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**LOWER HATEA RIVER BRIDGE CROSSING STUDY:  
ASSESSMENT OF EFFECTS ON TANGATA WHENUA.**

Report prepared for Whangarei District Council.

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January 2010

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## ACKNOWLEDGEMENTS

*Ma te korero ka mohio  
Ma te mohio ka matau  
Ma te matau ka marama.*

With dialogue comes understanding  
With understanding comes knowledge  
With knowledge comes enlightenment.

The Study Team acknowledge and thank the whanau and whanaunga who attended hui, sharing whanaungatanga and interest, and concern for the Hatea River and its environs.

For their interest and continued support the following whanau are acknowledged:

Taparoto George and the Toe Toe whanau.

The Pohe whanau, Parua Bay.

The Davis/Rewi whanau of Rewarewa/ Toe Toe.

The Smith whanau of Otaika.

The Walker whanau of Otaika.

The Pou Norris whanau of Otaika and Poroti.

The Wassell whanau of Takahiwai.

The Barrett whanau of Tangiteroria.

We also acknowledge and appreciate our ringawera: Erana Nathan, Kotiro Davis and her whanau; Gina Smith – Tana.

## **ASSESSMENT OF EFFECTS ON TANGATA WHENUA.**

### **HATEA RIVER BRIDGE CROSSING**

#### **1.0 INTRODUCTION**

Whangarei District Council (WDC) proposes to construct a bridge across Whangarei upper harbour in the location of Okara Park to Pohe Island and seeks an assessment of the effects this proposal may have on tangata whenua cultural values.

The proposal is to provide a second crossing over the Hatea River which will enable residents of Riverside, Onerahi and Whangarei Heads areas to access the southern and western areas of the CBD without needing to enter the CBD. The proposal includes provision for a direct pedestrian and cyclist route to the Okara Park commercial centre.<sup>1</sup>

The Lower Hatea River Crossing proposal is part of the WDC's Whangarei Transport Network Strategy upgrades that are planned in the next ten years. With government funding available, it is expected that large components of the network will be completed in the next three years.

Hauauru trust is commissioned to undertake a Cultural Impact Assessment which will be inclusive of the cultural values of tangata whenua and will assess the historical, environmental and Socio-economic values of tangata whenua associated with the Location and Construction of the bridge crossing over the Lower Hatea River.

Whangarei District Council provided copies of their Internal Report on the Lower Hatea River Crossing, with copies of the Proposed Roding Network projects plan, proposed Alignment Options plan and Proposed Future Roding Network – 2031 plan.

WDC personnel are aware of matters of current importance to the tangata whenua of Whangarei, one is the first stage of Waitangi Tribunal Hearings scheduled for March 2010, the second is the recent repeal (November 2009) of the Foreshore and Seabed Act 2004.

#### **2.0. BACKGROUND**

##### **2.1. The Study**

The basic intention of the study is to prepare an assessment of the effects and risks of the proposal to tangata whenua. The matters that should be considered are:

- Any effect on those in the neighbourhood and, where relevant, any socio-economic and cultural effects:
- Any physical effect on the locality, including any landscape and visual effects:

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<sup>1</sup> Whangarei District Council, Lower Hatea River Crossing, 23 September 2009.

- Any effect on ecosystems, including effects on plants or animals and any physical disturbance of habitats in the vicinity:
- Any effect on natural and physical resources having spiritual, or cultural, or other special value for present or future generations:

The study identifies the tangata whenua, identifies issues (if any) on the land blocks affected in this proposal, identifies sites of significance, highlights the matters facing Maori today, details the consultation undertaken, assesses the views of those consulted and provides recommendations where necessary.

This study was undertaken simultaneously with a study of the effects on cultural values should the option to build a weir and lock over the Hatea River proceed. The Weir and Lock study, also commissioned to Hauauru Trust, is the subject of a separate report.

## **2.2. The Study Area.**

While the focus of the study area is the site currently leased by United Carriers Limited on Port Road, the lower Hatea River and Pohe Island, the study area is widened to include the neighbouring land blocks in order to confirm the historical and cultural values of tangata whenua.

Both the Port Road site and Pohe Island site are on reclaimed land owned by WDC. The Okara Park area currently contains a significant retail area, the site of the Northland Events Centre, and Cobham Oval Cricket Ground regional sporting facilities. Future plans for Okara Park involve increased retail facilities.

Pohe Island (newly renamed the William Fraser Memorial Park on Pohe Island) is approximately 54 hectares of predominantly reclaimed land and until recently was the site of Whangarei's largest urban landfill. The Park/island provides a variety of predominantly passive, marine and land based recreational and sporting activities.<sup>2</sup>

The Lower Hatea River is situated in the upper area of the Whangarei Harbour. The Upper Hatea River, or more correctly *Te Ahi Pupū Rangi*, less than a kilometer north, separates the Town Basin area from Parihaka Riverside area. Whangarei Harbour, known to tangata whenua as *Te Ahi Pupū Rangi puta noa ki te wāhapa o Terenga Paraoa*, has been recognized as a nationally significant Wildlife Refuge.

## **2.3. The Study Methodology.**

The methodology adopted in undertaking this study involved a research process and a robust consultation process. The study team determined that the scale and significance of the project would affect all tangata whenua in Whangarei and the consultation process was adapted accordingly.

The main aim of the research process was to identify tangata whenua and their cultural sites of significance. The process involved a review of the oral and traditional history, collated and compiled from documentation and records held in the research library of Hauauru Trust, a review of on-line information and a review of information obtained through personal net-working contacts.

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<sup>2</sup> William Fraser Memorial Park on Pohe Island, Draft Management Plan 2009

The main aim of the consultation process was to share information on the project and identify any historical, environmental and socio economical concerns. The consultation process adopted involved site visits, formal hui, informal hui and meetings.

The report sets out to record historical and cultural sites and events of significance and address any issues raised.

#### **2.4. The Study Team.**

The study was accomplished by Willie Pohe (Ngati Kahu o Torongare/Ngapuhi, Uri o Pohe and Te Parawhau); Mira and Selwyn Norris, Pari Walker, Margi Kay and Marina Fletcher, (Te Parawhau). The Te Parawhau members are direct descendants of Kukupa and reside on their tupuna lands at Otaika; Willie Pohe is a direct descendant of Pohe and resides on his tupuna lands at Parua Bay. All share common whakapapa and through this, affiliate to all Marae and kainga around the Harbour, and are active trustees of their tribal lands.

Members of the Study Team also participate as committee members on:

- The Whangarei Harbour Kaitiaki Ropu.
- The Whangarei Harbour Marine Reserves Committee.
- The Save the Harbour Group.
- The Urban Whangarei Rivers Flood Management Liaison Committee.
- Te Kotahitanga o nga hapu Ngapuhi.

And attend regular update Council meetings on:

- The Community Wastewater Project.

## 2.5. Historical.

### The Tangata Whenua.

#### 2.5.1. Traditional History of Whangarei.

Whangarei formerly belonged to the Ngai Tahu people. Their descendants trace their whakapapa from the eponymous ancestor, Manaia, or from the ancestor Tahuhu nui-a-rangi who supposedly came here about the time of the heke in 1350 in the canoe Moe Karaka which landed on the coast between Te Kawau Island and Whangarei and from whose crew sprung the Te Kawerau and Ngati Rongo people.

Fourth in descent from Manaia is Tahuhu-Potiki who married Reipae, daughter of Tuihu of Waikato. Reipae and her twin sister Reitu were on their way to Whangape. Reipae stopped at a place she called 'One rahirahi', (Onerahi), and then wandered along the shores of the harbour where she met Tahuhu-Potiki. Their meeting place was given the name '*Te Whanga-a-Reipae*', and this became abbreviated to Whangarei which was later applied to the whole district at the headquarters of the harbour.

Meanwhile Reitu continued her journey until she reached Whangape Harbour where she married her kinsman, Ueoneone. Reitu became a famous ancestor of many tribes of Ngapuhi.

Over the years, the Ngai Tahu people grew in strength and numbers as they firmly established themselves around the harbour and further inland. These people established management Patterns of ownership rights, shared rights, rahui and tapu over the resources of the area.

About the late 1700's, Ngapuhi chiefs, Te Ponaharakeke, Waikeri with their children and Te Wha migrated to Whangarei. Te Kahore, son of Te Ponaharakeke fell in love with Pae, daughter of the Ngai Tahu chief and sought the assistance of one of his kinsmen, a *Tohunga*, to support his plea for her. Subsequently, Pae accepted Te Kahore as her husband, gifting him the shark pools in the harbour. To Te Kahore's surprise a *taua ope* (war Party) of Ngapuhi came. The *taua* was planned by Ngarokiteuru, who was living on the north side of the harbour, and Te Ponaharakeke. During the ensuing battle, Te Kahore and Pae were living on her lands at Toe Toe and he was able to save the lives of some of the Ngai Tahu people by gathering them under his protection at Toe Toe.

The main Ngapuhi chiefs involved were Te Ponaharakeke, Te Ngarokiteuru, Te Waikeri, Tawhiro, Te Tokaitawhia, Te Wha (aka Te Whara), Hautakere, Te Kahore, Te Whata, Haumia, and Pohuri. The conquerors divided the land amongst them and some took Ngai Tahu as wives. Te Kahore claimed Whatitiri as Pae had told him of the excellent unoccupied lands there when he became dissatisfied with living on the edge of the harbour. Te Waikeri took Pukenui and north. Hautakere took Maungatapere, Pukeokui and blocks further south. Te Whata took Mangapai. Tawhiro and Tirarau 1st took Aotahi (west of Wairoa River) and Hihi.

Later on, in a retaliatory battle Te Wha and Hautakere were killed by Ngati Whatua of Kaipara. The Ngati Maru people from Hauraki attacked and killed Tawhiro at his Pa Motukiwi (Tapu Point). Tokaitawhia, son of Tawhiro, was killed when fighting at Maungataniwha. Te Ponaharakeke, Te Waikeri and Tirarau 1st were killed by the Ngati

Wai from the southern Bay of Islands. After Te Tirarau 1<sup>st</sup>'s death, and in commemoration of the manner in which the body was returned to his people, the people adopted the tribal name *Te Parawhau*.

But the Whangarei people were vulnerable where they lived at the southern extremity of the tribal land of the federation of Ngapuhi tribes. The enemy tribes to the south when seeking utu for the injuries they had suffered at the hands of Ngapuhi, sent retaliatory expeditions to the north, not as far as the populous Bay of Islands but to the more accessible areas on the coast. Thus, Whangarei in Particular was to suffer attack after attack by enemy war Parties that penetrated right to the head of the harbour and into the interior until 1832, when the last battle took place in Whangarei harbour.

During this time of constant warfare, Te Parawhau, who occupied all the western shore at the head of the harbour and had a number of Pa there became the strongest tribe in the area. The acknowledged war leader of Te Parawhau was the chief Kukupu. Kukupu was a contemporary and relative of Ngapuhi chief Hongi Hika.

### 2.5.2 Contemporary History of Whangarei.

By 1840 the villages in the Whangarei region still had Palisades but they no longer had a need to be fortified. Kauika, near where Kauiki Road is today, was the village of the chief Kahunui. Further to the west was Paritai where lived Iwitahi, whose wife was a daughter of the chief Kukupu. Going south where much of the present commercial area is today, was Ratu, the village of Karekare who was a tohunga. At Wai-iti, inland of Toe Toe, lived the chief Toka-tutahi whose wife was another daughter of Kukupu's; and further round near the mouth of the Otaika River, lived Te Akiriri, another son of Kukupu. Further round the shore was Mahakitahi, the village of Kawanui. These people were all closely related, all of the Parawhau tribe.

The Patuharakeke people lived at Takahiwai, and the Ngai Tahu warrior chief, Motutara, lived at Tangihua.

From the Town Basin area and inland to Kamo, Ketenikau and Parahaki, was the territory of Ngati Kahu people. Tipene had his village, Pihoi, on the high land above the present Town Basin and, going along the north side of the harbour, the next village was Waimahunga, on the banks of the Awaroa River, where the chiefs, Te Puia and his wife Hirawani, lived. At Paki-kai-kutu, lived a small tribe called Tawera who were originally from the Bay of Plenty. Their chief was Te Amoteriri. At Tamaterau lived William Pohe with his people. And at Parua Bay was another hapu, Ngati Tu, who lived under their chief Kaikou, who had been baptized Solomon (Horomona) and who lived at what is today known as Solomon's Point. Further down lived a chief, Te Haro. A number of chiefs had fishing villages in this area including the chief, Tauwhitu. The chief Parihoru had a village at Whareora. At Ketenikau, near Kamo, lived Tauru and Puriri of Ngati Kahu hapu.

Te Tirarau 3<sup>rd</sup>, most famous of Kukupu's sons lived at Tangiteroria. His mana spread across the land from Mangawhai to Kaipara and north to the Bay of Islands tribes.

Thus it was in 1853 when John Grant Johnson, Interpreter, wrote "...the Parawhau, or original tribe of Whangarei, occupying and claiming the southern [western] 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...”<sup>3</sup>.

### **2.5.3. The Changes in the upper Whangarei Harbour.**

For centuries the upper Whangarei Harbour sustained Maori whose basic survival depended primarily on kaimoana gathered from its shores and taken from its waters. Fishing sites, oyster beds, tauranga waka, and Wananga tuition provided the families with a sound economic base. The rivers emptying into the Harbour provided escape routes to the safety of inland pa in times of warfare. What became of the people and their resources is identified through an examination of the following land block records and historical accounts.

#### **Okara block.**

This strange shaped block of land, given the appellation ‘Okara’ adjoins Raumanga No 1 block. The Haha River (Limeburners Creek) separates it from Opau block. Okara was bounded on the west by the Okara river and mangrove swamps and, on the east by the Hatea or Whangarei River. Since time immemorial, tangata whenua living on Ruarangi had provided sustenance for their families from the oyster beds and no doubt fishing stations on the Okara foreshore of the Whangarei River. Development of Whangarei through reclamations has covered these sites.

On March 10<sup>th</sup> 1865, Okara block of 66 acres came before Judge Rogan at a Native Land Court sitting held in Whangarei. Manihera Te Iwitahi appeared as claimant on behalf of himself and others. Te Parawhau, Te Tirarau [Kukupa] and those present agreed that the land belongs to Te Manihera and the others, and agreed to a Certificate of Fee Simple ordered in their names.<sup>4</sup> The railway line to from Opau wharf to Whangarei station crossed over the southern part of the block. A month later the block was sold to Andrew Hoey.

Mud flats (taken by the Whangarei Harbour Board) separate Okara from part of the seven acre Hihiaua block.

#### **Hihiaua**

The seven acre Hihiaua block (another strange shape) was located south of a bend on the Waiharaohia River (now known as Waiarohia River). As was the general practice of the day, which was to survey straight lines, the surveyor Mr D Wilson, achieved his straight lines by including in his survey mangroves and mudflats. Mangroves and mudflats surrounded the south, west and north eastern parts of the block. The north western boundary was a fence line separating ‘Carruth’s Grant’ from Hihiaua. The south east boundary adjoins the mud flats taken by the Whangarei Harbour Board mentioned above.

On 15<sup>th</sup> May 1867, the Hihiaua block of 7acres 2 roods came before Judge Rogan at a Native Land Court Sitting held in Whangarei. Renata Manihera appeared as claimant and testified that he had inherited the land from his father, Manihera. Taurau [Kukupa]

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<sup>3</sup> Reports of the Land Purchase Department, Section IV.-Whangarei District. Correspondence No 2. Mr Interpreter Johnson to the Hon. The Colonial Secretary, 12 December 1853.

<sup>4</sup> WMB1 pp 9-11



affirmed Renata's statement and he and others supported the title for Hihiaua issued in favour of Renata Manihera alone.<sup>5</sup>

The planned road from Whangarei to Okara separated Hihiaua into Southern portion and Northern portion. It appears a Mr Woods purchased the Southern portion.

At some stage of the development of Whangarei, a canal was constructed from the bend in the Waiharaohia diverting part of the flow of the river south east. The canal crossed through the Northern portion of Hihiaua, the effect of which placed part Northern Hihiaua on the south side of the Waiharaohia and part on the north side. The Northern portion became the property of the Whangarei Harbour Board.

This block formed a portion of Hihiaua, all of which was successfully claimed in 1915 by the occupants, Hori Rewi and others, as being a 'reserve used by the Natives from time immemorial as a landing reserve, a fishing station, and a shark drying ground.'

### **Customary Rights to Foreshore.**

In 1917, a Hihiaua block of 1 acre 2 roods 35 perches, adjoining the northern boundary of the Northern portion, was recognised by the Crown (who owned it) as being 'Customary Land.' This was a long narrow block bounded on the west by the Waiharaohia River and on the east by the Whangarei River.

It appears development of the eastern side of Reyburn Street area to the Town Basin has destroyed this customary site. However the name 'Hihiaua' survives. The name has been transferred to reclaimed bleak and windswept land on the peninsula of the Town Basin where the Waka and Wave sculpture is situated.

### **Pohe Island.**

Across the Hatea River from Okara and Hihiaua is Pohe Island. The Pohe whanau identify the correct name of the site as 'Matau o Pohe' translated as 'fishhooks of Pohe'. Pohe was famed for his fish hooks and it was on this secluded site that he held Wananga, instructing whanau and hapu members in the art of making fish hooks.

On November 7<sup>th</sup> 1907, a sketch plan produced by the Maori [Native] Land Court labeled 'Pohe's Island' and containing 1 acre 1 rood, shows clearly the existence of an island surrounded by sandy mudflats covered at high tide, fringed by mangroves on the coastal edge and a channel on the landward side. Its height was two feet above sea level, covered in manuka. Pohe's Island is noted as being included in the Harbour Boards Endowments.<sup>6</sup>

### **Parihaka.**

Parihaka is the dominating hill feature forming the eastern boundary of Whangarei City. Parihaka is a Pa site which overlooks the upper Whangarei Harbour and surrounding districts.

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<sup>5</sup> WMB1, pp 106-107.

<sup>6</sup> William Fraser Memorial Park on Pohe Island. WDC Draft Reserve Management Plan - 2009

It is one of the largest Pa in Northland. The Pa covered nearly 150 acres and each spur running down from the central peak was fortified with ditches and palisades. The central peak was doubly fortified. For water storage, pits were dug and lined with puddle clay. Some of these can still be seen today and still hold water.<sup>7</sup>

This was the pa of Te Parawhau. Two hundred years ago (about 1750) the Northern tribes united in a large scale attack on the Parawhau stronghold. After desperate fighting the Parawhau were gradually driven back to the lower fortified ridges of their Pa, and had to abandon one line of defence after another until they reached the last stronghold at the Peak. With his tribe starving and short of water, the Parawhau chief called a meeting of the elders, who to a man decided to fight on till the end. A haka of defiance was danced, and the fighting continued until the defences were finally broken down and the Parawhau warriors massacred, after being practically suffocated by smoke from the surrounding scrub which the attackers set fire to.<sup>8</sup>

From the brave haka of defiance danced by the resolute Parawhau the hill derived its name, the Haka of Te Parawhau, or Parahaka<sup>9</sup>.

The defeat by Ngapuhi is reflected in the 8 June 1857 Deed of Purchase for the 4,481 acre Parihaka block signed by the Crown and the Chiefs of the Ngapuhi tribe of the family of Ngaitorongore.

## Opau

Across the Haha River (Limeburners Creek) from Okara is the Opau Block. Opau adjoined the Kioreroa peninsula. Opau was bounded on the north, east and south by the Whangarei River. On 7 August 1879, Opau block, 652 acres, was claimed for the Crown by the surveyor Mr S Percy Smith. Legal blockages stymied the Maori owners in their attempts to challenge this action. As with Okara and Hihiaua, from time immemorial Opau provided access to the Harbour for tangata whenua living on Rewarewa, Toe Toe and Kioreroa. The Maori people launched and landed their waka on Opau, they allocated the fishing stations, the oyster beds and the camping grounds on Opau to whanau members and they sustained their traditional fishing grounds on the southern shores of Opau.

The Opau wharf (Kioreroa Wharf) is built out from the tauranga waka site but development of Port Whangarei through reclamations has covered all the kaimoana sites.

Where the Fertiliser Works are on Opau is the Whangarei site where the 'Gull Roost' came ashore. The Gull Roost was a railway bridge that crossed the Harbour to George Point road at Onerahi and continued on to the deep water at Onerahi Wharf. It was 323 metres long with a central lifting span that opened up to let shipping through, and completed in 1904. The Gull Roost was demolished in 1928 when, after land links with Auckland, the Onerahi railway became uneconomic.<sup>10</sup>

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<sup>7</sup> The Story of Whangarei, Diana Vallance, p14

<sup>8</sup> ibid

<sup>9</sup> ibid, p15

<sup>10</sup> Northern Advocate, date unknown and [en.wikipedia.org/wiki/Onerahi Branch](http://en.wikipedia.org/wiki/Onerahi_Branch)

**Summary.**

Te Parawhau and Ngati Kahu o Torongare made significant contributions to the development of the Upper Whangarei Harbour.

### **3.0 CULTURAL AND TRADITIONAL**

#### **3.1. Traditional Maori Environmental Values.**

From a traditional Maori spiritual viewpoint both man and nature are considered sacred; being imbued with the divine life force or mauri of the gods (Atua) which created them (e.g. Tane, Tangaroa). The fundamental belief in this “transference of the divine into the temporal” (which encompasses the existence of mauri) is the basis of the reverent and holistic traditional Maori view of the world.

*“The Maori perception of the environment lies at the heart of Maori temporal experience. Maori life is a composite of beliefs in the spiritual and physical unity of man and the environment.”<sup>11</sup>*

#### **3.2. Prior Studies**

The following extracts are taken from written statements by local Maori elders. These statements illustrate the fact that the so-called traditional Maori perspective is still closely held today. It also provides an insight into the closeness of the relationship between local Maori and the Whangarei Harbour and highlights the feeling of loss caused by the pollution of the harbour and its seafood resources.

**In 1987**, Mr Hemi Pihema, on behalf of Te Roopu Kaumatua o Whangarei said:

*“(In the Past) hui at (the Toetoe) marae were held constantly and it was at these functions that local and distant leaders attended and discussed many topics including seafood protection in the harbour.*

*The Toetoe marae overlooks the Whangarei Harbour and the elders present were all akin to this harbour and the surroundings which they cherished: the mana standing tall. They also Paid tribute to their ancestor Manaia...whom they claim as custodian and protector to this resource full waterway of the people. The elders referred to seafoods from Whangarei Terenga Paraoa as “He Miraka No Te Uma O Te Atakura” the translation being “Milk from the breast of Atakura” an ancient ancestor.”*

*“We have experienced with the elders the adequate supply of seafoods in the harbour prior to the refinery establishment and other pollution activities. Today, the food sources of Ika (fish), Koura (crayfish), Kutai (mussels), Pipi, Tio (oysters), Kina, Paua, and Tuatua are not readily available and free of pollution.*

*“What has been left with us must be released to the future generations free of pollution. With this in view we strongly recommend that Whangarei Terenga Paraoa:*

- *be freed of foul and filthy water;*
- *not be further defiled.*
- *the purity of, not be further destroyed;*
- *the sanctity of, not be further outraged.”<sup>12</sup>*

**In 1989**, Mr. R Ruka, member of the Whangarei Harbour Study Working Group said:

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<sup>11</sup> Tangata Whenua Assessment of Effects, Okara Pump Station & Butter Factory Lane Overflow, July 2008, p12.

<sup>12</sup> Whangarei Harbour Water Quality Management Plan, 1990, pp33:34.

*“Our ancestors have occupied all confines of the Whangarei (Terenga Paraoa) Harbour for many generations. Our ancestors are Manaia and Tewhara, and we who occupy these confines are the descendants of the said ancestors.*

*The Whangarei Harbour is sacred in Maori thought, and from the viewpoint of Maori custom, pollution is unethical and it is seen as foolish and stupid to mix seafood with human waste.*

*Whangarei Harbour has for a long time been a source of food for our Maori people, supplying ika (fish), kiahā (godwit), koura (crayfish), and shellfish including pipi, kutai, tio, pupu, tipa, kina, Paua, tuatua. This food was plentiful, readily available, wholesome and free of pollution.*

*And in the early days seafood was the main type of food other than kumaras etc. Today in the upper reaches of the harbour there is a scarcity where there were once full seabeds. The little that is available is not suitable for human consumption”.<sup>13</sup>*

**DECISION: Strategy 3.** To accommodate the Maori spiritual and cultural and cultural perspective within the Water Quality Management Statement by adding the following section:

In considering water rights, the Regional Council will require that, unless agreed otherwise by the tangata whenua, methods of wastewater disposal are as compatible as possible with Maori spiritual and cultural values.<sup>14</sup>

### **3.2.1. Kaitiakitanga.**

**In 1997, Anaru Kira** said:

*“Some one hundred and twenty six thousand Maori can claim descent from the tupuna, Manaia, and Torongare of Te Ahi Pupu Rangi Puta Noa ki te Wahapu o Terenga Paraoa. (Whangarei Harbour and Bream Bay area).*

*All are tangata whenua. Some are mana whenua. Others are Ahi ka. But here we are talking about Kaitiakitanga. The kawa of the hapu. A unique traditional Maori Management, Protection and Partnership System proposed to accord status to the hapu and iwi which would balance out the interests of the community and benefits to the Northland region as a whole...”*

**Waimarie Bruce**, from Ngararatunua, of Ngati Kahu o Torongare me Te Parawhau said:

*“The hapu of Whangarei Harbour each have their own unique interpretations of Ahi Kaa. An example of Ahi Kaa within Ngati Kahu o Torongare is the position of Te Tawera. Te Tawera are accorded Ahi Kaa status by virtue of *tuku whenua*, (gifted lands).*

*The kaitiaki is the tribal custodian or guardian who can be spiritual or physical whose role is to protect all hapu taonga. The physical kaitiaki system is based on whakapapa (genealogy), lineage, and inherited nurtured responsibility as in father to son, mother to daughter, or by election, instruction and direction of kaumatua/kuia. The appointment of kaitiaki is either determined by kaumatua, kuia and tohunga or all three over areas*

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<sup>13</sup> Whangarei Harbour Study. Final Edition May 1989. p103.

<sup>14</sup> Whangarei Harbour Water Quality Management Plan. 1990.

including all waterways, fisheries, coastal marine area – within the area of that hapu. In terms of specific responsibilities the kaitiaki role is one of custodian, guardian and protector. The kaitiaki have jurisdiction and authority by virtue of these factors and in itself is a constitutional entity”.

**Taparoto George**, from Toe Toe, of Te Parawhau said:

“From my home at Toe Toe I am enclosed in a circle of my tupuna Pa.

Matakohe Pa. Te Ihi Kukupa and Motutara’s Pa. From where Te Ihi’s brother Tirarau traded a musket for the freedom of his younger brother Taurau.

Motu tawa Pa, Kukupa's Pa. The "Gathering of the Whales." The meeting place for the Ngapuhi chiefs to gather and psych themselves up before going out to fight battles. The waka taua's would assemble themselves within Smugglers Bay and then travel up the harbour to Tu Tu Ngarehu on Motu tawa before embarking onto battle. Some of these battles were as far away as Waikato.

Motukiwi Pa. Kukupa's grandfather Tawhiro's Pa and the place we used to camp on as children.

Onemama Pa. Another of Kukupa's Pa, with its puna wai ora.

Otaika River, The site of the battle of Otaika-timu when Tawhiro was killed at Motukiwi. Connected to Ruarangi and the lands at Taurangakotuku where Kukupa was born.

Ruarangi Pa. Te nohonga o Torongare. The re-interment of ko-iwi to Toe Toe urupa.

Parihaka Pa, the many defence areas and living areas overlooking the Hatea River.

Kaiwaka Pa, Tirarau's Pa at Onerahi.

Manaia Pa, the peace and serenity of Manaia's Pa where my children, grandchildren and myself often visit. My families are direct descendents of Manaia.

My father was Mohi Kawenata Tito also a direct descendent of Taurau Kukupa. He was a member of Te Roopu Kaumatua Group of Whangarei. They believed that the reasons for the depletion of our kaimoana and fish were caused through pollution of the harbour by Portland Cement Works and other users. They also strongly objected to the sewerage system in Rewa Rewa Road.

The kaimoana beds at Toe Toe once fed all the hui at both Marae and the whanau inland. My Dad always took either pipi's, kokota, karahu, oysters or kuharu to our Grandparents living in Waima and Taheke. He would also take them either tuna, mullet, flounder, herrings and snapper. All of these were plentiful just down in front of us. There used to be so much, my Dad used to deliver the fish to whanau in town and to Pakeha neighbours.

**Willie Pohe**, from Parua Bay, of Ngati Kahu o Torongare said:

“Patiotio was a special traditional fishing toka in close proximity to Solomon’s Point. There was a penguin colony to the east side of Patiutio. This special traditional fishing toka with its attendant colony of penguin and its pipi and kuharu beds were destroyed when the Parua Bay Marina was built.

My grandfather owned the lands known as Pohe Island. These lands including tribal wahi tapu and tauranga waka were taken for Harbour Board purposes and now contain the sites of the sports field, Frasers Park and the previous Whangarei Rubbish Tip. My tupuna lands at Rahui Kuri contain two significant Pa, a significant tapu creek, and tapu whenua. The Pa opposite the golf course at Parua Bay is also significant.

Our traditional fishing grounds are Snake Bank, McDonald Bank, Mair Bank, Calliope Bank and the coastline around Reotahi and Taurikura. The hi inga ika consist of eight snapper grounds, four flounder grounds, five trevally grounds, one gurnard ground, one

terekihi ground, three kingfish grounds, four herring grounds and four inunga grounds. We harvest Parore from one Particular area. Kahawai and mullet were widely available throughout the harbour.

The sea tuna which live in the Manawa (mangroves) is a food resource. Its oily qualities make this tuna out to be fine bait for fishing. When the eels and elvers migrate through the mangroves and up the rivers of Kohinui, Kaihu and Waikaraka and become inland eels, they are widely consumed by myself and my whanau when we visit our inland whanaunga.

Our elders used to seed paua and cockles on our side of the harbour. They chose areas where they knew the mauri was strong and the seeding would be successful. I have continued the practice and have seeded pipi, mussels and kina in specially chosen sites, using the same formulae as my elders. My success rate is usually around 90%.”

**Mitai Paraone Kawiti**, from Tikipunga, of Te Waiariki & Te Korora hapu said:

“The wahi papaku kai (shallow) areas are very important as breeding grounds for many species of pipi, karahu, ika and ngangara etc that form the major Part of our food chain necessary in sustaining the *mauri* of Tangaroa.

Within the hapu rahui is still practiced in cases where the balance is threatened, through pollutants, dredging, industrial development, and critical over harvesting. In terms of kaimoana many of us will only harvest enough to sustain our whanau. In terms of kawa, we are conscious that a balance must be kept to appease the Atua”.<sup>15</sup>

**Grant Pirihi**, from Takahiwai, on behalf of Patuharakeke Te Iwi also provided evidence of long term occupation and customary practices.

**DECISION: Section 5.2.13** of the Decision and Recommendations of the Joint Hearing Committee for the Marsden Point Port Terminal of 1997 reads: “The committee accepts that a concerted and dedicated approach to restoring the *Mauri* of the harbour is now needed”.

The hearing committee’s decision followed through to become a condition of the resource consents and the consequent establishment of the Whangarei Harbour Kaitiaki Ropu whose operations are funded by Port Corp (now Northport) for a period of ten years. The Kaitiaki Ropu consists of representatives of the tangata whenua of Parua Bay, Toe Toe and Takahiwai, and representatives of Northland Regional Council. The purpose of the Kaitiaki Ropu is to improve the health and well being of the harbour.<sup>16</sup>

**In 2008** Willie Pohe said:

*Any proposal that includes the destruction of the Natural and Physical environment is an affront to Maori Tikanga.*<sup>17</sup>

### **3.3. Whanaungatanga.**

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<sup>15</sup> Excerpts from Statements of Evidence in Support of Submissions made to Northland Port Corporations applications for resource consents to develop a Deep Water Port at Marsden Point, July 1997.

<sup>16</sup> M Fletcher, facilitator, Whangarei Harbour Kaitiaki Ropu. Pers.comm. Nov 2009.

<sup>17</sup> Assessment of Effects on Tangata whenua, Okara Pump Station and Butter Factory Lane Overflow July 2008, p9.

Whanaungatanga is about relationships. A definition by Teorongonui Josie Keelan echoes the sentiments that have been expressed by the study team. Ms Keelan's definition follows: 'Whanaungatanga is about relationships. It has its roots in the whanau or family, but in the modern context can also include friends and all the groups (school, clubs, social groups other than friends, work) that make up a community in which people move. The word also implies how these relationships are maintained, in other words the level of reciprocity that is active in the relationships.'<sup>18</sup>

Whakawhanaungatanga is the practice of maintaining relationships.

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<sup>18</sup> E tipu e rea; Teorongonui Josie Keelan, AUT, p2



#### **4.0 Maori Today.**

##### **4.1. The Resource Management Act 1991.**

The most significant change to legislation for Maori is the Resource Management Act 1991 (RMA). This Act recognizes as a matter of national importance Maori culture and traditions including recognised customary activities and takes into account the principles of the Treaty of Waitangi.

The purpose of this Act is to promote the sustainable management of natural and physical resources.

##### **4.2 Foreshore and Seabed Act 2004 and the Resource Management Amendment Act 2004**

The Foreshore and Seabed Act 2004 relates mainly to the ownership of the public foreshore and seabed, rights and navigation, and the recognition of customary rights.

The Resource Management Amendment Act 2004 introduced changes to plan – making and resource consent processes, and made new obligations for local authorities and the Minister of Conservation in relation to customary rights.

Activities carried out in accordance with customary rights are known as recognised customary activities under the RMA.

The Ministry of Justice confirmed in 2008 that there were no customary rights orders applying in Whangarei, nor were there any foreshore and seabed reserves in the area.

##### **4.3. Foreshore and Seabed Act 2004 Repeal.**

The Ministerial Review Panel found that the Foreshore and Seabed Act 2004 did not balance Maori customary rights with the rights of all New Zealanders to access beaches.

Accordingly, in November 2009, the Prime Minister Mr John Keys announced that the government intends to repeal the Foreshore and Seabed Act 2004 as long as agreement can be reached on what to replace it with.

##### **4.4 Iwi Management Plans**

There are no Iwi Management Plans applying to the Whangarei Harbour that are relevant to this application. It is understood that some are in progress however these have yet to be adopted and are not available.

## **5.0. CONSULTATION**

### **5.1. Introduction**

Two site visits were undertaken and a total of three consultation hui were planned. Terenga Paraoa Marae, the preferred Marae for holding hui being unavailable, the venues chosen were those in the vicinity of the project site. The main venue was the Oldboys Rugby Clubrooms in Port Road, sited strategically to overlook the Hatea River, Pohe Island and Hihiaua. The second venue was the Rock'n'Roll Clubrooms located on the actual site of the Pohe Island block.

All three hui were publicly advertised in the Northern Advocate with copies of the Panui emailed through to Hauauru Trust contact list inviting whanau to attend and spread the word. Council personnel also emailed copies of the Panui onto their extensive iwi/hapu contact list.

In recognition of the importance of Kaitiakitanga and whanaungatanga, the first two panui invited Te Parawhau and Ngat Kahu o Torongare to attend, while the third Panui invited all the whanau of Whangarei to attend in recognition of Manaakitangi and whanaungatanga.

An outcome from the third hui was the need to clarify the wider picture of the proposed road changes therefore a fourth and final hui was agreed to by Council to discuss the Roding Strategy with Council personnel present. Hauauru Trust and Council agreed that this fourth hui be facilitated by Whangarei District Council. Handouts were circulated at every hui.

A series of informal hui and private meetings were also undertaken. A record of the consultation is as follows.

### **5.2. Record of Consultation Process**

#### **5.2.1. Site Visits**

On 22 October 2009, armed with copies of WDC plans, Mesdames M Norris and M Fletcher undertook a bridge site familiarization visit in order to determine accurately the bridge sites on Port Road and on Pohe Island. The sites were viewed from in front of the Oldboys Rugby clubrooms and from Kioreroa Road. Following this site visit a further site visit was arranged with Jeff Divine, WDC, in front of the Oldboys Rugby Clubrooms, Port Road, Whangarei on Wednesday 28<sup>th</sup> October 2009, 9:30am. .

Attendance: Jeff Devine (WDC); Mira and Selwyn Norris; Marie Tautari; Marina Fletcher.

Jeff Devine clarified the location of the preferred Bridge site as being from the Council owned land (where United Carriers are) on Port Road almost due north across to Pohe Island and exiting onto Riverside Drive. Jeff explained the limitations of usage of the reclaimed areas in particular the limitations on that part of the Pohe Island site where the landfill once was. He also outlined the process undertaken by Council to secure government funding assistance to build the bridge. He explained the weir lock option is not a Council initiative but a proposal from the HUB group.

## 5.2.2 Formal Hui

### 5.2.2a. Hui 1.

The first hui was held on Saturday 31 October 2009, 10:00am, at Old Boys Rugby Clubrooms, Port Road, Whangarei.

Attended by thirteen whanau members (see register for details)

The facilitator, Pari Walker, opened the hui with karakia and mihi. Hori Parata responded with a mihi tautoko saying this was a good chance to whakawhanaungatanga.

Whakawhanaungatanga took place with everybody introducing themselves, sharing their whakapapa and snippets of family history showing the whanau connections.

The consultation Part of the hui opened with Marina Fletcher, assisted by Helen Clark, speaking to a power point presentation of the Hatea River Bridge Crossing project with an emphasis on the proposed roading network. Marina asked Selwyn Norris to speak to the roading network as he attended all the public meetings on this project. Marina explained that these were two separate projects running in tandem, the bridge project and the weir lock proposal. She added that they were working to a seven week time frame. During the presentation, Marina advised that should clarification be needed, then Council personnel were available to attend the forthcoming hui. She finished her presentation by announcing the next two hui dates and venue and asking whanau to ensure they pass the word around.

Issues were raised relevant to the current Draft Reserve Management Plan of William Fraser Memorial Park on Pohe Island and these will be forwarded onto WDC for the attention of the relevant Council personnel.

Emphasis at this hui was placed on the importance of Whakawhanaungatanga which, while related directly to the upcoming Waitangi Tribunal Hearings of claims against the Crown, was also related to kaitiakitanga.

With regard to the project, the concerns raised and issues expressed by the whanau are summarized as follows:

	Concern	Expressed as
1	Environmental. Water Quality	Gas can form from rubbish as in the case of Pohe Island. His concern is that gases go down in the mud and escape to water. A dig would show the concentration of gas. If the mud is green that is a sign of gas. Otherwise normal mud is grey. How fish will be affected is as yet unknown.
2	Kaitiakitanga	The harbour is important to Maori and thus he participates in the transplanting of sea grass trials project to improve the harbour.

		What we say may have some small effect. Our grandchildren and great grand-children will be affected.
3	Cultural and Social. Whakawhaungatanga.	We have got to work together. Maori needing to clarify ourselves first, and come together and give a consensus agreement. Where is the leadership. Whakawhanaungatanga.
4	Support for Bridge	Two people expressed support for the Bridge Crossing. Selwyn Norris spoke about the delays he has experienced trying to get through the CBD during peak traffic times.

The hui closed at 12:30pm. In closing the hui, Pari Walker thanked everyone for coming and thanked them for their support.

### 5.2.2b Hui 2.

The second hui was held on Friday 13<sup>th</sup> November 2009 at 10:00am at the Rock'n'Roll Clubrooms, Pohe Island, Whangarei. This kaupapa for this consultation hui included whakawhanaungatanga.

Attended by 24 whanau members (see register for details).

The facilitator, Pari Walker, opened the hui with karakia and mihi. Hori Parata responded with a mihi tautoko.

Whakawhanaungatanga took place: sharing of whakapapa and connections the Hatea River and Whangarei Harbour. Connecting with previously unknown cousins.

Pari Walker referred to the last hui saying that we heard about matters that were of concern to people and matters around the Bridge itself. Today is to korero and listen to your comments which may be about the Bridge, or maybe its surrounding environment, or the proper name of this place? Your whakaro on any issue is relevant today.

This focus of this hui was **whanaungatanga**, (another method of bridge building), building bridges that connect hapu to hapu and iwi to iwi.

Other issues raised regarded lack of knowledge of Maori involvement in initiatives in the Town Basin, confusing information about the roading network and the Pohe Island Draft Management Plan.

With regard to the project the concerns raised and issues expressed by the whanau are summarized as follows:

	Concern	Expressed as
1	Socio-economic	What benefits will the bridge bring to our families in the future? Council will levy rates, will take our lands and our houses, do we need it.

2	Kaitiakitanga	We have Kaitiaki kaupapa from our tupuna - as soon as we stop doing a cultural practice we lose it. When we were kids we camped, we hunted for kaimoana. Fortunately some of us today still do it but permits and laws have prevented us from doing what we want. Today we have to look at ourselves – what affects me, affects you.
3	Sustainable Management	Thank you for wananga. Many things happened to our people, our mamae is great. What about the environmental effects? Its about our future generations.

In closing the meeting, Pari Walker thanked everyone for attending, saying it was good meeting new cousins and it was an enjoyable hui.

Meeting closed 1:15am.

### 5.2.2c Hui 3.

The third hui was held on Friday 27<sup>th</sup> November 2009, 10:00am, at the Oldboys Rugby Clubrooms, Port Road, Whangarei.

Attended by 21 whanau members (see register for details).

While whakawhaungatanga maintained its importance at the hui, the focus was on the presentation by Paul Dell, Group Manager Environment WDC.

The hui opened with karakia by Fred Tito and mihi by Pari Walker. Mihi tautoko was by Mike Kake and Horomona Tipene.

The facilitator, Pari Wallker welcomed everyone especially Paul and Solomon to the hui and announced that the kaupapa for todays hui is talking about the bridge. Pari told Paul and Solomon that we have been talking about another bridge – a bridge between our hapu and whanau. He thanked Paul and Solomon for giving us the opportunity to whakawhanaungatanga.

Pari said it is about connecting bridges between all the different groups. Today there are ten people. At the next hui we want thirty to attend. This meeting is on time. We have talked about the Maunga, Pukeatua and Opau.

The proposed bridge is not the problem- it is the building up of bridges between ourselves. We expect to hear from people – so have your say. The Council is here to explain to everyone about the bridge – simple facts about the bridge.

Guest Speaker, Paul Dell (WDC) in his introduction to his power point presentation told the people that he supported the bridge project and the location from Port Road to Pohe Island for stated various reasons but in particular because the effects on the environment are minimal with nil effects on the mauri of the river, also with government funding 50% of the costs Council could achieve this now. A summary of the highlights from the presentation are:

Hatea River Bridge Crossing Assessment of Effects on Tangata Whenua.

- There was a need to plan for the future – to prepare a strategy to cope with increasing demand. The Transport Network Strategy was the result of this need.
- The Transport Network Strategy identified the proposal for a Lower Hatea River crossing.
- The Transport Strategy was to cope with issues of safety, motor cars, buses pedestrians, etc, as growth increases.
- The problem at present is a heavy reliance on cars. But we will always have people movers.
- The bridge is just a piece of the puzzle and not a solution in itself. It will be 180m in length with a 20m long lifting span.
- The Government at present is offering to provide 50% as Part of infrastructure if it is done now. In a couple of years time it would be a lot harder.
- The proposed bridge would be a Bascula Bridge.

Paul provided copies of the summary of the power point presentation for circulation.

The issues raised and Paul Dell’s responses are summarized as follows:

No	Issue	Response
1	Impact on landowners of widening Kioreroa Rd and the Roding Strategy.	Jeff Devine (DC) would be happy to come and talk about the wider roading strategy.
2	Kioreroa Rd widening to 4 lane with removal of on street Parking?	As above.
3	Bridge should be off Kioreroa Rd	Port Rd to Pohe Island option met Council’s criteria.
4	The connection between Port Nikau, the Bridge and Roding. Have not heard anything about roading structures.	The 30-50 strategy is about integrated land use and transport strategy. It is expected there will be 50,000 more people in the district within the next 50 years. Will raise the issues with Jeff Devine.
5	The Hatea is for Maori a sense of identity. It is important to always retain the awa as a Part of their identity. Mauri of the water equates to water quality.	The mauri of the river will not be affected by the bridge.
6	Bridge and Span. Knows channel could move. Prevention would involve dredging which could have effects on water quality of the river. What effects on water quality from runoff from hills?	Where the proposed bridge is to be is a very stable area. Small amount of dredging needed.  ?
7	City growth causing impacts on roading which could cancel green space. Whenua is an important asset in city growth and green spaces should not be cancelled out.	Re road over to Pohe Island : embankment planting is planned. Council is trying to keep the road from impacting on green space. Council at this stage has a view promoting green space enhancement
8	All the aqua users – how are they going to cope with increased traffic and noise nuisance?	Noise will be mitigated by planting a buffer zone along the road around Pohe Island.

9	Wherever you put the bridge, have you looked at the impacts down the stream, where the sediment from up here settles? – Has watched the growth of a sandbar, or mudbar really caused by sediment.	A study is needed on the upper Hatea River to determine the effects of sedimentation.
10	Forecast of 10,000 vehicles per day could lead to traffic congestion at Onerahi.	Refer to Jeff Devine
11	Kaitiaki of Rewarewa D block has to consider what's best for future generations. Needs more discussion.	Refer to Jeff Devine
12	As a kid we fished off Kioreroa and caught parore- can't eat that now, from that area.	?
13	The relationship with WDC and NRC with regard to Flood River Management Committee.	They're using our information. We work together on Climate Change.
14	Dolphins are the embodiment of our tupuna and our tupuna shouldn't be subjected to the effects of sedimentation and sewerage overflows.	The mauri of the water will not be affected. Marina outlined progress on WDC's Wastewater project and will advise when the next meeting is on.
15	The Hatea could end up being a creek in 50 years time. How to avoid that?	?

It was agreed that a further hui be called to discuss the connecting Roothing Strategy and that WDC facilitate the hui.

Mike Kake to set the date for an early evening meeting asap. Venue to be Old Boys Rugby Club facility.

Pari Walker closed the meeting, thanking everyone for coming and thanking Paul Dell for his informative presentation.

Meeting finished at 12 10 am.

#### 5.2.2d Hui 4.

The fourth and final hui was held on Tuesday 8<sup>th</sup> December 2009, 10:00am, at the Oldboys Rugby Clubrooms, Port Road, Whangarei.

Attended by thirteen whanau members and WDC personnel, Horomona Tipene, Iwi liaison officer; Cheryl Mai, Councillor; and Jeff Devine, Transport Manager.

The hui opened with karakia and mihi by Fred Tito and mihi tautoko by Horomona Tipene.

The facilitator, Pari Walker, welcomed everyone to the hui and introduced Jeff Devine.

Guest Speaker, Jeff Devine, began his power point presentation by defining his task as responding to our request that he share with us what the Council is planning in the bigger roading picture that is detailed in the Whangarei Urban Area Traffic Strategy, November 09.

A summary of the highlights from the presentation follow:

- Whangarei City's needs are not well understood in Wellington.
- Whangarei City is confined between two hill ranges.
- Pohe Island walkways and cycleways will provide a safe environment for users
- Pohe Island to have a Park and ride facility with commuter buses to and from the CBD area.
- Park and ride facilities in other outlying areas such as Kamo and Lupton Ave
- Increased Parking costs within the CBD.
- The Port Road to Pohe Island Bridge site has funding approval from NZTA
- Project delays may impact on funding from government.
- Council owns the land on both the Port Road site and the Pohe Island site.
- Both approaches are on reclaimed land.
- The bridge would have a 20 metre span designed to lift in order to allow large yacht movement.
- Medium to small boats will be able to pass under the bridge.
- Vehicular traffic would have seventy five minutes exclusive use of the bridge at peak traffic periods in the morning and again in the afternoon.
- At other times, vehicular traffic will wait five minutes or more to allow yachts to pass under.
- Provision is made for pontoons on both sides of the bridge to allow several vessels to wait in the queue.
- The priority is only to manage peak hour traffic.
- The bridge would be a tourist attraction being the only one of its type in NZ.

Throughout the presentation, Jeff circulated handouts of copies of plans including plans that he explained were very recently updated.

The issues raised and Jeff Devine's responses follow:

Question: The park and ride style concept was questioned as to its effectiveness in Whangarei as a means of encouraging people to use public transport in order to free-up congested traffic routes.

Car parking fees would be increased for parking in inner city areas and these increases are being seen as a likely deterrent to people wanting to park in the CBD.

Discussion: The strategic placing of roundabouts to ease traffic movement in likely congested areas was discussed and Jeff Devine pointed out where these were being placed - and the likely positions of underpasses for cyclists and pedestrians was explained. A map showing proposed future walking and cycle networks accompanied this part of the discussion.



The link roads such as the Spedding Rd extensions (Part 1 and 2), to be connected to the Kamo Bypass, and the future planning for greater traffic movement in the Porowini Ave area was covered as part of the roading upgrades. Handout maps were provided as well.

Discussion: There was considerable detail on some of these maps and Mr Devine did explain the difference between roading planned by the WDC and roading planned by private developers such as Port Nikau development.

### **Proposed Bridge site**

Questions: In reference to the proposed bridge site there were questions asked as to why the bridge was not to be sited directly opposite Kioreroa Road as this could mean less roundabouts to be funded.

Answer: The extra cost due to the length of the proposed bridge sited opposite Kioreroa road being almost half as much again as the length of the shorter version was offered as one of the reasons for the other site being taken up.

### **Bascula Bridge**

A handout (Second Harbour Crossing) provided most of the information detail that would enlist lay people to participate in the RC process.

He emphasized that at times of peak traffic flow, created by workers (one and a quarter hours in the morning & same again in the afternoon) there would not be any lifting of the lifting span for marine vessels. Managing the traffic at peak times would be a priority.

Question: Another question showed that Maori were concerned about the frequency of lifting the span to allow marine vessels through – with one person suggesting that a likely stopping of vehicular traffic to allow priority to sea going vessels passing underneath, could be seen as pandering to marine vessel owners at the expense of road users when in fact, this bridge is being touted as part of a roading strategy.

Question: Another question re the depth to which supporting piles would be dug in the river bed was raised. It appears that bridge piles will be lodged to a depth of 25 meters into the riverbed and some of the technique in how this is done was explained.

Cheryl Mai, a councillor, attended and appreciation was expressed that a Councillor had bothered to find out what were our concerns.

Statement: Given that one of the tangata whenua expressed her suspicions that decisions may have already been made and that this consultation was merely a formality, Councillor Mai's presence tended to negate that.

The Iwi Liaison Officer reminded all present that what is being sought from this hui is comment in relation to the proposed preferred bridge site and the likely cultural, environmental and socio-economic impacts upon tangata whenua.

Jeff Devine concluded by telling everyone that they can submit their concerns regarding the site location of the bridge or any other concern when, under the RMA process, the project is publicly notified early next year.

The meeting finished at 7:30pm. Pari Walker thanked everyone for attending with an especial thanks to Jeff Devine and Council personnel.

### **5.2.3. Informal Hui/Meetings**

The following informal meetings were facilitated by Mira Norris:

#### **5.2.3a. 25<sup>th</sup> October 2009**, Morningside residents for over 60 years.

Concerned over the proposed changes to Port Road/ Porowini Ave. The congestion at peak time is frustrating for residents of Morningside and Anzac Road trying to cross Tarewa Road. The area has always been a mix of business and residential, but over the last 10 years traffic has increased 10 times in volume.

Concerned that they have not been notified of the roading changes at Porowini Ave. WDC can contact us direct with roading information. (Mira to forward concerns onto Jeff Devine)

#### **5.2.3b. 7<sup>th</sup> November 2009**, 73 year old lady..

Her grandmother lived in a whare where the Glass Works are. Harbour board dug drains around their whare to force grandparents out. They moved out to Poroti, passed away within the year.

A bridge is OK but wants the council to build a Harbour Bridge that has 4 lanes. Cousin will attend Hui and speak for our whanau.

#### **5.2.3c. 10<sup>th</sup> November 2009**, Hatea Drive resident.

A bridge will be an asset to Whangarei.

More consultation is required for the positioning of a bridge to be part of the roading network.

No to an opening bridge. An opening bridge caters for businesses who want the convenience of operating in the CBD.

The road user tax is funding this project by way of NZTA.

#### **5.2.3d. 8<sup>th</sup> December 2009**, Rewarewa residents of 65 years.

Interest is in the Foreshore and Seabed because that land is Part of a claim.

Concerned over the current state of Rewarewa – Kioreroa Roads and wants to know how they are they going to manage a 4 lane highway.

(Mira to forward onto Jeff Devine)

#### **5.2.3e Informal Hui 1.**

The Smith whanau held an informal consultation hui on 10<sup>th</sup> November 2009 at 19 Otaika Valley Road, Whangarei with Margaret Kay facilitating. Margi took the opportunity to consult with members of the whanau who arrived for the week-end.

Copies of documentation from WDC used in the power point presentation were distributed to whanau.

**Attendance:** Dion & Nicky Lowry, Melinda Smith

Questions:

- The location of the proposed bridge site
- The use of the proposed Bridge
- Materials to be used in construction
- Would the construction of the proposed bridge infringe on people who currently use the Hatea river

Outcomes:

No concerns were expressed over the proposed bridge crossing site.

Boats exiting the Basin should not have precedence over vehicle usage of the bridge.

Approval for the construction of the bridge.

Give full support to the Hauauru Trust.

#### **5.2.3f Informal Hui 2.**

The Smith whanau held a further formal consultation hui on 21<sup>st</sup> November 2009 at 19 Otaika Valley Road, Whangarei. Margaret TM Kay facilitated. Margi took another opportunity for consultation when her Australian based whanau visited. Margi distributed copies of the same documentation as her previous hui.

**Attendance:** Cyril Smith, Conrad Smith, Richard Groves, Robert Smith, Margaret Kay, William Kay, Douglas Kay, Jordan Kay.

1. Discussion on Lower Hatea Bridge Crossing to Pohe Island.

Questions:

- The location of the proposed site.
- The use of the proposed Bridge.
- Materials to be used in construction.
- Would the construction of the proposed bridge infringe on peoples activities who currently use the Hatea river.

Outcomes:

- The site of the proposed bridge crossing is not an issue.
- Traffic using the crossing should not play second fiddle to boats exiting the Hatea river.
- Approval for the construction of the bridge.

Comment : (Margaret Kay)

I will definitely use the lower bridge crossing where ever it may be to get across the river so that I can do my Waka Ama. I have been locked in CBD traffic for up to 45minutes and sometimes longer.

Give full support to the Hauauru Trust.

**5.3. Hauauru Trust Team Meetings.**

**4 November 2009, 9:30am,**

Two team members who are on both the Whangarei Kaitiaki Ropu and the Whangarei Harbour Marine Reserves Committee, Willie Pohe and Marina Fletcher, expressed their opinion that their committee would be looking for nil effects on the health of the harbour and/or on the water quality of the harbour in whatever development takes place.

**11 November 2009, 9:30am.**

Mira considered it appropriate for some part of the construction of the bridge to reflect our culture. Perhaps some form of artwork on the 'arms' that lift the bridge. This issue will require wider consultation and professional artists.

**18 November 2009, 9:30am.**

Pari commented on how enjoyable the last hui was, adding that's what everybody wants. To go to a hui that has the wairua and rangimarie. .

It was decided to invite Paul (and Solomon) to the next hui to do their presentation and answer any questions.

## **6.0 Issues of Concern.**

An issue of concern highlighted throughout the consultation process is the need for further consultation regarding the transport network strategy particularly in relation to the proposed upgrades for Kioreroa Road and Porowini Avenue. Also Port Nikau roading plans.

A further issue of concern raised by some of the whanau is the site location of the bridge. Their stated preference is for the bridge to be sited off Kioreroa Road. The whanau have been advised to submit their preferences to WDC when the project is publicly advertised early this year.

An additional issue is for Maori cultural reflection in the design of the bridge. This is underway.

### **6.1 Treaty of Waitangi Claims and Foreshore and Seabed.**

The Crowns dealings with the tupuna of Opau, Pohe Island and Hihiaua are matters outside the RMA. These are matters that are dealt with through the investigative offices of the Waitangi Tribunal and are included in the claims to the Tribunal lodged by the Whangarei descendants.

The claims against the Crown challenging the Crowns ownership of the foreshore and seabed are also matters outside the RMA. They too are matters that are dealt with through the investigative offices of the Waitangi Tribunal. The changes to the Foreshore and Seabed Act may provide resolution.

### **6.2 Other**

Challenges to ownership under Allodial rights is a matter for the High Court. Ownership matters are outside the RMA.

**7.0. Summary.**

In summary there were no objections raised to building a bridge over the Lower Hatea River.

Research has confirmed prior port development has destroyed significant landing, Wananga, kaimoana and fishing sites. Kaimoana gathering and fishing sites are further down the Harbour.

A summary of the risks and effects the proposal to build a bridge over the Lower Hatea River could have on the values of tangata whenua follows:

<b>Issue</b>	<b>Effects and Risks</b>
Ecology. Plants and birdlife	Nil
Mauri of the river: Water Quality	Nil
Wahi Tapu	Nil
Kaimoana	Nil
Waka ama	Nil
Hydraulics	Nil
Sedimentation	Nil
Socio-economic	nil at present but high if rates increase to service borrowings.
Landscape and Visual	Enhanced effect.

**8.0. Conclusions**

**Conclusion 1.**

The site of the proposed bridge does not affect the spiritual and cultural values of tangata whenua.

**Conclusion 2.**

The design of the proposed bridge has the potential to enhance the spiritual and cultural values of tangata whenua.

APPENDICES.

Appendix 1.	Panui 31 October 09
Appendix 2.	Panui 13 November 2009
Appendix 3.	Panui 27 November 2009
Appendix 4.	Hatea Bridge and Weir Presentation Power Points.

**APPENDIX 1.**

## **HE PANUI**

Te Parawhau and Ngati Kahu o Torongare are invited to attend a consultation hui at **10am, Saturday 31st October 2009** at Oldboys Rugby Clubrooms, Port Road, Whangarei to discuss the Lower Hatea River Crossing proposal in WDCs' Proposed Rooding Network Projects.

**For further information please contact:  
Marina Fletcher on 430 3773  
Te Parawhau ki Toe Toe / Otaika**



## APPENDIX 2

To: Northern Advocate Date: 6<sup>th</sup> November 2009  
Ads. section: Public Notices  
No of Inserts: One  
When: Tuesday 10<sup>th</sup> November 2009.

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### Advertisement.

HE PANUI.

Te Parawhau and Ngati Kahu o Torongare are invited to attend a consultation hui at 10am, Friday 13<sup>th</sup> November 2009 at the Rock'n'Roll Clubrooms, Pohe Island, Whangarei.

KAUPAPA:

\*Whakawhanaungatanga.

\*The Lower Hatea River Crossing proposal in WDCs' Proposed Roding Network Projects.

For further information please contact:

M Fletcher or M Norris on 430 3773

Te Parawhau ki Toe Toe / Otaika

**APPENDIX 3.**

Booking Number: 7187355 Zoom: 200%

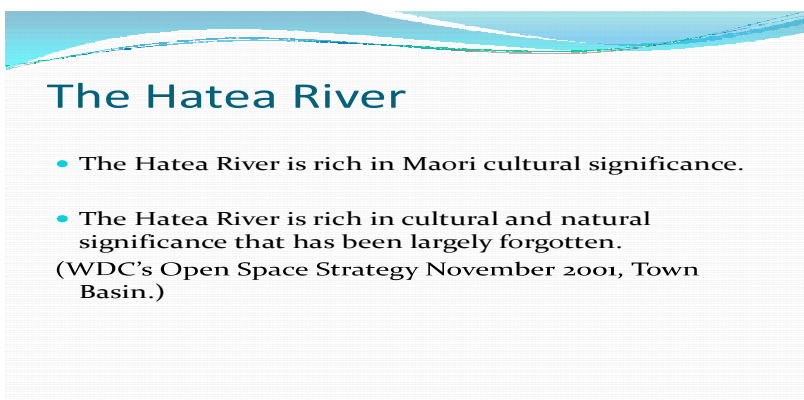
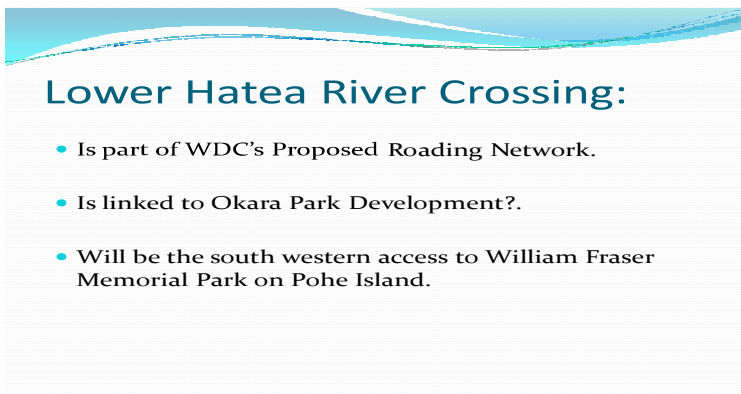
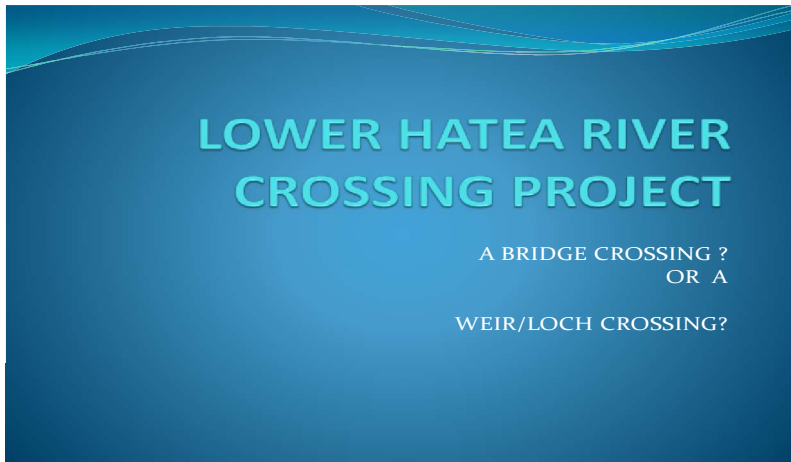
## **HE PANUI**

Whanau of Whangarei are invited to attend a whanaungatanga/consultation hui at **10am, Friday 27th November 2009** at Oldboys Rugby Clubrooms, Port Road, Whangarei to discuss the Lower Hatea River Crossing proposal in WDC's Proposed Roding Network Projects.

**For further information please contact:  
Marina Fletcher phone 430-3773  
Te Parawhau ki Toe Toe / Otaika**



## APPENDIX 4.



## The Effects of the Bridge Location and Construction on:

- Our Culture
- Our History
- Our Environment
- Our Socio – economic values

## The Effects of a Weir/Loch on: (should this option be advanced)

- Our Culture
- Our Environment
- Our Socio – economic values

## Where to From Here?

- Six week project.
- Two further hui planned
- Specialists at future hui?
- Opportunities for cultural enhancement

**Port Nikau Joint Venture**  
**Lower Port Road Development**

**Assessment of Effects on  
Tangata Whenua**

April 2008  
Report prepared by Marina Fletcher  
Photography by Margi Kay  
Research by Mira Norris

## ASSESSMENT OF EFFECTS ON TANGATA WHENUA

### 1.0 INTRODUCTION

Port Nikau Joint Venture (the company) recently purchased a 106 ha property on Port Road, Whangarei, with plans to undertake a plan change on the property, to facilitate the development of a 'marine precinct' on the land with deep water access, travel lift and extra berths for recreational vessels and super yachts, with marine servicing and ship construction activities anticipated and to allow development moving away from the existing heavy industrial zoning. The property is on reclaimed land at the old Port Whangarei.

A Maori values assessment was requested by John Robbins (General Manager Westpoint Management Limited) to establish whether future development of the property is likely to impact on tangata whenua values. As well, John Robbins also sought tangata whenua ideas or suggestions as to how they would like to see the property developed.

The company were advised that the Crown's ownership of reclaimed lands was being challenged through the auspices of the Waitangi Tribunal and that research to support the claims was currently underway. The company were further advised that the Acts, omissions and actions of the Crown or its agents were matters for the Waitangi Tribunal and/or the Office of Treaty Settlement and would not impact on the objective assessment of this proposal with regard to possible effects on tangata whenua.

A copy of a map showing the number of property titles in the area owned by Port Nikau Joint Venture and a copy of the Archaeological Assessment Report by Clough & Associates dated November 2007 was provided by John Robbins.

Photographs of the property were used in the consultation process and selections are appended to this report.

### 2.0 BACKGROUND

#### 2.1 The Study

The basic intention of the study is to prepare an assessment of the effects and risks of the proposal on tangata whenua values, in particular:

- i. Any effect on tangata whenua in the neighbourhood and any socio-economic and cultural effects:
- ii. Any physical effect on the locality, including any landscape and visual effects:

- iii. Any effect on ecosystems, including effects on plants or animals and any physical disturbance of habitats in the vicinity:
- iv. Any effect on natural and physical resources having spiritual, or cultural, or other special value for present or future generations.

## **2.2. The Study Methodology.**

The methodology adopted in undertaking this study involved both formal and informal consultation and research.

The consultation process took into account the scale of reclamations in the Port Whangarei area and determined that formal hui to include the wider whanau would be adopted, as well as informal hui/meetings with the whanau of Rewarewa, Toe Toe, Ruarangi, Otaika and Parua Bay.

The research process involved reviewing Maori Land Court records, LINZ map records, Northern Advocate records, oral history, and the archaeological report.

## **2.3. The Study Area.**

The study area is on reclaimed land at Port Whangarei and covers the major part of the old Maori land block given the appellation 'Opau No 2'. Opau No 2 contained fishing grounds and camping grounds.<sup>1</sup> Adjoining at the north east boundary is the other part of the Opau block, Opau No 1. Opau No 1 contained two *kaimoana* sites and camping grounds. Part of Opau No 1 is now known as 'Kaituna'. Port development in the past has destroyed these traditional *kai moana* sites.

The boundaries of Opau are from the eastern banks of the Po Konao River in the Ha Ha Creek (now Limeburners) to the Whangarei River channel to a point in line with the Awaroa River then west to Topi then north, crossing over the Whaharau Channel, to Te Wiwi the south east boundary of the Rewarewa land block.<sup>2</sup>

The Archaeological Assessment report concludes that no archaeological sites are recorded in the area and that future development will have no effects on known archaeological sites and it is unlikely that archaeological remains would be exposed during future works.

While the focus of the study area remains on the area for proposed development, the study area is broadened to include the neighbouring land blocks of Rewarewa, Kioreroa, Toe Toe, Wharewera and Otaika to confirm tribal affiliations of tangata whenua as well as highlight possible socio-economic cultural effects.

## **2.4. The Tangata Whenua.**

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<sup>1</sup> ML 4475. Dated 1879. Opau No 1 & 2

<sup>2</sup> *ibid*



Te Parawhau is the tangata whenua of the site area. The Te Parawhau people in closest proximity to the area remain in possession of and/or occupation of their ancestral lands at Rewarewa, Toe Toe, Ruarangi and Otaika.

**2.5. The Toe Toe Otaika Working Group.**

The Toe Toe Otaika Working group, trading as Hauauru Trust, consists of Mesdames Mira Norris, Margaret Kay and Marina Fletcher who are Te Parawhau by virtue of their ancestors Taurau Kukupa and Tiakiriri Kukupa. All three live on their whanau land at Otaika and are mandated by the trustees of Toe Toe Marae and the trustees of Otaika Marae Reserve. Mira Norris and Marina Fletcher are also trustees of Ruarangi.

### 3.0. HISTORICAL BACKGROUND

#### 3.1. Traditional History.

Whangarei formerly belonged to the Ngai Tahu people who settled the shores and valleys of Whangarei. These people established management patterns of ownership rights, shared rights, rahui and tapu over the resources of the area.

About the late 1700's, Ngapuhi chiefs, Te Ponaharakeke, Waikeri and their children and Te Wha migrated to Whangarei. Te Kahore, the son of Te Ponaharakeke fell in love with Pae, daughter of the Ngai Tahu chief and sought the assistance of his kinsman to support his plea for her. To his surprise a *taua ope* (war party) of Ngapuhi came. During the ensuing battle, Te Kahore who had married Pae and was living with her on her lands at Toe Toe was able to save the lives of some of the Ngai Tahu people by gathering them under his protection at Toe Toe. The conquerors took Ngai Tahu women as wives and divided the lands from Whangarei to Waipu and Waihoanga to Tangihua among them. Each got a piece.

Some years later, Te Ponaharakeke's nephew, Te Tirarau 1<sup>st</sup>, was killed at Punaruku and in commemoration of the manner in which the body was returned to his people, the people adopted the tribal name *Te Parawhau*. During this time of constant warfare, Te Parawhau, who occupied all the western shore at the head of the harbour and had a number of pa there became the strongest tribe in the area. The acknowledged war leader of Te Parawhau was the chief Kukupa.

#### 3.2. Contemporary History.

It was Taurau Kukupa who appeared before Judge Symonds at a Native Land Court sitting in Whangarei on 20 September 1876 acting for the claimants to the 3,891 acre Kioreroa.<sup>3</sup> He told the Court that he belonged to the hapu of Parawhau and claimed the land as a tribal estate on the basis of ancestry.<sup>4</sup> The Crown formally purchased Kioreroa the next day, 21 September 1876. Opau No 1 and No 2 surround the eastern peninsular of Kioreroa.

Taurau Kukupa also appeared before the Native Land Court on 17 September 1877 acting for the claimants to the 1,149 acre Raumanga Block<sup>5</sup> which adjoins the northern boundary of the Kioreroa block. He told the Court that he belonged to Parawhau and his claim was derived from his ancestor Te Ponaharakeke.

Also, it was Taurau Kukupa who appeared before the Court on 18 March 1865 acting for the claimants to the 284 acre Rewarewa Land Block (marked Rewarewa on ML 3494). He provided the names of four ancestors from

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<sup>3</sup> ML 3494 dated 20 September 1876.

<sup>4</sup> Whangarei Minute Book No. 2, pp. 163–164

<sup>5</sup> ML 3798 dated 17 September 1877.

whom the various claimants derived their title.<sup>6</sup> Two of the four ancestors named by Taurau, mother and son, were of the conquering Ngati Ruangaio hapu and the other two, father and daughter, were of the Ngai Tahu tribe. The descendants of these ancestors are known today by the modern contemporary tribal name Te Parawhau and are shareholders of Rewarewa D Incorporation. The south eastern boundary of Rewarewa D adjoins Opau No 2's north western boundary.

West of Rewarewa is Toe Toe (identified as Native Land on ML 3494). Taurau had built for himself and his family the first European style house in Toe Toe. About the 1950's, the timbers from his house were relocated and used in the building of *Pa Te Aroha* Marae at Toe Toe. Living beside the Marae, in the family homestead on her ancestral lands, is his great great grand daughter Taparoto George and her family.

South west 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. Today, prominent family in Otaika is the Pitman family whose grandfather Harry Pitman married the great grand-daughter of Tiakiriri Kukupa, Iwingaro Keepa Rata, and lived with her on her lands at Otaika.

Taurau Kukupa was a paramount chief of Te Parawhau and a man of mana.

### **3.3. Opau.**

Surrounding the eastern tip of the Kioreroa peninsula is Opau No 1 & 2 totalling 652 acres of tidal flats. Opau block appears to take its name from Opau, the name of the hill at the easternmost boundary of the Kioreroa peninsula<sup>7</sup>. Over time the name of the hill changed to Kioreroa Hill as in 1954 when the hill was mined to provide fill for Whangarei Harbour Boards reclamation lands<sup>8</sup>.

On Opau, opposite Pohe Island, at low water, on the edge of the channel where the waters from the Ha Ha river and the Hatea river flow into the Whangarei river was a traditional *kai moana* site named *Kararewai*. The site contained shell dunes whereupon the people used to camp. The site of an old oyster ground, named *Ko Tio*, are covered by the old WECO shed and the old Northport buildings. The area from the Fertilizer Works Wharf to Old Port Whangarei Wharf covers another shell dune camping ground site and a traditional fishing ground site. These last two sites are covered by properties now owned by Port Nikau Joint Venture.

The Crown claimed ownership to Opau in 1879.

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<sup>6</sup> Whangarei Minute Book No. 1, pp.44-47.

<sup>7</sup> ML 3494, Kioreroa. 20 September 1876.

<sup>8</sup> The Northern Advocate, Thursday December 16, 1954.

It appears S. Percy Smith's survey of Opau, ordered on 13 March 1879, was in response to a native claim of the Wangarei (sic) River.<sup>9</sup> This seems to be borne out by the notations on ML map 4475 which suggests that Maori had on two separate occasions sought a decision from the Court. Research conducted to date into the identification, history and effects on tangata whenua involved in the Opau block transaction has not been able to locate any further documentary evidence.

The ownership issues surrounding the Opau land transaction is outside the parameters of the RMA and will be dealt with through the Waitangi Tribunal Claims process.

### **3.4. Rewarewa D.**

The Maori land block, 64.9 ha, given the appellation of Rewarewa D, adjoins Kioreroa on its north and east boundary and adjoins Opau No 2 on its south eastern boundary. Rewarewa's southern boundary is intersected from the tidal flats (taken by the Whangarei Harbour Board in 1936 and 1950) by the North Auckland Main Trunk Railway. Rewarewa D is governed under the Maori Incorporations Act and administered by a Board of Management elected by its shareholders/owners. Currently the land is in silviculture.

Rewarewa D is the last large block of Maori land in Whangarei City.



**Pic 1. Kioreroa wharf. Part of the site showing the proximity to Rewarewa D (identified by line of pine trees in middle background).**

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<sup>9</sup> Field Book No 288, p. 33

#### **4.0. THE ARCHAEOLOGICAL ASSESSMENT REPORT**

The Archaeological Assessment Report of the site prepared by Clough & Associates Ltd, November 2007 confirms that no archaeological sites are recorded within the project area and that the only area within the property where earlier occupation has been recorded was the encampment area identified on the 1879 Plan of Opau No 1 & 2. The report concludes that any archaeological evidence relating to occupation is likely to have been destroyed in the process of reclamation,

The report identifies archaeological sites recorded within 1 km of the project area confirming that the peninsula to the west was the focus of settlement in pre-European times, adding however, that any evidence for settlement along the margins of the original peninsula adjacent to the project area is likely to have been destroyed by the construction of the North Auckland Main Trunk Railway (completed in 1923).

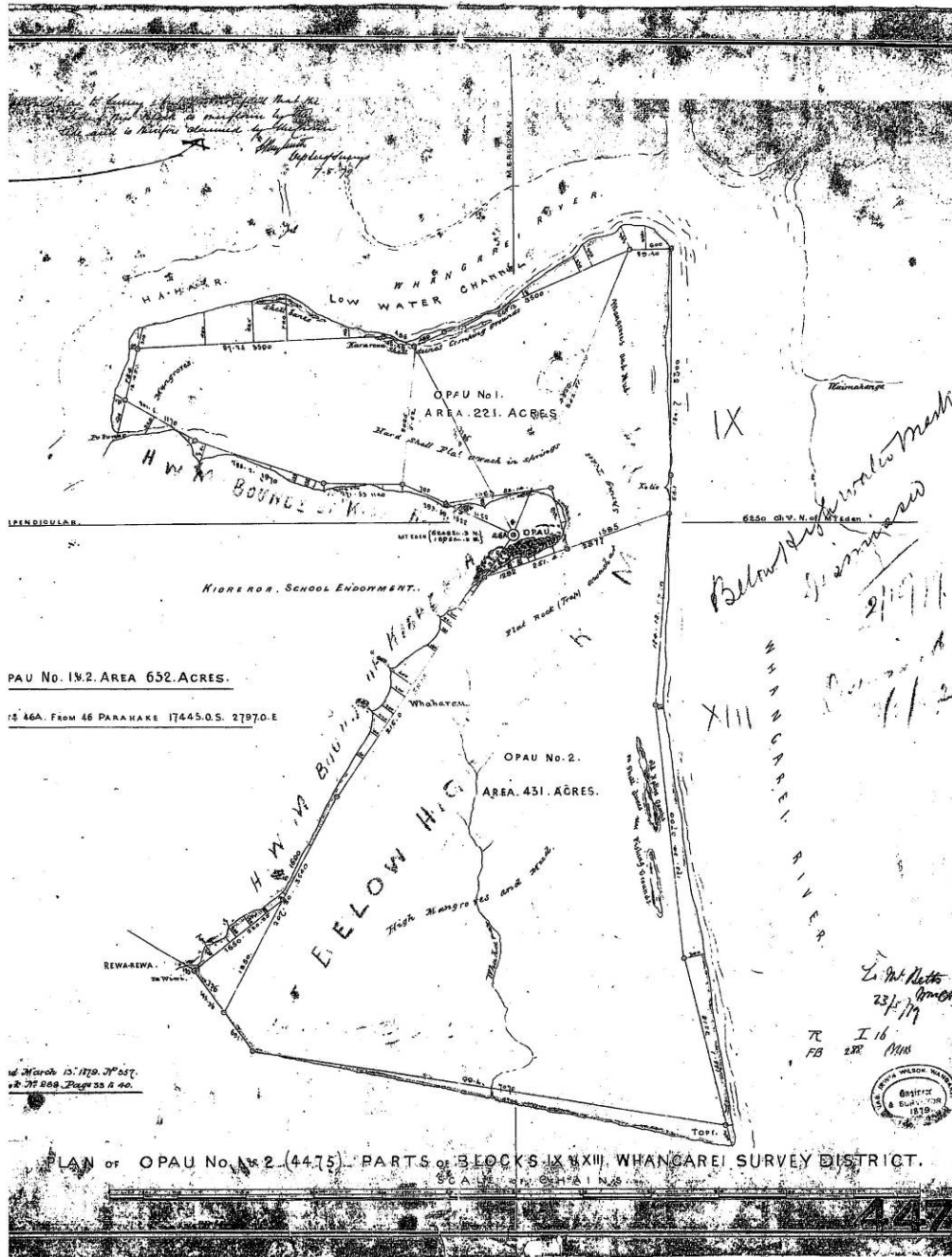
The reports final conclusion is that overall there is little potential for archaeological remains within the project area and that future development of the land at Lower Port Road will have no effects on known archaeological sites, and it is unlikely that archaeological remains would be exposed during future works.

The report acknowledges the very slim chance that evidence of pre-1900 occupation may be exposed during development (if excavation below the reclamation fill is carried out) can be provided for by having procedures in place ensuring that the New Zealand Historic Places Trust is informed should this occur.

#### **4.1. Comments on the Archaeological Assessment Report.**

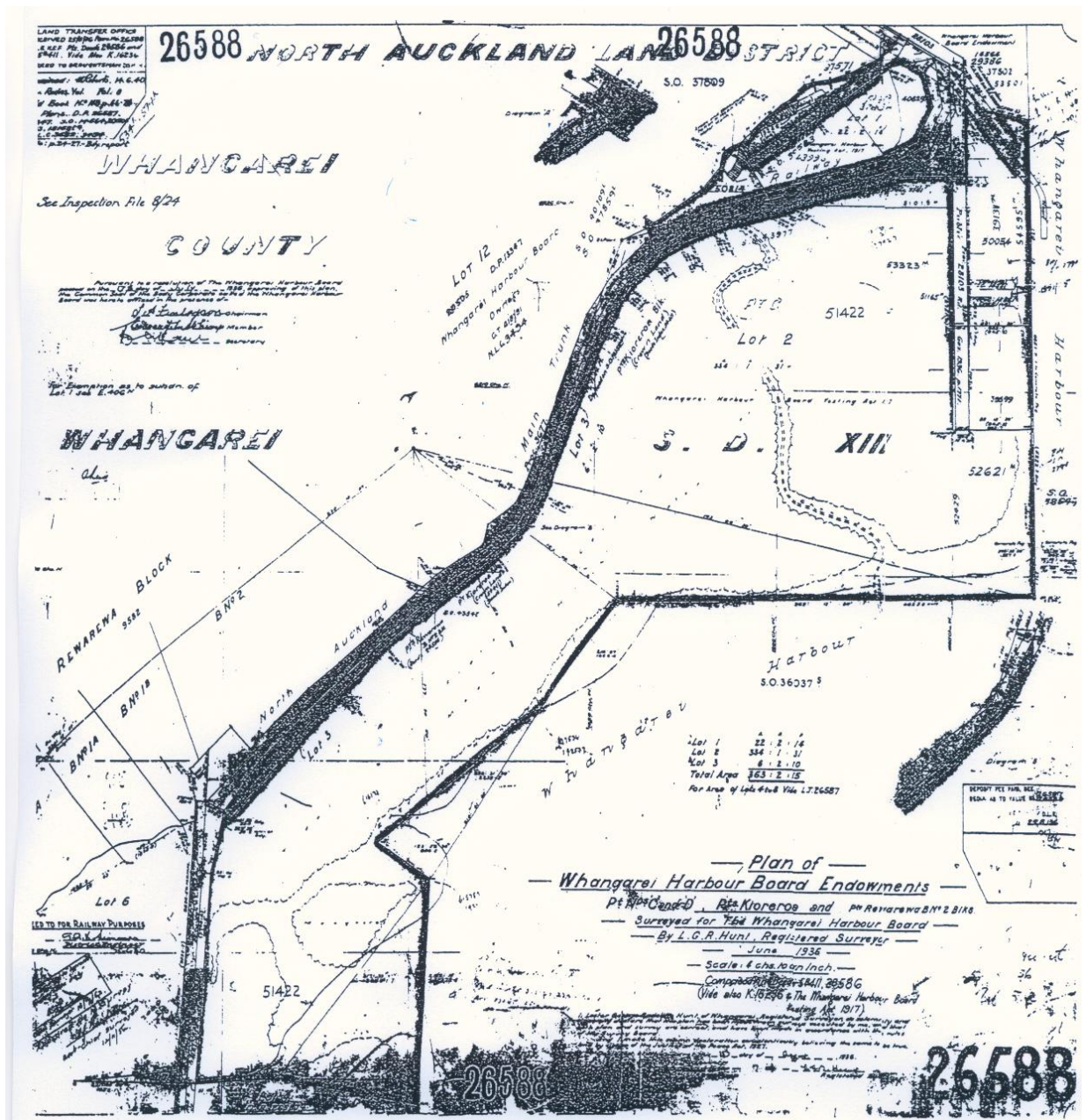
The Archaeological Assessment Report is supported by tangata whenua.

## 5.0. PLANS and MAPS

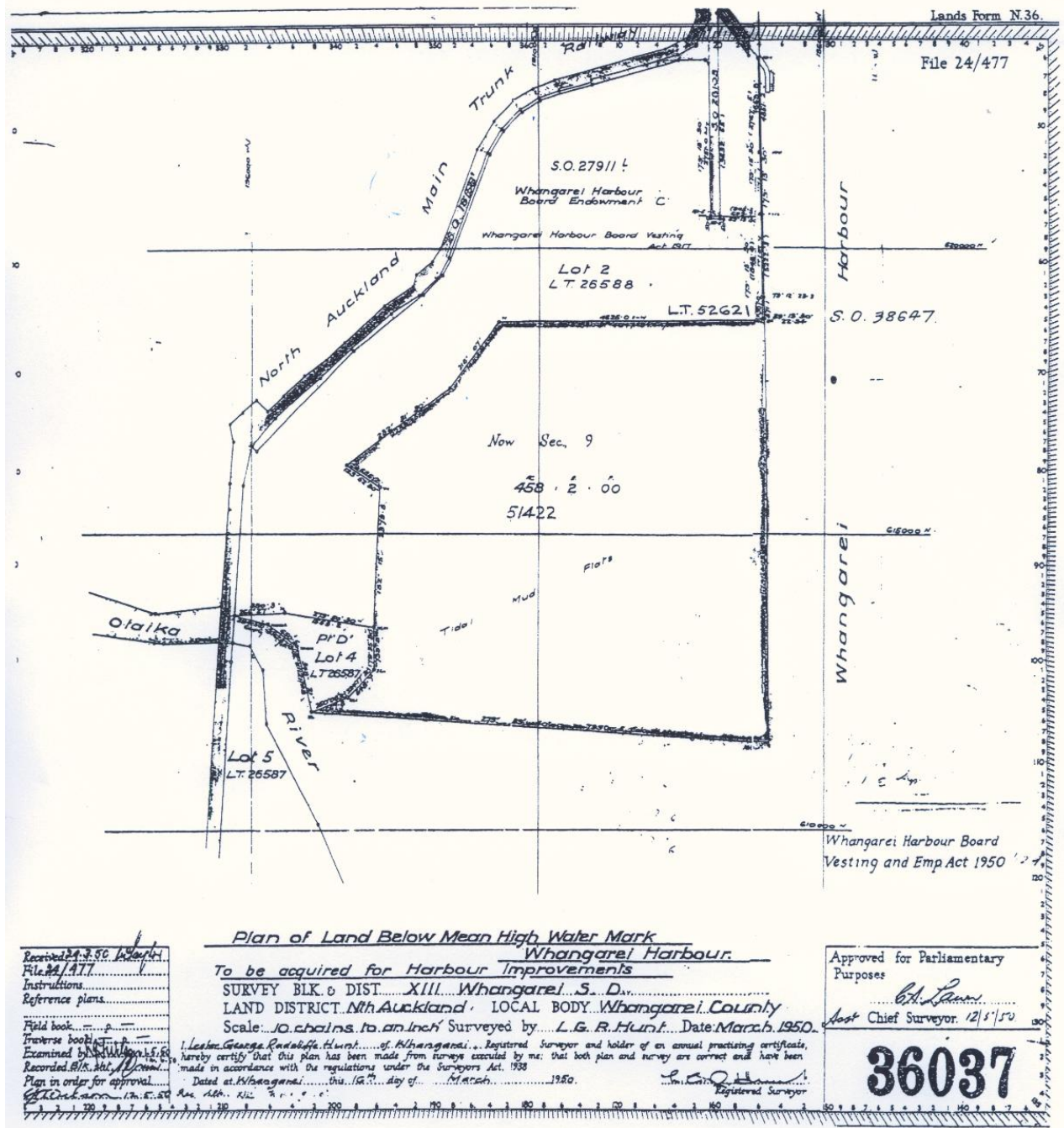


**Plan 1. ML 4475. Plan of Opau No 1 & 2. August 1879. Top left hand corner notation by surveyor, S Percy Smith, claiming Opau for the Crown as the whole of the block is under water at high tide. Kararewai traditional fishing grounds shown just south of the entrance to the Ha Ha River (Limeburners Creek) and Opau traditional fishing grounds shown on the south west boundary.**





Plan 2. DP 26588. Plan of Whangarei Harbour Board Endowments. North Auckland Main Trunk along the shoreline taking part of Rewarewa B No 2 for the railway. June 1936.



Plan 3. DP 36037. SO 38647. Plan of Land Below High Water Mark to be acquired for Harbour Improvements. March 1950.



## 5.1. Site Maps



**Map 1. Showing site area in Whangarei Harbour.**





## **6.0. CONSULTATION**

### **6.0.1. Introduction.**

The working group are familiar with hapu/whanau concerns of Waitangi Tribunal claims with respect to reclamations in the Port Whangarei area and are familiar with whanau cultural socio economic concerns in the western neighbourhood of Port Whangarei. Included with local Te Parawhau people in the consultation process were the representatives of the hapu of Ngati Kahu o Torongare and the Management Committee of Rewarewa D Incorporation.

The study area is reclaimed land on part of the Opau block taken by the Crown in 1879. Opposite Opau is another reclaimed land block given the appellation 'Pohe Island.' Pohe Island is the ancestral land of Ngati Kahu o Torongare and Te Parawhau people. Neighbouring the study area on the landward side is the Maori land block known as Rewarewa D Incorporation.

The study commenced five weeks prior to Christmas 2007 and the holiday season. The January 2008 holiday season affected consultation time-frames. A contact list was drawn up, put into effect, and a formal hui inviting the wider whanau of Whangarei to attend was arranged for 8<sup>th</sup> December 2007. The formal hui was followed by two informal whanau hui, both held before Christmas. Six private visits were held which included a private consultation with the representative for Ngati Kahu o Torongare in Whangarei Harbour, Willie Pohe, and the Chairman of Rewarewa D incorporation, Mike Kake.

Photographs of the site and area, maps and early newspaper reports were used to assist in the consultation process.



**Pic 2. View of the site in centre background. Pohe Island in the foreground.**

## 6.0.2. Contact List

Name	Address	Ist contact	Consultation
Hautakere Areka	Onerahi	01.12.2007	11.01.2008 Private visit.
Bev & Ian Parsons	Kensington	01.12.2007 phone call	Apologies for missed meetings
Edna Smith	Otaika	01.12.2007 visit	22.11.2007
Pat Ogle	Auckland	01.12.2007	Apologies for missed Hui Meetings
Robert Smith-Mete	Auckland	01.12.2007	Apologies for missed Hui Meetings
Mavis Sutherland	Otaika	01.12.2007	
Vicki Smith	Onerahi	01.12.2007	
Donna & Rick Dickson	Onerahi	20.12.2007	
Raeywn & Owen Latimer	Whangarei	07.12.2007	08.12.2007 Hui
Iwi Courtney	Auckland	01.12.2007	
Glenda Norris-Palmer	Hatea Drive	05.12.2007	16.12.2007/2007
Ben Pitman	Otaika	01.12.2007	
Tapa George	ToeToe	01.12.2007	12.01.2008
Anni Latu	ToeToe	17.12.2007	
Alex Hita	Onerahi	01.12.2007	
Ian Hita	RewaRewa	01.12.2007	
Patcy Heperi	Morningside	01.12.2007	20.12.2007 Hui
Steve Watene	Otaika	01.12.2007	
Waimarie Bruce	Ngararatunua	01.12.2007 Text	08.12.2007
Pauline Smith	Morningside	01.12.2007	
Fred Para	Onerahi	08.01.2008	11.01.2008 Private visit.
Maria & Stan Reece	Hikurangi	01.12.2007	
Mike Kake	Tikipunga	03.01.2008	25.02.08. Private Visit.
Louisa Waetford	Maunu	03.01.2008	
Willie Pohe	Parua Bay		30.02.08. Private Visit

## 6.0.3 Memories from the Consultation Process.

During the consultation process, whanau shared their memories of Whangarei Harbour and its environs and are recorded as follows:

**Mrs Edna Smith (Otaika Valley, age 89; talking to her daughter, Margaret Kay):**

*We used to go to picnic down at the harbour and on Limestone island, I remember a barge that used to take us from Wilsons Cement over to Ruakaka for, I think, like work outings.*

*I remember our picnics at Oaks Road it used to be a big whanau outing, we would catch fish and pick oysters and pupu; I guess this was a way of playing and gathering our food.*

*Sometimes we would go to Toe Toe to Aunty Louie and Uncle Moses and go down to the river mouth. It looked different to what it looks now, it was more open not so much of those bushes (mangroves) and not so muddy.*

*The last time we took you kids down there in the 1950's I think you all got stuck in the mud up to you knees, but we still came home with some oysters and herrings.*

*We then started to fish mainly in the Otaika river or landing as it was not so muddy and safer for the kids.*

*A lot of your cousins and uncles used to work down at the Port. They used to go and set nets in the early morning low tide and then pick them up after work. This was the way they fed the families then.*

*Pat, your father, used to go down to the slipway and fish with uncle Sonny Taylor they would catch snapper and flounder down there.*

**Keita Norris (Whangarei, age 29):**

*My grandmother, Violet Pou, said during the depression their food came from the harbour; white bait, herrings, scallops, mussels, flounder, kokota, oysters and fish. Who fished and camped in the area in the 1878? Other whanau who lived in this area, do we know who they were?*

**Mira Norris (Otaika Valley, age 50 plus):**

*By 1960 the waterways around Otaika river mouth was silted and mangroves changed the landscape.*

**Fred Para (Onerahi, age 60 plus):**

*I worked on the buildings of the Slipway and the Fertilizer works. I used to go from one to the other. There was always work available down there. The work gangs were mainly made up of Maori men.*

*I used to take my family down to the Port to fish. We caught eels, snapper, mullet and herrings. I do not go down to the lower port to fish nowadays as the area is very muddy.*

*There used to be mussels, cockles, pupu and oysters around by the Mangroves. Danny Wolfgram and Sonny Taylor used to work down at the port with me. They used to gather kaimoana down there - actually all the Maori workers used to as well. The Harbour was their main source of food for their families.*

**Hautakere Areka (Onerahi, age 60 plus):**

*We used to go down to the port with my father and uncles. We would catch mullet, tuna, herrings, oysters and huge pupu. The pupu have started to disappear over the years and now the oysters are all polluted from sewerage and industry.*

**Tapa George (Toe Toe, age 70 plus):**

*We always went straight out in front of us for our kaimoana or down to Takahiwai or along to the Otaika river mouth.*

*I don't recall my Dad ever mentioning the name Opau. I've never heard the meaning of Opau.*

**Willie Pohe (Parua Bay, age 60 plus):**

*I used to work down there with Fred Para and them. We all did.*

*Kararewai? Could be wrong spelling. May be referring to 'karehu' beds. Karehu – it's a small purple mud snail, they attach themselves to the mangroves. They're sweet as. You put them in fresh water so they eject the mud, or spread them out in the sun-same thing- and then boil them. The old people used to cut the swirl at the back off & pull the meat out from there. No safety pins then (to hook the meat out from the mouth of the snail). Kotio? Tio – that's the oyster, rock oyster. "Over there is the oysters".. The local people, those ones living handy, they're the ones who would have gone to those beds to collect their kaimoana.*

*I remember those big machines (referring to copy of the Northern Advocate report, 16 December 1954, Speed-up in Whangarei Port Development) they were huge. They didn't have power steering – the guys that drove them were big men, they had huge arms, they needed those big muscles to turn the steering wheel. My uncles and cousins worked for McBreen Jenkins. The 'Gull Roost'. That bridge (referring to copy of Northern Advocate report, SD/24 & SD/24a, Camera in early Northland) they pulled it down in 1928. This used to be a good paper then (referring to the four early Northern Advocate copies on port development) not like to-days rubbish. Nobody would've used Maori values to object to the reclamations or the Port development. They didn't then.*

**Mike Kake (Tikipunga, age 60)**

26 February 2008. On the boundary between Toe Toe and Rewarewa blocks. When we were little kids, straight out from here (indicating the tidal flats south of Rewarewa D) was where we used to get our kaimoana from. We used to get kokota,, herrings; always got flounder and mullet and a lot of piper. We used to stay with Uncle Toki who lived by the Davis. (at Putahi on Rewarewa).

## **6.1. The Consultation Undertaken and the Views of Those Consulted.**

### **6.1.1. Formal Hui**

#### **Whangarei Whanau Consultation Hui.**

Saturday 8<sup>th</sup> December 2007. Held at Whangarei Terenga Paraoa Marae. Attended by approximately fourteen people. The formal hui was advertised in the Northern Advocate on Wednesday 5<sup>th</sup> December 2007 and again on Friday 7<sup>th</sup> December 2007.

#### **Points Raised.**

- Reclaimed lands are subject to Waitangi Tribunal Claims. Wai 1248 and Wai 619 claimants are at this hui.
- Settling treaty issues. The area was reclaimed – seemed to be uneconomical.
- Mangroves are filters of the sea, Kaimoana surrounds the mangroves.
- Siltation came about through the development and industry in the area.

- Pou Pou at the entrance to the Port shows our cultural interest and our relationship on the site.
- Any representations of Maori to be sensitive to Maori values. Concrete and Maori do not go together; it is an insult to our culture and to Maori.
- Would not like to see heavy industry in this area.
- Marine, yachts, waka, retrievable yacht lift, Boat building, Boat marina, retail, hotels, restaurants, cafes etc,
- Kaimoana areas set aside and protected
- Marry in the site with the surrounding landscape.

### **6.1.2. Informal Hui.**

#### **Pou/Norris Whanau Hui**

Sunday 16 December 2007. Held at 11 Rewarewa Road. Attended by fifteen whanau members. The whanau at this hui raised a series of questions as below.

- Who sold the land that was part of the reclamation?
- What provision was made to assist whanau of Whangarei Harbour to protect their kaimoana & waterways from pollution due to the development of the Port and Industries.
- Is this covered by our claim to the Treaty of Waitangi?
- What compensation if any was made for the loss of fishing grounds, the rare shellfish and bird life needed as kaimoana for whanau?
- What will the developers of Port Nikau offer the people of Whangarei by way of an assurance of no future pollution.
- What assistance did the Crown give the local Maori to maintain an honest and fair price on sale transactions.
- Who was the agent of the Government who commissioned the claim of this land, and what part (if any) did Maori have.
- What provision is to be made for on-going public access to the water and wharf? The locked gates currently prevent public access to this area.
- Did Maori have an expectation that Northland Harbour Board members would foster a relationship that could lead to both parties being joint kaitiakitanga of the harbour and surrounding lands.
- Did Northland Harbour Board embrace Maori values of protecting wahi tapu and ownership for the people of Whangarei.
- Has the Crown acted contrary to the obligations and good faith to the Principles of the Treaty of Waitangi.
- Port Nikau – the name is not in keeping with the area. The developers could consider using a name more in keeping with the geographic environs.
- I would like the Treaty issue addressed before agreeing to support this development.
- I am more interested in an event centre such as Vector Arena in Auckland for concerts, and to replace Whangarei Terenga Paraoa Marae because lack of car park space is now an issue around Porowini Avenue.

### **6.1.3 Wider Whanau (second) Hui**

Thursday 20<sup>th</sup> December 2007. Held at Rewarewa Road. The whanau who attended the hui on 8 December 2007 agreed to meet again on this date to discuss the findings

from research to date, however Christmas activities took priority. Four people attended.

**Points Raised.**

- Monitor activities in the area i.e. environmental issues.
- Leaseholders not to contaminate the waters of the Port.
- Is this site safe what does the engineers report state.
- Concern about the infrastructure of the area mainly the sewage how is the council going to cope with the added strain on the system.
- Needs to be height restriction for buildings.
- Planting of native trees for carvers to be able to use for their craft.
- Green belts of native plants and trees.
- Using Maori names for the streets.
- Cultural centre for tourists and visiting yachts
- Apartments, restaurants and café similar to the town basin, where the local people will also visit.

**6.1.4. Private Visits**

**Mrs Edna Smith.**

22 December 2007. Held at Otaika Valley Road.

- I think it would be a good thing for the Port.
- I suppose in the future it would bring jobs for our young Maori.

**Fred Para.**

11 January 2008. Held at Onerahi.

**Points raised:**

- Can not think of anything that will affect the cultural values of tangata whenua.
- How will the developers deal with the sewerage? The Local Council are having problems with sewerage as it is now.
- Pollution of the Kaimoana from the sewerage and storm water runoff.
- Would not like to see heavy industry or any industry that needs tall chimneys.

**Hautakere Areka.**

11 January 2008. Held at Onerahi.

**Points raised:**

- The development of industry in the lower port area where is all that sewerage going to go.
- What effect will this sewerage problem have on the Kaimoana in the area.
- The entrance to the lower port area could show the tie between the development and our Maori heritage to all the foreign yachts and ships.
- I would not like other industries such as the fertilizer works in that area.
- Our claim covers this.

**Toe Toe Whanau**



12 January 2008. Held at Toe Toe=

- This is covered by our Claim?

**Willie Pohe** (Ngati Kahu o Torongare).

30 January 2008. Held at Rewarewa Road.

- Are they re-zoning to include a housing development?
- What area's are they re-zoning?
- Re-visit that plan to get the Navy in here.
- Our claim (Wai 1062) and yours (Wai 1248) cover this.
- In all the years I've lived in Whangarei and worked in the port area, I've never heard of any wahi tapu in this area.

**Mike Kake** (Chairman, Rewarewa D Incorporation).

25 February 2008. Held at Rewarewa Rd.

- We are Port Nikau's neighbours.
- Our trees are close to harvesting and we are exploring options for future development.
- We don't want any zone changes restricting or impeding our ability to develop.
- Keep me informed of exactly what zone changes Port Nikau are planning.

## **6.2 Comments on Matters Raised during Consultation.**

Whangarei harbour was the food bowl for the whanau. The majority of the people consulted were family members or had family members who either fished from the wharf or wharves at Port Whangarei in the past. And enjoyed fishing there and seek to continue to do so in the future.

Tangata whenua consulted are involved in the Waitangi Claims process. They understand that all reclamations are subject to claims before the Waitangi Tribunal and sought reassurance that Opau is also covered by the claims.

To be noted is the expectation that progress on this proposed development and any outcomes are to be reported to tangata whenua by the Toe Toe Otaika Working Group.

## **6.3 The Concerns and Responses.**

A strong concern came from the Chairman of the neighbouring Rewarewa D Inc and the Ngati Kahu o Torngare representative, W Pohe. Both were concerned zone changes could affect Maori economic development. These and the other concerns raised highlighted cultural, social and economic concerns, specifically:

### **Social Concerns**

- Additional pressure on the currently over-burdened sewerage system.
- non-compliance with resource consent conditions.
- The question on re-zoning for Housing.

### **Economic Concerns**

- Possibility of inhibiting Rewarewa D Incorporation's future economic development.

### **Cultural Concerns**

- No access for shore fishing.
- Treaty of Waitangi Claims.

#### **6.3.1. Response to Social Concerns**

Prevention of pollution of the streams and harbour and ensuring compliance with resource consent conditions are conditions of resource consents required by Northland Regional Council and to some extent Whangarei District Council.

The question on re-zoning for Housing is referred to the developers.

#### **6.3.2. Response to Economic Concerns**

The concern over zone changes possibly affecting future development of Rewarewa D can be mitigated by a symbiotic partnership between the executive of Port Nikau Joint Venture and the executive of Rewarewa D Incorporation.

#### **6.3.3. Response to Cultural Concerns.**

##### **6.3.3a Access for shore fishing.**

The concern over no access for shore fishing can be mitigated by Port Nikau Joint Venture allowing public access to a wharf for recreational fishing purposes.

##### **6.3.3b Treaty of Waitangi Claims.**

The Crown's prior and current ownership of the lands, waters and resources within the Whangarei district are subject to investigation by the Waitangi Tribunal and it is that body that is charged with the responsibility of determining the soundness or unsoundness of the claims against the Crown.

The writer has a registered claim with the Waitangi Tribunal against the Crown (Wai 1248) alleging that various actions of Representatives of the New Zealand Government, and the various Acts, Ordinances of the Crown have prejudicially affected Te Parawhau iwi.

Similar claims are lodged by whanau attending the hui viz. W Pohe (Wai 1062), W Bruce (Wai 619), P Smith (Wai 504), L Mataroria-Legg (Wai 642), and S Reece (Wai 591). All these claims are being progressed through Whangarei collectives and are part of the wider Waitangi Tribunal Northland Hearing District.

## **7.0. Tangata whenua Suggestions for Consideration during the Development Planning Stage.**

Part of the consultation process was to gain an insight into the type of development tangata whenua consider appropriate for their ancestral land and while the suggestions are all included among the reports under Section 5.1, they are collated here for easy identification.

- Would like to see plaques showing areas previously used as camp sites and fishing grounds.
- Would like to see a Pou Pou at the entrance to the Port shows our cultural interest and our relationship on the site.
- Would like to see any representations of Maori sensitive to Maori values. Concrete and Maori do not go together; it is an insult to our culture and to Maori.
- Would not like to see heavy industry in this area.
- Would like to see marine activities ie. yachts, waka, retrievable yacht lift, Boat building, boat marina, retail, hotels, restaurants, cafes etc,
- Would like to see kaimoana areas set aside and protected
- Marry in the site with the surrounding landscape.
- Would like provision made for on-going public access to the water and wharf. The locked gates currently prevent public access to this area.
- Port Nikau – the name is not in keeping with the area. The developers could consider using a name more in keeping with the geographic environs.
- I am more interested in an event centre such as Vector Arena in Auckland for concerts, and to replace Whangarei Terenga Paraoa Marae because lack of car park space is now an issue around Porowini Avenue.
- Would like to see planting of native trees for carvers to be able to use for their craft.
- Would like to see green belts of native plants and trees.
- Would like to see Maori names retained and used for naming streets.
- Would like to see a Cultural centre for tourists and visiting yachtsmen.
- Would like to see apartments, restaurants and café similar to the town basin, where the local people will also visit.
- Would not like to see heavy industry or any industry that needs tall chimneys.
- Would like the entrance to the lower port area to show the tie between the development and our Maori heritage to all the foreign yachts and ships.
- I would not like other industries such as the fertilizer works in that area.
- I would like to see Council re-visit that plan to get the Navy in here.

## **8.0. Conclusions**

The research and consultation process to date has not identified any wahi tapu in the area but has clearly identified early kaimoana areas, camp sites and fishing grounds. While these early traditional areas/sites are now covered by Port development, it is considered important that recognition be given to the location of these areas/sites for the benefit of cultural and historic awareness of future generations.

While the effects of the proposed development on tangata whenua values is viewed as a possible threat to the socio-economic values of those in the immediate neighbourhood, it is also viewed in terms of Whangarei development with its possible employment opportunities as well as on-going participation in the proposed development planning process.

Under-lying to-days tangata whenua values are the awareness that a portion of the cultural traditional history of Whangarei Harbour had been lost to the present generation.

## **9.0. Recommendations.**

### Recommendation 1.

It is recommended that the executive of Port Nikau Joint Venture and the executive of Rewarewa D Incorporation establish a relationship which enhances both their future developments.

### Recommendation 2.

It is recommended that plaques depicting the site/s of the early traditional kaimoana and camping area/s be erected.

### Recommendation 3.

It is recommended that Port Nikau Joint Venture executive in conjunction with the Toe Toe Otaika Working Group follow up on the suggestions and ideas recommended at section 7.0.

### Recommendation 4.

It is recommended that Port Nikau Joint Venture allow public access to a wharf for the purposes of recreational and traditional fishing.

Signed:

Marina Fletcher for Toe Toe Otaika Working Group  
Trading as Hauauru Trust.

## **APPENDICES**

1. Photographs of the site and area used during the consultation process.
2. Panui for Hui of 8 December 2007
3. Attendance Sheet from Hui of 8 December 2007.
4. Attendance Sheet from Hui of 16 December 2007.

**APPENDIX 1.**

**Photographs of the Site and Area used during the consultation process.**



**Pic 3. Kioreroa wharf and south area.**



**Pic 4. Kioreroa wharf and north area (but not including the slipway and west of the slipway).**





**Pic 5. Eastern view of the site. Onerahi in background.**



**Pic 6. South eastern view of the site.**



**Pic 7. South eastern view of the site showing ponds. Matakohe Island in middle background.**



## APPENDIX 2.

Email: ads@northernadvocate.co.nz

Northern Advocate Public Notices Section.

Two inserts:

1st insert: Wednesday 5 December 2007

2<sup>nd</sup> insert: Friday 7 December 2007.

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He Panui.

The whanau of Whangarei are invited to a hui to discuss a proposal for the development of reclaimed land at Port Whangarei.

Venue: Terenga Paraoa Marae

Date: Saturday 8 December 2007

Time: 10am to 12 noon

For further information:

Ph M Norris, 0274361289

Toe Toe Otaika Working Group.

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### Meetings

#### He Panui

The whanau of Whangarei are invited to a hui to discuss a proposal for the development of reclaimed land at Port Whangarei.

**Venue:**

Terenga Paraoa  
Marae  
Saturday  
8 December 2007  
10am to 12 noon.

For further  
information Phone  
M Norris  
(0274) 361-289  
Hauauru Working  
Group



