

# APPENDIX 12

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MERIDIAN ENERGY LTD (MEL)

# TE PARAWHAU HAPU KORERO

Coastal Te Parawhau Hapu

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From our whenua at Takahiwai, looking east to Te Koutu & Te Poupouwhenua.

Photo taken by Mere Kepa. 12 October 2022

## TE WHAKAPAPA ME TE WHENUA

Ko Tunuiarangi te waka.

Ko Ngai Tahu Te Iwi.

Ko Ngati Whatua me Ngapuhi nga Iwi.

Ko Ngati Tu me Ngati Rangi.

Ko Te Parawhau me Te Patuharakeke o Te Parawhau nga Hapu.

Ko Tiakiriri Kepa Kukupa toku Papa.

Ko Maraea Hana Te Pou toku Mama.

Ko Corinthia Apikara Kepa taku Teina.

Ko Tangiwai Mary Appleton Kepa toku ingoa.

Ko Manaia te maunga.

Ko Te Ahi Pupurangi Puta Noa ki Te Wahapu o

Whangarei Te Rerenga Paraoa te moana.

Ko te Kainga o Takahiwai nga wahi tapu katoa.

## **Tena koutou, tena koutou, tena tatou katoa**

“Papatuanuku [Earth Mother] is sacred  
rather than an opportunity to grow personal wealth and power.

Nature is biotic kin  
rather than an asset, resource, or commodity  
for sale for individual wealth and power.

The land is a living whole from the hills to the sea” (1).

Section 6(e) of the Resource Management Act requires the relationship of the Te Parawhau Hapu with the affected area to be recognised and provided for—not just recognised. In terms of the objectives of engagement, the two parties are different: the Te Parawhau Hapu is looking for ways to recognise a relationship with the Te Poupouwhenua, to provide a platform for the Hapu and to achieve justice, whereas the Crown and MEL seem more focused on efficiency and meeting the timeframe for the resource consents application.

The Te Parawhau Hapu should heal; and those who have caused us harm should be held accountable through processes of transformative justice, self-determination, and support; resources and the opportunities required to thrive rather than to survive. All the systems—cultural, social, legal, and economic should recognise and provide for the Te Tiriti o Waitangi and He Whakaputanga o Te Rangatiratanga o Nu Tireni. In intention, at least, the Te Parawhau Hapu, the Crown, and MEL should take account of ways out of the maze together. The time is right to give the Te Poupouwhenua a legal voice.

Like histories, a ‘sustainable’ electricity market does not mean equitable or fair cultural, social, legal, and economic systems. The purpose of the Korero is to take account of the histories of harm by the Crown to the Te Parawhau Hapu at Te Poupouwhenua. In the Korero, our ancient land was confiscated by the Crown:

By requiring Te Parawhau to forfeit 1,000 acres of the Whangarei headlands (known as Te Poupouwhenua) as payment for the January 1845 taua muru against the settlers Millon and Patten, the Governor acted inconsistently with its obligation to act with utmost good faith, in breach of te maataapono o te houruatanga, the principle of partnership (2).

On 16.09.2016, in the Waitangi Tribunal, Marina Fletcher at point 8 on page 3 of her *Brief of Evidence* made the claim that:

The lands at Takahiwai down to Ruakaka and neighboring blocks have their proprietorship genesis in the ancient Ngaitahuhu people. At Takahiwai and Ruakaka, we are Ngaitahuhu but more specifically Ngati Ruangaio and Ngati Tu but more recently identify as Patuharakeke, and Te Parawhau (3).

248 years ago at Takahiwai on the southern shore of the Whangarei harbour the following event befell the Patuharakeke Hapu:

In tribal traditions the name Patuharakeke derives from a tribal conflict that took place in about 1775, when Te Parawhau killed the rangatira Te Taotahi, the act taking place in a harakeke patch (4. & 5).

183 years ago, in 1840, Te Tirarau Kukupa, Taurau Kukupa, Te Roha, Te Makoare, all brothers of the Te Parawhau Hapu; and their relatives Te Ahu Parore, Raniera Tukupunga, Te Kauwhata, Tawatawanui, Paraha, Te Tara, Pihere, and Tahua (Kingi) signed the Tiriti o Waitangi (2.& 6).

170 years ago, in John Grant Johnson's initial report from Whangarei, forwarded to the Colonial Secretary in December 1853:

He declared that 'the nature of the native claims' in the district were 'clearly defined', with Te Parawhau, the 'original tribe of Whangarei, occupying and claiming the southern bank, and the Ngapuhi the northern bank of the Whangarei, but both parties being connected with, and, in a great measure, controlled by Tirarau, the chief of the Wairoa River in Kaipara' (4, page 276).

In 2023, the 51 percent Crown owned Meridian Energy Ltd (MEL) seeks the support of the Te Parawhau Hapu rather than our opposition to their proposed solar farm on our ancient land, Te Poupouwhenua. Then again, the role of the state-owned enterprise is simply to make as much money as possible from electricity – its potential to heal doesn't count. But for the Te Parawhau Hapu, who are particularly at risk of the proposal, that's not enough—and putting a stop to the application is an urgent matter of discussion of mana motuhake.

Over recent decades, the Crown has refined, to a fine art, the practice of performances that don't measure up to anything transformative or better for the Hapu. The performative gestures

include improvements that have effect in sector silos (7). These are often under-resourced, and while they use terminology like engagement process, memorandum, jobs, scholarships, giving old buildings, and bestowing Maori names to public agencies like Te Papa Atawhai, Te Whatu Ora, and Te Oranga Tamariki—they always leave ultimate power and wealth in the hands of the Crown. And since the performances take place in silos, even the most promising alterations inevitably run up against other sectors that are just not ready to take the same steps. For instance, the Conservation sector's adjustments will struggle to achieve equity for the Hapu even though:

Southwest of Toe Toe is Otaika (also identified as Native Land on ML 3494) birthplace of Taurau's father, Kukupa. Otaika was ceded to another son of Kukupa, Tiakiriri. Tiakiriri Kukupa's pa site is now part of the reserve owned by the Crown under the management of the Department of Conservation (8).

Palpably, equity and justice for the Hapu is still being denied disproportionately by dispossession of our land, through institutionalised racism within the Ministry of Conservation, the New Zealand Geographic Board (NZGB), and the Statutory Land Management (SLM) Team that manages processes around the ownership and status of public conservation land, and provides advice on land-related issues to the public. Even when a sector's intention to change institutionalized racism for the better is bold, and benevolent, rarely is the intent met with the systemic force or resourcing to support the intention reaching its fullest potential, the exile of colonisation.

Performances include Koha [targeted resourcing] for Hui [gatherings of the Hapu] between the Hapu and MEL for example. Besides the Hui and Koha, the sector calls on the Hapu to perform Karakia [blessing rituals], perhaps the local schools' Roopu Kapa Haka will be called upon to perform Maori song, dance, and chanting, even though the land being blessed will offer no material benefits or systemic transformation for the Te Parawhau hapu.

As much as the Te Parawhau Hapu points our finger at the Crown and MEL and call all the cultural performances just another example of colonial talk, the empty gestures still rely on the endorsement by the Hapu to be effective. Our own permissiveness — as ritual performers, as leaders, as performance and visual artists — is critical to the Crown and MEL's ability to continue with performative acts that at best propose inadequate change, and at worst take us away from the urgent matter of mana motuhake.

## **Te Poupouwhenua: our place to stand.**

As mentioned previously, Section 6(e) of the Resource Management Act requires the relationship of the Te Parawhau Hapu with the affected area to be recognised and provided for—not just recognised. However, the current process of engagement is one that requires the Te Parawhau Hapu to fit the Crown and MEL’s rules. This is a tough call for the Hapu; in the engagement process the lack of a sense of partnership is the concern. At Te Poupouwhenua, Meridian Energy Ltd.’s performance provides for the idea of giving gardens, while not equitably sharing power or even securing resources in the land.

Nonetheless, rather than simply giving gardens, MEL should provide for an expansive healing garden (9) in the design of their corporate solar farm, and to confirm the *Mara Rongoa o Te Parawhau Hapu* [the healing garden of Te Parawhau Hapu]. Besides the acres of solar panels, the Mara Rongoa would be a green space as well as a carbon zero taonga [treasure] (10). The gardens, plants, and cultivation activity would help to relieve people’s boredom, physical and mental symptoms, and to treat mental disorders and mental illness. The Mara Rongoa would provide activities and exercise to improve older people’s balance and strength, and to advance younger people’s work skills. In the Mara Rongoa, recognising and providing for Te reo Maori me nga tikanga as well as Maturanga Maori should prevail, and education about racialised privilege, white supremacy, and the harms of colonialism, as found in critical indigenous education methodologies and pedagogy should be embedded.

While the emissions-lowering benefits of a modern, fully networked renewable electricity service on Te Poupouwhenua are huge, the low-level partnership means the Te Parawhau Hapu, the Crown, and MEL would be stuck for years to come—all of us are better off focusing our efforts and funds on the concept of the *Mara Rongoa* for accountability, healing, education, and research development with the support of, for example:

- The Kopuawaiwaha 2B2 Land Trust Incorporated;
- Davina Duke’s proposed Community Arts Hub;
- The Pest Strategy: Takahiwai Hills and Forest;
- Peter Bruce-Iri’s Kai Sovereignty research project;
- Rina Hudson and the Maunu Garden project;
- Dr Ruth Teh and the Ageing Well in an Outdoor Garden research project;
- Dr Marama Muru-Lanning and the Kaitiakitanga and Harbours research study; and
- Dr Makarena Dudley and the Mate Wareware research project

The concept of the *Mara Rongoa* is the Te Parawhau Hapu and MEL.'s Centre of Healing, Accountability, Education, and Research Development on Te Poupouwhenua. Ultimately, through the *Mara Rongoa* conception, the relationship of the Te Parawhau Hapu with the affected area would be recognised and provided for—according to Section 6(e) of the Resource Management Act.

## References

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- 2) *Waitangi Tribunal Report 2022. WAI 1040 Te Rangatiratanga me Te Kawanatanga Pre Publication* (page 1883).
- 3) Marine Fletcher, *Brief of Evidence*. Waitangi Tribunal, WAI 2561, 2337, & 1248. 16 September 2016.
- 4) Vincent O'Malley. *Waipu Historical Overview, 1839-1860*, report commissioned by the Whangarei District Council, June 2022 p.2.
- 5) Manuka Henare et. al., *He Whenua Rangatira: Northern Tribal Landscape Overview (Hokianga, Whangaroa, Bay of Islands, Whangarei, Mahurangi and Gulf Islands)*, report commissioned by the Crown Forestry Rental Trust, 2009, Wai-1040, #A37, p.201.
- 6) Claudia Orange (2022) Claudia Orange: The role of the Treaty today. Extract from the third edition of *The story of a Treaty/He Korero Tiriti*. Published by Bridget Williams Books.
- 7) Tina Ngata (Feb 12, 2023). Performative gestures and permissiveness are derailing Tiriti justice. *E-tangata*.
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- 9) Mere Kepa. (2019). Mingling the hau [breath of life] in Aotearoa, New Zealand. Special issue 'Theorising indigenous knowledges.' *Dutkansearvvidiedalaš áigečála (Journal of Sámi Language and Culture Research Association)*. Volume 3, Issue 2. <http://dutkansearvi.fi/tieteellinen-julkaisu/volume3-issue2-2019/>
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## EMAIL RESPONSE FROM THE HAPU (anonymised)

**8 July 2023**

Kia ora Mere,

Tautoko your Korero 100%. I've encountered this problem around the country and it's best challenged. From your Korero, just checking the land where they are looking to put the solar farm was originally confiscated from us, they now require it to add sustainable solar to the grid and Meridian Energy shareholders would profit from the venture.

Other solar farms consented on Maori land have gone into the project as a partnership, and some have over a period of time, say 20 years have gradually taken full ownership in these joint ventures.

In our case firstly we would need to challenge the Crown, send a clear message the land is part of our settlement lands and if some form of recognition is not forthcoming neither would a consent. The Hapu would then need to agree to any deal or not and from there the negotiations can start or the land remains, but tagged by us for settlement.

'It's hard for some to envisage the mamai that is held deep in our bones, but in the same token how easy it is for our own to not scrape what's just below the surface.

I agree with your Korero about the use of us with blessings and kapahaka, not really good enough and it's actually degrading us by ticking the boxes for events, I've heard it said ,they were there doing all the cultural portion and accepted the koha, it was taken as they support the kaupapa. If there is enough support to deal directly with the Crown I would be happy to help move a Challenge kaupapa forward.

Te hei mauri ora.

Takahiwai at heart NAME supplied

**9 July 2023**

Kia ora,

Wasn't the Crown Grant for Poupouwhenua in the name of Koukou Te Pirihi when it was confiscated? **And**

Yes, interesting that the crown grant does name the last land holder though. Also wonder if it's correct to name Te Parawhau as the attacking party at Takahiwai, did the Te Parawhau name not come from a later event? NAME supplied.



Mere Kepa,



Te Parawhau Hapu, Takahiwai

10 July 2023