

To the commissioner panel for Onoke Heights Hearing SL2100055,

Regarding submission from: Chantez Connor Kingi

Outlining: kahore on behalf of Ngāti Kahu o Torongare to the lands of Onoke being used for housing

Due to:

- Cultural impacts on area of significance to the hapū of Ngāti Kahu o Torongare

Dated: 7 November 2023

Matters this submission will cover are provided below:

1. Background to this submission	1
2. Relationship to this resource consent application	3
3. Whangārei District Council non-notification to Ngā Mahinga o Ngāti Kahu o Torongare	3
4. Onoke is a wāhi tapu	4
5. Cultural values of Onoke	5
6. Kaikorero	7

1. Background to this submission

We would like to state from the outset of this response to SD2300068 our ongoing commitment to the below statement on sovereignty:

1. We will not agree to any arrangement which would compromise our Tino Rangatiratanga and our sovereignty;
2. Our Tino Rangatiratanga and our sovereignty is not negotiable;

3. Any proposal must recognise the centrality of He Whakapūtanga me Te Tiriti o Waitangi and prioritise constitutional transformation;

We state that Te Tino Rangatiratanga of our lands, culture and resources including whenua, waters, kāinga and taonga tuku iho is yet to be acknowledged by the Crown or it's agents, including Local Government.

This response to **SL2100055** has been developed by Ngā Mahinga o Ngāti Kahu o Torongare, a working group established by hui a hapū of Ngāti Kahu o Torongare on the 19th February, 2023 and tasked to bring together the representative workstreams of the hapū. We continue to do this within the tribal areas found within the wider Ngāti Kahu o Torongare tribal rohe.

Our decision to engage in this resource consent and participate does not undermine or negate our rangatiratanga guaranteed by the articles of Te Tiriti o Waitangi to the Kāwana for our lands, kāinga and taonga.

We engage and provide response with the wish to assist the Kāwanatanga and Local Government to undertake steps towards recognition, and over time, transformation, to a system which honors and gives effect to He Whakapūtanga me Te Tiriti o Waitangi, and to protect our lands, culture and heritage as descendants of Ngāti Kahu o Torongare. We acknowledge this may take some generations to achieve. We also participate to alleviate some of the prejudice which continues on the lands, waters and people of Ngāti Kahu o Torongare through the Resource Management System.

Further to this, processing resource consent applications is distressing to hapū and itself causes prejudice and cultural impacts due to the lack of equitable resourcing for hapū as partners in Te Tiriti o Waitangi.

Our response below is provided on behalf of Ngāti Kahu o Torongare alone as the hapū with mana i te whenua for Te Kamo since the times of Ngai Tāhuhu.

We acknowledge any other whanaunga hapū with interests in the cultural values that may be impacted by proposed activities.

2. Relationship to this resource consent application

The first connection of members of Ngā Mahinga o Ngāti Kahu o Torongare to this application was during the Cultural Impact Assessment being developed by Te Parawhau at a time before the working group was established. Other hapū members also participated in the hui held to develop the Cultural Impact Assessment which has been provided as part of this application.

At the hui held at Ngararatunua Marae, senior kaumātua of Ngāti Kahu o Torongare, along with whanaunga hapū of Te Parawhau agreed on the position which was set by our elders before us - that Onoke can not be developed for housing.

Ngāti Kahu o Torongare is the mana i te whenua hapū of the Onoke lands from the times of Ngai Tāhuhu.

3. Whangārei District Council non-notification to Ngā Mahinga o Ngāti Kahu o Torongare

Since February 2023, Whangārei District Council has engaged with the working group Ngā Mahinga o Ngāti Kahu o Torongare over many resource consent applications yet didn't notify our working group of this public hearing.

Upon becoming aware of this public notification after the submission date had closed, our working group formally requested information from WDC which was not forthcoming.

We requested information and support to participate over weeks, with no response.

We provide the hapū response to this public notification via the submission made by Chantez Connor Kingi instead and have laid a formal complaint

about the lack of notification and lack of discussion on the hearings approach which would align with our tikanga, in a timely manner.

We consider this a process failure which destroys good faith in the decisions made by WDC.

4. Onoke is a wāhi tapu

Ngāti Kahu o Torongare are the hapū mana i te whenua with the historic and contemporary connection to Onoke and Te Kamo from the generation of Torongare and Hauhaua and their son Torukao marrying Haumakuruata and thus we descend as uri (people of the land). Ngararatunua Marae is our tribal marae adjacent to the site, our people have walked and worked these lands for generations. We provide our evidence on this matter confident as mana i te whenua.

Kahore position to carry forth the outcome from the Environment Court decision in 1998.

Onoke land block was titled and surveyed in 1877.

P.D. ✓
Onoke 138 acres
Tepepe Hare (Lum) I belong to Ngati Kahu Hare
at Onoke and it belongs to me my ancestors owned it in
former times It belonged to Mihiaa they caught him
on it I got the survey I should be in the Memorial
I admit Merimua Pepepe and Te Hira Tauru
No opposition
Ordered that Memorial be issued in favor of
Tepepe Hare
Merimua Pepepe and
Te Hira Tauru
See L2-0-0

Image 1: Excerpt from the Whangarei Minute Book in the Native Land Court, page 208



Image 2: map shows the original surveyed area of the Onoke block in blue lines and current day land parcels in pink.

Today the lands are all alienated from hapū.

5. Cultural values of Onoke

Te Mana me te Mauri o te Wai

Development and impermeable surfaces change to the way the surface water moves to waterways and into the groundwater. This impacts mauri o te taiao and the connection between Rangī and Papa. The catchment area of Te Kamo and into the Upper Hōteō to Whangārei Terenga Parāoa is already heavily impacted by urban expansion and we do not support further disconnection of te mana me te mauri o te wai across these lands.

Residential land use will change the runoff from the land including stormwater runoff, nitrates, phosphates, copper, fire retardants compounds which are not currently running off into the water. Sediment also. We do not see the provisions sufficient to ensure there will be no harmful runoff from this development, despite the riparian improvements.

Wahi Tapu

We are clear that Onoke is wahi tapu for our hapū of Ngāti Kahu o Torongare. This has been handed down through generations and fought to protect over generations, including land occupation, activism, and into the Environment Court where a finding was made in favour of the hapū position.

Wahi tapu destruction impacts upon the hapū wellbeing for our mokopuna and future residents of the lands at Onoke.

Koiwi

Access and proximity to wahi tapu for the future residents.

Whenua - Afterbirth

Connection to whenua is continued through the burying of afterbirth. Destruction of these sites also destroys the connection to the whenua, and future generations of the hapū.

Earthworks and disruption to the wahi tapu

High likelihood of disruption to wahi tapu and our

Wider Cultural Landscape

Wider cultural landscape of Te Kamo has suffered serious impacts already with pā, kāinga, water quality well below the levels required for the wellbeing of future generations and our culture and heritage of Ngāti Kahu o Torongare.

6. Kaikorero

The below people will speak to these themes at the hearings set for 14 November. As our hapu members are not available on the 15th November we request that all our evidence is heard on the 14th November

Our endorsed speakers are:

Hone Kingi 20 minutes

Chantez Connor Kingi 20 minutes

Nicki Wakefield 10 minutes

Richard Shepherd 10 minutes

Taki Kingi 20 minutes