

An aerial black and white photograph of the Rangitane river. The river flows from the bottom left towards the right. On the left bank, there is a cluster of buildings, possibly a farm or a small town, surrounded by dense trees. The right bank is mostly open water with some small islands or peninsulas. In the background, there are rolling hills and more trees. A small boat is visible in the bottom right corner, near a curved white line graphic.

RANGITANE

CULTURAL IMPACT ASSESSMENT ON THE
PROPOSED MARITIME DEVELOPMENT

COMMISSIONED BY

TE RŪNANGA Ā IWI O NGĀPUHI

CONSENT APPLICANT

FAR NORTH HOLDINGS LIMITED
ON BEHALF OF FNDC



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DATE

14th February 2022

PREFACE

This Cultural Impact Assessment (CIA) is different to the norm. The content of most CIA's follows a standardised approach of assessing the cultural values, practices, and beliefs against the instruments of legislation and other planning documents that are by and large designed to effect outcomes that are appropriate, valuable, and important.

Despite this I find that the action of trying to fit Māori cultural ideals into a legislative box can have the effect of diminishing the views and distorting the context in which contribution has been provided by hapū. So, in the interests of providing the panel with a genuine and more appropriately placed narrative I have reviewed the applicable legislation and policy documents but have refrained from using legislative tools as a basis/matrix for the assessment of cultural impacts. Instead I have, in the spirit of the law, sought to provide the outright views of hapū in relation to the Proposed Rangitane Maritime Development. The assumption being that it is the responsibility of the applicant to meet the requirements of the law in addition to the expert panel whom we respectfully assume shall be made up of experienced practitioners in this field and will therefore be familiar with the legislative requirements also.

Hapū Rangatiratanga is of paramount importance in all matters pertaining to Ngā hapū o Ngāpuhi nui tonu and this was beautifully demonstrated throughout the process of engaging with hapū for this CIA. Each hapū kaikōrero clearly articulated their whakapapa to the ancestral lands and waters of Rangitane and the views were appropriately diverse. This afforded me the pleasure of working with hapū who understood that it was precisely their differences in perspective and connection that would result in a full and comprehensive interpretation of the intricate and wonderfully complex application of Māori ancestral lore and its contemporary practice. To this effect I was aware of the CIA already prepared and submitted by Ngāti Rēhia hapū and then subsequently given copies of reports that were provided to the applicant by Ngāti Rāngi, Ngāti Mau, and Te Whiu hapū. Therefore, in the interests of upholding hapū rangatiratanga I have agreed to make the following statements at the outset of my report:

a.) That the CIA already provided by Ngāti Rēhia is the appropriate reference for the panel to ascertain the views of Ngāti Rēhia, Ngāti Hineira, & Te Uri Taniwha hapū, and

b.) That the reports provided by Ngāti Rangi, Ngāti Mau, Ngāti Torehina & Te Whiu hapū be afforded the same courtesy and made available to the panel for reference.





CONTENTS

04

PURPOSE

05

SCOPE

06

METHODOLOGY

07

PROPOSAL

09

CULTURAL IMPACTS

- LOCATION & ACTIVITY
- CONSULTATION
- UNDERSTANDING
- SIZE & SHAPE
- LANDSCAPING
- KI TAI - MARINE LIFE
- KI UTA - LAND LIFE
- SEDIMENTATION & TIDAL FLOW
- LANDMARKS
- FACILITIES & USER BEHAVIOURS
- MANAGEMENT
- ECONOMIC DEVELOPMENT

23

CONCLUSION

24

MIHI WHAKAKAPI

25

REFERENCES & CONTACT

PURPOSE

This Cultural Impact Assessment was commissioned by Te Rūnanga Ā Iwi o Ngāpuhi and is a requirement in accordance with Schedule 6 of the Covid-19 Recovery (Fast-track Consenting) Act 2020.

The purpose of this assessment is to support hapū to provide a cultural perspective of the proposed Rangitane Maritime Development. The assessment findings should assist the applicant and the deciding body to consider the ways in which the activity may undermine &/or enhance the cultural values, practices, and beliefs of the whānau, hapū, & iwi who have an enduring relationship with the place. Those considerations (it is hoped) will enable the applicant to propose an activity that upholds their obligations under Te Tiriti o Waitangi, the Resource Management Act, the Takutai Moana Act, and of course the Covid-19 Recovery (Fast-Track Consenting) Act. It may also provide insight into the cultural perspectives to enable the deciding body to consider whether or not the proposed activity should be given consent. And if so, what conditions may need to be applied in order to avoid, remedy, or mitigate potentially adverse effects on Māori cultural values, practices, and beliefs.

SCOPE

The scope of this assessment seeks to maintain hapū rangatiratanga as the primary focus so as to not diminish the views that are shared. It makes some assumptions, that it is generally understood and accepted that it is the applicants responsibility to comply with the legislative & policy based requirements, not that of hapū. However hapū understand and value the opportunity to form relationships with groups & individuals undertaking activities that require consent as a way of ensuring their mutual interests are considered and upheld.

As outlined in the preface, the process of working to align a cultural narrative to policy is a journey that can lead to korero tukuiho, whakapapa, tikanga, and kawa etc being inappropriately compared and confined in a different world views.

I note that the applicant and the experts they contracted to provide reports are (as a matter of process) asked to assess and report on whether or not the proposed activity meets the requirements of relevant policy statements and legislation. However the same approach should not be taken in a Cultural Impact Assessment. Where legislation & policy statements outline the applicant & deciding bodies obligations, it does not and should not seek to define the configuration and application of culture which varies greatly, and is generally specific to the histories, geographical composition, and people who have an enduring connection to place.

For this reason I have worked, at the behest of hapu, to maintain a firm focus on the cultural narrative that was provided and will leave it to the panel to determine the application of te ture pākeha which sits alongside but is separate to tikanga Māori.



METHODOLOGY

1	Review of application & supporting documents	Peer Review of Process
2	Meeting/s with the applicant	
3	Site visit with the applicant	
4	Seek independent advice from appropriately qualified expert/s on the reports provided by the applicant.	
5	Site visit/s with independent experts	
6	Review applicable legislative requirements & policy statements	
7	Meet and discuss the proposed development with hapū	
8	Collate contributions from hapū	
9	Progress meeting with client	
10	Facilitate a collective hui to present the key themes of findings to hapū and confirm what hapū would like to include.	
11	Write CIA	
12	Provide completed CIA to client	
13	Once confirmed - provide a copy of the CIA to hapū	

The point at which this CIA was commissioned along with the length & nature of the time available required some adaptations in the methodology. Of assistance was the significant amount of information that had already been collated and received by the applicant although I note that some hapu felt that the process of deciding what information was and was not submitted by the applicant showed a measure of bias. This contributed to some (not all) hapu voicing their support for an independent CIA to be commissioned by Te Rūnanga Ā Iwi o Ngāpuhi.

PROPOSAL

The project is to construct a new public boat ramp facility via the reclamation of approximately 7,400 square metres of land within the CMA. The new facility will upgrade existing access and capacity at the site for (primarily) recreational users and will comprise a double width boat ramp, central floating pontoon, sealed parking area, dinghy storage area, public walkway, picnic facilities and landscaping.

The Project site is located adjacent to the Rangitane Loop Road, Kerikeri, and within the Rangitane Loop Road legal road reserve. It involves activities such as vegetation clearance, including the removal of mangroves in the CMA, earthworks on land, drainage and reclamation of parts of the foreshore seabed, excavation/dredging of the foreshore and seabed, deposition of fill on the foreshore and seabed, construction of structures in the CMA, discharge of stormwater to the CMA, construction of parking, walkway and picnic facilities, and landscaping, and associated works.

Location

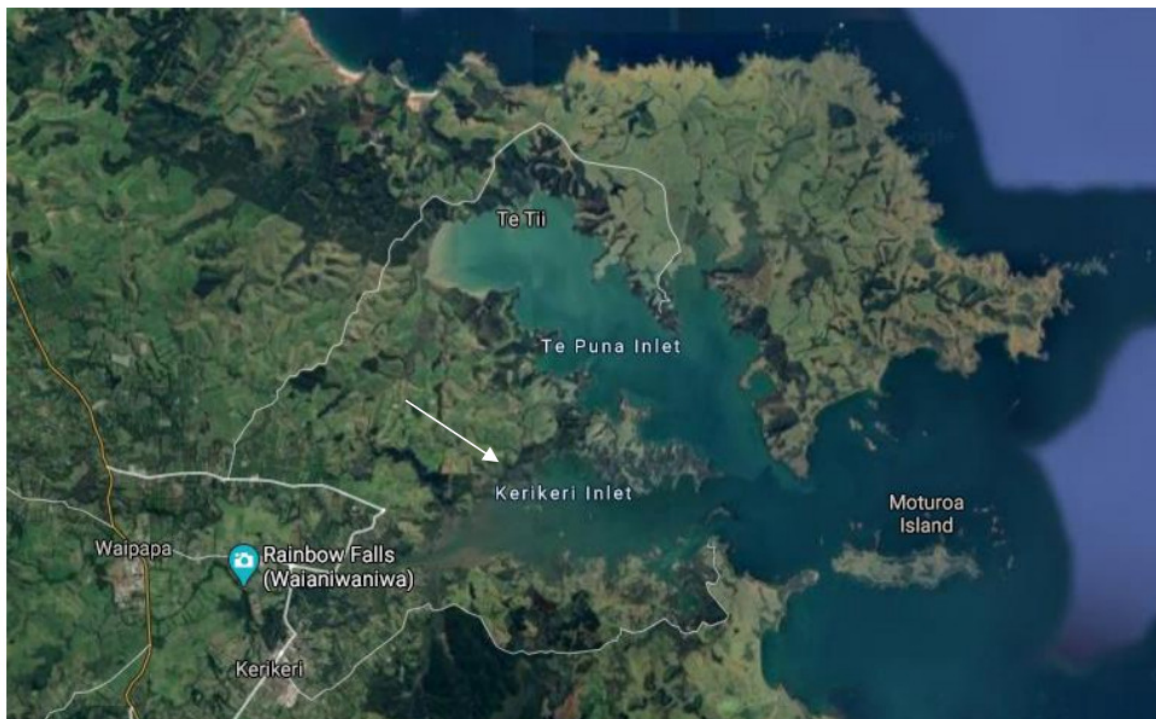


Fig: Location of the proposed development in relation to the wider Bay of Islands catchment (Source: Google Maps)



Fig: Proposed Reclamation position relative to the Recreational Reserve, Aroha Island, Wainiu Island, and the Channel (Source: Shorewise)

Concept Plan





CULTURAL IMPACTS

KEY THEMES, BENEFITS, & CONCERNS
PROVIDED BY HAPŪ



LOCATION & ACTIVITY

Rangitane, Te Awa o Ngā Rangatira, Waitete, Aroha Island, Wainiu Island, and its surrounding areas have a rich and well documented history pertaining to Māori.

Cultural narrative (including land stewardship & representation) relative to place has been outlined by hapū through the documents & reports provided to the applicant and hapu are unanimous in their certainty that the area as a whole is a place of cultural significance.

This is further evidenced by the range of customary, recreational, conservational, stories, & connecting activities that have been and still are carried out there and in the surrounding areas.

As described in the historical accounts, legal records, & whakapapa provided by hapū - ancestral ties run deep. As do the accounts of their lives, relationships, & connections to the Rangitane area. Although there is no shortage of information available to demonstrate these facts it is appropriate to highlight the first reference the interconnected nature of tangata whenua and the taiao.

Contemporary activity & lived customary practices in the immediate and surrounding areas range from gathering & fishing for kaimoana, access to the awa/moana, wānanga, interaction with other hapū/tribes/nations, burial grounds, pā sites, housing, observation sites for migrating marine species etc to inform customary fishing practices, mooring & beaching sites, Rohe Moana & Mātaitai Reserves, & conservation efforts to provide sanctuary to endangered bird life & marine mammals.



CONSULTATION

The process of consultation undertaken by the applicant in this case was reasonable but also flawed. From the start, failing to engage with Iwi as required in Schedule 6 of the Covid-19 Recovery (Fast-track Consenting) Act 2020 resulted in outcomes that were not agreeable by all hapū who have interest and connection to the area.

Despite several well intended attempts to hui and facilitate a collective forum for hapū to engage the applicant failed to see that the act of deciding who/which hapū should take the lead in producing a CIA should have been determined collectively by the hapū themselves.

I should point out that there were points at which hapū indicated they would participate in the engagement & consultation process however it is also clear that this required some hapū to repeatedly reconcile themselves to a type of submissive inclusion which became untenable over time. Added to this was a feeling amongst some hapū that the applicants own process of consultation and their decisions leading up to it showed bias and set a tone of predetermined outcomes which further undermined the overall perceptions of the applicants integrity.

Regrettably the process of consultation undertaken by the applicant contributed to a measure of discord amongst some hapū & community groups which is evident in the consultation report provided by the applicant.

A quality and comprehensive CIA was produced by Ngāti Rēhia and submitted by the applicant which articulates the views of Ngāti Rēhia hapū along with contribution from Ngāti Hineira hapū. However the views of all hapū are not represented, necessitating further engagement and consultation in order to get an appropriately balanced cultural perspective. Unfortunately the applicant declined to do this and also failed to pass on key documents and so the action of Te Rūnanga Ā Iwi o Ngāpuhi in identifying the applicants failure to adhere to the requirements of the act proved invaluable in upholding the rangatiratanga of those hapū who sought equitable opportunity to contribute to the planning process.

The hapū who expressed interest and connection to Rangitane were (to the best of my knowledge) Te Whiu, Ngāti Rangi, Ngāti Mau, Ngāti Rēhia, Ngāti Torehina, Ngāti Hineira, Te Uri Taniwha, Ngā hapū o Taiaimai ki te Marangai, & Ngāi Tawake. All of whom represent a collective opportunity to access valuable knowledge and advice which proves to be beneficial in ensuring the best possible cultural outcomes for the area and this proposed reclamation.

UNDERSTANDING

Central to applying cultural knowledge is understanding. References to Māori beliefs and practices as the application of “myths & legends” is not acceptable as this seeks to perpetuate a purposely vague understanding of methodologies that form the basis of oral traditions.

Personification is perhaps one of the most misinterpreted functions within Māori oral traditions. The arrival of Europeans brought with it a shift in paradigm where (for example) the notion of ‘God or Gods’ was subjected to all manner of translative interpretations resulting in the personification of living realms being broadly defined as a pantheon of Gods. Although this is in many respects an accurate response, the direct translation does not fully encompass the necessity that is seated in the personified representation of realms which relied on the intergeneration transfer of lore and so retention and therefore memorability was key.

By way of explanation, the lamentation on the following two pages is just one example of ancestral lore that has been handed down through Te Whare Wānanga (a traditional Māori forum for teaching & learning intergenerational knowledge) and illustrates beautifully the way that personification is used to accentuate and raise the importance of vital environmental phenomena which our ancestors felt must be understood, in order to sustain ourselves. It is among many other things a reminder that vitality requires balance but it also represents the scientific observations stemming from a longitudinal study of epic proportion (across generations) which describes the loss of Moana-tū-ki-te-repo (swamp & marshlands). It details the sadness of that impact overtime, the ways that different environments interact with each other, and the living things that inhabit those spaces which act as indicators to forewarn us in times of decline.

Importantly, the poetic nature of the lament means that it is something of beauty and is therefore easier to remember & also worthy of being retained. The knowledge it encompasses is intended to inform each generation as they learn and live in the environs which bring its content to life.

And so, it is neither beneficial or acceptable to refer to Māori stories & beliefs as fictitious myths. To do so is to undermine the integrity of the richest and longest standing source of scientific observation in Aotearoa.

MIHI

Tuia ki te rangi
Tuia ki te whenua
Tuia ki te moana
Tuia te here tangata
E rongo te pō, e rongo te ao

E whēkite ana, e whēkaro ana i ngā uhitai a Wainuiātea
Tupuna o ngā moana kiriwairangi mō Papatūānuku
Ngaki mai ana a Taitua rāua ko Taiaro
E haehae tonu ana i te uma o Nuku

Pipī tonu mai ana ngā wai o Roi i ngā kamo
Tangi ana mō Moana-tū-ki-te-repo
Potiki a Wainuiātea raua ko Tangotango
I kekeria kia rere tōna waiora
ki a Tangaroa-whakamau-tai
Ngaro atu, kāhore he hokinga mai

Kei hea rā he kāinga mō Matuku?
Manu o te repo.
Ka ngaro i tirohanga kanohi
Kua korokī tona wairua ki ngā rākau teitei o te wao nui
Waiho ake a Poroka te tangi mokemoke

Ngaoki tonu mai ana te oati a Tangaroa ki a Tāne
Ngaki ana ki uta
Tāpohutu mai ana ngā uri a Tāne
Ki te whakatutuki i te oati i Te Paerangi
Waiho ake ngā uhitai hei roimata whakamakuku i ngā pāpāringa
Te huamotanga o te waipuke o te mate.
Whawhati mai ana nga tuaatea ki waho
Tu te tau ihu, tu te taurapa
Tū ake ana ki te wharehukahuka a Tangaroa
Ki te patatai e tau ai, e tau ai, kua tau

LAMENTATION

Bind the tapestry of life which affirms humanity's connection to the natural world.

To the celestial realm, to the earthly realm

To water – the sustenance for all life forms

And, to remember to keep everything in 'balance'.

The mists of Wainuiātea, the mother of all oceans and waterways

Rise like tears above the waterways that provide the fluid skin to clothe Papatūānuku.

The ancient waterways of Taitua and Taiaro

forever eroding and tearing at the breast of Papatūānuku.

The tears (Roimata) continuously flow from the eyes.

Mourning the death of Moana-tū-ki-te-repo

(swamplands, the youngest child of Wainuiātea).

Killed and drained of her life-giving purpose

to cleanse the waters of Tangaroa-whakamau-tai.

Lost forever and never to return

Where is home for Matuku now?

The bird of the marshlands and swamps?

He is no longer seen.

His spirit floating on the highest branches of Te Wao Nui a Tāne.

Leaving Poroka to his lonely cry.

The promise Tangaroa made to Tāne is yet to be satisfied.

He continuously digs and scrapes at the ramparts of the domain of Tāne.

Fulfilling the promise to take the life of the children of Tāne.

The promise he made to Tāne at Te Paerangi.

May the seaspray be evidence of those tears

That continually moisten the cheeks of Papatūānuku.

They flow to the foamy domain of Tangaroa

Where in their own time they leave the turbulence of the oceans

to come ashore to find peace and rest.

SIZE & SHAPE

All hapū support an improvement to the existing facilities at the Rangitane Boat Ramp although some hapū have differing views with regard to impact of the size & shape of the proposed reclamation.

The application shows the final concept however Te Whiu, Ngāti Rangi, & Ngāti Mau hapu expressed that their preference was for the original concept (*ref: Appendix 3, Page 20, Consultation Summary, A Wells, 24 August 2021*) which they felt followed the natural contour of the land more and therefore believe that it would have a lessor impact on the tidal flows and sedimentation in that area.

I understand from the applicant that they (FNHL) were unable to continue with the original concept due to the fact that the community group which holds the resource consent for the existing jetty (in the middle of the original concept) refused to transfer the consent to the council.

The size of the proposed reclamation is also cause for cultural concern with the removal of mature mangroves that are valued indicators of seasonal shifts & the loss of intertidal zones that are a place where kaimoana is gathered and fished.

LANDSCAPING

I note the applicant's commitment to ensure materials and plants are eco sourced from local coastal suppliers which was of concern. Hapū have also indicated that the source for the reclamation materials in particular should also be fit for purpose (i.e.: rock/substrate that is suitable for tio (oysters) to attach and grow on) and that it is from a culturally appropriate source. Mainly that materials are not sourced from places which may be a violation of tapu. Hapū have indicated they are willing to provide advice and guidance on this if the proposed reclamation goes ahead.



KI TAI - MARINE LIFE

Marine life is seasonal and diverse in the area and locals with lived experience note a recent acceleration in the rate of population decline in tio (oysters), patiki (flounder) & kanae (mullet). There is a general consensus that this is largely due to the increase in recreational fishing and the impacts of land use & sedimentation which is an existing and ongoing issue that affects the whole catchment.

Marine mammals - Tohorā (whales), aihe (dolphins) and in particular Orca are known to frequent the area and are considered taonga species by Māori. Hapū members shared that intergenerational teaching identifies the rocks where tohorā can be observed cleaning themselves (rubbing barnacles off) and stories of Orca feeding & resting in Te Awa o Ngā Rangatira. Recent photographs provided by the Department of Conservation and hapū members show that their presence is familiar in the area including directly out in front of the existing boat ramp.

Hapu members therefore raised concerns that the proposed reclamation, its potential effects on food sources (pākaurua (stingray) & pioke), and the anticipated increase in marine traffic may deter Orca moving forward.

Tio was also a common theme across input from all hapu. The area has long been a place that was known for gathering shellfish and the immediate loss of traditional gathering area is viewed by all as having a negative impact on their cultural practices. It is noted that the potential for the proposed reclamation to provide new subtidal habitat for tio in particular will in some way offset this however accessing the tio on the side of the rock wall is not likely to be probable.

There is a widely accepted narrative that many marine species have been in decline for some years so it is not reasonable to direct sole attention to the proposed reclamation in this respect. Additionally, the reports provided by the applicant and also those commissioned by hapu support this. What is clear is that hapu want to do whatever is necessary to protect and potentially revive customary & recreational fisheries for future generations. This extends to the establishment of Rohe Moana, Mātaitai Reserve, Customary Fisheries Management Plans, Hapu Environmental Management Plans, and individual kaitiakitanga efforts.

Gathering & fishing for kaimoana should not be viewed only as an opportunity to access food sources. It is also a key aspect of connecting people and culture to place. The loss of customary practice as a result of the reclamation is significant in this respect.

KI UTA - LAND LIFE

Understanding the balance of effects from Mountains to Seas to Skies is central to the principles of Kaitiakitanga. Te Awa o Ngā Rangatira connects into the health & wellbeing of land. Examples of local efforts to preserve and restore biodiversity on land can be seen through the establishment of QEII protected zones, native reforestation efforts, and the Aroha Island Eco Sanctuary which includes active representation from hapū in its governance and management. Hapū are also widely involved in the review of resource consents and work actively to advise local government regarding cultural considerations as they see an increase in urbanisation and development.

The proposed reclamation will have little effect on land life with the exception of an expected increase in visitor numbers and traffic if the project is to go ahead. Some hapū representatives expressed concern that this increase may have a negative effect on bird life, in particular the Northern Brown Kiwi which is at risk and whose population is in decline nationwide. Discussions regarding ways to mitigate the adverse effects on Kiwi included restricting dogs, reduced speed limits, and educational signage.

SEDIMENTATION & TIDAL FLOW

A considerable amount of information and advice was sought by the applicant with regard to the ways the proposed reclamation might be best designed to have the least possible negative impact on tidal flows and sedimentation. Hapu also independently commissioned reports from qualified experts to assess the impact of the proposed reclamation and although the findings were similar in the nature of cause, the continuum of possibilities created concern for some hapū.

There is wide agreement that the channel and its depth is essential for the safe navigation of the inlet. Hapū are concerned that although the applicant feels it will have minimal impact, even low level impact in this area could prove to be instrumental in accelerating the rate of sedimentation resulting in choking off the upper reaches of Te Awa o Ngā Rangatira. Importantly, while dredging is seen by some hapū members as a form of necessary maintenance, others see dredging of the channel as having the potential to reverse some of the negative effects of sedimentation by increasing the tidal velocity and in effect drawing sedimentation out. In the report commissioned by hapū and provided by Dr Jeremy Gibb (pg 13, 1) I note that he advises regular ongoing dredging is necessary to maintain channel accessibility and tidal flow velocities.

Of significant concern to some hapū is the potential for valued beach, recreation, & kaimoana gathering areas to be impacted. Expert advice commissioned by the applicant and the hapū are at opposite ends of opinion in this respect where the report on behalf of the applicant states minimal effect, and the report commissioned by hapū states a potential increase in the ebb tide which may threaten the opposing sand beach on Wainiu Island. In addition, some hapū were concerned by the likelihood of extended 'dead water' areas between the recreational reserve and the shoreline of Aroha Island.

The effects of climate change and extreme weather events are also noted by hapū as being of concern although I note the applicant has outlined aspects of the design that take this into consideration.

Overall, hapū supported the fact that sedimentation is a catchment wide issue which is majorly contributed to by land-use, development, and human activity, but some remained concerned about the potential for the proposed reclamation to accelerate the negative effects of sedimentation in the area. They also considered whether the applicant would support a collective effort to address the broader sedimentation issues with local land owners and authorities.

SIGNIFICANT LANDMARKS

Although the entire area is recognised by hapu as being culturally significant, the site for the proposed reclamation would cover a rare coastal landform in the shape of a Pākaurua or Whai (stingray) which is a recognisable landmark and has great meaning to hapū.



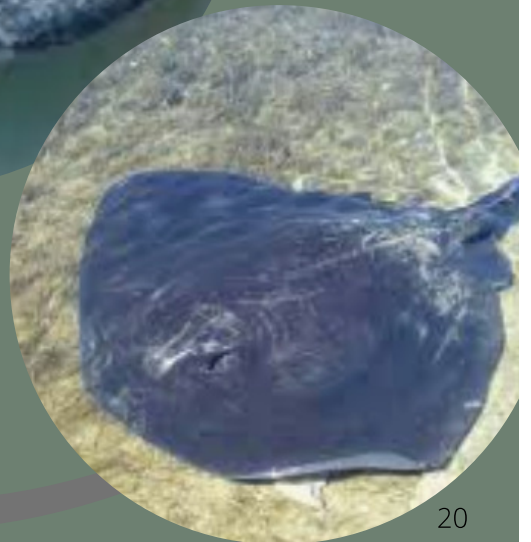
Pākaurua are acknowledged as kaitiaki (guardians) of inner harbour areas, and are given particular high regard in areas that are frequented for the gathering of shellfish. They are known to come into the inner estuary areas as juveniles & when seeking better protection for their young and feed on benthic invertebrates by inhaling sediment into their mouth and flushing it out through the gills. Observation of this behaviour contributes to the shared cultural narrative that they play an important role in maintaining the health of the estuarine seabed and foreshore through their eating actions which miris (massages and moves) the surface layer making it more habitable for other species of marine life that inhabit the area.

The role of pākaurua as kaitiaki and their connection as a food source for orca makes the presence of the pākaurua landmark a significant and important part of the cultural value that is maintained in the area. This pākaurua shaped landform represents the cultural beliefs of hapū as a significant and natural landmark in Rangitane. Hapū explain that it acts as a guardian and recalls an obligation for Māori to uphold the appropriate tikanga and ancestral practices in that place.

Hapū kaikōrero recount stories that whakatinana their lived experiences and the experiences of their tupuna with whai over the generations of living there and are contemplative and concerned about what it could mean for the wairua (spirit) of the place should it be buried by the reclamation.

In the past there have been natural events that have destroyed both natural and man made icons of culture but it is not a widely known application of tikanga to deal with purposeful actions that knowingly resulted in the destruction of landmarks in this manner.

Should the planned reclamation go ahead, hapū would absolutely require an opportunity to wānanga (meet & deliberate) over actions that may be taken to enable this to be done with as little negative impact on the wairua of the place as possible and seek a way in which they might facilitate a continuation of the icons presence in the resulting space.



FACILITIES & USER BEHAVIOUR

The proposed development will increase the number of visitors to the area which raises concerns from hapū regarding the behaviours of users and the facilities that will/will not be available to them. There is currently no provision in the plan to provide toilet & rubbish facilities and hapū are understandably concerned that failing to provide these facilities as a part of the overall plan will result in users leaving unwanted rubbish etc in the area. Conversations with the applicant indicate they are in talks with the Far North District Council about this which hapū would support should the project go ahead.

Alongside this is a fear that increased use by visitors to the area may over time diminish the presence and connection to Rangitane for hapū. Some hapū members shared experiences in neighbouring communities where (in their opinion) the area was overrun by visitors and left little space or opportunity for locals to frequent it like they had in the past, leaving them feeling like outsiders in their own backyard.

Central to the tone of their concern is the possibility that hapū rangatiratanga may diminish through decreasing visibility in their tribal lands. In discussion with hapū, cultural art installations and educational signage was cited as a possible way to stop that from happening and provide a joint opportunity with the applicant to acknowledge and promote the unique history of the area.

MANAGEMENT

Hapū have unilaterally expressed their desire to be included in the management of the construction, the final landscaping design, and the ongoing use of the facility should the project go ahead. Interest in the construction & design is primarily seated around ensuring the project construction is carried out according to plan and would provide advice and guidance on matters relating to the cultural interests of hapū.

Ongoing inclusion of hapū in the management and use of the facility is envisaged by some to be a joint management approach whereas others have indicated they would accept an assurance that they will be consulted for issues pertaining to the cultural concerns expressed in the respective CIA's and Reports provided to the applicant.

Hapū feel confident that they are well placed to participate in a joint management approach as is demonstrated by their involvement in other local & similarly placed arrangements and are sincerely interested in ensuring the facility is well placed to provide equally for the needs of tribal members and the general public.

ECONOMIC DEVELOPMENT

Economic Development in the wider Bay of Islands area is of high importance to hapū who are aware of and concerned about the current and ongoing impacts of Covid-19. In particular the tourism industry which is a significant contributor to the local economy.

Hapū also recognise the value of attracting central government investment into local infrastructure and note the report provided by the applicant regarding the number of available boat ramps and their state of repair in the district.

In considering these things they assessed the potential benefits of the proposed reclamation and recognise that it would facilitate increased visitor numbers to the area and eliminate existing concerns regarding the safety of the existing boat ramp. Issues such as no available parking alongside the existing ramp and improvements driver safety by giving boaties space to use the ramp and park without obstructing traffic would be resolved and make the Rangitane Boat ramp a desirable location to access the Bay for recreational (and commercial) fishermen.

Increased visitor numbers and access to recreational facilities will boost the local economy thru visitor spend and will likely attract domestic tourists to the area.

Along with that would also come an increased recreational take from the local fishery which is managed and represented by hapū through representation within the Regional Fisheries Forum and established 'Rohe Moana' and 'Mataitai Reserves' meaning hapū are well placed to put in place restrictions if needed.

Employment opportunities through the construction of the proposed reclamation is also noted and is seen as having a potential beneficial effect for hapū.



CONCLUSION

Hapū have some common & some differing views regarding the proposal for the Rangitane Maritime Development.

I believe that those differences arose as a result of the consultation process which was undertaken by the applicant and with greater and more equitable consideration of the collective hapū in the early stages of design, many of the concerns raised by hapū in this report may have been resolved or at least mutually agreed from a position of trust and good faith.

There will (I hope) be some good learning for all involved as to ways that this type of engagement, co-design, consent, and construction journey can be better done in the future, starting with the applicant making the effort to ascertain the scope of hapū who have interests in an area which can be supported by Iwi. And, at the point where a CIA must be commissioned to represent collective hapū views, allowing the collective hapū to make that decision. This would then be supported by Iwi whose role it is to uphold the rangatiratanga of hapū.

It is also important to raise the point that hapū provide a valuable source of local information, expertise, and perspective. They have their own traditional and well proven systems to facilitate the effective provision of these views, which can be of assistance to local authorities & organisations who are planning infrastructure or development. When carried out right it can significantly reduce the likelihood of opposition in the consenting phase.

It would be easy and familiar for the applicant to cite differences between hapū as the major contributing factor however I disagree and feel that any experienced cultural practitioner would immediately point out ways the applicant could improve their processes to provide a more equitable platform for cultural engagement moving forward. I accept that the process undertaken would be considered by many as acceptable, but I insist that best practice should be the aim, not acceptability.

Despite this, the resulting design offers a solution to some straightforward safety and usability concerns and facilitates a significant investment into the local economy.

Overall I believe that all hapū were clear in articulating their views which deserve to be upheld and recognised.

My thanks to Far North Holdings Ltd (the applicant) and it has been a privilege to work with ngā hapu o Ngāpuhi. I thank them all for their sincerity and accommodation.



WHAKATAUKI

*Ka waiho ki te whakataukī a
Aperahama Taonui hei whakamutunga.*

"Ka pari ngā tai, ā,
tūtuki ana ki ngā tupehau;
te hokianga atu,
tūpou ana ko hau anake"

When the tides flow in, they inundate the mangrove
shoots and the meeting house frontage;
when they receded - I stood alone.

*As modelled for me by my Uncle Dr Patu Hohepa,
it is a proverb I leave with you and for you,
for we - ngā hapū of Ngāpuhi nui tonu - are the tides,
and when we leave,
you the panel will stand alone to deliberate.*

*Tēnā tātou katoa.
Dallas King*



REFERENCED DOCUMENTS


- a.) Cultural Impact Assessment: Proposed Rangitane Boat Ramp/Parking Reclamation
Te Rūnanga o Ngāti Rēhia, Ngāti Hineira, & Te Uri Taniwha
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- b.) Rangitane Maritime Development: Cultural Impact Assessment
Ngāti Rangī, Ngāti Mau, & Ngāti Torehina
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- c.) Report: Proposed Rangitane Maritime Development
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