deserves in resource management, and all of government, practices and processes. We need to increase our capacity and capability to fully participate in all processes that affect us, especially those related to resource management processes at a district, regional and national level. We also believe that, in turn, governments, their agencies and staff also need to increase their capacity and capability with respect to our culture, rights, values and interests.

In the past Ngāti Kuri knowledge in environmental management and conservation were not given credibility within the western planning paradigm. Today, Ngāti Kuri indigenous cultural practices in environmental management conservation and sustainability are given international recognition. We hope to build this knowledge over time to sustain our people and cultural identity.

Over time we hope to develop expertise in house to respond to the many issues that affect us and our rohe. This will begin with environmental wananga and projects aimed at increasing and spreading our knowledge regarding our taonga species in our rohe. We will focus on our youth who are already deeply involved in understanding our taonga tuku iho and will lead the charge for the protection and preservation of our environment. Eventually, we hope to have a fully-fledged resource/policy management unit to actively participate in processes. However, as is required for partnership approaches, funding, resources, qualified experts and most importantly time, are required by all parties.

SUMMARY TABLE FOR BUILDING CAPACITY & CAPABILITY			
SIGNIFICANT ISSUES			
Active involvement and participation in Government processes	Limited capacity and capability	Competing priorities and demands	Limited resources and voluntary workforce
PRIORITY OBJECTIVES			
Ngāti Kuri is actively involved and empowered	Increased capacity and capability	Shared priorities and reduced demands.	Increased resources to participate and train staff
PRIORITY ACTIONS			
Ngāti Kuri to: <ul style="list-style-type: none"> • Increase capacity and capability through environmental wananga and projects and build the beginnings of a resource management/policy unit. • Continue to respond to various government-initiated processes, albeit with a focus on Ngāti Kuri priorities. • Create protocols and processes for a range of matters once capacity and capability are increased. • Increase capacity and capability through training and staffing. • Continually update and review this environmental management plan. • Continue to create resource and tools that articulate Ngāti Kuri values and protocols in relation to the natural environment. This can include for example protocols and processes on biosecurity, koiwi, and taonga species. 			

- Submit and provide advice on statutory planning documents and resource consents of significance in their role.
- Increase expertise to produce cultural impact assessments for applicants and Council.

Government, Council's, and Agencies/Organisations to:

- Support the creation of protocols and processes for a range of matters once capacity and capability of Ngāti Kuri increased.
- Increase opportunities for information sharing, joint actions, shared decision making and co-management with Ngāti Kuri.
- Co-ordinate projects and processes across agencies and engage Ngāti Kuri in a manner that is efficient and effective given their limited capacity and capability.
- Require staff to undertake cultural training and development to increase their knowledge, particularly of Ngāti Kuri-tanga.
- Explore and implement capacity and capability building workshops relating to government and council processes.
- Enabling secondment opportunities and initiatives to increase capacity and capability across parties.
- Increase their understanding, knowledge and use of cultural impact assessments when considering and deciding on environmental applications.
- Increase opportunities for shared experts, funding and resourcing opportunities.
- Give effect to the Local Government Act 2002, in particular Section 81 and the two primary tasks which relate to opportunities for decision-making and capacity and capability building.

22.4 PARTNERSHIPS & ENGAGEMENT CONTEXT

Key principles for fostering co-operative and constructive working relationships between government, councils, organisations and Ngāti Kuri include:

- Respect: acknowledgement of the pivotal role that Ngāti Kuri and government agencies play in fostering community well-being.
- Autonomy: acknowledging that Ngāti Kuri have the right to make decisions about our own well-being.
- Integrity: acting with positive intentions, good-will and disclosing and conflicting interests.
- Inclusiveness: to involve one another in key decision making, as partners in ensuring community well-being.
- Awareness: both parties are aware of and understand the issues facing local communities and the role that we have and can play in fostering community development.
- Communication: early, thorough and transparent communication.

Relationship building has been identified as the key to an effective working relationship. It requires trust and a willingness to communicate and engage with each other. By adopting a focus on relationships, councils, government, and agencies are likely to build a better understanding of Ngāti Kuri perspectives and as a result be better informed when providing advice and delivering services that accommodate our aspirations. The most effective way to engage with us is to **focus and invest in the relationship rather than making the task of engagement the focus of the investment.**

We are becoming tired of being asked to be a part of projects and programmes at the last minute, where our input is largely tokenistic. We are Treaty Partners and deserve the respect of early and meaningful engagement. We deserve to part of co-designing processes and projects as opposed to being a 'stakeholder' or 'party' to them.

SUMMARY TABLE FOR RELATIONSHIPS & ENGAGEMENT			
PRIORITY ISSUES			
Lack of strategic partnerships	Lack of operational partnerships	Lack of trust and good faith	Limited ability to set policy and make decisions
PRIORITY OBJECTIVES			
Established relationships between leadership groups	Established relationships between operational departments	Relationships and engagement built on trust and good faith	Partnership approach to setting policy and making decisions.
PRIORITY ACTIONS			
Ngāti Kuri to: <ul style="list-style-type: none"> • Increase representation on any technical groups, boards, or decision-making panels. • Promote the use of strategic and operational agreements, relationships and partnerships to clarify and guide specific actions and responsibilities. • Initiate a Manawhakahono a Rohe Agreement to outline relationship and engagement approaches specific to resource management. Government, Council's, and Agencies/Organisations to:			

- Treat Ngāti Kuri as Treaty Partners and invite them to co-design processes and projects at the very start, as opposed to seeking tokenistic support or feedback at later stages when a decision is already 'made'.
- Align and make more efficient the various consultation and engagement exercises that exist. These exercises are demanding and costly for a small Iwi. This 'death by a thousand cuts' approach tends to promote poor outcomes as we become burdened with 'opportunities' to respond to various projects and programmes.
- Explore and promote various mechanisms to support partnership with Ngāti Kuri and better relationships and engagement- for example, Māori advisory committees, working parties/sub committees, co management arrangements, Māori constituencies/wards, formal relationship agreements, and formal consultation processes.
- Respond to our Mana Whakahono a Rohe initiation request.
- Set up and establish working relationships with Ngāti Kuri in good faith.



23. OUR ENVIRONMENT – TOPICS OF SIGNIFICANCE



Climate Change

- Position Statement
- Recommendations



Wai Māori - Water

- Water Management
- Water Quality
- Water Quantity



Coastal & Marine Environment

- Mining
- Beaches & Sand Dunes
- Rivers, Lakes, & Wetlands
- Islands



Landscapes

- Outstanding Landscapes
- Outstanding Natural Features
- Cultural Landscapes
- Pouwhenua & Poumoana



Ngahere - Indigenous Flora & Fauna

- Taonga Species
- Biosecurity & Biodiversity
- Weeds, Pests and Diseases



Resource Management Planning

- Resource Consents
- Plan Making
- Mana Whakahono A Rohe
- Statutory Acknowledgement



Cultural Heritage

- Sites of Cultural Significance
- Wāhi Tapu



Community Facilities & Civil Defence

- Priorities- & Recommendations



Investment

- Rates
- Roding & Transport
- Development Contributions

23.1 CLIMATE CHANGE

POSITION STATEMENT CONTEXT

Ngāti Kuri acknowledge and understand the concept of 'Te Ao Hurihuri' – that all existence is in a constant state of motion. At present, this is certainly true for our natural environment. We see, feel and sense an imbalance in environmental mauri as a direct result of human activity and behaviour. Given the intimate relationship Ngāti Kuri people have with the environment we have long recognised the risks posed by global climate change. This imbalance is substantiated by scientific evidence. Between 1990 and 2015, New Zealand's net emissions have risen by 64% and there is no direct link at present between New Zealand's climate change policy and reaching our international obligations (Stepping Stones to Paris and Beyond - Climate Change, Progress and Predictability, 2017).

We are particularly concerned with the potential impacts of climate change for a range of reasons. In the context of the Plan, this includes the impacts and effects of extreme weather conditions, higher temperatures, hazards and sea-level rise on our natural resources, communities and wellbeing.

As kaitiaki, Ngāti Kuri have a planning horizon that is inter-generational. We are required to secure a safe future for our tamariki and mokopuna against the potentially catastrophic and life-threatening risks of climate change. We are also required, as kaitiaki, to protect, preserve and enhance our natural environment for future enjoyment.

Our position on climate change has three distinct components:

1. Ngāti Kuri supports, advocates for, and undertakes actions to reduce greenhouse gas emissions (mitigation), consistent with our aspirations for increasing oranga/wellbeing;
2. Ngāti Kuri supports long-term strategies and actions at both the national and local levels to support public safety and effective adaptation; and
3. Ngāti Kuri supports actions and aspirations which seek to limit or remove pressures on natural and man-made systems affected by climate change.

23.1.1 RECOMMENDATIONS

We require the following from policymakers:

1. Increased engagement and participation with Ngāti Kuri on climate change policy decisions;
2. Increased awareness of climate change and the risks it poses to our communities and natural environments;
3. Policy alignment and collaboration across multiple agencies and a clear mandate to address climate change;
4. Resolving fiscal responsibility and liability to enhance adaptation; and
5. Co-investment that supports low carbon and climate resilient activities.

23.2 WAI MĀORI - WATER CONTEXT

Water, the most crucial substance to the survival of humanity and central to the survival of all plants and animals, kai (food), required to sustain the survival of humanity. This fact is not new yet there will always be challenges to get the right balance when making decisions about the use of water while maintaining quality and sustainable availability - long term.

Ngāti Kuri tikanga therefore, firmly iterates that water must be respected and appropriately cared for today, tomorrow and in the future - as it is taonga tuku iho. This tikanga is applied to all uses of water culturally, socially, environmentally, spiritually and economically to ensure Ngāti Kuri can prosper because we have life supporting sustenance and our cultural, social, environmental, spiritual and economic requirements can be sustained.

Water is a declining resource globally due to an unsustainable rate of contamination and growing demand to use water for consumption, for production or to dispose of waste, coupled by growing climate change factors. Historical injustices and circumstances around Māori land ownership and development mean our iwi and hapū are often at the 'back of the queue' when it comes to access to water (Briefing to the Incoming Minister for the Environment - Water Issues, 2017).

Swamp land, wetlands, peat soil, dune lakes and riparian waterways play a crucial role in filtering and cleaning water within the Ngāti Kuri catchment areas. Land "improvement" in the form of clearing, drainage and spraying for farming and horticultural activities has had a detrimental impact upon these natural systems. These areas are also home to significant flora and fauna.

While New Zealand claims to be 'green' and to have state of art environmental controls in place, there is growing concern by tangata whenua and the public, that our rivers, lakes and water tributaries are under threat. The concern is, that environmental controls are pushing rivers to an unsustainable limit, beyond the point of restoration. Likewise, the ability for consents to be obtained, easily, to draw water for bottling and export, is a topic for hot debate.

Ngāti Kuri will defend this precious resource and has a duty to ensure this taonga is adequately protected and sustained to ensure its quality and availability for the many generations yet to come.

SUMMARY TABLE FOR WATER / WAI MĀORI			
SIGNIFICANT ISSUES			
Limited recognition and provision of Ngāti Kuri rights, values and interests in water	Poor water management	Poor water quality and limited availability (quantity)	Impacts of subdivision, use and development
PRIORITY OBJECTIVES			
Increased opportunities for the inclusion of Ngāti Kuri rights values and interests.	Sustainable and resilient water management, allocation models and water storage	Water is drinkable and available all year around.	Reduce the impacts of subdivision, use and development
PRIORITY ACTIONS			
Ngāti Kuri to:			
<ul style="list-style-type: none"> Continue to advocate for and support Iwi efforts at the Iwi Chairs level for a change in water management. 			

- Continue lobbying for change across the current water management regime (central-regional-local government) away from the first in, first served model.
- Require early and meaningful engagement from the Northland Regional Council in the setting of water allocation limits to ensure that water allocation is equitable and recognises and provides for the aspirations of Ngāti Kuri to develop underutilised lands as a result of treaty settlements.
- Increase the understanding and importance of Ngāti Kuri's cultural values associated with water especially through enhanced relationships with government and government agencies.
- Seek greater investments in water solutions (quality and quantity), information, data, and monitoring.
- Advocate for a change in the perception and treatment of water from a public utility and unlimited resource to a taonga that must be preserved for future generations.
- Nominate priority esplanade areas along rivers and streams of importance to Ngāti Kuri for the inclusion in the Far North District Plan.
- Continue to oppose the direct discharge of contaminants, especially wastewater, into any water type.
- Contribute to, and engage on, national, regional and local planning documents relating to water and water quantity.
- Use our climate change position statement to promote long term thinking regarding climate change and the potential effects it may have on water quantity and availability in our rohe.
- Use, and lobby for the use of, cultural health index monitoring to ascertain the state and health of the water.

Government, Council's, and Agencies/Organisations to:

- Set water targets that are aspirational as opposed to being thresholds where people can pollute to.
- Improve monitoring and enforcement of resource consent conditions (including from regional to local councils) where breaches have occurred. Seek bonds to make sure the user pays.
- Use land based, low impact urban design approaches and ecosystem services to deal with contaminants discharged to water.
- Use a catchment management approach to water management, considering the interplay between land, water and people to adequately manage water in our rohe.
- To recognise the improvement of water quality in our rohe as a matter of regional and local importance.
- Promote efficient use of water by requiring reasonable and justifiable use between intended uses and amount sought, water management plans for large scale users, industry best practice, water conservation and efficiency measures, encouraging water user groups and providing for the storage and harvesting of water.
- Set aside water for domestic, marae, and Iwi economic development opportunities.
- Respect and acknowledge cultural monitoring practices.
- Provide water quality is of a standard that allows:
 - For whānau to undertake customary uses and activities;
 - For marae and communities to have access to safe, reliable and untreated drinking water;
 - For the protection of taonga in our ecosystem.

23.3 POU MOANA – THE COASTAL & MARINE ENVIRONMENT CONTEXT

Ngāti Kuri rohe is surrounded by the coastal and marine area. People continue to maintain meaningful connections with the coastal and marine environment and value its status as a taonga. It is a hugely important part of our history and future. Coastal resources and locations were used by our ancestors as a place to live and source food, communicate, and travel.

Rare weaving materials such as pīngao grow on our coastal dunes and the many harbours, estuaries and land/sea interfaces provide important breeding, nursery and feeding grounds for fish and birds. This environment is also used as mahinga kai and contains many important cultural sites and pathways.

This includes ‘Global Pathways’, which interlink our whakapapa with our whanaunga in the broader Pacific, known as the ‘Polynesian Triangle’. The coastal and marine area was, and remains, fundamental to this connection, particularly with respect to traditional activities such as waka building and voyaging.

The ‘Pacific Pathways’ relates to the Kermadec Islands’ Ocean Environment. One of the most pristine and unique places on earth. It includes the world’s longest chain of underwater volcanoes and the world’s second deepest trench. The waters are home to over 6 million seabirds, split in 39 different species, over 150 species of fish, 35 species of whales and dolphins, three species of sea turtles and a range of other aquatic species and habitats of importance. A high-level overview of the Ngāti Kuri, Te Ara Whānui: The Many Pathways, 2017 is in **Appendix 2**.

It is crucial that Ngāti Kuri continue to maintain meaningful connections with these places into the future if our tribal identity, culture, communities and economies are to not just survive, but thrive in the future.

SUMMARY TABLE FOR COASTAL & MARINE ENVIRONMENT			
SIGNIFICANT ISSUES			
Climate change and global warming	Subdivision, use and development	Coastal water quality	Access, cultural heritage, and customary activities
PRIORITY OBJECTIVES			
Reduced impacts of climate change and global warming	Reduced effects and impacts from subdivision, use and development	Increased coastal water quality	Increased access to the coast and preservation of cultural heritage and customary activities
PRIORITY ACTIONS			
Ngāti Kuri to: <ul style="list-style-type: none"> • Identify and actively protect taonga species and implement the ‘global’ and ‘pacific’ pathways programmes. • Lobby central, regional and local government to prohibit mining and petroleum exploration and other associated activities. • Use cultural health index monitoring to ascertain the state and health of the coastal environment. • Identify resources, papakāinga, and marae under threat from climate change and seek protection and mitigation measures to ensure their ongoing success. 			

- Oppose any offshore petroleum exploration and mining proposals within boundaries of our rohe.
- Continue to carry out environmental wananga and projects with agencies and organisations to increase awareness and share our mātauranga, protocols, and practices of our natural environment to relevant parties.
- Engage and submit on statutory planning documents that affect the coastal environment.
- Identify wāhi tapu and sites / areas of cultural significance in the coastal and marine environment.
- Protect all islands and pou moana within its rohe and establish protocols for protection.
- Continue to link local, regional, national, and international initiatives with broader strategic plan 'pathways' as effects at home can impact on these aspirations.

Government, Council's, and Agencies/Organisations to:

- Prohibit offshore oil exploration and mining in our rohe.
- Ensure the cumulative effects of subdivision, use and development on the coastal and marine environment are recognised and avoided.
- Limit private ownership and riparian rights to the foreshore as a result of coastal subdivision.
- Recognise and give effect to protocols we create to protect our islands.
- Recognise and provide for Te Ara Whānui and the numerous pathways we will commit to in order to enhance wellbeing for our people and environment.
- Recognise and provide for Ngāti Kuri values in the coastal environment including:
 - Protection of headlands and ridgelines;
 - Protection of coastal indigenous biodiversity, particularly our taonga species;
 - Protection of wāhi tapu and sites / areas of cultural significance and increased and enhanced access to sites for Ngāti Kuri;
 - Protection of view shafts to significant natural features and cultural landmarks;
 - Enhance and protect customary uses;
 - Reducing sedimentation, discharge, and contaminants from activities.

23.4 POU WHENUA – LANDSCAPES CONTEXT

Our rohe has numerous sites, areas and features considered as 'outstanding'. We appreciate these resources are often made up of numerous characteristics and qualities which make them so special and unique, including our cultural values and historic associations. However, our cultural values and associations are not always included when identified and protected and this may limit our cultural aspirations in the future.

While in many instances we would agree with the need to protect these areas from development, in some cases, our cultural history and association with these pouwhenua and pou moana may be at odds with a purely protective ethos. These landscapes are shared, but they remain of utmost cultural importance to Ngāti Kuri as mana whenua and tangata whenua. In some instances, cultural activities and development may and will be required and undertaken to assert our cultural values, history and mana in our rohe.

Ngāti Kuri cultural landscapes and their values need greater recognition and provision in regional and local council planning documents. The entire rohe of Ngāti Kuri and broader landscapes, highlight the footprints of our tūpuna – where they were born, lived, fought, journeyed and died.

The broad areas of land, water, sky and taonga used and protected, are celebrated through our whakapapa and lore collectively make up our cultural landscapes.

In some instances, accommodation of our cultural heritage which make up a cultural landscape is easy to manage. For example kōiwi can be preserved and protected when and if discovered through land development processes. However, other relationships with the environment may have little physical manifestation such as an important meeting place or battleground. Although these sites are culturally important, because there are no physical remnants, they can often be given less consideration in the planning process.

SUMMARY TABLE FOR LANDSCAPES		
SIGNIFICANT ISSUES		
Subdivision, use and development	Limited Ngāti Kuri involvement	Cultural landscapes
PRIORITY OBJECTIVES		
Limit damage and destruction of landscapes	Involvement and inclusion in relevant processes and exercises	Recognition, acknowledgement and protection
PRIORITY ACTIONS		
<p>Ngāti Kuri to:</p> <ul style="list-style-type: none"> • Identify areas, sites and features that make up a cultural landscape. • Identify significant seascapes and landscapes; • Participate and engage in processes which characterise our lands as 'outstanding'. • Work with relevant parties to be able to develop land subject to 'outstanding' provisions and recognise any cultural values and uses which may be consistent with characteristics and qualities of sites and areas under consideration. <p>Government, Council's, and Agencies/Organisations to:</p> <ul style="list-style-type: none"> • Recognise and acknowledge the concept of cultural landscapes and provide for their inclusion in resource management plans. • Promote a Cultural Landscapes project to give effect to the action above. • Increase access to landscapes and features when under consideration through resource consents and plan making processes. • Promote flexible approaches to development for Māori and Treaty Settlement land where it is considered as 'outstanding' given our lack of inclusion and participation when this characterisation was made. • Promote rules and regulations which limit development that encroach on our seascapes and landscapes of importance. 		

23.5 NGAHERE – INDIGENOUS FLORA & FAUNA CONTEXT

Our relationship with indigenous biodiversity has developed over many centuries of reliance upon natural resources for survival. It remains an integral element of life for many of our whānau. As kaitiaki we are responsible for the long-term survival of ecosystems and native species. The flora and fauna and their habitats that exist in our rohe are of international and national importance, but more importantly are taonga tuku iho for Ngāti Kuri.

Land clearance and alienation has led to the destruction of important habitats for indigenous species of significance to Ngāti Kuri, such as pūpūharakeke, and alienation from the land has restricted the ability of Ngāti Kuri to sustain and develop their own cultural knowledge or to exercise the protective authority of kaitiakitanga over many of those resources and taonga.

The environmental impacts as a result of introduced plant species, introduced predation species (stoats, rabbits), and disease is also problematic.

Natural Areas of Te Paki Ecological District - Reconnaissance Survey Report for the Protected Natural Area Programme, 2009 and Natural Areas of Aupouri Ecological District - Reconnaissance Survey Report for the Protected Natural Areas Programme, 2003 are important documents as they provide the basis for a range of indigenous flora and fauna in our rohe. However, it is also important to consider our taonga catalogue as identified in section 7.1 which identifies particular species of importance.

A key project we will be undertaking over the next 20 years, linked to our 'pathways' strategic plan is the 'Protected Pathways' project. This project includes a predator free area by 2040. Details can be found in Appendix 2. This represents our commitment to biodiversity and protecting taonga. Resource will be required for this to be successful.

In association with Tamaki Paenga Hira (Auckland Museum) we also carry out a 'BioBlitz' programme. This is essentially an intense period of biological surveying in our rohe, attempting to record all living things, particularly taonga. This programme is run with partners and our rangatahi through schools. It is but one of many pathways to increase and share mātauranga with respect to biodiversity within our rohe.

SUMMARY TABLE FOR INDIGENOUS FLORA & FAUNA			
SIGNIFICANT ISSUES			
Subdivision, use and development	Protecting our taonga species	Biosecurity - Weeds, pests and disease	Mātauranga māori, customary uses, and mahinga kai
PRIORITY OBJECTIVES			
Increase quality and quantity of indigenous flora and fauna and wellbeing	Protection of taonga species	Removal of weeds, pests, and disease	Increase the use and opportunities for Mātauranga māori, customary uses, and mahinga kai
PRIORITY ACTIONS			
Ngāti Kuri to:			
<ul style="list-style-type: none"> Continue to identify and protect taonga species through continual updates of this Plan. Continue to advocate for the recommendations of WAI 262 to be implemented. 			

- Carry out environmental wananga, workshops and projects to increase mātauranga and customary uses, protect taonga species (as identified in our taonga catalogue in Section 6), and increase flora and fauna quality and quantity.
- Recognise and include the work and studies of local rangatahi and seek their involvement in the identification and protection of taonga species.
- Continue to carry out 'BioBlitz' in their rohe to continually update and review their mātauranga relating to ecosystems and species.
- Promote a predator free area by 2040 (Protected Pathway).

Government, Council's, and Agencies/Organisations to:

- Increase resources to protect and manage indigenous flora and fauna.
- Consult and engage with Ngāti Kuri on all pest management, weed, and disease related strategies and plans.
- Support Ngāti Kuri's biodiversity efforts, in particular the 'BioBlitz' activity and Predator Free Rohe 2040 aspirations.
- Preserve and protect our taonga species provided for in this Plan and contribute to a common goal of a lower 'threat' status.
- Give effect to the recommendations of WAI 262
- Create policy which will over time increase the quantity and quality of indigenous flora and fauna
- Promote conditions of consent that provide for the involvement of Ngāti Kuri in the monitoring of conditions relating to impacts on taonga species.
- Support Ngāti Kuri methods, practices and protocols to stop biodiversity loss.
- Promote flexible development options to māori who's land is now constrained from native vegetation re-growth over time.

23.6 RESOURCE MANAGEMENT PLANNING CONTEXT

A statutory acknowledgement is a formal recognition by the Crown of the cultural, spiritual, historic and traditional associations that an Iwi has with a statutory area. Ngāti Kuri statutory areas include Motupao Island, Rangitāhua, Manawatāwhi, and Paxton Point Conservation Area (including along Rarawa Beach camp ground).

Rangitāhua and Manawatāwhi are outside the jurisdiction the relevant territorial authorities.

The purpose of the statutory acknowledgements aim to improve the implementation of existing RMA processes, particularly the decision making process in relation to notification of resource consent applications. We expect all local authorities to adhere to these processes and recognise our relationships with these particular areas.

Resource consents within our rohe are not always necessarily negative. We understand that some developments will breach standards set within various planning documents and that these may have benefits for our social, economic and cultural wellbeing. However, there will be those development that will have potential adverse effects in our rohe. We are increasing capacity and capability in this space to effectively respond to development pressures. We have 4 certified hearings commissioners who can provide both analysis of resource consents and sit on hearings panels to provide a māori perspective in decision making.

Plan making has generally been devoid of Ngāti Kuri input and participation, however as above we are increasing our capacity and capability to effectively respond and highlight environmental issues we face. We require greater participation both voluntarily and legislatively by local authorities. Recent amendments which now require our advice with respect to plan changes (see s 32 4A(a) RMA) and how our advice is given effect to provides a greater opportunity for inclusion in this process. Getting the various plans 'right' limits any potential problems that may be faced at the resource consent stage.

The recent Mana Whakahono A Rohe tool is something we see as a priority with regards to resource management. We will progress an initiation to discuss, agree and record the ways in which Ngāti Kuri and local authorities can work together to increase participation and decision making under the RMA. This is likely to encapsulate issues such as statutory acknowledgements, resource consents and plan making.

PRIORITIES

The planning system, from central to regional and local government approaches, should recognise and actively protect Māori (particularly Ngāti Kuri) interests in both built and natural environments as is guaranteed by Te Tiriti o Waitangi.

Both the Northland Regional Council and Far North District Council need to move beyond simple stakeholder consultation and move towards active and resourced participation with Ngāti Kuri in environmental management.

We see Mana Whakahono a Rohe as critical to moving towards partnership in environmental management. Local government needs to step above the rhetoric or fear of tangata whenua takeover of resource management processes. Active and resourced participation is not the same as handing over decision making to tangata whenua. Fears regarding accountability to the community are non-sensical. In many instances, resource management decision making is delegated to staff or (non-elected) hearings commissioners with no direct accountability to electors. Improved participation in our opinion will result in improved outcomes.

24. PROCESSING RESOURCE CONSENTS

Why Include Ngāti Kuri In Your Development Process?

The Resource Management Act does not force consultation with tangata whenua with respect to the resource consent process unless the proposal relates to a Statutory Acknowledgement Area, customary rights groups, affected customary marine title groups, if its effects warrant public or limited notification, or if special circumstances exist.

However, most if not all consents lodged and recorded with both FNDC and NRC in our rohe, will be sent to us as interested parties and potentially affected parties. Therefore, we are part of the process regardless of the RMA's lack of direction on consulting with tangata whenua.

As we are already going to be involved in the process, we think it's reasonable that we are engaged with at an early process to assist and guide your application as opposed to being a potential barrier later in the process. Our technical knowledge and expertise can help you through Council's consenting processes whilst also giving us an opportunity to preserve our natural environment for future generations.

We believe that a big part of a lack of voluntary consultation is fear of the unknown. For example, will you have to visit a marae, will you have to speak māori, how long will it take? The table below provides you with an understanding of our (and your) level of involvement relative to the impacts of the proposed development.

Levels of Consultation and Engagement for Resource Consents

Level of Consultation & Engagement	Example	Indicative Timeframes	Potential Outcomes
<p>1. Initial Contact</p> <p>Email to Te Manawa o Ngāti Kuri.</p> <p>This initial consultation should include a description of the activities proposed and site-specific details (i.e. location, size, zone).</p> <p>Staff will follow up with an email to advise of outcome.</p>	<p>Minor resource consents/activities</p>	<p>Allow up to 5-10 working days to complete.</p>	<p>The proposal may:</p> <ul style="list-style-type: none"> ❖ Be accepted; ❖ Require further information; ❖ Be opposed. <p>All of the above will be provided in writing and should be attached to the associated Assessment of Environmental Effects.</p>
<p>2. Secondary Consultation</p> <p>Further consideration of a proposal may be warranted in certain circumstances i.e. if we require further information to make a decision.</p> <p>A site visit and production of a cultural impact assessment are likely to be required.</p>	<p>Resource consents where Ngāti Kuri are considered as 'affected parties'.</p>	<p>Allow up to 20 working days to complete.</p>	<p>Production of Cultural Impact Assessment that identifies scale of effects to Ngāti Kuri.</p>
<p>3. Full Consultation</p> <p>This level of consultation is necessary for any major works/plan changes.</p> <p>Typically, we need to call a hui to discuss impacts from the proposed development/plan change. We will invite you and/or your agent to the hui, but this is not compulsory.</p> <p>Activities associated with full consultations include (but are not limited too);</p> <ul style="list-style-type: none"> • Iwi wide hui 	<p>Proposals which are adjacent to/adjoin our statutory acknowledgement areas or directly affect them.</p> <p>Similarly, proposals which directly affect our sites of cultural significance.</p> <p>Large scale/major developments within our rohe.</p> <p>Private and Council initiated plan changes.</p>	<p>Allow up to 30 working days to complete.</p>	<p>Production of Cultural Impact Assessment, Cultural Values Report or a combination of both that either accepts or rejects the proposal/development.</p>

<ul style="list-style-type: none"> • Interviews • Research • Reporting 			
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24.1 SECONDARY AND FULL CONSULTATION SERVICES

CONTEXT

Section 7 of the RMA requires all decision makers to have particular regard to Kaitiakitanga. Cultural Impact Assessments and Full Consultation processes are the means by which we intend to define and articulate our decisions in respect to consent applications. Furthermore, section 88 requires Resource Consent Applicants to undertake an assessment of effects on the environment, including cultural effects.

Ngāti Kuri Consultation Services intend to meet these requirements for consent applicants.

Each consent application is different therefore Ngāti Kuri will quote each applicant based on the level of services and expertise required. Applicants can contact Ngāti Kuri for a tailored quote. Costs for all services quoted will be at the market rate for professional services at the time the application is served.

Ngāti Kuri Input into the Resource Consent Process - Council

Ngāti Kuri promotes a particular approach to our input into the resource consent process that is likely to be consistent with a range of aspirations of other iwi and hapū authorities. This is largely based on subdivision, use and development affecting Ngāti Kuri cultural values which are of importance. The Ngāti Kuri Resource Consent Process - **Appendix 3**, provides a clear outline for both Council and applicants our expected level of inclusion in the resource consent process.

Activities Where Ngāti Kuri Are Affected Parties

Ngāti Kuri, as mana whenua, have a special cultural and spiritual relationship with the environment, which is a matter of national importance under the RMA. This includes our relationship with wāhi tapu, taonga, water, and ancestral lands. Resource consent applicants and the council must consider these matters of national importance.

Resource consent applicants are expected to consult with iwi authorities when proposed development affect mana whenua values. The best way to identify these values and take these into account is through consultation as highlighted in our process above.

We are considered an affected party where effects on cultural values are minor or more than minor in accordance with Section 95E of the RMA. 'Cultural Values' can encapsulate a wide range of sites, places, natural resources, objects, features and things. Traditionally, many people have considered cultural values to be limited to wāhi tapu and heritage, however this is not the case and can include values associated with:

- Biophysical sites and features (i.e. coastal marine area, waterways, lake beds, maunga, land, soil, water, flora and fauna).
- Taonga Tuku Iho as evidenced in Part Four of this plan.
- Cultural landscapes.
- Statutory acknowledgement areas.
- Medicinal plants, plants for weaving and plants used for other cultural activities.
- Mahinga Kai.
- Cultural/social sites i.e. marae.

- Historic sites of significance i.e. Pa.
- Sites of cultural significance i.e. urupā, wāhi tapu, tūāhu.
- Māori place names.
- Waka landing and anchorage sites (Tauranga waka).

Examples of the things listed above are identified and described throughout this Plan. They form part of our overall cultural imprint in the land and sea.

Other values include of importance to the Plan include:

- Rangatiratanga – more than a desire to be consulted, but a determination to participate in the management of natural and physical resources and environment within the rohe;
- Manaakitanga – continuation of traditional practises including access to places and resources in order to look after the needs of the whānau, hapū and host responsibilities.
- Kaitiakitanga – an assertion to stop the degradation of places and sites within the Ngāti Kuri rohe and work towards the restoration of the natural environment to fulfil the role of guardian and stewardship of the natural resources.
- Mauri – the absolute need to maintain and enhance the essential quality and vitality of a being or entity; a physical object, individual, ecosystem in which the essence is located.

Where we are an ‘affected party’ we may require a Cultural Impact Assessment to be undertaken, however this depends on the scale and extent of effects relative to the application under consideration.

24.2 MANAWHAKAHONO A ROHE (MWAR)

We will initiate a MWAR agreement with both the Far North District Council and Northland Regional Council to develop and agree a shared understanding of our respective expectations in the context of the Resource Management Act 1991. We acknowledge the importance of upfront engagement and genuine relationship building and the time, ongoing compliance costs, and potential appeals that may be reduced as a result of such an agreement. We believe that this process will provide certainty to all involved and enhance outcomes for the environment. We will also build off this agreement to meet many of our objectives articulated in the ‘Relationships and Engagement’ section.

24.3 PLAN CHANGES

We will require early, effective and resourced participation and involvement in the development, implementation and review of statutory planning documents. We are enthused by recent changes to the RMA which requires greater participation through various aspects of the Schedule 1 process. We are particularly keen to see more commissioners with an understanding of tikanga māori be appointed as hearings commissioners to plan changes so that our viewpoint is at least considered, respected and given effect to through plan change hearings and assessments.

24.4 RETROSPECTIVE CONSENTS & BONDS

Retrospective consents are often a contentious issue, in our view, as the concept is based on doing a wrong and seeking permission after the fact. This approach is often used as a legitimate resource consent strategy, knowing very well that local authorities are likely to approve the illegal works or

activities anyway. We also appreciate that some people are unaware of the rules and carry out land use and development without genuinely knowing the relevant requirements.

We promote one approach that may curtail retrospective consents as a resource consent strategy by some people. This includes the use of bonds, provided for under s 108(2)(b) of the RMA. We believe that any retrospective consent should have an associated bond attached to the consent decision to make sure that the relevant parties carry out the necessary remedial, restoration or maintenance work required.

We believe that bonds should be used in these circumstances because there has been an obvious disregard for understanding the environmental rules and regulations of an area. This can be particularly troublesome for the range of archaeological and spiritual sites in our rohe and the destruction of critical habitats and associated fauna. A financial penalty must apply to retrospective consents so that this behaviour is reduced over time. Associated with approach is the need for robust monitoring, compliance and enforcement measures so that the entire process is not simply considered as a 'rubber-stamp' exercise for the offenders.

24.5 CULTURAL HERITAGE CONTEXT

The resource management act acknowledges the kaitiaki relationship māori have with their ancestral lands and other taonga regardless of whether these taonga are now in private or public ownership.

Wāhi tapu are our sacred places with associated values that provide physical, emotional and spiritual links to our ancestors. These places signify our historic and enduring presence across our rohe. They are indicators of our identity which are confirmed and protected through the application of tapu. Ngāti Kuri have over 400 named sites of significance in Te Hiku o Te Ika, which attest to Ngāti Kuri's economic, social and cultural footprint over an extended period. There are many more known and unknown sites in our rohe.

We believe wāhi tapu are of national importance. The recognition of our cultural lore regarding specific places and protection is required. While numerous wāhi tapu are on the public record, the location of certain sites is highly sensitive and may only be known by a small number of people. How this information is kept and accessed against how the places are managed and protected is of great importance to Ngāti Kuri. Our sacred knowledge in relation to places, spaces and sites in certain circumstances cannot become common knowledge.

SUMMARY TABLE FOR CULTURAL HERITAGE			
SIGNIFICANT ISSUES			
Damage and destruction	Access	Place names	Process
PRIORITY OBJECTIVES			
Protection and enhancement of wāhi tapu and sites / areas of cultural significance	Increased access to wāhi tapu and sites / areas of cultural significance	Increase use of Ngāti Kuri ingoa and kupu for places and locations in our rohe	To contribute to the process to identify and register all known wāhi tapu and

			sites / areas of cultural significance.
PRIORITY ACTIONS			
<p>Ngāti Kuri to:</p> <ul style="list-style-type: none"> • Contribute to council processes relating to the identification and registration of wāhi tapu and sites and area of cultural significance. • Work with landowners and council to promote, in the first instance, unrestricted access to wāhi tapu and other places of cultural significance. • Use silent files where relevant to protect the integrity of certain resources. • Investigate the process to become a heritage authority and manage its own heritage assets and features. • Promote its own kōiwi protocol and processed in accordance with tikanga. <p>Government, Council's, and Agencies/Organisations to:</p> <ul style="list-style-type: none"> • Continue to protect Notable Tree's within our rohe and provide avenues for consideration of other trees as taonga. • Require a cultural impact assessment for any subdivision, use, or development that will impact a wāhi tapu or site/area of cultural significance. • Give effect to and promote Ngāti Kuri kōiwi protocol and processes. • Provide adequate rules and regulations that protect and preserve our cultural sites of significance and wāhi tapu. • Seek Ngāti Kuri advice and opinion on the creation of new and current road, location, and place names. • Support the use of silent files to protect wāhi tapu, whilst acknowledging some knowledge must remain sacred. 			

24.6 COMMUNITY FACILITIES & CIVIL DEFENCE CONTEXT

Many tourists visit our beautiful rohe to enjoy the many features we live with and amongst every day. While we are appreciative of the potential employment, economic and social gains a confluence of people can bring, there are always impacts to the locals who must live through, and often sacrifice, a level of service and standard for those visitors which is not acceptable. The community facilities and infrastructure in these areas cannot cope in busy times and we require and expect better for both our locals and tourists who visit this beautiful area.

24.6.1 RECOMMENDATIONS

- The principle of freedom camping is supported however the actual activity is having adverse effects on the environment and Ngāti Kuri values.
- Some areas of significance will need to be prohibited or restricted from freedom camping uses due to the abuse from those undertaking the activity.
- Encourage the use of established and serviced sites as opposed to freedom camping.
- While tourism activities are important for the economy in the rohe of Ngāti Kuri, negative impacts can gradually degrade, damage and destroy natural resources that they depend on.
- Work in partnership with DoC who are required to take all reasonable steps to prevent the pollution of waterways and the wider environment as a result of the Department's management activities (e.g. ensuring provision of waste management and toileting facilities).
- Unacceptable behaviours with respect to litter and waste are impacting on Ngāti Kuri people emotionally, spiritually, culturally and socially.

- Council to urgently address these matters and set aside or lobby for funding for public toilets and waste management facilities.

24.7 CIVIL DEFENCE CONTEXT

Given our isolation, we are also relatively devoid of any civil defence or government institutions that can assist in times of emergency. Major hazards in our rohe include storms and natural weather events, droughts, flooding and tsunami, rural fires, volcanic activity and medical pandemics. This means local communities and organisations need to be aware of, and resilient to, a range of hazards that can affect our environment. While we appreciate the grassroots approach to being more resilient to these hazards, we actually need an increase in physical infrastructure, services, and goods to be better prepared in case of an emergency.

Preventative measures such as education and advocacy have a role to play to socialise the potential risks of these hazards to the community. Investment in our cultural facilities such as Marae can be used to provide civil defence emergency hubs and associated services.

24.7.1 RECOMMENDATIONS

- Government agencies work with Ngāti Kuri to invest in fit for purpose and multi-use civil defence hubs in Ngāti Kuri rohe.
- Government agencies work with Ngāti Kuri to provide mitigation and adaptation responses to a range of hazards.
- Government agencies work with Ngāti Kuri to increase education and advocacy of hazards within our rohe to mitigate effects and impacts to our whānau, cultural infrastructure and whenua.
- Government agencies and organisations recognise the role and value of Marae as natural civil defence hubs for communities.

24.8 INVESTMENT

24.8.1 RATES CONTEXT

Rates and rating has had a seriously detrimental effect on Ngāti Kuri. The report entitled 'Eating Away at the Land, Eating Away at the People: Local Government, Rates, and Māori in Northland' (Stirling, 2008) of the WAI 1040 claim, more than adequately describes and explains the effects of rating on Māori in Northland. We suggest that all local authorities, government agencies and organisations read this report to understand the impacts of some of their historical actions and how they continue to impact Ngāti Kuri people until this day.

Rating adds to the already complex set of factors that are typically associated with Māori land. As rating has the potential to impact Ngāti Kuri cultural, economic, social and environmental wellbeing, we see it as entirely appropriate to include within this Plan.

Local authorities need to expand their tools associated with rating of Māori land to create more beneficial outcomes with respect to Māori land development. Attempts to develop land are often discouraged by existing rating liabilities and rating valuations on Māori land can seriously cripple economic development opportunities.

24.8.2 RECOMMENDATIONS

- Rates postponement and remission policies for returned treaty settlement land and assets should be progressed, particularly where the use of the land remains unchanged;
- Continuation of rates postponement and remission for land subject to high ecological, cultural and heritage values; and
- Creation of economic development rating policies for Māori land to encourage use and development.

24.9 ROADING & TRANSPORT CONTEXT

State Highway 1 is the main arterial route in our rohe. Numerous sealed and gravel roads come off the State Highway arterial route to Ngāti Kuri communities scattered throughout the north. These roads also accommodate tourists who visit and stay in our rohe.

Gravel roads continue to impact the health and safety of Ngāti Kuri whānau. While certain land use activities provide employment they also exacerbate dust related impacts. A balance between health and safety and economic development needs to be provided for through planning provisions.

We also believe that Council's and government agencies need to assist Māori who have landlocked land. Many Council paper roads directly intersect or can potentially provide access to Māori land. However, typically due to costs, these roads are never formed. The association of people with their whenua is of upmost importance from a cultural perspective and increasing accessibility to Māori land should be a priority.

The construction of new roads and other transport infrastructure involves earthworks and there are risks to wāhi tapu and wāhi taonga as a result. Sediment and contaminant discharge associated with earthworks and stormwater are also important to consider as they have the impact to affect fresh and coastal water quality.

Developing new transport infrastructure also has positive effects. Increasing accessibility to our rohe provides greater scope for Ngāti Kuri to showcase their story. It also allows for the use of local and indigenous species to be used for landscaping purposes.

24.9.1 RECOMMENDATIONS

- Prioritise and increase accessibility to Māori landlocked land;
- Government agencies and Council must engage with Ngāti Kuri regarding road upgrades, maintenance and levels of service in their rohe.
- Prioritise the upgrade and seal of roads in our rohe and roads used for significant tourism purposes for safety, health, and economic development purposes.
- Increase scope for consideration of dust effects on papakāinga from activities through land use and subdivision provisions.
- Transport infrastructure must consider the effects of earthworks and discharge to our sites of significance and waterways.
- Government agencies and local authorities to work with Ngāti Kuri to reduce the impacts of dust and associated effects.
- Continued use of local indigenous plant species to landscape areas developed for transport.

24.10 DEVELOPMENT CONTRIBUTIONS CONTEXT

In terms of development contributions, the policies and frameworks of the Far North District Council is most relevant to this section of the Plan. We recognise Council's current approach which is aimed at invigorating land development by removing the requirement to pay development contributions. While we appreciate the sentiment of trying to increase development, subject to environmental protection, we do not necessarily agree with the approach taken to date.

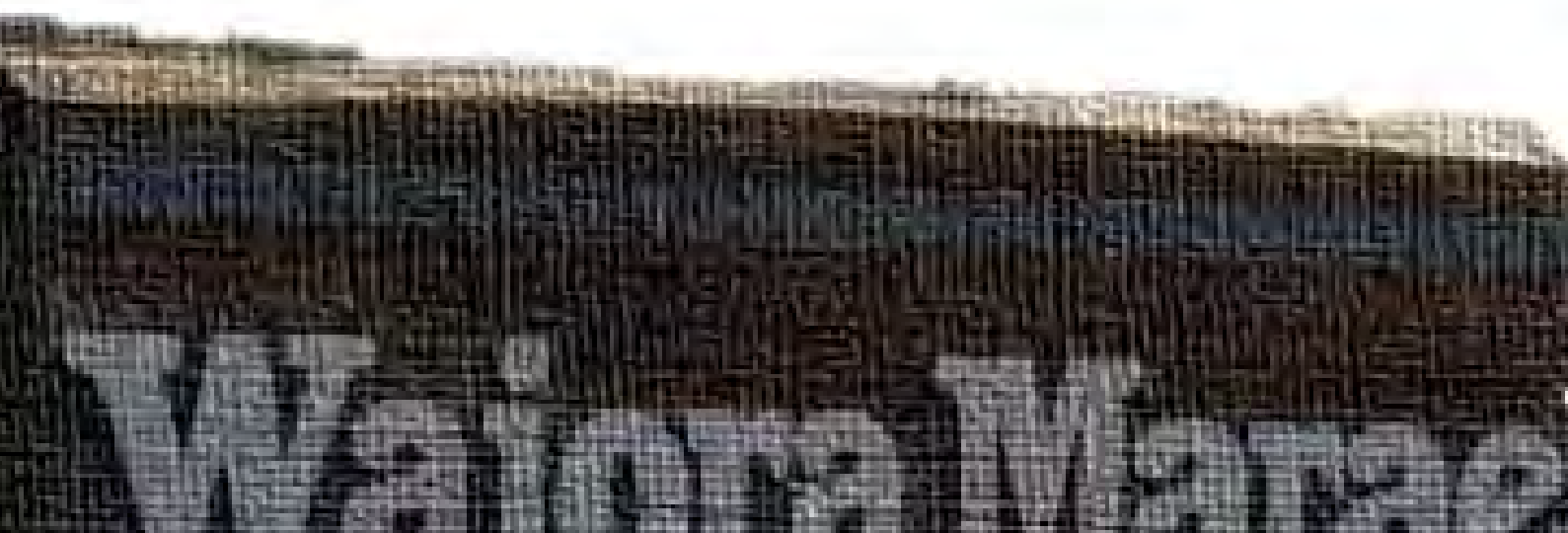
Some reasons why we are against the current approach relates to fairness and equity. This includes:

- Paying rates to service infrastructure needs in growing areas, when our people don't receive any of the benefits (of the growth and the infrastructure);
- Shifting and spreading the financial burden to future generations and to socio-economic areas which simply cannot afford to pay that burden; and
- Subsidising developers and increasing their bottom line at the expense of the others.

We believe there are options available that can meet Council's goals and targets for development whilst being fair and equitable. These recommendations are considered below.

24.10.1 RECOMMENDATIONS

- Council to set thresholds or standards to apply to when development contributions are triggered. This way 'mum and dad' developers can still undertake development with minimal compliance costs, whilst appreciating that development over a certain scale will require a contribution.
- Council to apply development contributions in certain locations – for example if there are growth pressures in certain areas then the contributions should be required to provide infrastructure. Other areas in states of decline are exempt and can still potentially grow through land use and subdivision without additional compliance costs.
- Development contributions should be charged in all circumstances, with a range of tools to allow for exemptions, reductions and waivers (like that which occurs for rating purposes). Iwi economic development may be an activity which is eligible for fee reductions, exemptions and waivers.



PART SIX

Conclusion



25. CONCLUSION

He Pou Taiao, the Ngāti Kuri Environmental Plan, is our first attempt to articulate our Ao Māori and Kupu Māori as an amalgamation of historical and current traditions to align our traditional frameworks to that of western written traditions and frameworks. It is to say the least, no easy task!

Being our first attempt, we anticipate further refinement and articulation over the coming years as our knowledge and awareness of western frameworks grows. Western perspectives, policy settings and resulting frameworks are our greatest struggle as they do not often account for nor adequately articulate our holistic views. The silo view tends to argue against other perspectives, mātauranga and tikanga because it is either not deemed relevant or perhaps there may be a real lack of understanding of te ao Māori by Councils. Likewise, Māori also lack understanding of western frameworks and therefore the opportunity exists to strengthen knowledge bases and close the gaps. True sustainability of the environment can only be attained once those knowledge gaps are closed.

The Ngāti Kuri people are not mere stakeholders. We are not mere rate payers, nor are we mere tax paying citizens. We are tangata whenua. A people of difference, a people of intergenerational experience and knowledge, a people that has seen vast change in our landscapes, environments and decline in kaiao katoa (living things). We are here, we are willing, we are searching for a willingness from Local Government.

25.1 WHY THIS PLAN IMPORANT

Ko Aotearoa Tēnei, Wai 262 is the Ngāti Kuri call for change. It is our Mātauranga Whakapapa Claim, one of which is the heart and soul of our people. Change must come soon because the environment is under great pressure, it is under such deep demand. Ngāti Kuri wants change for the improved management of our rohe. We want change for the improved outcomes of our people. We want change to secure a healthy home for our future generations.

Our Rangatiratanga and Mana motuhake of the environment and our Mātauranga to manage the environment is not empowered in current policy settings and is barely recognised generally. We cannot turn back the clock – but we can reset the time³.

Local Government must change. They must embrace new views and incorporate new practices. For the current practices are failing. They are diminishing the environments and the benefits to mankind, because of mankind.

25.2 HAERE WHAKAMUA – MOVING FORWARD

It is our hope, that this plan might change hearts and minds and broaden perspectives to think outside the current policy confines, to bring about greater environmental sustainability.

Our spiritual and physical connections with the environment are concepts some find difficult to grasp. It will take time, effort and commitment to even begin the journey, if only some would. Our kuia Saana Murray and others dedicated their lives to this cause, the cause of presenting the Ngāti Kuri perspectives⁴ of which there are many. We continue their efforts with this plan, never to cease, never to lose hope, preserving till our last breath!

Whātungarongaro te Tangata Toitu te Whenua

As man disappears, the land remains

³ Quote from Matiu Rata

⁴ Further reading of Ngāti Kuri perspectives can be found in **Appendix 5** – L. Karaka, our Deed of Settlements (Fisheries, Historical & Aquaculture) and our WAI 262 Claim.

*My first love is my family but I love my tribe
I know my tribe but I am proud of my race
I am proud of my race but I am not racist
Therefore I belong to my race but I would serve my nation
I would serve my nation but I have a reverence for humanity
Because I have a reverence for all humanity
I would oppose inhumanity anywhere and everywhere
It is because I have this reverence for humanity that I grieve for all
who now suffer, and pray for all mankind
It is because I believe in God that I have this reverence for
humanity.*

*My family, my tribe, my race, my nation
Let this be my vision of the future
My extended family
All creeds, all races, all nations
Let this be my new world
A part of my own humanity.
In the beginning was God
All things were made by Him
And as many as were made by Him
And as many as received Him
To them gave the power to become His children
This is my destiny
This is my prayer*

MIRA SZASZY

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Appendices



Appendix 1

Ngāti Kuri Deed of Settlement Attachments

AREA OF INTEREST



SEI-9929-18 1/7/2011

**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

1. DEED PLANS

**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.1 STATUTORY AREAS

**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.1: STATUTORY AREAS

MOTUOPAO ISLAND (OTS-088-04)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.1: STATUTORY AREAS

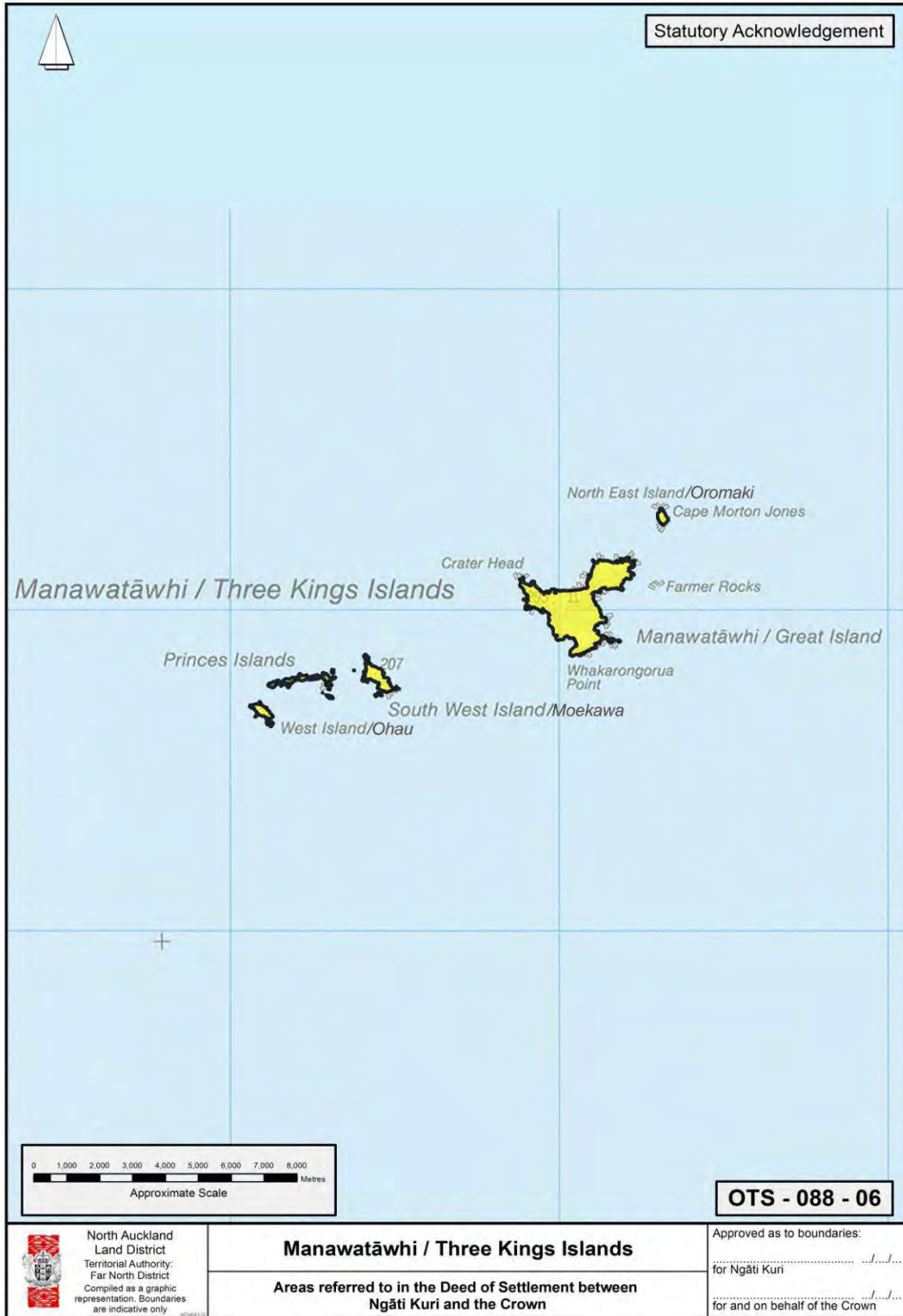
KERMADEC ISLANDS (RANGITĀHUA) (OTS-088-05)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.1: STATUTORY AREAS

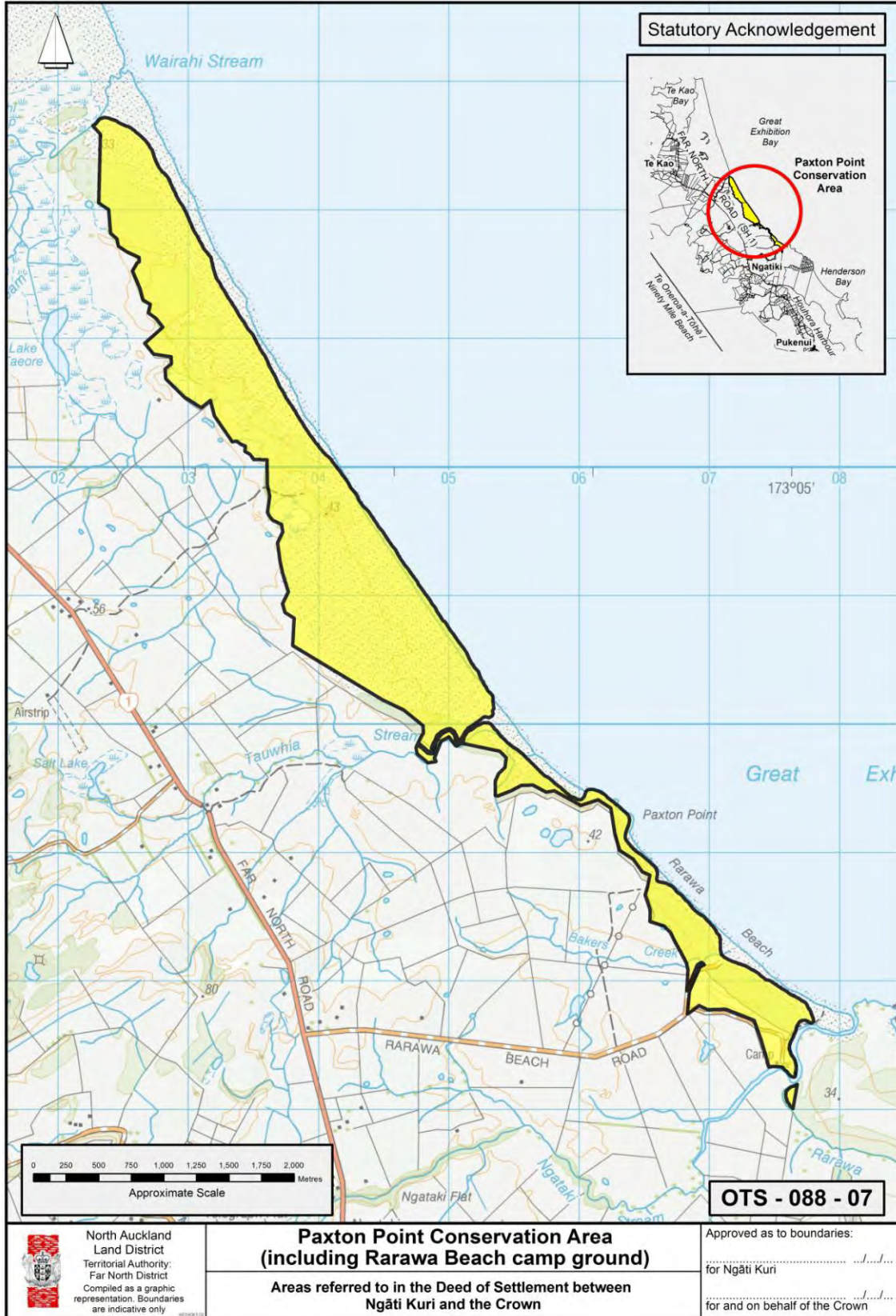
MANAWATĀWHI / THREE KINGS ISLANDS (OTS-088-06)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.1 : STATUTORY AREAS

PAXTON POINT CONSERVATION AREA (INCLUDING RARAWA BEACH CAMP GROUND) (OTS-088-07)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

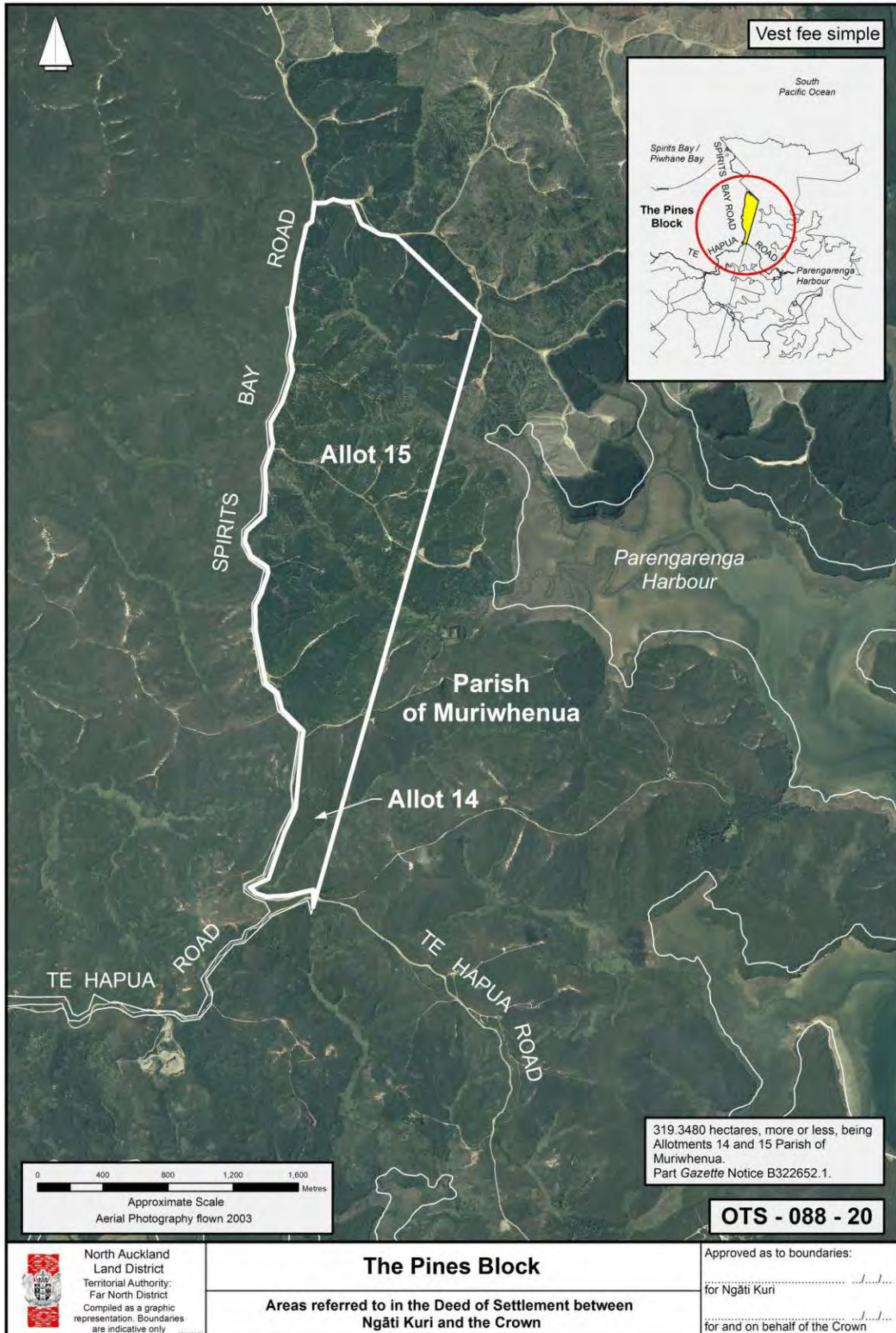
2.2 CULTURAL REDRESS PROPERTIES

These deed plans indicate the general location of the relevant properties but are for information purposes only and do not show their precise boundaries. The legal description of each cultural redress property is set out in Schedules 1 to 4 of the draft settlement bill.

**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

THE PINES BLOCK (OTS-088-20)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

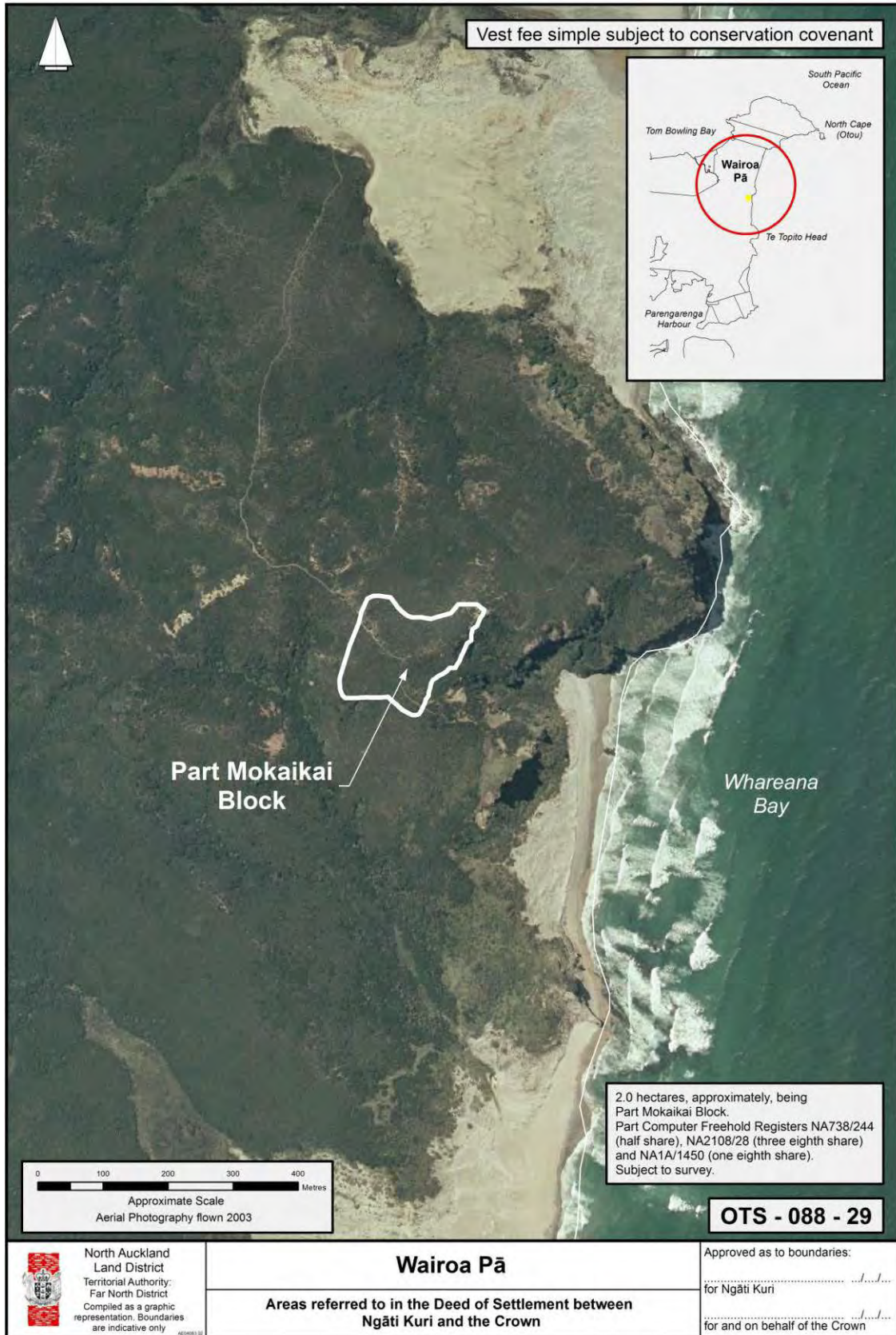
TIRIRANGI URUPĀ (OTS-088-21)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

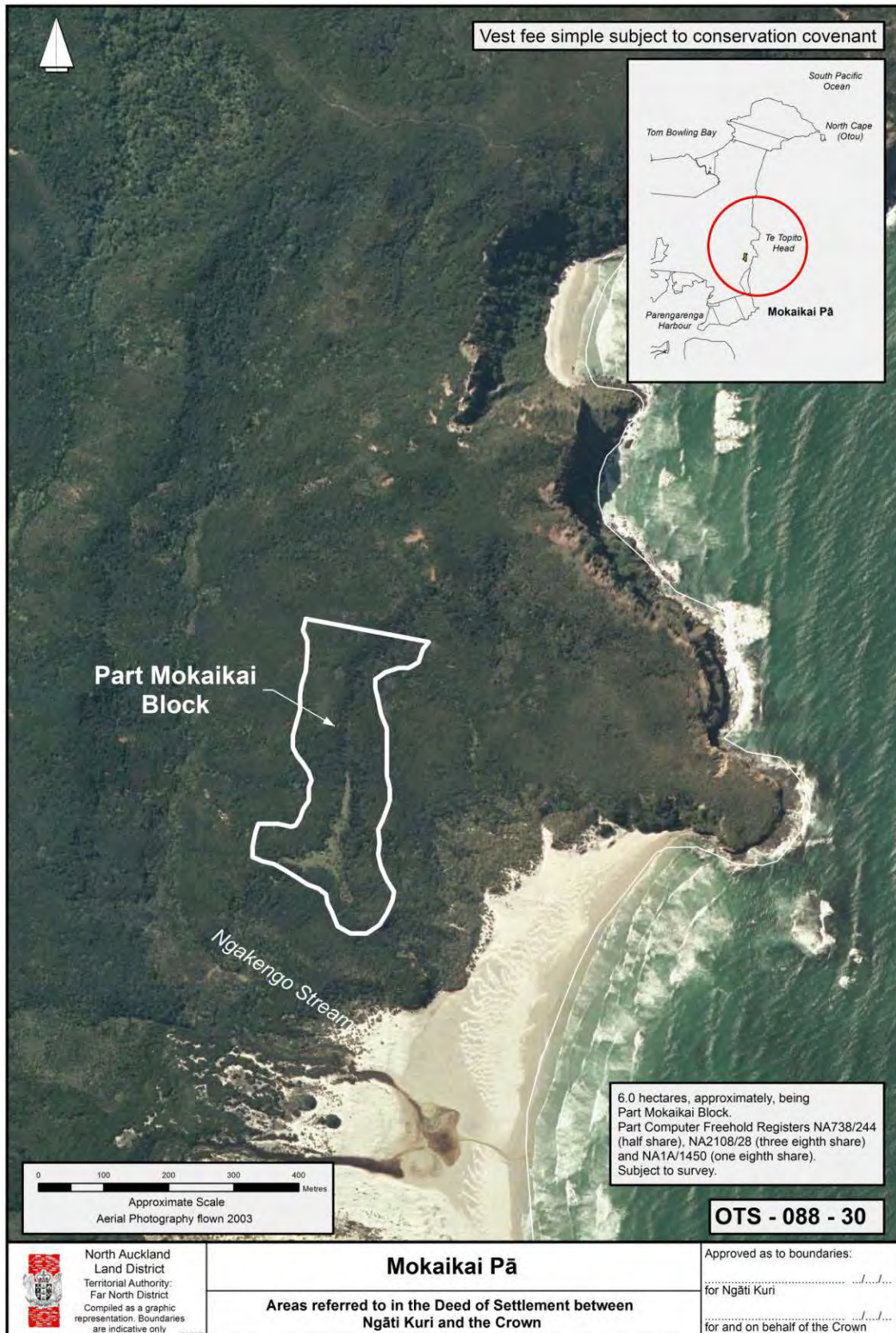
WAIROA PĀ (OTS-088-29)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

MOKAIKAI PĀ (OTS-088-30)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

WHAREKAWA PĀ (OTS-088-31)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

WAIHOPO LAKE PROPERTY (OTS-088-22)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

BED OF LAKE NGĀKEKETO (OTS-088-28)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

TE HAPŪA SCHOOL SITE B (OTS-088-26)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

MURIMOTU ISLAND (OTS-088-24)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

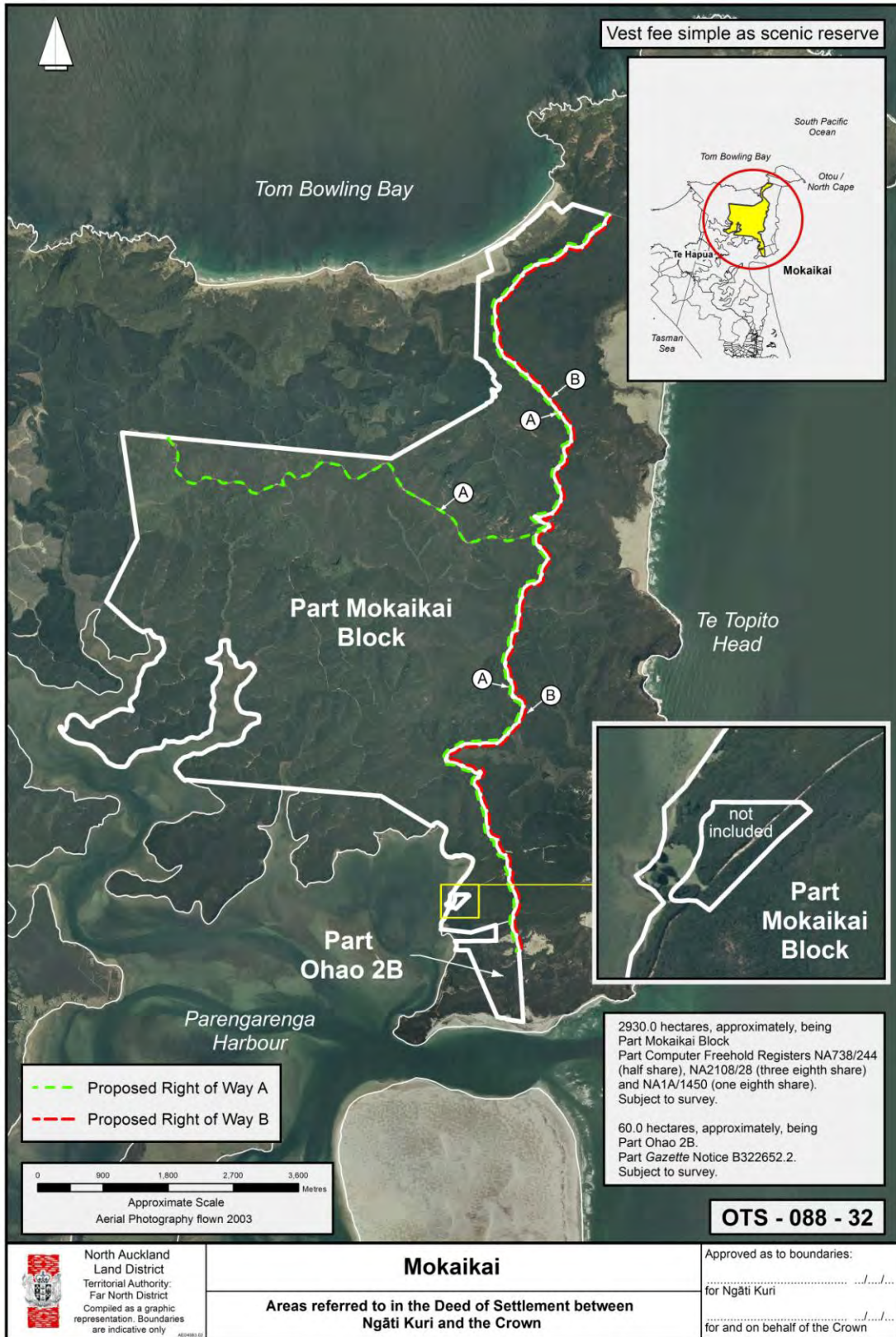
TE RAUMANUKA (OTS-088-38)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

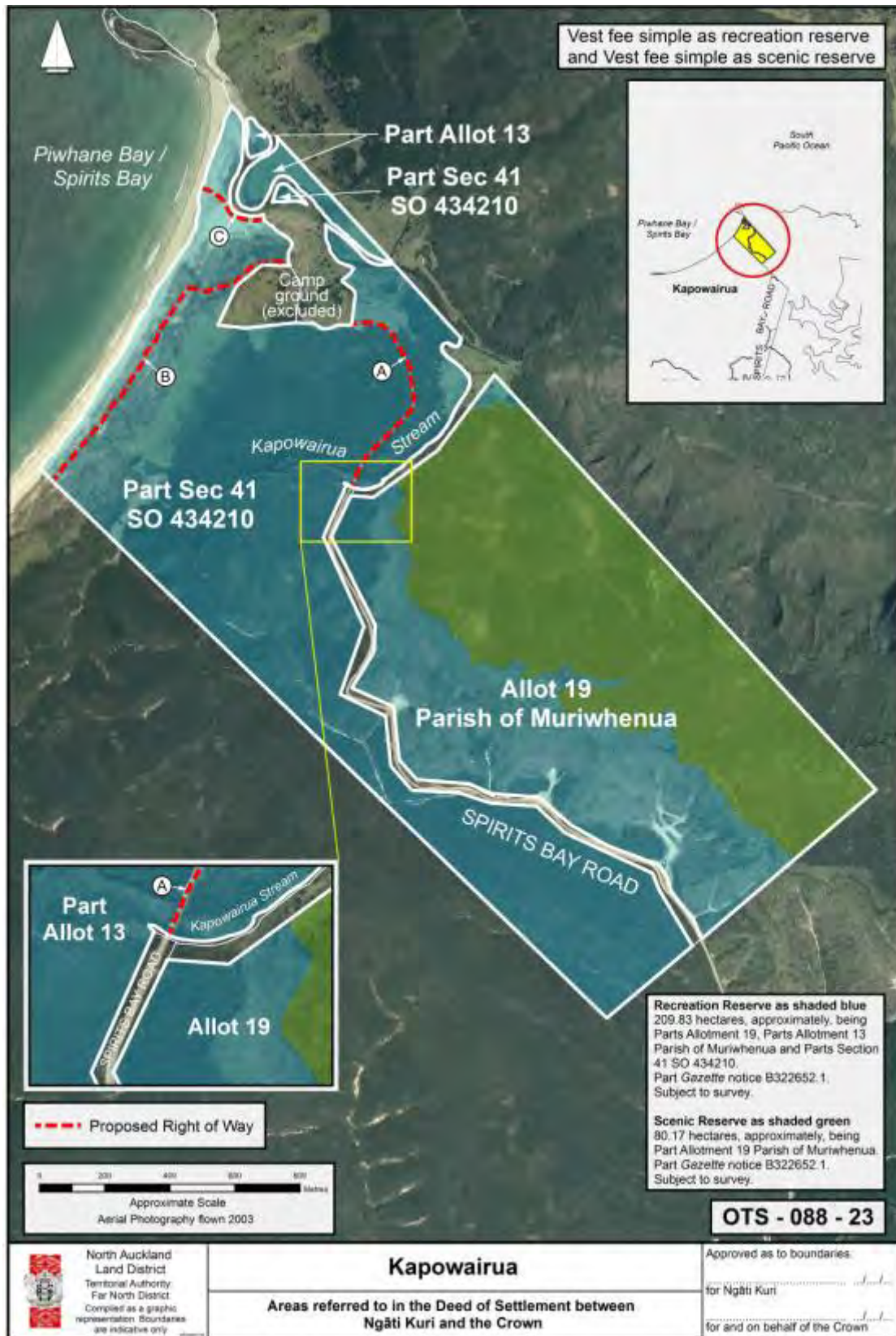
MOKAIKAI (OTS-088-32)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

KAPOWAIURUA (OTS-088-23)



NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS

2.2: CULTURAL REDRESS PROPERTIES

TE RERENGA WAIRUA (OTS-088-25)



NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS

2.2: CULTURAL REDRESS PROPERTIES

BEACH SITE A (OTS-088-33)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

BEACH SITE B (OTS-088-34)



NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS

2.2: CULTURAL REDRESS PROPERTIES

BEACH SITE C (OTS-088-35)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

BEACH SITE D (OTS-088-36)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2.2: CULTURAL REDRESS PROPERTIES

TE HAPŪA SCHOOL HOUSE SITE (OTS-088-41)



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

2. RFR LAND

**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

3: RFR LAND

This list is current at the date of writing, and is subject to change

LAND HOLDING AGENCY: Housing New Zealand Corporation		
Address or other Description	Legal Description	Other Relevant Iwi
7003770 Houhora	0.3232 hectares, more or less, being Lot 1 DP 89596. All Computer Freehold Register NA46D/297.	Te Aupōuri
7006452 Houhora	0.6034 hectares, more or less, being Lot 1 DP 106824. All Computer Freehold Register NA59C/437.	Te Aupōuri

LAND HOLDING AGENCY: Department of Conservation		
Address or other Description	Legal Description	Other Relevant Iwi
Kermadec Islands Nature Reserve (all Islands).	3360 hectares, approximately, being the Kermadec Islands. Subject to survey.	Te Aupōuri
Three Kings Islands Nature Reserve (Manawatāwhi).	684.7281 hectares, more or less, being Three Kings Islands or Manawatāwhi Islands. All Computer Freehold Register NA149/231.	Te Aupōuri
Motuopao Island Nature Reserve.	29.1 hectares, approximately, being Motuopao Island. All <i>Gazette</i> 1962 p 2118. Subject to survey.	Te Aupōuri
Te Paki Road.	0.5 hectares, approximately, being Part Muriwhenua Block. Balance <i>Gazette</i> 1983 p 485. Subject to survey.	Te Aupōuri
Te Paki Recreation Reserve.	14055 hectares, approximately, being Allotments 16, 17, 18 and Parts Allotment 13 Parish of Muriwhenua and Parts Section 41 SO434210. Part <i>Gazette</i> notice B322652.1. Subject to survey. 1.3670 hectares, more or less, being Sections 5 and 6 SO 434210. Part <i>Gazette</i> 2013,p 3063. 0.02 hectares, approximately, being Part Section 14 SO 434210. Part <i>Gazette</i> 2013,p 3063. Subject to survey. 0.72 hectares, approximately, being Parts Muriwhenua Block. Part <i>Gazette</i> 2005 page 1912. Subject to survey. 489.0600 hectares, more or less, being Lot 2 DP 70355. All Computer Freehold Register NA27A/351.	Te Aupōuri

**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

3. RFR LAND

	4.1707 hectares, more or less, being Lot 2 DP 56356. All Computer Freehold Register NA26B/949. 634.0000 hectares, more or less, being Lot 1 DP 117432. All Computer Freehold Register NA66D/302.	
North Cape Scientific Reserve.	682.7046 hectares, more or less, being Section 1 Block V North Cape Survey District. All GN A33438.	Te Aupōuri
Mokaikai Scenic Reserve.	292.0 hectares, approximately, being Part Ohao 2B and Ohao 2C. Part <i>Gazette</i> notice 3322652.2. Subject to survey. 1431 hectares, approximately, being Part Mokaikai Block. Balance Computer Freehold Registers NA738/244 (1/2 share); NA2108/28 (3/8 share) and Computer Freehold Registers NA1A/1450 (1/8 share). Subject to survey.	Te Aupōuri
Lake Taeore Wildlife Management Reserve.	18.3120 hectares, approximately, being Lake Taeore. All <i>Gazette</i> 1982 p 2785. Subject to survey. 7.0900 hectares, more or less, being Section 10 Block XIII Tarawara Survey District. All <i>Gazette</i> notice B274620.1.	Te Aupōuri
Bulrush Lake Conservation Area.	22.9470 hectares, more or less, being Sections 9 and 12 Block IV Houhora West Survey District.	Te Aupōuri
Te Ramanuka Conservation Area.	0.4209 hectares, more or less, being Section II Block IV Houhora West Survey District. All <i>Gazette</i> 1985 p 2717. 125 hectares, approximately, being Parts Section 3 Block IV Houhora West Survey District. Subject to survey. 25 hectares, approximately, being Parts Section 1 Block IV Houhora West Survey District. Subject to survey. 13 hectares, approximately, being Swan Lake. Subject to survey. 21 hectares, approximately, being Lake Half. Subject to survey. 44 hectares, approximately, being Part Section 4 Block IV Houhora West Survey District; Part <i>Gazette</i> 1961 p 911. Subject to survey.	Te Aupōuri
Cape View Conservation Area.	20.0010 hectares, more or less, being Section 1 SO 65969.	Te Aupōuri

**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

3. RFR LAND

Te Aupōuri, Ngāti Kuri, NgaiTakoto

LAND HOLDING AGENCY: Department of Conservation		
Address or other Description	Legal Description	Interested Iwi
Paxton Point Conservation Area.	418 hectares, approximately, being Section 29 Block I, Section 1 Block Houhora East Survey District, Part Section 9 Block XIII Tarawara Survey District and Section 2 SO 58712. Subject to survey.	Te Aupōuri, NgāiTakoto

Te Aupōuri, Ngāti Kuri, NgaiTakoto, Ngāti Kahu

LAND HOLDING AGENCY: New Zealand Police		
Address or other Description	Legal Description	Interested Iwi
Houhora Police Station, Lamb Road.	0.2443 hectares, more or less, being Lots 1, 2 and 3 DP 44000. All Computer Freehold Register NA105D/620.	Te Aupōuri, NgāiTakoto, Ngāti Kahu

Te Aupōuri, Ngāti Kuri, NgaiTakoto, Ngāti Kahu

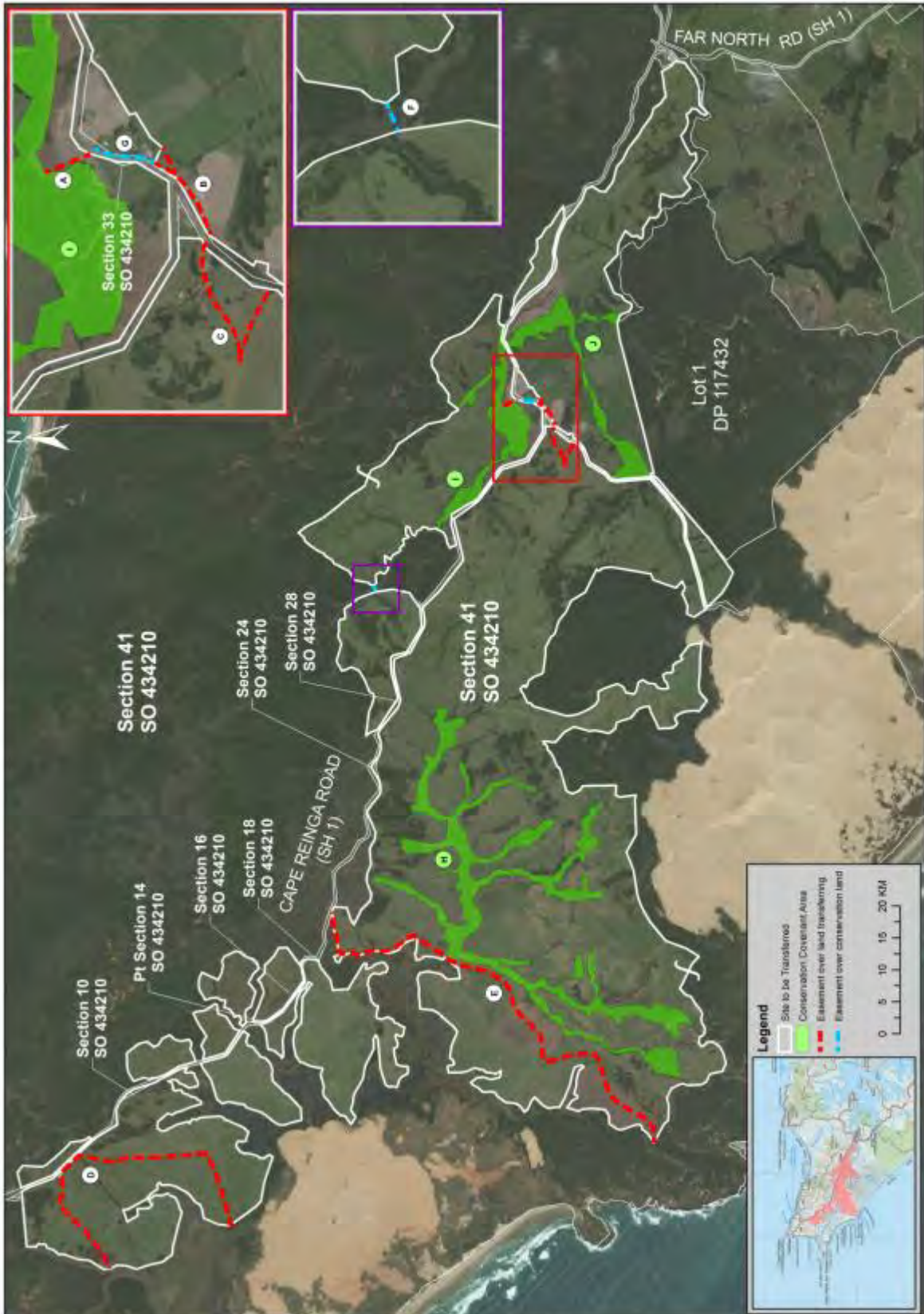
LAND HOLDING AGENCY: Ministry of Education		
Address or other Description	Legal Description	Iwi Area of Interest
Pukenui School	1.3191 hectares, approximately, being Lots 39, 40, 41, 42 and 43 DP 44000, Part Lot 3 DP 11051 and Section 3A Block XI Houhora East Survey District. All <i>Gazette</i> Notice A289422. Subject to survey. 0.1895 hectares, more or less being Lots 44 and 45 DP 44000. All <i>Gazette</i> Notice B712489.2.	Te Aupōuri, NgāiTakoto, Ngāti Kahu

**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

4. TE PAKI STATION

NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS

4: TE PAKI STATION

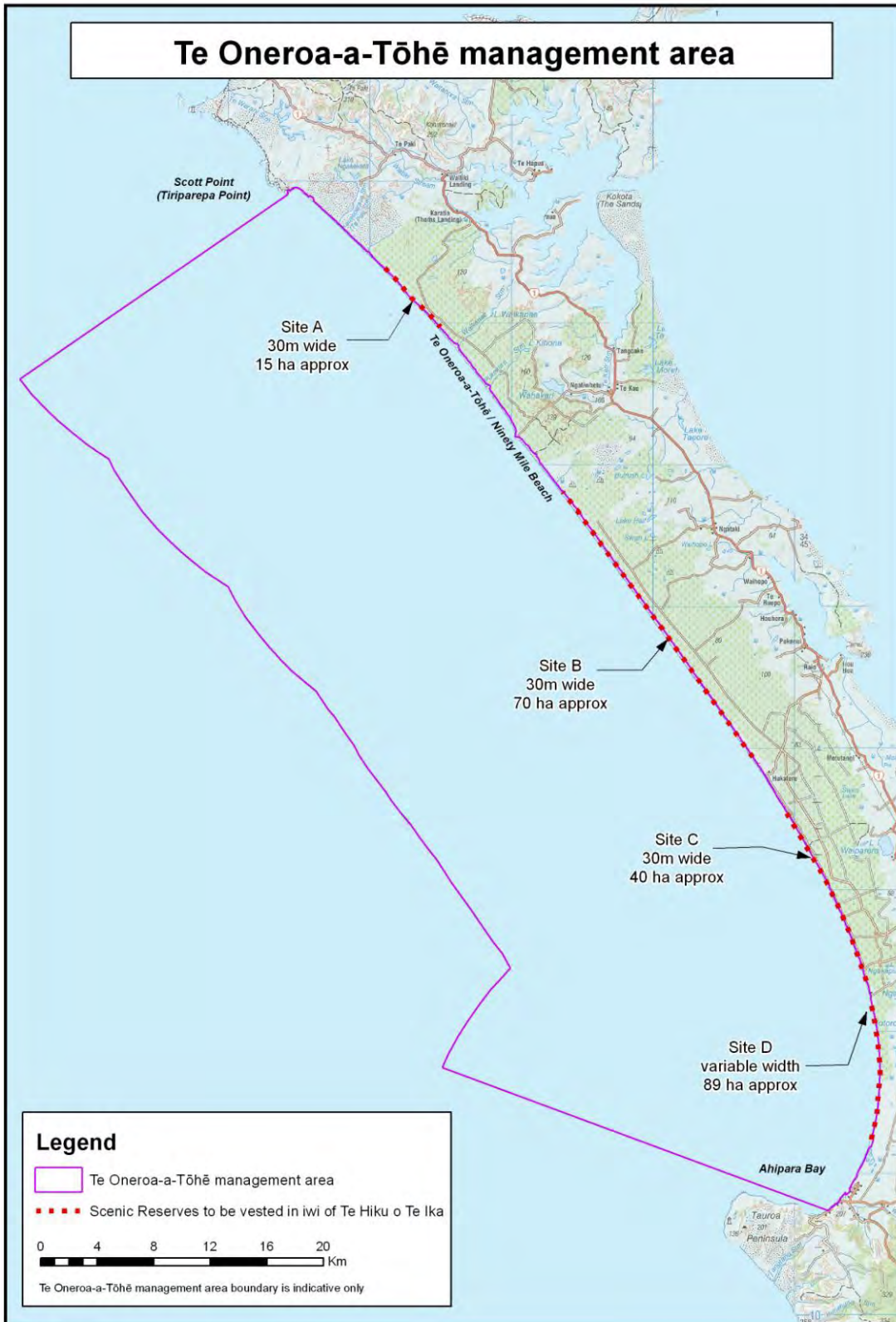


**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

5. TE ONEROA-A-TŌHĒ MANAGEMENT AREA

NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS

5: TE ONEROA-A-TŌHĒ MANAGEMENT AREA



**NGĀTI KURI DEED OF SETTLEMENT:
ATTACHMENTS**

-
- 6.** CENTRAL AND SOUTH CONSERVATION AREAS AND NINETY MILE
BEACH MARGINAL STRIP PLAN
-

6: CENTRAL AND SOUTH CONSERVATION AREAS AND NINETY MILE BEACH MARGINAL STRIP



AE04083.02 20/09/2013

APPENDIX 2

Te Ara Whānui: Protected Pathways 2017

TE ARA WHĀNUI: *THE MANY PATHWAYS*

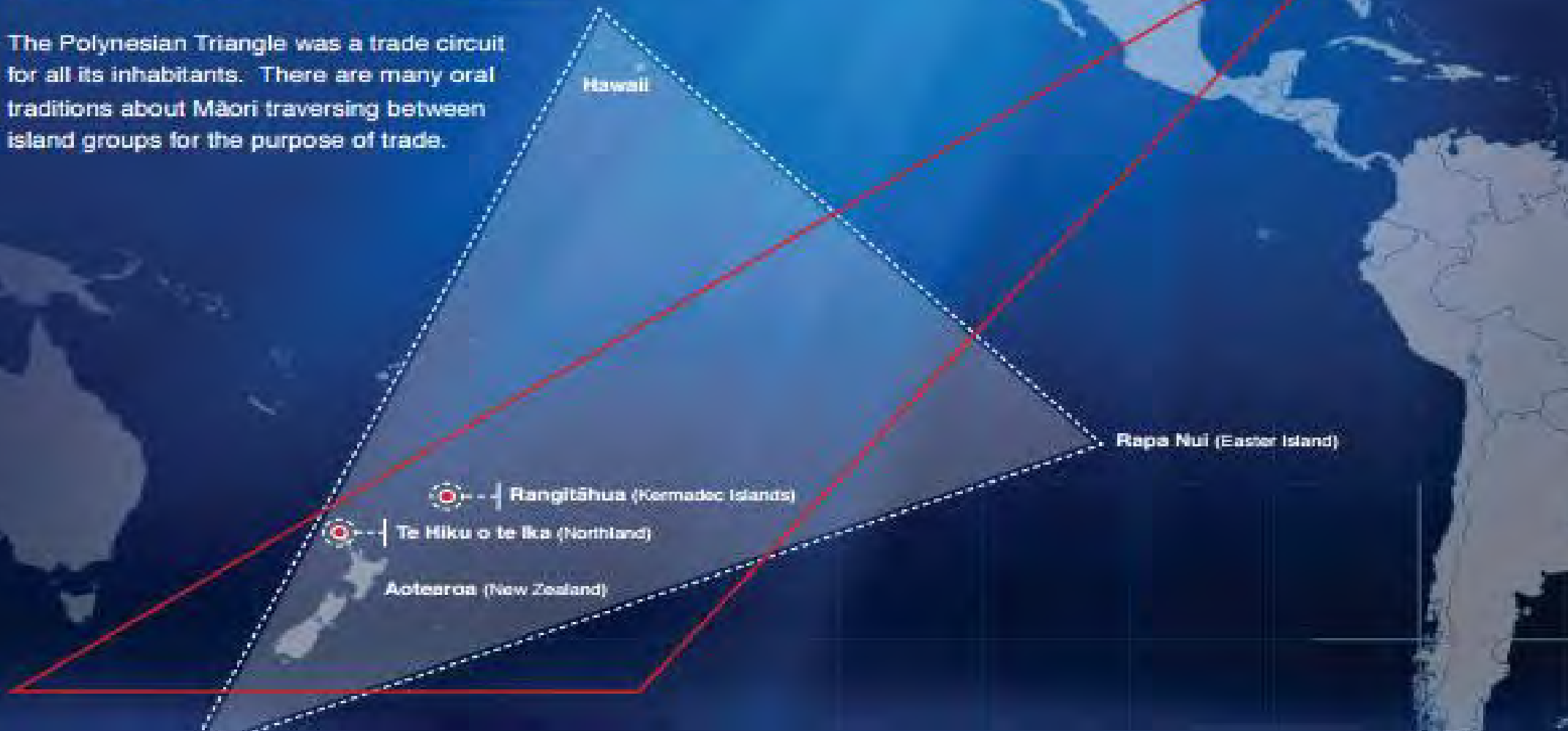


GLOBAL PATHWAYS

The Polynesian Triangle

The Polynesian Triangle is marked by three island groups, Hawaii, Rapa Nui (Easter Island) and Aotearoa (New Zealand). The groups within this simplified region broadly share similar cultural practices, concepts and traditional belief systems.

The Polynesian Triangle was a trade circuit for all its inhabitants. There are many oral traditions about Māori traversing between island groups for the purpose of trade.



Ma te huruhuru, ka rere te manu me whakahoki mai te mana ki te whānau, hapū, iwi.

Adorn the bird with feathers so it can fly and return the mana to us.

CONNECTED PATHWAYS

The other side of diaspora



SPIRITUAL PATHWAY

Te Rerenga Wairua

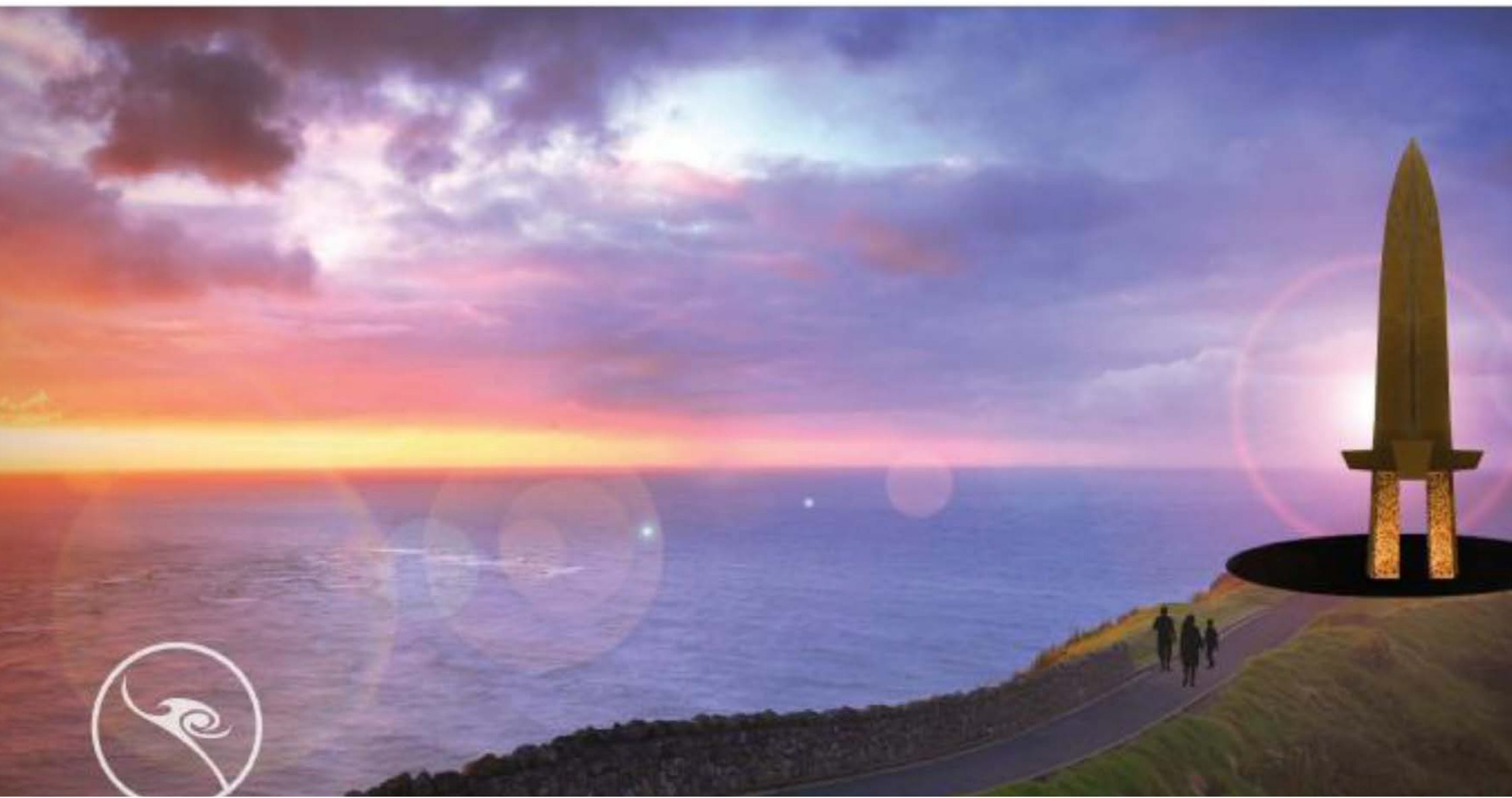
Ngāti Kuri are descended from the original inhabitants, the founding peoples of the northernmost peninsula of Aotearoa New Zealand - *Te Hiku o Te Ika*.



*Ma te huruhuru, ka rere te manu me whakahoki
mai te mana ki te whānau, hapū, iwi*

Adorn the bird with feathers so it can
fly and return the mana to us.

RECALIBRATED PATHWAYS *Realignment with the past*



The Kermadec Islands' Ocean Environment

PACIFIC PATHWAY *Rangitāhua (Kermadec Islands)*

The Kermadec area is one of the most pristine and unique places on earth. It includes the world's longest chain of underwater volcanoes and the world's second deepest ocean trench at over 10 kilometres – deeper than Mount Everest is tall.

Its waters are home to:

- over six million seabirds of 39 different species;
- over 150 species of fish;
- 35 species of whales and dolphins;
- three species of sea turtles – all endangered; and,
- many other marine species unique to this area such as corals, shellfish and crabs.



PROTECTED PATHWAYS

8.5 kilometre predator free fence

Protecting one of the most biodiverse areas in New Zealand with a range of unique endemic species including Bartlett's rata, stick insect Pukupurangi and pupuharakeke.



Bartlett's rata

Bartlett's rata has white flowers and pale, papery bark, which make it unique among New Zealand rata. This species was discovered in a forest remnant near Te Rerenga Wairua in 1975 and is listed as endangered. Very few adult trees remain.

TE RERENGA WAIRUA



Tepakiphasma ngatikuri

This species has been collected from climbing rata (*Metrosideros perforata*). The female is relatively large being over 10 cm long. Due to the extremely restricted geographic range of this genus it is of high conservation concern.

PROTECTED PATHWAYS

8.5 kilometre predator free fence



Pupurangi (Kauri snail)

Once widespread through Northland, the Pupurangi now has a limited distribution in parts of Northland and on a few offshore islands.



Pupu harakeke (Placostylus hongii)

A tall-spined, solidly built chocolate to reddish-brown land snail up to 7.5 cm in height. Formerly these snails were abundant along the Northland East Coast from Whangarei to Whangaroa, but, with the clearing of coastal forest, they now exist only in a few isolated spots.

TE RERENGA WAIRUA



TE HAPUA

TE KAO



*Te Kokota o Pārengarenga te kainga o te pīngao, o te huawai, o te kuaka.
Maranga mai, e te rangatahi e, pūpuritia tō koutou mara.*

The white sands of Pārengarenga, the home of the pīngao, of the shellfish and the wading godwit.
Arise, my young ones, hold on to your heritage.

Hana Murray



Appendix 3

Ngāti Kuri Policy Tables

1. NGĀTI KURI RIGHTS, VALUES, AND INTERESTS – POLICY TABLE 1

Issues	<p>1.1 Te Tiriti o Waitangi and its principles are not always recognised and provided for, and when they are it is done so inconsistently.</p> <p>1.2 Our status as Treaty Partner is not often recognised or respected in relation to resource management, diminishing the potential for enduring and meaningful relationships.</p> <p>1.3 Limited incorporation of our cultural values and oranga/wellbeing in statutory processes, plans, and strategies.</p> <p>1.4 Giving effect to our Treaty Settlement Legislation particularly those aspects relating to resource management.</p>
Objectives	<p>2.1 Te Tiriti o Waitangi and its principles are given effect to. (Links to 1.1)</p> <p>2.2 Ngāti Kuri tino rangatiratanga in relation to natural resources is enhanced through increased opportunities of ownership and management. (Links to 1.1)</p> <p>2.3 Our status as a Treaty Partner sets the scene for more enduring and meaningful relationships with central and local government and their organisations and agencies. (Links to 1.2)</p> <p>2.4 Ngāti Kuri are acknowledged as the kaitiaki of natural resources within their rohe. (Links to 1.3)</p> <p>2.5 Our cultural values, oranga/wellbeing and Treaty Settlement requirements are embedded in all relevant processes and systems (Links to 1.3 and 1.4)</p>
Policies	<p>Ngāti Kuri to:</p> <p>3.1 Investigate and implement opportunities for ownership, management, and increased decision making of natural resources and taonga – for example Joint Management Agreements, Co-Management, Transfer of Powers, Heritage Authorities, and Mana Whakahono a Rohe.</p> <p>3.2 Articulate and make commonplace Ngāti Kuri cultural values associated with resource management – for example, our definition of kaitiakitanga and the traditional resource management tools and protocols available that could lead to better outcomes.</p> <p>3.3 Investigate and implement opportunities for enhanced relationships with relevant parties – for example, through Memorandum’s of Understanding, Mana Whakahono a Rohe Agreements, Rangatira to Rangatira and Operations to Operations partnerships.</p> <p>3.4 Continue to improve its people’s oranga/wellbeing through increased participation in the natural environment.</p> <p>Government, Council’s, and Agencies/Organisations to:</p> <p>3.5 Give effect to Te Tiriti o Waitangi and the Ngāti Kuri Claims Settlement Act 2015.</p> <p>3.6 Increase and enhance Ngāti Kuri oranga/wellbeing through projects, programmes and allowing greater involvement in resource management.</p> <p>3.7 Treat Ngāti Kuri as more than just ‘stakeholders’ or ‘affected parties’ and recognise and respect our status as a Treaty Partner.</p> <p>3.8 Ensure that all strategies, policies, and plans incorporate Te Tiriti o Waitangi and its principles and ensure staff have considerable knowledge and understanding of its importance and relevance to Ngāti Kuri.</p> <p>3.9 Identify and implement opportunities and avenues for Ngāti Kuri to have greater involvement in resource management decision making and associated processes.</p>

	<p>3.10 Give effect to the recommendations of WAI 262 in relation to our cultural values, our ability to act as kaitiaki, and our taonga.</p> <p>3.11 Increase the use and need for cultural impact assessments to protect and preserve our cultural values in the natural environment.</p> <p>3.12 Include Ngāti Kuri as experts to be potentially appointed to hearings panels for plan changes and resource consents.</p> <p>3.13 Promote greater opportunities for partnership and strategic and operational relationships.</p>
<p>Case for Change</p>	<p>Iwi and hapū involvement, bar Treaty Settlement gains, in resource management has been limited across New Zealand. We believe there are opportunities available, particularly in the local government context, for greater participation and inclusion in resource management decision making processes. Linked to this is the limited understanding and appreciation of our cultural values which underpin protocols and practices that we have used to manage natural resources mai rānō (for a long time).</p> <p>We believe that the inclusion of our input into decision making and incorporating our values, protocols and practices will improve our collective ability to manage resources so that they are available for future generations. We also believe that our involvement will reduce costs, be risk and burden neutral (as environmental obligations and opportunities are shared) and result in more efficient and effective resource management processes and practices.</p> <p>There are several statutory and no-statutory tools available that will help in achieving our objectives. These may seem risky or as breaking new ground however local government and organisations/agencies delegate and share decision making all the time. Other local authorities are accepting of sharing decision making powers to Iwi with joint management agreements providing for joint decisions in the Gisborne/Ngāti Porou context, albeit on a catchment basis. Notwithstanding the precedent, resource consents are not decided by elected members, they are decided upon (mainly) by Council staff. Hearings commissioners mainly hear and decide on plan changes to planning documents. Generally speaking, their recommendations are given effect to by elected members. On this basis, Council already provides decision making powers to those not directly elected. Iwi, such as Ngāti Kuri need to be part of this equation, particularly with respect to the natural environment.</p>
<p>Evidence of Success</p>	<ul style="list-style-type: none"> • Signed agreements that increase Ngāti Kuri participation and involvement in resource management. • Cultural values, protocols and practices are included and embedded in various processes and plans. • Our oranga/wellbeing is enhanced over time through increased involvement in the natural environment. • Our Treaty Settlement legislation is given effect to and administered by the various agencies who have roles and responsibilities under the Act. • Improved and enduring relationships with relevant resource management participants. • Increased use of Cultural Impact Assessments to articulate effects from subdivision, use and development on our cultural values. • Ngāti Kuri experts being appointed as members of hearing panels where tikanga and cultural values are at play.

2. NGĀTI KURI LAND USE & DEVELOPMENT – POLICY TABLE 2

Issues	<p>1.1 Government policies and rules can create unintended consequences in relation to Māori land development.</p> <p>1.2 Government bureaucracy can impact our land development aspirations when our cultural values are not incorporated in processes, plans and strategies.</p> <p>1.3 There are limited tools available for enabling development on Māori and Treaty Settlement Land.</p> <p>1.4 There is no long term spatial plan and growth strategy for development in our rohe.</p>
Objectives	<p>2.1 Policies and rules facilitate sustainable land use and development in our rohe in line with their intended outcomes. (Links to 1.1)</p> <p>2.2 Development of our whenua in line with our cultural values and kaitiaki obligations. (Links to 1.2)</p> <p>2.3 Government bureaucracy assists Ngāti Kuri development aspirations. (Links to 1.2)</p> <p>2.4 A range of development options are available that enables the development of Māori and Treaty Settlement Land in our rohe. (Links to 1.3)</p> <p>2.5 Development and implementation of a spatial plan/growth strategy. (Links to 1.4)</p>
Policies	<p>Ngāti Kuri to:</p> <p>3.1 Engage and submit on Council and government policies and plans to reduce inequities and unintended consequences of rules and regulations on our aspirations.</p> <p>3.2 Identify and outline areas suitable for land use development – marae, papakāinga, recreation and enterprise.</p> <p>3.3 Use Treaty Settlement assets and returns to increase and enhance oranga/wellbeing.</p> <p>3.4 Contribute to a spatial plan and growth strategy for our rohe.</p> <p>Government, Council's, and Agencies/Organisations to:</p> <p>3.5 Work with Ngāti Kuri to realise their development aspirations and reduce unintended consequences and inequities.</p> <p>3.6 Provide a suite of tools for the development of Māori and Treaty Settlement Land - for example zoning, master planning, and specific develop policies and rules as well as enabling provisions for marae and papakāinga.</p> <p>3.7 Support our master plan approaches and commit resources and staff expertise to assist in significant development projects.</p> <p>3.8 Develop a long term spatial plan and growth strategy in our rohe.</p>
Case for Change	<p>Government policies and rules have had a huge influence on our development aspirations in the past. We are concerned that they might also constrain our future development opportunities following Treaty Settlement. Particular examples include the potential impacts of policies and rules relating to vegetation and landscapes. While we appreciate and recognise the importance of these environmental resources, these have been designed, mapped, and managed with minimal input from Ngāti Kuri. We have always lived near and alongside these resources and the cultural element of occupation and use is often precluded for the greater benefit of the community, with little regard for our wellbeing. These unintended consequences need to be worked through and minimised in the future.</p>

	<p>We believe the role of the bureaucracy should be to facilitate and enable our aspirations for land development. Following Settlement, we have a range of development opportunities that can benefit community wellbeing and be of a transformational nature in our rohe. This is particularly important the Far North where social and economic statistics can and must be improved. Māori and Treaty Settlement land continues to have limited development options despite the inherent differences and constraints it has to general land. Council's have signalled their intention to free-up under utilised Māori land but this requires (as part of the solution) structural change from a planning and regulatory perspective. We believe this will enables council's goal of greater māori land utilisation and our aspirations to increase our wellbeing.</p> <p>The development of a long term spatial plan and associated growth strategy is required in our rohe. This will enable more stability, certainty and confidence in investment decisions (for us and other funding organisations), give a broader understanding of local community needs and facilities, better utilise land, promote regeneration of land, buildings and infrastructure, and helps to conserve our environmental, historic and cutlural resources. This multi-party and multi disclipinary approach allows for more collaborative discussions and outcomes for our future which is required for increasing wellbeing.</p>
<p>Evidence of Success</p>	<ul style="list-style-type: none"> • Ngāti Kuri projects and land developments are supported, facilitated and enabled by government staff and bureaucracy. • A suite of tools are available that assist Ngāti Kuri development on Māori and Treaty Settlement Land. • Government rules and regulations do not unintentionally affect our aspirations and land development proposals. • A spatial plan and growth strategy exists which assists our land development aspirations.

3. BUILDING CAPACITY & CAPABILITY – POLICY TABLE 3

Issues	<p>1.1 Ngāti Kuri is not actively involved in Government processes.</p> <p>1.2 Capacity and capability in relation to government and council processes is limited.</p> <p>1.3 Competing priorities and demands from governments and councils.</p> <p>1.4 Limited resources and voluntary workforce vs resourced and staffed workforces</p>
Objectives	<p>2.1 Ngāti Kuri is actively involved and empowered in government processes, particularly those related to resource management. (Links to 1.1)</p> <p>2.2 Capacity and capability of all parties involved in various processes, particularly resource management processes are increased. (Links to 1.1 and 1.2)</p> <p>2.3 Shared priorities and reduced demands on Ngāti Kuri resources. (Links to 1.3)</p> <p>2.4 Increased resources to participate and train staff to contribute to government processes, in particular those relating to resource management. (Links to 1.4)</p>
Policies	<p>Ngāti Kuri to:</p> <p>3.1 Increase capacity and capability through environmental wananga and projects and build the beginnings of a resource management/policy unit.</p> <p>3.2 Continue to respond to various government-initiated processes, albeit with a focus on Ngāti Kuri priorities.</p> <p>3.3 Create protocols and processes for a range of matters once capacity and capability are increased.</p> <p>3.4 Increase capacity and capability through training and staffing.</p> <p>3.5 Continually update and review this environmental management plan.</p> <p>3.6 Continue to create resource and tools that articulate Ngāti Kuri values and protocols in relation to the natural environment. This can include for example protocols and processes on biosecurity, kōiwi, and taonga species.</p> <p>3.7 Submit and provide advice on statutory planning documents and resource consents of significance in their rohe.</p> <p>3.8 Increase expertise to produce cultural impact assessments for applicants and Council.</p> <p>Government, Council's, and Agencies/Organisations to:</p> <p>3.9 Support the creation of protocols and processes for a range of matters once capacity and capability of Ngāti Kuri increased.</p> <p>3.10 Increase opportunities for information sharing, joint actions, shared decision making and co-management with Ngāti Kuri.</p> <p>3.11 Co-ordinate projects and processes across agencies and engage Ngāti Kuri in a manner that is efficient and effective given their limited capacity and capability.</p> <p>3.12 Require staff to undertake cultural training and development to increase their knowledge, particularly of Ngāti Kuri-tanga.</p> <p>3.13 Explore and implement capacity and capability building workshops relating to government and council processes.</p> <p>3.14 Enabling secondment opportunities and initiatives to increase capacity and capability across parties.</p> <p>3.15 Increase their understanding, knowledge and use of cultural impact assessments when considering and deciding on environmental applications.</p>

	<p>3.16 Increase opportunities for shared experts, funding and resourcing opportunities.</p> <p>3.17 Give effect to the Local Government Act 2002, in particular Section 81 and the two primary tasks which relate to opportunities for decision-making and capacity and capability building.</p>
<p>Case for Change</p>	<p>We believe the capacity and capability of all parties involved in a range of government processes, particularly resource management, needs to be developed to ensure that our environment is protected and enhanced for future generations. From a government and council perspective this includes better understanding of our unique cultural rights, values and interests, and our views and protocols. For Ngāti Kuri, this involves understanding of the government 'machine' and its processes and procedures. This approach is not to be premised on increasing our capacity to simply support council or government policies or plans but building long term capacity for effective resource management and responses to government initiatives.</p> <p>The scatter gun approach by government, council, and organisations and agencies also needs far better co-ordination. We simply cannot continue to submit and engage on various projects and processes, particularly near or at the end when the projects/processes are close to being finished. Given our limited capacity and capability, we would rather submit on, or be engaged across, a number of topics. The status quo literally drains our resources and time to the point where it becomes inefficient and ineffective to submit or be a part of any initiative.</p> <p>While we want, and need, to participate in government and RMA processes, we are often limited by overwhelming demands and limited resources. Government and council must legally seek our advice and input, but these foreign systems and processes can stretch our resources and capacity. With this being the case, if government and council want genuine input and involvement from us, then this must be adequately resourced.</p> <p>We believe there are genuine benefits in increasing our capacity and capability to respond and be a part of a range of initiatives.</p>
<p>Evidence of Success</p>	<ul style="list-style-type: none"> • Ngāti Kuri continues to undertake and expand its own environmental wananga and associated environmental projects and establishes a resource management/policy unit. • Additional tools and resources are created to assist governments and councils understanding on our view of environmental management processes and procedures. • Submitting on and contributing to relevant statutory planning documents and resource consents. • Ngāti Kuri have established processes for information sharing, joint actions, shared decision making and co-management. • Government and councils increase staff undertaking cultural training and development and capacity and capability workshops. • Ngāti Kuri can engage on various government led projects (and vice versa) with increased capacity and capability. • Staff are seconded across agencies to increase capacity and capability. • Government and their agencies co-ordinate their workplans and initiatives to reduce the demands on Ngāti Kuri resources and time.

4. RELATIONSHIPS & ENGAGEMENT – POLICY TABLE 4

Issues	<p>1.1 Lack of strategic leadership, relationships and partnerships from Government, Councils, and Agencies with Ngāti Kuri.</p> <p>1.2 Lack of operational relationships and partnerships from Government, Councils, and Agencies with Ngāti Kuri.</p> <p>1.3 Lack of good faith and trust in relationships and engagement.</p> <p>1.4 Limited ability for Ngāti Kuri to set policy and make decisions.</p>
Objectives	<p>2.1 Established strategic and operational partnerships and relationships. (Links to 1.1 and 1.2)</p> <p>2.2 Relationships and partnerships built on good faith and trust. (Links to 1.3)</p> <p>2.3 Ngāti Kuri partners with relevant parties to set policy and make decisions. (Links to 1.4)</p>
Policies	<p>Ngāti Kuri to:</p> <p>3.1 Increase representation on any technical groups, boards, or decision-making panels.</p> <p>3.2 Promote the use of strategic and operational agreements, relationships, and partnerships to clarify and guide specific actions and responsibilities.</p> <p>3.3 Initiate a Mana Whakahono a Rohe Agreement to outline relationship and engagement approaches specific to resource management.</p> <p>Government, Council's, and Agencies/Organisations to:</p> <p>3.4 Treat Ngāti Kuri as Treaty Partners and invite them to co-design processes and projects at the very start, as opposed to seeking tokenistic support or feedback at later stages when a decision is already 'made'.</p> <p>3.5 Align and make more efficient the various consultation and engagement exercises that exist. These exercises are demanding and costly for a small Iwi. This 'death by a thousand cuts' approach tends to promote poor outcomes as we become burdened with 'opportunities' to respond to various projects and programmes</p> <p>3.6 Explore and promote various mechanisms to support better relationships and engagement- for example, Māori advisory committees, working parties/sub committees, co management arrangements, Māori constituencies/wards, formal relationship agreements, and formal consultation processes.</p> <p>3.7 Respond to our Mana Whakahono a Rohe initiation request.</p> <p>3.8 Set up and establish working relationships with Ngāti Kuri in good faith.</p>
Case for Change	<p>Government, Council's and agencies have statutory responsibilities to engage with Māori and to recognise Te Tiriti o Waitangi. Apart from these requirements, there is an increasing understanding that early and meaningful engagement with one another can result in more informed decision-making, more streamlined processes, and better-quality outcomes. For both Māori organisations and councils, closer engagement can contribute to:</p> <ul style="list-style-type: none"> • a greater understanding of one another's expectations and aspirations • increased opportunities to establish shared projects and joint ventures • improved processes based on an understanding of one another's priorities, expectations, and available resources • more efficient and effective use of council and Mori resources • supporting Māori expectations and aspirations in order to promote the well-being of Māori and the wider community. Māori input to council

	<p>decision-making processes can also help councils to ensure that their services are relevant to, and accessible by, Māori communities. Effective engagement can produce significant benefits, and requires adequate time, energy and resources. Building relationships for effective engagement requires a shift from issue by issue consultation to long-term strategic engagement, which addresses mutual goals and aspirations. There may be specific issues or areas of interest to both councils and Māori, where a joint approach will achieve maximum benefits for both parties. This may involve taking time out to have a dialogue on each party's aims, aspirations, ways of working, and to identify shared areas of interest and joint actions. Overall, we are seeking more involvement in our environment as a partner, rather than a stakeholder or party to crucial environmental matters.</p>
<p>Evidence of Success</p>	<ul style="list-style-type: none"> • Meaningful and enduring partnerships and relationships established. • Established and effective strategic and operational relationships and partnerships. • Mana Whakahono a Rohe agreement established and implemented with Council's. • Number of Ngāti Kuri experts on technical groups, boards, and decision-making panels increases.

5. OUR ENVIRONMENT: WAI MĀORI/ WATER – POLICY TABLE 5

<p>Issues</p>	<p>1.1 Limited recognition of our rights values and interests in relation to water.</p> <p>1.2 Central and local government continue to rely on inefficient mechanisms and approaches to manage water. The first in, first served approach is short-sighted and highlights a lack of strategic thinking and long-term strategy for the limited water resource in our rohe.</p> <p>1.3 A flawed water allocation approach limits our pursuits to increase economic, environmental, social and cultural wellbeing in our rohe.</p> <p>1.4 Reduced access to and along waterways as a result of historic and current land law policy.</p> <p>1.5 Impacts from land use activities on water quality.</p> <p>1.6 Discharge of wastewater, stormwater, sediment, and contaminants to water.</p> <p>1.7 Subdivision, use and development impacts the:</p> <ul style="list-style-type: none"> • mauri of waterways. • safe supply of drinking water. • life supporting capacity of water. • prevalence of flora and fauna, especially our taonga species. • wetlands, riparian areas, and aquatic habitats. • mahinga kai habitats and our ability to gather kai. • our relationship with freshwater through customary uses. • the ability of groundwater resources to recharge and replenish for future generations. • waterway and catchment resilience. • Our ability and aspirations to develop underutilised land as a result of treaty settlements. <p>1.8 Climate change and the effects of more frequent and intense droughts and potentially less annual rainfall.</p> <p>1.9 The combination of the first in, first served model with water hoarding constrains the efficient use of water resources, innovation, and limits more potentially productive and sustainable water uses.</p> <p>1.10 Poor water storage, security, and efficiency.</p>
<p>Objectives</p>	<p>2.1 Management approaches provides for the taonga status we attribute to water, our Treaty partner status, its importance to cultural wellbeing, and our specific rights, values and interests. (Links to 1.1)</p> <p>2.2 A sustainable and resilient water allocation model that recognises our long-term strategy for increasing economic, environmental, social and cultural oranga/wellbeing for Ngāti Kuri whānau. (Links to 1.1, 1.2, 1.3 and 1.10)</p>

	<p>2.3 Water and land resources are managed collectively, considering the various levels of interplay as evidenced through the concept of ‘Ki Uta, Ki Tai’ - from mountains to sea. (Links to 1.2 and 1.7)</p> <p>2.4 Increase access to and along waterways in our rohe. (Links to 1.4)</p> <p>2.5 Customary uses and activities involving water can continue now and in the future. (Links to 1.1 and 1.7)</p> <p>2.6 The practice of using water as the receiving environment for discharge, of wastewater is discontinued. (Links to 1.6 and 1.7)</p> <p>2.7 Wetlands and riparian areas are recognised, protected and enhanced. (Links to 1.7 and 1.10)</p> <p>2.8 Future generations will not have to drink treated water. (Links to 1.5, 1.6, and 1.7)</p> <p>2.9 Protection and preservation of the life-supporting capacity of water. (Links to 1.1-1.10)</p> <p>2.10 Increase use of ecosystem services to process and treat contaminants from storm and wastewater. (Links to 1.6 and 1.7)</p> <p>2.11 Environmental flow and water allocation regimes in our rohe must recognise and provide for Ngāti Kuri values and interests, customary uses and activities, flora and fauna and taonga species, the mauri of water, mahinga kai areas, waters life supporting capacity, availability for future generations, and catchment resilience. (Links to 1.1 and 1.7)</p> <p>2.12 To increase water storage potential and opportunities (small-large scale and multi-purpose) in our rohe. (Links to 1.7 and 1.10)</p> <p>2.13 To promote the efficient use of water in households, businesses, and industry. (Links to 1.7 and 1.9)</p> <p>2.14 To manage water adequately so there is sufficient supply for marae and whānau in our rohe, all year around. (Links to 1.7 and 1.10)</p> <p>2.15 To manage water adequately so there is sufficient supply for Ngāti Kuri to utilise lands and resources provided through Treaty Settlement. (Links to 1.1, 1.7, and 1.9)</p>
Policies	<p>Ngāti Kuri to:</p> <p>3.1 Continue to advocate for and support Iwi efforts at the Iwi Chairs level for a change in water management.</p> <p>3.2 Continue lobbying for change across the current water management regime (central-regional-local government) away from the first in, first served model.</p> <p>3.3 Require early and meaningful engagement from the Northland Regional Council in the setting of water allocation limits to ensure that water allocation is equitable and recognises and provides for the aspirations of Ngāti Kuri to develop underutilised lands as a result of treaty settlements.</p>

	<p>3.4 Increase the understanding and importance of Ngāti Kuri’s cultural values associated with water especially through enhanced relationships with government and government agencies.</p> <p>3.5 Seek greater investments in water solutions (quality and quantity), information, data, and monitoring.</p> <p>3.6 Advocate for a change in the perception and treatment of water from a public utility and unlimited resource to a taonga that must be preserved for future generations.</p> <p>3.7 Nominate priority esplanade areas along rivers and streams of importance to Ngāti Kuri for the inclusion in the Far North District Plan.</p> <p>3.8 Continue to oppose the direct discharge of contaminants, especially wastewater, into any water type.</p> <p>3.9 Contribute to, and engage on, national, regional and local planning documents relating to water and water quantity.</p> <p>3.10 Use our climate change position statement to promote long term thinking regarding climate change and the potential effects it may have on water quantity and availability in our rohe.</p> <p>3.11 Use, and lobby for the use of, cultural health index monitoring to ascertain the state and health of the water.</p> <p>Government, Council’s, and Agencies/Organisations to:</p> <p>3.12 Set water targets that are aspirational as opposed to being thresholds where people can pollute to.</p> <p>3.13 Improve monitoring and enforcement of resource consent conditions (including from regional to local councils) where breaches have occurred. Seek bonds to make sure the user pays.</p> <p>3.14 Use land based, low impact urban design approaches and ecosystem services to deal with contaminants discharged to water.</p> <p>3.15 Use a catchment management approach to water management, considering the interplay between land, water and people to adequately manage water in our rohe.</p> <p>3.16 To recognise the improvement of water quality in our rohe as a matter of regional and local importance.</p> <p>3.17 Promote efficient use of water by requiring reasonable and justifiable use between intended uses and amount sought, water management plans for large scale users, industry best practice, water conservation and efficiency measures, encouraging water user groups and providing for the storage and harvesting of water.</p> <p>3.18 Set aside water for domestic, marae, and Iwi economic development opportunities.</p> <p>3.19 Respect and acknowledge cultural monitoring practices.</p> <p>3.20 Provide water quality is of a standard that allows:</p> <ul style="list-style-type: none"> • For whānau to undertake customary uses and activities; • For marae and communities to have access to safe, reliable and untreated drinking water; • For the protection of taonga in our ecosystem.
Case for Change	Ngāti Kuri continue to have a close relationship with water in all its forms, both spiritually and physically. Our entire rohe is surrounded by water. As water quality declines, so too does Ngāti Kuri and the community’s quality

	<p>of life. Rules and regulations need to stop allowing pollution to a certain level and seek to completely mitigate or avoid effects.</p> <p>We believe our views on the management, quality and quantity of water matches the feel and views of the entire community. Many New Zealanders are against the treatment of water as an unlimited commodity that can be used in perpetuity without any adverse effects or impacts. Water is a finite resource that we must treasure, protect and preserve for our future generations, however the current management approach used precludes these outcomes. The first in, first served approach must be altered and replaced with a more sustainable, long term approach with associated mechanisms that allocates water to the right uses, in the right locations at the right time. A change is needed in valuing our precious water resource and how we manage it and our approaches help in providing this change.</p>
<p>Evidence of Success</p>	<ul style="list-style-type: none"> • Water allocation is changed from the first in, first served model to a more sustainable and resilient one. • Ngāti Kuri can develop their whenua and lands sustainably, with the use of water without any implications from flawed water management approaches. • Ngāti Kuri have access to a range of rivers and streams through increased esplanade priority areas. • Water is available for current and future generations • Ability to drink untreated water. • Increased water quality, flora and fauna, and mahinga kai yield. • Increased access and activation of customary activities and uses. • Increased areas of wetlands and riparian strips are restored and/or enhanced. • Changes to business as usual wastewater and stormwater treatment processes that includes ecosystem services.

6. OUR ENVIRONMENT: THE COASTAL & MARINE ENVIRONMENT – POLICY TABLE

6

<p>Issues</p>	<p>1.1 The effects of climate change and increased global greenhouse emissions on marine and aquatic ecosystems and taonga species.</p> <p>1.2 Subdivision, use and development impacts the:</p> <ul style="list-style-type: none"> • mauri of the coastal and marine environment. • life supporting capacity of the coast. • prevalence of flora and fauna, especially our taonga species. • mahinga kai areas and our ability to gather kai. • our cultural relationship and access to the coast. <p>1.3 Rising sea levels and the effects on land resources, papakāinga and marae.</p> <p>1.4 Impacts of moorings, wharves and jetties to the coastal & marine environment.</p> <p>1.5 The effects of excessive sediment, nutrients, and discharge on the quality and enjoyment of the coastal & marine environment.</p> <p>1.6 The effects of excessive sediment, nutrients, and discharge to our mahinga kai areas and our ability to gather food (for domestic use and for manaaki purposes) and the mauri of the coastal environment.</p> <p>1.7 Limited use of traditional māori resource management techniques, mātauranga and protocols in relation to the coastal environment.</p> <p>1.9 Mining and petroleum exploration in our rohe.</p> <p>1.10 Impacts to coastal sites of cultural significance and wāhi tapu areas.</p> <p>1.11 Reduction and degradation of access to coastal areas.</p> <p>1.12 Impacts to our pou moana and islands of significance.</p>
<p>Objectives</p>	<p>2.1 The effects of climate change and rising sea levels on land, marine and aquatic ecosystems, taonga species, papakāinga and marae are reduced. (Links to 1.1)</p> <p>2.2 The protection of traditional and contemporary areas to be used for papakāinga and marae purposes. (Links to 1.3)</p> <p>2.3 Greater oversight, mitigation and compliance measures with respect to sedimentation, nutrients and discharge from subdivision, use and development is carried out by local government. (Links to 1.2, 1.4, and 1.5)</p> <p>2.4 Local government and government agencies allow and trust the use of traditional resource management practices in the Coastal & Marine Environment. (Links to 1.7)</p> <p>2.5 Ngāti Kuri processes and protocols are in place and adhered to by relevant agencies and organisations. (Links to 1.7)</p>

	<p>2.6 Mining and petroleum exploration in our rohe is prohibited. (Links to 1.9)</p> <p>2.7 Access to the coastline is maintained and enhanced over time. (Links to 1.11)</p> <p>2.8 The protection of coastal sites of significance, wāhi tapu, pou moana and islands from human modification. (Links to 1.10, 1.11, and 1.12).</p> <p>2.9 Our islands are protected from non-cultural subdivision, use and development. (Links to 1.12)</p>
<p>Policies</p>	<p>Ngāti Kuri to:</p> <p>3.1 Identify and actively protect taonga species and implement the ‘global’ and ‘pacific’ pathways programmes.</p> <p>3.2 Lobby central, regional and local government to prohibit mining and petroleum exploration and other associated activities.</p> <p>3.3 Use cultural health index monitoring to ascertain the state and health of the coastal environment.</p> <p>3.4 Identify resources, papakāinga, and marae under threat from climate change and seek protection and mitigation measures to ensure their ongoing success.</p> <p>3.5 Oppose any offshore petroleum exploration and mining proposals within boundaries of our rohe.</p> <p>3.6 Continue to carry out environmental wananga and projects to increase and share our mātauranga, protocols, and practices of our natural environment to relevant parties.</p> <p>3.7 Engage and submit on statutory planning documents that affect the coastal environment.</p> <p>3.8 Identify wāhi tapu and sites / areas of cultural significance in the coastal and marine environment.</p> <p>3.9 Protect all islands and pou moana within its rohe and establish protocols for protection.</p> <p>3.10 Continue to link local, regional, national, and international initiatives with broader strategic plan ‘pathways’ as effects at home can impact on these aspirations.</p> <p>Government, Council’s, and Agencies/Organisations to:</p> <p>3.11 Prohibit offshore oil exploration and mining in our rohe.</p> <p>3.12 Ensure the cumulative effects of subdivision, use and development on the coastal and marine environment are recognised and avoided.</p> <p>3.13 Limit private ownership and riparian rights to the foreshore as a result of coastal subdivision.</p> <p>3.14 Recognise and give effect to protocols we create to protect our islands.</p> <p>3.15 Recognise and provide for Te Ara Whānui and the numerous pathways we will commit to in order to enhance wellbeing for our people and environment.</p> <p>3.16 Recognise and provide for Ngāti Kuri values in the coastal environment including:</p> <ul style="list-style-type: none"> • Protection of headlands and ridgelines.

	<ul style="list-style-type: none"> • Protection of coastal indigenous biodiversity, particularly our taonga species. • Protection of wāhi tapu and sites / areas of cultural significance and increased and enhanced access. • Protection of view shafts to significant natural features and cultural landmarks. • Enhance and protect customary uses. • Reducing sedimentation, discharge, and contaminants from activities.
<p>Case for Change</p>	<p>Like the Wai Māori / Water Policy table, Ngāti Kuri continue to have a close relationship with water in all its forms, both spiritually and physically. Our entire rohe is surrounded by the coastline. Some of our most important taonga exist in this area. As the quality of the coastline declines, so too does Ngāti Kuri and the community's quality of life.</p> <p>We are particularly against large scale and environmentally catastrophic activities such as mining and oil exploration and use. The risks involved in these activities to the natural environment seriously outweigh any economic gains. However, we are also concerned with small scale effects as well as these can, over time, create a great impact to our environment.</p> <p>Climate change and associated risks are also concerning. We are concerned at the potential loss of whenua, marae, papakāinga, and wāhi tapu. We understand that we cannot simply reverse the current process, but we must be prepared and ready to sacrifice some of our wellbeing now for the betterment of future generations.</p> <p>For these reasons we believe a change is warranted in the management, protection and preservation of the coastal and marine environment.</p>
<p>Evidence of Success</p>	<ul style="list-style-type: none"> • Climate change has minimal impacts on our way of life and our environment. • The quality of the coastal and marine environment improves in terms of reduced sedimentation, nutrient, and contaminant discharge. • Our protocols and processes are used and adhered to by relevant agencies. • Access to taonga species, wāhi tapu and traditional customary areas is increased. • Mining and petroleum exploration is prohibited. • The 'Pacific' and 'Global' pathways programmes are implemented and successful. • Ngāti Kuri's relationship with the coastal environment is enhanced through increased interactions with taonga and traditional customary areas. • Processes and protocols are established to protect our sites of significance, wāhi tapu, pou moana and islands in perpetuity.

7. OUR ENVIRONMENT: LANDSCAPES – POLICY TABLE 7

Issues	<p>1.1 Damage and destruction from subdivision, use and development to areas to landscapes (including cultural landscapes)</p> <p>1.2 Limited Ngāti Kuri involvement in the process associated with identifying, assessing, and evaluating outstanding natural landscapes and features.</p> <p>1.3 Limited involvement and participation may preclude development on land once associated with cultural uses.</p> <p>1.4 Lack of consideration by local councils for cultural landscapes and our cultural rights, values and interests.</p>
Objectives	<p>2.1 Protection of cultural landscapes from subdivision, use and development. (Links to 1.1)</p> <p>2.2 Cultural landscapes are acknowledged and considered as relevant features in our resource management system. (Links to 1.4)</p> <p>2.3 Inclusion in processes which consider Ngāti Kuri lands as ‘outstanding’. (Links to 1.2)</p> <p>2.4 To be able to develop land where ‘outstanding’ qualities exist for the benefit and wellbeing of our people. (Links to 1.3)</p>
Policies	<p>Ngāti Kuri to:</p> <p>3.1 Identify areas, sites and features that make up a cultural landscape.</p> <p>3.2 Identify significant seascapes and landscapes;</p> <p>3.3 Participate and engage in processes which characterise our lands as ‘outstanding’.</p> <p>3.4 Work with relevant parties to be able to develop land subject to ‘outstanding’ provisions and recognise any cultural values and uses which may be consistent with characteristics and qualities of sites and areas under consideration.</p> <p>Government, Council’s, and Agencies/Organisations to:</p> <p>3.5 Recognise and acknowledge the concept of cultural landscapes and provide for their inclusion in resource management plans.</p> <p>3.6 Promote a Cultural Landscapes project to give effect to the action above.</p> <p>3.7 Increase access to landscapes and features when under consideration through resource consents and plan making processes.</p> <p>3.8 Promote flexible approaches to development for Māori and Treaty Settlement land where it is considered as ‘outstanding’ given our lack of inclusion and participation when this characterisation was made.</p> <p>3.9 Promote rules and regulations which limit development that encroach on our seascapes and landscapes of importance.</p>
Case for Change	<p>The process to confirm whether a site, area, or feature is ‘outstanding’ has been completed, with relatively little to no input from Ngāti Kuri. This characterisation may constrain development in areas where cultural values and historic associations would permit development. Our lands continue to</p>

	<p>provide amenity and pleasure for people, yet we receive no compensation or flexibility to develop in other areas in exchange. These constraints limit our ability to enhance wellbeing and assert tino rangatiratanga over our lands and resources. By constraining our ability to develop, Councils are also constraining our ability to invest in our people and land.</p> <p>Cultural landscapes must be recognised in resource management plans. These collective areas provide a unique context of our history, stories, significant events and landmarks. Desecration and degradation of one can impact the whole ecosystem of features which make up an entire landscape. Providing a cultural overlay to landscapes gives a greater appreciation of what cultural values exist and what type of activities could occur, without impacts to those characteristics and qualities that make places special.</p>
<p>Evidence of Success</p>	<ul style="list-style-type: none"> • Ngāti Kuri cultural landscapes incorporated in relevant policies and plans. • Ngāti Kuri participate and inform exercises which characterise our land as ‘outstanding’ and includes our whakaaro, stories and values associated with particular places. • Development on Māori and Treaty Settlement land is not unnecessarily limited by its ‘outstanding’ status.

8. OUR ENVIRONMENT: INDIGENOUS FLORA & FAUNA – POLICY TABLE 8

Issues	<p>1.1 The life supporting capacity and mauri of flora and fauna is being adversely impacted by subdivision, use and development, diseases and pests.</p> <p>1.2 Recognition and protection of our taonga species.</p> <p>1.3 Ineffective weed, pest and invasive disease control by government agencies</p> <p>1.4 Loss of mātauranga māori, customary uses, and mahinga kai areas as a result of reduced indigenous flora and fauna.</p> <p>1.5 Constraining land law policy and the impacts of native vegetation re-growth on development aspirations.</p> <p>1.6 Limited recognition of Ngāti Kuri rights values and interests in indigenous flora and fauna.</p>
Objectives	<p>2.1 Indigenous flora and fauna quality and quantity is increased, particularly taonga species. (Links to 1.1 and 1.2)</p> <p>2.2 Identify and protect our taonga species. (Links to 1.1 and 1.2)</p> <p>2.3 A weed, pest, and invasive disease-free natural environment for future generations. (Links to 1.3)</p> <p>2.4 Healthy indigenous habitats create increased opportunities for mātauranga māori, customary uses, kai gathering, and ecosystem services. (Links to 1.4)</p> <p>2.5 Increase the oranga/wellbeing of Ngāti Kuri whānau through protection, enhancement and development. (Links to 1.5)</p> <p>2.6 WAI 262 and its associated recommendations are given effect to. (Links to 1.6)</p>
Policies	<p>Ngāti Kuri to:</p> <p>3.1 Continue to identify and protect taonga species through continual updates of this Plan.</p> <p>3.2 Continue to advocate for the recommendations of WAI 262 to be implemented.</p> <p>3.3 Carry out environmental wananga, workshops and projects to increase mātauranga and customary uses, protect taonga species (as identified in our taonga catalogue in Section 6, and increase flora and fauna quality and quantity.</p> <p>3.4 Recognise and include the work and studies of local rangatahi and seek their involvement in the identification and protection of taonga species.</p> <p>3.5 Identify and promote development areas and limit any potential effects on indigenous flora and fauna.</p> <p>3.6 Continue to carry out ‘BioBlitz’ in their rohe to continually update and review their mātauranga relating to ecosystems and species.</p> <p>3.7 Promote a predator free area by 2040 (Protected Pathway).</p>

	<p>Government, Council's, and Agencies/Organisations to:</p> <p>3.8 Consult and engage with Ngāti Kuri on all pest management, weed, and disease related strategies and plans.</p> <p>3.9 Support Ngāti Kuri's biodiversity efforts, in particular the 'BioBlitz' activity and Predator Free Rohe 2040 aspirations.</p> <p>3.10 Preserve and protect our taonga species provided for in this Plan and contribute to a common goal of a lower 'threat' status.</p> <p>3.11 Give effect to the recommendations of WAI 262</p> <p>3.12 Create policy which will over time increase the quantity and quality of indigenous flora and fauna.</p> <p>3.13 Promote conditions of consent that provide for the involvement of Ngāti Kuri in the monitoring of conditions relating to impacts on taonga species.</p> <p>3.14 Support Ngāti Kuri methods, practices and protocols to stop biodiversity loss.</p> <p>3.15 Promote flexible development options to māori who's land is now constrained from native vegetation re-growth over time.</p>
Case for Change	<p>During the past 160 years or more, since the Crown has assumed responsibility for managing our native plants and animals, we have seen significant and devastating loss of biodiversity through poor management, deforestation and pest and disease incursions. Since 1850, 80% of Te Taitokerau's indigenous vegetation has been destroyed. Since the publication of the New Zealand Biodiversity Strategy 2001, with its goal of 'halting the decline', the only conclusion that can be drawn is that central and local government has failed to intervene appropriately to protect and preserve our indigenous assets. As a result, we believe our approaches and tools should be used given the record of successive governments in relation to this kaupapa.</p>
Evidence of Success	<ul style="list-style-type: none"> • Indigenous biodiversity is restored and enhanced in our rohe. • Weeds, pests and invasive diseases are reduced or wiped out completely in our rohe. • Increase in the use and understanding of mātauranga māori, our customary uses, and ecosystem services. • Success in the development and implementation of the BioBlitz and Predator Free Rohe programmes in our rohe. • Our people can collect and gather food from many indigenous sources.

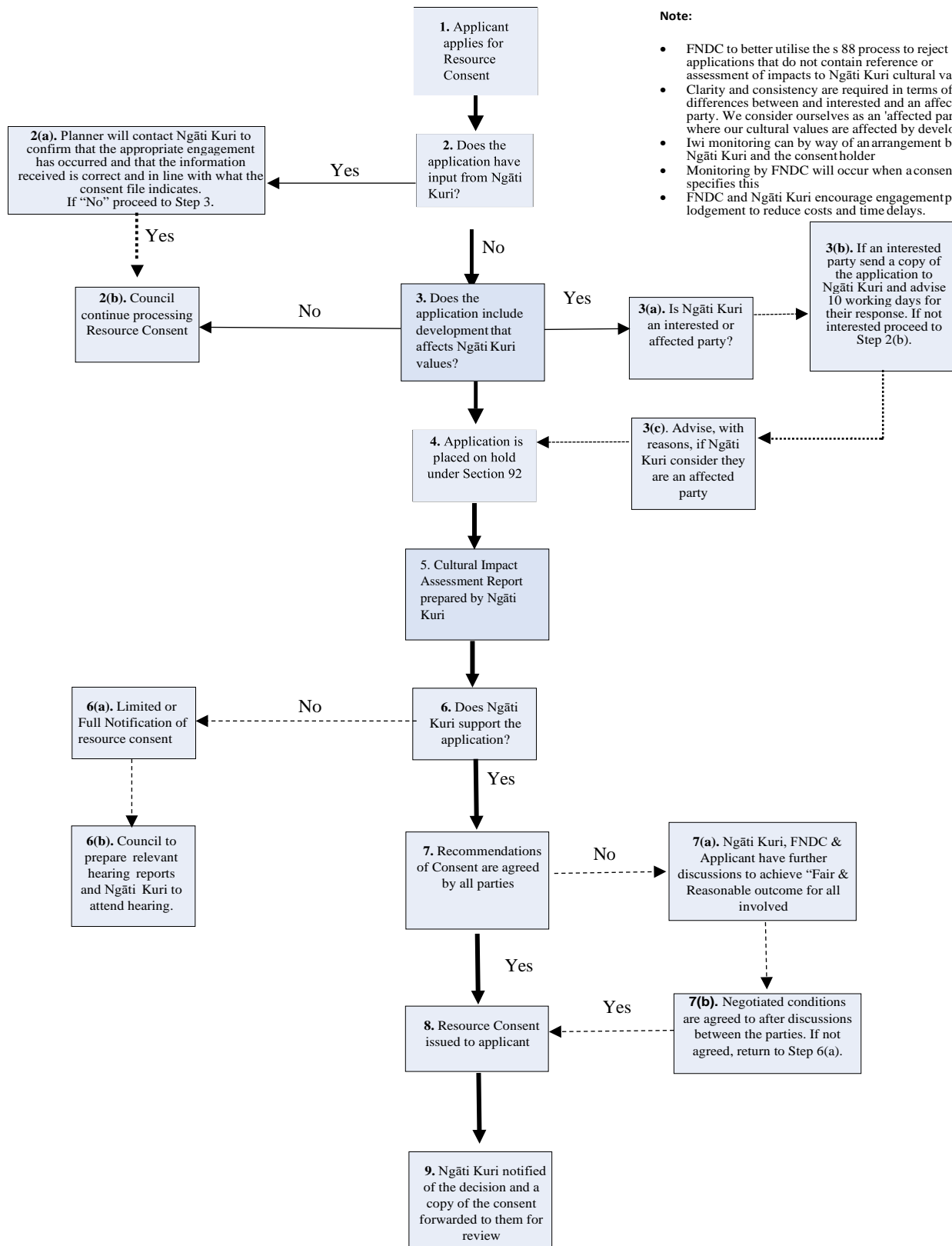
9. OUR ENVIRONMENT: CULTURAL HERITAGE – POLICY TABLE 9

Issues	<p>1.1 Ongoing damage, destruction and mismanagement of wāhi tapu and sites / areas of cultural significance.</p> <p>1.2 Access to wāhi tapu and sites / areas of cultural significance.</p> <p>1.3 Naming of places in our rohe.</p> <p>1.4 Process to register, identify and protect wāhi tapu and sites / areas of cultural significance.</p>
Objectives	<p>2.1 To protect and enhance Ngāti Kuri wāhi tapu and sites / areas of cultural significance. (Links to 1.1)</p> <p>2.2 Increased access to wāhi tapu and sites / areas of cultural significance. (Links to 1.2)</p> <p>2.3 Increase use of Ngāti Kuri ingoa and kupu for places and locations in our rohe. (Links to 1.3)</p> <p>2.4 To contribute to the process to identify and register all known wāhi tapu and sites / areas of cultural significance. (Links to 1.4)</p> <p>2.5 Preservation of our sacred knowledge for particular wāhi tapu and sites / areas of cultural significance. (Links to 1.4)</p>
Policies	<p>Ngāti Kuri to:</p> <p>3.1 Contribute to council processes relating to the identification and registration of wāhi tapu and sites and area of cultural significance.</p> <p>3.2 Work with landowners and council to promote, in the first instance, unrestricted access to wāhi tapu and other places of cultural significance.</p> <p>3.3 Use silent files where relevant to protect the integrity of certain resources.</p> <p>3.4 Investigate the process to become a heritage authority and manage its own heritage assets and features.</p> <p>3.5 Promote its own kōiwi protocol and procedure.</p> <p>Government, Council's, and Agencies/Organisations to:</p> <p>3.6 Continue to protect Notable Tree's within our rohe and provide avenues for consideration of other trees as taonga.</p> <p>3.7 Require a cultural impact assessment for any subdivision, use, or development that will impact a wāhi tapu or site/area of cultural significance.</p> <p>3.8 Give effect to and promote Ngāti Kuri kōiwi protocol and processes.</p> <p>3.9 Provide adequate rules and regulations that protect and preserve our cultural sites of significance and wāhi tapu.</p> <p>3.10 Seek Ngāti Kuri advice and opinion on the creation of new and current road, location, and place names.</p> <p>3.11 Support the use of silent files to protect wāhi tapu, whilst acknowledging some knowledge must remain sacred.</p>

Case for Change	<p>Wāhi tapu and sites / areas of cultural significance are considered to be precious taonga to Ngāti Kuri. These features add to the overall landscape we live within and add to our cultural richness and history. However, we continue to be cautious with legal mechanisms to protect these features because there has been degradation and desecration in the past. While the extent has changed since the inclusion of legal mechanisms, there are still constraining features that need to be moved past by local authorities and agencies. It is important to Ngāti Kuri and the legacy we leave for future generations that our sites are areas of significance, as well as their proper place names are recorded and protected in our rohe.</p>
Evidence of Success	<ul style="list-style-type: none"> • No further degradation and desecration of wāhi tapu and sites / areas of cultural significance. • Increased number of wāhi tapu and sites / areas of cultural significance registered with Council's. • Use of silent files for particular heritage items of importance. • Increased use of our traditional names for locations and places. • Protocols and procedures used and adhered to.

Appendix 4

Ngāti Kuri Resource Consent Process



Note:

- FNDC to better utilise the s 88 process to reject applications that do not contain reference or assessment of impacts to Ngāti Kuri cultural values.
- Clarity and consistency are required in terms of the differences between an interested and an affected party. We consider ourselves as an 'affected party' where our cultural values are affected by development.
- Iwi monitoring can be by way of an arrangement between Ngāti Kuri and the consentholder
- Monitoring by FNDC will occur when a consent specifies this
- FNDC and Ngāti Kuri encourage engagement pre-approval to reduce costs and time delays.

APPENDIX 5

Contribution of Perspective – L. Karaka

PART TWO OF PLAN – MANA MOTUHAKE, FURTHER REFERENCE MATERIAL

1. Te Tiriti o Waitangi/The Treaty of Waitangi

Te Tiriti o Waitangi is the founding document which establishes the rights and responsibilities of the Crown to Māori.

The Crown first recognised and provided for the mana whenua status of Ngāti Kuri in 1840 with the signing of Te Tiriti o Waitangi.

In the context of this Iwi Environmental Management Plan, Article II of Te Tiriti confirms the right of Ngāti Kuri to exercise authority of natural resources within the Ngāti Kuri rohe (area):

*“Ko te Kuini o Ingarangi ka wakarite ka wakaae ki nga Rangatira ra ki nga hapū – ki nga tangata katoa o Nu Tirani **te tino rangatira ratanga o ratou wenua o ratou kainga me or ratou taonga katoa**”*

*“Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof **the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties** which they may individually or collectively possess so long as it is their wish and desire to retain the same in their possession”*

2. Ngāti Kuri 1800 - 1900

As settlers began to take up occupation of the land, the new tenure saw the establishment of land use systems that were anathema to traditional Ngāti Kuri use and environmental practice. Ngāti Kuri were to bear witness to and experience western practices that not only impacted on them as a people but accelerated the decline of their environment and of the natural species that once thrived within.

3. Ngahere

Timber from once thriving native forests were used by Ngāti Kuri for the construction of pa sites, construction of buildings and waka (water craft used for transport) and other purposes. Water ways and oceans were normal trading routes to and from pa sites, to and from other iwi groups throughout the country, and to international trading partners. However, settler demand for this resource was such that the native forests became non-existent within a matter of years. Western demand of natural resources such as timber was at a rate never before experienced by Ngāti Kuri people.

4. Te Moana

Traditional coastal uses and environmental practices were also greatly impacted upon as whaling and fisheries were exploited in some cases to near extinction. The once thriving seal colonies became a memory in the minds of Ngāti Kuri people.

5. Te Whenua

Legislation and government policy was to impact further on Ngāti Kuri abilities to thrive socially and economically as large tracts of land became annexed and/or put into reservations for the exclusive benefit of settlers

By 1880 the impact of settler demand for more land, more natural resources, the extinguishment of native title and successive government legislation resulted in the loss and alienation of Ngāti Kuri people from more than 70% of Ngāti Kuri ancestral lands. Instead of traditional practices which maintained a thriving economic base for Ngāti Kuri people, the Muriwhenua land report noted:

“...the district showed little potential for growth once the timber was extracted and whaling ended. It became a depressed area and, with nearly all their usable land gone, Muriwhenua Māori were reduced to penury, powerlessness, and, eventually, State dependence (p.1)”

By the early 1900s Ngāti Kuri people became “dependant on a precarious cash economy based solely on gum digging which was heavily controlled and manipulated by European traders and income from natural resources was denied to whānau”

The degradation of once pristine coastal environments has always been of grave concern to Ngāti Kuri people. Natural resources such as Toheroa (scientific name) were decimated to near extinction as settler demand resulted in the establishment of a Toheroa factory in the 1920s and stocks were quickly exhausted.

6. Reclamation for land use purposes

Western practices of land protection and reclamation was to impact greatly on the natural dune lands and dune lakes. Pine Forests were established along much of the Te Oneroa a Tōhē (90-mile beach) and foreign species of plants were introduced for the retention of dune lands. This practice not only impacted on natural waterways, but also on once flourishing flora and fauna used by Ngāti Kuri people.

As land was cleared and “progress” saw the development of large sheep and cattle stations. Land use of this type not only impeded access of Ngāti Kuri people to natural food sources but resulted in the further displacement of Ngāti Kuri people from ancestral land.

“... under the tight control of the somewhat bureaucratic Department of Māori Affairs and people were simply relocated with little or no discussion or agreement”

7. Education and Mātauranga

Education previously taught by Ngāti Kuri whānau focused on spiritual, social cultural and economic sustainability.

With settler occupation came settler ways of doing things. Education came under the control of the Crown. The Crown demanded that the English language and English curriculum was to be taught. This practice was strictly applied. The use of Māori language in schools was banned.

The rapid decline and use of the Māori language was the result. The ability for Ngāti Kuri to retain Ngāti Kuri spiritual, social, cultural and economic values and practices in environmental management was also impacted upon.

8. Nationalisation Policies over non-renewable resources

The Crown’s rigorous policies on environmental management also impacted on the ability of Ngāti Kuri to manage non-renewable resources.

The extraction of white sand from the Pārengarenga harbour for glassmaking began in the 1920’s. Council provided companies with resource consents or coastal permits to extract this mineral for periods spanning 15 to 42 years. The extraction of this resource at its height is recorded in 1974 at 93,224 tonnes (p 356).

Ngāti Kuri were not involved in discussions nor were they beneficiaries of income. Lease land agreements were set at \$1,500 per annum @ 10cents per ton.

The environmental impact was to be of grave concern to Ngāti Kuri people as the area Te Kōkota has always been considered taonga tuku iho. Many migratory birds used this spit for procreation and as a food source.

A series of meetings were held to halt the extraction of this mineral from Ngāti Kuri land and mining ceased eventually in 1979. Whānau statements reflect the impact on te Kōkota spit where this mineral was sourced:

“These areas are an important part of the marine food chain...slowly being killed by drifting sand”

Through legislative policies the Crown assumed control not only over the extraction of minerals but petroleum. No provision has been made for land owners to receive royalties from these resources.

Ngāti Kuri were never consulted about the Crown’s increasing exercise of control over these resources and this continues to be a source of grievance to Ngāti Kuri.

9.WAI 262 (Flora and Fauna claim) 1991

The control and authority exercised by the Crown over the land, and environment had little regard for Ngāti Kuri. Most importantly, the ancestral relationship that Ngāti Kuri people had established over generations with Papatūānuku had deteriorated and traditional practices were ignored in place of Western science.

The ability for Ngāti Kuri people to access areas of mahinga kai (areas where traditional food, fresh water and other natural resources are obtained), ability to protect tino rangatiratanga (sovereignty) and kaitiakitanga (guardianship) over flora, fauna and other taonga including wāhi tapu (areas of land deemed sacred having a traditional, spiritual, religious, or mythological connection with the people) and papakāinga (ancestral homes of Ngāti Kuri people) had been severely restricted.

To restore mana tiaki (the inherited rights and responsibilities that Ngāti Kuri have with the environment) the Wai 262 (the Flora and Fauna) claim (a pan tribal claim) was lodged with The Waitangi Tribunal by Saana Murray of Ngāti Kuri and five others on 9 October 1991.

The WAI 262 claim deemed to be special, personal and of mutual respect and benefit for all, addressed the ownership and use of Māori knowledge, cultural expressions, indigenous species of flora and fauna, all known as *taonga* (treasures), and inventions and products derived from indigenous flora and fauna and/or utilising Māori knowledge.

The Waitangi Tribunal set up in 1975 had been established under the Treaty of Waitangi Act of the same year was to eventually release a report on the WAI 262 claim 20 years later on 3 July 2011.

The report '*Ko Aotearoa Tenei*' ("*This is New Zealand*") found that the Government had failed to comply with its obligations, under the Treaty of Waitangi and significantly considered the complicit role of more than twenty government agencies.

The report provided assurances that government agencies would ensure guardian relationships between Māori and their *taonga* (their traditional knowledge and artistic works, and their culturally significant species of flora and fauna) were acknowledged and protected, and recommended that future laws, policies and practices acknowledged and respected those relationships.

10. The Resource Management Act 1991

Comprehensive reform of New Zealand's environmental laws occurred during the 1980s as a result of local, national and international pressures. This culminated in the enactment of the Resource Management Act 1991 which endeavoured to incorporate into one statute the law relating to the use of land, air and water.

The Act requires that areas of significant indigenous vegetation and significant habitats of indigenous fauna are protected. In evaluating the "significance" of an area, the criteria set out in Appendix III of the Northland Regional Policy Statement will be applied. Areas identified in the PNA programme as being internationally or nationally important will have the highest priority when allocating resources to assist with their protection. The preservation of the natural character of the coastal environment (including the coastal marine area), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use and development is a matter of national importance. Many rare and threatened habitats are located within the coastal environment and contribute to its natural character. Therefore, there is a dual onus on the Council to ensure that the Plan contains methods for achieving their protection. The Act requires protection but does not specify how protection is to be achieved. However, it is obvious that a basic requirement for protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna is that such areas are not removed. Sustainable management also involves controlling plants and animals, which adversely affect indigenous ecosystems. An important goal is to achieve widespread commitment to the active protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna on public and private property.

The Purpose of the Resource Management Act in Section 5, describes “*sustainable management*” as

“managing the use, development and protection of natural and physical resources in a way, or at a rate which enables people and communities to provide for their social, economic, and cultural well-being and for their health and safety”

- (a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and
- (b) Safeguarding the life-supporting capacity of air, water, soil, and ecosystem; and
- (c) Avoiding, remedying or mitigating any adverse effects of activities on the environment”

Principles underpinning the enactment of the policy is found in Section 6 which lists matters of national importance that 'shall be recognised and provided for' in achieving the purpose of the RMA and include:

- natural character of the coastal environment:
- outstanding natural features and landscapes:
- significant indigenous habitats and vegetation:
- public access to waterbodies:
- Māori culture, traditions, ancestral lands, water, sites, wāhi tapu, and taonga:
- historic heritage:
- recognised customary activities.

Section 7 is a list of matters that all decisions 'shall have particular regard to' in achieving the purpose of the RMA;

- Kaitiakitanga:
- stewardship:
- efficient use and development of natural and physical resources:
- efficiency of the end use of energy:
- amenity values:
- intrinsic values of ecosystems:
- quality of the environment:
- finite characteristics of natural and physical resources:
- habitat of trout and salmon:
- climate change:
- renewable energy.

Section 8 states that in achieving the purpose of the RMA, 'account shall be taken' of the principles of the Treaty of Waitangi.

PART THREE – MĀTAURANGA, FURTHER REFERENCE MATERIAL

11. Conservation

The critical state of the dune landscape was the catalyst for Ngāti Kuri to place a rāhui or moratorium on taking Toheroa from that stretch of coastline and the replanting of pingao so that stocks could recover. Ngāti Kuri have been involved in this process for many years.

Ngāti Kuri people continue to monitor Te Oneroa a Tōhē and the regeneration of Toheroa and to report on the health of that ecosystem. Although Ngāti Kuri ancient knowledges are known and are supported by scientific data, decisions by Councils continue to be made contrary to this knowledge.

Te Oneroa a Tōhē offers long stretches of coastline and has for many years been used as a main highway bringing large numbers of tourists and visitors by bus to the Ngāti Kuri region. Ngāti Kuri have long opposed Council in allowing heavy traffic to drive across this stretch of beach due to the impact on the regenerating Toheroa. Of a more damming nature, other off road motorised vehicles access the dunes for recreational driving and this action impacts negatively on the sand dune environments threatening the survival of the pingao and ultimately the Toheroa.

The story of Pingao, Toheroa and Toi also brings to the fore the primary and secondary relationships associated with these particular species, flora and fauna.

12. The Ngāti Kuri Claims Settlement Act (2015)

The historic treaty claims of Ngāti Kuri were finally settled on 7 February 2015. The Ngāti Kuri Claims Settlement Act (2015) places on record the history of Ngāti Kuri grievances under the Treaty, with an acknowledgement of those breaches and a formal apology by the Crown.

The Ngāti Kuri Claims Settlement Act (2015) also confirmed the Crown's intent to an ongoing evolutionary partnership with Ngāti Kuri. The Crown acknowledged:

- d) The Crown's failure to recognise Ngāti Kuri
- e) The Crown's failure to understand and appropriately investigate Ngāti Kuri customary interests

- f) The Crown's failure to understand and appropriately investigate Ngāti Kuri land and resources customary tenure

It also provides cultural redress through the return of land among the sites of significance vested to Ngāti Kuri is Te Rerenga Wairua and Kapowairua at the northernmost point of the country.

Conclusion

The signing of Te Tiriti o Waitangi (1840) by Ngāti Kuri tupuna, promised to protect Ngāti Kuri interests however by 1865 a matter of 25 years, most of the Ngāti Kuri land had passed from Ngāti Kuri ownership to government, their agencies or European settlers.

Successive petitions by Ngāti Kuri people to government authorities since the early **1800s**, reported on the continued displacement and alienation of Ngāti Kuri people from their land through legislative process. Ngāti Kuri held to the view that such deprivation lent to the breakdown of the social structure, loss of cultural and spiritual connections to the land and lack of economic opportunities. The very survival of Ngāti Kuri people went unheeded and unresolved until the first hearing of the Muriwhenua Claim (WAI 45) to the Waitangi Tribunal in **1986** that reported the plight of the Muriwhenua Tribes:

“Muriwhenua Māori were so deprived of land as to be poverty stricken soon after European settlement began” (*Muriwhenua Land Report 1997*)

This process not only called to the fore accountability of government and their agencies but was to set the platform for future engagement, future decision making between Ngāti Kuri and others.

13.Accountability

The Ngāti Kuri Trust Board is the post-Treaty of Waitangi settlement iwi mandated by the people of Ngāti Kuri through the Ngāti Kuri Claims Settlement Act 2015.

It is the mandated iwi organisation under the Māori Fisheries Act 2004, and an Iwi Aquaculture Organisation under the Māori Commercial Aquaculture Claims Settlement Act 2004. The trust represents Ngāti Kuri as an "iwi authority" for resource consent applications under the Resource Management Act 1991 and is a Tūhono organisation and incorporated society.

TE MOANA KI TE WHENUA

Ngāti Kuri are people of the ocean and live in an environment that is bordered by both the Tasman and Pacific oceans (at places no less than 10 kilometres of land separate's these oceans).

At the Northern tip the forces of nature are most evident as the currents of the Tasman Sea and the Pacific Ocean meet in a foaming swell of broken water over the Columbia Bank just west of Te Rerenga Wairua.

Surrounding oceans and harbours of the Ngāti Kuri rohe were continuously monitored for wellness.

Agricultural uses: Salt water was used to promote the growth of kumara – minerals in salt water found to be beneficial not only to plants but to humans alike. Soils such as those found in the rohe o Ngāti Kuri were re-mineralized with elements that had been leached out from the soil to the sea.

Preserving and cooking food: One of the oldest **methods** Ngāti Kuri used for cooking and **preserving vast quantities of food**, including fish and birds which were salted and dried or preserved in whale fat and consumed in times of need or traded with other iwi for resources.

Healing properties of salt water: Ngāti Kuri people were well versed in the particular properties of salt water to heal wounds, reduce infection and to promote pain relief.

14.Mahinga Kai

The surrounding oceans offered to Ngāti Kuri an inexhaustible food source and is a traditional mahinga kai site (traditional food gathering site). Mahinga kai sites are central to Ngāti Kuri, identity, cultural, social and economic wellbeing.

Mahinga kai sites have been identified for future reference

Ngāti Kuri traditional fishing practices, management and conservation methods varied from those of other tribes as these practices were applied to fish stocks within respective regions.

15.Ownership

Ownership rights were (based on ancestral fishing grounds).

16.Management practices

Managing fish stocks was of primary importance. For Ngāti Kuri, it was an imperative. Dried fish was a food source for Ngāti Kuri people during lean times. Dried shark and shark oil was traded for preserved birds and other goods from other tribes. Certain locations of fish stocks considered to be delicacies like koura, or *freshwater crayfish*, were guarded and in past times koura was a valued mahinga kai species that was used as a bartering tool.

17.Harvesting

Harvesting of fish was wide and varied however the principle or tikanga around harvesting still applied with the overriding view that harvesting of any species of fish was at a rate where that species could safely and successfully regenerate.

With the large numbers harvested to sustain the Ngāti Kuri tribe, tikanga protocols were placed on activities surrounding preparation of natural resources such as shark and special areas were set aside for filleting and drying. This practice took place within the Pārengarenga harbour up until the 1960s.

“There is a fresh water spring that comes out into the ocean. This water source was used for cleaning the shark which were then hung along that coastline on pōhutukawa growing on the banks for drying. The shark livers would be milked and traded for other goods”.

Economic prosperity for Ngāti Kuri people was based on their ability to produce, harvest and prepare natural resources. Conserving those resources was of paramount concern.

18.Conservation practices

Many Ngāti Kuri conservation practices involved rāhui (moratorium/ban) being applied to a specific area or on a particular species or natural resource. Pou (post) were placed above the high tide line at intervals along the beach with indicator signs to warn others that a rāhui was in place.

In terms of fishing, rāhui would be placed to halt all fishing within a particular area for a specified period of time so that stocks could regenerate. Fish stocks of great value especially eels were actively managed by a combination of rāhui.

Under the terms of Rāhui, limits would be **set on a particular species that was taken as well as** banning the use of particular fishing **methods to ensure that particular species could recover**. Rāhui would be applied when the mauri (life force) of a particular area or natural resource was under threat, or at risk through over-use.

Rāhui are also applied to coastal areas when a body or bodies were lost at sea. Special observations were made during this time and the rāhui was strictly adhered to.

When the activity has been completed, or a natural resource or environment has recovered, then the pou would be removed, karakia were performed, to lift the state of tapu.

Rāhui was applied to all-natural resources when required.

19.Restocking of species

The practice of releasing a required fish species into waterways or lakes and harbours to boost populations was not an uncommon practice.

“Stocks of tuna (eels) had disappeared in the lake because the wall had been breached by salt water. A visiting iwi came and heard of the plight of the people. They went back to where they lived however after a short time they returned. To the delight of the people, they brought with them stocks enough for the whole tribe. Some time went by, many years. The iwi tribe who had given us the tuna returned and told of their plight with dwindling stocks that they could not feed their tribe. The gesture was returned in remembrance of the event that had happened many years before”.

In particular selective harvesting (return of females) to rivers, lakes, estuaries and harbours, ensured the long-term viability **and sustainability** of species.

Ngāti Kuri people continue to place rāhui on coastlines and along waterways making provision for sustaining and maintaining resources and environments.

20. Government policies

Government policies and western fishing practices are attributed to the very nature of the quality and the quantity of fish species within Ngāti Kuri harbours, surrounding oceans and the shoreline.

Planted areas of dune lands to create larger land mass for farming continues to be monitored. As a result of dune planting in exotic trees the dunes were halted and surrounding ecosystems of species within the dune lands deteriorated. Efforts to regenerate dune ecosystems continues today.

Ocean and land-based ecosystems require a scientific and holistic management approach if these ecosystems are to be sustainably managed, and not as is currently practiced the incremental management of isolated components of a particular system.

21. Ngāti Kuri Resource Management Practices

Ngāti Kuri resource management practices were highly structured and organised and activities were based around seasonal change and the maramataka (Māori lunar calendar). For Ngāti Kuri interactions with the land and natural resources took into account seasonal variations however, the maramataka sets optimal and least favourable days of the month for engaging with natural resources, resource preparation, planting, harvesting and maintenance.

During activities such as planting, growing and harvesting, the natural resource and the associated ecosystem would be monitored. The focus on environmental impacts and predation. Remedial actions would be applied to ensure their long-term survival.

Remedial action was applied at incremental stages or over a set period of time either short, medium to long term until the resource or ecosystem had sufficiently recovered.

The Maramataka continues to be used today by Ngāti Kuri people today. Western science is relied upon as the leading rationale for environmental decision making. While in some circumstances, scientific research does bring relevant facts into light, it can often discard other important and relative information and considerations.

Ngāti Kuri cultural perspectives and cultural management techniques take into account both the tangible and intangible. To the layman it may appear that inordinate energy is applied to resolve an issue, however, Ngāti Kuri have vast experience in this field and they should not be taken lightly.

22. The Spiritual Realm – Karakia (prayer)

Karakia (prayers) were recited to a deity who had authority over that natural resource. Respect to the mauri (life force) of that resource was important to ensure effective practices and processes ensued. Karakia were applied at every stage of managing a resource, from first preparations, to growing, to harvesting and to consuming. Karakia and tapu (sacred) rites were accorded those who were directly or indirectly involved in resource management during preparation, planting and harvesting.

The growing season was considered especially tapu. Karakia were recited over an object to hold the mauri (life force) of the entire crop. The object would act as a vessel for the appropriate deity such as Haumia-tiketike (God of kumara and all cultivated foods) to watch over and to ensure the right practices and processes were employed to ensure a good crop.

This practice continues today as reflected in a conversation had between a kuia and her mokopuna:

“See that rock over there. Yes. Don’t touch it. Why? That’s someone’s house and he is watching over the kumara. Ok”.

That kumara was a crop of exceptionally high value for Ngāti Kuri people and that karakia was a normal practice is expressed by a kaumatua o Ngāti Kuri who related that he:

“grew up on the 3 K’s, Kumara, Karahu and Karakia, plentiful during my early years”

Karahu grew prolifically in the harbours where he was raised. A Ngāti Kuri kuia who lived further inland described their “existence” was dependent on tuna (eels) of which in her waning years she was averse to.

These examples demonstrate the isolation of people and the natural resources prevalent in particular areas of the Ngāti Kuri rohe.

Kaumatua of Te Hapūa recall large fishing expeditions where karakia would be offered for a good catch and fishermen would be blessed for their courage and safe return. In recognition of the respect accorded deity and in acknowledgement of the relationships that exists between the spiritual, natural resources and man:

“the first fish was returned to Tangaroa to show respect and to encourage fish into the fishing grounds”.

PART FOUR – NGĀTI KURI TOANGA CATALOGUE, FURTHER REFERENCE MATERIAL

Ngāti Kuri have innumerable taonga, both physical and spiritual residing within and around their rohe. Therefore, the taonga catalogue focuses specifically on those taonga that Ngāti Kuri and government agencies has deemed under threat or most at risk as a result of declining ecosystem’s and habitats.

Te Paki Ecological District contains a high diversity of flora and fauna species, including many endemic taxa. Of particular significance are the 101 indigenous land snail taxa known to inhabit the Ecological District (ED), including 39 locally endemic taxa. There are 20 locally endemic plant taxa, of which 17 are restricted to the Surville Cliffs serpentinite formation at North Cape and at least four lizards which are either endemic to the Te Paki ED or the Te Paki – Aupōuri ED’s.

There are high numbers of rare or threatened species in the Ecological District, as well as rare ecosystem types. At present, nationally threatened taxa include 98⁵ plants, 23 birds, 63 land snails, 6 beetles, one wētā, one moth, one slug, one earthworm, one spider, two freshwater invertebrates, 7 lizards and two⁶ fish. There are also a further 82 regionally significant taxa, which are considered rare or threatened in Northland (including 69⁷ plants, 10 birds, two reptiles and two fish).

⁵. Four taxa are pre-1975 records

⁶. Includes unconfirmed record of black mudfish

⁷. Including one doubtful record and 7 pre-1975 records



Ngāti Kuri Trust Board

