

Tirohanga/Vision Kohukohu



Rautaki Hapori: Community Plan



Charlie Dawes, Photographer, Church Street, C 1905



Church Street, 2019

Tirohanga/Vision Kohukohu – Korero rautaki hapori: Community Plan Statement

“Kohukohu, he hapori whanga-whaa-taha me te tuawhenua e whai hua ana i tona hitori, ahurea, iwi, taiao, me o muri ake nei”

“Kohukohu, a thriving harbour-side & rural community which values its unique history, culture, peoples, environment and future”

Ko te oranga o Kohukohu me te tino angitu i runga i tana ake tikanga. Ko te whakataetae ki te pupuri i tona tapatahi i roto i nga tau me nga tau - nga rau tau o te hapori / iwi Maori, te urupare wawe ki nga kaiparau me nga mihinare o te Pakeha, te rangatiratanga o te Pakeha me te whakataunga, te whakahaere me te whakawhanaketanga, nga pakanga o te ao, te pouri, te huri i nga mahi torangapu, te rereketanga o te ahurea me te taiao - te taone me nga taiao e mau tonu ana ki te tuawhenua o te taiao - whanga me te taone - he whakakotahi i nga hapori o te Pakeha / Pakeha, te hanganga me nga hanganga ki te tangata whenua Maori, marae, kainga me nga whare.

Kohukohu survives and thrives largely on its own terms. Challenged to maintain its integrity through ages and eras – centuries of hapu/iwi Maori occupation, early contact with European explorers and missionaries, Pakeha colonization and settlement, exploitation and development, world wars, depression, shifting politics, changing economics and demographics – the town and its environs have maintained a strong identity of natural place – harbour and hinterland – a blend of European/Pakeha communities, architecture and infrastructure with tangata whenua Maori traditions, marae, kainga and households.

Tirohanga/Vision Kohukohu: Te tukanga: The Process

I te tau 2008 ka tuhia te tuhinga o te tirohanga a te Kooti Kohukohu me te tuku ki te Kaunihera Takiwa o Te Tai Tokerau; Ko te tuhinga tuatahi o te tirohanga a te hapori o tona ahua i te Tai Tokerau. E tohu ana i nga rau ki te kore nga mano o nga haora e whakauruhia mai e te tini o nga tangata me nga rau, ki te kore nga mano o nga tau o te oranga o te ao i wheako i te mahere hapori, i te mahere rautaki ranei me nga korero moemoea, nga whainga me nga whainga e toru nga waahanga nui: Town, Social & Economic and Harbor & Environment.

I te tau 2018, ko te ahua me te painga o tetahi atu kaupapa matua hei pupuri i te haere tonu o te tukanga arotake, te arotake me te whakahou i tenei tuhinga rautaki - i runga i te kororero ki te hapori whānui - hei whakaputa Tirohanga / Vision Kohukohu - hapori rautaki : Mahere Hapori. I roto i te Mahere Whakahoutanga Ka whakamaheretia nga waahanga tuatahi e rima ki te rima: Te hapori me te hapori, te whanga me te taiao taiao, nga taonga tuku iho, te ahurea me te hanganga.

In 2008 the original Vision Kohukohu document was drafted and submitted to Far North District Council; the first such community vision document of its kind in the Far North. It represents hundreds if not thousands of hours of combined voluntary input by dozens of people and hundreds if not thousands of years of combined life experience in the form of a community plan or strategy blueprint with vision statements, objectives and goals covering three broad categories: Heritage Town, Social & Economic, and Harbour & Environment.

Ten years on in 2018 it is therefore the pleasure and privilege of another core-group to maintain the continuity of a process of reviewing, revising and updating this strategic document – in consultation with the wider community – to produce Tirohanga/Vision Kohukohu – rautaki hapori: Community Plan. In this revised Community Plan the original three categories have been expanded to five: Community, Natural Environment, Heritage, Economy and Infrastructure.

Ongoing Process

A regular review will take place to update details around specific activities required to achieve the plan.

Contents Page

	page
Tirohanga/Vision Kohukohu – Korero rautaki hapori: Community plan statement	3
Tirohanga Vision Kohukohu – Te tukanga: The process	4
Kohukohu (nā Te Ihutai) – The origins of Kohukohu	7
He hekenga poto o Kohukohu / Recent history of Kohukohu	9 -13
Section 1: Hapori: Community	15-18
Section 2: Taiao taiao: Natural environment	19-22
Section 3: Taonga tuku iho: Heritage	23-25
Section 4: Ohanga: Economy	27-29
Section 5: Nga hanganga: Infrastructure	31-34
Appendices:	35-51
1A - 1E: Details of Goals and Objectives for Each Section	
2: Glossary of Terms	



Glimpse of Kohukohu from Broadwood Road (now Rakautapu Road) C 1912



Same view 2019

Kohukohu (nā Te Ihutai) Kohukohu Origins

E kii ana tētahi kōrero, ko Kupe te tangata i huaina mai te ingoa karanga o Kohukohu. I taria mai e Kupe ētahi tūrehu kiritea nei, he huruhuru māwhero rā runga i tōna waka, "Matahourua" ki Aotearoa. Ka tau mai rātou ki Hokianga me aua momo tūrehu ka tukuna kia haerere haere. I whakaoreritia e ngā pononga a Kupe i tētahi hangi, ka tatari rātou kia hoki mai ngā tūrehu. He wā tino roa, a, ka hokihoki mai. I te tino pukuriri māriki a Kupe kia rātou nā te mea, kua tino maoa rawa ngā kai. I kohukohuria a ia, a rātou, a, ka whiua rātou ki te ngāhere ki runga puke noho ai mō ake tonu. Koia tenei wāhi mai i taua w, ko Kohukohu.

I huaina anō tēnei ingoa ko Kohukohu i te mea, ko te kohu nei ka tau ki te whenua, ki te papa moana me ngā awa. I ētahi wā he tino hohonu, tino taimaha te kohu nei, nā, ka kiia ko Kohukohu te ingoa o te wāhi nei.

Ka tau ki tēnei wāhi ko te pukohu, he mea pai mō ngā wāhine i te wā o te marama ka rere ko tana awa wahine. Na, ka tiinihia anō te ingoa ki a Kohukohu.

Tētahi atu kōrero anō, I tonoa e Kupe ki āna pononga ki te whakaoreri i tētahi hāngi i mua o tana hokinga ki Hawaikii. Horekau kē te hangi i maoa tika, ka tino rikarika a Kupe. Koia i huainahia ai tēnei wāhi o Kohukohu. Ko tēnei wāhi e pātata ana ki te whanga o te wahapu o Hokianga ki te wāhi rā ko Waitapu.

Ko ngā kōrero o ētahi o ngā kaumātua me te hunga mōhio ki ēnei kōrero "Ahakoa etahi o ēnei whakamārama i rerekē ana, kahore e he tōna, ēngari ko tōna rerekē anake".

It is accepted that Kupe was the person who named Kohukohu. He brought the porcelain skinned, red haired tūrehu with him on the waka Matahourua. When they landed within Hokianga Kupe let the tūrehu go to explore their new environment. A hangi was prepared by the followers of Kupe. After a very long period the tūrehu returned, the food was overcooked and spoiled, Kupe was very angry and he cursed them and banished them to remain in the bush on the hills for evermore. This place was named, "Kohukohu".

Another account states that the name Kohukohu originates from the word kohu meaning "light mist" This mist settles over the land, the sea, the streams. At times the mist thickens into a thick dense fog, the word kohu became Kohukohu accentuating the word kohu to describe a thicker, denser fog.

In this district a particular moss grows in abundance, this plant was utilised by women during menstrual time as a sanitary dressing. Its thick absorbent qualities made this plant a more favourable material for its ability to absorb the flow of heavy fluid or haemorrhage. The Maori word for this plant is "pūkohu". Due to the prolific growth and the abundance of this plant. This place name was altered and named Kohukohu.

Another story relates to Kupe being very annoyed because the hangi he directed to be prepared prior to his return to Hawaikii was not cooked properly. This place, Kohukohu is nearer the harbour entrance in the vicinity of Waitapu and Rangi-Point. It can be located on earlier maps.

The learned folk who assigned these accounts had a very simple, yet very profound saying, "Although some explanations may differ, they are NOT wrong, they are just DIFFERENT!" or another version

Ko Pani Hauraki te kaituhi



Aerial view of Kohukohu, 2019

He Hekenga Poto o Kohukohu / Recent History of Kohukohu

He maha nga kerēme a Kohukohu ki te rongonui, ko te nuinga o te waahanga tuatahi o Kupe, he tangata rongonui, he tangata rongonui mo te moananui a Poronihia, e mohiotia ana nga haereere puta noa i Aotearoa. Ko tana kaihoe, tana waewae, me te toka huri noa i konei, ko tana taura here. Tuarua, ko Kohukohu tetahi o nga taone tuatahi o Niu Tireni, e pa ana ki nga rakau, te hanga kaipuke, te hokohoko moana, me te hokohoko hokohoko i te wa e whanau ana te koroni o te whenua. He mea whakamiharo te Maori me te Pakeha, me etahi atu mea whakawhitiwhiti. Kaore e taea e tenei whakatokanga poto te whakauru ki te ahurea kotahi, kaore ano hoki e tumanako ki te mahi i te tika ki nga raruraru o to tatou tipu taiao.

Ko te kaiwhakawa tuatahi o Niu Tireni, ko Frederick Maning i kii mai ko Kohukohu i hokona i te tau 1834. He tangata manene hou, a ko tana ake ingoa he "Pakeha Maori" - he waina mo ia, Momohanga, Jackie Marmon me etahi atu. I te tau 1819 ka whakaturia e nga Kaitaunui a Kendall, Kingi me Marsden he misioni i Mangungu i te tau 1819, ka tomo a Kapene Kent ki te whanga i te Prince Regent i te tau 1820, ko Kapene Herd i te Providence i te tau 1822, ko Kendall hoki i haere tahi, Ko Baron de Thierry - me te kaitoi a Augustus Earle i tae atu ki te rohe i te tau 1827. Ko nga Kari, ko Nathaniel Turner, ko Kapene David Clarke, ko Smythe [Smith], ko Marriner, ko Brown, ko Christopher Harris (nana i marena a Te Karehu, a Te Auparo II me Ko Ngahuaia hei paterearea mo te iwi Motukaraka, Beasley, McDonnell the Younger, Yarborough me Kirkpatrick. Ko Patuone, ko tana uri whanau, ko te whanau Gundry, ko te whanau Hansen - uri a Thomas Hansen Snr, rangatira o te kaipuke a Mars Marsden, Active - i haere mai ano i te tamahine a Patuone a Mange Pero - me era atu ingoa e noho ana i Kohukohu i tenei ra.

Ko Mabel Andrewes (nee Cooke-Yarborough) te korero tino tika o te hoko tuarua a Kohukohu i te tau 1834: "... he whenua Maori i karangatia ki Wharepapa [Tohukakahi] i te Kohukohu ... i te mutunga o te tekau ma waru tekau ma waru ka karangatia te tangata Ka moe a Clarke hei tamahine ma tana wahine. Mai i te tau 1926 ki te tau 1830, ko tenei rangatira [e noho ana i Kohukohu] he rangatira mo te kaipuke o Horeke. I hokona e ia te whenua i Kohukohu mai i Wharepapa, i te taha o tetahi tangata ko Fishwick. Ko ia [Clarke koroua] i mate i te marama o Noema 1831, a kua tanumia ki Mangungu, a, ko tana wahi o te whenua i mahue ki tana tama a George. I te tau 1834 ka hokona e ia te poraka o te 50 eka neke atu ranei ki a Manning [sic] me Kelly, nana i hoko atu ki te mihinare a Nathaniel Turner, nana i hoko ki a Kapene Russell i te tau 1839. Ko Kapene Russell te tino korero enei korero, a ko nga korero a Otene Puru i tautokohia e Manning kua hokona e ia nga whenua i nga Maori. I korero ano ia mo te hokohoko tuatahi ki a Clarke. I muri mai ... i korero a Wharepapa kua riihi noa ia i te whenua ki Manning, engari kua utua tenei kereme. Ko Te Matau Clarke, no te mea he mana tana, i whakawhiwhia ki te tonga o Kohukohu, ko Tauteihiihi te ingoa, me te rohe o Kohukohu e huaina nei ko Paheke. I te wa o Manning, i hokona e ia etahi riihi ranei o te taonga, i hokona tetahi wahi ki a Mr Richard Smythe, koroua ki a Pero raua ko Richard, e noho nei i Kohukohu i tenei ra. "

I puta mai a Captain George Russell i te tau 1830 hei kaiwhakahaere mo nga kaipuke a McDonnell me nga raruraru hokohoko i Horeke. I hokona e ia tetahi piihi whenua i Kohukohu ki a Matthew Marriner, nana nei, i te tau 1839, i whakahaere etahi mahi i Kohukohu ki a McDonnell. Ko Kohukohu te rakau hokohoko rakau o te awa. Ko te hoa mahi a Edward Markham he hoahoa mo tetahi kaiwhakahaere Irish me te kaiwhakahaere riihi e noho ana i Mangamuka, a

Thomas Poynton [Pointon]. I Poihakena nga Pointons me te hapu Murray o Waima i whakamaheretia te taenga mai o Bishop Pompallier i te tau 1838, nana nei i whakatu te Katorika tuatahi i Aotearoa i Totara Point i te raki o Kohukohu. I te tau 1840 ka huri katoa nga Maori Hokianga ki te Karaitiana, te nuinga o te Katorika me te Wetiana. Ko te hainatanga o Te Tiriti o Waitangi i te tau 1840 kihai i mutu nga "raina koroni" o Kohukohu me Hokianga. Ko te whakapapa o te Wharepapa ki a Heke ki te reo Ingarihi, ko Maning, Marmon, John Webster me etahi atu Pakeha i whawhai i roto i tana 'Warstaff War' o te tau 1845-46.

I mate a Russell i te tau 1855. Na tana hunaonga a John Webster i tango nga taonga pakihi ki a ia, nana i whakatipu i nga rakau, i nga kaipuke kaipuke, i nga taonga hokohoko. I te tau 1873 ka hokona e Alf Cooke Yarborough me Alfred Spry Andrewes te taonga. I puta to raua hononga i te whatunga o nga toa nui puta noa i Hokianga. Ko Mr Yarborough te tumuaki tuatahi o te Kaunihera Kaunihera o Hokianga i hanga i te tau 1876, he tūranga i puritia e ia mo te 20 tau. I hangaia ano e ia te tuatahi o Freemason Lodge i te raki ki Kohukohu.

I riro te kamupene Timber-nui o te Kauri Timber i te mira o Kohukohu i te tau 1888, e ai ki a Mabel Andrewes "i tino kaha ai a Kohukohu" tae noa ki te katinga i te tau 1909 mo te nui rawa

I patua e te Pakanga Tuatahi o te Ao te taupori tane a Kohukohu. Ko te taone "kaore i whakaora" mai a Mrs Kenning. Ko te Pakeha Pakeha o 1919 hoki i tango i tana utu. Ko te taupori o Kohukohu i hanga i te timatanga o nga tau 1920 i mua i te kaha o te whakaoho ki te tupu i te wa o te Pawera Nui. Ko te angitu o te Co-operative Dairy Company i Motukaraka - i nga tau 1930 he 800 nga kaihoko - me te mira rakau hou i Kohukohu, i whakatuwheratia e Mr King i te tau 1924, i hokona ki KDn (Kiln Dried & Veneer) i te tau 1932, e mahi ana 40 - 60 nga tangata e whakaputa ana i nga rakau me nga pouaka pata panui-aho, tae noa ki te whakamotitia e te ahi i te tau 1937.

Ko te Pakanga Tuarua a te Ao he tino whakaari ki a Kohukohu, i ngaro ai te nuinga o tana wehe. I haere nga taitama taitamariki i te ao, a, ko nga kotiro he "kaha tangata" ki te mahi pakanga, me te painga o nga mahi. He pai ake nga huarahi o te huarahi, i awhinahia e nga Amelika. I te mutunga o te tau 1948, ka tae mai te mana o te motu motuhake i te tau 1948, engari i oti i te tau 1950 te mahi a te ope raupapa ki te Onehunga i te tau 1950. Ko te huarahi me te raina (mai i Okaihau i aua ra) i whakakapi i te whanga me nga awa ano he waka, hokohoko, huarahi haerenga.

Ko te huringa nui me te waimarie ki a Kohukohu i puta mai i te tau 1958 i te katinga o te wheketere miraka i Motukaraka. Ko te tiu mai i te kirimi ki te miraka-nui katoa e hihiatia ana te nui o te haumi. I hokona atu nga kaihoko iti, a, i mahue, i te mea ka hokona te whenua e te hunga i noho tonu, engari he iti ake te hunga e noho ana. I nga wa katoa, ka hokihia nga kainga o mua ki te ruia me te ngahere. "I te tau 1970 ka taea e koe te hoko katoa o Kohukohu mo te waiata," ko Eric Harrison te korero.

He Hekenga Poto o Kohukohu / Recent History of Kohukohu

Kohukohu has numerous claims to fame, most notably as the first landing place of Kupe, celebrated and legendary Polynesian explorer, whose travels throughout Aotearoa are well known. His bailer, his footprint and the rock around which his mooring rope were thrown are still here. Secondly, Kohukohu is one of New Zealand's first organized towns, dealing in logs, shipbuilding, maritime trading and mercantile commerce during the country's colonial infancy. Maori and Pakeha had remarkable and sometimes extraordinary interaction. This brief introduction cannot confine itself to only one culture, nor can it hope to do justice to the intricacies of our bicultural his/herstory.

New Zealand's first Judge, Frederick Maning claimed to have first purchased Kohukohu in 1834. An early immigrant and by his own account a "pakeha Maori" – a term reserved for him, Momohanga or Jackie Marmon and a few others. The missionaries Kendall, King and Marsden established a mission at Mangungu in 1819, Captain Kent entered the harbour in the *Prince Regent* in 1820, Captain Herd in the *Providence* in 1822, accompanied by Kendall again, now a disgraced former cleric – who purchased land for Baron de Thierry – and the itinerant painter Augustus Earle visited the area in 1827. Early settlers included Kelly, Nathaniel Turner, Capt. David Clarke, Smythe [Smith], Marriner, Brown, Christopher Harris (who married Te Karehu, Te Auparo II and Ngahuia to become patriarch of the Motukaraka people), Beasley, McDonnell the Younger, Yarborough and Kirkpatrick. Patuone, who is remembered by his direct descendants, the Gundry whanau, and the Hansen family – descendants of Thomas Hansen Snr, master of Samuel Marsden's ship *Active* – who also come from Patuone's daughter Mange Pero – plus others whose names survive in Kohukohu today.

Mabel Andrewes (nee Cooke-Yarborough) provides the most accurate account of the contentious second purchase of Kohukohu in 1834: "... a Maori called Wharepapa [Tohukakahi] claimed the land at Kohukohu ... in the late [eighteen] twenties a man called Clarke married [Wharepapa's] daughter and had a son by her. From 1826 to 1830 this captain [living in Kohukohu] was superintendent of the Horeke shipyard. He then bought the land in Kohukohu from Wharepapa, in partnership with a man called Fishwick. He [Clarke senior] drowned in November 1831, and is buried at Mangungu, and his share of the land was left to his son George. But old Wharepapa repossessed himself of the property, and in 1834 sold the block of 50 acres or more to Manning[sic] and Kelly, who sold to the missionary Nathaniel Turner, who sold to Captain Russell in 1839. Captain Russell is quite definite about these facts, and is upheld by the evidence of Otene Puru that *Manning had bought the land from the natives*. He alluded also to the earlier sale to Clarke. Later ... Wharepapa said he had only leased the land to Manning, but this claim was discounted. Young Clarke, because he had some rights, was granted land south of Kohukohu, presumably Tauteihiihi [with its boundary now in the middle of Kohukohu called Paheke]. During Manning's possession, he sold or leased various bits of the property, one part was sold to Mr Richard Smythe, grandfather to Pero and Richard, who live at Kohukohu today."

Captain George Russell appeared in 1830 as manager of McDonnell's shipbuilding and trading concerns in Horeke. He sold a piece of land in Kohukohu to Matthew Marriner who, in 1839, set up business in Kohukohu in opposition to McDonnell. Kohukohu became the timber trading centre of the river. Maning's associate Edward Markham befriended an Irish trader and sawyer living on the Mangamuka, Thomas Poynton [Pointon]. In Sydney the Pointons and the Murray family from Waima planned the dramatic arrival of Bishop Pompallier in 1838, who held the first Catholic mass in New Zealand at Totara Point just

north of Kohukohu. By 1840 nearly all Hokianga Maori had converted to Christianity, most either Catholic or Wesleyan. The signing of Te Tiriti o Waitangi in 1840 didn't end Kohukohu and Hokianga's "wild colonial days" entirely though. Wharepapa sided with Heke against the English, while Maning, Marmon, John Webster and other Europeans fought in his 'Flagstaff War' of 1845-46.

Russell died in 1855. His business interests were taken over by his son-in-law John Webster who grew them into a significant timber, shipping and mercantile empire. In 1873 Alf Cooke Yarborough and Alfred Spry Andrewes bought the estate. Their partnership resulted in a network of general stores throughout Hokianga. Mr Yarborough was the first chairman of the Hokianga County Council formed in 1876, a position he held for 20 years. He also built the first Freemason Lodge in the north at Kohukohu.

The multi-national Kauri Timber Company acquired the Kohukohu mill in 1888 which, according to Mabel Andrewes "completely dominated Kohukohu" until it was closed in 1909 for excessively polluting the harbour with sawdust, and demolished in 1912. In fact, most of the kauri was finished by 1910 but the town, now with a population of over 600, thrived anew on the fat of butter.

The Hokianga Co-operative Dairy Company opened its factory at Motukaraka in 1908. A new and more reliable industry slowly replaced timber, gum and flax. A period of prosperity ensued, with a weekly steamer service to Onehunga, very active social and sporting life all around the harbour, traversed by boat. The Hokianga Herald newspaper was produced in Kohukohu from 1905 and by 1914, motion pictures were a regular event at the Town Hall.

The First World War ravaged Kohukohu's young male population. The town "never recovered" according to Mrs Kenning. The Spanish Influenza of 1919 also took its toll. Kohukohu's population declined during the early 1920s before surprisingly recovering to grow during the Great Depression. The continued success of the Co-operative Dairy Company at Motukaraka – which during the 1930s had 800 suppliers – and the new timber mill at Kohukohu, opened by Mr King in 1924, sold to KDV (Kiln Dried & Veneer) in 1932, which employed 40 – 60 men producing timber and wire-bound folding butter boxes, until destroyed by fire in 1937.

World War Two also had a dramatic effect on Kohukohu, which lost much of its isolation. Young men travelled the world and young women were 'man-powered' into war work, with liberating effects. Road transport improved greatly, assisted by the Americans. National grid power finally arrived in 1948, but the steamer service to Onehunga finished in 1950. Road and rail (from Okaihau in those days) replaced the harbour and rivers as transport, trade and travel 'highways'.

A major and lasting change to Kohukohu's fortunes occurred with the closure of the dairy factory at Motukaraka in 1958 due to amalgamation. The trend from cream to whole-milk required much larger investment. Small farmers sold out and left, while those who remained bought up the land but supported fewer people on it. All around, former pasture reverted to scrub and forest. "By 1970 you could have bought all of Kohukohu for a song" said Eric Harrison.

By 1983 Hokianga County's fortunes were on the rise. Kohukohu's population increased 26% between just two censuses and half the population were newcomers. The Hokianga was also "being greedily eyed by those who would turn it into a vast pine plantation" (Eric Harrison).

In 1989 Hokianga County amalgamated with five others to form Far North District Council, which, in the early-1990s gazetted Kohukohu a Heritage Precinct along with nine other sites. In 1993 Hokianga Health Enterprise Trust formed to continue the unique integrated health care system established by Dr George

McCall-Smith in the 1920s, which became a model for Social Security under Savage's Labour government, now Houora Hokianga. In 1994 Kohukohu School was re-capitulated (years 7 and 8 restored).

Newcomers and returning residents alike led to a rejuvenation of Kohukohu in the early 2000s. Along with farming, forestry, education and health services, tourism and the arts played an increasingly significant social, cultural and economic role. The opening of the Waterline Cafe, then the Palace Flophouse & Grill were followed shortly after by Village Arts gallery in the old Andrewes general store building. Many houses were renovated and changed hands during the 'property boom' of that time.

Kohukohu's underlying social fabric is remarkably resilient. Some people remain, others come and go. Another low ebb in the town's fortunes was reached around 2017 when the general store closed briefly before a new leaseholder was found. Coincidentally, from about 2014, another influx of newcomers has revived the library, established a second art gallery and today supplements the ongoing, permanent support for Kohukohu's numerous voluntary services and organisations, shortly to include a Community Centre in the old Herald Building resulting directly from this Kohukohu Community Plan process.





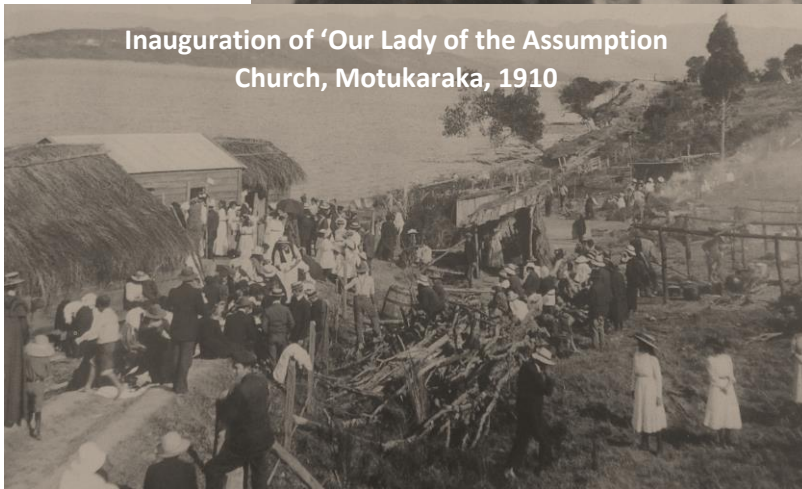
Aerial View of Kohukohu, 2019 with Kohukohu Primary School in foreground, where the Kohukohu Timber Mill stood for many years.

Section 1: Hapori: Community

Outing on the Harbour, C1900



Inauguration of 'Our Lady of the Assumption Church, Motukaraka, 1910



The Ranui, Kohukohu's ferry, 2019



Tirohanga/Vision Kohukohu – Korero Hapori/Community Statement

"Kohukohu, he hapori e tautoko ana, e whakamana ana, e whakanui ana i to tatou iwi - hapori / iwi me nga iwi ke - o ta tatou ahurea, o nga pukenga, o nga toi me nga taonga tuku iho; me to tatou hiahia kaha mo te ti'aturi me te whakatau whaiaro"

“Kohukohu, a community that supports, empowers and celebrates our people – hapu/iwi and tauiwi – our diverse cultures, skills, arts and heritage; and our strong desire for freedom and self-determination”

Ahako ko Kohukohu te rite ki nga taone iti kua tawhitohia e koe i Niu Tirenī, he mea ahurei, he rereke hoki i tetahi atu wahi ka taea e koe te haere mai ki te whiriwhiri ranei ki te noho. Ko tetahi wahi o te kainga tuatahi mai i nga ra o Kupe. , te kaitohutohu nui, me tetahi o nga nohoanga tawhito o te Pakeha i te whenua, mai i nga tau 1820 ki mua ranei.

Ko te whakaaro o te hiahia whaiaro me te hiahia mo te noho noa me te tipuranga ka kitea i roto i te nuinga o nga mea e mahia ana e konei. He maha nga hononga o te hononga i roto i Kohukohu. Ahako he nui te whakamahinga o te hangarau hou, he pai nga korero tawhito e ora ana i enei wa hurihuri hoki. Ka kororerero nga tangata ki a ratau i konei, i etahi wa i waenga i te raina pokapū o te huarahi matua e noho ana i roto i a raatau waka! Ka taea e te haere ki te toa te tango i nga haora i runga i nga whakawhitinga korero me nga hoa me nga hoa tata.

Ka taea e nga tangata te noho ki Kohukohu i runga i ta ratou ake waa. Ko te whakaute hauora e mau tonu ana mo ia tangata e kaha ana ki te ora i a ia e whiriwhiri ana. Ka whakaatuhia e matou he rereketanga miiharo me te whakamiiharo, i te pupuri i te maha o nga uara takitahi - tikanga me te rereke. Ko te ahua tangi o te wairua hapori me te aroha mo o tatou hoa tangata e whakaatuhia ana i konei, ko o taatau uara e haere ana i tua atu i te tikanga, e mohiotia ana i te kaha o te hapori ki te pupuri i nga ratonga urupare me nga ratonga hapori maha, me nga hinonga hapori - Te Whare Pukapuka, Te Paahaa, Te Whare Waka o Te Kura Kaupapa Maori, Te Maatau Makau, Te Kaapu Whakataetae, Te Waiata Club, Art Gallery etc - ahako nga wero o nga whakataetae whakataetae.

Ko te noho i Kohukohu ehara i te mea he oranga anake, he waahi o te hapori e tautoko ana, e whakanui ana i te hunga katoa e noho ana i roto. E hiahia ana nga huarahi mo te tipu me te whakawhanaketanga o te iwi, me te wairua o te mahi tahi i waenganui i nga tangata katoa e karanga ana ki te kainga o Kohukohu, ka kaha te kaha o nga manuhiri e haere ana. He mahinga ahurei o te whakatau kaupapa ka taea na te iti o te taupori. Ka taea e Kohukohu te pupuri i tana mahi hei painga iti e mahi ana i te hapori whānui.

Ko Kohukohu he wahi nui e whakarerekē ana i nga tangata hou e tae mai ana ki konei, no te mea ko tetahi wahi e rere ke ana ki nga tangata hou - me te whakanui i to raatau whakauru me te takoha. He iti, he taone whanga whanui i roto i nga taonga Maori me nga tikanga tuku iho me te ahurea o te Pakeha, ko Kohukohu te ahua o te whakamaharatanga me te whakahou i te mea ko tona hitori, me te whakanui i te hangarau hou me te whakawhanaketanga hou.

Tirohanga/Vision Kohukohu – Korero Hapori/Community Statement

"Kohukohu, he hapori e tautoko ana, e whakamana ana, e whakanui ana i to tatou iwi - hapori / iwi me nga iwi ke - o ta tatou ahurea, o nga pukenga, o nga toi me nga taonga tuku iho; me to tatou hiahia kaha mo te ti'aturi me te whakatau whaiaro"

"Kohukohu, a community that supports, empowers and celebrates our people – hapu/iwi and tauiwi – our diverse cultures, skills, arts and heritage; and our strong desire for freedom and self-determination"

While Kohukohu is similar to many old-established small towns you will come across in Aotearoa New Zealand, it is also unique and different from any other place you might visit or choose to live in. A place of earliest Maori settlement from the time of Kupe, the great explorer, and also one of the oldest European settlements in the country, dating from the 1820s or earlier.

A sense of self-determination and desire for freedom & independence is evident in much of what we do here. Many levels of interconnection exist in Kohukohu. Although modern technology is used extensively, good old-fashioned communication survives in these changing times too. People talk to each other here, sometimes across the centre-line of the main road sitting in their stationery cars! A stroll to the shop can take hours due to progressive conversations with friends and neighbours.

People are able to exist in Kohukohu largely on their own terms. A healthy respect is maintained for each individual being able to live as he/she chooses. We exhibit an amazing and extraordinary diversity, while maintaining many shared values – conventional and alternative. A tangible feeling of community spirit and empathy for our fellow human beings is displayed in a lot that we do here, and our shared values go beyond the usual, evidenced in the community's ability to maintain two volunteer emergency services and extensive volunteer community services, clubs and social enterprises – Library, Town Hall, Old School gym, Market Day, Bowling Club, Music Club, Art Gallery etc – despite the usual challenges of competing priorities.

Living in Kohukohu is not merely an existence, it is being part of a community that supports and celebrates all who live within it. Opportunities are sought for growth & development of the people and a spirit of collaboration between all who call Kohukohu home is felt strongly even by visitors passing through. A unique scale of decision-making is possible due to the small population size. Kohukohu is able to maintain its functionality as a compact little town servicing a wider community.

Kohukohu is as much a place that changes each new person who arrives here, as it is a place that changes with each newcomer – valuing their input and contribution. A small, harbour-side town, rich in Maori & European heritage and culture, Kohukohu has adapted to become both reflective and resilient because of its history, as well as embracing modern technology and development.

Community – Summary of Goals and Objectives (Refer to Appendix 1A for details – p37)

"Kohukohu, he hapori e tautoko ana, e whakamana ana, e whakanui ana i to tatou iwi - hapori / iwi me nga iwi ke - o ta tatou ahurea, o nga pukenga, o nga toi me nga taonga tuku iho; me to tatou hiahia kaha mo te ti'aturi me te whakatau whaiaro"

"Kohukohu, a community that supports, empowers and celebrates our people – hapu/iwi and tauiwi – our diverse cultures, skills, arts and heritage; and our strong desire for freedom and self-determination"

A. To support & empower our community through our strong desire for freedom, self-determination & independence:

- i) Develop strong communication links within the community (eg Kohukohu Newsletter)
- ii) Create strategies that encourage inclusiveness in the community (eg Herald Building Community Centre)
- iii) Identify initiatives to celebrate our community (eg A Kohukohu Celebration Day?)
- iv) Enhance skills and training across the community (eg Skills Register as part of Timebank)
- v) Identity ways to coordinate with other community bodies (eg Kohukohu Advocacy Group)
- vi) Work toward Subsidiarity ¹

1. Subsidiarity: (In politics) the principle that a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more local level. This means that when tasks can be done by providers in Kohukohu; we would be supported by Far North District Council to do that.

Section 2: Taiao taiao: Natural Environment



Korero taiao taiao: Natural Environment Statement

“Kohukohu, he hapori e tiaki ana, e whakarei ake ana i te pauna taiao o te taone me te taiao takutai me te mohio ki to taatau hononga tuatahitanga.”

“Kohukohu, a community that protects and enhances the natural balance of the harbour and coastal environment and recognises our interdependent relationship.”

Ko nga tangata tuatahi i noho ki Te Hokianga o Te Tai Tokerau i te rohe o Kohukohu, ko nga uri o nga kaiwhakaterere tuatahi o Poronihia me o ratau uri i tenei ra e hono ana ki te iwi me te hapu o te rohe. Ko te tikanga he hononga kaha ta ratou ki te whenua, te wai me te moana, na roto i to raatau hononga wairua me nga puna kai. Nga momo rereke o nga ngahere me nga otaota e taatai ana, e tiaki ana i te whanga me nga kai, nga rongoa taiao me etahi atu taonga taiao e hiahia ana mo te oranga o ia ra.

I muri i te taenga mai o nga kaitaunui i te whenua, ka timata te huringa o te taiao, nui atu i te mutunga o nga tau 1800 me nga tau 1900 i te wa e whakahaere ana nga mira mirari Kauri i runga i te whanga me te whakatuwheratanga o te whakatuwhera miraka Motukaraka. Ka tae mai nga tipu o te otaota ki te whanga mai i te Kohukohu me te Rangiora rakau miraka me nga kaiparau ka tahuna, ka tahuna nga whenua ki nga kararehe kararehe. I tukuna nga whenua mo nga mahi ahuhenua me nga rori. Ko te takutai taketake taketake o Kohukohu i rere ke ma te whakakii i nga whanga me nga taone i te tuatahi ki te tipu kauri, ka akina i te toka me te oneone mai i nga taapata a tawhio noa. I hangaia he huarahi takutai i runga i te tahataha o te moana me nga papa kohatu e tiaki ana ia ratou i te papa.

Mai i nga tau 1970 ka timata nga iwi ki te hora haere i nga taha o nga whanga o te taha whanga ki te taha o nga whenua me nga rori, me nga kaipupuri whanga ki te urupare ki te whakaheke i te whanga o te whanga, kaore pea ka ngaro i te taiao. te taupoki ngahere me te puna tautuhinga o te taiao takutai. Ko nga mahinga otaota me nga mahi ahuhenua whai hua i muri mai ka raruraru te raruraru i etahi rohe o Hokianga.

I te taenga mai o nga kaipupuri o te Pakeha ka tae mai nga tipu me nga kararehe, ko etahi o enei kua waiho hei momo pest kino. Ko nga haerenga o nga momo piringa ka taea, hei tauira, ka pa ki te whanga o te waaawa ki te whanga ki te whanga. He maha hoki nga painga o nga otaota me nga kararehe i whakaurua ki te whakarato i te tini o te kai ki o tatou hapori, a he puna no te moni whiwhi. He mea nui ki te tiaki i nga otaota kai tuku iho o nga tipuna me nga mea taketake. Me ako hoki maatau me te kimi i etahi atu ki nga otaota me nga pesticides e kino ana ki te taiao.

I tenei ra, e mihi ana nga iwi o Kohukohu ki nga painga o nga hanganga o te taone, me te whakahou ake i nga whenua e whakarei ake ana i te oranga o te hapori, te pai o te taraiwa i nga huarahi takutai moana me te takoha i mahia e te hapori ahuhenua me te ahumahi rakau ki te whanaketanga o te taone taone. Engari e mohio ana hoki me kaha ake ta tatou hononga ki te whanga me te taiao kia pai ai te noho taiao a Kohukohu me Hokianga i te wa kei te heke mai. Ko te iwi o Kohukohu e mohio ana me whakarerekē nga whakamahinga o te kaha me nga ahuatanga o te raanei ki te whakaiti i nga rereke o te waro me te ururua kino, me te mohio ano hoki ki te hiahia me te whakarei ake i te koirora o nga taiao taiao ahurei kei te Hokianga.

“Kohukohu, he hapori e tiaki ana, e whakarei ake ana i te pauna taiao o te taone me te taiao takutai me te mohio ki to taatau hononga tuatahitanga.”

“Kohukohu, a community that protects and enhances the natural balance of the harbour and coastal environment and recognises our interdependent relationship.”

The first people to settle in North Hokianga in the Kohukohu area were descendants of the first polynesian navigators and their descendants today link to the iwi and hapu of the area. It was natural that they had a strong relationship with the land, the freshwater and the sea via their spiritual connections and food sources. Different types of forests and wetlands bordered and protected the harbour and the food, natural medicines and other natural materials that were needed for daily life.

After the colonial settlers arrived the landscape and the environment began to change dramatically, particularly during the late 1800's and early 1900's when the Kauri timber mills were operating on the harbour and after the Motukaraka dairy factory opened. Tons of sawdust entered the harbour from the Kohukohu and Rangiora timber mills and farmers cleared and burnt land to farm animals. Wetlands were reclaimed for farming and roads. The original natural shoreline of Kohukohu was changed dramatically by filling the bays and beaches first with kauri sawdust and then by rock and soil quarried from the surrounding hills. A coastal road was built on the waterfront with rock walls protecting them from erosion.

From the 1970's onward people began to notice that manawa [mangroves] were beginning to spread around the harbour edges next to the reclaimed land and roads and in the harbour tributaries in response to accelerated siltation of the harbour, likely caused by the destruction of the natural forest cover and the natural wetland filter systems. Sewerage systems and intensive farming later caused pollution problems in some areas of Hokianga. With the arrival of European settlers came introduced plants and animals, some of which have become serious pest species. Arrivals of potential pest species continues, for example the arrival of the Asian Paddle Crab into the harbour may affect the traditional flounder fishery. There are also many benefits of the introduced plants and animals which provide a wide variety of food to our communities and are a source of income. It is important to protect heritage food plants both indigenous and introduced. We also need to learn about and find alternatives to herbicides and pesticides that are dangerous to the environment.

Today, people in Kohukohu appreciate the benefits of the urban infrastructure and reclaimed land that enhances community life, the convenience of driving on coastal roads and the contribution that was made by the farming community and timber industry to the development of our heritage town. However, we also recognise that we need to improve and enhance our relationship with the harbour and the environment so that Kohukohu and Hokianga will be environmentally sustainable in the future. Kohukohu people recognise that our everyday energy use and lifestyles must change so that we can reduce carbon emissions and harmful waste and also recognise the need to maintain and enhance the biodiversity of the unique natural ecosystems that still exist in Hokianga.

Natural Environment – Summary of Goals and Objectives (Refer to Appendix 1B for details – pp 39 - 42)

"Kohukohu, he hapori e tiaki ana", e whakareki ake ana i te pauna taiao o te taone takutai me te mohio ki to taatau hononga tuatahitanga"

"Kohukohu, a community that protects and enhances the natural balance of the harbor and coastal environment and recognizes our independent relationship"

A. Protect the Harbour and Natural Environment:

- i) Identify key indigenous plants and animals. Plan protective actions
- ii) Identify threats to indigenous and valuable introduced species. Manage these threats
- iii) Study valued introduced species, especially food and fibre. Protect these species
- iv) Work towards ending the use of toxic pesticides and herbicides. Manage weeds and pests non-chemically
- v) Reduce non-biodegradable waste. Use strategies from awareness campaigns to agreed controls

B. Restore and Enhance the Harbour and Coastal Environment:

- i) Protect and improve local wetlands, parks and bush and parkland – Wahi Tapu Ngahere / Lance Andrewes Park?
- ii) Appropriately manage waterfront Manawa/ Mangrove areas
- iii) Create a local green waste recycle system
- iv) Improve harbour water quality especially run-off from streams and wetlands, including farms and exotic forest
- v) Enhance local scenic natural areas and green urban spaces – eg the hills behind Kohukohu township

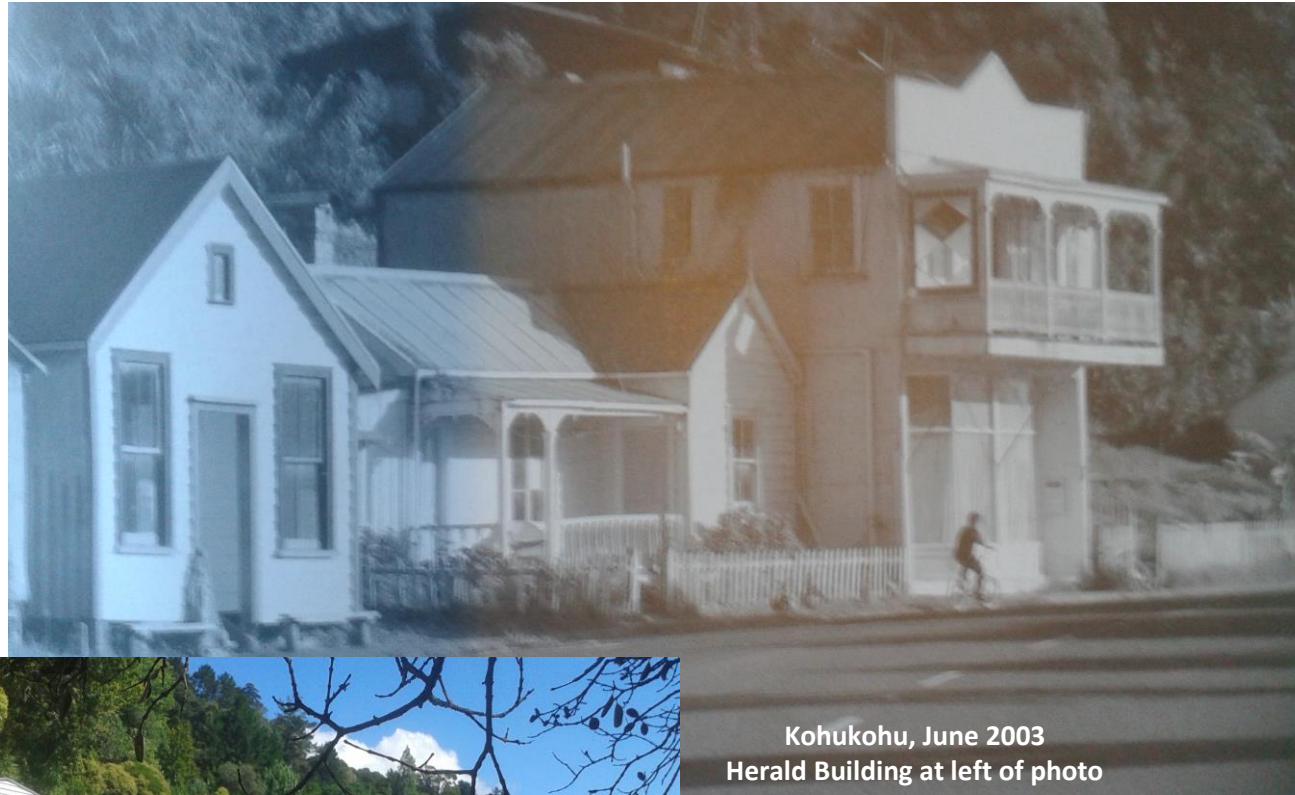
C. Recognise our Interdependent Relationship with Nature:

- i) Form a local environment group and resource centre – possibly Herald Building based?
- ii) Become part of a Hokianga harbour, or district – wide, environmental group. Work with existing groups
- iii) Establish a College of Harbour, Estuarine, and Environmental Research
- iv) Educate children and adults in ecological awareness

D. Acknowledge Global Environmental Responsibilities:

- i) Reduce unsustainable consumption of energy and material resources
- ii) Reduce carbon emissions – eg electric vehicles; possibly bio-fuel?
- iii) Increase domestic and commercial use of renewable energy - eg solar; consider Waste-2-Energy temporarily?
- iv) Actively prepare for Global Climate Change and sea level rise – from emergency Civil Defence to long-term measures

Section 3: Taonga tuku iho: Heritage



Kohukohu, June 2003
Herald Building at left of photo



Kohukohu Road, Village Arts Gallery on left, then Hotel, 2019

Korero taonga tuku iho: Heritage Statement

“Kohukohu: He hapori e tautoko ana, e pupuri ana, e tiaki ana, e tiaki ana i te pono me te taiao o te kainga me nga rohe a tawhio noa.”

“Kohukohu: A community that supports, maintains, defends, and protects the historic integrity and landscape of the village and surrounding area.”

Ko Kohukohu he wahi e tino nui ana ki te Maori me te hitori o te koroni ki te katoa o Aotearoa. Kia mohiohia enei waahanga e rua ka whakaarohia te whakaaro o te taonga tuku iho, me te whakawhirinaki ki nga whakamaori rereke kaore i te wa pai ki te waahi waenga.

I te mea ko te 'Cultural Heritage' te mana, ko te arotahi ki te noho koroni mo te rohe. I te taha o taua mea, ko te nuinga o te taone ko te Taiwhanga Toi Whenua e tohu ana i te ahuatanga tuku iho motuhake e puta mai ana i nga ahua o waho o nga whare tawhito, me to raatau hononga ki te taha moana me te ahumahi rakau.

Ki te whakarite kia whakahonorehia nga kaihanganga taketake o Kohukohu me o ratou taonga tuku iho i mua i te Pakeha, kei a matou te piringa ki te tiaki i nga waahi Tapu me nga atu tikanga Karaitiana Maori me nga wairua. Ko te whakamaori a nga iwi o te rohe i nga waahanga katoa o te mahere ka whakaatuhia i roto i nga mahi katoa.

Kohukohu is a place steeped in important Maori and colonial history significant to the whole of New Zealand. To recognise both of these aspects when considering the concept of heritage is a challenge, and relies on contrasting interpretations that don't always meet comfortably on middle ground.

As an 'official' Heritage Town, the focus tends to be on the colonial settlement of the area. In line with that, the majority of the town is a registered Heritage Precinct that recognises the special heritage character being derived from the external appearance of the historic buildings and their association with the waterfront and the logging / timber industry.

To ensure the original founders of Kohukohu and their rich pre-European heritage is respected, we have a commitment to protect Wahi Tapu areas and all other significant Maori Cultural and Spiritual beliefs. The interpretation by local iwi in all aspects of the plan will be reflected in all activity.

Heritage –Summary of Goals and Objectives (Refer to Appendix 1C for details – pp 43 – 44)

"Kohukohu, he hapori e tautoko ana, e tautoko ana, e purpuri ana, e tiaki ana, I te pono me te taiao o te kainga me nga rohe a tawhio noa"

"Kohukohu, a community that supports, maintains, defends, and protects the historic integrity and landscape of the village and surrounding areas"

A. Protect and defend the historic integrity of the town, the waterfront and the surrounding landscapes:

- i) Ensure the right balance is struck between development and protection
- ii) Preserve the features of buildings that are an essential part of the special character and ambience of Kohukohu
- iii) Ensure architecturally appropriate commercial and private development within the historic precinct of Kohukohu
- iv) Protect Wahi Tapu and other sites of Cultural and Spiritual Significance of Maori
- v) Protect significant Archeological sites and other historic places

B. Support and maintain the historic integrity of the town, the waterfront and the surrounding landscapes:

- i) Support Development in Kohukohu that is congruent with community values and Heritage Precinct Guidelines
- ii) Preserve the existing scale of development (including pedestrian scale of town)
- iii) Encourage the ongoing maintenance, improvement and restoration of historic buildings which are also public facilities



Aerial view of Kohukohu (north end)

Section 4: Ohanga: Economy



Tirohanga/Vision Kohukohu – Rautaki Hapori: Economy Statement

“Ko te kaha o te ahumahi o Kohukohu e kaha ana ki te noho taiao me te taiao, me te whakauru, me te whakahoahoa, me te urupare”

“The evolving Kohukohu economy strives to be locally sustainable and globally connected, inclusive, resilient and adaptable”

Kaore e pai te ōhanga o te ao nei mo te nuinga o nga tangata o to taone, te tautoko ranei i nga taone iti, tawhiti atu ano ko Kohukohu.

Ko nga mea e hiahiatia ana mo te whare - nga taonga me nga ratonga - me te nuinga o nga mea e whakaratohia ana e nga miihana me nga pakihi ahumahi e tango ana i nga hua o to taatau moni mai i to rohe.

I nga wa o mua i whakaratohia e matou, i hokohoko atu i te rohe. Ko nga whakataunga i puta mo tenei kaupapa whaitake. I noho nga tangata ki nga taone me nga kainga mo te haumarutanga, te hokohoko me te hokohoko, ka tuku motuhake i nga taonga me nga ratonga. I hangaia tenei i te taunekeneke me te whanaungatanga, a ka pupuri i te nuinga o nga hua o te hokohoko e haere ana i te rohe. Ko nga momo o te whakawhitinga me te whakawhitiwhitinga he taonga / rauemi e whai ana ki te hapori, he tika kia tiakina.

Mai i te tau 1980 ka pakaruha tenei pakihi mo te hokohoko me te toa nui i roto i nga pokapū a-rohe e tuku ana i nga taonga iti, i te nuinga o nga wa e kawē mai ana, e whakawhirinaki ana ki nga rori pai, nga waka, me nga waahi iti.

Ka taea te whakatutuki i tenei ma te whakamahi i nga pukenga me nga ratonga i waenganui i te waahi, nga kari hapori, he kai me te mahi tahi me te nui o te hoko o nga taonga - i raupapahia mai i te pokapū rauemi hapori - he tautoko ake i te toa nui e hoko atu ana i nga hua o te rohe, he whanui whānui atu o nga hua me te whakarato i te ratonga tuku - he mea whakatairanga i nga wa katoa i runga i nga korero hou me nga ratonga whakawhitiwhiti. E whakatenatenahia ana nga korero a te motu, nga rohe a-rohe, a-rohe hoki.

Today’s global economy does not work for many people in our community or support small, remote towns like Kohukohu very well. Basic household necessities – everyday goods and services – are mostly supplied by distant supermarkets and corporate businesses which take the profits of our spending away from our local area.

In times past, we provided and traded much more locally. Settlements evolved for this express purpose. People lived in towns and villages for security, sharing and trade, allowing specialization of goods and services. This created interaction and relationship, and kept much of the profits of commerce circulating locally. Such systems of exchange and transaction are a taonga/resource that belong to the community, worthy of protection and support. Since around 1980 this relatively ‘natural’ system of exchange has been disrupted, as part of ‘globalization’, by large chain-store retail businesses and supermarkets located in regional centres offering cheap, mostly imported goods, dependent for access upon better roads, cheaper vehicles, cheap fuel and often debt. Much of the enterprise and life blood of Kohukohu was drained as local businesses had to close down, unable to compete.

We in Kohukohu intend to rebuild a more localised, accessible, inclusive and resilient economy using traditional values plus alternative methods and new technology, with input from the best aspects of our present-day national and global economy.

This can be accomplished by sharing skills & services via a timebank, community gardens, a food & produce co-op for bulk purchase of supplies – coordinated from a community centre – plus support of a general store selling more local produce, a wider range of products and offering a delivery service – all regularly promoted via local news & communication services. Complimentary national, regional, district and local business initiatives are encouraged.

Economy – Summary of Goals and Objectives (Refer to Appendix 1D for details – pp45 – 48)

Ko te kaha o te amumahi o Kohukohu e kaha ana ki te noho taiao, me te whakauru, me te whakahoahoa, me te urupare.

The evolving Kohukohu economy strives to be a locally sustainable and globally connected, inclusive, resilient and adaptable.

A) Evolve Locally-sustainable Community Economic Initiatives:

- i) Open Te Whare Herara: The Herald Building as a multi-use Community Centre
- ii) Produce regular Kohukohu & North Hokianga Newsletter and E-Newsletter
- iii) Start and operate a Timebank to share skills and experience
- iv) Create and run a Food Co-op to distribute locally grown produce & bulk goods
- v) Establish Community Gardens, Work Bees, local Seed Bank, Shared Information and Tool/Machinery Repository
- vi) Acquire local provision of some FNDC and NRC services and procurement
- vii) Achieve 'Dark Sky Reserve' status

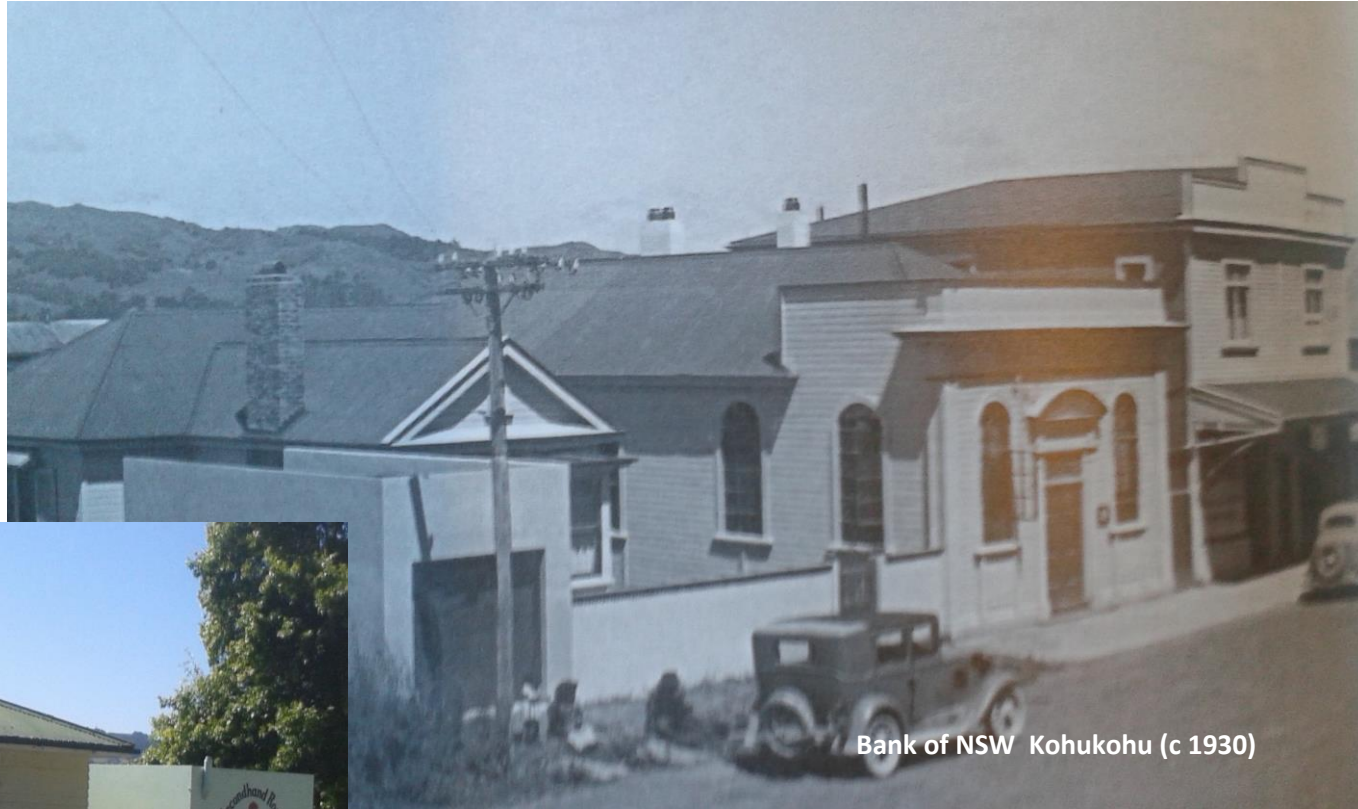
B) Support Mainstream Economic Activities (Public and Private):

- i) Encourage expansion and diversification of local shop to become a 'General Store' again
- ii) Upgrade 'Twin Coast Discovery Route' to State Highway status – Rawene-to-Ahipara via ferry, Kohukohu, Broadwood and Herekino.
- iii) Provide EV charging station for tourists
- iv) A safe dual walkway and cycleway from Kohukohu to The Narrows ferry landing
- v) Tourism initiatives, projects and business ventures – e.g. Te Ranui. 'Ara Rakautapu' & Lance Andrewes' Park. Cultural Centre. Guided village tours. Museum. Contemporary and traditional public sculptures. Grow quality along with quantity. Consider tourist capacity?
- vi) Local industry and employment initiatives. Social-enterprise and/or public private partnership – e.g. Biofuel & firewood from roadside vegetation + replant natives. Possum fur and meat. Cottage industry re-using/upcycling plastics. Waste-2-Energy production...
- vii) Attract long-term residents to Kohukohu – including as a place for refugee families to settle.



Kohukohu Wharf, 2019

Section 5: Nga hanganga : Infrastructure



Bank of NSW Kohukohu (c 1930)



Current Post Office and Op Shop, 2019

Tirohanga/Vision Kohukohu – Te korero mo nga hanganga: Infrastructure Statement

Ko te hiahia a Kohukohu ki te whakarato i nga hanganga tika me te whai hua kia taea ai e te hapori o Te Tai Tokerau Hokianga te tipu me te urupare ki te panoni

Kohukohu expects the provision of appropriate and effective infrastructure to enable the North Hokianga community to thrive and respond to change

I te hapori, ka whakanui, ka tohaina e tatou nga hanganga pakeke (nga hanganga) me nga hanganga ngohengohe (ratonga) e whakaratohia ana ki a tatou mai i nga puna maha (Takiwa, Takiwa Roopu, Central, NGO, Charities, me roto). He iti nei, he hapori tuawhenua motuhake, e whakapono ana mātou ko te whakarato o te hanganga taketake ko te tika tangata tika mo nga tangata e noho ana i roto i te iwi whakawhanakehia. Kei te tumanako matou i nga mea e rite ana, i nga waahi ranei, me nga ratonga pera me nga mea e whakaratohia ana i roto i nga hapori rite noa atu E whakapono ana mātou ko te hanganga e whakaratohia ana me whakaatu i te mahi o te taone, o te kainga ranei i roto i tona waahanga nui.

As a community we acknowledge and value the hard (structures) and soft (services) infrastructure we are provided with from many sources (District, Regional and Central Government, NGO's, Charities and from within). As a small, isolated rural community, we believe the provision of basic infrastructure is a fundamental human right for people living in a developed nation. We expect the same or similar facilities and services as those provided in similar communities elsewhere. We believe the infrastructure provided must reflect the role a town or village fulfils in its wider hinterland.

**Kei te tumanako tatou kia whakatutukihia o tatou waahanga ki te whakatutuki i o tatou matea ma te tika me te whai hua
We expect our infrastructure to meet our needs by being appropriate and effective:**

Appropriate: Infrastructure that is sympathetic to the area and environmentally friendly, sufficient to enable our community to fully participate in the economic, social, and democratic life of Aotearoa. The community can be involved in the procurement, provision and maintenance, development and infrastructure where feasible.

Effective: Infrastructure that is fit-for-purpose and efficient in action. Cleaning, maintenance, improvement and renewal – including viable alternatives – is possible, simple and timely. Infrastructure must be accessible, fairly distributed and as widely available as possible. Community members must never be denied life-serving infrastructure because it is unaffordable.

As a small community, we need to ensure every dollar we spend has a local impact. Therefore, the assets and services we pay for need to be an integral part of our local economy. Also, given the Kohukohu community subscribes to the 'Principle of Subsidiarity' ¹ (as an organising principle for life in communities) our community believes:

- The majority of decisions regarding our infrastructure need to be made at a local level
- There should be local ownership of hard infrastructure where feasible
- Provisions of services and maintenance, like ownership and provision, needs to happen at the most local level possible

Kohukohu Infrastructure Ideas (This list is neither definitive or exhaustive)

Hard (mainly structural) Infrastructure	Soft (mainly service-based) Infrastructure
Roads and support structures	Community Development activity
Waste water/sewage system	Marae and Marae Committees
Storm water drainage	Churches
Ferry and Harbour Transport	Relationships with Local & Regional Government
Electrical power provision	Community skills and knowledge
Telecoms and Internet	Herald Cooperative/Collective
Refuse and Recycling collection	
Street Lighting	Women's Group
Paving/footpaths	
Signage	Kohukohu Community Trust
Public Toilets	
Parks and Amenities	Sports and Recreation activities
Library	Arts and culture
Hospital/Health System	Health System
Town Hall	Community Centre and Community activity
Wharf and ferry Ramp	
Fire Brigade Station and vehicle	Rural Postal Delivery system
Ambulance Station and vehicle	
School	Education system
General Store	
Village Arts Gallery, Art of This World & others ...	Artists Group

Infrastructure – Summary of Goals and Objectives (Refer to Appendix 1E for details – pp 49 – 50)

Provide an Effective and Accessible Infrastructure for the Community to Thrive and Respond to Change:

- i) Support the Improvement of Transportation, Tourism and Prepare for Future Challenges (eg Lobby for safe dual walkway-cycleway from Kohukohu central through to the ferry)
- ii) Upgrade Central Business District (eg traffic calming and placemaking projects)
- iii) Improve Aged Care and Family/Pensioner Housing (eg driving co-ops, travel share, rental housing)
- iv) Improve access to Internet
- v) Establish Subsidiarity¹ and local provision of Council Services & Procurement (eg lawn mowing, non-toxic weed control, rubbish collection, etc...)
- vi) Establish Subsidiarity and Tino rangatiratanga (eg Residents Group)
- vii) Improve Sewerage & Waste Water Treatment
- viii) Improve Provision of Essential Services (eg a reliable water supply/additional water storage; retention and improvement of postal services)

1. Subsidiarity: (In politics) the principle that a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more local level. This means that when tasks can be done by providers in Kohukohu, we would be supported by Far North District Council to do that.

Appendices

Appendix 1: Goals and Objectives in Detail:

- A. Community
- B. Natural Environment
- C. Heritage
- D. Economy
- E. Infrastructure

Appendix 2: Glossary of Terms



Aerial shot of Kohukohu – looking north, 2019

Appendix 1A: Goals and Objectives in Detail: Community

Community Goals:

A: To support & empower our community through our strong desire for freedom, self-determination & independence

Objective		Key Actions
i)	Develop strong communication links within the community	Get a Newsletter up & running which will broadcast events & community engagements Paper & email Track use of relevant buildings and encourage additional usage all available spaces Formalise Te Reo classes
ii)	Create strategies that encourage inclusiveness in the community	Actively seek ways for Herald building to be used by the community Co-ordinate timetables for effective, appropriate & regular use of all community spaces. Create a Kohukohu Advocacy group
iii)	Identify initiatives to celebrate our community	Initiate a Kohukohu Celebration/commemoration day Initiate extended use of the Town Hall (post rejuvenation)
iv)	Enhance skills and training across the community	Work in with Economy Timebank to get a skills register started and look to fill community “gaps” with ongoing training in sustainable enterprises
v)	Identify ways to co-ordinate with other community bodies	Create a Residents/Ratepayers Assoc or Town Council Procurement of council activities – village maintenance
vi)	Work toward Subsidiarity ¹	Gain a mandate from community for ‘council body replacement organisation’

2. Subsidiarity: (In politics) the principle that a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more local level. This means that when tasks can be done by providers in Kohukohu, we would be supported by Far North District Council to do that.



Kohukohu Wharf, 2019

Appendix 1B: Goals and Objectives in Detail: Natural Environment

Environment Goals:

A. Protect the Harbour and Natural Environment

Objective		Key Actions
i)	Identify key indigenous plants and animals. Plan protective actions (continued)	Identify local biodiversity and natural ecosystems and learn about their needs, characteristics and processes Support existing research and conservation actions Identify pest animals and plants, gain awareness of the threats they pose and how best to manage them
ii)	Identify threats to indigenous and valuable introduced species. Manage these threats	Establish management techniques and plans to control or eradicate these pest species Study and preserve the local genetic diversity of useful introduced plants, especially those used for food and fibre Deal with community concerns regarding the local use of biocides
iii)	Study valued introduced species, especially food and fibre. Protect these species	Take action on weed and pest management which encourages the use of non-chemical controls Mount on-going awareness campaigns to help people understand the problems associated with unnecessary consumption and the undue use of non-renewable resources and their ultimate disposal Identify key indigenous plants and animals. Plan protective actions
iv)	End the use of toxic pesticides and herbicides. Manage weeds and pests non- chemically	
v)	Reduce non-biodegradable waste. Use strategies from awareness campaigns to agreed controls	

Environment Goals:

B. Restore and Enhance the Harbour and Coastal Environment

Objective		Key Actions
i)	Protect and improve local wetlands, parks and bush and parkland – Wahi Tapu Ngahere / Lance Andrewes Park	Study the features of wetlands to be enhanced and create appropriate management plans for each Conduct similar ecological surveys and management plans for natural bushlands, parks and reserves.
ii)	Appropriately manage waterfront Manawa/ Mangrove areas	Consult the community and NRC to identify areas in the village waterfront where Manawa removal would benefit the community and not harm the environment.
ii)	Appropriately manage waterfront Manawa/ Mangrove areas	Consult the community and NRC to identify areas in the village waterfront where Manawa removal would benefit the community and not harm the environment.
iii)	Create a local green waste recycle system	Establish a suitable area for dumping and composting /recycling green waste where weeds can be safely disposed.
iv)	Improve harbour water quality especially run-off from streams and wetlands, including farms and exotic forest	Focus on the adjacent riparian areas starts with local streams and drains plus increased capacities of wetlands and salt marshes.
v)	Enhance local scenic natural areas and green urban spaces – eg the hills behind Kohukohu township	Plant with appropriate vegetation to replace harmful species of plants is an essential part of protection and enhancement activities.

Environment Goals:

C. Recognise our Independent Relationship with Nature

Objective		Key Actions
i)	Form a local environment group and resource centre – possibly Herald Building based?	Investigate the possibility of housing the Resource Centre in the Herald Building with other Community Services.
ii)	Become part of a Hokianga harbour-wide, or district- wide environmental group. Work with existing groups.	Work with groups further afield to protect and enhance the wider Hokianga area.
iv)	Establish a College of Harbour, Estuarine, and Environmental Research	Set up working groups to investigate the feasibility of establishing an educational institute.
iv)	Educate children, and adults, in ecological awareness	Set up working parties to discuss and work out best course of action to achieve this objective.

Environment Goals:

D. Acknowledge Global Environmental Responsibilities

Objective		Key Actions
i)	Reduce unsustainable consumption of energy and material resources	Create awareness campaign outlining the problems caused by unsustainable resource and energy use
ii)	Reduce carbon emissions: eg electric vehicles, possibly bio-fuel?	Phase out fossil fuel use for transport, heating etc. Create buyer cooperative for the purchase of electric vehicles.
iii)	Increase domestic and commercial use of renewable energy: eg solar; consider Waste-2-Energy temporarily?	Replace gas and liquid fuel heating and cooking devices with wood fuelled or solar electric devices.
iv)	Actively prepare for Global Climate Change (GCC) and sea level rise from emergency civil defence to long-term measures	Map areas at risk of inundation and plan mitigation activity or alternative approaches. Investigate impact risks (fire, flooding, risk to food supply) for community and establish counter measures.

Appendix 1C: Goals and Objectives in Detail: Heritage

Heritage Goals:

A: Protect and defend the historic integrity of the town, the waterfront and the surrounding landscapes

Objective		Key Actions
i)	Ensure the right balance is struck between development and protection	(Create) a Heritage Review Group for adherence to plan
ii)	Preserve the features of buildings that are an essential part of the special character and ambience of Kohukohu	Include reference to this aspect in Kohukohu Specific Heritage Precinct Guidelines Include reference to this aspect in review of plan as defined in Objective i)
iii)	Ensure architecturally appropriate commercial and private development within the historic precinct	Include reference to this aspect in Kohukohu Specific Heritage Precinct Guidelines Include reference to this aspect in review of plan as defined in Objective i)
iv)	Protect Wahi Tapu and other sites of Cultural and Spiritual Significance of Maori	Include local iwi in all Heritage related set up and review groups Record in Kohukohu Specific Heritage Precinct Guideline
v)	Protect significant Archeological sites and other historic places	Identify relevant sites & places Record in Kohukohu Specific Heritage Precinct Guideline Restore and develop waterfront, to preserve historical value and encourage recreational and commercial use through suitable development of waterway and harbour edge: <ul style="list-style-type: none"> - Collate existing ideas from previous plan and current meetings - Document requirements and present to potential parties (FNDC, NRC, Heritage NZ, ...) - Clarify specific actions with those parties to ensure agreed ideas are implemented Plan and proof for higher sea levels in the near future. Research potential sea level change for the Hokianga Identify opportunities to lobby local and central government

Heritage Goals:

B. Support and maintain the historic integrity of the town, the waterfront and the surrounding landscapes

Objective		Key Actions
i)	Support development in Kohukohu that is congruent with community values and Heritage Precinct Guidelines	<p>Access and Review Heritage Precinct Guidelines</p> <p>Produce Kohukohu specific Guideline</p>
ii)	<p>Preserve the existing scale of development (including pedestrian scale of town)</p> <p>With reference to guideline and 'Protects and Defends' Objectives</p>	<p>Identify the current conditions of the District Plan related to development and its relevance to the desire of the community to preserve scale:</p> <ul style="list-style-type: none"> - Moderate land use in, and adjacent to, the town to preserve harmony with the existing character. - Avoid large buildings on significant slopes and skylines or on 'heritage sensitive' land - Set appropriate building height limits for the township and surrounding area
iii)	Encourage the ongoing maintenance, improvement and restoration of historic buildings which are also public facilities (eg KK Town Hall, Library, old school historic reserve, St Mary's Church, The Herald Bldg, etc...)	<p>Develop a 10-year maintenance and improvement plan in conjunction with FNDC:</p> <ul style="list-style-type: none"> - Encourage the appropriate landscaping of the township - Encourage natural re-vegetation processes where possible. This may include major infestations of invasive species and replanting with natives and/or exotics - Retain a 'Coastal Village' atmosphere

Appendix 1D: Goals and Objectives in Detail: Economy

Economy Goals:

A: Evolve Locally-sustainable Initiatives in the Community

Objective		Key Actions
i)	Open Te Whare Herara: The Herald Building as a multi-use Community Centre	<ul style="list-style-type: none"> Proceed apace with renovations Codify administrative structure Engage community stakeholders: volunteers, users, participants, subscribers, donors, Research potential sponsors and funders Progress Kai Ora Fund Food Coop plans Discuss potential activities with shop leaseholder
ii)	Produce Regular Kohukohu and North Hokianga Newsletter and E-Newsletter	<ul style="list-style-type: none"> Find out who is interested? Engage/List potential writers Format and potential subjects Engage supporters, advertisers & sponsors Research possible other funders
iii)	Start and Operate a Timebank to Share Skills and Experience	<ul style="list-style-type: none"> Engage with Timebank org. Engage with Timebank Kaitaia 2 people with computers Start @Library prior to Herald Building opening Enlist 20 members Begin work exchanges & trades

Economy Goals:

A: Evolve Locally-sustainable Initiatives in the Community (continued)

Objective		Key Actions
iv)	Create and Run a Food Co-op to distribute locally grown produce and bulk goods	Kai Ora funds already received Form Leader/Admin group - Survey community: seek active participants, possible subscribers & users: Operational ideas ...
v)	Establish Community Gardens, Work Bees, Local Seed Bank, Shared Information and Tool/Machinery Repository	Form leadership/admin group Determine participant numbers Locate suitable site(s) Inventory available resources List required new resources
vi)	Acquire Local Provision of some FNDC and NRC Services and Procurement	Forge partnership with FNDC to allow retrieval of rates payment for services such as mowing, weed control, rubbish collection, drain clearance, tree pruning, water testing, supply own rubbish bags, loo paper, relevant information, etc
vii)	Achieve 'Dark Sky Reserve' Status	

Economy Goals:

B: Support Mainstream Economic Activities (Public and Private)

Objective		Key Actions
i)	Encourage Expansion and Diversification of Local Shop to Become a General Store Again	Herald Building, Food Coop, Community Gardens, Economy & Social Champions meet with lessees ... Seek WIN/WIN ... Survey wider community regards desired stock, buying preferences & demand
ii)	Upgrade 'Twin Coast Discovery Route' to State Highway Status: Rawene to Ahipara via ferry, Kohukohu, Broadwood and Herekino	
iii)	Provide EV Charging Stations for Tourists	Form lobby group or Social-Enterprise Partner with Crimson Coast Hwy &/or Top Energy + FNDC ...
iv)	Develop a Safe Dual-Walkway and Cycleway from Kohukohu to Narrows Ferry Landiing	Lobby Community Board & Council, contact & partner central government & district-regional-national cycleway organisations, Tourism Assoc., tourist operators, local cyclists East-West & North-South
v)	Support tourism initiatives, projects & business ventures (eg Te Ranui, 'Ara Rakautapu' and Lance Andrewes Park, Cultural Centre, Guided Village Tours, Museum...)	Te Whare Herara i-Site function, disseminate news & publicity, support or form Social-Enterprise(s) Hapu-Social Enterprise partnership, develop ara: trail, advertise & promote, might include pou, sculptures & other markers, possibly or ideally a 'guided walk'?

Economy Goals:

B: Support Mainstream Economic Activities (Public and Private) (continued)

Objective		Key Actions
vi	Support Local Industry and Employment Initiatives, Social Enterprise and/or Public/Private Partnerships	<ul style="list-style-type: none"> - Stay open to possibilities, e.g., providing office space at Te Whare Herara, Newsletter, business/computer mentoring & support, shared administration - Harvest exotics from roadside reserve & private land, plant natives, create Biofuel ... Employment & Training, litter & pest control.
vii)	Attract Long-Term Residents to Kohukohu (including a safe place for refugee families to settle)	

Appendix 1E: Goals and Objectives in Detail: Infrastructure

Infrastructure Goals:

A: Provide an Appropriate, Effective and Accessible Infrastructure for the Community Thrive and Respond to Change

Objective		Key Actions
i)	Support the Improvement of Transportation, Tourism and Prepare for Future Challenges	<p>Lobby for safe dual walkway-cycleway from Kohukohu central through to the ferry</p> <p>Provision of an EV charging station for tourists</p> <p>Raise awareness of (and appropriate actions) the local coastal road's vulnerability to Sea Level Rise and other Climate Change impacts</p> <p>Investigate some form of public transportation system</p> <p>Lobby government to recognise the main road as a State Highway 15 extension (or Highway 13?) to improve the funding of carriageway, projects and Ferry</p>
ii)	Upgrade Central Business District Infrastructure	<p>Initiate traffic calming and placemaking projects in the CBD to entice tourists to stop.</p> <p>Main street to reflect the heritage precinct of the village and encourage mixed commercial/residential use</p> <p>Use lighting conducive to Dark Sky Reserve initiative.</p>
iii)	Improve Aged Care and Family/Pensioner Housing	<p>Investigate driving co-ops for shopping, travel share etc., using community owned van.</p> <p>Enable infrastructure to adapt to an aging population, to prevent elderly from having to leave Kohukohu to reside in care facilities elsewhere.</p> <p>Improve Family & Pensioner rental housing, public & private</p>
iv)	Improve access to Internet	<p>Ensure affordable & reliable hi-speed connection for all of North Hokianga: Essential for a town acting as a Civil Defence and emergency services base.</p>
v)	Establish Subsidiarity ¹ and local provision of Council Services & Procurement	<p>Community provision of council contracts – regain control of maintenance contracts to give local people the work & income</p>

1. Subsidiarity: (In politics) the principle that a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more local level. This means that when tasks can be done by providers in Kohukohu, we would be supported by Far North District Council to do that.

Infrastructure Goals:

A: Provide an Appropriate, Effective and Accessible Infrastructure for the Community Thrive and Respond to Change (continued)

Objective		Key Actions
vi)	Establish Subsidiarity ¹ and Tino rangatiratanga	Establish a local 'Community Council' Start to push back
vii)	Improve Sewerage & Waste Water Treatment	Investigate the legality of the sewerage plant in Kohukohu and ongoing charges for a scheme supposedly paid for?
viii)	Improve Provision of Essential services	Develop the provision of a more reliable water supply to provide for the increasing long, dry summer months Maintain the local postal service in Kohukohu. Encourage Dairy owners to become a 'General Store' with wider range of goods, or start a community business in conjunction with Herald Office Explore the feasibility of having bulk fuel deliveries made to Kohukohu.

1. Subsidiarity: (In politics) the principle that a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more local level. This means that when tasks can be done by providers in Kohukohu, we would be supported by Far North District Council to do that.

Appendix 2: Glossary of Terms

Subsidiarity	Subsidiarity: (In politics) the principle that a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more local level. This means that when tasks can be done by providers in Kohukohu, we would be supported by Far North District Council to do that
NRC	Northland Regional Council
FNDC	Far North District Council
DOC	Department of Conservation
Self-determination	The maximum of freedom for each, combined with the maximum regard for the life and freedom of every other
Infrastructure	The basic facilities and systems serving a country, city, or area, such as transportation and communication systems, power plants, and schools.
Ecosystem	A system, or a group of interconnected parts, formed by the interaction of a community with their environment
Indigenous	Originating in and characteristic of a particular region or country
Non-biodegradable	Unable to decay
Estuarine	Part of an estuary (an arm or inlet of the sea at the lower end of a river)

