



## **CULTURAL IMPACT ASSESSMENT**

**APPLICATION FOR RESOURCE CONSENT**

**MANGAWHAI HARBOUR RESTORATION SOCIETY**

**HISTORIC MANGAWHAI WHARF REBUILD**

**END OF MOIR POINT ROAD, MANGAWHAI**

**APRIL 2018**



## Whakataukī

Tupu te Toi  
Whanake te Toi  
He Toi ora  
He Toi he Toi i ahu mai i Hawaiki  
To tau muri ki te Atua  
No te mea  
Ko taku taha tera

*Knowledge that grows*  
*Knowledge that expands*  
*Knowledge that survives*  
*Knowledge that comes from Hawaiki*  
*Knowledge that comes from patience and tolerance*  
*Knowledge that comes from God for that is wisdom*

## Whakapapa

Ko te tūpuna taketake o Te Uri o Hau, Ko Haumoewaarangi.  
Ka moe a Haumoewaarangi i a Waihekeao,  
Ka puta ki waho ko a raua tamariki tokowhitu: ko Makawe, ko Mauku, ko Whiti,  
ko Weka, ko ruinga, ko rongo me Hakiputatomuri.  
Ka puta i a Hakiputatomuri ko nga uri matinitini e mohiotia nei i tenei wa,  
Ko  
Te Uri o Hau.

*According to the traditions of Te Uri o Hau, the eponymous ancestor  
of Te Uri o Hau is Haumoewaarangi.*  
*From the marriage of Haumoewaarangi with Waihekeao came seven offspring:  
Makawe, Mauku, Whiti, Weka, Ruinga, Rongo and Hakiputatomuri.*  
*From Hakiputatomuri came many descendants known to this day as  
Te Uri o Hau.*

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Cover Photo: Mangawhai Estuary - Site of the historic Mangawhai Wharf rebuild.

**Image credit: S. Worthington (2018).**

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## 1. ACTIVITY DETAILS

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<b>Proposed Activity:</b>	Rebuild of the historic Mangawhai Wharf.
<b>Site Location:</b>	End of Moir Point Road, Mangawhai, Mangawhai Harbour.
<b>Te Uri o Hau Statutory Legislation and Associated Interests:</b>	Te Uri o Hau Claims Settlement Act 2002, Te Uri o Hau Settlement Historical Claims Schedules 2000, Statutory Acknowledgement for Mangawhai Harbour Coastal Area, Mangawhai Harbour - Nohoanga Site and an area of Significance to Te Uri o Hau (SM03), Area of Cultural Landscapes and archaeology of Maori and European origin, Registered shell middens located along the esplanade reserve of Mangawhai harbour, Archaeological Site: R08/222 - Site of the 1880's Mangawhai Wharf, Kaipara Council Operative District Plan 2013 - registered Historic Heritage - H45 1912 Mangawai Hotel, Maori customary interests in the common marine and coastal area, Te Uri o Hau's traditional, historical, spiritual, and cultural associations with places, sites and resources in Mangawhai and Mangawhai Harbour, the principles of the Treaty of Waitangi to recognise the role of tangata whenua as kaitiaki and provide for tangata whenua involvement in the management of the coastal environment.
<b>Te Uri o Hau Environmental Authority:</b>	Environs Holdings Limited. Level 2, 3-5 Hunt Street. PO Box 657, Whangarei. p: 09 459 7001 Ext 5. e: <a href="mailto:Environs@uriohau.co.nz">Environs@uriohau.co.nz</a> .
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**Proposed Activity:** Rebuild of the historic Mangawhai Wharf.

## Review

10 March 2020

### Introduction

This report has been produced for the Mangawhai Historical Wharf Trust (MHWT). The Trust was established in 2018 to promote, re-establish and operate a public wharf based on the design of the original historic wharf at Moir Street, Mangawhai (project site) for the benefit of the public and the Mangawhai Community.

The purpose of the report is to provide MHWT with insights into actual or potential cultural impacts associated with the proposed wharf re-development and its operations and recommendations as to how these might be considered and addressed.

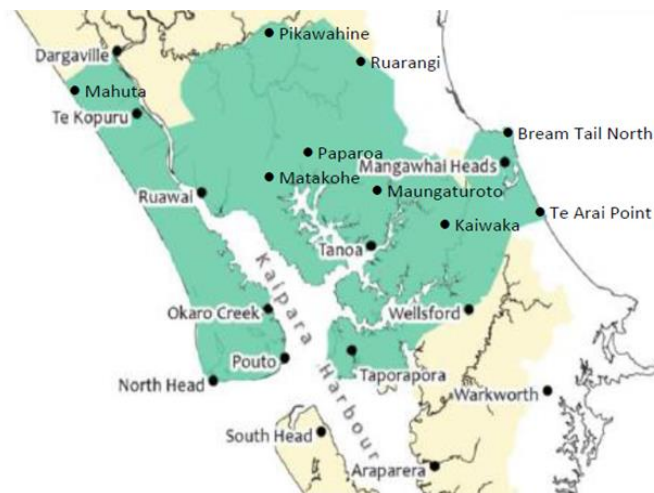
Prepared by Shereen Worthington on behalf of Te Uri o Hau Environs Holdings Ltd (Environs), Mrs Worthington has 10 years' practical experience in iwi environmental management as part of the resource management sector engaging with both Auckland and Kaipara Councils' and Northland Regional Council. She is also an active Kaitiaki (guardian) working and representing her marae at Otamatea.

This report is a summary of engagement between MHWT and Environs following the preparation of a Cultural Impact Assessment (CIA) report issued in April 2018 to the Mangawhai Harbour Restoration Society. The CIA has been reviewed on 27 February 2020, with minor modifications made to the existing recommendations. Other than that, the contents of the assessment are largely unchanged and remains valid.

### Tangata whenua Te Uri o Hau

The tangata whenua of Mangawhai are Te Uri o Hau. Te Uri o Hau is a Northland hapu of Ngati Whatua whose Statutory Area of Interest (figure 1) spans from coast to coast from the Northern Kaipara to Mangawhai. Te Uri o Hau descends from Haumoewaarangi through Hakiputatomuri, who is the tribe's founding ancestor, and includes people who affiliate to nga marae tuturu: Otamatea (Maungaturoto), Waikaretu (Pouto Peninsula), Oruawharo (west of Topuni) and Waihaua (Hukatere/Arapaoa)

Peninsula). The hapu settled its historical claims through the Waitangi Tribunal process on 17 October 2002 with the enactment of the Te Uri o Hau Claims Settlement Act 2002.



**Figure 1: Te Uri o Hau Statutory Area of Interest (in green)**

Te Uri o Hau has traditional links to Mangawhai. Mangawhai was of strategic importance for both the local iwi and early European settlers. The close proximity of the Mangawhai Harbour to the Kaipara Harbour enabled portage of Maori waka from coast to coast. The rich volcanic soils of the Tara Valley provided excellent growing conditions for kūmara, while the sea and the foreshore provided prolific shellfish and seafood.

Te Uri o Hau have a statutory acknowledgement for Mangawhai Harbour Coastal Area which requires consent authorities to record the statutory acknowledgement in all consent applications for activities on the harbour, and in regional policy statements, regional coastal plans, district plans, and proposed plans as defined by section 2 of the Resource Management Act 1991.

As the environmental subsidiary of Te Uri o Hau Settlement Trust, Environs is responsible for the implementation of activities that advance the well-being of the hapu and its environment within its area of interest. Environs are mandated by Te Uri o Hau Settlement Trust to advocate, protect, maintain and preserve the Kaitiakitanga status and rights of Te Uri o Hau on behalf of the hapu, marae and whanau.

## **Methodology**

MHWT engaged in consultation with Te Uri o Hau and access to various specialist reports were provided to Environs for assessment. A desktop analysis of the New Zealand Archaeological Association (NZAA) Site Recording Scheme (SRS) was performed for records of archaeological sites in immediate and general surrounds. A full field assessment was undertaken with observations made on outgoing tide of the remains of the existing boat ramp, shore terminus, historic cut-off piles, the channel training groynes, the surrounding coastal landscape and natural ecosystems including live rock oysters attached to a series of small rocks.



## Results of Findings

- Live rock oysters attached to a series of small rocks lay within the project location below the MHWS. The relocation of live oysters to the side of the project site in an area below MHWS will ensure their continued survival.
- The project site itself is a recorded archaeological site listed in the NZAA SRS as the “1880’s Mangawhai Wharf Site” R08/222. Other sites in close surrounds or in wider proximity to the Moir Street area are shell middens R08/216 to R08/218 and some European sites R08/224 Insley House site, and R08/215 historic boat building yard. Further north towards Pearson Street reserve are more recorded shell midden sites.

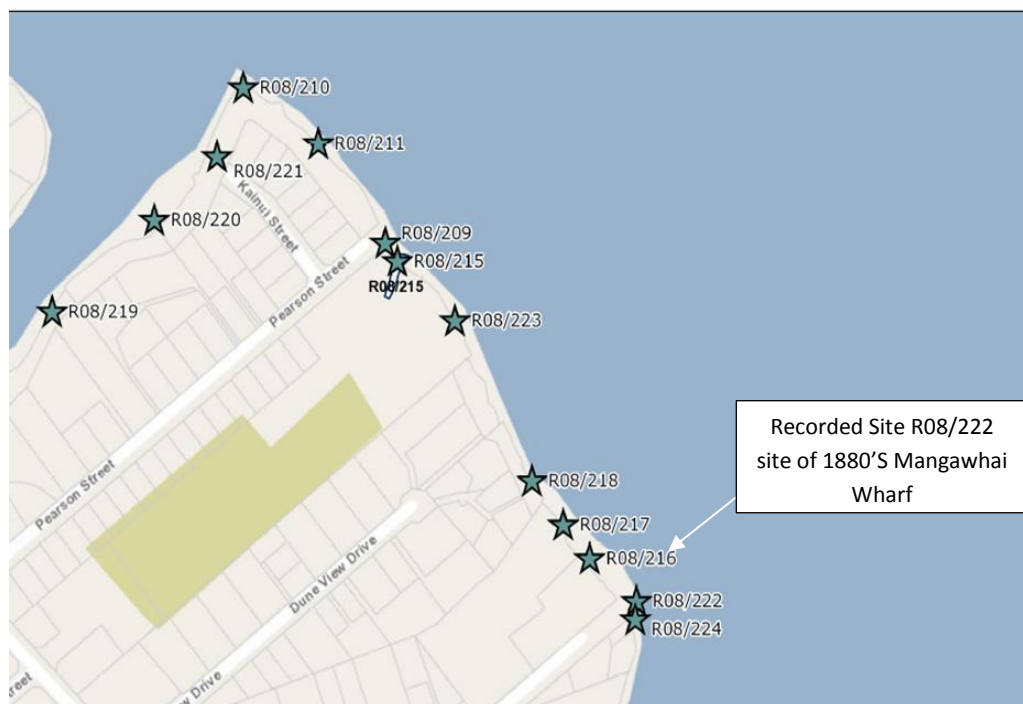


Figure 2: R08/222 site of 1880’S Mangawhai Wharf - Source: N.Z. Archaeological Association

Environs opinion is there are no constraints to cultural values while subject to the following:

1. Copies of the conditions of consent are sent Environs. *Copies can be sent by email to: [rma@uriohau.co.nz](mailto:rma@uriohau.co.nz)*
2. Kaitiaki shall attend a Council requested site meeting with the Consent Holder, Consent Holder’s contactors, Council assigned monitoring officer/s and/or the archaeologist, prior to works commencing (if applicable).
3. An updated Marine Ecological Assessment Report and a detailed Marine Ecological Management plan are to be considered. *Update: An Intertidal Habitat Characteristics and Preliminary Bird Use Observations has been prepared.*
4. The Consent Holder shall relocate live oyster rocks found within the project area to another area below MHWS to ensure their survival.
5. The Consent Holder shall allow for Kaitiaki cultural monitoring of works on the shore terminus and if practical, of construction work on the CMA. *Notification can be made by email to: [rma@uriohau.co.nz](mailto:rma@uriohau.co.nz)*
6. The Consent Holder shall liaise with Heritage N.Z. Pouhere Taonga Kerikeri who will determine if the project has the potential to impact on archaeological values. *Update: MHWTS has made enquiries in that field.*

Written as additional advice notes in the CIA, these are now included as recommendations.

7. Environs will work with MHWT to agree appropriate cultural placemaking on or in vicinity to the wharf. This could be in the form of carvings, interpretation signage or artworks (allow at least 6-8 months preparational time).
8. On completion of the new wharf, Environs will work with MHWT to help organise a Te Uri o Hau Tribal elders pre-dawn ceremonial blessing prior to or as part of the official opening.

## Conclusion

MHWT are the kaitiaki (guardians) of this project, and their valuable work in re-creating a new wharf as an important part of Mangawhai's history will be enjoyed by generations to come. Te Uri o Hau Environs are pleased to be included as part of the journey and as such, we look forward to working closely with MHWT on the cultural aspects of the project.

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Reviewed/Approved by:



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## 2. INTRODUCTION

This Cultural Impact Assessment (CIA) <sup>1</sup> has been commissioned by Mangawhai Harbour Restoration Society (MHRS), and prepared by Environs Holdings Limited (Environs) on behalf of Te Uri o Hau Settlement Trust and the hapu of Te Uri o Hau.

MHRS (the Applicant) seek a suite of resource consents<sup>2</sup> from both Kaipara District and Northland Regional Councils<sup>3</sup> for a proposed rebuild of the historic Mangawhai Wharf from the shore terminus at the end of Moir Point Road (the Site) extending into the Coastal Marine Area (CMA) into Mangawhai Harbour.

Of interest is the proposal location, identified as being within Te Uri o Hau's Estates and Territory: Statutory Area of Interest (Appendix 1), and the wharf's extension from the shore into the CMA of Mangawhai Estuary. Te Uri o Hau has a statutory acknowledgement in place for Mangawhai Harbour Coastal Area in recognition of the cultural, historical, traditional and spiritual significance to local tangata whenua<sup>2</sup>(Plate 6.1).

### 2.1 Purpose

The purpose of the CIA is to assess the level of effects adverse or otherwise of the proposal on Te Uri o Hau's cultural, traditional, spiritual and heritage values and interests.

Te Uri o Hau's principles encompass a wide range of values other than those associated with cultural (archaeological) sites and features. They include (but are not limited to) cultural values associated with land use planning, ecosystem health and sustainable development, integrated catchment management, sustainable fisheries management, wetland and estuary monitoring and restoration, the protection of indigenous vegetation and indigenous biodiversity, and the practise of ethnobotany<sup>3</sup> as some examples.

The processing of resource consent applications is managed by Environs, the environmental subsidiary of Te Uri o Hau Settlement Trust, for subdivision, use and development activities undertaken within, adjacent to or impacting on Te Uri o Hau's statutory area of interest.

This CIA is an assessment based on Te Uri o Hau's cultural values. It is not intended for use as an archaeological assessment. Such assessments can only be provided by an experienced and qualified archaeologist.

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<sup>1</sup> Also referred to as a Cultural Values Assessment or Cultural Effects Assessment.

<sup>2</sup> Te Uri o Hau Claims Settlement Act (2002). Schedule 10: Statutory Acknowledgement for Mangawhai Harbour Coastal Area, New Zealand Government, Wellington, New Zealand:

<sup>3</sup> The study of how people of a particular culture and region make use of indigenous (native) plants.

## 2.2 Methodology

Information directly relevant to the proposal reviewed as part of preparing this CIA was sourced from:

1. Assessment of Environmental Effects prepared by LaBonte' Coastal Consultants Limited (2017);
2. Final Drawings prepared by Total Marine Services Limited (2017);
3. Landscape and Visual Assessment prepared by Dream Planning Limited (2017);
4. Mangawhai Harbour Dredging Feasibility - Preliminary Ecological Report prepared by Poynter and Associates Environmental Ltd (2003); and
5. Te Uri o Hau's Field Investigation.

## 2.3 Field Investigation

Te Uri o Hau representative Shereen Worthington visited the site on 27 February 2018, accompanied by project leader Colin Leach and executive member Lynne Pricor. The tidal flow was on the turn to outgoing tide with observations made of the following areas:

1. Existing Boat Ramp.
2. The shore terminus.
3. Historic remnant cut-off piles and channel training groynes (outgoing tide - partially exposed).
4. Coastal marine environment.
5. Kaimoana present (rock oysters).

**Figure 1: Shore Terminus**



Source: S.Worthington.

**Figure 2: Existing boat ramp**



**Figure 3: Emerging historic channel training groynes**



Source: S.Worthington (2018).



## 2.4 Proposal and Background

The original wharf was built around 1890 and was used mostly by flat-bottomed schooners to ship goods in and out of the harbour. The wharf eventually fell into disrepair and was deconstructed in 1950.

**Figure 4: Historic Mangawhai Wharf**



Source: New Zealand National Library (n/d).

A community based initiative lead by MHRS proposes to construct a new wharf at the location of the old historic Mangawhai Harbour Wharf at the end of Moir Point Road, Mangawhai. The society has procured plans, specifications and information about the wharf's original construction and intends to rebuild as closely as possible to the original wharf design using marine grade timber and fittings and including such modern features such as a larger floating pontoon, modern navigational equipment, safety lighting and ladders. The remnant cut-off pilings from the historic wharf and historic channel training groynes will remain in place and marked at either end for navigational and safety purposes.

As stated in the LaBonte' Coastal Consultants Limited AEE report;

*"The wharf will extend approximately 101 metres into the Coastal Marine Area from its shore terminus. The width will be 3 metres along the first 90 metres and expand to 12 metres for the last approximate 11 metres forming a T section. A 12m by 4m floating concrete pontoon with a 14 metre gangway will extend 12 metres to the south to allow access from the water. Pilings (42) with a diameter (SED) of 300 mm will be driven at 4.5 metre intervals from the shore terminus to the T section. Approximately 20 piles will support the T section and 4 PE sleeved steel piles of 610 mm diameter will position the floating pontoon".*

Plate 2.1: Site and Plan View

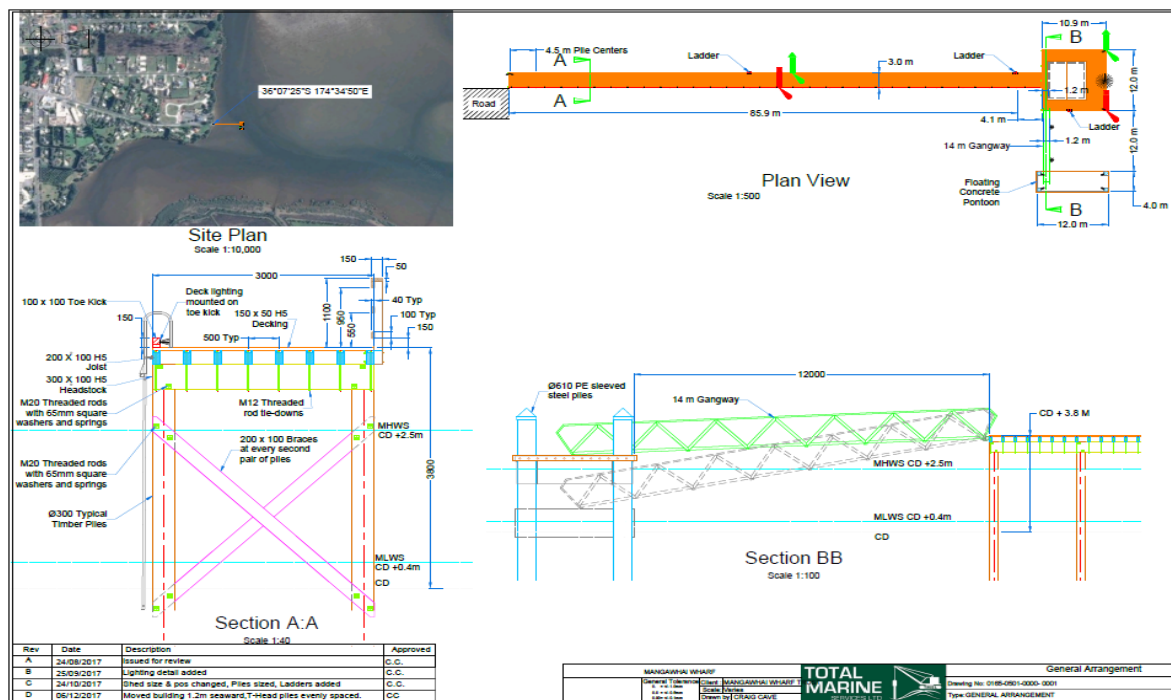
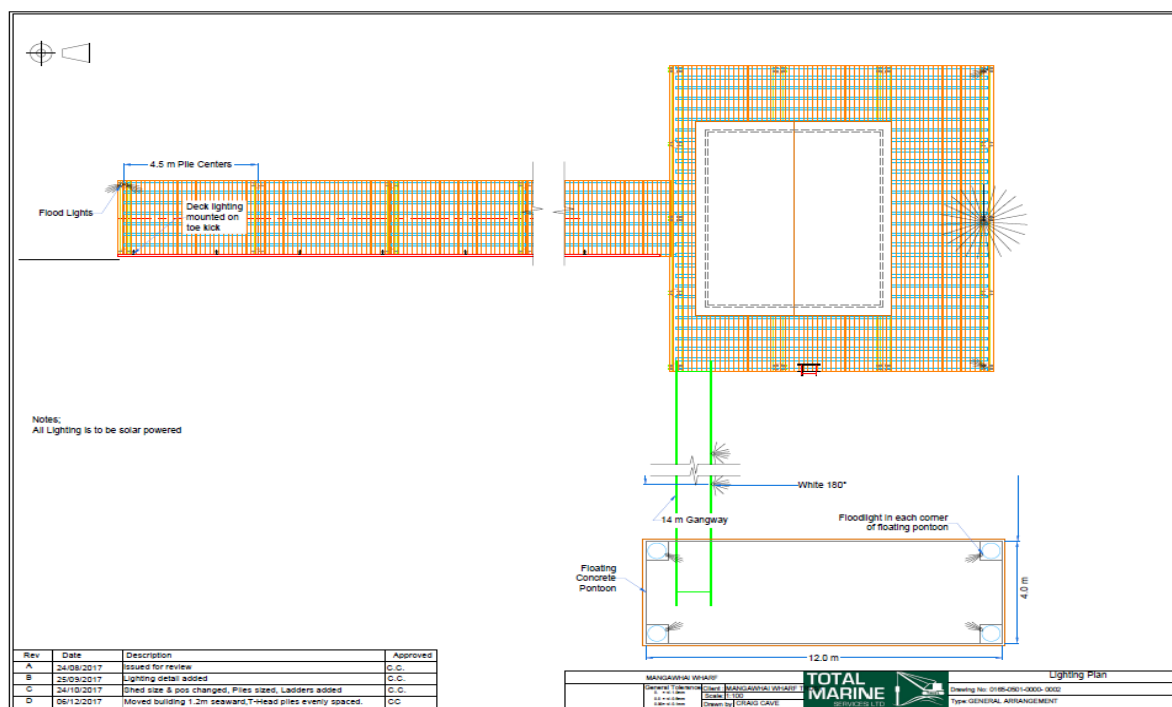
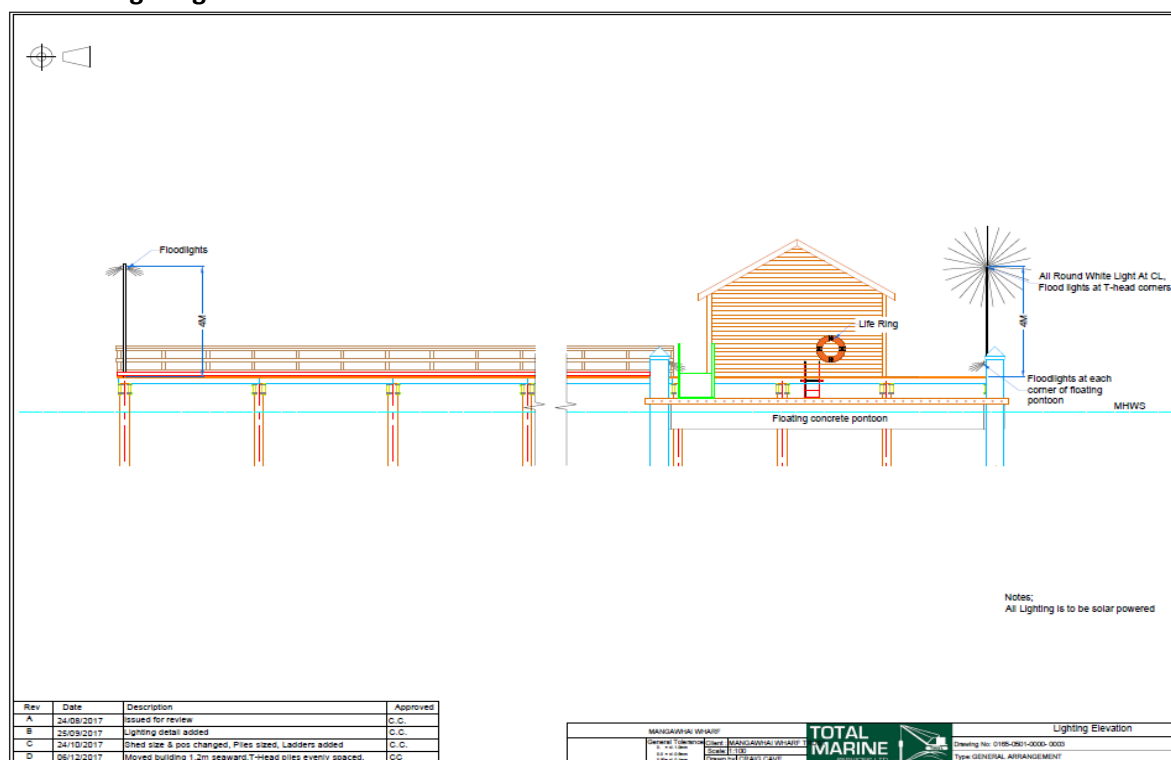


Plate 2.2: Lighting Plan



Source: Total Marine Services Limited (2017).

**Plate 2.3: Lighting Elevation**



Source: Total Marine Services Limited (2017).

### 3. LEGISLATIVE FRAMEWORK

#### 3.1 Te Tiriti o Waitangi 1840: Treaty of Waitangi Principles

Te Tiriti o Waitangi (The Treaty of Waitangi) is New Zealand's founding document. Over 500 Maori Chiefs, including more than five women, signed the Treaty in 1840. Like all treaties it is an exchange of promises: the promises that were exchanged in 1840 were the basis on which the British Crown acquired New Zealand. The Tiriti o Waitangi agreed the terms by which Aotearoa would become a British Colony.

The Resource Management Act 1991 requires the Crown, regional and territorial authorities to take into account the principles of the Te Tiriti o Waitangi 1840 (Treaty of Waitangi 1840). The principles of Te Tiriti o Waitangi 1840 are fundamental to developing relationships with government agencies, including involvement and participation in statutory policies and plans. Te Uri o Hau's inherent right as Kaitiaki includes the right to participate in the decision making process affecting natural resource management within Te Uri o Hau statutory area of interest, as reflected in Article 2 of the Te Tiriti o Waitangi.

#### 3.2 Te Uri o Hau Claims Settlement Act 2002

The Te Uri o Hau Claims Settlement Act 2002 provides for statutory acknowledgements related to Te Uri o Hau natural resources. Without natural resources the mana of Te Uri o Hau is unable to be



sustained. Natural resources play a unique role in the traditional culture and are a taonga of Te Uri o Hau. Taonga have an inherent value that must be recognised in the event of potentially competing resources in the wider environment. Use on and around the taonga can have a drastic effect on the environment and the values Te Uri o Hau has with their natural resources.

Te Uri o Hau Claims Settlement Act 2002<sup>4</sup>, S64 states: (1) the distribution of consent applications to Te Uri o Hau Governance entity (i.e. Te Uri o Hau Settlement Trust) where Councils are required to send a summary of resource consent applications to Environs. Resource consenting authorities whose statutory boundaries overlap into Te Uri o Hau's estates and territory are Kaipara District Council, Whangarei District Council, Northland Regional Council and Auckland Council.

Under Te Uri o Hau Claims Settlement Act 2002 and clause 5.2.3 of the Deed of Settlement 2002, the Crown acknowledges the statement of values by Te Uri o Hau to the areas within the Kaipara District, including the Kaipara (and Mangawhai) Harbour Coastal Areas'. For land use, subdivision and development activities requiring resource consent, a level of consultation is recommended with the applicant and/or their agent, Environs and/or Te Uri o Hau.

Te Uri o Hau legislation values are defined within the Act as outlined in Table 3.1:

**Table 3.1 Te Uri o Hau Legislative Values**

Part 5	Statutory Acknowledgement	Values	Purpose
Subpart 2 Section 58-65	<i>Statutory Acknowledgements Resource Management Act 1991.</i>	Cultural, spiritual, historic and traditional associations	(a) Consent Authorities distribution of resource consents applications to Te Uri o Hau.
Schedule 6	<i>Mangawhai Marginal Strip.</i>		(b) Consent Authorities, Heritage New Zealand or the Environment Court have regard to statutory acknowledgements.
Schedule 10	<i>Mangawhai Harbour Coastal area.</i>		(c) Recording of statutory acknowledgements on plans. (d) Use of statutory acknowledgements with submissions.

<sup>4</sup> Te Uri o Hau Claims Settlement Act 2002. New Zealand Government Wellington, New Zealand.

### **3.3 Te Uri o Hau Kaitiakitanga o Te Taiao (Environmental Management Plan) 2011<sup>5</sup>**

Te Uri o Hau Kaitiakitanga o Te Taiao (2011) is an environmental management plan to support Te Uri o Hau kaitiakitanga (guardianship) and rangatiratanga (authority) responsibilities in natural resource management within Te Uri o Hau Estates and Territory: Statutory Area of Interest. Te Uri o Hau Kaitiakitanga o te Taiao plan provides the policies that the Crown and representative agencies, resource consent practitioners, applicants and research institutions take into account and give effect to, when preparing or reviewing regional and national statements, plans, policies and strategies.

### **3.4 Te Uri o Hau Statutory Acknowledgements**

Similar to S64 of the Te Uri o Hau Claims Settlement Act 2002<sup>6</sup> and Section 58(1) whereby (a) the purpose of statutory acknowledgements are for consent authorities to forward summaries of resource consent applications to Te Uri o Hau governance entity, section 63 requires consent authorities to record the statutory acknowledgement to all regional policy statements, regional coastal plans, other regional plans, district plans, and proposed plans as defined by section 2 of the Resource Management Act 1991.

Under section 59 of the Te Uri o Hau Claims Settlement Act 2002, the Crown acknowledges the statements made by Te Uri o Hau of the particular, cultural, spiritual, historic, and traditional association to the Pouto Stewardship area, Mangawhai marginal strip, Oruawharo River stewardship area, Kaipara Harbour coastal area, including Oruawharo River, Wairoa River, Otamatea River, Arapaoa river, and Whakakei River, but also Pukekaroro Scenic Reserve, and Mangawhai Harbour coastal area and Mangawhai Marginal Strip.

### **3.5 Resource Management Act 1991**

The Resource Management Act 1991 requires regional and territorial authorities to recognise the relationship of Maori culture and traditions with Maori ancestral lands, waterways, wahi tapu and other taonga of national importance under the Act. The Act enables regional and territorial authorities to make provisions in their district plans, with reference to a range of environmental management matters such as the requirement to consult with local hapu and iwi, and to supply certain information such as resource consent applications. Part 2 of the Act requires regional and territorial authorities to make provision for consideration of Maori perspectives in planning and the decision-making process under the following sections:

- 1) Section 6(e): The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga;
- 2) Section 7(a): Kaitiakitanga (guardianship);
- 3) Section 8: The principles of the (Te Tiriti o Waitangi 1840 (Treaty of Waitangi)); and
- 4) Section 63: Relating to iwi planning documents.

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<sup>5</sup> Te Uri o Hau Kaitiakitanga o Te Taiao (2011) *Environs Holdings Limited Environmental Management Plan*. Environs Holdings Limited. Tai Tokerau Maori Trust Building: 3/5 Hunt Street, Whangarei, Northland, New Zealand.

<sup>6</sup> Te Uri o Hau Claims Settlement Act 2002. New Zealand Government. Wellington. New Zealand.

All persons exercising functions and powers under the Resource Management Act 1991 are required to recognise and provide for the following matters of national importance set out in section 6. This includes

- (a) 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;
- (b) The protection of outstanding natural features and landscapes from inappropriate subdivision, use, and development;
- (c) The protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna;
- (d) The maintenance and enhancement of public access to and along the coastal marine area, lakes, and rivers;
- (e) The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga;
- (f) The protection of historic heritage from inappropriate subdivision, use, and development; and
- (g) The protection of protected customary rights.

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

Under the Heritage New Zealand Pouhere Taonga Act 2014 (NZPTA; previously the Historic Places Act 1993), all archaeological sites are protected from modification, damage or destruction except by the authority of Heritage NZ. Section 6 of the NZPTA defines an archaeological site as:

*“Any place in New Zealand, including any building or structure (part of a building or structure) that:*

- i. was associated with human activity that occurred before 1900 or is the site of a wreck of any vessel where the wreck occurred before 1900: and*
- ii. provides or may provide, through investigation through archaeological methods; evidence relating to the history of New Zealand; and*
- iii. includes a site of which a declaration is made under section 43(1)”.*

To be protected under the HNZPTA, an archaeological site must have physical remains that pre-date 1900 that can be investigated by scientific archaeological techniques.

If a development is likely to impact on an archaeological site, an authority to modify or destroy the site must be obtained from the nearest NZHPTA office.

Te Uri o Hau’s cultural policies with regard to sacred sites and features, and their accidental discovery include the requirements that:

- 1) In the event subsurface archaeological evidence is uncovered during site works associated with the proposed subdivision development or during future site works on the subject site, the Consent Holder shall stop all work immediately, and Environs and Heritage New Zealand are contacted within 24 hours of the discovery.
- 2) In the event Koiwi (human skeletal remains) is uncovered during site works associated with the proposed subdivision development or during future site works on the subject site, the Consent Holder shall stop all work immediately, and Te Uri o Hau/Environs, New Zealand Police, and Heritage New Zealand are contacted within 24 hours of the discovery.

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

Part 3 sets out Maori legal rights that give expression to customary interests in the common marine and coastal area. Affected whanau or hapu means one that exercises kaitiakitanga in a part of the common marine and coastal area where a conservation process is being considered.<sup>7</sup> Whanau and hapu affected have the right to participate in conservation processes in the common marine and coastal area,<sup>8</sup> including proposals under the enactments relevant to conservation protected or extended conservation protected areas.<sup>9</sup>

Subpart 2 provides for protected customary rights that have been exercised since 1840; and continue to be exercised in a particular part of the common marine and coastal area in accordance with the practice of tikanga (customary protocols).<sup>10</sup>

A record of consultation with the relevant iwi is required as part of any application for resource consent in areas where customary title exists, or has been applied for, under the Marine and Coastal Area (Takutai Moana) Act 2011. Council cannot accept an application for resource consent in these areas unless this record of consultation with the relevant hapu or iwi has been provided with the application.

### **3.8 Operative Kaipara District Plan – November 2013 (the ‘District Plan’)<sup>11</sup>**

The District Plan recognises that Te Uri o Hau (and Te Roroa) have traditional, historical, spiritual, and cultural associations with place and sites within the Kaipara District. The District Plan has been developed to recognise Maori issues in the northern Kaipara. Tangata Whenua cultural values are also referenced in the following chapters of the District Plan:

Chapter 2: District Wide Resource Management Issues

Chapter 3: Land Use and Development Strategy

Chapter 4: Overlays (Kaipara and Mangawhai Harbour)

Chapter 5: Tangata Whenua Strategy

Chapter 6: Ecological Areas

Chapter 12: Rural

Chapter 13: Residential

Chapter 15(a): Maori Purposes - Maori land

Chapter 15(b): Maori Purposes - Treaty Settlement Land

Chapter 17: Historic Heritage

Chapter 18: Landscapes

### **3.9 New Zealand Coastal Policy Statement 2010**

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<sup>7</sup> Marine and Coastal Area (Takutai Moana) Act 2011: S47 (1). New Zealand Government, Government Print, New Zealand, Wellington.

<sup>8</sup> Ibid, S47 (2).

<sup>9</sup> Ibid, S47 (3) (c).

<sup>10</sup> Marine and Coastal Area (Takutai Moana) Act 2011, S51 (1) (a-b).

<sup>11</sup> Kaipara District Council (2013), Kaipara District Operative Plan November 2013, New Zealand Government, Wellington: New Zealand. Retrieved 12 February 2017 from: <http://www.kaipara.govt.nz/Service++Info/District+Plan.html>.

The New Zealand Coastal Policy Statement 2010 is a national policy statement under the Resource Management Act 1991 written to promote the sustainable management of the coastal environment and its characteristics and qualities, where the following objectives apply:

- a) Objective 1: to safeguard the integrity, form, functioning and resilience of the coastal environment and sustain its ecosystems, including marine and intertidal areas, estuaries, dunes and land;
- b) Objective 2: to preserve the natural character of the coastal environment and protect natural features and landscape values;
- c) Objective 3: to take into account the principles of the Treaty of Waitangi, recognise the role of tangata whenua as kaitiaki and provide for tangata whenua involvement in the management of the coastal environment by:
  - (i) Recognising the ongoing and enduring relationship of tangata whenua over their lands, rohe and resources;
  - (ii) Promoting meaningful relationships and interaction between tangata whenua and persons exercising functions and powers under the Act;
  - (iii) Incorporating matauranga Maori in sustainable management practices; and
  - (iv) Recognising and protecting characteristics of the coastal environment that is of special value to tangata whenua.
- d) Objective 6: to enable people and communities to provide for their social, economic, and cultural wellbeing and health and their safety, through subdivision, use and development; and
- e) Objective 7: to ensure that management of the coastal environment recognises and provides for New Zealand's international obligations regarding the coastal environment, including the coastal marine area.

### **3.10 Northland Regional Policy Statement<sup>12</sup>**

The Regional Policy Statement for Northland was adopted by way of resolution of the Northland Regional Council on the 19 April 2016, and further became operative on the 9 May 2016. The role of the Regional Policy Statement is to:

*"Promote sustainable management of Northland's natural and physical resources by: Providing an overview of the region's resource management issues; and Setting out policies and methods to achieve integrated management of Northland's natural and physical resources."*

Regional Policy Statement guiding principles include the recognition of the partnership principles in the Treaty of Waitangi / Te Tiriti o Waitangi, and the benefits of working partnership, tangata whenua have a key role in resource management. Statutory acknowledgement areas include the Mangawhai Marginal Strip and the Mangawhai Harbour.

### **3.11 Regional Water and Soil Plan.**

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<sup>12</sup> Northland Regional Council (2016, May). Regional Policy Statement for Northland, Retrieved December 29, 2016 from: [http://resources.nrc.govt.nz/upload/23198/May%202016%20Regional%20Policy%20Statement%20for%20Northland%20-%20operative%20\(except%20GE\)%20\(Web\).pdf](http://resources.nrc.govt.nz/upload/23198/May%202016%20Regional%20Policy%20Statement%20for%20Northland%20-%20operative%20(except%20GE)%20(Web).pdf).

The Regional Water and Soil Plan make a range of commitments to include iwi and/or tangata whenua in resource management processes<sup>13</sup>.

(i) Consultation

Through method 6.5.4 and in consultation with tangata whenua, Council will:

- a) Assess the most efficient and effective means of monitoring any adverse effects of resource use and developments, involving tangata whenua; and
- b) Subject to Section 33 of the Resource Management Act 1991, consider transfer of power where iwi represents the appropriate community of interests<sup>14</sup>.

(ii) Advice and Information Sharing where Council will:

- c) Method 6.5.5: Provide appropriate land and water resource information held by the Council;
- d) Method 6.5.6: Develop guidelines for when or how resource consent applicants should ask tangata whenua about the cultural effects from certain activities;
- e) Section 12.7: Facilitate a land management working group, to include iwi, who will review best land management practises; and
- f) Section 13.5: Liaise with community agencies and groups, including iwi, and hold public meetings to collect and disseminate information about the results of monitoring within catchments.

#### 4. MATAURANGA MAORI - TE AO MAORI WORLD VIEW

Mātauranga Māori refers to the body of knowledge of one's history and whakapapa originating from the ancestors, including their worldview and perspectives. It is a key concept which defines Te Uri o Hau values and relationships to indigenous forests, flora and fauna. Indigenous forests, flora and fauna are related to Māori through whakapapa and cosmologies in the great creation of stories of the universe and all living things. As Kaitiaki of indigenous forests, flora and fauna, Te Uri o Hau seek to play a primary role in the protection and use of these natural resources.

Io, the Supreme Being and creator of the heavens and the earth created all living things of divine being. Whakapapa (genealogy) is the axis upon which the world and its inhabitants are defined. Whakapapa goes back to the beginning of time, to the very first seed that produced the entire universe. Papatuanuku is the earth mother, Ranginui is the sky father; their 70 children are the original custodians of its parts. Trees were the first born, birds the second, fish, insects and animals followed, and then finally people were born. Humans are the teen, the last born, the babies of the family as it were.

##### 4.1 Spiritual and Cultural Connectedness

Tangata whenua are connected to both the spiritual and physical dimensions, inherent of cultural values with responsibilities abound. As tangata whenua, Te Uri o Hau Ngāti Whātua has an inherent relationship and responsibility within the natural environment and specifically, to that part of Papatuanuku who lies within their tribal area.

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<sup>13</sup> These are mainly dealt with in Section 6: Recognition of and provision for Maori and their cultural and traditions.

<sup>14</sup> Method 6.5.4(b).

At the heart of this relationship is the philosophy of holistic management. Holistic management demands the respect of humans to all divine creations of natural environment. The concept of mauri is essential to respecting each and all creation. All taonga possess a mauri: an intangible life force that unites all creatures and enables them to flourish.

The principles of holistic management acknowledge that human interactions with the natural environment impose a reaction to the mauri of nga taonga. The same principles are equally associated to the energy of life in an ecosystem. An ecosystem is a set of organisms living in an area, their physical environment, and the interactions between them. Likewise to te mauri o nga taonga, human interaction with one part of an ecosystem necessitates a reaction to the whole.

#### **4.2 Tikanga: Cultural Practice**

Tikanga Māori (cultural best practice) is dynamic and capable of responding to the changing world. Tikanga Māori forms the basis of how Te Uri o Hau live in a relationship with all living things and their environment, and how we manage those natural and physical resources and all things mauri. Tikanga Māori is defined under Section 2 of the Resource Management Act 1991 and Section 3 of Te Ture Whenua Māori Act 1993 as Māori customary values and processes, which are practiced to this day.

#### **4.3 Taonga: Valued Treasures**

Taonga are those things considered culturally valuable to Te Uri o Hau which may be a tangible or intangible element. Article 2 of the Treaty of Waitangi acknowledges taonga as being lands, estates, forests, fisheries and other properties. Taonga represents an element of the Māori philosophical worldview and all living things representing mauri. All living and non-living things contain a life force, one cannot live without the other, all intricately living in harmony to sustain their being and existence on earth.

#### **4.4 Kaitiakitanga: Guardianship**

Te Uri o Hau as Kaitiaki, acknowledge customary lore to include the protection of all living things, natural resources, culture and people. In this regard Kaitiaki are universal. The protection of our natural resources and culture require a commitment through the whole of Māori society which is constantly evolving. Kaitiakitanga not only relates to the environment and the management of natural resources but also extends to the socio-economic well-being of future generations.

#### **4.5 Mana Whenua and Mana Moana: Power from and Rights to the Land and the Waters**

A return to ones marae is also a return to the land, to one's tūrangawaewae (place where one has rights of residence and belonging through kinship and whakapapa). After the birth of a child their pito (umbilical cord) and the whenua (afterbirth) are buried in the ground or placed up in a tree. The whenua is also the word for land and the burial of the umbilical cord and the afterbirth ensures a strong link with one's own land.

The land is also linked to the spiritual powers, to the children of Ranginui and Papatuanuku. Each

Matariki/ New Year, at one place on the upper Wanganui River, hangi (earth ovens) are set aside for Tane and Tangaroa and offerings are made to them. This recognises that Tane is responsible for the forests and its foods and Tangaroa is responsible for the sea and its foods. Te Uri o Hau continue to carry on these responsibilities within their own rohe, as taught by our ancestors.

Te Uri o Hau values ancestral land based on our responsibilities and relationships with the land. It is important that how we value land i.e. not on monetary value or productive capacity. Māori land is often considered undeveloped or underutilised and therefore considered of little value by Europeans because Māori values are not recognised or understood.

Te Uri o Hau has mana moana over their customary fishing areas. Traditional chiefs determined the harvesting of kaimoana ensuring the protection and management through traditional customary methods.

#### **4.6 Mana Atua: Spiritual Powers**

One with the people, one with the land, we also become one with the Atua (the spiritual powers). The spiritual powers are our immediate source of mana (inherited status); they are a source of our tapu.

#### **4.7 Tapu and Noa: Sacred and Profane**

Traditionally, Māori life was organised in all its aspects through the intricate interplay of two states of being, tapu and noa, which were complementary and of equal importance. In numerous contexts a person, place or thing would be said to be either tapu or noa. The word tapu indicated that the person, place or object could not be freely approached, that restrictions had been placed upon access, and in this way the term referred not only to the tapu entity but also to the restricted relationship others might have with it. In many contexts it can be translated as restricted, forbidden, or sacred. The word noa indicated unrestricted access and can generally be understood as ordinary, everyday, common, and profane.

#### **4.8 Wairuatanga: Spirituality**

In the cosmological myths of Māori, we are told that the universe was brought into being through Io, the supreme-being. It was he who willed the earth to appear; he was the primal origin of all things; everything on earth or in the heavens could be traced back to one cause, the sole origin, Io, the parent of the eternal.

In one of these curious evolutionary formulae, conception was given as the forebear of growth, who produced energy; then followed thought, mind, and desire. Various phases of Po and other conditions of chaos began, until at least one in conjunction with Atea (space) produced the heavens. The sky (personified in Ranginui), took Papatuanuku (the earth mother) as a wife, and begat seventy offspring, all males, and all supernatural beings.

Many of these personified light, the sun, moon, darkness, wind, rain, clouds, and lighting. Some were described as originating beings, tutelary beings and parents of fish, birds, stars, and stones, while yet others were denizens of the uppermost heavens. From among these offspring were selected many of



the poutiriao, or guardians, appointed by the supreme-being to watch over and preserve the welfare of the different realms of the universe.

The following are the best-known members of the numerous offspring of the primal parents, Ranginui (sky father) and Papatuanuku (earth mother):

- ❖ **Tane** who is the (personified form of the sun), the fertiliser, he who fertilised the earth and caused it to produce trees and herbage, and also man who was born of the earth-formed maid;
- ❖ **Rongo** who represented the moon, as shown in Hawaiian myth, was the patron of peace and the art of agriculture;
- ❖ **Tu** who is the patron of war and death, personified the setting sun;
- ❖ **Whiro** personified darkness, evil, and death;
- ❖ **Tangaroa** was the origin and personification of all marine life;
- ❖ **Tawhirimatea** personified wind;
- ❖ **Ngana** or **Uru-te-ngangana**, was the origin of stars;
- ❖ **Kiwa** was the guardian of the ocean;
- ❖ **Te Ihorangi** personified rain; and
- ❖ **Ruaumoko** was the origin of earthquakes and all volcanic disturbances.

## 5. TE URI O HAU HISTORICAL CONTEXT

### 5.1 Te Uri o Hau Manawhenua<sup>15</sup>

The Kaipara hapu referred to collectively as Te Uri o Hau, have several lines of descent, particularly Ngati Whatua and Tainui.

With the arrival of the Tainui waka at Ngunguru on Northland's east coast around 1250 AD, came Hotunui, a principal rangatira of the waka. After a failed attempt to build a wharenui during the night, he named his three sons after this incident. The tuakana he named Tahuhu after the ridge pole, the second eldest son Tahinga, after the rafters and the potiki, Kura, after the red sunrise in the morning. Fourteen generations later, the descendants of the three sons migrated south to the Kaipara as Ngati Tahuhu under the mana of Tahu Karangarua, Ngati Tahinga under the mana of Tahinganui, and Ngati Kura under the mana of Kura Mangotini.

Their migration came through Mangakahia to Marohemo near Otamatea, where Ngati Kura decided to live on the Hukatere Peninsula. Ngati Tahinga decided to live on the southern side of the Oruawharo River around the Topuni /Wellsford area, and Ngati Tahuhu decided to live in the area from Te Arai to the Waipu inlet and across to the Arapaoa River.

Approximately at the same time the Tainui waka landed at Ngunguru, the Ngati Whatua waka, Mahuhu ki te Rangi landed at Taporapora in the middle of the Kaipara. Ngati Awa was living in the Kaipara when Ngati Whatua arrived. With the death of Rongomai, the captain of the Mahuhu ke te Rangi waka,

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<sup>15</sup> Te Uri o Hau Settlement Trust (n/d). Te Uri o Hau Cultural Heritage Trail Policy Statement and Cultural Redress policy. Te Uri o Hau Settlement Trust, 3/5 Hunt Street, Whangarei.

Te Po Hurihanga his son, took the waka north to Rangaunu Harbour after blaming the drowning of his father on the witchcraft of the Ngati Awa people. Ngati Whatua lived on the fertile Victoria Valley just south of Kaitia for three centuries before migrating south to the Hokianga.

The death of Taureka was the catalyst for this migration. Ngati Whatua sought “utu” for Taureka being murdered so they attacked and defeated the Ngati Kahu-mate-ika from the Hokianga. After living in the Hokianga area, the lack of fertile land for an expanding iwi was the cause of migrating south into the Kaihu Valley and eventually down the Pouto Peninsula, reconnecting with their Ngati Whatua relatives they had separated from 350 years previously after the drowning of Rongomai<sup>16</sup>. At this time, Ngai Tahu, Ngati Kura and Ngati Tahinga were living on the eastern side of the Kaipara. Ngati Awa was living in the centre and Ngati Whatua was living on the north western side and the Kawerau-a-Maki people were living on the south western side of the Kaipara.

A pakanga arose between Ngati Awa and Ngati Whatua over the Te Arawa, Ngati Awa princess Te Hana who lived on the Pouto Peninsula. A series of battles took place where Ngati Awa was defeated by Ngati Whatua and they eventually left the Kaipara. Ngati Whatua rangatira, Haumoewarangi, was killed by the Kawerau-a-Maki people for raiding their kumara pits. Ngati Whatua were to eventually drive the Kawerau-a-Maki people from the Kaipara and occupied their lands for the killing of Haumoewarangi (tupuna of Te Uri o Hau), and Kawharu, the Tainui giant and great toa (warrior) who assisted Ngati Whatua inflict a number of defeats upon the Kawerau-a-Maki people.

Haukapaia II (uncle) and Nehu (nephew) were of Ngati Tahu descent. They had a disagreement over the fishing grounds so a battle ensued in Ngati Kura rohe at Te Komiti in the battle called Puakahikatoa (the blossom of the manuka tree)<sup>17</sup>. Nehu, mother of Hinewaiuru, was of Te Uri o Hau descent so he called upon his Te Uri o Hau relatives and Ranginui, Raki, More, and others to assist him defeat his Ngai Tahu relatives. Conflict soon arose between Nehu, Ngai Tahu people and Te Uri o Hau over land taken in the raupatu of Haukapaia II and his Ngati Tahu people. Maungarongo marriages took place over several generations to maintain peace<sup>18</sup>. Through the Maungarongo marriages, the raupatu of Ngati Tahu by Te Uri o Hau became kore. Tainui and Ngati Whatua bloodlines were connected in arranged marriages.

In 1805, a war started between Nga Puhi and Ngati Whatua which had its origins in a love story. Nga Puhi chief Pokaia was in love with Karuru, Hongi Hika’s sister, however, she married a much older chief to be rid of him. Another story suggests that Karuru was seduced by a Te Uri o Hau man. Whatever the truth is, Pokaia was so enraged that he attacked Taoho, Te Roroa chief from Kaihu and killed about twenty of his people. Taoho sought utu at Mataraua near Kaikohe and killed the same number of people.

In 1807, Pokaia mustered about 500 Nga Puhi warriors believing to make an easy conquest. Ngati Rongo, Ngati Whatua (south Kaipara), Te Uri o Hau and Te Roroa gathered at Moremonui where they defeated Pokaia invading taua. Over 150 Nga Puhi warriors were killed including Pokaia and two Hongi Hika brothers. Hongi Hika managed to escape and eventually inflicted his wrath upon Kaipara Hapu.

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<sup>16</sup> Wright, W. (1996) Te Uri o Hau o Te Wahapu o Kaipara Mana Whenua report, Waitangi Tribunal Submission Wai 271.

<sup>17</sup> Kaipara Minute Book 9, Pg 18.

<sup>18</sup> Kaipara Minute Book 9, Pg 115-116.

## 5.2 1825 Battle known as Te Ika a Ranganui - Ko Te Whawhai i te Waimako

In the early beginning of the nineteenth century, the northern Kaipara district was the battleground between two large confederations; Ngā Puhi and Ngāti Whātua. Hostilities began around 1807 with a clash between Ngā Puhi and Te Roroa, who were supported by their Ngāti Whātua allies, including Te Uri o Hau.

A battle, known as Te Kai a te Karoro (the seagull's feast), was fought at Moremonui, on the coast north-west of Dargaville. This was a serious defeat for Ngā Puhi, who lost several of their leaders during battle. The Ngā Puhi confederation, led by Hongi Hika, acquired guns after 1814, and asserted monopoly status in dealings, with Pākehā traders and missionaries in the Bay of Islands. In contrast, Kaipara Māori had little contact with Pākehā before the 1830s.

On February 1825, Mangawhai and Te Hakoru (known today as Hakaru) became the site of one of New Zealand's great battles, known as the Battle of Te Ika a Ranganui. A combined hapu of Nga Puhi, armed with approximately 300 muskets journeyed from their northern lands and landed their waka's at Mangawhai. They travelled and met a confederation of Kaipara hapu consisting of Tainui, Te Uri o Hau, Ngati Rongo, Ngati Whatua and Te Roroa at Te Hakoru at the Te Waimako stream between Mangawhai and Kaiwaka.

The following account is based on extracts taken from the combined korero (stories) of the local chiefs who fought against Nga Puhi at Te Waimako, as told to Percy Smith:

*"As Nga Puhi was expected; we met then at the head of Te Manga Kaiwaka. A hui was held to discuss the best method to meet our foes and Te Murupaenga proposed that we meet Nga Puhi at Te Mangawhai and attack them when they attempted to land. Rewharewha of Te Uri o Hau overruled this saying; "Nawai I mea pena te matenga mo Hongi Hika": What an absurd idea to suppose that Hongi Hika could be caught like that." So the plan was abandoned and we decided to meet our foe at the place we later named Te Ika a Ranganui.*

*When the first division of Nga Puhi arrived at the right bank of the Te Maunga Waimako they met our left flank barring passage over the stream extending towards Kaiwaka. We attacked Nga Puhi by crossing Te Manga Waimako forcing Nga Puhi to retreat. We caught the first fish: "Kei au te mataika! anana! Mate rawa! Mate rawa!" Then Hongi's main division arrived and we were met with a storm of bullets, which drove us back cross the Te Waimako stream to our lines.*

*Again we charged down to the stream, only to be driven back by the guns and losing a large number of our men, but we stood our ground fighting hand to hand against Nga Puhi. We rallied, 'Korahi, Korahi!' but 120 of us fell in one heap before the guns of Nga Puhi. Seeing that the battle was lost, we retreated to our waka and escaped.*

*We would have perished that day but for the foolishness of Nga Puhi. That day the waters of Te Waimako ran red with our blood and its waters are tapu our people none of whom will drink its waters, however thirsty they may be. We later returned to the Kaipara with a "taua hiku toto" war party and surprised a taua of Te Parawhau and killed them. Hongi's army was*

*then at Otamatea.” (Te Puriri, ratou Paikea Te Hekeua, Te Toko, Tieke, Hauraki Paore me etahi atu 1860).*

According to transcripts, the confederation of Kaipara hapu possessed a small number of muskets. Many of the Kaipara people were killed during that period of time and the area was declared tapu. For the next decade, Tāmaki, Mangawhai and most of the Kaipara remained largely unoccupied as a result of the battle.

Nga Puhi were victorious in this conflict, where Tainui survivors fled to the Waikato, Te Uri o Hau to the Tangihua ranges south west of now known town of Whangarei, Mareretu, and Waikeikei forests, Ngati Whatua fled to the Waitakere ranges, Ngati Rongo to their Parawhau relatives whilst other survivors sought refuge with their Te Roroa and Ngati Hine relatives. By the 1830’s, Ngāti Whātua began moving back to the Kaipara and surrounding areas.

Only as recently as 1991 was the Tapu lifted throughout the area of Hakaru and Mangawhai. A plinth is placed approximately 1.5 kilometres east of Kaiwaka, in memory of those Ngati Whatua who fell during this battle. The monument reads:

***“Te Ika a Ranganui – Here in 1825, Ngapuhi, under Te Whareumu and Hongi fought their last great battle against Ngati Whatua and their allies.”***

**Figure 5: Plaque Statement**



**Figure 6: Plaque Location**



Source: S Worthington (2013).

## **6. TE URI O HAU DEED OF SETTLEMENT 2000 & TE URI O HAU CLAIMS SETTLEMENT ACT 2002**

### **6.1 Te Uri o Hau Claims Settlement Act 2002**

Te Uri o Hau historical Treaty claims cover the northern part of the Kaipara Harbour and relate to the loss of land and control over its natural resources.

This settlement acknowledged specific breaches:

- 1) The process used to determine the reparation for the plunder of a store, which led Te Uri o Hau chiefs and others to cede land at Te Kopuru as punishment for the plunder, was prejudicial to Te Uri o Hau. The Crown acknowledges that its actions may have caused Te Uri o Hau to alienate lands that they wished to retain, and that this was a breach of the Treaty of Waitangi.
- 2) The failure of the Crown to set aside reserves and protect lands for the future use of Te Uri o Hau was a breach of the Treaty of Waitangi.
- 3) The Crown acknowledges that the operation and impact of the native land laws had a prejudicial effect on those of Te Uri o Hau who wished to retain their land, and that this was a breach of the Treaty of Waitangi.

From the time the Treaty was signed, Te Uri o Hau tried to preserve and strengthen their relationship with the Crown. In particular, the early land transactions with the Crown promoted trade and settlement, and contributed to the development of New Zealand. However, the benefits that Te Uri o Hau expected to flow both ways from this relationship were not always realised.

The widespread loss of land has hindered the economic, social and cultural development of Te Uri o Hau.

The Te Uri o Hau Claims Settlement process was an important milestone for Te Uri o Hau and was significant as the first Treaty settlement in the north.

### **6. 2 Te Uri o Hau Deed of Settlement 2000**

The Te Uri o Hau Deed of Settlement was made up of a package that includes:

- 1) Crown acknowledgements of breaches of the Treaty of Waitangi and its principles (based on an agreed historical account) and a Crown Apology to Te Uri o Hau
- 2) Cultural Redress
- 3) Commercial Redress

Only Crown assets are involved in the redress offered to Te Uri o Hau, except for a .5ha site (the location of Whakahuranga Pa) purchased from a private owner on a willing seller/willing buyer basis that will be transferred to Te Uri o Hau. Te Uri o Hau Claims Settlement Act 2002 was enacted as a result of longstanding and significant grievances.

### **6.3 Te Uri o Hau Treaty Claims Process**

On March 1997, Dame Augusta Wallace was appointed presiding officer for the Waitangi Tribunal's inquiry into the Kaipara district and the remaining members of this Tribunal were appointed in June 1997.<sup>19</sup> The records of inquiry of various claims relating to the Kaipara region were combined under the reference number Wai 674 in July 1997<sup>20</sup>. The inquiry district was divided into stages 1, 2, and 3. The main Te Uri o Hau claims (Wai 229 and Wai 271) were heard by the Tribunal in stage 1.

Te Uri o Hau claimants began negotiations with the Crown. The Crown recognised the mandate of Te Uri o Hau's negotiators in June 1999, and the two parties then entered into negotiations for the settlement of Te Uri o Hau historical claims. A heads of agreement was signed in November 1999, and the proposed settlement was approved by 82.6 per cent of the participating adult members of the claimant community who were eligible to vote. On December 2000, the Crown and Te Uri o Hau signed the Te Uri o Hau Deed of Settlement Historical Claims Schedules 2000 and the Te Uri o Hau Claims Settlement Act 2002.

**Table 6.1: Te Uri o Hau Treaty Claims Process**

1840	Signing of the Tiriti o Waitangi (Treaty of Waitangi).
1839 - 1841	Investigation of early "sales". A surplus of 6,000 acres was retained by the Crown.
1842	Approximately 8000 acres at Te Kopuru was ceded to the Crown under duress.
1854	Mangawhai Block was sold to the Crown with a 10% clause inserted for the benefit of Ngati Whatua but was never upheld by the Crown.
1854 - 1865	Approximately 300,000 acres was alienated from Te Uri o Hau.
1871 - 1900	Native Land Court began title investigations in the Kaipara area. Henana Whiti and his whanau are evicted from their land and their property destroyed.
1905 - 1930	Tai Tokerau District Land Board and then the Board of Maori Affairs set up to assist Te Uri o Hau, but much of the control of those lands were placed in those departments.
1940	Kaipara Development Schemes were operating in the rohe, with very little benefit received by Te Uri o Hau.
1991 - 1997	Te Uri o Hau lodged claims Wai 229 and Wai 271 with the Waitangi Tribunal, on behalf of Te Uri o Hau. Several other whanau had also lodged claims. Te Uri o Hau presented the claims to the Waitangi Tribunal at Aotearoa Marae at Otamatea and Waikaretu Marae at Pouto.
1998 - 1999	Te Uri o Hau claimants began negotiations with the Crown. The Crown recognised the mandate of Te Uri o Hau's negotiators in June 1999 and a 'Heads of Agreement' was signed on the 20 <sup>th</sup> November. The Crown accepted that it had breached the Treaty of Waitangi and its principles in relation to Te Uri o Hau.

<sup>19</sup> Direction appointing Dame Augusta Wallace presiding officer for claims in Kaipara area, 10 March 1997 (Wai 674 ROI, paper 2.71); direction constituting Tribunal to hear Kaipara claims, 9 June 1997.(Wai 674 ROI, paper 2.84).

<sup>20</sup> Direction concerning consolidation and aggregation of Wai 674 record of inquiry, 21 July 1997. (Wai 674, ROI, paper 292).

2000	On 12 <sup>th</sup> September, Te Uri o Hau and the Crown initiated a “Deed of Settlement” setting out the full settlement offer for ratification by its people. In December, Te Uri o Hau Claims Settlement, later known as the Te Uri o Hau Claims Settlement Act 2002 was enacted into legislation.
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#### 6.4 Statutory Acknowledgement Areas

The Te Uri o Hau Claims Settlement Act 2002 provides for statutory acknowledgements related to Te Uri o Hau natural resources.<sup>21</sup> Without natural resources, the mana of Te Uri o Hau is unable to be sustained. Natural resources play a unique role in the traditional culture and are a taonga of Te Uri o Hau. Taonga have an inherent value that must be recognised in the event of potentially competing resources in the wider environment.

Under Section 58(1)(a) of the Te Uri o Hau Claims Settlement Act 2002, the purpose of statutory acknowledgements are in place, requiring consent authorities to forward summaries of resource consent applications to Te Uri o Hau governance entity for activities within, adjacent to, or impacting directly on statutory areas. Section 63 requires consent authorities to record the statutory acknowledgement to all regional policy statements, regional coastal plans, other regional plans, district plans, and proposed plans as defined by section 2 of the Resource Management Act 1991.

There are six such acknowledgements:

- ❖ Mangawhai Harbour Coastal Area;
- ❖ Mangawhai Marginal Strip;
- ❖ Pouto Stewardship Area;
- ❖ Pukekaroro Scenic Reserve;
- ❖ Kaipara Harbour Coastal Area; and
- ❖ Oruawharo River Stewardship Area.

#### 6.5 Deeds of Recognition

These obligate the Crown to consult Te Uri o Hau and have regard for their views regarding Te Uri o Hau’s special association with a site on Crown-owned land and specify the nature of Te Uri o Hau’s input into management of those areas by the Department of Conservation.

There are four Deeds:

- ❖ Mangawhai Marginal Strip;
- ❖ Pukekaroro Scenic Reserve;
- ❖ Pouto Stewardship Area; and
- ❖ Oruawharo River Stewardship Area.

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<sup>21</sup> Appendix 5.

## **6.6 Schedule 6: Statutory Acknowledgement for Mangawhai Marginal Strip**

The land now known as the Mangawhai marginal strip is of great importance to Te Uri o Hau. This area was traditionally used by Te Uri o Hau as one of the many areas where kaimoana (seafood) was gathered during certain periods of the year. Mahinga kai and Nohoanga sites are prevalent throughout the Mangawhai area. Te Uri o Hau traditionally participated in many fishing expeditions from the coastline.

As indicated, the 1825 battle known as Te Ika Ranganui began at Mangawhai and progressively moved inland towards Otamatea and on into the Kaipara Harbour. The battle was fought between the tangata whenua and northern iwi. For many years following the battle, Mangawhai was considered tapu (sacred) to Te Uri o Hau. The bones of our people who died during the battle or as a result of the battle are scattered throughout this area.

The mauri (life force) of the Mangawhai and adjacent coastline represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Te Uri o Hau with the Mangawhai coast.

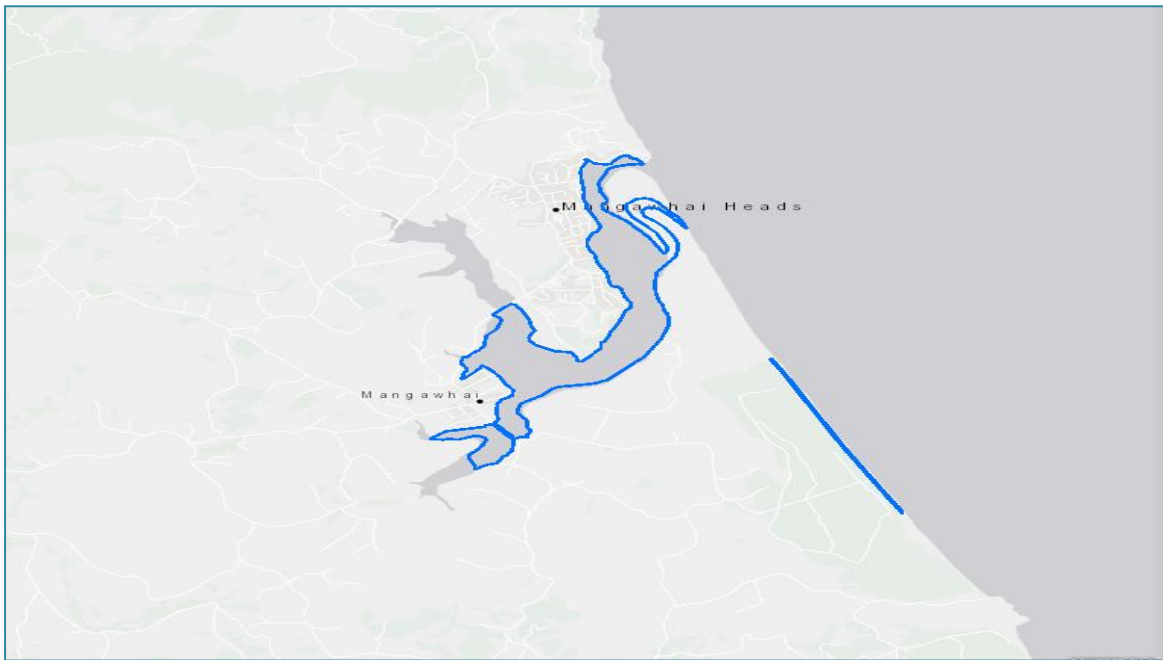
## **6.7 Schedule 10: Statutory Acknowledgement for Mangawhai Harbour Coastal Area**

Mangawhai was originally populated by Ngai Tahu, who descendants are from Tahuhunui o Te Rangi. Te Uri o Hau and Ngati Whatua eventually assimilated with Ngati Tahu to control north and south Kaipara Harbour and inland areas to Mangawhai and Mangawhai Heads.

As indicated, Te Uri o Hau has an important spiritual, traditional, and historical relationship to Mangawhai Harbour, the southern and northern catchments and rivers that flow into the harbour. Many wāhi tapu sites can be found along the coastal margin of the harbour. Traditionally, prior to the 1825 battle of Te Ika a Ranganui, Te Uri o Hau gathered kaimoana from the harbour and other food sources from the forests. Te Uri o Hau also gathered materials for making tools for tattooing and cutting hair, flax fibres for use in certain types of weaving, and coastal grass species for tukutuku panels (woven panels) from the harbour and surrounding area.



**Plate 6.1: Te Uri o Hau Statutory Acknowledgement Areas in Mangawhai**



Source: Northland Regional Council (2016). Retrieved December 29 2016 from:

<http://gis.nrc.govt.nz/LocalMapView/?map=98d4795fcf60443d9ba050559a7fb44f>  
<http://gis.nrc.govt.nz/LocalMapView/?map=98d4795fcf60443d9ba050559a7fb44f>

## **6.8 Te Mangawhai or Mangawai**

Te Mangawhai means “**Stream of the (Sting) Rays**”. The name is ancient and relates to the evil that will be returned if anyone should harm the stingrays within the harbour. In the early 1800’s Mangawhai Harbour was the home of Rangatira Chief Te Whai. As described below, Te Whai fled from the northern tribe Nga Puhi and settled on a coastal headland Pa at the end of Moir Point Drive.

From historical accounts of the time, H.Mabbett<sup>22</sup> states:

*“Chief Te Whai was evicted from the ancient Maori fortification now known as Pakiri. The tale insists that Ngapuhi attacked Te Whai, who was Ngati-Whatua, and he managed to escape and establish the remnant of his tribe near the Mangawhai River.*

*It is certain that it was Ngapuhi, not Ngati-Wai, who drove Te Whai out of “Pakiri. It has not yet been ascertained whether Te Whai was a member of Te Taou, once dominant in the Cape Rodney area, though he certainly was Ngati-Whatua.*

*Te Whai’s tribe was heavily attacked and after holding out for some weeks were at last with their backs to the wall. In desperate straits, it is said, they left a rearguard to fight to the last man while Te Whai led the remainder and the women and children, slipping out at night, and making a circuitous journey southwards before doubling back to the northern coast of*

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<sup>22</sup> Mabbett, H. (1977). *The Rock and the Sky; The Story of Rodney County*, Wilson and Horton Ltd, Auckland.

*Mangawhai. There he managed to establish the remnant of his tribe near to Mangawhai Estuary (Mabbett 2017)."*

## **6.9 Tara**

The subject property is located south of the area of Tara. Tara area is the volcanic valley in Mangawhai that joins the Mangawhai and Kaipara Harbours. The soil is rich, making it a food bowl for agricultural growing for Maori and European settlers. Tangata Whenua called the area "Te Raurau" in reference to the undulating landscape. There are recorded archaeological pits, terraces, Pa and agricultural fields listed in the area.

The name Tara comes from Thomas Henry, an earlier settler with Irish ancestry who purchased the land in 1854 and named it for the hill of Tara in County Meath, in Ireland. Today the area is prized for its fertile soil, ideal for avocado growing.

## **6.10 Te Hakoru or Hakaru**

Te Hakoru formed part of the taonga waka, or portage route between Mangawhai and Kaipara Harbours. The area was once the hub of European settlement in the district. In 1870 the name was incorrectly recorded as Hakaru and it has remained this way ever since.

## **6.11 Te Arai**

Te Arai is named after the prominent rocky feature known as Te Arai-o-Tahu, the landing place of the waka Moe Kakara of the chief Tahuhunui-a-rangi who erected an altar to the gods. It formed part of the sale of the Te Mangawhai block, which included part of Te Arai.

In the Kaipara minute books, Anaru Wi Apo, a Rangatira from Otamatea stated that the two main chiefs of that time who sold the land were Te Kiri Patuparaoa and Arama Karaka Haututu. After the arrival of the British Government in 1840, the people returned to their lands and Ngati Manuhiri re-established Ahikaroa in the area of Te Arai and Te Mangawhai by placing the descendants of Nga Whetu on the land.

George Graham records the history of this tuahu, which now rests near the tea kiosk at Cornwall Park, Auckland. It has a brief inscription referring to it as a 'Kumara god' of the Waiohina tribe. It appears that Sir John Campbell had the stone removed to Cornwall Park. Graham records that in 1909 he secured a definite account of this stone from the Kaipara chiefs assembled at a festival at Paremoremo. At the assembly he noted down the speech made by Eru Maihi, a Ngati-Whetua chief of high rank who stated:

*"Now let me speak of one other of our ancestral canoes, Moe-kakara. Tahu was the chief. He landed near Te Arai, so-called because Tahu set up a temporary shelter (Arai). He there also set up this stone found there as a Tuahu (altar), and made the ceremonial offerings to the spirits of the land, so as to prevent offending them, as also to safeguard his folk against the witchcraft of the people of Kupe and Toi, who already lived thereabouts."*

This stone was known as Te Toka-tu-whenua and became an uruuruwhenua (a place of offerings and ceremonies). Tahuhu came to Tamaki, and lived for some time at Otahuhu. His descendants were the Ngai Tahu. Tahuhu was killed by witchcraft at the pa at Mount Richmond, Otahuhu, and he was buried at Te Arai around 1375.

**Plate 6.2: Te Toka-tu-whenua a famous tuahu or ceremonial place**



Source: Journal of the Polynesian Society Volume 34 (1925).

Tahuu came to Tamaki, and lived for some time at Otahuhu, hence the name of that place. His children were the Ngai Tahu. They coveted the territory of their neighbours and quarrelled with the descendants of Te Kete-ana-taua who lived at Te Tauoma (Tamaki West district). Tahuu died of witchcraft, at the pa at Mount Richmond, Otahuhu, and he was interred at Te Arai (circa. A.D. 1375).

Tahuu's hapu then returned to Te Arai, leaving some of their people inter-married with the Wai-o-hua of Tamaki, who were known also as Ngai-Tahuu.<sup>23</sup>

Mangawhai was of strategic significance as an important route and canoe portage between the eastern coastline and the Kaipara Harbour. The strategic importance of Mangawhai Harbour is reflected by the fact that its entrance was defended by two pā. Te Ārai ō Tāhuu (Te Ārai Point) and further to the

<sup>23</sup> Journal of The Polynesian Society Volume 34 1925 > Volume 34, No. 134 > Te Toka-tu-whenua. A relic of the ancient Waiohua of Tamaki, by George Graham, p 175-179. Te Toka-Tu-Whenua. A Relic of the ancient Waiohua of Tamaki. By George Graham. [http://www.jps.auckland.ac.nz/document/Volume\\_34\\_1925/Volume\\_34\\_No\\_134/Te\\_Toka-tu-whenua\\_A\\_relic\\_of\\_the\\_ancient\\_Waiohua\\_of\\_Tamaki\\_by\\_George\\_Graham\\_pg175-179](http://www.jps.auckland.ac.nz/document/Volume_34_1925/Volume_34_No_134/Te_Toka-tu-whenua_A_relic_of_the_ancient_Waiohua_of_Tamaki_by_George_Graham_pg175-179)

south Te Whetumakuru was a tribal boundary marker that is clearly of major historical, cultural and strategic significance.<sup>24</sup>

The Maori occupation of the district was severely disrupted by the battle of Te Ika ā Ranganui (1825) that resulted in the decimation of the local people. Following the battle, the Ngāpuhi force scoured the district for survivors some of who were killed and later buried, on the coastline between Mangawhai and Pākiri. Ngāhoroa, which is located at the southern end of the Mangawhai North Block, was one such place.<sup>25</sup>

From this time the land between Kaiwaka and Mangawhai became tapu and permanent occupation of the area ceased. It is for this reason that the documentary record relating to the occupation of the area around 1840 is minimal. It was for the same reason that the sale of the large Mangawhai block to the Crown in 1854 involved a number of tribal groups who sought collective security.<sup>26</sup>

**Figure 7: A Woman and Girl outside a Wharenuī, Te Arai**



Credit: Daniel Manders Beere Collection. Alexander Turnbull Library. A Woman and girl outside a wharenuī Te Arai, Rodney District. 1890 – 1899. Retrieved 14 May 2016. Wellington, New Zealand.

<sup>24</sup> Murdoch, G. (2008). A brief history of the human occupation of the Mangawhai Block and its environs. Report prepared for the Auckland Regional Council.

<sup>25</sup> Campbell, M. (2000). New Zealand Archaeological Association Journal 25, The Archaeology of Omaha. pg 121-157.

<sup>26</sup> Ngati Mauku & Ngati Tahinga ki Kaipara WAI 721 Claim Report 2000.

**Figure 8: School House and Wharenui Te Arai**



Credit: Daniel Manders Beere Collection. Alexander Turnbull Library. Schoolhouse and wharenui, Te Arai, Rodney District. 1890 – 1899. Retrieved 14 May 2016. Wellington, New Zealand.

**Figure 9: Two men outside a Wharenui, Te Arai**



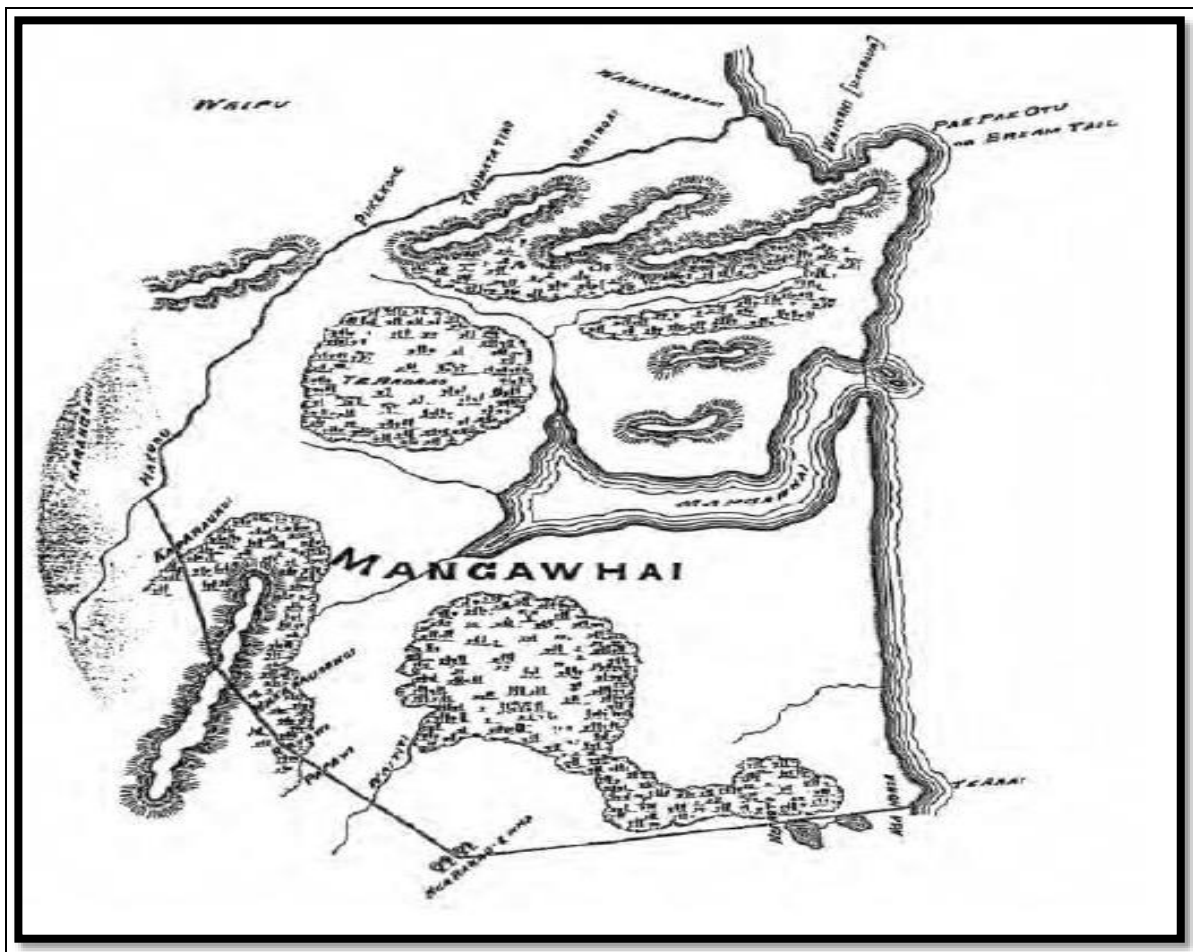
Credit: Daniel Manders Beere Collection. Alexander Turnbull Library. Two men outside a wharenui, Te Arai, Rodney District. 1890 – 1899. Retrieved 14 May 2016. Wellington, New Zealand.

## 6.12 1854 Land Purchases

*"We have entirely given up our and wept over and bidden farewell to this land inherited from our forefathers with its rivers, its lakes, its streams, its springs, its timbers, its stone, its grass with its plains, its forest, everything above and everything beneath and everything connected to the land, we have now delivered up to the Queen of England a lasting possession for Victoria the Queen of England and for the Kings and Queens her successors forever and ever."*<sup>27</sup>

On 3 March 1854, the Crown purchased from the confederation Kaipara hapu; land in excess of 33,000 acres for European settlement at Te Mangawhai for £1060. Paieka Te Hekeua, Arama Kakaka (Great tupuna of the assessment writer), Te Kiri Patuparaoa, Te Urunga, Wiremu Tipene, Makoare Hawaiiki, and others represented the tribes. The Crown's purchase in 1854 in the Mangawhai block was notable in that the Deed stated, "ten per cent or the proceeds of the sale of this block of land by the Queen is to be expended for the benefit of the Natives". There was performance of this clause up to 1874. No further payments were made after this date.

**Plate 6.3: Crown Mangawhai Block Purchase of 1854**



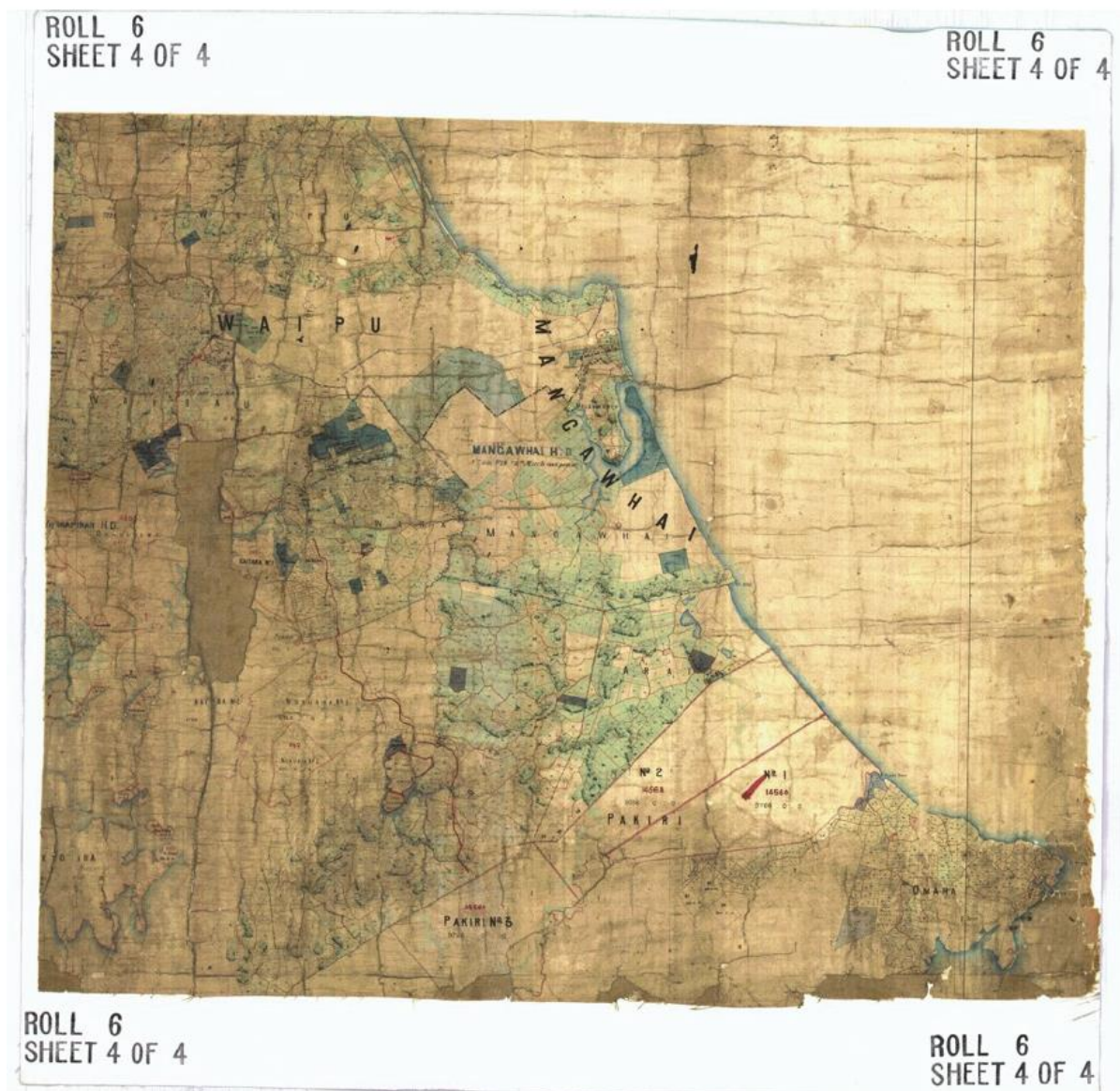
Source: Turton, H. H. (1877). Map of Old Land Purchases in Mangawhai. George Didsbury, Government Printer, Wellington, New Zealand.

<sup>27</sup> Statement accompanying land sales by Te Uri o Hau, inserted into agreements by the Crown.



Ngai Tahu/Te Uri o Hau claimed the Crown failed to protect their interests. They say the Crown failed to ensure that the block was properly surveyed prior to sale, did not pay a fair price, and failed to provide reserves for Ngai Tahu/Te Uri o Hau within the block. When the Crown on-sold the land, it failed to ensure that Ngai Tahu /Te Uri o Hau received their share of the 10 per cent of the proceeds, as provided for in the Mangawhai deed. The alleged failure of the Crown to fulfil its obligations was one of several grievances made by Te Uri o Hau. Grievance was sought that required redress, which led to a series of settlements between Ngati Whatua, Te Uri o Hau and the Crown.

**Plate 6.4 Auckland Roll Map 6-4 (circa 1880) showing land designation around Mangawhai**



Source: Geometria Limited (2017).

All the general country land in the Mangawhai Block was open to settlement by the Waste Land Board in April 1855, excluding land designated for towns, suburbs, rural land and special occupation<sup>28</sup>.

<sup>28</sup> *Daily Southern Cross* 1 May 1855.

## 7. TE URI O HAU MANAGEMENT AND MARAE

### 7.1 Te Uri o Hau Settlement Trust

In 2000, Te Uri o Hau was formally acknowledged by the Crown in recognition of the alienation of Te Uri o Hau from their native ancestral lands and loss of their natural resources dating back to 1845. In 2002, the Crown accepted Te Uri o Hau's grievances through the ratification of the 'Te Uri o Hau Claims Settlement Act 2002', legally formalising Te Uri o Hau Settlement Trust. The responsibility of Te Uri o Hau Settlement Trust is to provide for the environmental, cultural, social and economic well-being of Te Uri o Hau hapū, marae and whānau.

### 7.2 Environs Holdings Limited. (Environs)

Environs is the environmental subsidiary of Te Uri o Hau Settlement Trust whose role is to advocate, protect, maintain, and preserve the kaitiakitanga and rangatiratanga rights and interests of Te Uri o Hau. Environs advises the Trust on conservation and cultural matters, including cultural monitoring, resource consent processing, providing cultural impact assessments, environmental submissions and, participation in national and regional environmental management policies and processes.

Environs Holdings Limited implements statutory provisions of the Te Uri o Hau Deed of Settlement 2000, Te Uri o Hau Claims Settlement Act 2002, Crown Protocols, Memorandum of Understanding and Te Uri o Hau Kaitiakitanga o Te Taiao (hapu environmental management plan).

### 7.3 Te Uri o Hau Statutory Area of Interest

Te Uri o Hau's Estates and Territory; Statutory Area of Interest encompass area's north of Wellsford in the south to Te Arai taking in the Mangawhai Heads to the east, to Pikawahine in the north, across to Mahuta gap on the west coast to Pouto peninsula. Both Mangawhai and Kaipara Harbours' are inclusive of Te Uri o Hau's estates and territory: statutory area of interest, extending out to the exclusive economic zone (appendix 1).

### 7.4 Te Uri o Hau Mandate

Te Uri o Hau is represented by over 7000 beneficiaries, who are the tangata whenua and Kaitiaki of its natural resources within the statutory area of Te Uri o Hau. The various whānau are versed with Ngāti Whātua and Te Uri o Hau traditional oratory which helps ensure that whakapapa is sustained for the benefit of future generations.

### 7.5 Hapū Groups

**Table 7.1: Te Uri o Hau Groups**

**TE URI O HAU HAPU GROUPS INCLUDE:**



Ngāi Tahu	Ngāti Tahinga	Ngāti Mauku
Ngāti Rangi	Ngāti Kauae	Ngāti Kaiwhare
Ngāti Kura		

## 7.6 Te Uri o Hau Tūturū and Whānau Marae

Table 7.2 shows Te Uri o Hau Ngā Marae Tūturū (ancestral marae) and their relationship to whānau marae within the statutory area of Te Uri o Hau.

**Table 7.2: Nga Marae Tūturū and Whānau Marae**

NGA MARAE TŪTURU	WHĀNAU MARAE
Aotearoa (Tanoa)	Te Punga (Kaiwaka)
Waikaretu (Pouto)	Oturei (Dargaville), Ripia (Te Kopuru)
Oruawharo (Oruawharo)	Oruawharo (West of Topuni)
Waihaua (Arapaoa)	Ngatai Whakarongorua (Tinopai), Waiohou (Tinopai), Waiaotea (Tinopai), Naumai (Ruawai), Parirau (Matakohe), Rawhitiara (Hukatere), Te Kowhai (Ruawai)

## 7.7 Te Uri o Hau Marae

Te Uri o Hau have 14 marae consisting of 10 whānau marae and 4 ancestral marae centralised around inland and coastal Kaipara region.

**Plate 7.1: Te Uri o Hau Marae Locations**



Source: Environs Holdings Limited (2011). Te Uri o Hau Kaitiakitanga o Te Taiao Environmental Management Plan. Environs Holdings Limited: 3/5 Hunt Street, Whangarei, Northland, New Zealand.

## 7.8 Aotearoa (Otamatea) Marae

The nearest ancestral marae is Aotearoa marae (wharenu) located on Tanoa Road, Maungaturoto. Aotearoa Marae is the tupuna (ancestral) marae for the Ngāti Whātua tribal people. This wharenu was based on the Herepeti block at Shelly Beach, at Aotea, near present day Parakai, and used to house the Ngati Whatua Runanga or Ngati Whatua Parliament. It was to this whare that Kingi Tawhiao came to attend a hui in 1884. In 1886, this building was transported by barge up to the Otamatea Kainga. Over the years, the wharenu has been improved and other buildings have been added to it. The wharenu, Aotearoa, was re-opened in the 1990's by Governor General Sir Paul Reeves.

In 2004, former Prime Minister of New Zealand Helen Clarke visited Aotearoa Marae to apologise to Te Uri o Hau on behalf of her Government and past Governments of New Zealand whose laws had negative effects on land ownership, health and education. She also apologised for past assimilation policies and Treaty of Waitangi violations.

Aotearoa Marae hosts a range of important hui held with various Government and Non-Government agencies, community agencies, local and regional schools and wananga institutes. The marae is also a place where relatives who have passed away lie in state (whanau tangihana) for a period of time prior to burial at the local urupa (church).

**Figure 10: Aotearoa (Otamatea) Marae, Tanoa Road, Maungaturoto**



Source: Te Uri o Hau Settlement Trust (2010). Te Uri o Hau Website. Otamatea Marae, hapu, history and marae. Retrieved 30 March 2017 from: [http://www.uriohau.com/our\\_hapu/marae\\_entry/otamatea\\_batley](http://www.uriohau.com/our_hapu/marae_entry/otamatea_batley)

## 8. TE URI O HAU CULTURAL AND HERITAGE VALUES ASSESSMENT

Where applicable, cultural values assessments determines adverse effects from subdivision, use, and development with recommendations provided to avoid, remedy or mitigate effects on the values outlined below:

**Table 8.1 Te Uri o Hau Cultural Heritage Values Assessment**

<b>DOMAIN OF CULTURAL VALUES</b>	
<b>Wahi Tapu/Wahi Taonga - Archaeology of Maori Origin/Cultural Sites, Features and Places/Cultural Landscapes</b>	
<ul style="list-style-type: none"> <li>▪ Koiwi (Human skeletal remains).</li> <li>▪ Pa Sites (Fortified Palisades, Trenches).</li> <li>▪ Ovens (Heating Stones/Hangi).</li> <li>▪ Midden Sites (Shell Deposits).</li> <li>▪ Terraces/Platforms.</li> <li>▪ Adzes (Stone Tools).</li> <li>▪ Waka (Canoes) Waka landing areas.</li> <li>▪ Agriculture Pits/Lines (Kumara/Rua Pits).</li> <li>▪ Pou (Carved Poles).</li> <li>▪ Whare and Wharenui.</li> <li>▪ Churches.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Water.</li> <li>▪ Wahi Tapu.</li> <li>▪ Wahi Taonga.</li> <li>▪ Wahi Tapu Area.</li> <li>▪ Historic Place.</li> <li>▪ Buildings and Structures.</li> <li>▪ Kainga and fishing villages.</li> <li>▪ Rock walls/Art sites.</li> <li>▪ Caves.</li> <li>▪ Culture and Traditions.</li> <li>▪ Ancestral Lands.</li> </ul>
<b>Te Papawhenua/Papatuanuku/Whenua/Land</b>	
<ul style="list-style-type: none"> <li>▪ Roading and highway construction.</li> <li>▪ Quarrying.</li> <li>▪ Road construction.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Forestry.</li> <li>▪ Agriculture.</li> <li>▪ Horticulture.</li> </ul>

<ul style="list-style-type: none"> <li>▪ Mining.</li> <li>▪ Earthworks.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Subdivisions, land use and development.</li> <li>▪ Trenching.</li> </ul>
<b>Water (Wai), Te Wairoa, Moana Awa (Streams and Rivers), Catchments/Fresh and Marine Watersources</b>	
<ul style="list-style-type: none"> <li>▪ Kaipara and Mangawhai Harbours' and associated catchments.</li> <li>▪ Activities within 200 metres of the coastal marine area.</li> <li>▪ Natural character of the coastal environment.</li> <li>▪ Coastal marine area.</li> <li>▪ Wetlands.</li> <li>▪ Lakes.</li> <li>▪ Rivers and river margins.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Dune lakes.</li> <li>▪ Streams and Creeks.</li> <li>▪ Estuaries.</li> <li>▪ Aquifers.</li> <li>▪ Mahinga kai - traditional food gathering areas.</li> <li>▪ Earthworks (Silt and sediment).</li> <li>▪ Stormwater discharge systems.</li> <li>▪ Wastewater treatment and disposal.</li> </ul>
<b>Nga Uri a Tane Mahuta/Ngahere - Indigenous forests, flora, Fauna, Biodiversity.</b>	
<ul style="list-style-type: none"> <li>▪ Cultural landscapes.</li> <li>▪ Outstanding natural landscapes.</li> <li>▪ Outstanding natural features.</li> <li>▪ Cultural sites of significance.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Areas of significant indigenous vegetation.</li> <li>▪ Significant habitats.</li> <li>▪ Significant habitats of flora and fauna.</li> <li>▪ Natural areas of ecological significance.</li> </ul>
<b>Kai Moana/Mahinga Kai - Customary Food Gathering Areas, Coastal Marine Areas.</b>	
<ul style="list-style-type: none"> <li>▪ Fisheries Management</li> <li>▪ Maori Oyster Reserves.</li> <li>▪ Mangroves/Marine grasses.</li> <li>▪ Seabed Habitat.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Toheroa/mussel/scallop/pipi beds.</li> <li>▪ Customary Fishing Areas.</li> <li>▪ Marine Reserves.</li> </ul>
<b>Ko Ranginui ke Runga/Air Quality</b>	
<ul style="list-style-type: none"> <li>▪ Contaminants.</li> <li>▪ Industry Emissions</li> </ul>	<ul style="list-style-type: none"> <li>▪ Crematoriums.</li> </ul>
<b>Maori Ancestral Land</b>	
<ul style="list-style-type: none"> <li>▪ Activities adjacent near or adjacent to Maori Reservations.</li> <li>▪ Maori purposes zone.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Maori Occupied land</li> </ul>

### 8.1: Wāhi tapu and Wāhi Taonga: Sacred Areas, Sites, Features and Places

Under section 36 of Te Uri o Hau Kaitiakitanga o Te Taiao (Environmental Management Plan) 2011<sup>29</sup> for Wāhi tapu and Wāhi Taonga: Sacred Area and Treasures, the objectives and policies promote;

- ❖ **The protection and preservation of all urupā, wāhi tapu and wāhi taonga and archaeological sites within the statutory area of Te Uri o Hau.**

<sup>29</sup> Te Uri o Hau Kaitiakitanga o Te Taiao (2011) Environs Holdings Limited Environmental Management Plan. Environs Holdings Limited. 3/5 Hunt Street, Whangarei, Northland, New Zealand.

- ❖ **Respect is shown for Te Uri o Hau association with urupā, wāhi tapu and wāhi taonga, and archaeological sites within the statutory area of Te Uri o Hau.**
- ❖ **Acknowledgement of the relationship and association with Te Uri o Hau and their wāhi tapu, wāhi taonga, and archaeological sites within the statutory area of Te Uri o Hau are accurately recognised and provided for.**

The Te Uri o Hau's association to wāhi tapu and wāhi taonga provides for the last remnants of Te Uri o Hau cultural, historical and traditional settlement within the statutory area of Te Uri o Hau. The values of Wāhi tapu and Wāhi taonga are related to those things considered culturally significant to Te Uri o Hau, in that, they are both tangible and intangible links to the past. The importance of wāhi tapu and wāhi taonga as part of Te Uri o Hau's cultural heritage is recognised by measures taken for their protection in three parliamentary Acts: Heritage New Zealand Pouhere Taonga Act 2014, the Resource Management Act 1991, and Reserves Act 1977.

Interpretation of archaeological sites within the context of traditional Maori history can provide clear evidence of traditional use of the land over many generations by particular iwi/hapu. Oral history can explain the deeper meaning of these sites and features, in terms of the people and events associated with them. Evidence of Wāhi tapu and Wāhi taonga gives substance to the stories, precise locations of specific activities and the details of daily activities not recorded among the stories of ancestors, wars and other notable events.

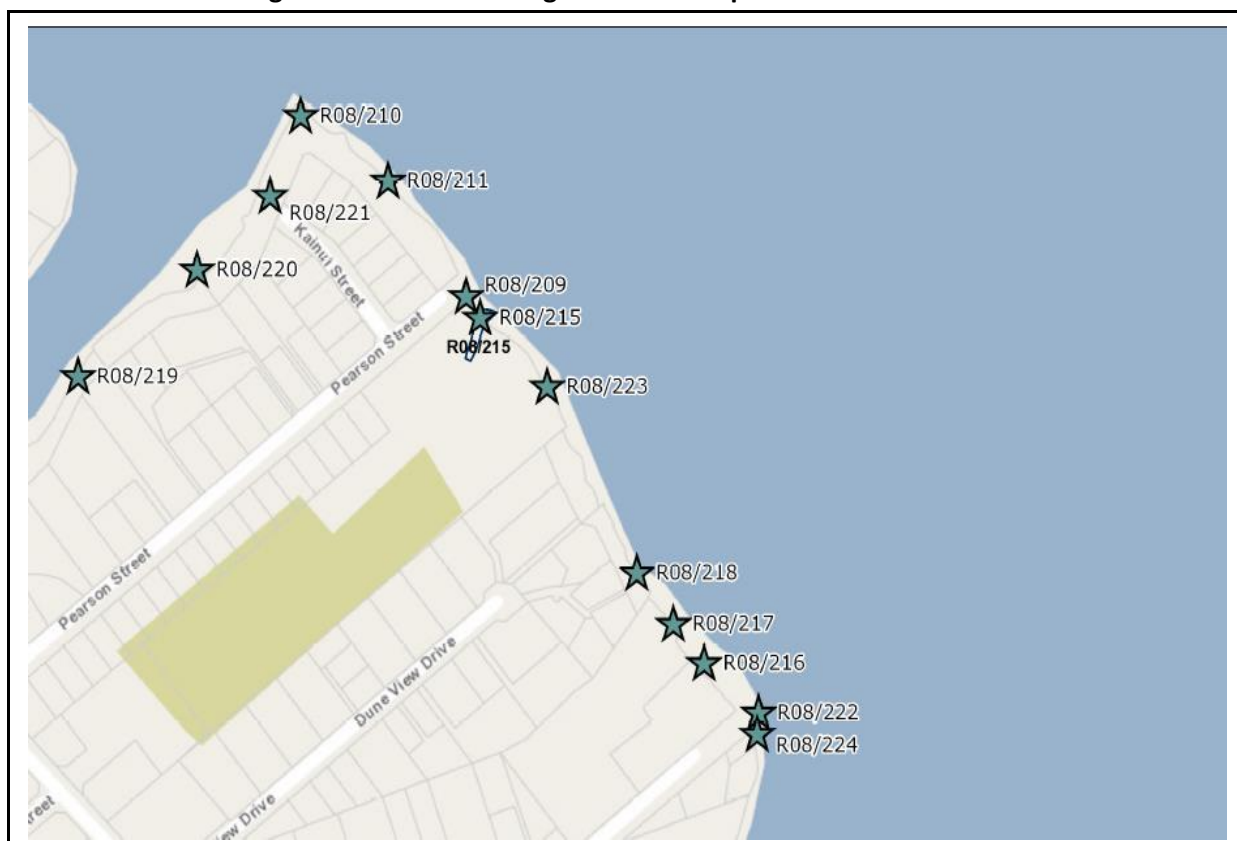
NZAA Site records lists a number of registered Cultural and European archaeological sites and features at the proposal site and along the coastal esplanade reserve (to Pearson Street). Table 6.2 lists the registered archaeological sites as follows:

**Table 8.2 NZAA Archaeological sites registered along the coastal esplanade reserve, Mangawhai**

<b>NZAA Site Number</b>	<b>Name</b>	<b>Description</b>
<b>R08/224</b>	Edward Insley's accommodation House site	Site of Insley's 2 storey accommodation house sketched in 1862 by Albertland pioneer Edwin Brookes in 1862 adjacent to the Mangawhai landing (later wharf) and the Mangawhai Hotel.
<b>R08/222</b>	Site of the 1880's Mangawhai Wharf.	
<b>R08/216</b>		Pipi shell midden exposed on surface of coastal walking track.
<b>R08/217</b>		Pipi shell midden eroding from coastal scarp.
<b>R08/218</b>		Pipi shell midden exposed by step cut into coastal edge.
<b>R08/223</b>		Coastal midden site exposed by removal of vegetation and general coastal erosion.
<b>R08/215</b>	Lawrence's.	Site of a boat building yard that operated between the 1860's and 1930's. Surface features include a concrete and brick slipway, foundations and artefacts.

<b>R08/209</b>		Approximately 7 m long exposure of cockle and pipi shell midden on either side of drain.
<b>R08/211</b>		Thin exposed lens of midden approx 3 metres long with fragile crushed burnt shell.
<b>R08/210</b>		Six metre-long exposures of shell midden comprising cockle, ostrich foot and charcoal fragments.

**Plate 8.1: Archaeological sites located along the coastal esplanade reserve**



Source: N.Z. Archaeological Association (2018)<sup>30</sup>.

#### **Cultural (Archaeological) Site R08/216 - Pipi shell midden / Oven**

The nearest cultural site is Site R08/216 - Pipi shell midden / Oven. The site was inspected by Dr Moira Jackson on the 26/10/2016. The site is located on a foot track along the esplanade reserve in front of Mangawhai Tavern approx 40 metres from the reserve at the harbour end of Moir Street Mangawhai Village. The site consists of small exposed patch of shell midden of mainly crushed shell- pipi.

#### **Historic Heritage H54, Mangawhai Hotel (now known as the Mangawhai Tavern).**

<sup>30</sup> N.Z. Archaeological Association (2018). Registered Archaeological Sites map along the harbour end of Moir Street and the location GIS map, Moir Street, Mangawhai. Retrieved 22 March 2018 from: <https://archsite.eaglegis.co.nz/NZAA/Site/?id>.



The historic Mangawhai Hotel is in close proximity to the location of the proposed wharf rebuild site.

Kaipara District Councils Schedule of Heritage Resources (Chapter 17, Appendix 17.1) lists the Mangawhai Hotel as category (A) H54 heritage resources where resources are given some formal protection under the District Plan Rules.

#### **Archaeological Site R08/222 Site of the 1880's Mangawhai Wharf**

The historic Mangawhai wharf is registered (NZHPT Reference 3908) as a category II heritage resource and protected under the Heritage New Zealand Pouhere Taonga Act 2014.

The New Zealand Archaeological Association (NZAA) records archaeological site R08/222 as Site of the 1880's Wharf (Table 6.2, Plate 8.2, and Appendix 1).

**Figure11: The Mangawai Hotel built in 1890**



Source: New Zealand Museums (2018)<sup>31</sup>

**Figure 12: Mangawai Wharf 1st May 1918 looking towards Mangawai Hotel**

<sup>31</sup> New Zealand Museums (2018). Third Mangawai Hotel, Moir Street, Mangawai Village. Built in 1890. Retrieved 22 March 2018 from: <http://www.nz museums.co.nz/account/3023/object/557468/third-mangawai-hotel#prettyPhoto>



Source: New Zealand Museums (2018)<sup>32</sup>.

#### **8.1.1 Avoid, Remedy or Mitigate Potential Effects on Tangata Whenua Cultural Values for Wahi Tapu and Wahi Taonga Archaeological Sites.**

##### **Heritage New Zealand Pouhere Taonga Kerikeri**

As advised, the location of the proposed wharf rebuild has been recorded as an archaeological site R08/222 - the Site of the 1880's Mangawhai Wharf, as shown on Plate 8.1.

Under the Heritage New Zealand Pouhere Taonga Act 2014 (NZPTA; previously the Historic Places Act 1993), all archaeological sites are protected from modification, damage or destruction except by the authority of Heritage NZ. Section 6 of the NZPTA defines an archaeological site as:

*"Any place in New Zealand, including any building or structure (part of a building or structure) that:*

- i. was associated with human activity that occurred before 1900 or is the site of a wreck of any vessel where the wreck occurred before 1900.*

In this regard, Te Uri o Hau advises that MHRS liaise with Heritage New Zealand Pouhere Taonga Kerikeri who will advise on whether an archaeological assessment and an archaeological authority are required.

<sup>32</sup> New Zealand Museums (2018). Mangawai Wharf, Moir Street, Mangawai Village. Retrieved 22 March 2018 from: <http://www.nz museums.co.nz/account/3023/object/812402#prettyPhoto/1/>.



## **8.2 Kai Moana and Mahinga Kai – Customary Food Gathering Areas**

### **a) Te Uri o Hau Customary Fisheries Management Protocols.**

Te Uri o Hau has customary interests in the common marine and coastal area of the Northern Kaipara Harbour. Te Uri o Hau has been appointed as an Advisory Committee under section 21 of the Ministry of Agriculture and Fisheries (Restructuring) Act 1995, to provide advice to the Ministry for Primary Industries (formerly known as the Ministry of Fisheries) on all matters concerning the utilisation, while ensuring sustainability, of fish, seaweed, shell-fish and aquatic life administered by the Minister of Fisheries within Te Uri o Hau Fisheries Protocol/Advisory Area.

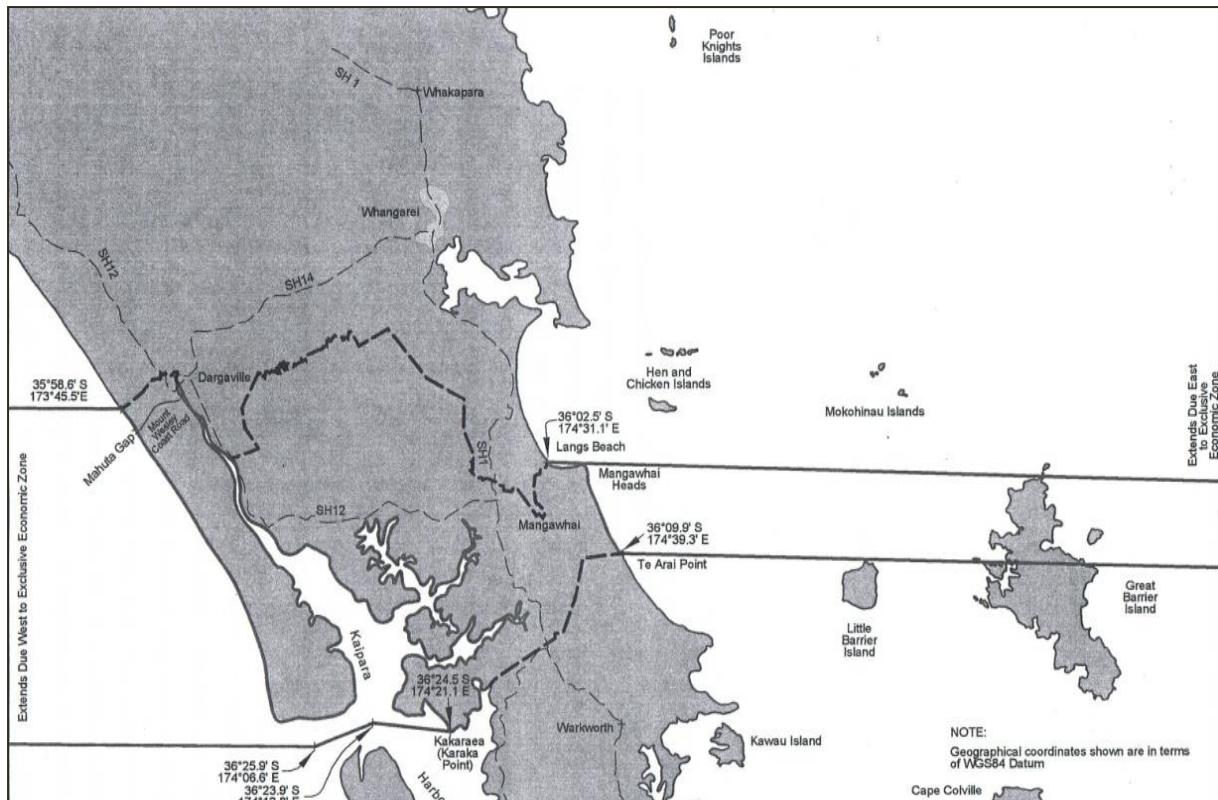
Te Uri o Hau Fisheries Protocol/Advisory Area means the waters (including the foreshore and seabed) of the coastal areas adjacent to the coastal boundary within the Kaipara and Mangawhai harbours' and extending to the outer limits of the Exclusive Economic Zone (as defined in the Territorial Sea, Contiguous Zone, and Exclusive Economic Zone Act 1977).

Legal obligations to Te Uri o Hau concerning non-commercial fishing rights are defined by section of the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992, sections 33 and 36 of the Fisheries (Kaimoana Customary Fishing) Regulations 1998 and sections 5 and 12 of the Fisheries Act 1996. Plate 4.1 shows the Te Uri o Hau customary fisheries statutory relationship to the Minister of Fisheries (now known as Ministry of Primary Industries) under the Te Uri o Hau Claims Settlement Act 2002.

Under regulation 6 of the Fisheries (Kaimoana Customary Fishing) Regulation 1998, Te Uri o Hau Settlement Trust is representative of tangata whenua who claim management rights within their statutory area of interest. Te Uri o Hau will occasionally nominate Tangata Kaitiaki/Tiaki for managing customary food gathering from north of Mahuta Gap to Kakaraea-Karaka Point (west coast North Island and Langs Beach to Te Arai Point on the east coast of the North Island). The areas extend to the limit of the exclusive economic zone. Plate 8.2 represents Te Uri o Hau Customary Fisheries 2.

For Māori, the coast was traditionally a place to live and to source food, as well as being fundamental to travel and communication. While Māori settlement was not limited to the coast, the coast has always been dominant in living and food-gathering activities. Inland tribes often accessed kaimoana (seafood) by way of putanga (corridors to the coast). Traditional tribal linkages around the coast were maintained well into the twentieth century by communication which was dominated by sea routes.

### **Plate 8.2: Te Uri o Hau Customary Fisheries Management Protocol/Advisory Area**



Source: Te Uri o Hau Kaitiakitanga o te Taiao (2011) Environmental Management Plan. Environs Holdings Limited: 3/5 Hunt Street, Whangarei, Northland, New Zealand.

The Marine Management Area Boundaries for the Mangawhai Estuary includes the entire Coastal Marine Area identified within the Mangawhai Harbour including an area extending outside the harbour entrance. Protected areas include coastal wetlands, marine mammals, birds, ecosystems and habitat values (Northland Regional Council, 2016). Table 7.1 outlines the key issues faced to the values of water - wai mate (desecrated waters) within Te Uri o Hau statutory area of interest.

Mangawhai Harbour has a range of marine habitat types typical of a small estuary<sup>33</sup>. These habitats include saltmarshes, mangroves, intertidal flats and extensive channels and entrance sand spit. Each of these habitats contains plant and animal communities; all contribute to the ecological values supporting marine and bird life there and in the coastal environment. Upper harbour habitats of mangroves and saltmarshes are affected by sediment runoff as a result of poor riparian protection on the harbour's edges and catchment, and the quality of stormwater discharged into the coastal marine area.

The tidal flats mapped as ecologically significant are on either side of the channel and make up a large part of the middle area of the estuary. These areas are sandy soft bottom intertidal habitats with subtidal fringes important to pipi (*Paphies australis*). The intertidal areas have extensive cockle beds (*Austrovenus stutchburyi*) which have been monitored in a NIWA fisheries assessment program<sup>34</sup> in which the cockle community is described as productive and in good health when compared to other

<sup>33</sup> Kerr, V.C., 2010. Marine Habitat Map of Northland: Mangawhai to Ahipara Version 1. Technical Report for the Department of Conservation, Northland Conservancy, Whangarei, New Zealand.

<sup>34</sup> Berkenbusch, K.; Abraham, E.; Neubauer, P., 2015. Intertidal shellfish monitoring in the northern North Island region, 2013–14. New Zealand Fisheries Assessment Report 2015/15. Pg 79.

estuaries in the region. Cockle and pipi communities are an indicator of a healthy estuarine soft bottom community. They are generally associated with high benthic invertebrate diversity and substrates that are not heavily impacted by sedimentation. These shellfish communities play a key role in filtering nutrients and plankton from the water column. This in turn has beneficial effects on water clarity and productivity of various algal communities that make up the biodiversity of the estuary. These shellfish and the other benthic invertebrates are also a major food source for shorebirds and a significant nursery and feeding area for many coastal fish species.<sup>35</sup>

**Figure 13: Survey Map showing the Distribution and Location of Cockle and Pipi in Mangawhai (Note: Site of the historic Mangawhai Wharf rebuild not included)**



Source: Ministry of Primary Industries. (2012, October). The distribution and abundance of pipis and cockles in the Northland, Auckland and Bay of Plenty Regions, 2012. New Zealand Fisheries Assessment Report 2012/45. M.D. Pawley. New Zealand Government. Wellington.

Under the Te Uri o Hau Claims Settlement Act 2002, the Crown agreed to restore to Te Uri o Hau access to traditional foods and food gathering areas. In particular, the cultural redress package recognised

<sup>35</sup> Morrison, M.A.; Jones, E.G.; Parsons, D.P.; Grant, C.M., 2014. Habitats and areas of particular significance for coastal finfish fisheries management in New Zealand: A review of concepts and life history knowledge, and suggestions for future research. New Zealand Aquatic Environment and Biodiversity Report No. 125. Pg 202.

the customary non-commercial relationship between Te Uri o Hau oysters within the existing Māori Oyster Areas.

### **8.2.1 Avoid, Remedy or Mitigate Potential Effects on Tangata Whenua Cultural Values for Kai Moana and Mahinga Kai – Customary Food Gathering Areas.**

For this proposal, Environs confirm there are no Te Uri o Hau Oyster Reserve area's registered in the Mangawhai Harbour.

LaBonte Coastal Consultants Ltd commissioned Poynter and Associates Environmental Ltd to undertake a Mangawhai Harbour Dredging Feasibility and Ecological Report in January 2003. The report documented information on the:

- *Quantitative estimates of shellfish abundance on the intertidal shore at the old wharf site, marked as site W (Plate 8.3).*

The report findings revealed:

Zone A - Insley Street to Site W Hotel - no formal sampling undertaken in this zone

1. The low abundance of both small cockles and small pipi towards the northern end of the zone.
2. No ecological constraints to the previous (dredging) activity in this section of the harbour.

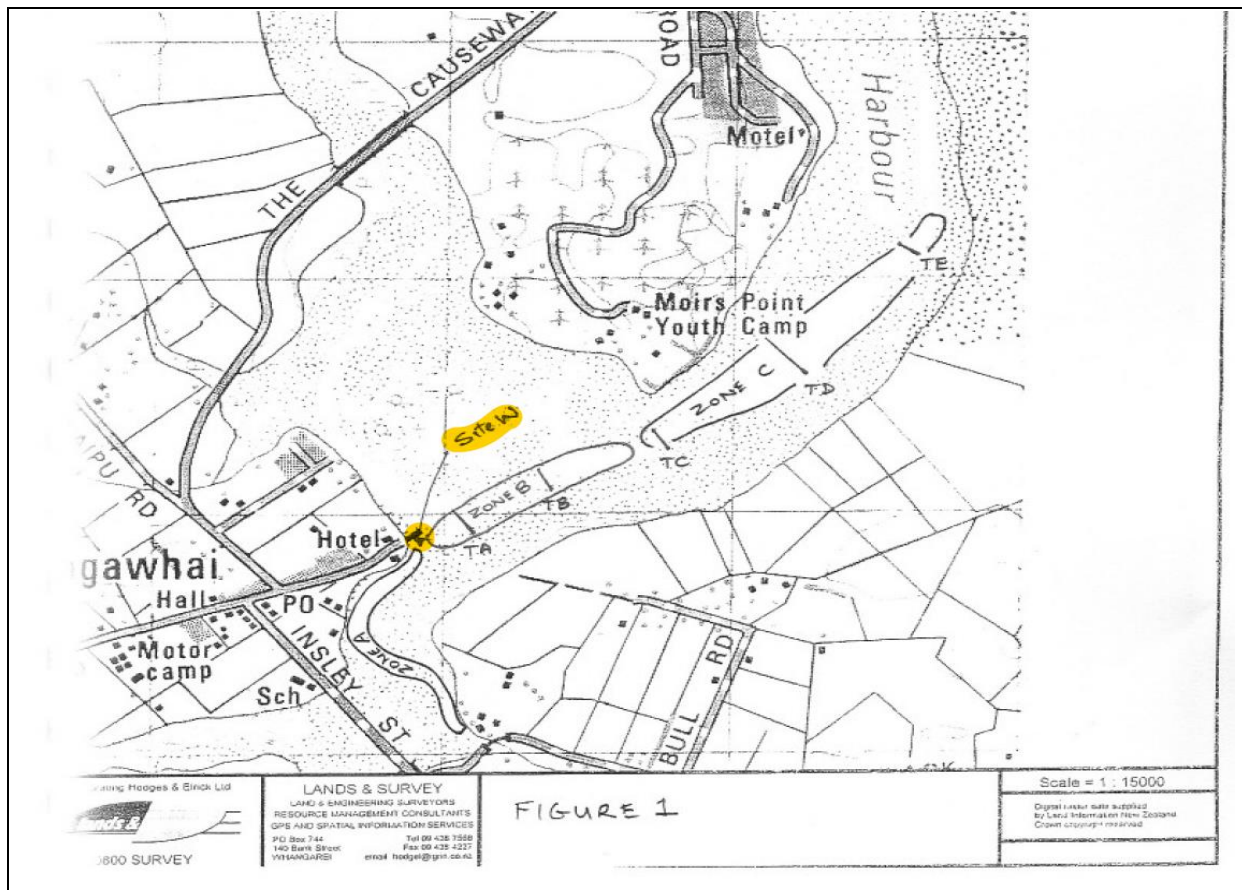
Zone B - Site W Hotel to Moirs Point channel

3. Sampling (two transects) for the presence of cockles, pipi and other bi-valve species (wedge shells).
4. Cockles dominated with twice the density of pipi's.
5. Good abundance of both species with small to large sizes of each species represented.
6. Stable population and an abundance of both species are greater than in zone A.

LaBonte Coastal Consultants Ltd has prepared an Assessment of Environmental Effects (AEE) for the proposal. Paragraph 2 (page 3) continued to page 4 including paragraph 2 of the AEE is summarised through the following points:

1. No significant shellfish populations in the area of the proposed wharf.
2. Population density and size of shellfish increases with distance down river from the proposed wharf.
3. The presence of juvenile cockle beds in the main channel downstream from the proposed area of activity. Construction of the wharf is approximately 200 metres outside of juvenile cockle beds.

### **Plate 8.3: Survey Assessment for Site W - Mangawhai Wharf**



Source: Lands and Survey

The AEE (Lamont 2017) recommends:

*Consideration is given to removing existing debris (oysters and rock rubble) that will likely be adjacent to the new structure.*

Under the District Plan, the location of the proposed wharf rebuild is recognised as being within an area of significance to Maori (SM04) and within the Te Uri o Hau statutory acknowledgment area for Mangawhai Harbour Coastal Area. Furthermore, the principles of the Treaty of Waitangi recognise the role of tangata whenua as kaitiaki and provide for tangata whenua involvement in the management of the coastal resources and area.

#### **Relocation of rocks containing live oysters in the proposal area**

During the site visit, Te Uri o Hau observed rocks containing live oysters within the coastal marine area. Te Uri o Hau advised of its preference for the relocation of rocks containing live oysters to an area outside of the rebuild site so as not to create a hazard to navigation and to public safety, to an area below MHWS mark to ensure their survival.

**Figure 14: Live Oysters in MHWS**





Source: S.Worthington

An Assessment of Environmental Effects (AEE) report written by LaBonte' Coastal Consultants Limited dated 11 October 2017. In addition to a Mangawhai Harbour Dredging Feasibility - Preliminary Ecological Report written by Poynter and Associates Environmental Ltd dated January 2003. The ecological report was written as a feasibility study for a dredging project of the main channel in the mid-reaches of the Mangawhai harbour.

Given the significant time since the Ecological report was written in 2003, unknown but significant changes may have taken place in the channel and the surrounding marine environment since that time. Therefore, an updated ecological marine assessment report may be necessary to provide real-time information on the current state of the marine ecology in the upper harbour, and a detailed marine ecological management plan to manage the various ecological effects associated with the construction and operation of machinery in the CMA.

#### 6.4 Te Uri o Hau - Additional Services

Te Uri o Hau is able to provide additional services as discussed. Please notify Environs office should MHRS require the following:

- 1) Cultural blessing of the shore site before site works commences.
- 2) Cultural blessing service by the Te Uri o Hau Taumata Tribal elders on the day of, and prior to opening of the wharf.
- 3) Cultural interpretation, signage or carvings.

*Note: (1) Notification can be made by email to: [Environs@uriohau.co.nz](mailto:Environs@uriohau.co.nz). (2) Notice of 15-20 working days is required for Points 1 and 2. The Consent Holder shall meet any costs (attendance and mileage) for Te Uri o Hau Taumata elders to conduct the service at Point 2. (3) Additional consultation is needed for Point 3.*

## 9. RECOMMENDATIONS

Te Uri o Hau has no objections with the granting of consent/s while subject to the following recommendations:

### **Northland Regional Council and Kaipara District Council - Conditions of Consent**

- a) Copies of the conditions of consent from both Councils' are provided to Environs Holdings Limited.  
*Copies can be sent by email to: [Environs@uriohau.co.nz](mailto:Environs@uriohau.co.nz)*

### **Site Meeting**

- b) The Consent Holder shall notify Te Uri o Hau Kaitiaki via Environs office in order to attend a Council requested site meeting with the Consent Holder, Consent Holder's contactors, Council assigned monitoring officer/s and/or the archaeologist present, prior to works commencing.

### **Updated/New reports**

- c) Northland Regional Council considers the need for an updated Marine Ecological Assessment Report and a detailed Marine Ecological Management plan for the project.

### **Relocation of rocks containing live oysters**

- d) Prior to works commencing, the Consent Holder shall relocate rocks containing live oysters attached, within and adjacent to the proposed wharf rebuild site, to an area outside the scope of works but in an area below MHWS to ensure their survival.

### **Cultural Monitoring**

- e) The consent holder shall give notice to Environs office in writing (letter or email) 10 -15 working days prior to the commencement date for general works associated with the consent/s
- f) Te Uri o Hau Kaitiaki is present to undertake cultural monitoring for works undertaken in the CMA. *Notification can be made by email to: [Environs@uriohau.co.nz](mailto:Environs@uriohau.co.nz)*

### **Archaeological Site R08/222 Historic Mangawhai Wharf - Heritage N.Z. Pouhere Taonga**

- g) The Consent Holder shall liaise with Heritage N.Z. Pouhere Taonga Kerikeri with regard to the Archaeological Sites present.

### **Accidental Discovery Protocols (ADP) for Archaeological Sites<sup>36</sup>**

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<sup>36</sup> Kaipara District Council (2013). Operative District Plan 2013: Part C: Sites, Features and Units. Chapter 17 - Historic Heritage Subsection 17.9.2: Accidental Discovery Protocols for Archaeological Sites. Pg 17-5 Retrieved 14 April 2017 from: <http://www.kaipara.govt.nz/Service++Info/District+Plan/District+Plan+Index.html>

Immediately when it becomes apparent that a suspected archaeological site, burial site, waahi tapu or waahi taonga site has been uncovered, all work shall cease.

In cases other than suspected human remains:

- h) The contractor must shut down all machinery, immediately, secure the area and advise the Consent Holder or proponent and Kaipara District Council of the occurrence. The Consent Holder or proponent must then notify Heritage New Zealand Pouhere Taonga office so that the appropriate Consent procedure can be initiated.
- i) The Consent Holder or proponent must consult with an iwi representative (Te Uri o Hau Kaitiaki and Environs office) to determine what further actions are appropriate to safe guard the site.

Where human remains are suspected:

- j) The contractor must take steps immediately to secure the area in a way that ensures human remains are not further disturbed. The contractor shall advise the Consent Holder or proponent of the steps taken.
- k) The contractor shall notify the Police, Heritage New Zealand, Environs Holdings Limited (who will in turn, notify the Taumata Kaunihera) and Te Uri o Hau Kaitiaki (if not present for cultural monitoring) within 12 hours of the suspected human remains being disturbed, or otherwise as soon as practically possible.
- l) Excavation of the site shall not resume until the Police, Heritage New Zealand, Environs, and Te Uri o Hau representatives have each given the necessary approvals for excavations to proceed

Report Prepared by:



Shereen Worthington.  
Kaitiaki Consultant,  
Otamatea Marae, Maungaturoto.

Report Approved by:


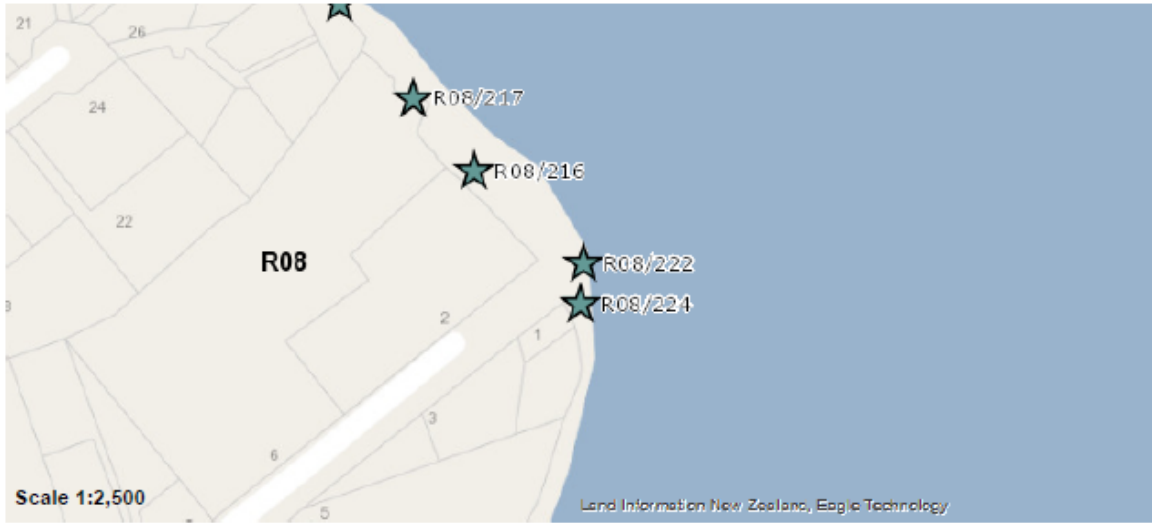


Tina Latimer.  
Environs Lead,  
Environs Holdings Limited.

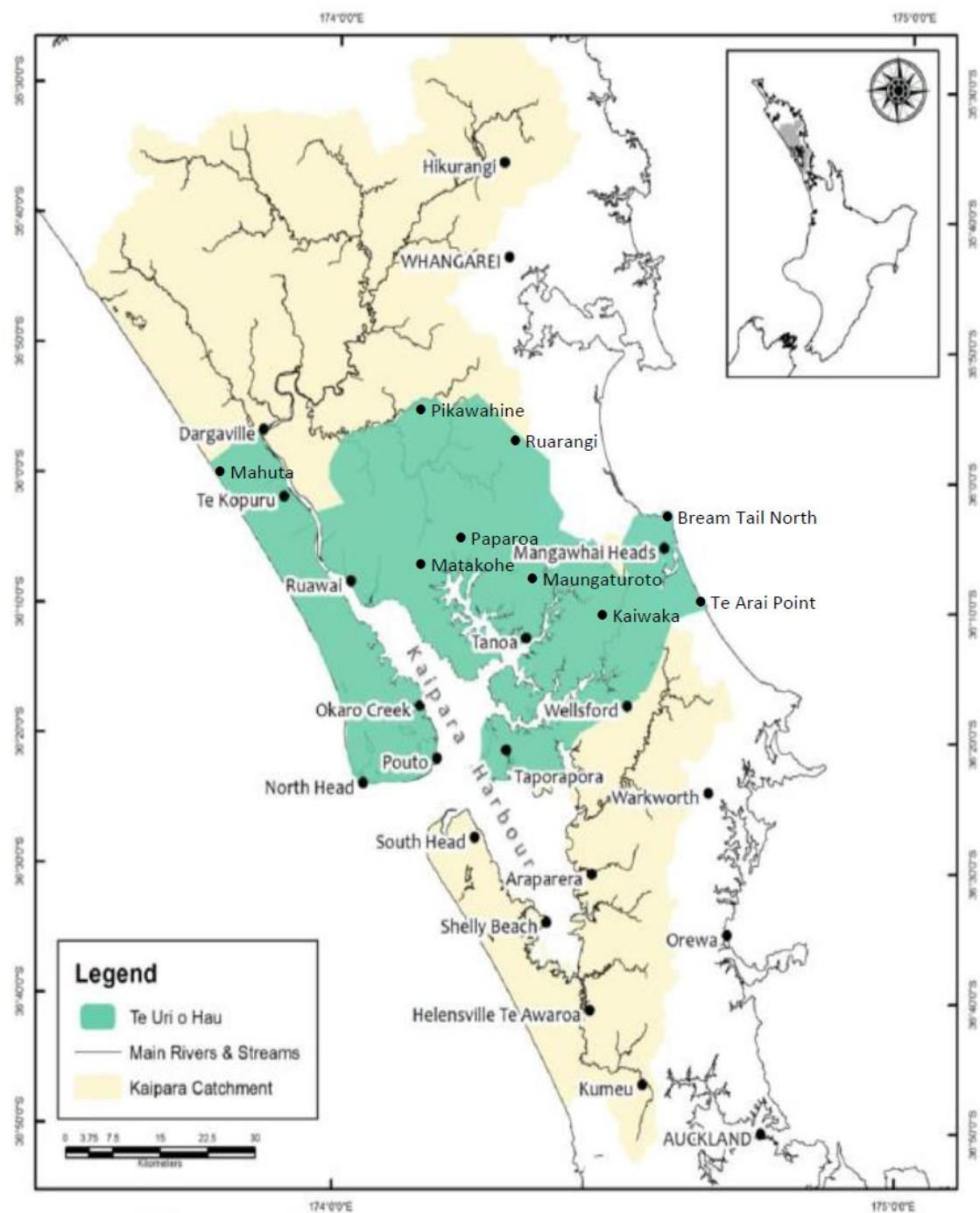


## Appendix 1: Archaeological Site R08/222 - Site of the 1880's Historic Mangawhai Wharf

### NEW ZEALAND ARCHAEOLOGICAL ASSOCIATION

 <p><b>ARCHSITE</b> archaeological site recording scheme</p> <p><b>Summary Site Record</b></p>	<p><b>NZAA SITE NUMBER:</b> R08/222</p> <p><b>SITE TYPE:</b> Commercial</p> <p><b>SITE NAME(s):</b></p> <p><b>Record last updated:</b> 25/06/2017</p>
<p><b>SITE COORDINATES (NZTM)</b> Easting: 1742249      Northing: 6001176      Source: On Screen</p>	
<p><b>IMPERIAL SITE NUMBER:</b>      <b>METRIC SITE NUMBER:</b> R08/222</p>	
	
<p><b>Finding aids to the location of the site</b> End of Moir Street adjacent to Registered Historic Mangawhai Hotel</p>	
<p><b>Brief description of the site</b> Site of 1880s Mangawhai Wharf.</p>	
<p><b>Condition of the site when last visited</b> Poor</p>	
<p>This report contains a summary of the information about this site held in ArchSite.</p> <p>For a complete Site Record Form containing all the recorded information, please contact the ArchSite Coordinator.</p>	<p><b>For further information please contact:</b> ArchSite Coordinator, PO Box 6337, DUNEDIN <a href="mailto:admin@archsite.org.nz">admin@archsite.org.nz</a></p>

## Appendix 2: Te Uri o Hau's Statutory Area of Interest.



## Appendix 2: Glossary

Battle of Te Ika a Ranganui	1825 Battle between Ngapuhi and Ngati Whatua at Hakaru, Mangawhai
Hapu	Sub-tribe
Haumoewaarangi	Eponymous ancestor of Te Uri o Hau
Iwi	Tribe
Iwi authority	The authority that represents an iwi or hapu
Kaitiaki	To guard; to keep guardian over
Kaitiakitanga	Exercise of guardianship; and in relation to a resource includes the ethic of stewardship based on the nature of the resource itself
Kai Moana	Seafood
Karakia	Prayer
Koiwi	Human skeletal remains
Mahinga kai	Customary food /resources
Marae	Meeting house
Pa or Paa	Fortified settlement /village/site
Papatuanuku	Earth Mother
Tiro Rangatiratanga	Sovereignty, chieftainship, right to exercise authority, chiefly autonomy, self-determination, self-management, ownership
Ranginui	Sky Father
Rohe	Region of Interest
Tangata Whenua	People belonging to any particular place – indigenous people
Tane Mahuta	Guardian spirit of the forest
Tangaroa	Guardian of the sea
Te Uri o Hau	The descendants of Haumoewaarangi
Tupuna	Ancestor
Wahi Tapu	Sacred areas/Reserved ground/cemetery
Wahi Taonga	Sacred treasures
Wairoa	Water body

## Appendix 4: References

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