

**I TE KŌTI TAIAO Ō AOTEAROA
IN THE ENVIRONMENT COURT
OF NEW ZEALAND**

**ENV-2019-AKL-117
ENV-2019-AKL-127**

UNDER the Resource Management Act 1991 (the Act)

IN THE MATTER OF appeals pursuant to Clause 14 of the First Schedule of the Act against decisions of the Northland Regional Council on the proposed Northland Regional Plan

BETWEEN **Bay of Islands Maritime Park Incorporated**
ENV-2019-AKL-117

**The Royal Forest & Bird Protection Society
of New Zealand Incorporated**
ENV-2019-AKL-127

Appellants

AND **Northland Regional Council**

Respondent

**REBUTTAL STATEMENT OF CARMEN HETARAKA ON BEHALF OF
TE URI O HIKIHIKI HAPU**

DATED 23 June 2021

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INTRODUCTION

1. My name is Carmen Hetaraka.
2. I have set out my qualifications and experience in my primary statement of evidence dated 19 March 2021. I am authorised to provide this evidence on behalf of Te Uri o Hikihiki.
3. This statement of rebuttal evidence responds to the evidence of:
 - a. Aperahama Edwards
 - b. Keir Volkering
 - c. Paul Knight
 - d. Tā Tipene O'Regan
 - e. Dr Phil Mitchell

I understand I will be able to speak to this evidence in Te Reo Māori and in both languages at our Marae.

Reply to claims that the Fisheries Act is the appropriate place for expression of Rangatiratanga and kaitiakitanga of our Moana

4. I was out on water at Whangaruru from a young age and I'm over sixty now. My grandfather in his time and in my dad's time, they used to be able to spear Blue Moki and Red Moki. Blue Moki you can't catch with a hook unless you use a certain bait. My Uncle Puke, my father and many others, they used to be able to spear the Blue Moki. Now you can't even see Blue Moki at Whangaruru.
5. I was down at Ōpōtiki 10 years ago and they were selling Blue Moki fish & chips at Ōpōtiki and it's beautiful because it's a beautiful fish.
6. The Moki up here is a sacred fish to us. Uncle Houpeke and Uncle Matiu Clendon and others refer to this fish as "Maratea". Now, the blue Moki is gone, it's not even there.
7. I was told one reason why the Red Moki is tapu is because just like the Kūku (*the New Zealand native pigeon*). In the time of our tupuna, you could get so close to the Kūku in the Ngāhere (*the forest*) so close that you could spear it, it

would come that close to you. If you missed it, it would fly away or flutter and then come back right to where you were again so you got another chance to spear it. The Moki is the same, over the rimurimu (*seaweed*), the kelp forest, over the reefs, they are a fish that is referred to us as Kaitiaki of that reef system. When you see the Moki its a good sign, because you follow them and they go into the crevices and the cracks where the Kōura are.

8. I can remember as a tamariki (young child) (5-8 years old) I used to go out to Rimariki Island with my dad and with my Uncle Puke, the Blue Maomao and the Pink Maomao, Maomao katoa, they were on every point that you went too, they were everywhere. Now, you can only find them in certain places in abundance like Tawhiti Rahi (*the Poor Knights*) where it is protected through crown legislation.
9. There is a place at Tawhiti Rahi that is referred to by pakeha as Maomao Point. On that point, the Maomao are present in big schools. Tourist operators take tourists there and tell them it's Maomao Point. But we already have names for those places. Those places were named by Tuki Tahua. The first maps were drawn by our relations from Whangaroa. Te Ngāhuru and Tuki Tahua were both Rangatira that were kidnapped by Gidley King and taken over to Sydney Australia and then up into the Norfolk Islands. They wanted Te Ngāhuru and Tuki to teach the penal colony up in Norfolk Island how to plat harakeke (hemp rope) for ship rigging at that time. But Te Ngāhuru and Tuki weren't even able to do that mahi rāranga because they were Rangatira, and that mahi was left to other people in their tribe that were raranga (*experts*).
10. I bring this up because Te Ngāhuru and Tuki did the first maps of our areas. Thats our whanaugatanga, we are connected in more ways than one. Uncle Houpeke and Uncle Moka Puru went back up to Norfolk islands over a decade ago to lift the tapu off our Tupuna that had been kidnapped and held hostage there before they were brought back to Whangaroa Aoteroa.
11. You can see the Araara (*Trevally*) at Tawhiti Rahi in abundance, they come to the top of the water with their mouths wide open to feed. We have a Tupuna named O Te Ha Kai Araara around Whangaparoa in Auckland and the turnoff sign reads Oteha short for the above Tupuna.

12. When I was young my father and uncles from Whangaruru were welders and boiler makers and construction workers, they use to use welding rods to throw in the water to kill Haku Tamurē (*the King Fish*), you can't see those numbers of fish anymore. Te Oneone is the jetty at Marsden Point where my whanau used to work. My uncles from Patu Harakeke/Takahiwai were Uncle Huki Pirihi, my Uncle Billy Taylor and Manu Epiha just to name a few and they could spear those Haku Tamurē with ease, because of the numbers of fish. That's when they were building the Marsden Point Oil Refinery and Marsden A and B power stations.
13. Pipi and Kutai (mussels) were everywhere at that time, just like in Whangaruru. Kutai spat were growing inside the outlet pipe and the inlet pipes that feed the hydro turbos at the power station, at Marsden A and later on Marsden B. We used to go there with my Uncle Tony Barber and pick pipis every lunchtime, with all the Ngātiwai people. We would do this and it was in abundance. In Whangaruru harbour in the same period of time, up the wharf you could get kokota, flat pipi and round pipi in abundance, too native oysters were plentiful on Motu Kauri and at Tuparehuia (Bland Bay).
14. We know that the proposed modes of fishing that are being recommended in the Northland Regional Coastal Management Plan ie bottom trawling, purse seining etc is not tika. Our people know that nga rārangā ika (*a school of fish*), have their own organised natural grouping and leadership, you have kaumatua fish (elders), you have mature fish and younger ones that are referred to as rangatahi, the young Kahawai, the young Takeke (*Piper*), the young Aua (*Herring*) or yellow eyed mullet. Every school of fish that you can think of consists of a natural hierarchy starting from elders down to Rangatahi (youth) and the Kaumatua lead the defence. If a predator is chasing them they are able to swing together in a new direction and get away, that is the intelligence they have from the eldest to the youngest. Because they all swim in what we call in our culture Te Kawau Mārō, a triangle formation. All of our birds fly in that same formation.
15. Kawau Island in Te Moana Nui a Toi off the east coast off Mahurangi represents the battle formation that we stand in, when the Kawau dives down it forms a spear head or arrow shape to penetrate the water to catch a fish. The All Blacks stand in the same Kawau Mārō or Kura Tao formation. The warrior who leads

the All Black haka is referred to as the Manu Taki, or Kai Tataki. The Manu Taki is the most senior or experienced person in the team or kapa haka group, male or female. Our momo ika (fish), our manu (birds) are the same and operate by the same MAURI (intelligence) that guides us as Tangatawhenua to protect ourselves in the same manner. And when they get tired, they drop back and another leader comes to take their place, hence the whakatauki, (Kua hinga Te Tete Kura, Ka aramai he Te Tete Kura) when one warrior falls another one takes his place. These are all philosophies that the All Blacks and other sporting teams use to gain victory. Victorious in our reo (language) has the same meaning in Hawaiian, Rangatira (Maori), Lanakila (Hawaiian). All these symbols are found in Nga Tamariki o Tangaroa, the sea creatures.

16. When you persein, a purse, a bag and you catch everything, you are taking the whole school, regardless of age or gender. KAITIAKITANGA is to protect the sacred gift of pro-creation.
17. Our people were ok with taking small kōura (*crayfish*), small Paua, the Karatī (juvenile snapper). Our old people would take the little ones cos they were sweet. They would leave the big crayfish, the packhorse crayfish, the green ones, they used to leave those ones so that they could reproduce. Our old people would hear those Niwha, big Tamurē (schnapper) make a grunting noise. My grandafther told me thats was their tangi or cry because they had reached the full purpose of their creation. In that species lifetime it had created so much hua (roe), spat or Rangatahi (children).
18. But these days, people take photos of their big catch, they hang them on their walls as trophies and stuff them, put them on social media. You never ever used to see this on the walls of our Ngātiwai Kaumatua. We were classed as Rangatira, not by how much we had, but by how much we shared (“He Kai He Rangatira He Rangatira He Kai”).
19. I am totally opposed to those methods of harvesting because they are destroying whole whanau (families) Nga Tamariki o Tangaroa (the children of the God of the sea)
20. Te Akau Roa o Ngātiwai refers to the northen reefs systems that go right back through our area, not only to Rakaumangamanga (*Cape Brett*) but right to Rangi

Tahua. The Kermadec Islands and the Kermadec Trench is a massive valley of warm water coming down from up north which we call Te Tai Whakararo. Te Au o Morunga; the current on the horizon that brings all those momo ika, (species) and their hua or spat down to our rohe moana. When the time is right according to the Maramataka (Maori calendar) or season, Te Kunenga (copulation) begins so they can start to multiply and fill our estuary's, harbours and inlets.

21. When you start catching those great numbers of whole schools of fish to target one species to satisfy a QMS and an allocation given back to us, you are knocking over the kaumatua, your knocking over the next generation underneath them right down to the tamariki and the mokopuna.
22. That's why our Tohorā (*the baleen whales*, that survive on plankton and small fish) are now coming right into the shallow waters and beaching themselves at places like Tarapata (Mimiwhangata) and Tu Whenua Roa, Goat Island/Pakiri, right down into Ngāti Manuhiri territory. Just recently a whale washed up there and they are saying that it was ship struck. There are all coming into the shallows, same as the Mango (*shark*) which mauled and killed a girl in Tauranga, they are coming into the shallows because we are not only taking those big schools of fish we are taking all the fish including bait fish.
23. The Aua (*Herrings*) are not there anymore, we used to have those at Mokau coming up the Mokau river, they don't come there anymore. Takeke (*Piper*) used to come right up close, we used to net for them at Mokau with our grandfather, whose nickname was Ika. We have seen this all disappear in my short time. Everyone in Whangaruru lived on Takeke (Piper) and used to bottle Aua (herrings) or yellow eyed mullet. I don't need to talk about my elders. Now its rare for someone to give you Takeke for a kai. We've seen them almost become extinct.
24. Many of our ancestors and Hapu were named after some of these species. My dads closest relations, the Taniora whanau, their son's name is Kahawai. The Kahawai is so strong and we look to it as a symbol of the strength of a warrior because when you catch it, if you catch it by its mouth, its fight is so fierce that it will rip its own jaw off to get free. Thats the fighting spirit of our people to fight for whats ours and what we should be protecting.

25. Our connection to “Te Akau Roa” refers to the ancient Hawaiian word for North, in our purakau korero of Ngati Manaia, the North is also referred to as Te Hauraki (the North wind). Not the Hauraki Gulf. Te Pare Hauraki refers to the southern extremity of the northern wind. It is marked by the stars that we refer to as Tahuhunui a Rangi that starts from the Northern lights in the Northern Hemisphere Alaska and comes right down to Mahu Tonga (The Southern Cross). Our Inuit and our Klinkit brothers and sisters refer to the Aleutian Chain of Alaska as the stingeray tail. We know as Iwi Taketake Indigenous people are connected by the same symbols and knowledge.
26. We know the Kuaka (*bar-tailed godwit*) comes from Northern Hemisphere and that it comes across the Berring Straights from Siberia and then to the Alutian Chain and then straight down to Aotearoa. Now due to climate change it comes across land and across Europe and down to Australia and then to Aotearoa.
27. Maori didn't go by the Gregorian Calendar, we went by the signs of the birds and fish coming and going in season. All that has changed now. In the times of our Tupuna the Kuaka flew in a direct line. And we know that from our Pukenga or our ancestral bearers who knew the maramataka, our ancient calendar. The Kuaka used to get in the slip stream of the wind from the north and our ancestors observed this while they were on their sojourn by sea. I hear Scientists don't know how or why the Kuaka kept a stone in their korokoro (*throat*) but we believe that that's how they navigated magnetic north and back again. One of the islands at the end of the the Aleutian Chain is called Attu and that means to go in Maori. And that's where the bird comes from, up there.
28. If you go to the West Coast of America, on the California coast to the Gulf of Mexico you will find the Tāiko (*Black Petrel*) and it comes down to Aotearoa. The Tāiko is a form of oi (petrel), or titi (the mutton bird), it's a special one. The Tāiko only comes to Hauturu. It's one of the only places in Aotearoa where it will nest and then it will return again. Turuturu means to be sprinkled down or coming down, means to descend down from Hauraki. Hauraki is the northern wind, so is the name Hauturu or Little Barrier.
29. We call Te Pae Mahutonga (*the Milky Way*), and Mahutonga (the Southern cross). That's what our tupuna used to navigate and we knew every species because we saw them on our journey and we refer to those species as MAURI.

30. PARAOA are the whales that have teeth because they are like us, they have a calf like us, unlike a baleen whale. Only Ariki or high bournes usually wear the whales tooth necklace. It is the most scared symbol of the Hawaiian people, and the most sacred symbol of many of the islands. They call it “Tambua” in Fiji. We believe that whoever wears the Neho Paraoa (the tooth) has to have the whales jawbone to hold it. “He Rei Kauwae Parāoa”, which means that they have to have the knowledge to qualify wearing it. We have our knowledge from our creation story. Our people were scientists in their own right because we believe in Atua who knows all science (Matauranga) omniscient.
31. We share that same knowledge with our first nation brothers and sisters from North Central and South America. From Rapanui to Hawaii and all those other islands but namely to Tahiti because we are of the same whakapapa (genealogy). When Ngāti Kuta Kaumatua from Rāwhiti say “Rakaumangamanga titiro ki Rapanui, Rapanui titiro ki Taputapu Atea”, we believe them, because that’s our korero as well, we have the knowledge from here right back to the America’s and the symbols of the bird man are found on the totem poles in Alaska North America, Canada and middle America and South America. The sacred symbol of Rapanui is the Manutara, the bird man.
32. The Taraiti (*the fairy tern*) is nearly extinct because all of the food that the Taraiti eats is compromised. There is only meant to be like 12 pairs of them left. The Taraiti is starting to go over to the Kaipara, but it used to be up in the Bay of islands and it used to be on our islands as well in Whangaruru. Right out in front of Whangaruru is a place caled Motu Tara. The Taraiti and the Taranui are the Sooty Tern and the Fery Tern but the Pakeha names disminish the sacredness of these manu/birds. They are powerful symbols to us.
33. We have prophesy that speaks of the Hihi handed down from Te Ika Nui (*the stichbird*) that when the Hihi would be near to extinction it would be a symbol that we had to change or to go back to the spiritual ways (Guardianship, Stewardship, KAITIAKITANGA/RESPONSIBILITY) and that needs to happen right now. The Hihi is nearly extinct. It was taken from Hauturu and placed at Tiritirimatangi 20 years ago in an effort to save them from extinction. We went to Tiritirimatangi last year for Ngāti Manuhiri with DOC and released them to a place called Shakespeares at Whangaparaoa (within the rohe of Ngāti Manuhiri a Ngatiwai Hapu).

34. When they was taken from Hauturu 2 decades ago, they were surrounded by family members, its uncles, aunties, parents and grandparents. It had its own language. Then they took it from there to Tiritirimatangi. They had to learn a whole new language or song in their new environment, because it was a different ngahere (forrest) with different species. There was no Hihi there so they had to learn a different reo. That korero comes from my cousins in Ngāti Manuhiri. We took the Hihi to a Ngāhere next the Naval base in Devonport, Shakespear; a protected area. When we released them, I asked the organisers if we could release our one first so that it would become the Kaitataki or the leader before the release of the others. We did that as Mana Whenua. When they had all been released we heard the sound of a high powered hand pistol firing in the background. The Hihi is a bird of sacred significance and prohecy. Our Tupuna were speaking to us that day and the sound of a pistol discharging was a sign to us as Tangata Whenua that we are in this time foreseen by our ancestors of globalisation and militarisation of Te Moananui Pacific Ocean. Te Uri o Hikihiki will heed the warnings of our Tupuna and turn back to “Te Ao Wairua” to be resolute, unwaivering, stout hearted and staunch in addressing the violation of the Tapu (sacredness) of our taonga species.
35. We are not going to stand for big business destroying our Moana, we are going to line up against them because it is our right and responsibility, it is incumbent upon us that we stand up like our Tupuna as protectors of all things created by Tane Nui a Rangi, THE SON OF THE GREAT SKY FATHER.
36. When Marion Du Fray came to Ōrakawa, he came in and caught snapper while a rahui was on. Ngatiwai killed him. So they took rahui tapu deadly serious.
37. Way before that, a Ngāpuhi came to Wetenga Mai Rahi, the middle rock at Ōākura, in Whangaruru. He speared a Red Moki, a Maratea. Our tupuna killed him and they cut the end of his penis off and his foreskin, and they pegged it to a Pohutukawa tree that still stands there today as a symbol that you need to seek permission off Mana whenua before you take a fish or any of our rawa/resource.
38. My uncle Walter Matenga, who was our oldest living Patriach was asked over twenty years ago if we would support a rahui tapu at Mimiwhangata. He stated

that we should make the whole of Whangaruru a rahui tapu because of the depletion of our kaimoana; Kutai, (*musseles*), pipi, oysters, koura, everything.

39. Up the Whangaruru harbour at Wharf Road, Uncle Hone Rapata used to see Tamurē, schools of big snappers eating the round pipis and their tails would be poking out of the water in low tide, you dont see any of that now.

Engagement with Ngātiwai Trust Board

40. We having been pursuing this kaupapa for years.
41. My Uncle Houpeke Piripi, who led the marine reserve application for Te Uri O Hikihiki with DOC at Mimiwhangata, used to say that the Trust Board was focused on money and that they didnt know their whakapapa and how to speak Maori, their connections to each other and the relationships we had with all of our taonga species were lost because of colonisation.
42. At that time, we had meeting after meeting with all of the government agencies because we did a joint application with DOC for the reserve. We weren't happy with a s56 committee, like what Ngāti Porou had done down at Whangara. Our people were going for hapu self determination and to not sit at the level of the local conservator. We wanted to sit in co-governance with the Crown to utilise their resources to support tangata whenua dreams and aspirations to protect our taonga species from extinction.
43. We then went to our trust board for support for mussel farming so we could leave the wild stocks alone and replenish our marae from early 2000s, our Trust Board refused to support us.
44. I refute any comment that we never consulted with anyone. We made our application to the Northland Regional Plan in 2019. But we have always pushed for Mimiwhangata way before 2019. Our oldest living patriach said this needs to not only be for Mimiwhangata this needs to be for all of Whangaruru right to Tapeka Pt in the Bay of Islands.
45. There has been ongoing consultation not just with the Trust Board but with other hapu of Ngātiwai. We have been very clear intergenerationally what our

aspirations for this place are. Although we accept it, we opposed the fisheries settlement and that is not what this case is about, it is about kaitiakitanga.

46. In or around the end of last year, I was sent a letter from Jim Smelly, the then CEO of the Ngātiwai Trust Board telling me how the application would be detrimental to Ngātiwai commercially. So I went to address that with the Mokau Marae Komiti, and at the Mokau Marae Komiti we presented what the proposal was and the reasons for pursuing it. I also have a recording of this meeting where we put this proposal to the Marae.
47. I also told the Trust Board numerous times at Trust Board meetings and monthly meetings that I was going to do this. I stood up and said this more than once.
48. The attached list (**Appendix A**) is a record of all the meetings that we engaged with because I was representing Te Uri o Hikihiki opposing the Boards mandate to say that no we wouldnt give our sovereign power and authority over to a function of government as the Trust Board.
49. The trust Board is a MIO that is meant to represent hapu in a business model to handle our fishing asset but they are not given the mana over the hapu. They sit underneath Te Ohu Kai Moana because they are a fishing company. Te Ohu Kai Moana represents the Maori fishing interest and they distribute to all the MIO. And Te Ohu Kai Moana sits underneath the Ministry of Primary Industry who sit under the Minister.
50. We put our Rangatiratanga at the same level as the Minister. Rangatiratanga to us is being partnership.
51. Te Uri O Hikihiki believe that the above views are supported by the following four (4) Fisheries Acts, that acknowledge whanau and Hapu self determination and participation in decision making.
52. The Crown has a number of obligations to Maori in respect to fisheries arising from the 1989 interim settlement of Maori fisheries claims, the Maori fisheries Act of 1989, 1992 fisheries deed of settlement, and the Treaty of Waitangi fisheries claims settlement Act of 1992 that follow.

53. The fisheries settlement impacts on recreational fishing activities to the extent that it redresses the fisheries claims by ensuring Maori ongoing access to fisheries for both commercial and customary purposes. Commercial is through the provision of quota, and through the application of specific tools and regulations designed to recognize and provide use and management practices of Maori.
54. The above provides for an overview of those obligations.
55. These are the rights of Tangata Whenua.

HE WHAKAPUTANGA

1. KO MATOU, ko nga Tino **Rangatira** o nga iwi o Nu Tireni ***i raro mai o Hauraki*** kua oti nei te huihui i Waitangi i Tokerau i te ra 28 o Oketopa 1835, ka wakaputa i te Rangatiratanga o to matou wenua a ka meatia ka wakaputaia e matou he Wenua Rangatira, kia huaina, Ko te Wakaminenga o nga Hapu o Nu Tireni.
2. **Ko te Kingitanga ko te mana** i te wenua o **te wakaminenga** o Nu Tireni ka meatia nei kei nga **Tino Rangatira** anake i to matou huihuinga, a ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu, me te tahi Kawanatanga hoki kia meatia i te wenua o te wakaminenga o Nu Tireni, ko nga tangata anake e meatia nei e matou e wakarite ana ki te ritenga o o matou ture e meatia nei matou i to matou huihuinga.
3. Ko matou ko nga tino Rangatira ka mea nei kia huihui ki te runanga ki Waitangi a te Ngahuru i tenei tau i tenei tau ki te wakarite ture kia tika ai te wakawakanga, kia mau pu te rongu kia mutu te he kia tika te hokohoko, a ka mea hoki ki nga tauwiwi o runga, kia wakarerea te wawai, kia mahara ai ki te wakaoranga o to matou wenua, a kia uru ratou ki te wakaminenga o Nu Tireni.
4. Ka mea matou kia tuhituhia he pukapuka ki te ritenga o tenei o to matou wakaputanga nei ki te Kingi o Ingarani hei kawe atu i to matou aroha nana hoki i wakaae ki te Kara mo matou. A no te mea ka atawai matou, ka tiaki i nga pakeha e noho nei i uta, e rere mai ana ki te hokohoko, koia ka mea ai matou ki te Kingi kia wai ho hei matua ki a matou i to matou Tamarikitanga kei wakakahoretia to matou Rangatiratanga.

KUA WAKAAETIA katoatia e matou i tenei ra i **te 28 Oketopa, 1835**, ki te aroaro o te Reireneti o te Kingi o Ingarani.

- 56 “There were only two chiefs outside of the Whakaminenga who signed; their names were Potatau Te Wherowhero, the first Maori King and Ihaka Whapuku from the Takitimu waka/canoe of Ngati Kahungungu”.
- 57 Te Uri o Hikihiki descends from Manaia the 3rd; who is the son of the famous Tahuu nui o rangi; his son was Tahuhupotiki who married Reipae from Kawhia Moana in the Maori Kings rohe of Waikato Tainui. Tahuhupotiki died at Otahuhu Mt Richmond, Sth Auckland and is buried at Kai Mata at the base of Otara Pa now known as Helena Bay Farms, close to Mokau, Whangaruru.
- 58 My uncle Houpeke Piripi, Moana nui a Kiwa Anaru, Boxer Hepi, Sam George, Pere Wharemate, Eta Puke Hapi Haika along with Uncle Pona Matenga and many others formed Te Au o Morunga. They referred to themselves as Hapu and Whanau Rangatira of Te Uri o Hikihiki. The only one left from that generation is Terahingahinga Reti who will be 90 years old in a couple of weeks. They were the last Aho Ariki (traditional leadership) of Te Uri o Hikihiki.
- 59 I, Carmen Robin Hetaraka, witnessed with my own eyes these Rangatira who fought to protect our taonga species and our Rangatahi (rising generation). Mimiwhangata had been in Crown control for many years.
- 60 Te Au o Morunga irrefutably believe that the Rangatira of Te Uri o Hikihiki have blood connection and rights of succession from Rakaumangamanga to Pakiri and out to Hauturu (Little Barrier and Aotea Great Barrier). Te Au o Morunga had to formalise a legal entity to put themselves at the table of the Northern Regional Council, Whangarei District Council, DOC, Min Fish and other functions of government. They met with Chris Carter at Mimiwhangata and Pete Hodgson at Whangarei to push for a Rahui Tapu at Mimiwhangata and mussel farming from Taupiri in the north to Mimiwhangata in the south.
- 61 The Ngatiwai Trust Board of the time didn't support us putting mussel lines against the moratorium of the early 2002. Ngatiwai Trust Board board member, Hori Parata, was one of the only ones who gave his full support.

62 The mission statement of Te Au o Morunga was given by Aunty (Gerty) Raukura Robinson, the older sister of our Kaumata Te Houpeke Piripi.

Aho Ariki

To Restore Leadership Tikanga

- Education
- Health
- Housing
- Employment

To Manage

- Customary take
- Specific areas for each marae
- Marine Reserves for restoration, conservation protection, opportunity, and education
- Aquaculture development land & sea to support the local community
- Local fisheries management

To Support

- Community
- local fishery initiatives through Mataitai by-laws, fisheries regulations, and Marine Reserves

Local Fisheries Actions

- Local fisheries plans
- Input to MinFish plans
- Set netting control areas
- Dredging control areas
- Non-commercial zones
- Temporary & rotational closures
- Minimum and maximum size limits, catch limits
- Seasonal closures, e.g. breeding seasons
- protected species lists, e.g. Hapuku, packhorse crays,
- no-take fish feeding sites for tourism

Hei hanga i taku hahi, me toku kingitanga, ki runga i te whenua, hei whakarite ano hoki, i toku iwi mo te wa e haere atu ai ahau, e noho tahi ai ki a ratou ka tata hoki ki taua wa

Partnership

Tools	Management	
Marine Reserves	Management Committee & DoC	
Kaimoana fish. regs.	Kaitiaki	Minfish
Est. Rohe	Kaitiaki	Minfish
Appoint Kaitiaki	Kaitiaki	Minfish
Create Mataitai	Kaitiaki	Minfish
Est. bylaws	Kaitiaki	Minfish
Manage Customary Fishing	Kaitiaki	Minfish
Taiapure ?	Kaitiaki	Minfish
Aquaculture sea & land	Hapu/Iwi	MinFish NRC & DoC
Local Fisheries Management	Kaitiaki	MinFish Community

Action Plan

Timeframes

Kotahitanga

Kaitiaki Roopu Formed

63 I, as a descendant of Te Uri o Hikihiki and Patuharakeke, can not believe that we have tribal members of Ngatiwai who think the dreams and aspirations of Te Au o Morunga (Te Uri o Hikihiki) have come from out of left field or out of nowhere. This legacy was created 19 years ago. The above diagram and scriptural reference given by Te Raukura is taken from the Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints. Te Au o Morunga consisted of other faiths like Uncle Pona Matenga of Te Hahi Morehu RATANA, Boxer Hepi (an Anglican Minister) but the majority were Mormons who believe like the Morehu that we are descendants of the House of Israel as stated in the Bible. No matter what the hahi was they all had the common belief in the promises and covenants made to us in the Bible. Uncle Mon Anaru stated to the Northland Regional Council 19 years ago that Te Uri o Hikihiki believed in the Book of Mormon and that it was another testament of Jesus Christ and contained a full account of our genealogical lines back through Polynesia (Te Ara Tapokopoko o TAWHAKI) back into the American continent and back to Israel. He stated to NRC that the Crown had been practising unrighteous dominion over our people since 1835. They instructed me to go ahead with looking for investors ie Mac Lab from Whakatu Nelson who produced Liprinol (a medicine) and to go ahead and put mussel lines up the Whangaruru Harbour near Whakaruru Pa. This area is referred to as TE PAI HERE O KAHARAU that connects us to Ngapuhi. This was against the moratorium of the time placed on Māori throughout Aoteroa to stop aquaculture development because the Crown/Settler Government (Kawanatanga) knew that if Māori got across the line for aquaculture that we would dominate a multi-billion dollar industry. Te Uri o Hikihiki are recorded in Doctor Ranginui Walker's book Te Tiriti, as exemplars of Hapu self-determination. He told me personally at the Akerama Treaty claims hearings that we should never cede our sovereignty as Rangatira of the Whakaminenga/Whakaputanga.

Dated 22 June 2021

MARINE RESERVE PROPOSAL**SUMMARY OF KEY PRE-STATUTORY CONSULTATION AND KEY EVENTS**

The table below lists key consultation and events relating to this application. Many smaller meetings and correspondence are not included. A comprehensive record of consultation is documented in Department of Conservation files.

Date	Action
27 Jun 2002	Meeting with Ngati Wai Trust board.
30 Jul 2002	Meeting with Ngati Wai Trust Board. Discussion of strategy to facilitate consultation at Mimiwhangata.
31 Jul 2002	Phone conversation with Te Puna Kokiri. How to best engage with Mimiwhangata community.
15 Aug 2002	Letter to iwi establishing consultant as DOC contact.
19 Aug 2002	Meeting with Ministry of Fisheries.
11 Oct 2002	Initial meeting with kaumatua and kuia. Discussed marine protection.
21 Oct 2002	Meeting at Mokau marae. Preliminary support for concept of marine protection.
22 Oct 2002	Meeting with Ministry of Fisheries. Update on progress at Mimiwhangata.
4 Nov 2002	Hui at Mokau Marae. Further discussion of marine protection at Mimiwhangata.
11 Dec 2002	Meeting with Te Puna Kokiri.
5 Feb 2003	Meeting with Ngati Wai Trust Board.
24 Feb 2003	Hui at Tuparehuia Marae.
20 May 2003	Meeting with Ngati Wai Trust Board.
25 Jun 2003	Meeting at Mokau marae. Discussed possible support of the application.
Aug 2003 - Jan 2004	Series of correspondence with Ministry of Fisheries.
3 Mar 2004	Meeting with Ngati Wai Trust Board. Arranging discussion between Ngati Wai Trust Board and Te Au O Morunga roopu.
3 Mar 2004	Meeting with Ministry of Fisheries (Whangarei staff).
5 Mar 2004	Meeting with Te Au O Morunga. Kaumatua of Te Uri O Hikihi hapu gave statement of leadership.
11 Mar 2004	Meeting with Te Au O Morunga and Ngati Wai Trust Board.
6 Apr 2004	Meeting with Ngati Wai Trust Board.
11 Apr 2004	Meeting with Te Au O Morunga. Discussed path forward, leadership and possible joint application.
Apr - May 2004	Series of meeting with representative of Te Uri O Hikihi hapu. Discussion of progress, correspondence with Whananaki marae representatives, future strategy.

14 May 2004	Meeting with kaumatua from Mokau marae. Discussed final edit of Community Discussion Document.
18 May 2004	Phone conversation with representative from Te Uri O Hīkīhiki hapu, confirming printing of Discussion Document.
19 May 2004	Meeting with Ngati Wai Trust Board.
1 Jun 2004	Meeting with Ngati Wai Trust Board.
1 Jul 2004	Advertisements of the release of the Discussion Document in local newspapers and bulletins.
4 Jul 2004	Public meetings with residents of Teal Bay, Helena Bay, Oakura and Whangaruru.
4 Jul 2004	Meeting with Ministry of Fisheries and Te Uri O Hīkīhiki. Emphasis on effective partnerships with government departments.
8 Jul 2004	Joint presentation to Whangarei District Council by representatives from DOC and Te Uri O Hīkīhiki.
8 Jul 2004	Press release of Discussion Document.
20 Jul 2004	Advertisement of Community Discussion Document in local newspapers.
July 2004	Advertisement of community meetings to be held at Oakura/Teal Bay/Helena Bay, Whananaki, Whangarei, Tutukaka, Russell/Rawhiti, Paihia, Kerikeri, Whangaruru.
Aug 2004	Forest and Bird magazine article
12 Aug 2004	Meeting with Mokau Marae Trustees.
17 Aug 2004	Meeting with Northland Regional Council to prepare submission to Discussion Document.
17 Aug 2004	Discussion Document posted to community.
21 Aug 2004	Public meeting at Oakura. Attended by public, Te Uri O Hīkīhiki and Ngati Wai Trust Board.
5 Sep 2004	Public meeting at Whananaki.
7 Sep 2004	Public meeting at Matapouri.
8 Sep 2004	Public meeting at Whangarei.
9 Sep 2004	Public meeting at Tutukaka.
9 Sep 2004	Public meeting Ngunguru.
11 Sep 2004	Meeting with Mokau Marae Trust.
12 Sep 2004	Public meeting at Ngunguru Marae.
2 Oct 2004	Whakapaumarama Marae – NOTE: yet to be confirmed
20 Oct 2004	Meeting with Ministry of Fisheries (Whangaumu). Update on progress at Mimiwhangata.
21 Oct 2004	Meeting with Oakura Farm discussion group.
22 Oct 2004	Meeting with representatives from Te Uri O Hīkīhiki hapu.
27 Oct 2004	Meeting with Ministry of Fisheries (Pou Nongano, Northland Community Relations Manager).
7 Dec 2004	Meeting with Ngati Wai Trust Board

8 Dec 2004	Letter sent to tangata whenua updating on progress.
17 Dec 2004	News release. Results of the submissions from the Discussion Document.
20 Dec 2004	Letters posted to submitters. Results from the submission process.
23 Dec 2004	Letters posted to visitors of the Mimiwhangata Coastal Park. Results from the submission process.
2 Jan 2005	Meeting with the Teal Bay Ratepayers Association.
6 Jan 2005	Meeting at Mokau marae. Representatives of Whananaki, Mokau, Ministry of Fisheries and recreational fishers present.
12 Jan 2005	Meeting with Whananaki Maori Committee.
13 Jan 2005	Meeting with kaumatua from Tuparehuia marae.
14 Jan 2005	Meeting with Mokau marae representatives.
13 Feb 2005	Hui at Kata Porowini marae.
14 Feb 2005	Meeting with Whananaki Maori Committee. Discussion of Te Whanau Whero response to proposed marine reserve.
27 Feb 2005	Meeting at Mokau marae.
2 Mar 2005	Meeting at Whananaki marae.
7 Mar 2005	Meeting at Mokau marae.
Mar 2005	Series of meetings with Ministry of Fisheries. Discussion of potential impact on commercial and recreational fishing.
11 Apr 2005	Phone conversation with chairman of Teal Bay Ratepayers Association.
5 Jun 2005	Meeting with representative from Tuparehuia marae.
14 Jul 2005	Meeting at Mokau marae.
21 Jul 2005	Meeting with representatives from Tuparehuia marae.
22 Jul 2005	Meeting with iwi representatives.
Jan 2006	Minister of Conservation folded the Mimiwhangata Marine Reserve proposal into the Marine Protected Areas Policy, i.e. halted the proposal. No members of the hapu / whanau or DOC Northland staff were consulted or informed of this decision prior to it being announced on national media.
Sept 2009	Funding for the MPA regional forum for the North East Bioregion cut by central government

NOTE:	Need to add consultation from 2005 to 2010
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MIMIWHANGATA RAHUI TAPU PROPOSAL**SUMMARY OF KEY CONSULTATION AND KEY EVENTS****Introduction**

The development of a draft Mimiwhangata Rahui Tapu proposal has continued throughout the following time period.

Carmen Hetaraka has continued to korero with Ngati kaumatua / kuia, hapu, whanau and the Ngati Wai Trust Board (NWTB) on an ongoing basis throughout the development of the proposal.

The treaty claims process associated with hapu / whanau, Ngati Wai and Nga Puhi claims has had an influence on the timing and advancement of the proposed Rahui Tapu.

Date	Action
20.11.08	Meeting with Clive Stone and Vince Kerr (see file note)
January 2010	Field trip to Goat Island marine reserve – facilitated by Carmen Hetaraka
	A number of meetings facilitated by Carmen Hetaraka with whanau within the Mokau and Whangaruru area including members of the Mohi, Hoani, Haika and Hetaraka whanau
	A number of meetings facilitated by Carmen Hetaraka with Mokau Maori Committee including Kyle Hoani, Adrian Taunga, Vanea Rawiri, Hepi Haika and Henry Haika
	A number of meetings facilitated by Carmen Hetaraka with Charles, Jason and Vaughan Going
	A number of meetings facilitated by Carmen Hetaraka with Rodney Ngawaka (Great Barrier Island)
26 Feb 2010	Hui at Mimiwhangata attended by whanau from Te Uri O Hikihiki (approx 15 persons)
12 March 2010	Hui at Mimiwhangata attended by whanau from Te Uri O Hikihiki (approx 10 persons)
26 March 2010	Presentation by Eta Haika to the trustees meeting of the Ngati Wai Trust Board
7 April 2010	Précis of draft Mimiwhangata Rahui Tapu application provided to Hone Harawira
21 April 2010	Meeting at Ngati Wai Trust Board attended by Eta Haika, Jigs Ngawaka, Clive Stone, Vince Kerr, Mark Bellingham and Al Fleming
22 April 2010	Hui at Whakapaumahara marae (Whananaki) attended by approximately

16 June 2010	Presentation by Carmen Hetaraka and Mark Bellingham re draft Rahui Tapu application to full Northland Regional Council meeting
June onwards	Several meetings with Hone Harawera
Insert date	Presentation by Carmen Hetaraka re draft Rahui Tapu application to Te Iwi o Ngatiwai Kaumatua and Kuia hui at Ngaio tonga marae
26 July 2010	Meeting between Te Ururoa Flavell and Al Fleming
5 August 2010	Presentation by Carmen Hetaraka and Al Fleming to the Northland Conservation Board
20 August 2010	Request for commercial fishing data sent to MinFish (data was subsequently recieved)
4 April 2011	Meeting with Kate Wilkinson (Minister of Conservation). Heki Haika, Jigs Ngawaka, Carmen Hetaraka, Mike Britton, Mark Bellingham, Alan Fleming, Mike Hoskings and Jim Nicholson (DOC) in attendance.
May 2011	Meeting with representatives of NWTB including Addie Smith and Clive Stone re proposal
29 August 2011	OIA request sent to the Minister of Conversation requesting copy of briefing paper sent to the Minister by DOC staff re the Mimiwhangata Rahui Tapu proposal.
14 September 2011	OIA (Official Information Act) request denied by DOC discussions held between minister of the crown and officials was deemed to outweigh other considerations which render it desirable, in public interest, to make that information available.
7 February 2012	File note_various actions associated with communications
Oct 2013	Development of Kaitiaki dive course_ Ika Tu ki uta, Noho ki te moana (guardians of the incoming and outgoing tides)
Nov 2013	Meeting at NWTB – Joe Walters, Alan Moore and Ngaro Wateford (Jigs Ngawaka not in attendance), Heki Haika, Clive Stone, Carmen Hetaraka and Mark Bellingham in attendance. Joe Walters (Whananaki) spoke of whakapapa claim ownership over Mimiwhangata.
18 Feb 2014	Hapu whanau claim (Carmen Hetaraka) heard by Waitangi tribunal_Akerama marae, Northland. Includes reference to Mimiwhangata and proposed Rahui Tapu