Ngāi Te Ahi
Hapū Management Plan
June 2013

“Mai nga ngarchu o Whakapaukarakia, kei te ka tonu te ahi”
Front and Back Covers

Front: The tupuna Ruawharo, chief ancestor of the Takitimu waka stands proudly at the entrance of our tupuna whare, Ranginui.

The tohu shown on the tablet was designed and created by two of our rangatahi as an insignia to be flown when we first embarked on our Treaty of Waitangi Claims journey in 2000.

The tohu symbolizes and depicts our whakatauki “Mai nga ngarehu o Whakapaukarakia, kei te ka tonu tea hi” (from the embers of Whakapaukarakia, the fire burns on) and represents the survival of those who rose from the ashes during an incident that occurred at the battle of Whakapaukarakia. Tamahika lost his life at this battle.

Over time, these survivors and descendants of Tamahika and Ngariunga settled permanently in Tauranga Moana and became known as Ngai Te Ahi. The hapu still maintain close kinship ties with their whanaunga in Te Arawa, Ngati Tamahika of Ngararanui.

Back: The tupuna and high priest Rongokako and Tamatea Ariki Nui, commander of the Takitimu waka stand tall as the tekoteko above Ranginui.
Ko Mauao te maunga

Ko Tauranga te Moana

Ko Takitimu te waka

Ko Ngati Ranginui te iwi

Ko Ngai Te Ahi te hapu
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<td>Deed of Settlement</td>
<td>WBOPDC</td>
<td>Western Bay of Plenty District Council</td>
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<td>Memorandum of Understanding</td>
<td>WBOPDCMF</td>
<td>Western Bay of Plenty District Council Maori Forum</td>
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<td>District Health Board</td>
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<td>Long Term Council Community Plan</td>
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<td>OTS</td>
<td>Office of Treaty Settlements</td>
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<td>NZFSA</td>
<td>New Zealand Food Safety Authority</td>
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<td>Ministry of Primary Industries</td>
<td>MOE</td>
<td>Ministry of Education</td>
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<td>Maori Land Court</td>
<td>MFC</td>
<td>Maori Fisheries Commission</td>
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<tr>
<td>MOH</td>
<td>Ministry of Health</td>
<td>RMA 1991</td>
<td>Resource Management Act</td>
</tr>
<tr>
<td>MSD</td>
<td>Ministry of Social Development</td>
<td>NHNRST</td>
<td>Nga Hapu o Ngati Ranginui Settlement Trust</td>
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Acknowledgements

We would like to acknowledge the financial support of the Bay of Plenty Regional Council and the Western Bay of Plenty District Council. This support enabled us to bring our people together to work on the plan and to engage professional services to assist us.

The plan is a result of work coordinated by the Ngai Te Ahi Settlement Trust with the Hairini Marae Trust and Hairini Marae Committee together with hapu members who participated in publicly notified workshops and hui-a-hapu held on the Hairini marae. We therefore acknowledge the help of our hapu whanau and our kaumatua who attended these workshops and whose input helped to identify and re-confirm our aspirations moving forward.

We also acknowledge the skilled services of Strategic Planning Consultants, Eight Associates and thank Victor Main and Rolande Paekau who met and worked with us on our marae and who helped the Ngai Te Ahi Settlement Trust to produce the final Plan.

We thank Boffa Miskell Limited for compiling maps of our cultural heritage sites.

We also thank Patrick Nicholas for providing photos of our marae and whanau from his Tauranga Moana archival collection.

And finally, we pay tribute to those of our tipuna and whanau who have passed on and who left us the legacy of ensuring that we hold fast to our Ngai Te Ahitanga and traditions.

Figure 1: Nga kuia o Tauranga Moana at the opening of Ranginui at Hairini Marae on 6 March 1965 - Taukehu Anaru, Kura Tawa, Rangitukunoa Te Mete, Riwa Ririnui, Rangipinao Williams and Kura Ngatai
Executive Summary

E nga mana, e nga reo, e nga rau rangatira ma, tena koutou katoa

This is the Ngai Te Ahi Hapu Management Plan (“the Plan”).

Ngai Te Ahi has affiliations with Ngati Ranginui and Te Arawa, and close kinship ties to Ngai Te Rangi. The hapu is descended from Tamahika of Ngati Whakaue and Ngariunga of Ngati Ranginui, the founding tipuna of Ngai Te Ahi.

Our whakatauki:

“Mai ngā ngarehu o Whakapaukarakia, Kei te ka tonu Te Ahi”

(“From the embers of Whakapaukarakia the fire burns on”)
captures our vision for the future; to ensure the survival, preservation and growth of Ngai Te Ahitanga for future generations. Newly laid pathways will look to strengthen the cultural, social, economic and environmental well-being of our hapu. The Plan is one of many tools to achieve our vision.

The Plan is a collation of workshop information and past work gleaned from hapu strategic plans, historical reports, hapu publications, treaty and contemporary research, hapu Meeting Minutes and hapu surveys. Acknowledgement of further research used is recorded in Section 3 of the Plan.

The Plan outlines how we want our culture respected and our resources managed. We also present the key topics that Ngai Te Ahi Hapu expects to have a voice on.

It is divided into three sections that give:

- A high level view of the cultural, social, economic and environmental issues facing our hapu today.
- Action sheets with goals and policies to help address these issues.
- An appendix that contains further detail, reference documents and supporting material.

The Plan expresses our aspirations. It provides the principles of consultation and engagement we want followed. There are maps that show the Ngai Te Ahi areas of interest and the people to contact when using the plan. A list of cultural heritage sites and maps showing the location of these sites is provided. For reasons of sensitivity, the identity and location of certain sites will remain solely with the hapu.

Our plan is a living document that we will consistently review and update.

No reira, tena koutou, tena koutou, tena katou katoa.
Section One
Introduction

A Brief Ngai Te Ahi History

Ngai Te Ahi is a traditional hapū of Ngāti Ranginui in Tauranga Moana. Ngai Te Ahi are descendants of the eponymous ancestors Rongokako, Tamatea Arikinui, Ranginui, Tamahika and Ngariunga. Tamahika and Ngariunga are the founding tipuna for the hapu that is today known as Ngai Te Ahi.

The Hairini Marae is the tūrangawaewae of Ngai Te Ahi.

Hairini Marae

Our marae is a platform for traditional discussion and debate, a place for learned discourse, customary oratory, laughter, nostalgia and sharing sorrow and tears. It is an area immersed in history, philosophy and genealogy; a place of spiritual and emotional refuge and a place to worship.

The original name of the Hairini area was Ohau. For generations, Ngai Te Ahi has occupied the lands of Hairini, Ohauti, Kaitemako, Poike, Waoku and parts of the Waimapu and Taumata. They share these areas with neighbouring whanau and hapu of Ngati Ruahine, Ngai Tamarawaho and Ngati He.

Historian Fiona Hamilton’s report “Ngai Te Ahi Historical Report WAI 370” provides a more comprehensive historical account of Ngai Te Ahi from the early 1800’s to late 1990’s.

A Social Impact report written by Tiraroa Reweti provides personal accounts of Ngai Te Ahi history from interviews with koroua, kuia, pakeke and rangatahi.
The Physical Boundaries and Bordering Hapu Relationships

Ngai Te Ahi acknowledges the boundary overlaps and interests of other Ngati Ranginui and Ngai Te Rangi hapu in the Ohauti, Kaitemako, Waimapu, Waoku and Taumata areas.

Ngai Te Ahi has always shared much of the region and its resources with close kin and whanaunga from neighbouring hapu.

The extent of inter-marriage is such that the people of Ngai Te Ahi today share strong blood links with many hapu in Tauranga Moana including Ngati He, Ngati Tapu, Ngati Ruahine, Ngai Tamarawaho, Ngati Hangarau and Ngati Kahu.

These links and many others have endured and remain strong to this day.

For Ngai Te Ahi, it is the whakapapa of the people to the land that remains paramount to our interests in these areas.

Ngai Te Ahi Raupatu and Treaty Settlement

In June 2012, Ngati Ranginui signed their Deed of Settlement with the Crown. The Ngati Ranginui claim is hapu centric. Ngai Te Ahi is one of eight hapu whose claims made up the Ngati Ranginui Treaty claim.
For nga hapu o Ngati Ranginui including Nga Te Ahi, Crown breaches of the Treaty of Waitangi saw:

- The Raupatu of 1865 and retention of 50,000 acres.
- Loss of Maori customary title without consent.
- Land Commission and its activities.
- Validation of legislation.
- Native Land Court and other alienation processes.
- Loss of 80% of land by 1894.
- A further 10% loss of land by the early 20th century.
- A further 780 acres of land lost by the mid-20th century to Rating/Public works.
- Forced sales/no notification for rates.

Cultural and Commercial Redress packages from Treaty settlements will see the return of assets to the iwi and hapu over the next few years. The redress is minimal to what the hapu and iwi lost but will provide for new building blocks on which to build an economic base for our hapu.

The Plan is one of many tools the hapu will use to start strengthening the social, cultural, environmental and economic well-being of the hapu. It will become a centralised working document from which all our hapu entities can work from.

The Ngai Te Ahi Settlement Trust has been mandated by the hapu to oversee the return of our Treaty settlement assets. The Trust will be working collaboratively with the hapu entities and external stakeholders to achieve the aspirations identified in the Plan.

**Strategic Relationships**

Our closest relationships are with neighbouring hapu.

Outside of that, we also have relationships and hapu representation on the Ngati Ranginui Incorporated Society and the Tauranga Moana Trust Board.

Within Councils, we have a representative on the Tauranga City Council Tangata Whenua Collective and across all three councils - Bay of Plenty Regional Council, Western Bay of Plenty District Council and Tauranga City Council have representation on the Smartgrowth Tangata Whenua Forum.

We want to extend our strategic relationships to include the Bay of Plenty Polytechnic, the Department of Conservation and others as we look to implement the Plan.
This map identifies the area of land over which Ngai Te Ahi has an interest. Our interests are centered on the Ngai Te Ahi Rohe. The traditional area of Ngai Te Ahi ran from the coastal area of Te Motu o Puhi, Hairini, Waitaia Kaitemako, Ohauti, Titirua, Maungatutu, Tongaparaoa and Poike, inland along both sides of the Waimapu River towards Oropi, Opakapaka, Waimihia, Waoku and beyond.

Figure: 4 Ngai Te Ahi Rohe
What this Hapu Management Plan Covers

As the name suggests, this document contains a Plan. Within the Plan, we outline how we want our resources managed and our culture respected. We also present the key topics that we expect to have a voice on.

The Plan emphasises the values, reasoning and special relationship we have with our whenua, ngahere, awa, moana and other taonga in and around our rohe.

The Plan addresses issues that are important to the hapu – and outlines how we wish to be treated in relation to them.

Figure 5: Te waharoa o Hairini Marae

Many of the challenges and issues facing the hapu will be documented in this section. Where practical, we have included either the source documents or references to them in the appendix section of this Plan.

Ngā Matapono - Values and Principles we need Those Reading this Plan to Understand

We value our ancestral lands and our people. We acknowledge the values expressed in our Marae Charter of Kotahitanga, manaakitanga, whanaungatanga, aroha and kaitiakitanga. We apply here the principles identified in our Hapu Protocol which are the:

- Principle of Tino Rangatiratanga – Self management. Maori have a right and in particular Ngai Te Ahi to exercise under the law, authority and control over their rohe, land, rivers, resources and taonga.

- Principle of Kawanatanga – Governance. The Government has the right to make laws for the good of order and security of the country subject to the duty imposed (on the Crown) to Maori under the Treaty.
• Principle of Whakawhanautanga – Partnership. *There is a duty on Ngai Te Ahi, Councils and other external stakeholders to interact in the best possible way with reason, respect and in good faith.*

• Principle of Oritetanga – Equality. *Ngai Te Ahi has the right to access legal processes and be treated fairly and equally under the law.*

• Principle of Kaitiakitanga – Guardianship. *Ngai Te Ahi continues to exercise their traditional customary practices and rights of kaitiakitanga (guardianship) over their ancestral lands, water, sites, waahi tapu and other taonga in Tauranga Moana.*

• Principle of ‘He here kia mohio’ – Cooperation and consultation. *All parties have a duty to listen to what others have to say, consider their responses and then decide what will be done.*

• Principle of Whakatika I te he – Redress Past Breaches. *The Crown has a duty to work towards settlement of grievances under the Treaty of Waitangi.*

An expression of the types of relationships that the Treaty of Waitangi offers for Local Authorities and Tangata Whenua are outlined in our Hapu Protocol Agreement.

We want our Hapu Protocol Agreement with the Tauranga City Council to include the Western Bay of Plenty and the Bay of Plenty Regional Council as a collective and collaborative protocol across all three councils.

*Figure 6: Nga kuia o Tauranga Moana preparing for powhiri for Waitangi Tribunal on to the Hairini Marae*
Our Vision

The future we desire for our people is captured in our whakatauki:

“Mai ngā ngarehu o Whakapaukarakia, Kei te ka tonu Te Ahi”

“From the embers of Whakapaukarakia the fire burns on”

To: “Ensure the survival, preservation and growth of Ngai Te Ahitanga for future generations”.

Our Mission

Ngai Te Ahi Whanau achieves their key cultural, social, economic and environmental development measures by 2030 and that this is maintained to sustain the well-being of future generations of Ngai Te Ahi whanau.
Our Contact Details

For any enquiries about matters presented in this plan, please feel free to phone or email us.

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Representative(s)</th>
<th>Contact number</th>
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<tr>
<td>Ngai Te Ahi Resource Management Unit</td>
<td>Te Pio Kawe Manager, Huikakahu Kawe Kaumatua advisor</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Email:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Phone: 07 5715511</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mobile: 0272728562</td>
</tr>
<tr>
<td>Ngai Te Ahi Settlement Trust</td>
<td>Matemoana McDonald Chair</td>
<td>Address: PO Box 7007 Tauranga</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Email: <a href="mailto:administrator@ntast.co.nz">administrator@ntast.co.nz</a></td>
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<td></td>
<td></td>
<td>Phone: 579-0900</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mobile: 0277345341</td>
</tr>
<tr>
<td>Hairini Marae Trust</td>
<td>TBC Chair</td>
<td>Address: PO Box 7007 Tauranga</td>
</tr>
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<td>Phone:</td>
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<tr>
<td>Hairini Marae Management Committee</td>
<td>Oriwa Lovett Chair</td>
<td>Address: PO Box 7007 Tauranga</td>
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<td>Email:</td>
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<td></td>
<td></td>
<td>Phone: 07-575-4479</td>
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</table>
Purpose of the Hapu Management Plan

The NTAST together with Ngai Te Ahi Kaumatua, Marae Trustees, Marae Committee and hapu whanau came together and worked collaboratively to develop this plan.

"Mo tatou, a, mo nga uri a muri ake nei"
(For us and for those who follow)

Who the Hapū Management Plan is for

While this is a public plan, it has been written with three groups of readers in mind.

The primary purpose of this Hapū Management Plan (Plan) is to firstly serve as a reference and guide for the hapu. It is a centralised planning tool from which all our hapu entities and the NTAST can work from to achieve the same outcomes.

The Plan is also to provide direction to local and regional councils and Central Government agencies that need to consult and engage with Ngai Te Ahi.

And as a reference for anyone else that needs to work with Ngai Te Ahi.

Figure 8: Ngai Te Ahi whanau at Hairini Marae
Navigating the Plan

This plan is presented in three main sections.

Figure 9: Te Matau-a-Maui, double ocean voyager captained by Frank Mihinui Kawe of Nga Te Ahi

Section One: The first section provides a high-level view and commentary of the key social, cultural, environmental, and economic issues that affect the Hapū.

Section Two: The second section contains the action sheets with guidelines and policies for the issues we have identified. We present this section in spreadsheet format for easy navigation.

Section Three: The third section is the Appendix. The Appendix contains considerable supporting detail for the information referred to in the body of the Plan.

Our Perspective

We require everyone reading this Plan to understand that nothing should be taken in isolation or apart from our heritage and beliefs and to understand that most of what we do is viewed from a holistic and Maori world view.

Our hapū also exercises the right of tino rangatiratanga and retains the obligation of kaitiakitanga over all our lands, waters and taonga.

Check you are reading the latest version

Our Hapu Management Plan is a ‘living document’. We will up-date it annually – so please check our website to ensure you are reading the latest version. You can also check the websites of the Bay of Plenty Regional Council at www.boprc.govt.nz and the Western Bay of Plenty District Council at www.westernbay.govt.nz.
Principles of Consultation and Engagement

Principles of Engagement for those Representing Central and Local Government

The Treaty of Waitangi is the founding document which outlines the relationship between Tangata Whenua, the Crown and other organisations.

Figure 10: Ngai Te Ahi representatives signing the Ngati Ranginui Treaty of Waitangi DoS at Te Ranga on the 21 June 2012

For Local Government, application of the Treaty is implemented through established Treaty principles of Active Protection, Tribal Autonomy, and Redress for past breaches and Duty to Consult.

Under the Local Govt Act 2002, local authorities have principles and requirements in order to recognise and respect the Crown’s responsibility to take account of the principles of the Treaty.

The need for local and regional councils to engage with hapu/iwi is becoming more and more prevalent as Bay of Plenty hapu and iwi throughout the region settle their Treaty claims.

Settlement legislation will trigger engagement and involvement with local hapu/iwi through Letters of Introduction, Statutory Acknowledgements, Deeds of Recognition, Memoranda of Understanding and Joint Governance and/or Co-Management Agreements.

Over time this will apply to Ngai Te Ahi who were signatories to the Ngati Ranginui Deed of Settlement signed at Te Ranga in June 2012.

“Ma te tuakana e tika ai te teina, ma te teina e tika ai te tuakana”
(Through relationships and respect we can find the way forward)
If you represent a Government department or other organisation, you are also bound by the consultation processes your organisation has developed. As a matter of principle, we require that you follow your organisation’s written policies and/or hapū protocols when about to consult and engage with us.

If you represent a local authority, section 81 of the Local Government Act (2002) provides the framework for your organisation to consider ways to foster the development of Māori capacity. This is to enable Māori to contribute to decision-making processes. Section 82 of the Act sets out the principles we expect staff within Local Government to follow.

Likewise, the Resource Management Act 1991, the Historic Places Act 1993 and the Biosecurity Act 1993 require Councils to consult with Māori. Councils must state in their annual reports what they are doing to consult and involve Māori in their planning and decision making.

Principles of Engagement for those Representing Business or Private Interests

If you represent a business or a private interest, check the relevant sections of this Plan to see if your type of activity is mentioned and discussed. Whether the activity is or isn’t mentioned, please email or contact us in writing.

If your proposed activity or something similar is mentioned, please phone or email us. We will then arrange for a representative from our hapū to discuss the activity with you as soon as possible.

“Ma whero, ma pango, ka oti te mahi”
(With red and black the work will be completed – Collaboration will see the job completed)

The Ngai Te Ahi Resource Management Unit is the hapū entity representing Ngai Te Ahi in resource management matters pertaining to the Resource Management Act 1991.

The Marae Trustees and Marae Management Committee will lead and represent social and cultural matters. The NTAST will lead and oversee matters of economic development and environmental matters. All these entities come under the umbrella of the Ngai Te Ahi Kaumatua/Kuia Council.

For purposes of the Plan, contact details of the official representatives of the Ngai Te Ahi hapū entities are provided on page 10.
# Process for Consultation and Engagement

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<th>Level of consultation and engagement</th>
<th>Example</th>
<th>Indicative timeframes</th>
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<td>Minor resource consents, concessions</td>
<td></td>
</tr>
<tr>
<td>Initial consultation via telephone and email.</td>
<td>Minor plan changes (not including changes to water takes or discharges to water or land).</td>
<td>Allow up to 20 working days to complete this process</td>
</tr>
<tr>
<td></td>
<td></td>
<td>This consultation requires:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ø A phone call and email confirmation to advise us of your intentions</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ø A map of the area affected</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ø A letter from the Hapū for resource consent applicants to use as part of their Assessment of Environmental Effects</td>
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<td>2. Secondary consultation</td>
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<td>This level of consultation will be necessary if the works or information required is more in-depth than can be worked through an initial consultation.</td>
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<td>This level of consultation is necessary for any major works.</td>
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<td>ø A CIA or KR Report/ Statement from the Hapū for resource consent, concessions applicants to be used as part of their Assessment of Environmental Effect</td>
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Once Standard Information (SI) is provided to the Hapū representative, we will advise whether any further consultation is required. A fee may apply and be negotiated at this level of consultation.

Fees will be required for meetings and work involved in preparing a CIA, KR, Reports or Statement.
Nga wawata hapori o Ngai Te Ahi – Ngai Te Ahi Social Aspirations

Our fundamental aspiration is for the people of Ngai Te Ahi to lead healthy and culturally fulfilling lives.

We want our people to be educated, employed and living in comfortable homes they own. And we want everyone to share in the vision and mission of Ngai Te Ahi.

From a cultural perspective, we want our members to learn and develop an understanding and pride in their Ngai Te Ahitanga. We aspire to lead by example and look after Ngai Te Ahi members wherever they are.

Tirohanga whanui o Ngai Te Ahi – Ngai Te Ahi Social Overview

Population

Ngai Te Ahi hapu members were estimated at approximately 2000 in a hapu survey undertaken in 2002. We have a significantly higher population of females than males.

Ngai Te Ahi members live throughout Tauranga Moana with higher density in the suburbs of Hairini, Welcome Bay, Maungatapu, Ohauti, Oropi and Poike. We also have whanau domiciled in the main city centres of Auckland, Wellington, Christchurch and Dunedin.

Others live throughout New Zealand and further abroad including Australia, England, China and Japan.

We want to be able to connect to our people wherever they live and to plan on how we do this.

The Ngai Te Ahi Settlement Trust maintains a hapu beneficiary register and consistently updates this information. The Trust will look to establishing a website as one of various tools to share information with our beneficiaries.
**Hauora – Health**

Māori view health as a holistic concept that includes spiritual, emotional, mental, physical and social well-being. The emphasis is on the total well-being of the individual within the context of the whānau – which in the Ngai Te Ahi whanau whanui includes the nuclear and extended family.

We want to put our own support systems in place so that our whanau have support from the hapu when they need it.

Ngai Te Ahi has strong kinship connections to its neighbouring hapu Ngati He. The two hapu share links through inter-marriage, as well as being located near each other geographically.

For this reason, we share certain services such as Hauora (health) services which currently run two programs for both hapu. These are the Koroua and Kuia Early Intervention Services and the Mothers and Pepi Program.

*Figure 12: Members and kaumatua of the Ngai Te Ahi/Ngati He Hauora*

We also share in recreational and sporting activities.

*Figure 13: Ngai Te Ahi tamariki participating in Junior rugby at Te Ariki Park.*
We want to investigate how these services can be strengthened and how other health areas can be supported.

Ngai Te Ahi has a relatively disadvantaged population when compared with non-Māori and, in many cases, Māori nationally. A number of important issues and priority areas have been identified.

Further information can be referenced from the *Ngai Te Ahi/Ngati He Needs Assessment* conducted in 2008. We want to be resourced to look at how we can start to address the needs identified in the *Ngai Te Ahi/Ngati He Needs Assessment*.

**Matauranganga tūranga mahi – Education and Employment**

Education is imperative for the people of Ngai Te Ahi. We want all our whanau to have access to good education.

Hairini Kohanga Reo is based on our marae and was the first to be established in Tauranga Moana in August 1982.

![Figure 14: Nga kaumatua me nga mokopuna o Hairini Kohanga Reo](image)

Today the roll includes children of Ngai Te Ahi descent as well as others from the local community. It affiliates to the Kohanga Reo National Trust and employs one kaiako and three permanent staff. Many of its past pupils have gained tertiary qualifications and are providing our hapu with mentors and future leaders.

We want to continue to support the Kohanga reo and our tamariki.

Within Ngai Te Ahi, generations of whanau have attended the Maungatapu Primary School since its establishment as a Native School more than a hundred years ago.

The school has a Total Immersion unit. The establishment of the unit was initiated through our kohanga reo and supported by Kaumatua of Ngai Te Ahi and Ngati He. Many of the pupils within the Total Immersion unit are of Ngai Te Ahi descent.
A Ngai Te Ahi survey revealed that 85% of its participants attended mainstream institutions. The Maori renaissance in the 1970’s and subsequent official recognition of matauranga Maori brought alternative education choices for Maori. It gave Ngai Te Ahi whanau opportunities of academic learning within a Maori environment through recently established Kura Kaupapa Maori schools.

And while Ngai Te Ahi students can still be found in local mainstream secondary schools, a growing number are starting to attend the Kura kaupapa Maori and Wharekura recently set up in the Tauranga Moana area. Whanau also attend the local Polytechnic and Whare Wananga. Others attend universities outside the Tauranga Moana rohe.

We will revisit providing scholarships and other financial support for our rangatahi entering tertiary education and/or trade training courses.

Ngai Te Ahi hapu members can be found within various professions including management, universities, education, local and Central Government, professional consultants, legal, medical and accounting. Some are also self-employed trades and business people.

We want to encourage our whanau with professional and trade skills to offer their expertise back to the hapu to support our journey moving forward.

**Nga Whare Nohonga – Housing**

Home ownership among Ngai Te Ahi living in Tauranga is decreasing.

In the 60’s land sales, compensation payments and full employment, meant most were able to afford their own homes. Today this is not the case.

Approximately one half (50.8%) of Ngai Te Ahi adults own the homes they live in. This is slightly lower than national figure of 54.5% (this figure does not include those dwellings owned by a family trust – 12.3%).

The four Ngai Te Ahi kaumatua flats, built by Maori Affairs in 1975 offer an alternative to the elderly. These are the only housing properties currently owned by the hapū.

Smartgrowth, the long term strategy plan for the Western Bay Plenty, indicates that by 2051 our aging population would have trebled. We want to look at the housing needs of our kaumatua. Traditional families are also likely to double so we want to plan around how we can support and advocate on behalf of our whanau to build on their whānau land.

Ngāi Te Ahi supports the SmartGrowth Western Bay of Plenty Papakāinga Housing Development programme. One of our hapū whānau is one of ten Papakāinga projects being considered for housing development within the next seven years. We are confident others will follow.

![Aerial view of Hairini marae and reserve with the Kaumatua flats in the foreground](image)

*Figure 16: Aerial view of Hairini marae and reserve with the Kaumatua flats in the foreground*

We have people within Ngai Te Ahi with the knowledge to assist our whanau into homes on their whanau lands. We want to hold workshops to encourage the sharing of skills.

**He whakarapopotanga o nga take me ngā wero hapori mō Ngai Te Ahi— Social Summary of Issues and Challenges for Ngai Te Ahi**

Our social issues and challenges fall into three broad categories found in Section 2.

1. Family health and wellbeing – Whanau hauora
2. Education and employment – Matauranga me nga tūranga mahi
3. Housing/papakainga – Whare nohonga
Nga taonga tuku iho – Cultural

Nga wawata mo nga taonga tuku iho o Ngai Te Ahi – Ngai Te Ahi Cultural Aspirations

We want to share, enhance and strengthen Ngai Te Ahitanga, tikanga me nga kawa. We aim to reconnect our people with their cultural identity and turangawaewae; through whakapapa, waiata, moteatea and Te reo rangatira.

He tirohanga whanui mo nga taonga tuku iho o Ngai Te Ahi – Ngai Te Ahi Cultural Overview

Ngā koroua, kuia – Our Elders

Our elders play a key role on the marae. The loss of key kaumatua leaves challenges for those who now have to uphold the kawa and tikanga of our marae/hapu.

It is now crucial for all hapu whanau to support our kuia/koroua in the responsibility of learning and teaching our Ngai Te Ahi traditions.

We want to hold wananga where kaumatua and others with the knowledge can share and teach about Ngai Te Ahitanga including; nga whakapapa, whaikorero, kaikaranga, Te reo rangatira, waiata, and moteatea.

Nga Rangatahi – Our Future Leaders

Good leadership is fundamental to our hapu being strong. We want to encourage our pakeke and rangatahi to use their skills to also participate and support our kaumatua in wananga. And we want our rangatahi to actively engage in all activities on the marae and to take leading roles in these areas. As our future leaders we need to ensure that succession planning allows our rangatahi to take their rightful place on the marae.

Figure 17: Tatai Blake, Paraone Reweti, Te Aouru Smith in front of Ranginui.

“Ko te amorangi ki mua, ko te hapai o ki muri”
(For leadership there must be support)

We currently have very few Ngai Te Ahi pakeke (adults) and rangatahi (youth) participating in marae activities outside of tangihanga. We want to encourage all of our hapu members to reconnect to our marae. We will look to establish effective communications.
We aim to develop communication strategies that engage effectively with our pakeke and rangatahi.

Ngā mahi o te marae – Marae Operations and Activities

Our marae is a central part of who we are as Ngai Te Ahi, and much of what we aspire to, revolves around the Marae. We will continue to acknowledge the importance of the marae.

We aim to bring our marae alive and to transform from a whare and kitchen used on occasion, to being a living marae, a base for hapu entities to work out of and a source of knowledge, education and assistance for the hapū community.

![Image](image_url)

*Figure 18: Whanau participants in Iron Maori 2012*

We want our marae to be used by our rangatahi on a more regular basis, and all our whanau sharing pride and taking on the responsibilities that it takes to maintain the day-to-day operations and activities of the marae.

We aim to ensure we extend our values, beliefs and practices of manaakitanga (hospitality) to manuhiri, and to our whānau.

We want our marae to run effectively and to have in place shared services between all our hapu entities such as administration services and/or shared internal and external professional services.

We aim to look at building premises that accommodate our cultural, social, environmental and economic needs.

And we want to create cultural and employment opportunities for the whanau of Ngai Te Ahi. We can start by considering a fulltime marae caretaker/maintenance person and an administration manager/co-coordinator. We can employ our own skilled people to carry out professional and trade services. We need to look to our own people as mentors and service providers.
He whakarapopotanga o nga take me ngā wero ō taonga tuku iho mo Ngai Te Ahi – Ngai Te Ahi Summary of Cultural Issues and Challenges

Our cultural issues and challenges fall into three key areas. This not an exhaustive list – it is a list generated for the purposes of this plan.

1. Ngai Te Ahi people capacity and capability
2. Ngai Te Ahitanga taonga tuku iho – tikanga me kawa, te reo rangatira
3. Marae growth and development

Figure 19: Whanau participating in the powhiri at the Ngati Ranginui DoS signing June 2012
Ngā wawata ōhanga o Ngai Te Ahi – Ngai Te Ahi Economic Aspirations

Our fundamental aspiration is to build a solid economic base that will bring benefits for our hapu and serve our people well for years to come. Our Treaty Settlement will go some way to achieving a more solid economic base for the hapu.

From this economic base we want to maintain our close relationship with our people and our neighbours and we want as many people within our hapu to become self-dependent.

A major goal is to have 100% of our employable people in meaningful employment and/or operating their own businesses.

We want to encourage and support our rangatahi into educational and training areas where their skills will help the hapu achieve its aspirations.

We want professional providers employed by our hapu to offer cadetships to our rangatahi.

We plan to create work and business opportunities for our people and at the hapu level we want to create the capability to make wise business and investment choices. We want to explore tourism and small, medium and large business opportunities.

Figure 20: Nga taonga toi Maori produced by Ngai Te Ahi artists for tourism market and business ventures

Through our Treaty Settlement, the Ngai Te Ahi Settlement Trust will work closely with the Marae Trust and our hapu whanau towards achieving economic aspirations of the hapu.
He tirohanga whanui o nga ōhanga o Ngai Te Ahi – Ngai Te Ahi Economic Overview

Our hapu community is urban based. A recent hapu survey showed that some individual members are positioned well economically. However, the majority of our people still live at the lower end of the socio-economic table.

Our hapu is working from a relatively small economic base but will look to grow this economic base through the transfer of funds and assets from our Treaty Settlement. We aim to move our hapu into a more positive and brighter future.

![Figure 21: Ngai Te Ahi and Moana Moko artist Karam Hood outside the Moana Moko Studio at The Village on 17th Ave, Tauranga.](image)

We are especially keen to capitalise on the economic opportunities that come with the return of commercial properties and investments of our settlement.

In the Bay of Plenty, Maori make a significant contribution to the GDP through forestry, health and community services, manufacturing, tourism, education and agriculture, and have a substantial share of the fishing industry.

There are significant differences in the Maori economic profile and development opportunities across the wider Bay of Plenty and particularly when comparing within the three sub-regions of Central (Rotorua, Taupo), Western (Tauranga City and Western Bay of Plenty) and Eastern (Whakatane, Kawerau and Opotiki).
In 2010 Tauranga City was the second largest contributor to the Maori economy within the wider Bay of Plenty. Maori contribution to Tauranga City was $256 million. The five biggest activities were property and business services ($48 million), health and community services ($43 million), manufacturing ($23 million), transport and storage ($22 million) and construction ($22 million). Compared to Rotorua, the Maori economy within Tauranga City is concentrated in industries providing services and support to other businesses in the Bay of Plenty.

From a Ngai Te Ahi perspective our own hapu can start to look at leveraging off opportunities that will prevail through Treaty Settlements such as collective assets and trusts, Maori businesses and in primary industry such as forestry and/or energy sources and for this to address some of our challenges, such as having lower levels of household incomes, lower levels of employment, lower levels of home ownership.

"Nou te rourou, naku te rourou, ka ora te iwi"
(Working together we can make it happen – collectively and collaboratively)

Ngai Te Ahi will look to forge internal and external relationships in building the economic growth of the hapu.

He whakarapototangā o ngā take me ngā wero ōhanga mo Ngai Te Ahi – Ngai Te Ahi Summary of Economic Issues and Challenges

Our economic issues and challenges fall into four broad categories found in section 2.

1. Financial growth and sustainability.
2. Business opportunities and investments.
3. Employment, training.
4. Housing.

Figure 22: The Port of Tauranga
Ngā wawata tai o Ngai Te Ahi – Ngai Te Ahi Environmental Aspirations

Our fundamental aspiration is to maintain the close relationship we have with our ancestral land. We want to maintain the integrity and connection of our people to our land.

The return of land interests through our treaty settlement is minimal to what was lost but will go some way to rekindling some of those lost practices as we look to extend our Kaitiaki role over returned lands. We want our people to put this past behind them and to move forward positively.

We want to:
- Protect all of our wāhi tapu and sites of significance.
- Protect our flora and fauna.
- Protect endangered species.
- Protect our lands and waterways from threats and challenges.

We want our whanau to start reconnecting to those lands lost and being returned and to hold on to this whenua for future generations.

"Whatu ngarongaro he tangata, Toitu te whenua"
(Man disappears but land remains)

We want to hold regular wananga and take our whanau on site visits to our cultural sites of significance to ensure knowledge is being passed down.

We want to use our land and waterways to develop our people culturally and economically, yet sustainably. Our aim is for everyone involved in our rohe to take better care of our environment.
We want all those engaged in developmental activities in our rohe to follow environmentally friendly and sustainable practices that align to our cultural values. We want matauranga Maori values applied in the care and protection of our lands and waterways.

**Te tirohanga whanui o te tai o Ngai Te Ahi – Ngai Te Ahi Environmental Overview**

The loss of lands through Raupatu (confiscation) Crown legislation and Local Government planning and policies impacted on the social, cultural, economic and environmental wellbeing of the hapu.

Further taking of land through the Public Works Act marginalised the ability to carry out our kaitiaki role. It meant the loss of traditional Kaitiaki practices which we will need to revive and re-affirm.

![Figure 24: The old Hairini causeway taken from the cliff top at Hairini Marae (circa 1920’s)](image)

Today we struggle to maintain our identity to these lost lands and it is only through our ancestral connection that we are considered in consultation processes. We want this to change.

Public works acquisitions for the Tauranga-Te Maunga motorway in the Hairini area resulted in the loss of lands historically occupied by Ngai Te Ahi whanau. The motorway radically changed the shape of the land. Ongoing changes to this motorway today presents further challenges in being able to maintain ideal land uses of the land that still remains.

The map on page 6 refers to the land area over which we have interest. The appendix in Section 3 provides a geographical relationship map of overlapping areas of interests with our neighbouring Ngāti Ranginui hapu, Ngati Ruahine and Ngai Tamarawaho. We aim to work collaboratively with our hapu/iwi neighbours alongside councils and Central Government to ensure the protection of this whenua and taonga.
We want users of this plan to refer to this map to identify when they should engage with us when projects we are working on, occur in this area.

We also have shared ancestral interests in our sacred maunga and moana.

*Figure 25: Mauao at sunset*

We support the various entities that govern and manage these taonga.

*Figure 26: Tauranga Harbour looking across to from the Matapihi Bridge to Whareroa*

The Mauāo Trust is party to the co-governance and management arrangement with the Tauranga City Council. We support the Mauāo Trust.

We will support the imminent co-governance and management arrangement that will follow the Tauranga Moana Iwi Collective (TMIC) Deed of Settlement signing, between hapū/iwi, the Bay of Plenty Regional Council, Tauranga City Council and the Western Bay of Plenty District Council and the Crown.
We have shared ancestral interests in our maunga Puwhenua. We are one of a five hapū/iwi who will form a partnership to own and oversee the responsibility for caretaking cultural and forestry interests over Puwhenua.

We will have shared interest in the Pae Maunga joint venture and others that fall out of the TMIC Deed of Settlement.

**Ngāi Te Ahi rohe within the Waimapu Catchment**

Much of land area over which we have interest falls within the Waimapu sub-catchment, south east of the Tauranga Harbour.

![3D Map of the Waimapu Catchment](source: BOPRC, ESRI, i-cubed, USGS, NASA, NOA)

**Figure 27: 3D Map of the Waimapu Catchment**

The Waimapu sub-catchment is 11,164 hectares in area and flows from Otanewainuku north to the harbour between Windermere and Greerton and spans both the Tauranga and Otanewainuku Ecological Districts and stretches approximately from Ohauiti Road to Pyes Pa Road.

**Land Use and Management**

Ngai Te Ahi firmly opposes further loss of culturally significant sites, fisheries and landscapes in the face of urban development pressure. We want the negative impacts of urban development and pollution minimised.

We only have small whānau-land blocks still held in multiple-ownership. And we are limited as to how these lands can be best utilised and developed. Specialised zones and planning rules require
further refinement in order to address the housing and fundamental infrastructure service issues for Marae and Papakainga developments.

We want more collaborative solutions by and/or with local authorities to be implemented in future developments on multiple owned Maori Land.

**Resources**

Where our people once drew on all resources of both inland and coastal lands for sustenance including birds, eels, pigs, kaimoana, titiko, fish stocks, patiki, plants and crops; today it is minimal.

We want research undertaken that investigates the loss of these resources. We aim to strengthen our resource management unit to handle all areas of the Resource Management Act and environmental matters.

**Indigenous Native Bush and Flora and Fauna**

Historically that part of our rohe which sits within the Waimapu sub-catchment was predominantly native bush. It is important that the remaining remnant native bush is protected and restored. And that we protect culturally significant sites in the catchment.

Today, the most widely spread class of vegetation cover in the sub-catchment is pastoral vegetation at 45%.

*Figure 28: Waimapu Catchment*

Indigenous vegetation is largely confined to the upper sub-catchment, with reasonably large tracts of bush clad stream gullies cutting through the catchment (23%).
Horticultural land covers five percent and is in the middle and lower sub-catchment. Exotic forestry is in the southeast – in the middle and upper sub-catchment (eight percent, although some of this area has recently been converted to dairy land). Large areas of estuarine wetlands surround the Waimapu Estuary.

The loss of lands through Raupatu in these areas has marginalised our ability to participate and/or determine appropriate land use and the status of vegetation cover and pastoral and/or horticultural activity in these areas. In moving forward we want to be engaged in all future activities that impact on the care and protection of flora and fauna in our rohe.

**Water**

Protecting our water bodies and water quality is paramount to Ngai Te Ahi. As kaitiaki, it is important that we protect the mauri of our waterways. We are against all forms of degradation to our water bodies.

The primary waterways of interest to us in the Waimapu sub-catchment are the Waimapu and Waiorohi Rivers. Also of interest are the tributary streams which include the Kirikiri, Mangarewarewa, Pukekonui, Toropeke and numerous others. The Waiorohi tributary supplies half of Tauranga City’s municipal water.

The Waimapu sub-catchment includes 236 km of stream, or 472 km of riparian margins and 3 km of harbour margin. The current riparian margin protection in the sub-catchment is shown below.

![Current riparian margin protection](image)

The stock excluded figure indicates those stream margins that are fenced off or land that is currently not available for stock grazing for example, horticulture, forestry, and native bush.

To address threats and challenges to our ancestral interests in these lands we support working alongside councils to:

- Promote riparian margin fencing to exclude stock and protect water quality.
- Promote landowners planting riparian margins, to act as filters and reduce pollutants entering streams through surface runoff.
- Encourage stock stream crossings, such as bridges to protect the water quality of streams.
- Support retirement of steep erodible land.
- Protect existing areas of indigenous biodiversity.
- Work with councils and landowners to ensure consistent land and water quality management.
We want to participate in monitoring restoration activities. Coastal Environment - Te Awanui/Tauranga Harbour.

Other water bodies of importance and significance to Ngai Te Ahi outside the Waimapu sub-catchment include Te Awanui/Tauranga Harbour and Te Tahuna o Rangataua. These water bodies tie us to the coastal environment. We are against all forms of degradation that impact on the mauri of these waterways and their adjoining coastal landscapes.

*Figure 29: TeTahuna o Rangataua at sunset*

As mentioned, through the Ngati Ranginui Treaty Settlement, Ngai Te Ahi will have representation on the Tauranga Moana Iwi Collective (TMIC) co-governance for the Tauranga Harbour. Te Tahuna o Rangataua will have a co-management arrangement with those hapu with shared interests and Councils. Ngai Te Ahi will be included.

**Biodiversity**

Increased land development can have a range of adverse effects on indigenous biodiversity and high value habitats.

We are against all forms of degradation to our environment.

The SmartGrowth Strategy acknowledges that environmental resources within the Western Bay of Plenty region are finite and must be managed in a sustainable manner for future generations.

Ngai Te Ahi supports this.

We support all measures and incentives being put in place to address these adverse effects. We want the values and methodologies of matauranga Maori to be included to achieve this.
We support ecological corridors being established to protect high value ecological sites, and to ensure that ecological processes are functional and connected between the Western Bay sub-catchments and the sea.

And we further support major rivers and streams, and associated riparian vegetation, being particularly important for ensuring that ecological processes remain connected between inland and coastal high value sites, and also to protect water quality.
This map shows the ecological corridors within the Western Bay of Plenty. It also signals to the hapu the significance of this to the areas of interest within our ancestral rohe.

Figure 30: Ecological corridors in Western Bay of Plenty
Biosecurity

We are mindful of the small resources that remain in our care and the need to have these protected. Biosecurity - the control of pest plants and animals that pose a threat to our ecology and economy is a critical partner to biodiversity.

Through the recent grounding of the Rena we bore witness to the devastation caused to our ecological coastal environment. We therefore advocate for better measures being put in place to avoid future mishaps re-occurring.

We also want to be kept fully informed by local and Central Government agencies of any threat that may impact on our lands, flora and fauna, intertidal flats and waterways through any foreign plant and/or animal species and/or foreign substances and pollutants.

The Biosecurity Act 1993 require councils to consult with Maori and want this to apply to Ngai Te Ahi when it affects our ancestral areas of interest.

Air

The location of our marae is within a residential zone and is reasonably distanced from activity of the Waimapu industrial area. To date, this has not impacted on our having good and healthy flow of fresh air around the marae and surrounding areas.

We want to retain and protect the marae and whānau living in this area from surrounding future development that may impact on the status quo.

We support any future research that supports investigating other lands of interest held by the hapu in and around the marae in areas such as Poike, Ohauiti and Oropi where future plans for industrial activity which may adversely impact on the air in these areas.
We also want to investigate alternative methods of sustainable energy for the marae, such as solar energy, and other renewable energy sources.

**Protecting wāhi tapu, Archaeological Sites of Significance and Urūpa**

In the past, planning for growth has not focused on the need to protect culturally significant sites, areas and landscapes. Hairini Marae and the Te Pahou urupa are testament to the adverse effects of such growth.

We want to retain and protect all remaining (known and unknown) wāhi tapu, sites of significance and urūpa.

Our wāhi tapu and sites of significance are listed and mapped in the appendix of the Plan. We want TLA’s, Regional Council and Central Government agencies to consult with us when any of these sites are likely to be impacted upon through development and the resource consent process.

The hapu aspire to investigate and apply archaeological protocols to protect and preserve our hapu taonga and wāhi tapu.

**Consultation**

"Ma te mohio ka marama, ma te marama ka matau”

(By discussion comes understanding, through understanding comes wisdom"

We want the Plan to be used by all LTA’s and other interested parties to notify, consult and fully engage by involving where necessary with Ngai Te Ahi Hapu representatives, and especially when any long term planning of land use or development occurs in our rohe i.e. LTA district plans and, regional plans and Central Government legislation.

**Current Agreements in Place**

Ngai Te Ahi, Ngati He and Ngati Ruahine have a resource consent agreement that deals with overlapping interests in common areas. The agreement provides that the three Hapu will determine who will lead in certain resource consent application processes and who will provide a supporting role to the lead hapu. We may look to include other hapū not mentioned who have overlapping interests with us.

A Te Pahou urupa and valley management plan has been developed between Ngai Te Ahi and Tauranga City Council.

As a result of post treaty settlement, further agreements will be established over the next two years.

**Statutory Acknowledgements**

Relevant consent authorities, the Environment Court, and the New Zealand Historic Places Trust will have regard to and will be required to forward to the Ngāi Te Ahi Resource Management Unit summaries of resource consent applications within, adjacent to or directly affecting a statutory area.

A list of statutory acknowledgements is attached in the Appendix in Section. 3.
He whakarapopototanga o ngā take me ngā wero ē te taihao mo Ngai Te Ahi – Ngai Te Ahi Summary of Environmental Issues and Challenges

Our environmental issues and challenges fall into four broad categories. They are:

1. Consultation.
2. Land use, development projects, wāhi tapu.
3. Sea, marine, waterways, food resources.
4. Air.

How will we know we are Achieving?

We will know we are achieving when:

1. More of our whānau have reconnected to our marae.
2. More of our whānau are fluent in Te reo Māori and are knowledgeable in our Ngāi Te Ahi traditions.
3. Our marae has become a hub that is alive and humming on a daily basis.
4. Our tamariki are healthy and fill our Kohanga reo and local Kura kaupapa Maori.
5. Our rangatahi are achieving in tertiary education and/or trade training.
6. Our pakeke and rangatahi are well employed and/or self-employed.
7. Our kaumatua are being cared for and respected.
8. Our whānau are well housed.
9. Our whenua is being utilised for the benefit of the hapū culturally and economically.
10. Our relationship between hapū and iwi from within and outside Tauranga Moana is endurable.
11. Our relationship with Councils and Crown Agencies is robust.
12. Our economic base is established and providing benefits to our people.

Figure 32: Nga tama o Ngai Te Ahi – tomorrow’s leaders

“Tama tu, tama ora: tama moe, tama mate”
(Those who are productive will survive and those who sit back will die or perish)
Section Two
**Introduction**

This section introduces our:

- Main Topics.
- Issues and concerns.
- Our policies, requirements and desired outcomes.
- Responsible agencies we want to work with.
- And references if any and where applicable.

Our main hapū entities that will lead the hapū around specific cultural, social, economic and environmental issues will be as follows:

<table>
<thead>
<tr>
<th></th>
<th>Hapū Entity to Lead</th>
<th>Others</th>
<th>Contact</th>
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</thead>
<tbody>
<tr>
<td><strong>Cultural</strong></td>
<td>Marae Trustees</td>
<td>Marae Management</td>
<td>TBC</td>
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<td>Kaumatua Council</td>
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<td><strong>Social</strong></td>
<td>Marae Management Committee</td>
<td>Marae Trustees</td>
<td>Oriwa Lovett</td>
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<td>Rangatahi Forum</td>
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<td><strong>Environmental</strong></td>
<td>Ngāi Te Ahi RMU</td>
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<td>Te Pio Kawe/</td>
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<td>Ngāi Te Ahi Settlement Trust</td>
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<td>Matemoana McDonald</td>
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<tr>
<td><strong>Economic</strong></td>
<td>Ngāi Te Ahi Settlement Trust</td>
<td>Marae Management</td>
<td>Matemoana McDonald</td>
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<td></td>
<td></td>
<td>Committee</td>
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<td></td>
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<td>Rangatahi Forum</td>
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The hapū entities will meet regularly and/or as required with the respective stakeholders to ensure our plan is up to date and kept relevant.
<table>
<thead>
<tr>
<th>Number</th>
<th>Main topic</th>
<th>Social Issues and concerns</th>
<th>Ngai Te Ahi Action Sheets</th>
<th>Responsible agencies</th>
<th>References</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Health, Hauora</td>
<td>Our whanau need extended health service providers to ensure the well being of our hapu is strong and continuous</td>
<td>Put forward a long term strategic plan that will provide for better health care services that can be marae-based. Ngai Te Ahi to consider starting their own health &amp; social marae based service that will build and strengthen relationships with funding agencies. This will also create employment for our people.</td>
<td>Hapu, NTAST</td>
<td>NTANH Needs Assessment, 2008</td>
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<td></td>
<td></td>
<td>Diabetes, suicide, life skills, mental health are all major concerns we have within our whanau and hapu</td>
<td>By providing better services that can be marae-based, where our whanau are comfortable, willing to be and feel they are in a safe environment</td>
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<td></td>
<td>Community programs; i.e. family violence, child abuse, positive parenting</td>
<td>By providing specialised workshops and or wananga at the marae that will guide, advocate, teach,</td>
<td>Hapu, NTAST</td>
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<td></td>
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<td>Whanau structures have changed, society has changed. Our people face challenges adjusting to the changing environment and circumstances</td>
<td>or support our whanau toward healthy living practices in the home generally</td>
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<td></td>
<td></td>
<td>Providing better all round general health care services</td>
<td>We want to support and nurture our whanau, hapu in every area of their well-being by example of Mason Druries tapa wha model: - The four cornerstones (or sides) of Māori health are whānau (family health), tinana (physical health), hinengaro (mental health) and wairua (spiritual health).</td>
<td></td>
<td>MOH website (Drunie, M. 2013)</td>
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<td></td>
<td></td>
<td>Māori bear a disproportionate burden of premature death and illness.</td>
<td>It is important for us to improve Māori health and wellbeing in general, and to reduce the difference in health status between Māori and non-Māori.</td>
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<td></td>
<td></td>
<td>Ngai Te Ahi and Ngāti He have higher tobacco smoking rates, significantly lower physical activity levels, higher obesity levels, poor dental health, higher cancer rates and significantly higher diabetes rates</td>
<td>We want to support and encourage our whanau, hapu toward aukatia, auahi kore kaupapa. As well as healthy eating, healthy living initiatives i.e. Cooking, marae, whanau, mara kai. Supporting rongoa, and other alternative health practices like reiki, acupuncture, homeopathy, hypnotherapy.</td>
<td>Ngāti He Ngati He Needs Assessment 2008</td>
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<td></td>
<td></td>
<td>Physical activity is a priority and provides a protector against chronic diseases such as heart disease, stroke, certain cancers and type 2 diabetes. Physical activity also helps lower risk factors for these diseases, such as high blood pressure and high cholesterol</td>
<td>We want to encourage more whanau participation in physical activity as a source of enjoyment. We also aim to advocate the positive benefits for people’s physical and mental health. Which also contributes to personal growth and development and is a good way to meet new people.</td>
<td>Ministry of Health. 2004. A Portrait of Health: Key results of the 2002/03 New Zealand Health Survey. Wellington: Ministry of Health, 80.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Education</td>
<td>Maintenance and retention of who we are as Māori people i.e. cultural identity, foundations, tupuna</td>
<td>Promoting and educating our tamariki from a baby, and throughout all their learning years our world of Ngai Te Ahianga - Te Ao Māori, Matauranga Māori, Tikanga, Kawa, Whakapapa, Te Reo, Whanaungatanga, Manaakitanga, Turangawaewae, Aroha Developing an education strategy for our whanau, hapu</td>
<td>whanau, hapu</td>
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<td></td>
<td>Maintaining high standards of education</td>
<td>To support families and their tamariki, our goal is to attract dedicated teachers and maintain high standards of bi-lingual, bi-cultural, education</td>
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<td></td>
<td>Identifying the needs of rangatahi in our whanau, hapu i.e. What do they need? What do they want? How can we support them?</td>
<td>We aim to get a rangatahi needs analysis or survey done so we are able to view the current position of our rangatahi and assist them accordingly i.e. provide training programmes etc</td>
<td>Researcher</td>
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<td>Identifying the needs of our pakeke, parents, solo parents within Ngai Te Ahi whanau, hapu</td>
<td>We aim to have a Ngai Te Ahi hapu general needs assessment and survey completed, so we are able to view the current position of our whanau, hapu and assist them accordingly</td>
<td>Researcher</td>
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<td></td>
<td></td>
<td>Peer pressure on our rangatahi, pakeke</td>
<td>Having more support systems in place i.e. rangatahi initiatives, programmes</td>
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<td></td>
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<td>Too many people unemployed within the hapu</td>
<td>Work with and for our whanau, hapu to get them thinking about what they want to do and where they want to go</td>
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<td></td>
<td>Motivation, goal setting, future thinking</td>
<td>Encourage, inspire and support our whanau, hapu to be motivated and set themselves realistic and practical goals. Supporting clear pathways.</td>
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<td></td>
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<td>Lack of employment opportunities</td>
<td>Support and encourage trade training, upskilling, budgeting, literacy and numeracy, prepare for interviews, build CV’s</td>
<td>Tuakana/teina - learning hubs for our young people</td>
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<td></td>
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<td>Marae general caretaking position - role general maintenance</td>
<td>Employ someone to caretake and be responsible for general duties on the marae</td>
<td>Identify key hapu members</td>
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<td>Creating employment opportunities and economic development within the hapu</td>
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<td>#</td>
<td>Section</td>
<td>Description</td>
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<td>4</td>
<td>Housing</td>
<td>A key challenge here is that of meeting the expense of setting up infrastructure for the houses. Our goal is to build good quality, affordable, houses. Further explore the advantages of papakainga development. Ngai Te Ahi whānau joining together with other Maori Land Trusts to start developing papakainga housing. Whanau being able to build on their own lands. Issues related to: papakainga, accessibility, resource consents, $$$ Investigate further options that can be made available to whanau members. Marae Trustees/Committee/Trust. Difficulties in whanau members borrowing money to build new houses on land with multiple owners. Networking workshops, wananga - financial, budgeting, first home owners etc.</td>
<td>Shared responsibilities Managing work, life, family, balance strategies Whanau, hapu</td>
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<td>5</td>
<td>Business</td>
<td>Not enough whanau, hapu members that own their businesses. Mentoring, advising</td>
<td>Shared responsibilities Managing work, life, family, balance strategies Whanau, hapu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>Main topic</td>
<td>Issues and concerns</td>
<td>Our policies, requirements and desired outcomes</td>
<td>Responsible agencies</td>
<td>References</td>
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</tr>
<tr>
<td>1</td>
<td>Kaumatua, Kuia</td>
<td>Using different tikanga, kawa from another hahi</td>
<td>Identifying who we still have and supporting Ngai Te Ahianga through wananga, and hui-a-īwi to retain our unique cultural identity that embraces our tikanga and kawa from our tupuna, from our rohe</td>
<td>Individual commitment of our kaumatua, kuia</td>
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<td></td>
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<td>Whaikorero, kaikaranga small numbers sitting on the paepae</td>
<td>Hold regular wananga, to build capacity on our paepae</td>
<td>Whanaunui, hapu</td>
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<td></td>
<td></td>
<td>Health and well-being of our kaumatua, kuia</td>
<td>Have more health care services available for our kaumatua, kuia on our marae</td>
<td>Whanaunui, hapu</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Whakapapa</td>
<td>Need to know who we are, who came from. The links to each other</td>
<td>Encourage and strengthen leadership of our rangatahi. Provide more support systems. Build on our future successors.</td>
<td>Individual commitment of our kaumatua, kuia</td>
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<td>Whanaungatanga, Manaakitanga</td>
<td>Based on the knowledge we already have, ensure that whakapapa wananga are being held, to share the information that is here to our successors</td>
<td>Whanaunui, hapu</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Tikanga, Kawa</td>
<td>What are our traditional practices and protocols for Ngai Te Ahi Hapu</td>
<td>Have regular wananga with our kaumatua, kuia to ensure traditional and customary practices and behaviours are retained for the betterment of the hapu</td>
<td>Whanaunui, hapu</td>
<td></td>
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<tr>
<td>4</td>
<td>Ngai Te Ahi Waiata, Moteatea</td>
<td>Waiata tautoko, not enough people learning</td>
<td>Learn Ngai Te Ahianga - tikanga and kawa</td>
<td>Rangatahi to lead. Kaumatua, Pakeke</td>
<td></td>
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<tr>
<td>5</td>
<td>Te Reo</td>
<td>Very few whanau, hapu members have the reo</td>
<td>Regular wananga with hapu members to teach Ngai Te Ahi waiata, moteatea</td>
<td>Pakeke</td>
<td></td>
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<tr>
<td>6</td>
<td>Kohanga</td>
<td>Building on the marae but not operational</td>
<td>Have more regular reo wananga on the marae. Provide hapu whanau with opportunity to learn in a safe learning environment.</td>
<td>Kaumatua I nga wa katoa. Time allocated to reo in all hui, wananga</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Communication</td>
<td>Getting participation on our marae from/with our Ngai Te Ahi rangatahi</td>
<td>Revisit the kohanga reo building, and capacity to get it operating again. Or look at other options to best utilise the building for Hauora purposes.</td>
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<td>Conflicting interests</td>
<td>Sending a clear message out to our rangatahi, that they are welcome and wanted at our marae</td>
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<td></td>
<td>Commitments</td>
<td>Developing a database of registered hapu members.</td>
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<td></td>
<td></td>
<td>Succession</td>
<td>Be open to new activities, open to change. Encouragement vs. Discouragement</td>
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<td></td>
<td>Give other reasons for hapu whanau to come back to the marae. Centralising the marae as a hub for Ngai Te Ahi (hakina kina, kapa kaha)</td>
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<td></td>
<td>Building our capacity within Ngai Te Ahi, especially in areas of whakapapa, tikanga, kawa, Te Ao Maori</td>
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<tr>
<td>8</td>
<td>Marae Maintenance, i.e. buildings</td>
<td>Hapu, whanau need to understand who are the caretakers, and maintenance people of our marae facilities</td>
<td>Getting more whanau involved in looking after our marae and all its grounds and facilities. Having rosters, working bees, whanau participation.</td>
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<tr>
<td>9</td>
<td>Waahi tapu, Urupa</td>
<td>Sharing responsibility to caretake and or protect our waahi tapu and urupa</td>
<td>Keeping our marae tidy, spic and span</td>
<td></td>
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<tr>
<td>10</td>
<td>Kaumatua flats - Urumingi</td>
<td>Establish more robust management and operations systems of our flats</td>
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<td>No.</td>
<td>Topic</td>
<td>Description</td>
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<td>11</td>
<td>Nga mahi o te marae</td>
<td>Operations i.e. Tangihana, Hura kohatu</td>
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<td>Whanau of tupapaku to come back to marae committee as a first point of call to know and understand what needs to be done. 1. prepare marae prior to whanau pani arriving 2. help clean during and after tangihana</td>
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<td></td>
<td>Whanau, hapu, koutou katoa Inductions, orientations, training our whanau how we do things on and around our marae</td>
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<td>Operations i.e. administration, accounts, legal, environmental, orators, book keepers etc Assigning specific roles out to the right people, the ones that are skilled in those areas Whanau, hapu, koutou katoa</td>
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<td></td>
<td>Cremation Understanding tikanga and kawa of Ngai Te Ahi hapu are to be followed</td>
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<td>Ringawera, Whanau, Rangatahi Respecting the way things are done on the marae, during any occasion. Respecting that alcohol is not permitted in or on the marae during tangihana Adhering to Marae Charter and Hireage policies Promoting healthy kai, healthy well-being in the kitchen</td>
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<td>Kaitiaki - Marae Having putea to allow our tangata tiaki to get paid for the mahi they do voluntarily</td>
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<td>Cultural harm -- effect on economics</td>
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<td>Number</td>
<td>Main topic</td>
<td>Issues and concerns</td>
<td>Economic Ngai Te Ahi Action Sheets</td>
<td>Responsible agencies</td>
<td>References</td>
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<tr>
<td>1</td>
<td>Commercial Properties - Joint ventures - property interests - investments - enterprises</td>
<td>Getting good advice. Knowing what is a good investment and how to invest wisely</td>
<td>Our policies, requirements and desired outcomes</td>
<td>Engaging with the right people, financial advisors and or experts. Be open to new business opportunities and new ideas. Making this a priority</td>
<td>Tourism BOP WBO PD</td>
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<td></td>
<td></td>
<td>Lack of communication between hapū and business and enterprise</td>
<td>Business Communications Plan. Developing and establishing strong relationships and business networks</td>
<td>Priority One</td>
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<td>Economic Summit</td>
<td>Hold an economic summit to discuss what activities we could conduct on our whenua and bring outside parties in to discuss business activities that met our business sector profile. etc Tourism</td>
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<td>Ngai Te Ahi Inc as a driver of Economic Growth</td>
<td>Increased focus on entrepreneurship and business incubation centre (start-up businesses). Possible MOU with Icehouse/Soda.</td>
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<td>Economic Profile and our Korero</td>
<td>Need to build relationships with other investor ready networks, Maori and non-Maori. To foster new partnerships. Establish a hapū/marae hub with conference centre, offices in creating a living community viallage called “The Pahi”.</td>
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<td>Not wanting rapid development or industries to overwhelm our space that will adversely affect environment</td>
<td>Sustainable economic development and investments</td>
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<td>Build renewable energy sources</td>
<td>Engaging with Internal/external entrepreneurs</td>
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<td></td>
<td></td>
<td>Business Leadership/Educating rangatahi in Business Management</td>
<td>We want strong Ngai Te Ahi business leader’s, involved with our Hapu. Sharing their Business experiences and developing whanau and hapu initiatives</td>
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<tr>
<td>2</td>
<td>Hapū owned Businesses</td>
<td>Operation of Hapu owned and operated enterprises Shops</td>
<td>Hapu aims to develop business plans to meet local aspirations. We prefer ventures that:</td>
<td>Possible MOU with BOP Polytech/ Te Kuratini o Poike, BOP/Waikato university and others with higher education opportunities with business education for Ngai Te Ahi</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>• Eco-tourist attractions, ventures</td>
<td>• Include self-sufficient work and employment</td>
<td></td>
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<td></td>
<td></td>
<td>• Small industrial businesses and contractors</td>
<td>• Flow from trade-training work schemes, programmes</td>
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<td></td>
<td></td>
<td></td>
<td>• Build and strengthen Hapu economic base and capacity</td>
<td></td>
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<tr>
<td>3</td>
<td>Whanau</td>
<td>Increased financial Literacy and Savings</td>
<td>Whai rawa programmes for first home saving and Group Savings facilities like Kiwisaver</td>
<td></td>
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<tr>
<td>4</td>
<td>Tourism</td>
<td>Management of tourist activities in our rohe, including wahi tapu</td>
<td>We require full consultation to ensure sustainable tourist practices and employment opportunities in our rohe are provided to our whanau, and hapu members. Our position is that we prefer tourist businesses that are owned and operated by tangata whenua. We want management of all tourist activities directly related to the rohe. This includes:</td>
<td>Tourism BOP WBO PD</td>
<td></td>
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<tr>
<td></td>
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<td>• Use of resources i.e. marae facilities, lands, people</td>
<td>• Use of resources i.e. marae facilities, lands, people</td>
<td></td>
<td>BOPRC Hapu</td>
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<td></td>
<td></td>
<td>• Consultation with tangata whenua on types of tourism activities in our rohe</td>
<td>• Consultation with tangata whenua on types of tourism activities in our rohe</td>
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<td></td>
<td></td>
<td>• Iwi, Hapu, Whakapapa (use of intellectual property) Tino Rangatiratanga</td>
<td>• Iwi, Hapu, Whakapapa (use of intellectual property) Tino Rangatiratanga</td>
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<td></td>
<td></td>
<td>• Provide appropriate access to manuhiri</td>
<td>• Provide appropriate access to manuhiri</td>
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<td></td>
<td></td>
<td>SME locally owned by hapu, operated by whanau</td>
<td>The aim is to achieve ownership of locally owned business ventures in all industries. With special interests in:</td>
<td></td>
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<td></td>
<td></td>
<td>Participants in tourism ventures</td>
<td>• eco tourism</td>
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<td></td>
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<td></td>
<td>• cultural tourist attraction</td>
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<td>• traditional fishing expeditions</td>
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<td></td>
<td></td>
<td>• seasonal tourist visits</td>
<td></td>
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<td></td>
<td><strong>Land development and utilisation</strong></td>
<td>Any major development or earthworks</td>
<td>Our position is strictly no development considered without full engagement and participation of Hapu</td>
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<td></td>
<td><strong>Land Utilisation</strong></td>
<td></td>
<td>Lead conversations on how to make Ngai te Ahi whanau Land Trust blocks more income generating.</td>
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<tr>
<td></td>
<td><strong>Employment</strong></td>
<td>Lack of employment opportunities</td>
<td>Our goal is to develop and invest in feasible business opportunities that will grow and enhance Ngai Te Ahi Hapu</td>
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<td></td>
<td><strong>A static workforce</strong></td>
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<td></td>
<td><strong>Economic Profile and our Korero</strong></td>
<td>Lack of diversity in available employment</td>
<td>Our goal is to achieve sustainable employment that aligns with our tikanga, values and ideology. Ideally, such employment opportunities should be diverse and be supported by whanau and Hapu.</td>
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<td></td>
<td><strong>Te Ohu Kaimoana</strong></td>
<td>Share in fisheries</td>
<td>FISHERIES</td>
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<td></td>
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<td></td>
<td>Given our geographic location seafaring whakapapa, the Hapu aspires to acquire fishing quota and explore opportunities to develop aquaculture ventures.</td>
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<td></td>
<td><strong>Housing</strong></td>
<td>Lack of affordable housing in our rohe for hapu members</td>
<td>The aim is to investigate and build more papakainga housing for other hapu, whanau members</td>
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<td></td>
<td><strong>Other, Miscellaneous</strong></td>
<td>Cultural harm -- effect on economics. Unauthorised use of intellectual property -- names, brands etc</td>
<td>The aim is to reinstate Maori, traditional names to significant areas of importance to us. Having ownership of who we are as Ngai Te Ahi hapu.</td>
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<tr>
<td>Environment</td>
<td>Ngai Te Ahi Action Sheets</td>
<td>Responsible agencies</td>
<td>References</td>
<td></td>
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<tr>
<td><strong>Number</strong></td>
<td><strong>Main topic</strong></td>
<td><strong>Issues and concerns</strong></td>
<td><strong>Our policies, requirements and desired outcomes</strong></td>
<td><strong>Consultation process</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Consultation</td>
<td>Ensure that Councils and/or private land developers notify Ngai Te ahi Hapu early when any planned developments are to occur in our rohe</td>
<td>We want to be notified before any work is done in our rohe. We have procedures and protocols that will be explained at that point</td>
<td>Ngāi Te Ahi RMU, BOPRC, WBOPDC, DOC, Maritime NZ, NZ HPT, NZ Minerals &amp; Petroleum</td>
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<tr>
<td>2</td>
<td>Land use and development projects</td>
<td>All development projects including subdivisions that occur and/or adjoining our rohe. Major Development projects Subdivision and landfill impacts</td>
<td>We want all those engaged in development projects to follow environmentally-friendly and sustainable practices that align with our cultural perspective. Our standard position is that in all circumstances, applicants must contact our Hapu for advice before proceeding. Hapu to enforce impact fees and manage fill resources i.e. may be able to use fill in areas that could be of benefit</td>
<td>TCC, WBOPDC, BOPRC</td>
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<td>3</td>
<td>Roading</td>
<td>Future road, highway extensions</td>
<td>Our general position is that we strongly oppose more roading infrastructures to be built over Maori owned lands in our rohe unless they support development of our lands.</td>
<td>TCC, WBOPDC, TRANZ</td>
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<td>4</td>
<td>Wahi tapu, archeological sites of significance, urupa</td>
<td>Disturbance and impacts of archeological sites of importance to Ngai Te Ahi, i.e. new road being put through whenua. The Hapu aspire to investigate and apply archaeological protocols to protect and preserve remaining taonga and waahi tapu. Strengthen our Resource Management Unit to handle any environmental matters in our rohe.</td>
<td>We want to identify all of our wahi tapu sites and register them strategically with HPT. Continue kaitiaki roles of monitoring current developments in our rohe. Continue regular reporting regime to the hapu about what’s going on in our rohe regarding any new major developments that will impact on our people. We want access to our customary and traditional mahinga kai areas. We want ownership rights of access to our Urupa. Educate hapu members through our whanau that have specific knowledge to our sites of significance in Ngai Te ahi rohe. Establish a Resource Management Unit.</td>
<td>Ngāi Te Ahi RMU, BOPRC, WBOPDC, DOC, Maritime NZ, NZ HPT</td>
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<td>5</td>
<td>Protecting taonga</td>
<td>Any activities that interfere or disturb our taonga such as kaimoana, breeding grounds for various species of flora and fauna, etc. Flora and fauna. We have only a small portion of indigenous fauna and flora species left as the landscape has been largely modified, degraded or destroyed.</td>
<td>We want to be notified before anyone work is done on any sites where our taonga exist. We have procedures and protocols that will be explained at that point. We will work to develop consent conditions within the current consent framework. We want mechanisms in place to protect all endangered species.</td>
<td>NZ Historic Places Trust, BOPRC, WBOPDC, DOC, Maritime NZ</td>
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<td>6</td>
<td>Agriculture, surrounding farmlands and farmers</td>
<td>Siltation and farm run-off and effluent causing depletion of kai</td>
<td>Investigating and reviewing current waterways policies and investigating alternative and better farming practices in our rohe.</td>
<td>BOPRC</td>
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</table>

**References:**
- Te i process
- NZ, BOPRC, DOC, TRANZ, NTAST, TMIC, Ngā hapū o Tauranga Moana.
<table>
<thead>
<tr>
<th></th>
<th>Problem Area</th>
<th>Challenge</th>
<th>Action Request</th>
<th>Responsible Parties</th>
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</thead>
<tbody>
<tr>
<td>7</td>
<td>Sea, marine, waterways, Kaimoana</td>
<td>General pollution i.e. sea lettuce in the estuaries, stormwater run-off from ponds</td>
<td>We want to apply for a Mataitai Reserve to protect and re-seed depleted kaimoana beds</td>
<td>BOPRC</td>
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<tr>
<td></td>
<td></td>
<td>Hairini bridge - port usage</td>
<td>We want the water levels to be regularly measured and monitored</td>
<td>TCC, WBOPDC, BOPRC</td>
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<tr>
<td>8</td>
<td>Biosecurity</td>
<td>Lack of tight bio-security border controls</td>
<td>We need stricter border controls to contain foreign, invasive, viruses that threaten native plants and our horticulture and agriculture ventures. The recent grounding of the Rena highlighted the risks and dangers of foreign and invasive species entering via the eastern coastline. We support a regime of bio-security testing and monitoring to mitigate any potential threats.</td>
<td>BOPRC, TCC, WBOPDC</td>
</tr>
</tbody>
</table>
Section Three
Appendices

References and web-links

Here are references to key policies, regulatory documents and legislation that we rely on to advance the interests of our people.

- Te Tiriti o Waitangi.
- District Plan – websites as above.
- Annual plans – websites as above.
- Council policies – websites as above.
- Resource Consent processes.
- Resource Management Act.
- Local Government Act.
- Rivers and Waterways Framework.
- Regional Plans www.boprc.govt.nz.
- Conservation Management Plan (reference will be included once legislation developed).
- List of Ngai Te Ahi Wāhi tapu and Sites of Significance attached.
- Map showing location of wāhi tapu and sites of significance attached.
- Hairini Marae Charter.
- BOPRC Catchment Report.
- He Purapura Ruia na Huikakahu Kawe.
- Ngai Te Ahi/Ngati He Hapu Survey.
Geographical Relationship and Ngai Te Ahi of Interest

This map shows the Ngāi Te Ahi area of interest and their neighbouring hapū. It also identifies overlapping interests of hapū.

Map courtesy of Boffa Miskell
Maps - Ngai Te Ahi Cultural Heritage Sites Locality

THE SITES OF SIGNIFICANCE MAP BOOKLET FOR NGAI TE AHI
Ngai Te Ahi Rohe Locality Map
Prepared by Kelly Makara Limited Date: April 4, 2013 10:35 AM

© Ngai Te Ahi Hapu Management Plan. June 2013 | Page 50
This is a significant maunga / landmark to Ngai Te Ahi as it forms part of the pathway to Private Ownership TCC accessed from Rowe Rd and Kaitemako South Rd.

004 Te Rengarenga Pa

This is a small area at the east side of Te Kaponga. The Pa site was located on top of the Spit that extended out from Fraser Street and between 13th and 14th Avenues. The Pa overlooked the inner harbour and south west to Pa Motu o Puhi.

005 Kiri Mokorokokiri

Kiri Mokorokokiri Tahunanui beach Te Rengarenga Pa. Kiri Mokorokokiri beach area associated with the Te Rengarenga Pa.

006 Te Rua o Tuna

A place know for eels Ruatana Tahunanui (Bay) The small area at the east Rd. of Ruatana blocks that extended from Tahunanui to Te Rengarenga Pa.

007 Te Motu o Puhi

The island of princesses Te Motu o Puhi / Rabbit Island Motu Motupopou is a significant island to Ngai Te Ahi, Ngat He and other Hapu. Te Motupopou was once located off the point of “Pa o Te Ariki” (at the headland of the Maungatapu peninsula). Te Motupopou provided a place to shelter the young women who were called “puhi” in Maori terms (from the noun puhi - young) until the time of marriage. That was said to be in the days when Waiohaha people had their pa on the cliff top at the end of the peninsula. Motupopou, as its name suggests, was the island where the “puhi” lived. The puhi were daughters of the Rangatira (chiefs) and were held in high regard. The girls (puhi) of lesser social status were not afforded the same protection. In due course the puhi would be married by the elders to sons of chiefs of other hapu or other tribes.

The purpose being to strengthen alliances genealogically (by being part of their strategic defensive strategy as a larger tribe has greater chances of survival). Their virginity was protected, to ensure that all aspects of customs and protocols associated with such important marriages would add mana to both tribal groups. Each night the puhi were taken on their special upenepene on the little island to sleep. Their guardians were two old kiaus, old ladies whose role was to ensure that no young men landed on the island to take inappropriate advantage of their charges.

However, Motu o Puhi presented a challenge related to some of the more enterprising young men. Where there is a will there is a way and it was not too long before they found a way to get to the island and past the kuia. When the elders realised that their efforts to protect the puhi had failed they called a meeting and determined that the close proximity of the island to Pa o Te Ariki presented too great of a challenge and temptation to their young warriors and conceded defeat. There was only one thing that could be done, that was, to move the island out of reach of the young warriors. This was a task that men could achieve. Next day the Waiohaha women were called together and at half tide they washed out and with one stupendous heave with the appropriate prayer and chants they pushed the island out and across the estuary to where it resides today at Ruatuna. At low tide you will see the remnant of a channel between Motupopou and Maungatapu which was plugged up when the woman shifted the island.

008 Te Tahuora o Waitapu Waitapu Tahunanui (Bay) Te Tahuora Waitapu was a significant key locality to Ngai Te Ahi Ngati Ruru, Ngati Tamarawaho. The Waitapu channel is the route that Waioo took to his final resting place at Awanui harbour entrance.

009 Te Mano

Tauranga Internesetia Mara (gardens) Ngai Te Ahi, Ngati Ruahine & Ngati Tamawaho Private Ownership TCC

010 Te Wairo Nguru Harrier Bridge Kairanga nohoanga Te Wairo Nguru is the area located at the end of Te Rua a Tuna point and the northern end of the Harrier Bridge.

011 Te Talho Waita Tahunanui (Bay) Te Talho is Ngati Ruahine & Ngati Tamarawaho Private Ownership TCC

012 Waitaha Urupe Waitaha Urupe Waitaha urupe. The Waitaha urupe (cemetary) is currently used by Ngai Te Ahi and Ngati He and is recognized as a waahi tapu area. The site includes the lower estuarine wetland area below the urupe.

013 Waitaha waahi tepa Waitaha Urupe Waitaha Waahi Tepa is located on the edge of Waitaha urupe. It is an old burial site that was lost when the bridge and motorway were built. Waiohaha Freehold Land

014 Tai Wai U Waitaha Urupe Waitaha Motorway Waitahi Urupe Waita Waitahi Urupe at Waitahi Motorway is a very old burial site that was lost when the bridge and motorway were built.

015 Ohe Beach Ohe Beach Maungatapu Beach in front of the Harrier Marae Choo is a reference to a channel or opening which is the channel or stretch of water that lies between Te Waara and the Poike Point. As you journey up the valley it narrows and become smaller and in known as “Ohe 6” small channel / valley.

016 Te Urungi

Te Urungi Beach in front of the Harrier Marae This is a small sandy beach area below the Harrier Marae that was used to wash the estuary for kaimoana and recreation.

017 Harrier 1B1 (Urupe / Waita Urupe)

Harrier Marae Urupe Harrier Marae, Tannahahia St, Taipa This is an old Harrier urupe that is located in caves over the edge of the cliff.

018 Harrier Marae Reserve

Harrier Marae Reserve Harrier Marae, Tannahahia St, Taipa This is the open space that surrounds the Harrier Marae on the east, north and western boundaries that is call Harrier 4.

019 Harrier Marae Complete Harrier Marae Harrier Marae Harrier 4 & 4D The legal description of the Harrier Marae is “Harrier 4A the gazette notice reference RCLS No. 58 of 1936 dated 23.03.1945 reservation RCLS 33258 selling apart 3411 as ‘Harrier 4A’. The Marae includes the following buildings: wharenui ‘Rangimairi’ the wharenui and his wife ‘Ukumira’; the Tapuware ‘Whakapara’; Te Puna Peke (served flag poik); Waitaha (carved gateway / entrance); a memorial vault and Te Maro Tauranga Intermediate Mara (gardens) Ngai Te Ahi, Ngati Ruahine & Ngati Tamawaho Private Ownership TCC

020 Kohihanaeru Pa Waitaha Waitaha Pa A Ngai Te Ahi and Ngati He Pa site that was lost during the development of the Waitapu principal.
<table>
<thead>
<tr>
<th>ID</th>
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<td>This was the original name of this block - area Bird resting area godwits</td>
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054 Te Ana o Kaitangata

Anokhi

Te Ana o Kaitangata

Aru

055 Te Ahi

Kapinga or sobbing waters

Motoni, Maria

Kapinga

Kapinga

056 Te Hapori House - Pouha

Te Hapori House - Pouha

Kapinga

Kapinga

057 Tipikapaka

Tipikapaka

Kapinga

Kapinga

058 Te Rerenga Pa

Te Rerenga Pa

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059 Te Rimupoka Pa

Te Rimupoka Pa

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060 Ranginui a Tamatea Pa

Ranginui a Tamatea Pa

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061 Ririnui Whanau Papakāinga

Ririnui Whanau Papakāinga

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062 Te Pere Whanau Papakāinga

Te Pere Whanau Papakāinga

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063 Te Harae Whanau Papakāinga

Te Harae Whanau Papakāinga

Kapinga

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064 Te Ngatirua Whanau Papakāinga

Te Ngatirua Whanau Papakāinga

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065 Otanewainuku

Otanewainuku

Maunga

Maunga

066 Mount Tutu

Mount Tutu

Maunga

Maunga
Ohauiti Pa

This Pa site is located on the southern side of Ohauiti Rd and 11th Street off the Ohauiti Memorial Hall. The Pa site overlooks the Kukumoki Stream to the east and south west to the Katipuna Pa and the Waimata River.

Private Ownership

Maungarangi Pa

Maungarangi Pa is located east of Tiritiri and was a sand barrier for Ngai Te Ahi and other hapu. The site is accessed from Maungarangi Rd which is off Katipuna Road.

Private Ownership

Te Auhiti Pa

Te Auhiti Pa is located on the upper ridge on Oprah Drive that looks predominantly to the site to Ragipunga and north over Ragipunga.

Private Ownership

Te Puru Pa

This Pa site is overlooking Rotary Park and sites in the middle of Te Poru Pa to the north and the Te Puru Pa site to the west on the shores of the Whakarua O Tātara. This centred Pa site is orientated to the south and faces the Ragipunga Pa across the Whakarua with Kupunga in the background.

Private Ownership

Te Mare Pa

This Pa site was located on the left hand side as you enter Rotary Park and within 100 metres north of the Opopiki Pa site to the south.

Private Ownership

Te Hono Pa

The Anglican church on Te Hono St marks the location of the Te Hono Pa site which directly south to

Private Ownership

Te Pa o Te Arki

Rangataua Sports Club Pa

Te Pa o Te Arki is strategically located at the northern tip of the Maungatapu peninsula above the Maungatapu River. The Pa was the strong hold and the gateway to Ragipunga, the Pa was never defeated. It is the home of the Rangataua Rugby Sports Club that was established in 1994.

Mean Freestlood Land

Maungatapu Native Primary School

The Maungatapu Native Primary school has education generations of Ngai Te Ahi children since its establishment in the early 1800's. 

Mean Freestlood Land

Te Kohuti o Tuwaua Moko

This kohatu commemorates Tuwaua Moko and his efforts to uphold the traditions of Ngai Ranginui. He was the son of Tuwaua Moko who wrote to the British military forces on 23 February 1844 asking them "What is the meaning of the coming of the Englishmen to my place?" and that his children had fled in fear. Tuwaua asked them "Can you come upon my piece of land." Quoting scripture, he described his actions as: "Satan gave about as a loudly roaring lion seeing some person that he may devour him."

Subsequently, Ngai Te Ahi were at both Gate Pa and Te Ranga. Timoti was killed at Te Ranga along with others from Te Ahi (Shoreline) railway.

Private Ownership

Pukahmrina Pa

The Gate Pa site is located opposite the Pa site were Ngai Te Ahi and other hapu fought and defeated Captain Cameron his troops and their canons on the 29th April 1864.

TCC Public Reserve

Te Ranga Pa

Cameron's soldiers revenge for the defeat at Gate Pa came on 21 June 1864 at Te Ranga. While the Maori defenders were building a new fortification, they were attacked and many were killed. In later terms this was considered a beachhead act, as great kindness was shown the British wounded at Gate Pa.

TCC Public Reserve

Te Kakeakunu

This Pa site is significant to the Ngai Te Ahi occupation of the Oropi area prior to and follow the battles of Pukehinahina and Te Ranga. The Ngai Te Ahi were at both Gate Pa and Te Ranga. Timoti was killed at Te Ranga along with others from Te Ahi (Shoreline) railway.

Private Ownership

Kakekarenui Pa

This Pa site is located on the upper ridge on Osprey Drive that looks predominately to the east to Ranginui and north over Ranikau. The Ngai Te Ahi occupation of the Oropi area prior to and follow the battles of Pukehinahina and Te Ranga. The Pa was the strong hold and the gateway to Ragipunga, the Pa was never defeated. It is the home of the Rangataua Rugby Sports Club that was established in 1994.

Private Ownership

Copukea Pa

This Pa site is located 1.85 km up the Waimapu River valley high on the eastern edge of the Whakatane River. The Pa is located opposite the Pukahmrina Pa site and was a strategic vantage point for people living in the Whakatane Valley.

Private Ownership

Pokahanga Pa

This Pa site is located 7.8 km in the upper Waimapu Valley in a middle of the valley. The Pa is opposite the Tukopa Pa site which is located on the Western ridge of the Waimapu valley.

Private Ownership

Mauao

Mauao / Mount Mauaenga

Mauaengi Te Poona

Mauao is an iconic Maunga of Taupunga Moana that guards the entrance to Taupunga Harbour. Mauao is significant to Ngai Te Ahi because he originally lived in our rurche and the legendary path he carved from the Waiuku and Oropi area formed the Waimapu River. The name Mauaengi means 'caught in the light of the day', which refers to the legend that Mauao was once a nameless mountain, spurned by lovely in the beauty of mountain Pohutukawa. One night he pleaded with the patupaiarehe (the spirits of the forest) to drag him to the ocean and end his misery. The patupaiarehe fled as the morning sun's rays struck the "nameless one" was instantly petrified and turned to stone. Hence the name Waimapu valley. This pa was built with the intention that the British forces would come and fight there, but Cameron and his forces could not go to Waoku so another pa site was built east of Waoku (Pukehinahina Pa).

TCC Historic Reserve

Wesuki Pa

This Pa site is located a further 2.5 km south of Pukahmrina and Tongaporopu sites in the Waikato Valley. The Pa was built with the intention that the British forces would come and fight there, but Cameron and his forces could not go to Wesuki so another Pa site was built east of Waoku (Pukehinahina Pa).

Private Ownership

Te Toro

Washki Kairanga

These were traditional areas that whanau and hapu came to live following the loss at Te Ranga and during the bush campaign. These areas were also favourite hunting and resource areas.

Land held in private and Maori ownership.

Atihana

Washki Kairanga

These were traditional areas that whanau and hapu came to live following the loss at Te Ranga and during the bush campaign. These areas were also favourite hunting and resource areas.

Land held in private and Maori ownership.

Kauitahi

Washki Kairanga

These were traditional areas that whanau and hapu came to live following the loss at Te Ranga and during the bush campaign. These areas were also favourite hunting and resource areas.

Land held in private and Maori ownership.

Ake Ake

Washki Kairanga

These were traditional areas that whanau and hapu came to live following the loss at Te Ranga and during the bush campaign. These areas were also favourite hunting and resource areas.

Land held in private and Maori ownership.

Maerene

Washki Kairanga

These were traditional areas that whanau and hapu came to live following the loss at Te Ranga and during the bush campaign. These areas were also favourite hunting and resource areas.

Land held in private and Maori ownership.

Te Hapuia Pa

Kairanga / Whakatane

Hunting, camping, and bade ground, Mahunga Kai.

This whakatēke takes the his experience at Hapuia in March 1844. Hapuia had not been cultivated since a time prior to the days of our fathers. They saw the marks of old cultivations there. It lies at some distance from the Houhora beach – to the southeast of it. Ngai Rehu came from Te Awaroa (Rotomau) to Te Rimpukoa. The area was known as a potato garden of the Ngai Te Ahi and pig hunting. Ebin had a tame pig left at Te Rimpukoa. When Ngai Te Ahi returned to Te Rimpukoa, they found the Ngai Rehu there and that the pig had been caught and killed. The Ngai Te Ahi captured a woman named Hinetane and carried her off in reprisal for this trespass. The area was located on the boundary between Ngai Te Ahi and Whakatane. South of the Te Rerenga Stream.

Part of the 1997 Regional Approach with other iwi / hapu groups to manage the conservation lands in Taungurau. Taungurau Moana (Ministry Book 1, Page 146).

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<th>Common_name</th>
<th>Category</th>
<th>Context</th>
<th>Narrative</th>
<th>Redress_type</th>
<th>Local_Authority</th>
<th>SOURCE</th>
<th>BOOK_REF</th>
</tr>
</thead>
<tbody>
<tr>
<td>098</td>
<td>Whaiti Kuranui</td>
<td>Boundary Line</td>
<td>Whaiti Kuranui</td>
<td>Boundary</td>
<td></td>
<td>The line from Pūwhenua southward, known as the ‘Whaiti Kuranui’ line, was not intended as a division between Rotorua and Patetere. This line is not shown on the attached map.</td>
<td>Private Ownership</td>
<td>WBOPDC</td>
<td>Henare Ranginui Te Kaponga in the Taumata No 3 hearings.</td>
<td></td>
</tr>
</tbody>
</table>