**WAHANGA TUATAHI -– WHAKAPAPA (Existence & interconnectedness):**

**Lindsay Poutama :** Retired

Current Roles:

Justice of the Peace

Cultural Advisor to Hapai Hauora, Uniservices (Auckland University), IMAC (Immunisation Advisory Centre),

Māori Leadership Team: Department of Corrections, Manawatū Prison, Arohata Prison, Rimutaka Prison and Community Probation

Kaimahi: O2NL (Otaki to North Levin Roading Project)

Chair: Tū Te Manawaroa Treaty Claimant Group

**Mai i te take o te maunga, ki te hukahuka o te tai ki te rohe e mōhiotia ana nō Ngāti Tukorehe mō ana uri, me ana moetanga katoa**

*From the Mountain peaks to the sea, inclusive of the boundaries known to Tukorehe, for all his descendants and inter-related dependents*

**Taku turanga ake ki runga ki ngā maunga titohea o te takiwā nei, ko Tararua, ko Ōtararere, ko Poroporo, ko Pukeatua**

*From my standing place upon the lofty peaks of the Tararua Ranges, I look towards the peaks that frame my view of our region, they are Ōtararere, Poroporo and Pukeatua.*

**Ki ngā wai ora, ki ngā wai puna, ki ngā wai tuku kiri o te Iwi, ko Mākorokio, ko Waikokopu, ko Kuku, ko Tikorangi, ko Mangananao, ko ōHau**

*My eyes behold the waterways that nurture our lands which are the Mākorokio, the Waikokopu, the Kuku, Tikorangi, Mangananao and the ōHau Awa.*

**Me ngā hapū o te whenua, ko Tukorehe, ko Te Mateawa, ko Te Rangitāwhia, ko Ngāti Manu, ko Ngāti Kapumanawawhiti o te rohe nei o Ngāti Tukorehe**

 *I pay homage to the tribes who make up this area, they are Te Mateawa, Te Rangitāwhia, Ngāti Manu and Ngāti Kapumanawawhiti*

1.1 This pepeha is used for every document that is produced for Ngāti Tukorehe, every element within it is part of the very fabric of Ngāti Tukorehe, to remove any element of it within this landscape is to systematically dismantle who we are as a people and more importantly diminish the identity of Ngāti Tukorehe.

1.2 The statements that follow are not designed to exclude the interests of any other whānau, hapū or iwi, but to provide an insight into Tirotiro-whetu from a specifically Ngāti Tukorehe perspective.

1.3 To quote Sean Bennett-Ogden “if you stay in a place long enough it becomes and intrinsic part of you, and you become a reflection of it.” Tirotiro-whetu is a representation of this ongoing, uninterrupted connection since we settled here.

1.4 When we look deeper into the thinking that Sean Bennett-Ogden was referring to we were tasked with creating a matrix of interest which would always be able to establish the level and depth of connection to a place.

These are:

1. Has a historical connection to the site prior to and post 1840

2. Has active marae within the vicinity

3. Has evidence of traditional Pā within the vicinity

4. Practice Kawa and Tikanga protocols within that area

5. Has known Urupā within the vicinity currently in use

6. Has Maori Freehold land within the vicinity

7. Has Kainga within the vicinity

8. Has recognition from other Hapū and Iwi as being Mana Whenua

9. Has historic oral traditions regarding the land

10. Has written histories that can be verified by primary and secondary sources regarding the site.

1. *Historical Connection.*

Māori Land Court records, tribal narratives and historical, accounts all refer to Tirotiro-whetu as a Ngāti Tukorehe settlement and Pā site. The shell middens which are recorded in numerous references indicate heavy levels of occupation and use.

1. *Has Active Marae in the vicinity.*

Tirotiro-whetu was a Pā site in its own right, Ngāti Tukorehe moved to two further sites before settling at Tukorehe Marae in 1894.

1. *Has evidence of traditional Pā in the area.*

There were a number of Pā sites pre and post the 1855 earthquake. This earthquake created a new river mouth which split Tirotiro-whetu from the surrounding land and forced occupation of areas south of the new river mouth. Pā ōHau, Te Whanake and finally Tukorehe Marae.

*4. Practice Kawa and Tikanga protocols within that area.*

Tirotiro-whetu has always fallen under the tikanga of Ngāti Tukorehe including many of the environmental effects as kaitiaki of this particular area.

*5. Has known Urupā within the vicinity currently in use.*

Rangiwhakaripa and others are buried in the vicinity in individual graves and some others were noted by “marker trees.” There is a burial site on Moutua as well as undefined grave close to Pā ōHau.

*6. Has Maori Freehold land within the vicinity.*

Tirotiro-whetu is bounded by Te Rauawa and Tahamata, both Māori owned land blocks managed by the Tahamata Farming Inc owned by Te Iwi o Ngāti Tukorehe.

*7. Has Kāinga within the vicinity.*

In the past there were kāinga in the area but as the Tahamata Farm interests intensified more and more of the individual land interests were amalgamated to create the Farm Incorporation and the kainga moved closer to State Highway 1.

*8. Has recognition from other Hapū and Iwi as being Mana Whenua.*

Our Hapū, Iwi along the coastline are well aware of the mana whenua status of each other as well as overlapping areas of interest, but no-one disputes our territory boundaries. This is recognised in our relationship with Te Rūnanga o Raukawa who represent the amalgam of 25 Hapū, Iwi that make up Ngāti Raukawa ki te Tonga.

*9. Has historic oral traditions regarding the land.*

You will hear shortly some of the oral traditions specific to this site especially some familial and will demonstrate a continuous unbroken link to Tirotiro-whetu over the intervening time.

*10. Has written histories that can be verified by primary and secondary sources regarding the site.*

Firstly having a written history is primarily a Eurocentric construct given that Māori give greater weight to oral traditions, however it does not diminish what has been.

1.5 *Historic Perspective*

Ngāti Tukorehe migrated from Te Kaokaoroa o Patetere in a number of hapū groupings, leaders and migrations. We had accompanied Te Rauparaha in his initial foray into the area in 1820 with Te Rauparaha and returned following a request by Waitohi to come down and settle. These migrations occurred over a number of years following the battle at Waiorua and many of the hapū of Ngāti Tukorehe took differing routes southwards at differing times especially after Rangiwhakaripa was nearly shot and killed by mistake. These hapū were Ngāti Kapumanawawhiti, Ngāti Te Rangitawhia, Ngāti Tukorehe, Te Mateawa and Ngāti Manu. They occupied many sites within the Rangitikei, Manawatū, Horowhenua and Ōtaki before settling with Te Rauparaha at the co-joined river mouth of the Ōhau and Waikawa awa. The site they stayed at was Pā Harakeke. At the time this settlement had quite a deep river-mouth and allowed the flatter bottomed boats safe harbour for trading. The Cobb and Co coach trail took a seaward route and opened up other areas along the coastline. During these years Tukorehe moved from Pā Harakeke to Tirotiro-whetu where there was marae established. The area beside Tirotiro-whetu was called Te Rauawa and further inland at Moutere, Whare Ao, Tu Tangatakino, Manganahao and then to Ōhau Pā. From here they moved to Te Whanake and setup an extensive cultivation at Taupuku before finally settling at Kuku Pā in mid 1890’s while Ngāti Kikopiri and Te Uawhaki were being also under construction.

1.6 In essence the landscape of which Tirotirowhetu is a part of is the personification of us and we are it, the two are interconnected and any alteration in the mana or mauri of it has a flow on effect to us as people, it is summed up in the traditional saying “whatungarongaro te tangata, toitū te whenua” people come and go, but the land remains, in this instance just as importantly as the land, we Ngāti Tukorehe as mana whenua are not going away.

1.7 There was a major earthquake in 1855 which raised the coastline to the extent that the river mouths separated. This occurred well after the settlement at Pā Harakeke and was well before the settlement and occupation of Tirotiro-whetu. The move further inland was the result of larger numbers of people arriving,  the re-location of the Ōhau River mouth and the separation of Tirotiro-whetu from one of the most abundant food sources within the Te Hakiri coastal lagoon system. It is classified by Ngāti Tukorehe as a wāhi tapu and still held in reverence as a sacred site.

1.8 By the mid 1870’s there were a number of key events occurring, the proposed road and railway line was going to open up the region so there was a concerted move inland. The draining of the swamps and felling of the large stands of Kahikatea and Totara created an attractive area for farming. In the midst of this the government of the day was looking to make the transfer of land out of Māori hands into either European or government hands easier and the subsequent Māori Land Court decision to create the Ōhau Block from the former Kukutauaki Block in 1875, further undermined some of our rights to land and land tenure, in one instance stripping away over 40% of the Ōhau Block into government hands. However in these land block allocations by the Crown and supported by Iwi, Tirotiro-whetu remained as part of the Ōhau Block and was never part of the Muhunoa Block allocated for Ngāti Kikopiri.

1.9 In the meantime the settler John Kebbell leased and secured more and more land north of the Ōhau awa. When G. Leslie Adkin was researching the history of the area the only people who knew the history of this site and its connection to the region were Tukorehe - they were Arapata Te Hiwi and Heremia/Heremaia Te Rangitāwhia and asserted that the tikanga was upheld by our esteemed leaders Piahana Potaua, Te Hiwi Piahana and Koronīria Te Whakawhiti (son of Rangiwhakaripa and Miraka Powhirihau), especially for the observation of stars, moons and sun positions, their combined use as navigational, celestial and auspicious signs for fishing, gathering and growing food. The site during and after its occupation also had large shell middens at its side where fish and shellfish were processed and preserved.  To be clear, Ngāti Tukorehe have had an undisturbed relationship with Tirotiro-whetu since occupying this region.

*1.10 Key Cultural Values*

*Kaitiakitanga*, our ability to successfully provide guardianship and be effective stewards of the land, sea and environment.

In all of Ngāti Tukorehe’s environmental relationships, projects and documents, Tirotiro-whetu has always played a pivotal part of our descriptors, outcomes and impacts. Nowhere in any of the documents provided by the Proposer to date has any reference been made to our connection past or present. During this process Ngāti Tukorehe has been omitted from any formal consultation or opportunity to express or champion its role as an ardent kaitiaki of our ancestral land until forced to make contact by Horizons.

*Whanaungatanga*, the recognition and acknowledgement of interconnectedness of all things within the environment and our people, and that nothing occurs in isolation. There are layers of interest within this landscape each connected by its own whakapapa (genealogy), each with its own story and type of connection but recognition has been selective to the point of exclusion.

*Manaakitanga*, what others say about our ability to be good hosts and stewards of our environment and just as importantly what we expect behaviourally from visitors and others. The koruru at front of Tukorehe speaks to our key task of manaakitanga (generosity as hosts) and manaaki tangata (generous support of others) and have history of upholding this tradition.

Inherent in the explanation of manaakitanga is the word mana. The concept is in a number of parts but specific to this is mana tuku (that sacred authority, prestige and respect which is inherited and acknowledged by others) and mana tupu (the sacred authority, prestige and respect which is grown by action or deed).

By omission and exclusion Ngāti Tukorehe have not been able to practice manaakitanga, a tikanga, carved into our hearts and minds and more importantly our marae and a resultant lowering of our own status or mana and as such a diminishing of the mana of the site by non-recognition of our cultural values or worldview.

*Wairuatanga*, the acknowledgement of the connection between the physical and spiritual dimension and the role we play as intermediaries.

The placement of at least three of the holes does not give recognition or protection to the spirituality of Tirotiro-whetu and its ability to be a portal to other spiritual realms and is one of the major reasons for objecting to this application.

*Kotahitanga*, a united understanding and transparency that binds us all regardless.

The ability to be of one thought and mind about this proposal is dependent on transparency and understanding of each other’s position as well as the trust and ability to have confronting conversations which allow us all to reach a position that we can all live comfortably with. None of these have been able to occur in a mana enhancing manner.

The other element of kotahi-tanga is the Eurocentric notion of dealing with individual units and the lack of understanding that nothing happens anywhere in isolation and also links into whanaungatanga.

*Pukengatanga*, “mā iti, mā rahi ka rapa te whai,” is about the combined knowledge, intellect, stories and experiences that combine to together to get it done.

1.11 There has been a total lack of understanding regarding the nature of engagement, the appropriate process to deal with the appropriate people. It is also encapsulated in the notion that there should be “nothing about us, without us.” We are unable to respond if we are not engaged. The disparity and inequity of the amount of time the Applicant has had to formulate their Environmental, PR and Cultural response is in sharp contrast to the compressed timeframe that we as an affected Iwi have had to respond.

1.12 From a Ngāti Tukorehe perspective if we look at the three P’s of the Treaty of Waitangi, **Partnership** says that we enter into any relationship as equals and that if at any stage there is a distinct lack of equity, parity or recognition then it has not occurred. In this instance we have been informed what is about to happen and not at a level where Ngāti Tukorehe can feel that it is a valued equal. **Protection** asks that our Ngāti Tukorehe worldview is sought, recognised, honoured and as guardians of our people, land and environment, creates a feeling that we are in safe hands. In far too many forums and spaces people have made decisions in our best interests without speaking to, or consulting with us. It also means that we cannot even protect ourselves from further colonisation by have another colonial construct such as the naming of an area which has not cultural or historical significance to the site, and further diminishes the mana of Tirotiro-whetu. **Participation**means that we are able to participate in a fair and equitable manner. This is not the case. There are a large number of Ngāti Tukorehe people who have had to spend large amounts of time, resources and energy to merely respond to this application. We cannot even call it a transaction because we will not be recompensed for the time or expertise garnered to complete this response.

1.13 In conclusion, Ngāti Tukorehe are disappointed at the lack of engagement both under terms of tikanga but also under the Resource Management Act. The desecration of a waahi tapu is the critical reason for our no support of this application. There are other reasons Ngāti Tukorehe do not support this application, but they will be covered by others.

**WAHANGA TUARUA – TE TAIAO (Environment & Interconnectedness):**

2.1 He uri ahau nō te iwi o Ngāti Tukorehe ki Kuku, Ngāti Kapumanawawhiti hōki.

My name is **Huhana Smith**. I was born in Yarrawonga, Victoria and raised on a farm in Savernake, north of the Murray River in Riverina, New South Wales Australia. I was fully aware of growing up on Pangarang country. Art, Indigenous and Environmental rights issues have always been my passion. I was called back to Aotearoa in 1992 to reconnect with my Māoritanga, supported by my aunties living then, and my mother (who is 93). I moved from Melbourne to Auckland, then to Palmerston North to study from 1994-1998. I have a Postgraduate in Museum Studies, another degree in Māori visual art, and in 2007, completed a PhD on effective ecosystem restoration within valued cultural landscape. I moved to Kuku in 1997 to live in the original cottage of Heremaia/Heremia Te Rangitāwhia (my mother was born in the front room). In 2006, my partner and I bought the neighbouring block to the cottage, which was land requestioned or taken by extraordinary powers by the Crown in 1942 for the war effort. The land was not returned and formed part of the former Māori enterprise Kuku Dairy Cooperative. Today, a forest is revitalising around the Waikōkopu stream, we have a flourishing olive grove and fruit orchard for fine food production, and we support a renewed sustainable harakeke fabric industry and biochar production as freshwater fliter and climate change mitigation.

I am a Professor, Head of Whiti o Rehua School of Art at Massey University in Wellington. All past and current projects are for the benefit of hapū of Ngāti Raukawa ki te Tonga and Ngāti Tukorehe, and in turn for the benefit of the whole community. I am currently Co-Chair of the Climate Joint Action Committee for Horizons Regional Council, on the Winds of Change Leadership team bringing Chilean and Aotearoa future leaders with an interest in climate change and sustainability together. I am also on the global indigenous-led group for the ICOMOS International Scientific Committee on Cultural Landscapes.

**2.2 Why are we here today?**

We are here to focus on a golf links course proposed upon the coastal Muhunoa block, which includes the sacred Tirotirowhetu region. We disagree with an 18 hole golf links course for this whole sensitive coastal area, even for the western coastal region of active to stable dunes, and most importantly for the Ōhau River riparian where our tupuna awa turns to meet the dynamic Kuku Ōhau estuary.

2.3 We are dismayed by the potential impacts on Te Mana o Te Awa Ōhau and Te Mana o Rangiwhakaripa, Waipare and Poutama and descendants, as this proposal will take out our original papakāinga region for ever. We do not consider Tirotirowhetu area as a mere ‘dot on a map’ or ‘a small area regarded as deflated middens’ around which fairways and holes can be excavated and created – we consider the whole area in relation to Muhunoa, to Tahamata and to Te Rauawa regions as connected – in fact everything was connected holistically until cadastralisation of land blocks. The wide river riparian region on the northern side of the river from Tahamata is sacred, a highly spiritual area that interlinks with all other areas of significance and cultural importance accumulated over generations, and since the movement of our ancestors from southern Waikato to Horowhenua.

**2.4 Lack of Engagement**

The proposal’s development did not ensure correct engagement with the right iwi and hapū representatives. According to the current Resource Management Act, requirements are for the applicant to consult closely for the Assessment of Environmental Affects (AEE).

2.5 For this proposal (and for Ngāti Tukorehe) this was not conducted according to tikanga. There has been a considerable lack of appropriate engagement with **all** key affected hapū on the importance of Tirotirowhetu and its distinct cultural significance and its interrelatedness to all the other areas of importance within our wider ancestral landscape.

2.6 We know our whole rohe (including Tirotirowhetu) spanning Tahamata and Te Rauawa is replete with cultural markers, whether they be urupā (designated cemeteries), burial grounds in dunes or inland marked by trees, wāhi tapu, wāhi tūpuna, kauwhanga-a-riri (battlegrounds), former pā sites, papa kāinga, coastal, peat and wet land middens; important eel weirs at coastal dune lakes, riverine mahinga mataitai at the Ōhau River. There are boundary markers as trees across the whenua, important foothills (Otararere, Pukeātua and Poroporo) before the Tararua mountain ranges, freshwater springs, mahinga kai and original cultivation sites, and many other sites of historic and ongoing significance from across Muhunoa, Kuku towards Waikawa land regions, from mountain to sea. The inequities of dealing with a proposal that is around 18 months or so ‘down the track’ loom large. We only had our first face to face hui as a rōpu with Grenadier Limited, on 12 April 2022 at Tukorehe Marae, Kuku, Horowhenua.

2.7 When facilitating the current Resource Management Act 1991 within our region, we base our actions/engagement on the following key principles:

* Actively listening to applicants, and promoting, the environmental and cultural perspective of the whānau and hapū affected by the proposal, as expressed through our own tikanga and mātauranga.
* Ensuring that decision makers under the RMA appropriately apply the purposes and principles of the Act, including (but not limited to):
	+ Recognising and providing for matters of national importance in Section 6 (which are all of significance within Te Ao Māori)
	+ Observing the principles of kaitiakitanga including the expectation of:
		- Proper timeframes for meaningful consultation;
		- Provision of adequate information on any proposal;
		- Ensuring that resources are made available for affected whānau and hapū to respond effectively;
		- Taking into account the ***exercise***of kaitiaki values, not just the ***expression*** of those values;
		- Acting according to the principles of Te Tiriti o Waitangi, including support to actively protect taonga, and create meaningful partnership based on sound decision making; and
		- Guiding and informing applicants, developers and associated parties as to the benefits of early and robust engagement with whānau and hapū.

**2.8 ACTIVE KAITIAKITANGA**

The legacies set down by ancestral Māori land tenure activities during Te Rauparaha and his allies' time for Ngāti Raukawa and affiliates, continue to this day. Ngāti Tukorehe and our hapū have been very serious about the protection and enhancement of our rohe with many action-orientated research projects undertaken as hands-on kaitiaki, both amongst ourselves as Tukorehe and with neighbouring Ngāti Kikopiri, and Muaūpoko. More recently we have supported Te Āti Awa, Toa RaNgātira and the wider Porirua ki Manawatū treaty claims research for Ngāti Raukawa ki te Tonga.

2.9 In focussing on the last 25 years, it was the younger generations of the 1990s, who acted at the behest of our kaumatua and healers to heal our waterways, heal our whenua and heal our people. We are still doing that work today and bring more younger ones on to take the lead. We have been deeply and earnestly engaged in actions based on ancestral intelligence, their korero tuku iho and by our many contemporary means to actively protect and revitalise ecological and cultural significance within the ancestral landscape in Kuku, particularly between the Waiwiri and Waikawa waterways and from the mountains to sea.

**2.10 List of some major Te Taiao projects**

**1997 to present:** Ōhau River loop revitalisation

**2000:** Activating Te Hākari/Te Hakiri Dune wetland restoration project under a kawenata/covenant on Tahamata Incorporation farm.

**2002 to present:** First plantings for Te Hākari/Te Hakiri Dune wetland with more interplanting this season as funded by Ngā Whenua Rahui (NWR) for this expansive 20 years old forest. From June 2021, mātātā (threatened fern bird) have been heard and seen – therefore the pest management control has been amplified.

**2010-2015:** *Manaaki Taha Moana: Enhancing coastal ecosystems for iwi and hapū* [**https://www.mtm.ac.nz/publications**](https://www.mtm.ac.nz/publications)

* Microbial source tracking for the Waiwiri Stream from lake to sea, with deleterious impacts on safe shell fishing at any time due to predominantly cattle, then bird and some human effluent e-coli present in the water.
* Ōhau River loop Phase 1-2 for enhancing and protecting taonga species particularly for inanga and spawning areas in the saltwater wedge of fresh and tidal waters
* Connect Te Hākari/Te Hakiri Dune wetland via another kawenata to Pekapeka Taratoa and Incorporation of Ransfield’s wetland towards Waikawa River
* Protect the sensitive coastal Kuku/Ōhau estuary from destructive vehicular access with a community supported, local business, Department of Conservation and Horizons Regional Council funded carpark and gate.
* Support Ngā Hapū o Ōtaki to revitalise the sacred dune lake – Waiorongomai just north of Waitohu Stream
* Based on the poor water quality from Lake Waiwiri and stream to sea, conducted a 17km coastal shellfish survey from Hōkio to Ōtaki. Result: 13 out of 16 sites reveal shellfish are not safe for human consumption after light rain.

**2015-2017:** MBIE funded PHASE 1: *Adaptation Strategies to Address Climate Change Impacts on Coastal Māori Communities*

**2017-2019:** MBIE funded PHASE 2: *Risk Management Planning for Climate Change Impacts on Māori Coastal Ecosystems and Economies*

**2020-2022:** MBIE funded PHASE 3: *Manaaki i ngā taonga i tukua mai e ngā tupuna: investigating action-oriented climate change transitions to water-based land uses that enhance taonga species.*

**2020-2022** (extended due to COVID disruptions): Massey SREF funded *Regenerative Agriculture conversations that overview Taranaki and Horowhenua via visual technologies*

**2021-2023:** MBIE funded Vision Mātauranga Capability *Te Aho Tapu Hou – A New Sacred Thread: Taking Muka Fibre to High Value Textiles to Unlock Sustainable Harakeke-Based Māori Enterprise, Led by Rangi Te Kanawa (Ngāti Maniapoto)*

**2022-2024:** MBIE funded Science for Technological Innovation Te Muka Taura - A site-based exploration of harakeke for dye extraction and muka colouration *Led by Angela Kilford (Te Whānau A Kai, Ngāti Porou, Ngāti Kahungunu) with Kurt Komone (Parihaka, Te Ati Awa) and team on Waikōkopu Grove and Orchard, Kuku.*

**2022-2023:** MBIE funded *Living with uncertainty, complexity, plurality and contestation: Institutionalising adaptation pathways in at-risk communities in the Manawatū-Whanganui and Taranaki regions,*as one part of my CJAC work with Horizons Regional Council and related district councils spanning Tangimoana, Putiki, Waitotora and Waitara.

**2022-2026** MBIE (currently under review) *He kōrero nō te whenua – New paradigms for enhancing land management through hyperspectral remote sensing.*

2.11 All of this collaborative and transdisciplinary research work with ground-based action, aims to stitch our whenua back together that the long reach of colonisation has ripped apart. The impacts are still felt and this proposal will continue to disconnect people to place. We bring many years of interconnected and interdependent understanding to all our actions for the sake Te Taiao, as we see ourselves as kin to our maunga, awa, moana, whenua, birds, insects, fishes and shellfish – they are our ancestors and our relations.

2.12 Simply put, with the precarity humans face today, induced by our over consumptive demands on finite planetary resources, we have pushed Papa and Rangi to the limits - it’s more than time for humans to realise that we are not the centre of the universe, but mere threads of its woven kaupapa.

2.13In achieving step-changes toward humans changing quickly with climate change impacts happening now, we will require:

* Coordination across agencies
* Inclusive governance arrangements
* Clear goals and responsibilities
* Planning for change (rather than assuming the status quo)
* Alignment of effort across domains (biodiversity, climate, water, forests)
* Better information, and decision-support tools
* Linking scientific, Māori, local, practitioner and other forms of knowledge
* Funding and finance (with less barriers to access)
* Resource / support for community networks
* Engagement to build trust and social legitimacy
* Attention to equity and justice
* Mainstreaming climate into decision making (budgets, planning, emergency response)

2.14 *Mana Atua and cultural significance of place*

Previous owners, Hugh and Frederica Acland were aware of the significance of their landholdings. They were made more aware as attested in my 2007 PHD thesis, which overviewed the experience of a kaumatua-led visit to the Tirotirowhetu area with the Aclands in 1999. Tirotirowhetu is a spiritual place, an ancestral landscape that is not only mahinga mataitai but also wāhi tupuna and wāhi karakia. As mentioned by Lindsay, Tirotirowhetu was the initial kāinga or village for ancestors when they first settled the region allotted to them at the behest of Waitohi, in recognition of their translocation and support for the movements of Te Rauparaha.

*When I first went there, and with the korero of elders in mind, the site was impressive with obvious areas designated for the processing of shellfish and drying of supplies in the heat of summer harvest time. The shells were then discarded to bleach in the sun, sand, and salt as ahu otaota or shell middens. In some circles such places of harvest were considered Māori rubbish dumps.*

*Tirotirowhetu was a customary place for karakia, propitiation of atua and for observing celestial and navigational indicators. It was a site of strategic vantage to sea* *and river for waka passage upriver and up and down the coast, especially in pre-earthquake uplift and subsidence times. As an artist I did a series of Tirotirowhetu paintings devised as a personal call to hapū and iwi to value such sacred places imbued with ecological and cultural knowledge, especially the wisdom developed over generations of resource use.* *The initial excursion to Tirotirowhetu came about from talking with elders and listening* *to their recollections about its special-ness, its mana and authority as place. The Acland landholders* *were also involved in the discussions at that time, so a date was set to share an experience* *of site.* *That morning kaumātua prefaced the excursion with a karakia at the landholders’* *Muhunoa West Road gate. This cultural activity acknowledged that the group were going* *somewhere special and sacred. The excursion began with a utility trip across the dunes* *of tree lucerne and pine forest. On reaching the boundary fence the group climbed over* *and moved carefully towards site. When the party drew closer to the deflated midden* *area, it was noted how strong the sensibility was, not unlike waves of energy coming off* *the dunes, rising to envelop the group. It was an uncanny but assuring experience for all* *involved. On reaching the midden there was a strong sense of industrious purpose to the* *locale, where the experience of place animated and excited the group, so much so that* *another karakia was offered in recognition of this. The kuia present on that excursion bent down to carefully gather shells and hangi or earth oven stones in her hands. She quietly acknowledged them before placing them back on the sand. She would later reveal that there were strong sensations coming from indefinable others asking her not to take the shells or stones away. She knew this already, as her family (like many others in the district) had long been aware of significance and respect required of Tirotirowhetu. She accepted the spiritual responsiveness of the place with her own karakia in mind. The landholders were similarly moved by what they could feel was happening in those moments of* *unforgettable encounter.*

2.15 In our submission of 21 February 2022, we wrote about our fears for the erasure of deep cultural relationships to ancestral place and the obliteration of spiritual significance. If this proposal is sanctioned we are unsure what might ensue…

2.16 The encounters of three boys (as told by Pat Seymour) is another in many stories that make it clear that not a bone, not a stone, nor a stick is to be taken away from this place. Additionally, an historic and contemporary mahinga mataitai will be destroyed, and whereby all connections will cease as no one can camp in this area anymore because of proposed fairways and golf holes in the river’s sandy riparian. No-one will be able to fish by the Ōhau River anymore where the tupuna awa turns south, and flows to sea by singular or multiple mouths over our revered and dynamic Kuku Ōhau estuary – a home and breeding ground for many a rare shorebird. This development will sever cultural connections regardless of how many stories Grenadier Limited might want to tell about what they have recently learned too late about this coastal area. We the working party of Tukorehe therefore remain steadfast against this kind of proposal for coastal zones in outstanding natural landscapes, albeit modified.

2.17 We are definitely against the impacts on Tirotirowhetu area that encompasses the middens within a wider region stretching from the current sand blow, the saltwater marsh and harakeke stands by the Ōhau River, across to current north facing fence line, then back along this whole wide riparian of the river dune to the west-facing active dunes by the sea – within the whole block this area is of great cultural, spiritual and historical importance to past, present and future generations of Te Iwi o Ngāti Tukorehe and particularly the descendants of Rangiwhakaripa, Waipare and Poutama.

**WAHANGA TUATORU – NGĀ OHAOHA (Economic & Interconnectedness):**

3.1 Introduction:

My name is **Cathy Tait-Jamieson**. I whakapapa to Ngāti Tukorehe iwi and was born and raised in Palmerston North. I am the founding co-owner of BioFarm Products Ltd and the Organic Farming Company, established 1986. We have a dairy processing business using the certified organic milk from our farm in Palmerston North and have nation-wide chilled distribution of yoghurt and butter products. I am also the Treasurer and founding member of Te Waka Kai Ora, the Māori Organic Verification agency, and am a trustee of Te Iwi o Ngāti Tukorehe Trust, the business arm of the Iwi. I speak to you today as Chairperson of Tahamata Incorporation.

3.2 Tahamata Incorporation and Kaitiakitanga:

Tahamata Incorporation farms iwi whenua that spans approximately 500 ha along Kuku Beach Road to Muhunoa West Road with the Ocean its Western boundary and the Ohau river running through it. Tahamata was formed in 1974 as an Incorporation after concerns that a local farmer Mr Neil Candy was buying up land around individual whanau blocks which could cause land lock situations, hence whanau ultimately being forced to sell. As a result of this concern whanau joined their land together and the Incorporation was formed. Tahamata Incorporation is governed by a Committee of Management under Te Turi Whenua Act 1993 and has 36,950 shares, and all shareholders whakapapa to Ngāti Tukorehe.

3.3 In 1974 the Incorporation comprised 335 ha and began as a dairy farm. Since then, in 1999 and 2002 additional neighbouring land was purchased, 28 ha of forestry developed and 17 ha of farmland retired to wetland, called Te Hakari. The development of the wetland began 20 years ago and is now home to the endangered matata or fernbird.

3.4 Ngāti Tukorehe iwi are kaitiaki of the area from the Mountains to the Sea, the traditional area settled by our tupuna. Our history is alive with stories of pre and post European life, such as our ancestors transporting harvested logs from the maunga along the Ōhau to building destinations (Turuhira and Rangiātea Church), and stories of how places got their names up and down our coastline.

3.5 For Tahamata Incorporation, the combining of whānau land to protect it from dispersal, the development of habitat to encourage diversity, the protection of waterways by plantings, the support of traditional harvesting of kaimoana from the awa and the monana are all examples of our kaitiakitanga. As an Iwi farming business Tahamata Inc. holds kaitiakitanga at the core of its strategic planning.

3.6 Tahamata Consulting Douglas Links:

In 2014, I joined the Tahamata committee of Management and have been Chairperson since the resignation of Troy Hobson as its Chair in April 2021. Troy’s resignation was due to a conflict of direction for the farm voted on by the shareholders. I will explain how this resignation is relevant in relation to some evidence being used by Douglas Links with regards consultation.

3.7 Tahamata Incorporation suffered financially during the low milk payout years of 2014 – 2018 to the point that it had lost the confidence of its banker, the BNZ. As chair, Troy was leading several investigations as to what possible ways the farm could lessen debt through the selling of some of the farmland. One option was to subdivide a parcel of land named Te Rau Awa which borders Muhunoa West Road, and also the land being proposed for the golf links. Iwi housing is something that the wider Iwi wants to consider for the future, so this also formed part of the incentive to look at subdivision.

3.8 Investigations showed that the lack of utilities was going to make any subdivision very expensive. It was at this time that rumours were surfacing around a Golf course being built at the end of Muhunoa West Road.

3.9 Troy and two Board members James Mackie and Paul Beckett arranged to meet representatives of Douglas Links to get information about any development of utilities along the Muhunoa Road that would benefit our subdivision plans. I understand that they also used the meeting to seek any interest from Douglas Links in purchasing our land.

3.10 James Mackie, who is still a member of the Management Committee recalls advising the Douglas Links people that any consultation they wanted to undertake would need to be directed to the Iwi, Ngāti Tukorehe. It should be noted that the meeting between Tahamata and Douglas Links formed part of our internal investigations to debt reduction options.

3.11 It has transpired that the shareholders of Tahamata Incorporation voted not to sell land but to continue to farm concentrating more on diversity and sustainable farming systems.

3.12 Golf Balls:

I have submitted some photos of golf balls that my family and I collected over several years. The photos were taken last week as we still have them stored in buckets in sheds and wheelie bins. We have allowed people to come help themselves and we have donated to schools, but as you can see there are still plenty and with a bit of cleaning would be good to use. This demonstrates the longevity of a golf ball – it just doesn’t break down.

3.13 I farmed for 34 years next to a golf course. For 30 years we asked the owners (changed hands 3 times in that period) to stop golf balls, bottles, cans, and trespass on to our property. Around 1997, we agreed to giving 10 years for mitigating actions to take place. This involved the planting of trees ribbed into the pathway of golf balls, many signs around the boundary informing golfers to keep out of neighbouring property as well as a notice on the score card. Numerous rubbish bins were provided but none of the measures stopped golf balls, rubbish, or trespass.

It was part of the farm’s work plan to walk the boundary after a big golfing day and at least once per week to clean up the rubbish (including golf balls). It wasn’t until one beautiful fine afternoon walking and picking up bags of golf balls with my 3 yr old moko that I realised that my moko would be doing this as an adult if we didn’t do something to stop the rubbish onto the family farm.

We were a dairy farm and the issues had serious consequences, not just aesthetically. Glass was easily broken under a cow’s hoof and cans also, leaving sharp hazards. When topping or making hay and silage, the golf balls would get chopped up and incorporated into the cow’s feed. There was a disease quite common on our farm that the vets called “hardware disease”. This is where sharp fragments in cows feed puncture internal organs, which causes the cow to die.

3.14 After a court case in 2011, the golf course closed but still, after 11 years, we are picking up golf balls, cans and rubbish. Over time, un-found golf balls become covered in grass and soil and aren’t visible, but after some weather event, or tillage of soil, the golf balls resurface.

3.15 We do not miss the thwack of a golf ball landing at speed from a golf club. My experience with a stray golf ball is that it veers (or is unintentionally hit) off course at speed. Into sandy soil, a sand dune or the beach front, it would either not be found until the wind, rain or bird exposed it. If it was in water, the bottom of the Awa or the seabed, then it would never break down but be rubbish on the sea or riverbed for generations. I have not kept up to date with the use of bio-degradable balls on cruise ships, but this is what was being proposed at the time of our court case in 2011 as a way of not littering the ocean with golf balls.

3.16 Hamish Edwards statement of evidence: Page 3, (15)

“The Douglas Links will be a golf course for all NZrs. It will be fairly priced and available for all to play. We will not build an exclusive golf course for wealthy overseas tourists”.

When considering the mishits of the ball by golfers, Allan McKay, Project Manager Douglas Links, believes “The vast majority that will play the DL would fall into the low and Middle handicap”. Low handicaps are held by tour professionals and amateur are in two classes – AM2..Middle handicap players and Am3..High handicap players.

3.17 The lower the handicap, the lower the incidence of golf balls straying off course. If the golf course is for all NZrs, as Mr Edwards is planning, can we assume that the vast majority of NZrs playing golf are pretty good at it!! (joke)

3.18 Mr Edwards in his submission to you has said “.. This golf course is likely to be in place for the next 100 plus years...” I’d put it to the panel that if there was even 1 golf ball lost to the environment or to our farm, it does not take much to imagine the numbers, especially when you see these photos.

3.19 The below statement from Mr McKay shows that they are taking this issue seriously. My experience is that no matter how hard you try (we gave our neighbour 10 years), you will also not retrieve all the stray golf balls.

3.20 Douglas links ball dispersion and mitigation plan
29 April 2022
*Once the Douglas Links Golf Course is in operation, the following plans will be put in place to
remedy any issues golf balls may cause when they stray offline into environmentally
sensitive areas.*
*One of our main goals is the enhancement and promotion of native flora and fauna along
the coastal dune, salt marsh and river edges of the property. We will be encouraging our
guests to buy into our environmental vision while they are playing golf at the Douglas Links.
The best way we can achieve enhancement of these specific areas is by reducing our
footprint when out playing golf.*

 *Our greenkeepers will be trained in maintaining and caring for the rare native plant species
growing in the coastal dunes and the salt marsh. As part of their weekly routine
maintenance of these areas, they will pick up all stray golf balls.
There will be discreet signage displayed on the teeing area of select golf holes, where there
is potential to hit into an environmental zone. Carefully marked points along the boundary
will signify to golfers that they shouldn’t cross to retrieve golf balls. If a ball lands in one of
these zones, golfers must tee up again or take a penalty – as per rules of golf. In addition,
scorecards will have printing that informs golfers of the environmental zones.
At the end of their round, golfers who have hit a ball in an environmental area, can get a
replacement ball off the Professional, that has been previously found and returned to the
Proshop by the greens staff.*

3.21 Conclusion:

From the maps provided to us by Douglas Links, the 8th hole is most likely to cause stray balls onto our farmland, with holes 8, 9 and 10 pose the biggest threat to the Ōhau River and holes 4, 14 and 17 to the dunes.

3.22 As kaitiaki of our natural environment and as shareholders of our farming business Tahamata Incorporation, we have grave concerns over the intergenerational pollution and hazard golf balls pose for our animal welfare as well as for the purity of our waterways and traditional kai moana gathering grounds.

**WAHANGA TUAWHA: NGĀ OHAOHA ME TE WHAKAKĀPI**

4.1 Introduction

He uri mokopuna āhau o Ngāti Tukorehe, ko **Tina Wehipeihana** **Wilson** āhau. Kia ora my name is Tina Marie Wehipeihana- Wilson, I am a descendant of Ngāti Tukorehe. A mother of four tamariki.

New Zealand Trade Commission – Taiwan

Chair: Tupu Toa – NZ’s largest Māori & Pacific Internship programme for Professionals

Chair: Te Iwi o Ngāti Tukorehe Trust (Iwi governance and commercial arm)

Investment Committee: Tāhito –Indigenous (Māori) Investment Fund (cultural and impact investing)

Specialist fields: Māori & Indigenous Business (globally), Investment & Financial Management

* 1. **Ngā uri whakaheke: Descendents of Ngāti Tukorehe approx. 4,000**

As pointed out, Ngāti Tukorehe whakapapa and pepeha joins us to this our wāhi tapu, wāhi tupuna, wāhi karakia. We have outline that Tirotiro- whetu is our original papakainga, original settlement and pā site.

4.3 Our interconnectedness is through place, it also through our people. Lindsay has informed you about our tupuna (ancestors). In order to be talking about this submission today, we have to be cognoscente of the footprints of whom we now stand upon, as we continue to make new ones for future generations. Our demography mirrors that of the nation age and genders for Māori. We have a young workforce and a growing population with the average median of age 23.9yrs vs 38yrs for non-Māori). As a collective, this comes with great responsibility, we have to be considerate, we have to be smart, whilst evolving and being progressive…for our people and our ecosystem.

4.4 We have also spoken about our cultural values of which we base our behaviours on. It applies to everything we do, how we think, how we act, how we interrelate with others, how we grow and educate our people, how we establish & maintain our relationships, how we conduct our businesses and how we make our decisions. Our values and behaviours give mana to our whakapapa, our environment, our people and we also apply the same approach within our enterprise.

4.5 So what does this mean? For us, it means we have to act fast, whilst thinking long term (intergenerational). When talk intergenerational, we are talking about tomorrows mokopuna - my grand childrens’, grand childrens’, children – 7 generations (7 generations @ 25years per generation = 225years at a minimum). We also use this whakatauki to articulate it:

***“Ka whitingia te ra ki ngā uri o Ngāti Tukorehe”***

***Ngāti Tukorehe descendents succeeding in the present and the future***

* 1. **Iwi Mandatory Authorities: Our entities**

To support the development, growth and leadership needs of our people, we have many iwi mandated authorities which we have established and affiliate to and we have our own iwi mandated authorities specific for Ngāti Tukorehe. These values based entities and businesses cross a range of sectors and functions.

* Our Marae Reservation
* Our Marae Committee & operations
* Our Te Titiri o Waitangi Claims Group
* Our Taiao Group
* Our incorporated farm – Tahamata
* Our Iwi Trust - Te Iwi o Ngāti Tukorehe Trust
* Our Asset Holding entity – Ngāti Tukorehe LImited
* Our Education Private Training establishment (Patumakuku ) and education models
* Our collective Runanga (Te Runanga o Ngāti Raukawa) & collective fisheries assets (Ngati Raukawa Settlement Trust), Iwi Health providers.

**4.7** **Leadership: Our people for our people**

This has meant that we have had to understand governance and leadership at the most complex of levels. We are asked to consult locally, nationally and internationally (government and private sector) because of our knowledge, our expertise, our relationships we bring and the mana-enhancing manner in which we do this. Whilst we have not submitted expert evidence, this does not mean we are not experts and specialists in our fields. We are all here because of our expertise regarding this submission and application.

4.8The following two entity examples were established 100% based around Tukorehetanga for our people.

* Te Iwi o Ngāti Tukorehe Trust was incorporated in 1989, coming up 33 years ago on the 30th May. The establishment of this entity was visionary – Leadership Development, Governance, Asset Holding and as the Economic arm for Ngāti Tukorehe.
* Patumakuku was established in April 2003, a Private Training organisation to educate our own people and to revive Tukorehetanga through Tikanga Marae, Te Reo Māori me ōna tikanga, Te Whare Tū Taua, Ngā Toi Māori. These programmes were offered and sought after widely within the region and afar. They were founded and operate on the basis of Tino Rangatiratanga, Mana Motuhake, Leadership and Development.

4.9 Both of these entities are trailblazers and helped shape the region. They were established to “Hei whakatinana i ō tātou nei hiahia, whainga hoki” – to put both our Tukorehe vision and aspirations into action. They were both established to “Right the wrongs of the past”. We have done this with He kai kei aku ringa (through the resources made by our own labours).

* 1. **Modern Economic State: Impact, Outcomes and Priorities**

Māori owned entities are complex and operate akin to the relatively new global measure of E.S G; Environmental, Social, Governance impact and outcomes. For Māori, for us (Ngāti Tukoehe) – we also include the C – the culturality that recognises the cultural impact on our people, our place and our practices – it is what makes us unique.

4.10 You may be familiar with ESG and now ESG+C, or you may be more familiar with the term quadruple bottom-line reporting. Which indicates that our KPI’s for success are measured on outcomes and impact that are focused on : Environmental (Taiao), Cultural (kawa and tikanga Māori), Social (people focused, hauora health & wellbeing) followed lastly by Commercial (profitability). Financial success of business is still relevant, but our priorities and weightings are different. In 2022, this is now ***not new*** to the world. Indigenous cultures and voices around the globe are becoming more and more prominent. What is good for indigenous peoples (based on their intergenerational knowledge and practice) is indeed good for the world – something said more and more by global business leaders. This applies at a macro level and in our case a micro level - more specifically to what we are talking to you about today.

4.11 The disruption to whenua and place proposed in the submission by the applicants is untenable - the real cost is far too high – even when considering the immediate proposed social and commercial promises made in the application.

* 1. **Relationships:**

We want to be clear that our view is not personal. We have explained our why, what we have been doing as Kaitiaki, our economic resources we have to support our people and the interconnectedness of them all.

4.11 We are a welcoming people, we are champions and supporters of our Hāpori (community and neighbours) and always open our door (our Marae) to anyone within our footprint of Ngāti Tukorehe whānui as kaitiaki.

4.12 In this case, we want to point out that the engagement with us as an iwi entity, has been sub-standard for iwi engagement in the year 2022. It is only through Horizons District Council’s mandated instruction to the applicants to talk with us, that drove the engagement about the proposed site and development application. We find this unacceptable – especially as they have listed a cultural liaison. We are even listed on the Horizon’s website as the original settling iwi in the rohe (region indicated).

4.13 The approach and tactics used by the applicants have created many inequities for us as submitters for this proposal; the lack of engagement, timeframes, resources, media usage, Mayoral endorsements has meant that we have had to be reactive in every instance over a matter of weeks, which has put us in a challenging position and definitely not on an equal playing field. The panel should be mindful that Māori inequity is rife with the application.

4.11 Regardless of what we have shared and advice provided to the applicant, we believe there is no genuine commitment or intent to understand our cultural perspective. The applicant’s rationale, desire for legacy and personal gains are underpinning the project motives.

4.12 The impact culturally has been ignored and undermined. The impact environmentally has also been largely dismissed with small mitigations applied.

* 1. **Whakakāpi:**

In closing, we want to point out that we are not against development. We support job creation and economic benefits to the region and people. We support development that does not have existential impact for future generation (environmental and spiritual). We also welcome developments that are based on co-design to ensure cultural attributes are part of the entire thinking and creation process.

However, based on our knowledge and as outlaid in our submission and presentation today, we have highlighted that there is a lack of cultural understanding, integrity and mana applied to this application, especially given the significance of Tirotiro-whetu to Ngāti Tukorehe, the lack of environmental understanding (one side is our Taku Tai Moana (beach), one side is our awa (river), one side is Tahamata (farm) and the reminder Muhunoa West Road).

4.14 We reiterate that we strongly oppose this application to establish a Golf Links course on the basis of a lack of cultural understanding, integrity and mana, lack of environmental understanding of the region, long term waste into the environment impacting cultural taonga tuku-iho and commercial assets for future generations.

4.15 Should they no longer find it necessary to have a golf course on our whenua, they can leave...we WILL be here forever.

***"Ka tika a muri, ka tika a mua, ka rere pai nga ahuaatanga katoa"***

***Uplifting all that is Tukorehe***