

# Ngāi Te Ahi

## Hapū Management Plan

June 2013



*“Mai nga ngarehu o Whakapaukarakia,  
kei te ka tonu te ahi”*



## *Front and Back Covers*

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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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## *Acronyms and Abbreviations used in this Document*

Acronym/ Abbreviation	Full name	Acronym/ Abbreviation	Full name
NTAST	Ngai Te Ahi Settlement Trust	TCC	Tauranga City Council
AIP	Agreement in Principle	BOPRC	Bay of Plenty Regional Council
DOS	Deed of Settlement	WBOPDC	Western Bay of Plenty District Council
MOU	Memorandum of Understanding	WBOPDCMF	Western Bay of Plenty District Council Maori Forum
DHB	District Health Board	LTCCP	Long Term Council Community Plan
DOC	Department of Conservation	OTS	Office of Treaty Settlements
TPK	Te Puni Kokiri	MFE	Ministry for the Environment
HNZ	Housing New Zealand	NZFSA	New Zealand Food Safety Authority
HPT	Historic Places Trust	NIWA	National Institute of Water & Atmospheric Research
MPI	Ministry of Primary Industries	MOE	Ministry of Education
MLC	Maori Land Court	MFC	Maori Fisheries Commission
MOH	Ministry of Health	RMA 1991	Resource Management Act
MSD	Ministry of Social Development	NHNRST	Nga Hapu o Ngati Ranginui Settlement Trust





## *Acknowledgements*

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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*

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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 Ahi-tanga 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*

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## Introduction

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### 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 Arikini, 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.



Figure 2: Hairini Marae

### 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 Ohauiti, 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.



*Figure 3: Kaumatua, Morehu Ngatoko (Ngai Tamarawaho) Rangiwhakaehu Walker (Ngai Te Ahi) and Treaty Minister Chris Finlayson at the Ngati Ranginui Deed of Settlement signing in June 2012*



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.

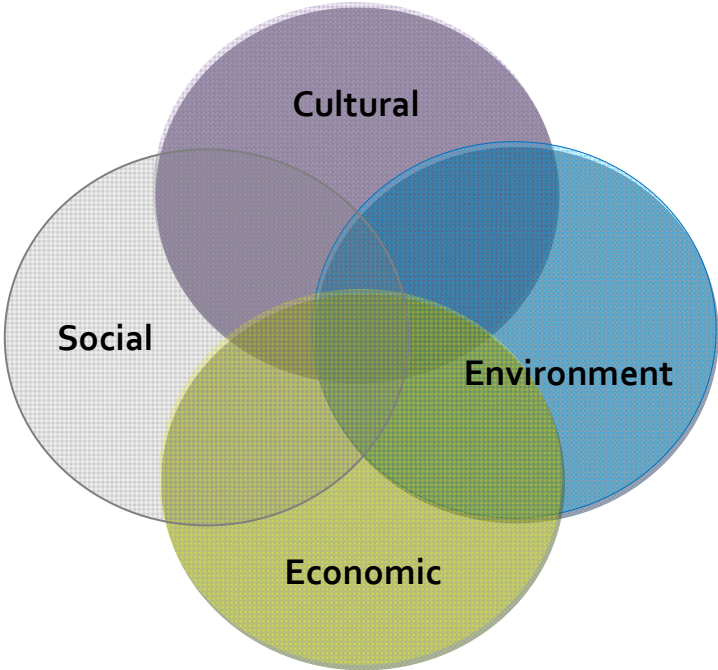


Figure 7: Diagram

## *Our Contact Details*

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

<b>Ngai Te Ahi</b>	<b>Representative(s)</b>	<b>Contact number</b>
Ngāi Te Ahi Resource Management Unit	Te Pio Kawe Manager Huikakahu Kawe Kaumatua advisor	<b>Address:</b> <b>Email:</b> <b>Phone:</b> 07 5715511 <b>Mobile:</b> 0272728562
Ngai Te Ahi Settlement Trust	Matemoana McDonald Chair	<b>Address:</b> PO Box 7007 Tauranga <b>Email:</b> administrator@ntast.co.nz <b>Phone:</b> 579-0900 <b>Mobile:</b> 0277345341
Hairini Marae Trust	TBC Chair	<b>Address:</b> PO Box 7007 Tauranga <b>Email:</b> <b>Phone:</b>
Hairini Marae Management Committee	Oriwa Lovett Chair	<b>Address:</b> PO Box 7007 Tauranga <b>Email:</b> <b>Phone:</b> 07-575-4479

## *Purpose of the Hapu Management Plan*

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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](http://www.boprc.govt.nz) and the Western Bay of Plenty District Council at [www.westernbay.govt.nz](http://www.westernbay.govt.nz).



## *Principles of Consultation and Engagement*

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### **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 hapu 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 hapu 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*

Level of consultation and engagement	Example	Indicative timeframes
<p><b>1. Initial consultation</b> Initial consultation via telephone and email.</p> <p>Once Standard Information (SI) is provided to the Hapū representative, we will advise whether any further consultation is required.</p>	<p><b>Minor resource consents, concessions</b> Minor plan changes (not including changes to water takes or discharges to water or land).</p> <p>Unlikely to charge fees for this level of consultation.</p>	<p><b>Allow up to 20 working days to complete this process</b> This consultation requires:</p> <ul style="list-style-type: none"> <li>● A phone call and email confirmation to advise us of your intentions</li> <li>● A map of the area affected</li> <li>● A letter from the Hapū for resource consent applicants to use as part of their Assessment of Environmental Effects</li> </ul>
<p><b>2. Secondary consultation</b> 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.</p> <p>A fee may apply and be negotiated at this level of consultation.</p>	<p><b>More in-depth resource consents, concessions</b> Typically where a Cultural Impact Assessment (CIA), Kaitiaki Report (KR) or statement may be required.</p> <p>Any resource consents relating to water.</p> <p>Resource consents, concessions relating to Regional or District Plan changes.</p>	<p><b>Allow up to 20 working days to complete this process</b> This level of consultation requires:</p> <ul style="list-style-type: none"> <li>● A phone call and email confirmation to advise us of your intentions</li> <li>● A map to identify the area affected</li> <li>● A meeting between applicant and Hapū representatives to discuss the application in full and identify adverse effects</li> <li>● A Cultural Impact Assessment/ Kaitiaki Report/ Statement from the Hapū for resource consent, and or concession applicants to use as part of their Assessment of Environmental Effect</li> </ul>
<p><b>3. Full consultation</b> This level of consultation is necessary for any major works.</p> <p>Fees will be required for meetings and work involved in preparing a CIA, KR, Reports or Statement.</p>	<p><b>Major resource consents, concessions</b> These include all major resource consents, or concessions for any kind of major developments.</p> <p>Typically the applicant(s) will need to call and coordinate a full consultative meeting with Hapū members.</p>	<p><b>Allow up to 30 working days to complete this process</b> This level of consultation requires:</p> <ul style="list-style-type: none"> <li>● A phone call and email confirmation to advise us of your intentions</li> <li>● A map to identify the area affected</li> <li>● A meeting between applicant and Hapū representatives to discuss the application in full and identify adverse effects</li> <li>● A CIA or KR Report/ Statement from the Hapū for resource consent, concessions applicants to be used as part of their Assessment of Environmental Effects</li> </ul>



## *Nga Wawata Hapori – Social*

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### **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 Ahi tangata. 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**



*Figure 11: Ngai Te Ahi/Ngati He Kapa Haka Group*

#### **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, Ohauiti, 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 Arika 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*

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.



*Figure 15: Nga kotiro o Te Wharekura o Mauao*

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.



*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 hāpori 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/papakāinga – Whare nohonga

## *Nga taonga tuku iho - Cultural*

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### **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.



*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 whakarapopototanga 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 Ahi 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*

## *Nga ohanga - Economics*

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### **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 ngā 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 17<sup>th</sup> Ave, Tauranga.*

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 whakarapopotangā 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

## *Te Taiao - Environmental*

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### **Ngā wawata taiao 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)



*Figure 23: Opakapaka*

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 taiao 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)*

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.



*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 Ohauti 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:



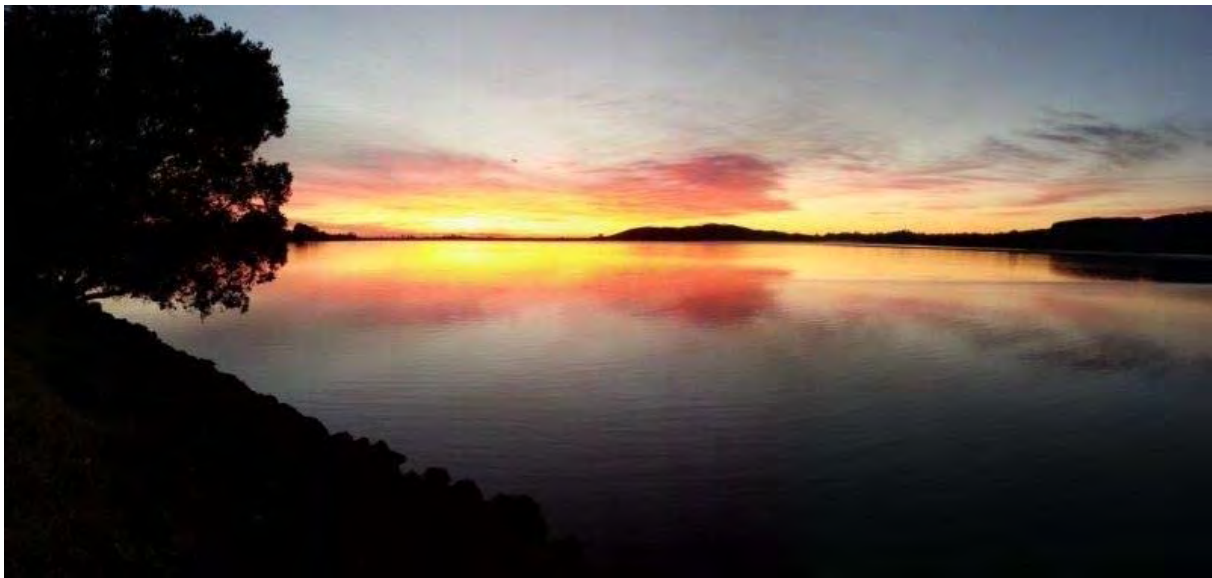
The stock excluded figure indicates those stream margins that are fenced off or land that is currently not available for stock grazing for example, horticulture, forestry, and native bush.

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: Te Tahuna 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 matoranga 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.



Figure 31: Te tupuna whare o Ngai Te Ahi, ko Ranginui

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, Ohaiti 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 whakarapopotanga o ngā take me ngā wero ō te taiao 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 enduring.
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*

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## 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:

	Hapū Entity to Lead	Others	Contact
<b>Cultural</b>	Marae Trustees	Marae Management Kaumatua Council	TBC
<b>Social</b>	Marae Management Committee Rangatahi Forum	Marae Trustees	Oriwa Lovett
<b>Environmental</b>	Ngāi Te Ahi RMU Ngāi Te Ahi Settlement Trust		Te Pio Kawe/ Matemoana McDonald
<b>Economic</b>	Ngāi Te Ahi Settlement Trust	Marae Management Committee Rangatahi Forum	Matemoana McDonald

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.





Social		Ngai Te Ahi Action Sheets			
Number	Main topic	Issues and concerns	Our policies, requirements and desired outcomes	Responsible agencies	References
1	Health, Hauora	Our whanau need extended health service providers to ensure the well being of our hapu is strong and continuous	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 & social marae based service that will build and strengthen relationships with funding agencies. This will also create employment for our people.	Hapu, NTAST	NTANH Needs Assessment, 2008
		Diabetes, suicide, life skills, mental health are all major concerns we have within our whanau and hapu	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		
		Community programs; i.e. family violence, child abuse, positive parenting	By providing specialised workshops and or wananga at the marae that will guide, advocate, teach, or support our whanau toward healthy living practices in the home generally	Hapu, NTAST	
		Whanau structures have changed, society has changed. Our people face challenges adjusting to the changing environment and circumstances	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).		MOH website (Drurie, M. 2013)
		Māori bear a disproportionate burden of premature death and illness. It is important for us to improve Māori health and wellbeing in general, and to reduce the Māori have poorer health even when socio-economic position is difference in health status between Māori and non-Māori. considered	Providing better all round general health care services		
	Lack of recognition of different world views of health on patient perspectives and impact on health contributes to health inequalities among ethnic minority populations				[1] Novak, Brad Ethnic Specific Health Needs Assessment for Pacific people in Counties-Manukau, (2007) 2.
	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	We want to support and encourage our whanau, hapu toward aukati, 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, hypnotism etc. The Hauora also provides cessation services for the hapu and Hairini Marae is Auahi Kore – Smokefree			Ngai Te Ahi Ngati He Needs Assessment 2008
	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	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			Ministry of Health. 2004. A Portrait of Health: Key results of the 2002/03 New Zealand Health Survey. Wellington: Ministry of Health, 80.
2	Education	Maintenance and retention of who we are as Maori people i.e. cultural identity, foundations, tupuna	Promoting and educating our tamariki from a baby, and throughout all their learning years our world of Ngai Te Ahi - Te Ao Maori, Matauranga Maori, Tikanga, Kawa, Whakapapa, Te Reo, Whanaungatanga, Manaakitanga, Turangawaewae, Aroha Developing an education strategy for our whanau, hapu	whanau, hapu	
		Maintaining high standards of education	To support families and their tamariki, our goal is to attract dedicated teachers and maintain high standards of bi-lingual, bi-cultural, education		
		Identifying the needs of rangatahi in our whanau, hapu i.e. What do they need? What do they want? How can we support them?	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	Researcher	
		Identifying the needs of our pakeke, parents, solo parents within Ngai Te Ahi whanau, hapu	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	Researcher	
		Making available educational grants, scholarships		PSGE	
3	Employment	Peer pressure on our rangatahi, pakeke	Having more support systems in place i.e. rangatahi initiatives, programmes		
		Too many people unemployed within the hapu	Plan with and for our whanau, hapu to get them thinking about what they want to do and where they want to go		
		Motivation, goal setting, future thinking	Encourage, inspire and support our whanau, hapu to be motivated and set themselves realistic and practical goals. Supporting clear pathways.		
		Lack of employment opportunities	Support and encourage trade training, upskilling, budgeting, literacy and numeracy, prepare for interviews, build CV's		
			Tuakana/teina - learning hubs for our young people		
	Marae general caretaking position - role general maintenance	Employ someone to caretake and be responsible for general duties on the marae		Identify key hapu members	
		Creating employment opportunities and economic development within the hapu			

	Shared responsibilities	Managing work, life, family, balance strategies	Whanau, hapu
<b>4</b>	<b>Housing</b>	<p>A key challenge here is that of meeting the expense of setting up infrastructure for the houses</p> <p>In-roads are being made in the sub-region through Smartgrowth to promote papakainga developments on multi-owned Maori lands</p>	<p>Our goal is to build good quality, affordable, houses. Further explore the advantages of papakainga development</p> <p>Ngai Te Ahi whānau joining together with other Maori Land Trusts to start developing papakainga housing.</p>
	<p>Whanau being able to build on their own lands. Issues related to: papakainga, accessibility, resource consents, \$\$\$</p> <p>Difficulties in whanau members borrowing money to build new houses on land with multiple owners</p>	<p>Investigate further options that can be made available to whanau members</p> <p>Networking workshops, wananga - financial, budgeting, first home owners etc</p>	Marae Trustees/Committee/ Trust
	<p>30.5% of Ngai Te Ahi Ngāti He adults spend one third or more of their income on rent, mortgage or board.</p> <p>12.7% of Ngai Te Ahi Ngāti He adults spend one half or more of their income on rent, mortgage or board</p>	Our goal is to create, develop, improve, increase income sources for our people so they are able to meet living costs comfortably	
<b>5</b>	<b>Business</b>	Not enough whanau, hapu members that own their businesses	Mentoring, advising
			Marae Trustees/Committee/ Trust

## Cultural

## Ngai Te Ahi Action Sheets

Number	Main topic	Issues and concerns	Our policies, requirements and desired outcomes	Responsible agencies	References
1	Kaumatua, Kuia	Using different tikanga, kawa from another hahi	Identifying who we still have and supporting Ngai Te Ahi through wananga, and hui-a-iwi to retain our unique cultural identity that embraces our tikanga and kawa from our tupuna, from our rohe	Individual commitment of our kaumatua, kuia	
		Whaikorero, kaikaranga small numbers sitting on the paepae	Hold regular wananga, to build capacity on our paepae	Whanau, hapu	
		Health and well-being of our kaumatua, kuia	Have more health care services available for our kaumatua, kuia on our marae	Whanau, hapu	
			Strengthen relationships with healthcare providers, to enable joint venture/partnerships to run a clinic on our marae. To ensure good healthcare services are there for our kaumatua, kuia	Whanau, hapu	
2	Whakapapa	Need to know who we are, who came from. The links to each other	Encourage and strengthen leadership of our rangatahi. Provide more support systems. Build on our future successors. Based on the knowledge we already have, ensure that whakapapa wananga are being held, to share the information that is here to our successors	Individual commitment of our kaumatua, kuia	
		Whanaungatanga, Manaakitanga	Show by example of ourselves to each other	Whanau, hapu	
3	Tikanga, Kawa	What are our traditional practices and protocols for Ngai Te Ahi Hapu	Have regular wananga with our kaumatua, kuia to ensure traditional and customary practices and behaviours are retained for the betterment of the hapu		
			Learn Ngai Te Ahi - tikanga and kawa		
			Tangi te titi for the young ones. Pane kiretanga	Rangatahi to lead. Kaumatua, Pakeke	
4	Ngai Te Ahi Waiata, Moteatea	Waiata tautoko, not enough people learning	Regular wananga with hapu members to teach Ngai Te Ahi waiata, moteatea		
5	Te Reo	Very few whanau, hapu members have the reo	Have more regular reo wananga on the marae. Provide hapu whanau with opportunity to learn in a safe learning environment. Korero I nga wa katoa. Time allocated to reo in all hui, wananga		
6	Kohanga	Building on the marae but not operational	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.		
7	Communication	Getting participation on our marae from/with our Ngai Te Ahi rangatahi	Sending a clear message out to our rangatahi, that they are welcome and wanted at our marae		
			Using and learning new technologies to better support our hapu moving forward. Growing and keeping up-to-date with change. Developing a database of registered hapu members.		
		Conflicting interests	Be open to new activities, open to change. Encouragement vs. Discouragement		
		Commitments	Give other reasons for hapu whanau to come back to the marae. Centralising the marae as a hub for Ngai Te Ahi (hakinakina, kapa haka)		
	Succession	Building our capacity within Ngai Te Ahi, especially in areas of whakapapa, tikanga, kawa, Te Ao Maori	Kaumatua, kuia, pakeke, rangatahi		
		Develop communications strategy i.e. noticeboards, marae, kura, newsletters		Ngai Te Ahi Trust, Koutou katoa	
		Inductions, orientations, training		koutou katoa	
	Celebrations	Marae is also a place to celebrate and hold significant and vibrant events			
		Performances, holding other events on our marae, Toi Maori			
8	Marae Maintenance, i.e. buildings	Hapu, whanau need to understand who are the caretakers, and maintenance people of our marae facilities	Getting more whanau involved in looking after our marae and all its grounds and facilities. Having rosters, working bees, whanau participation.	Whanau, hapu, koutou katoa	
9	Waahi tapu, Urupa	Sharing responsibility to caretake and or protect our waahi tapu and urupa	Keeping our marae tidy, spic and span Delegating shared duties in each of these areas. Creating an opportunity for these roles to be paid part-time roles in the near future. Marae could consider reimbursement of reasonable costs to current caretakers.		
10	Kaumatua flats - Urumingi		Establish more robust management and operations systems of our flats	trustees	

11	Nga mahi o te marae	Operations i.e. Tangihana, Hura kohatu	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	Whanau, hapu, koutou katoa
		Operations i.e. administration, accounts, legal, environmental, orators, book keepers etc	Inductions, orientations, training our whanau how we do things on and around our marae Assigning specific roles out to the right people, the ones that are skilled in those areas	Whanau, hapu, koutou katoa
		Cremation Ringawera, Whanau, Rangatahi	Understanding tikanga and kawa of Ngai Te Ahi hapu are to be followed 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	
		Kaitiaki - Marae Cultural harm -- effect on economics	Having putea to allow our tangata tiaki to get paid for the mahi they do voluntarily	

## Economic

## Ngai Te Ahi Action Sheets

Number	Main topic	Issues and concerns	Our policies, requirements and desired outcomes	Responsible agencies	References
1	<b>Commercial Properties - Joint ventures - property interests - investments - enterprises</b>	Getting good advice. Knowing what is a good investment and how to invest wisely	Engaging with the right people, financial advisors and or experts. Be open to new business opportunities and new ideas. Making this a priority	Tourism BOP WBOPDC BOPRC Smartgrowth	BOPRC Economic Strategy
		Lack of communication between hapū and business and enterprise	Business Communications Plan. Developing and establishing strong relationships and business networks	Hapū	
		Economic Summit	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	Priority One	
		Ngai Te Ahi Inc as a driver of Economic Growth	Increased focus on entrepreneurship and business incubation centre (start-up businesses). Possible MOU with Icehouse/Soda.		
		Economic Profile and our Korero	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 viillage called "The Pah".		
		Not wanting rapid development or industries to overwhelm our space that will adversely affect environment	Sustainable economic development and investments		
		Build renewable energy sources	Engaging with Internal/external entrepreneurs		
2	<b>Hapū owned Businesses</b>	Business Leadership/Educating rangatahi in Business Management	We want strong Ngai Te Ahi business leader's, involved with our Hapu. Sharing their Business experiences and developing whanau and hapu initiatives		
		Operation of Hapu owned and operated enterprises Shops • Eco-tourist attractions, ventures • Small industrial businesses and contractors	Hapu aims to develop business plans to meet local aspirations. We prefer ventures that: • Include self-sufficient work and employment • Flow from trade-training work schemes, programmes • Build and strengthen Hapu economic base and capacity		
3	<b>Whanāu</b>	Increased financial Literacy and Savings	Whai rawa programmes for first home saving and Group Savings facilities like Kiwisaver		
		Skilled and Successful workforce	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		
4	<b>Tourism</b>	Management of tourist activities in our rohe, including wahi tapu	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: • Use of resources i.e. marae facilities, lands, people • Consultation with tangata whenua on types of tourism activities in our rohe • Iwi, Hapu, Whakapapa (use of intellectual property) Tino Rangatiratanga • Provide appropriate access to manuhiri	Tourism BOP WBOPDC BOPRC Hapu	
		SME locally owned by hapu, operated by whanau	The aim is to achieve ownership of locally owned business ventures in all industries. With special interests in: tourism • traditional fishing expeditions • cultural tourist attraction • seasonal tourist visits		
		Participants in toursim ventures	Establishing good relationships with business owners in tourism. Being apart of their business either as trainees, employees or partnership.		

5	<b>Land development and utilisation</b>	Any major development or earthworks	Our position is strictly no development considered without full engagement and participation of Hapu
		Land Utilisation	Lead conversations on how to make Ngai te Ahi whanau Land Trust blocks more income generating.
6	<b>Employment</b>	Lack of employment opportunities	Our goal is to develop and invest in feasible business opportunities that will grow and enhance Ngai Te Ahi Hapu
		A static workforce	
		Lack of diversity in available employment	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.
7	<b>Te Ohu Kaimoana</b>	Economic Profile and our Korero	Need to build relationships with other investor ready networks, Maori and non-Maori. To foster new partnerships
		Share in fisheries	FISHERIES Given our geographic location seafaring whakapapa, the Hapu aspires to acquire fishing quota and explore opportunities to develop aquaculture ventures.
8	<b>Housing</b>	Lack of affordable housing in our rohe for hapu members	The aim is to investigate and build more papakainga housing for other hapu, whanau members
9	<b>Other, Miscellaneous</b>	Cultural harm -- effect on economics. Unauthorised use of intellectual property -- names, brands etc	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.

## Environment

## Ngai Te Ahi Action Sheets

Number	Main topic	Issues and concerns	Our policies, requirements and desired outcomes	Responsible agencies	References
1	Consultation	Ensure that Councils and/or private land developers notify Ngai Te ahi Hapu early when any planned developments are to occur in our rohe	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	Ngāi Te Ahi RMU BOPRC, WBOPDC, DOC, Maritime NZ, NZ HPT, NZ Minerals & Petroleum	Consultation process
			We will work to develop consent conditions within the current consent framework		
2	Land use and development projects	All development projects including subdivisions that occur and/or adjoining our rohe. Major Development projects	Our aim is to build and foster strong relationships with LTA's, Regional and central government agencies	Ngāi Te Ahi RMU, TCC, WBOPDC, BOPRC, DOC, TRANZ, NTAST, TMIC, Nga hapū o Tauranga Moana	
			We want to join with other hapu under the Tauranga Moana Iwi collective to strengthen kaitiakitanga practices in handling all environmental matters		
3	Roading	Future road, highway extensions	We want all those engaged in development projects to follow environmentally-friendly and sustainable practices that align with our cultural perspective.	TCC,WBOPDC, BOPRC	
			Our standard position is that in all circumstances, applicants must contact our Hapu for advice before proceeding	TCC,WBOPDC, BOPRC	
4	Wahi tapu, archeological sites of significance, urupa	Disturbance and impacts of archeological sites of importance to Ngai Te Ahi. i.e. new road being put through whenua.	Hapu to enforce impact fees and manage fill resources i.e. may be able to use fill in areas that could be of benefit	TCC,WBOPDC, TRANZ	
			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.		
5	Protecting taonga	Any activities that interfere or disturb our taonga such as kaimoana, breeding grounds for various species of flora and fauna, etc	The Hapu aspire to investigate and apply archaeological protocols to protect and preserve remaining taonga and wahi tapu. Strengthen our Resource Management Unit to handle any environmental matters in our rohe.	Ngāi Te Ahi RMU BOPRC, WBOPDC, DOC, Maritime NZ, NZ HPT	
			We want to identify all of our wahi tapu sites and register them strategically with HPT	Ngāi Te Ahi RMU	
			Continue kaitiaki roles of monitoring current developments in our rohe	Ngāi Te Ahi RMU	
			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		
6	Agriculture, surrounding farmlands and farmers	Siltation and farm run-off and effluent causing depletion of kai	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		
5	Protecting taonga	Any activities that interfere or disturb our taonga such as kaimoana, breeding grounds for various species of flora and fauna, etc	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	NZ Historic Places Trust BOPRC WBOPDC DOC Maritime NZ	Laws on sacred sites Laws on protected species
			We will work to develop consent conditions within the current consent framework		
6	Agriculture, surrounding farmlands and farmers	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.	We want mechanisms in place to protect all endangered species.	BOPRC	
			Investigating and reviewing current waterways policies and investigating alternative and or better farming practices in our rohe		

		Urban sprawl - being built over Farm owners that have fenced, banned or stopped access to traditional kai gathering areas	Engage, inform and consult	TCC, WBOPDC, BOPRC
<b>7</b>	<b>Sea, marine, waterways, Kaimoana</b>	General pollution i.e. sea lettuce in the estuaries, stormwater run-off from ponds	We want to apply for a Mātaitai Reserve to protect and re-seed depleted kaimoana beds	BOPRC
<b>8</b>	<b>Biosecurity</b>	Hairini bridge - port usage Lack of tight bio-security border controls	We want the water levels to be regularly measured and monitored 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.	TCC, WBOPDC, BOPRC BOPRC, TCC, WBOPDC



# *Section Three*

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## Appendices

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### 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.

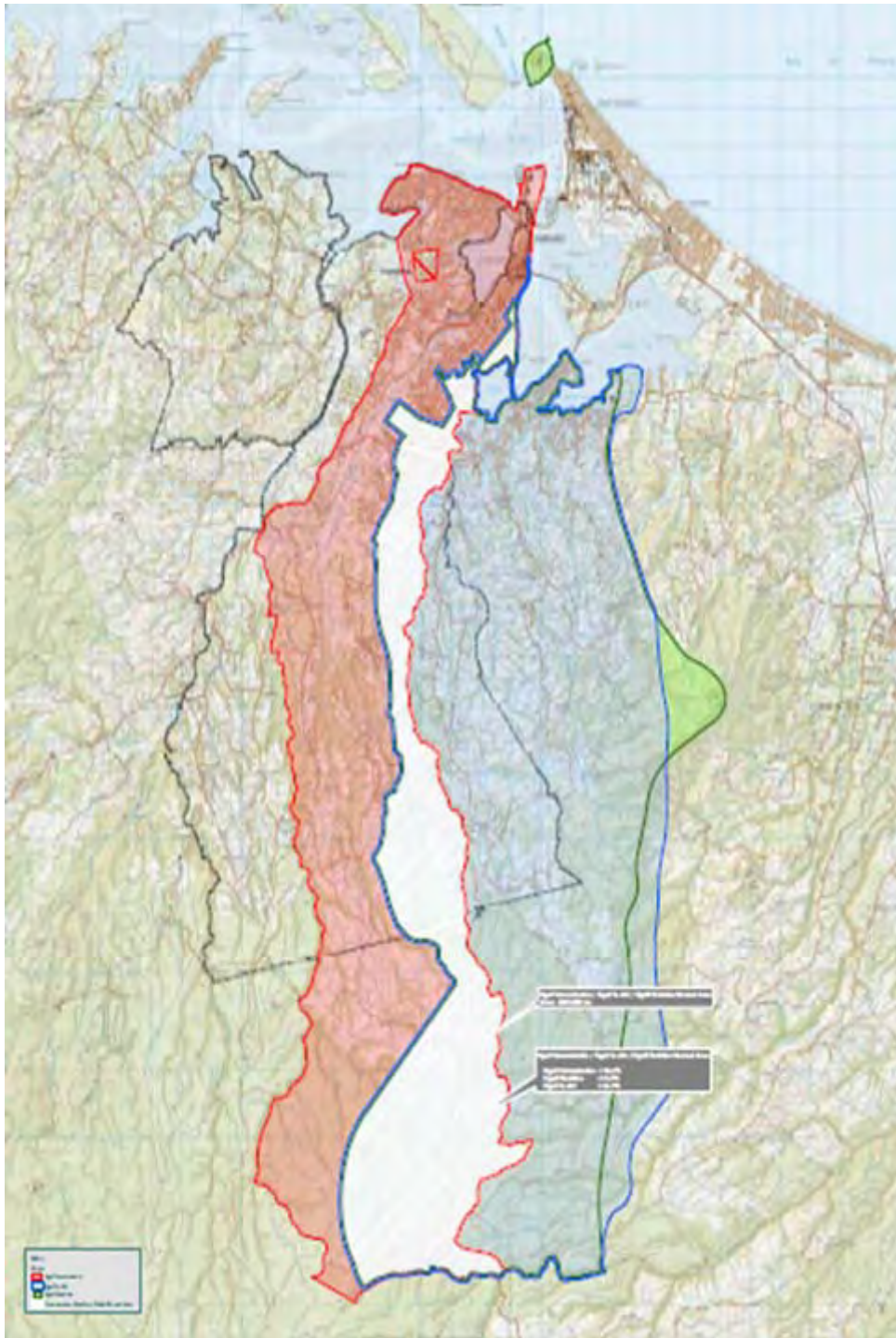
- Te Tiriti o Waitangi.
- Te Ture Whenua Maori Act 1993.
- LTCCPs [www.boprc.govt.nz](http://www.boprc.govt.nz), [www.tauranga.govt.nz](http://www.tauranga.govt.nz), [www.westernbay.govt.nz](http://www.westernbay.govt.nz).
- District Plan – websites as above.
- Annual plans – websites as above.
- Council policies – websites as above.
- Resource Consent processes.
- Resource Management Act.
- Local Government Act.
- Ngati Ranginui Deed of Settlement [www.ots.govt.nz](http://www.ots.govt.nz).
- Rivers and Waterways Framework.
- Regional Plans [www.boprc.govt.nz](http://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.
- Statutory Acknowledgements – Ngati Ranginui DoS [www.ots.govt.nz](http://www.ots.govt.nz).
- Hairini Marae Charter.
- Draft Bay of Connections Maori Economic Strategy May 2013:Berl Report.
- Smartgrowth Report [www.smartgrowth.co.nz](http://www.smartgrowth.co.nz).
- BOPRC Catchment Report.
- He Purapura Ruia na Huikakahu Kawe.
- Ngai Te Ahi/Ngati He Hapu Survey.



## *Geographical Relationship and Ngāi Te Ahi of Interest*

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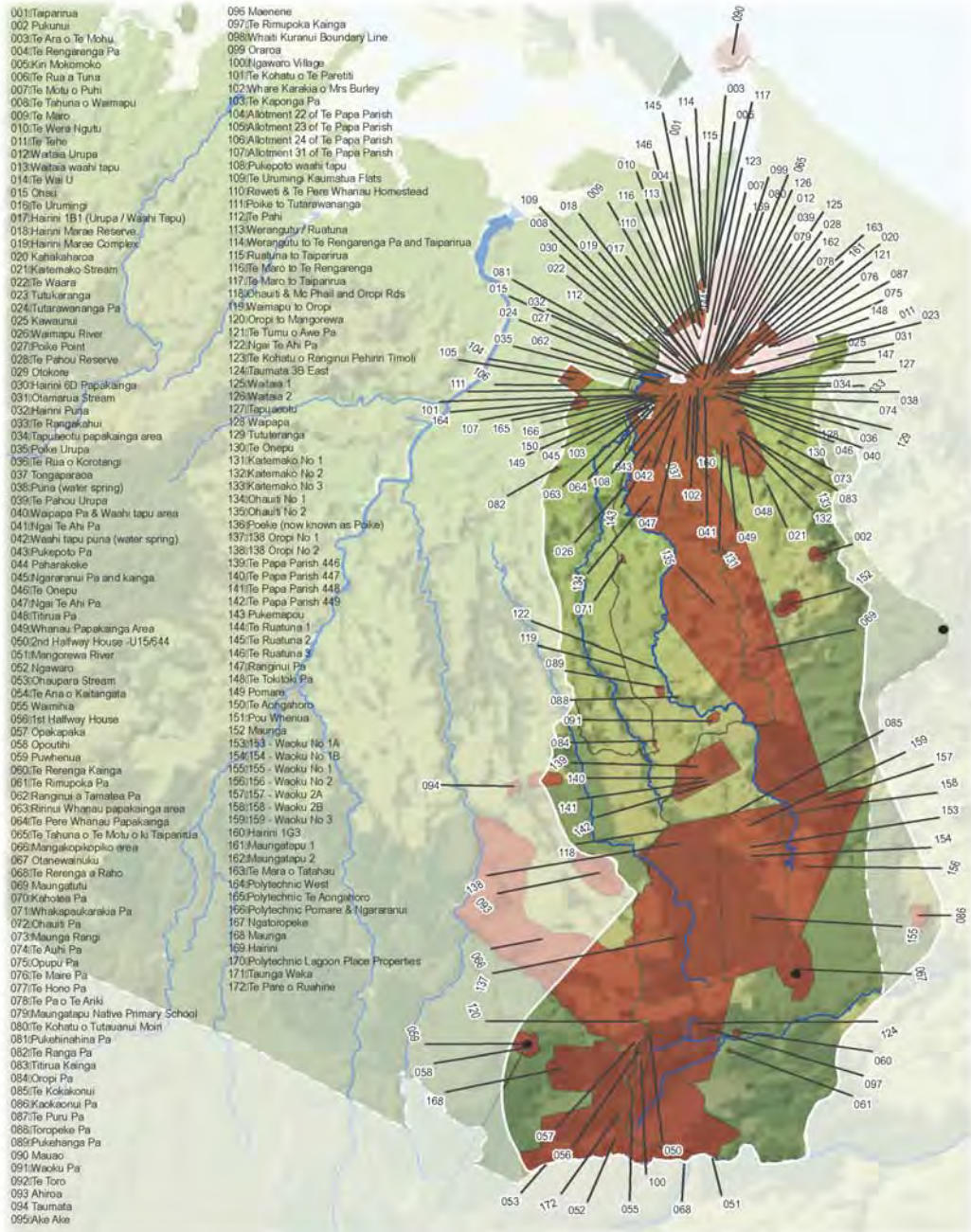
This map shows the Ngāi Te Ahi area of interest and their neighbouring hapū. It also identifies overlapping interests of hapū.



*Map courtesy of Boffa Miskell*



## NGATI TE AHI SITE INDEX MAP



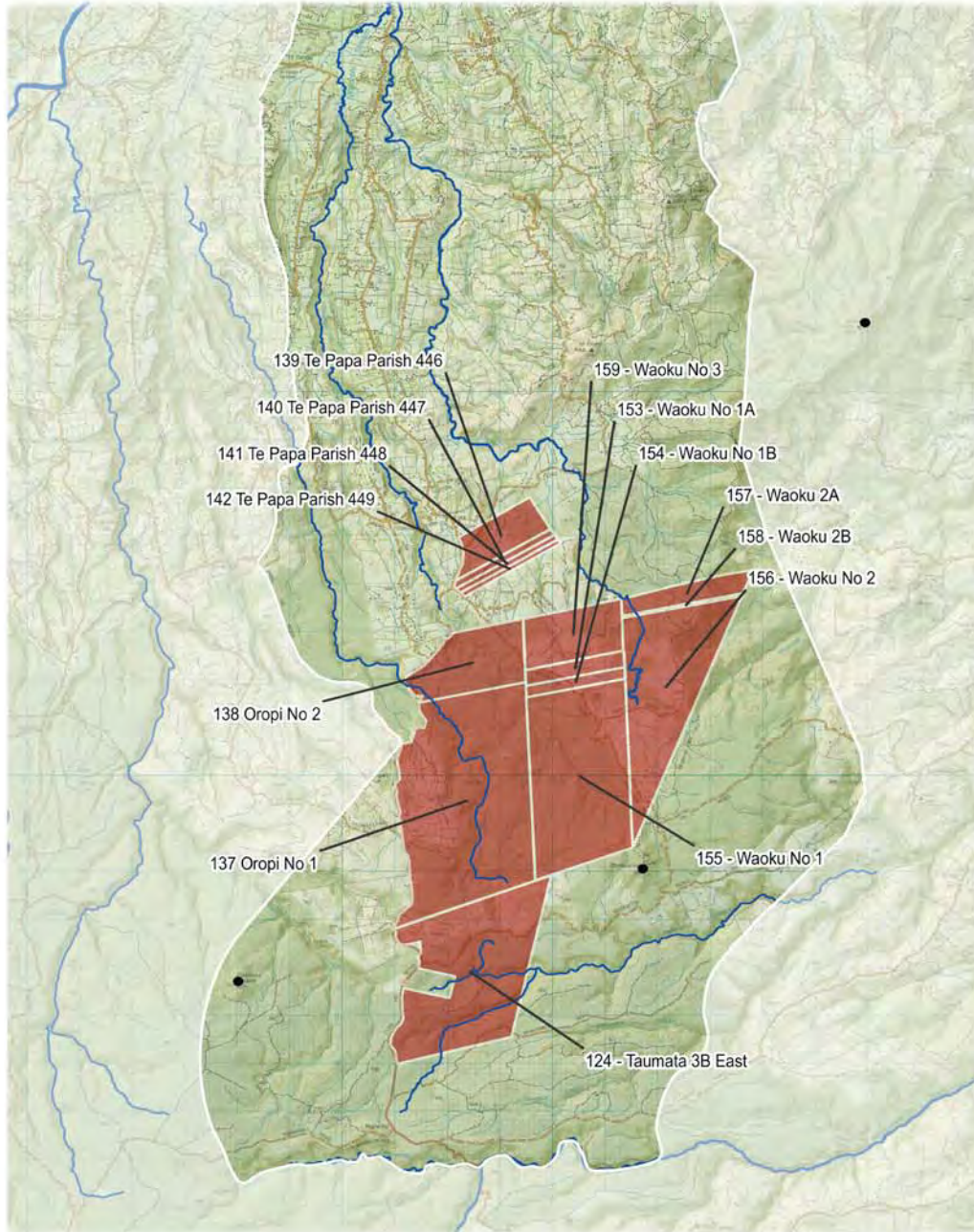
THE SITES OF SIGNIFICANCE MAP BOOKLET FOR NGATI TE AHI

NgaTi Te Ahi Site Index Map

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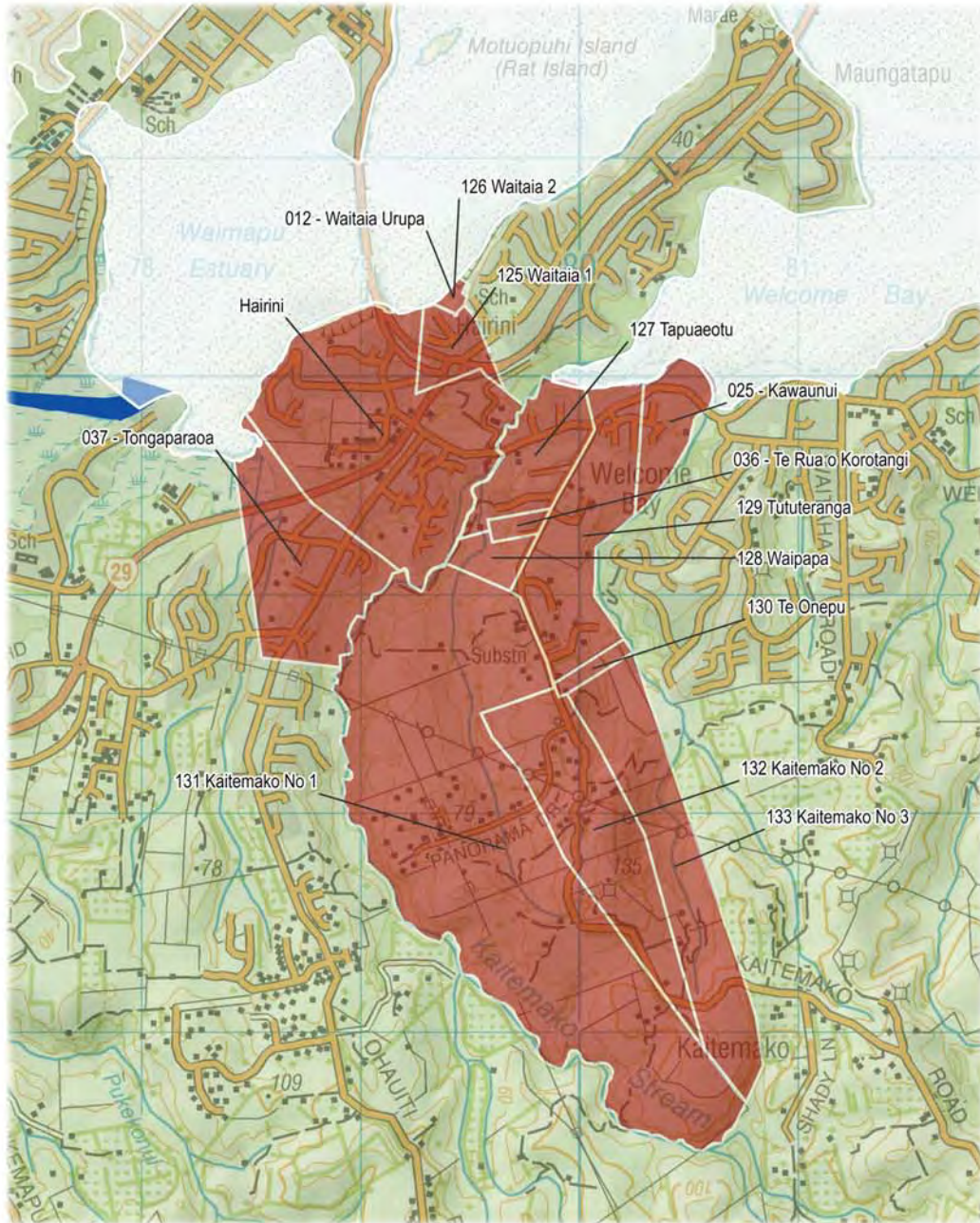
page 8

**NGATI TE AHI SITE INDEX MAP**

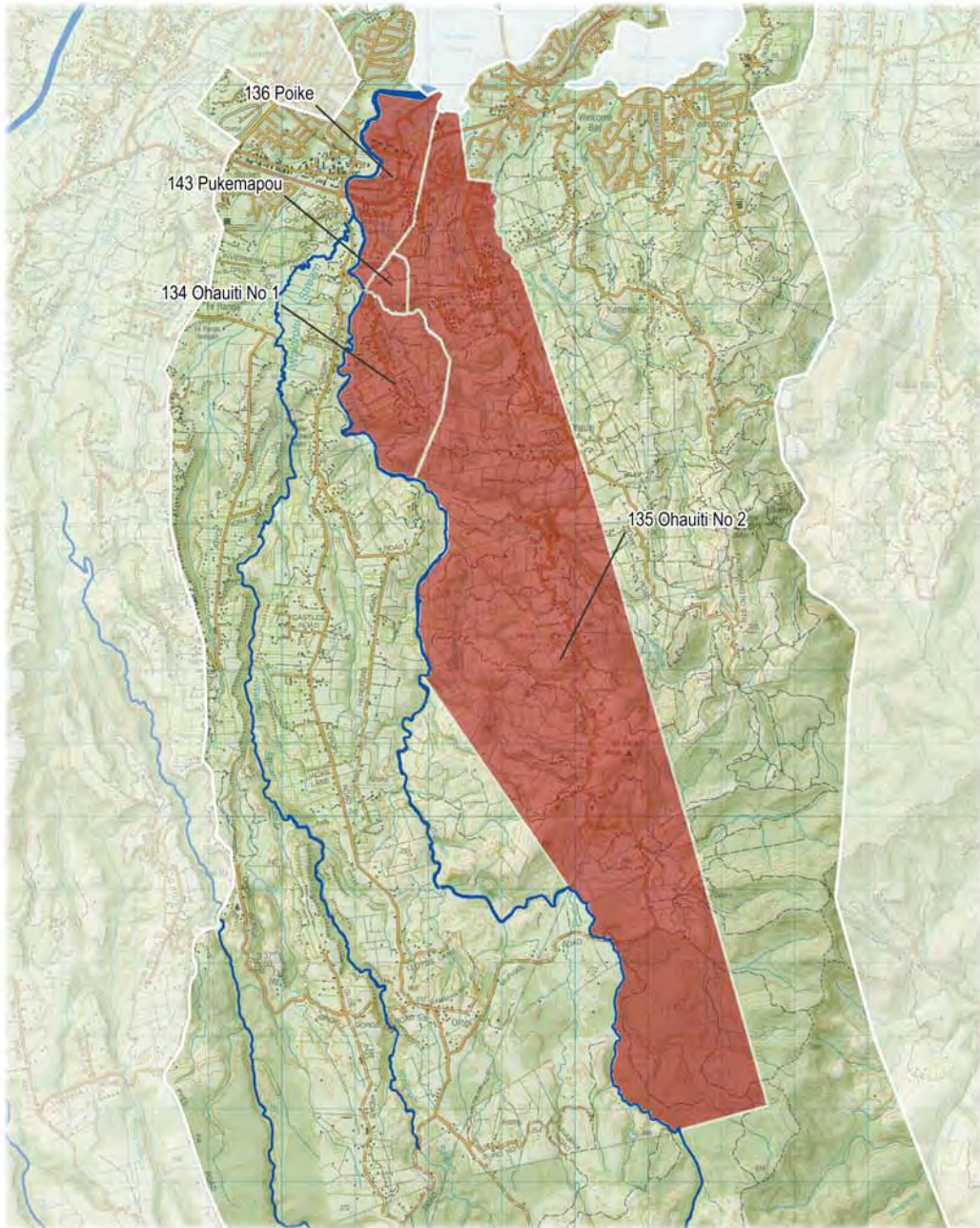




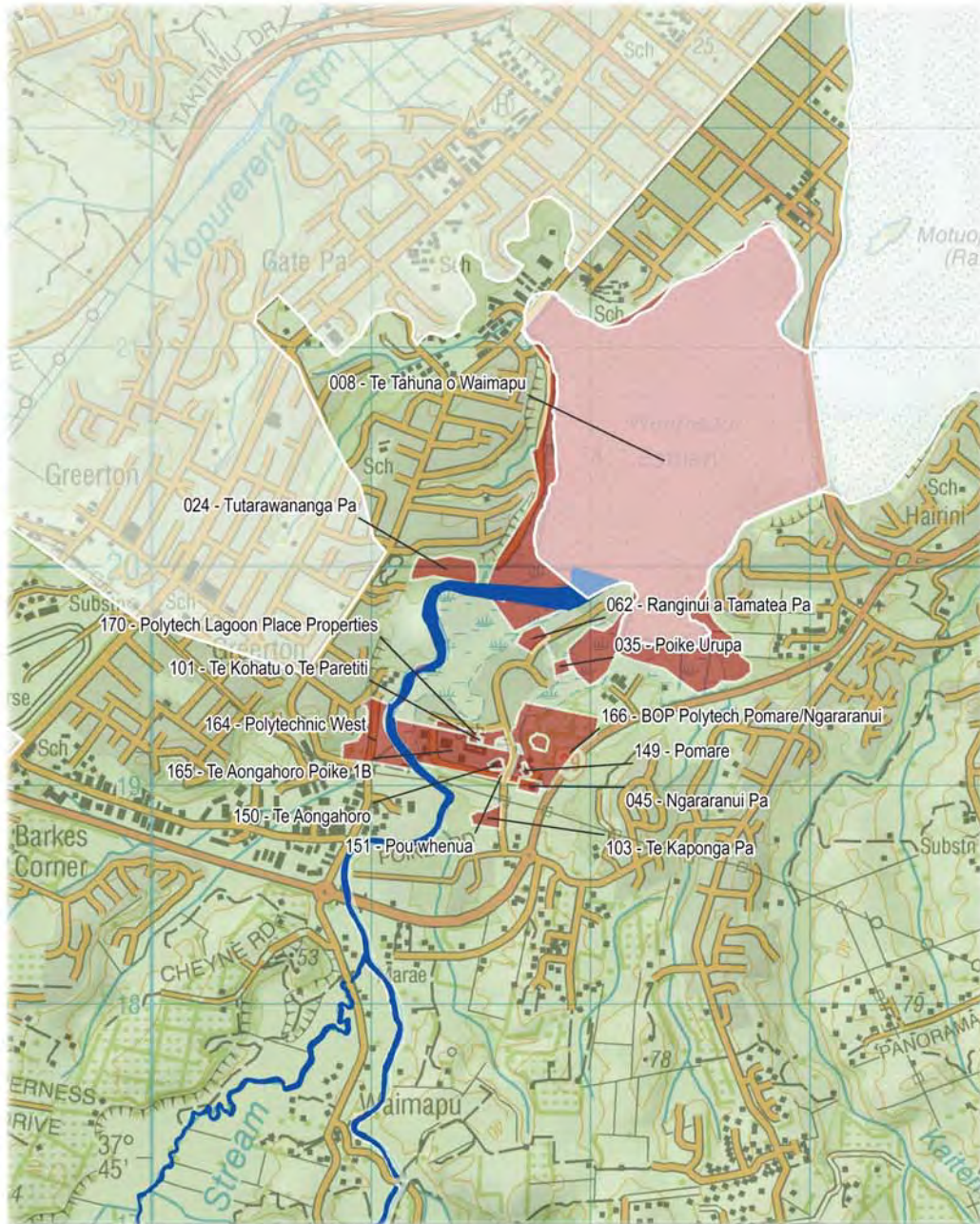
## NGATI TE AHI SITE INDEX MAP



**NGATI TE AHI SITE INDEX MAP**



**BOP POLYTECHNIC SITE INDEX MAP**





ID	Traditional_name	Interpretation	Common_name	Category	Context	Narrative	Redress_type	Local_Authority	SOURCE	BOOK_REF
001	Taiparirua	Taiparirua is a reference to the joining of the Rangataua and Waimapu channels.	Taiparirua	Mara, kainga	Memorial Park	This was a gardening and kainga area used by the Ngai Te Ahi, Ngati He.	Joint Management with other hapū and TCC.	TCC Recreation Reserve		
002	Pukunui	Large hill	Pukunui	Maunga	The Maunga support is easily accessed from Rowe Rd and Kaitemako South Rd.	This is a significant maunga / landmark to Ngai Te Ahi as it forms part of the pathway to Maungatutu, Waaku and the Otanewainuku. The maunga overlooks the Kaitemako quarry to the east and the valley directly to Kopukairoa.	Private Ownership	TCC		
003	Te Ara o Te Mohu	Te Mohu's pathway	Te Ara o Te Mohu	Waahi	The small area at the east end of Harvey Rd.	Waahi	Private Ownership	TCC		
004	Te Rengarenga Pa		Te Rengarenga	Pa Site	One of Te Kaponga's 10 Pa sites.	The Pa site was located on top of the Spur that extended out from Fraser Street and between 13th and 14th Avenues. The pa overlooks the inner harbour and south west to Te Motu o Puhi.	Private Ownership	TCC		
005	Kiri Mokomoko		Kiri Mokomoko	Tahuna beach	Te Rengarenga Pa.	Kiri Mokomoko beach area associated with the Te Rengarenga Pa.	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC		
006	Te Rua a Tuna	A place know for eels	Ruatuna	Tahuna (Bay)	The inlet that runs along on the western shores of the Hairini bridge from Turret Rd to Scanterbury Ave	A small inlet / bay that was once occupied by Ngai Te Ahi as a nohoanga / kainga and a pataka tuna / tunaheke. There were 3 Ruatuna blocks that extended from Werangutu to Taiparirua and included the Te Rengarenga Pa of Te Kaponga.	Part of the Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC		
007	Te Motu o Puhi	The Island of princesses	Te Motu o Puhi / Rat Island	Motu		Motuopuhi is a significance island to Ngai Te Ahi, Ngati He and other Hapū. Te Motuopuhi was once located off the point of "Pa o Te Arika" (at the headland of the Maungatapu peninsula). Te Motuopuhi provided a place to shelter the young women (virgins who were called "puhi" in Maori terms) from the amorous advances of young men, till the time of marriage. That was said to be in the days when Waitaha people had their pa on the cliff top at the end of the peninsula. Motuopuhi, 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 (kotiro) 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 hapū or other tribes. The purpose being to strengthen alliances genealogical ties 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 to their special wharepuni on the little island to sleep. Their guardians were two old kuia, 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 relished by some of the more enterprising young men. Where there is a will there is a way 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 Arika presented to great of a challenge and temptation to their young warriors and conceded defeat. There was only one thing to do, that was, to move the Island out of reach of the young warriors. This was not a task that men could achieve. Next day the Waitaha women were called together and at half tide they waded out and with one stupendous heave associated 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 Motuopuhi and Maungatapu, which was ouged out when the women shifted the island.	Private Ownership	TCC		
008	Te Tahuna o Waimapu		Waimapu	Tahuna (Bay)		Te Tahuna o Waimapu - is a significant bay / estuary to Ngai Te Ahi Ngati Ruahine, Ngai Tamarāwaho. The Waimapu channel is the route that Mauao took to his final resting place at Awanui harbour entrance.	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC		
009	Te Maro		Tauranga Intermediate	Mara (gardens)		Ngai Te Ahi, Ngati Ruahine & Ngai Tamarāwaho	Private Ownership	TCC		
010	Te Wera Ngutu		Hairini Bridge	Kainga nohoanga	Te Wero Ngutu is the area located at the end of Te Rua a Tuna point and the northern end of the Hairini Bridge.	Te Wero Ngutu is the area located at the end of Te Rua a Tuna point and the northern end of the Hairini Bridge.	Private Ownership	TCC		
011	Te Tehe		Welcome Bay	Tahuna (Bay)		Ngai Te Ahi and Ngati He	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC		
012	Waitaia Urupa		Waitaia	Urupa	Tutauanui Cres, Maungatapu.	The Waitaia urupa (cemetery) is currently used by Ngai Te Ahi and Ngati He and is recognised as a waahi tapu area. The site includes the lower estuarine wetland area below the urupa.	Maori Freehold Land	TCC		
013	Waitaia waahi tapu		Waitaia	Urupa	Waitaia Urupa and Land Block.	This is a Ngai Te Ahi waahi tapu are that is located in the swamp / quick sand area below the Waitaia urupa the place was used as an urupa where the tupapaku were place in the quick sand and disappeared.	Maori Freehold Land	TCC		
014	Te Wai U		Te Wai U	Urupa	Hairini Motorway	An old burial are that was lost when the bridge and motorway were built.	Transit NZ road reserve	TCC		
015	Ohau		Ohau	Beach	In front of the Hairini Marae	Ohau is a reference to a channel or opening which is the channel or stretch of water the lies between Te Waara and the Poike Point. As you journey up the valley it narrows and become smaller and in known as "Ohau iti" small channel / valley.	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC		
016	Te Urumingi		Te Urumingi	Beach	In front of the Hairini Marae	This was a small sandy beach area below the Hairini Marae that was used to access the estuary for kaimoana and recreation.	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC		
017	Hairini 1B1 (Urupa / Waahi Tapu)		Hairini Marae	Urupa	Hairini Marae, Tamahika St, Hairini.	This is an old Hairini urupa that is located in caves over the edge of the cliff.	Maori Freehold Land	TCC		
018	Hairini Marae Reserve.		Hairini Marae	Reserve	Hairini Marae, Tamahika St, Hairini.	This is the open space that surround the Hairini Marae on the east, north and western boundaries that is call Hairini 4A.	Maori Freehold Land	TCC		
019	Hairini Marae Complex	The Hairini reserves was once a Ngai Te Ahi papakāinga with at least 5 family groups living in homes on the reserve. These homes were condemned	Hairini Marae	Marae	Hairini 4A & 4D	The legal description of the Hairini Marae is "Hairini 4A" the gazette notice reference is NZG No.38 p.1396 dated 23.6.1949 recommendation K.33396 setting apart No: 4A as a Maori Reservation. The Marae includes the following buildings: our whareniui "Ranginui"; the wharekai and his wife "Urutomo"; the Paepae "Whakapaukarakia"; Te Pou Haki (carved flag pole); Waharoa (carved gateway / entrance); a memorial vault and Te Kohanga Reo o Hairini	Maori Freehold Land	TCC		
020	Kahakaharoa			Pa	Waitaia	A Ngai Te Ahi and Ngati He Pa site that was lost during the development of the Maungatapu expressway.	Transit NZ road reserve	TCC		

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021	Kaitemako Stream		Kaitemako Stream	Awa		This is a significant stream to Ngai Te Ahi as it starts from Maungatutu south of Hairini and flows into Te Tehe and Rangataua harbour. The Kaitemako Stream is also the boundary between the Kaitemako No1 Block and Ohauti No 2. The Kaitemako Stream was a traditional fishing resource for Ngai Te Ahi including tuna, mullet, herrings and whitebait.	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC / WBOPDC		
022	Te Waara		Unknown	Nohoanga		Nohoanga	Private Ownership	TCC		
023	Tutukaranga		Unknown	Waahi		The name of the valley between Ohauti and Poike	Private Ownership	TCC		
024	Tutarawananga Pa		Yatton Park	Pa		One of the pa sites that was utilised by Te Kaponga and his descendants.	TCC Public Reserve	TCC		
025	Kawaunui		Welcome Bay	Bird area	Welcome Bay Shops	This was the original name of this block / area Bird resting area godwits	Private Ownership	TCC		
026	Waimapu River		Waimapu River	Awa		the Waimapu River is a significant river and estuary system to Ngai Te Ahi, Ngati Ruahine and Tauranga Moana.	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC / WBOPDC		
027	Poike Point		Windermere	Waahi		The mouth of the Waimapu River	Land held in private and Maori ownership.	TCC		
028	Te Pahou Reserve		Te Pahou	Urupa, Pa site	Hairini Welcome Bay Roundabout	Te Pahou was a traditional pa site and is now used as an urupa by Ngai Te Ahi and Ngati He whanau.	Seek redress with TCC & Transit.	TCC		
029	Otokore		Otokore	Waahi	On the corner of Haukore and Hairini St's.	This site was identified during the research for the Ngai Te Ahi Waitangi Tribunal Hearing in March 2000.	Private Ownership	TCC		
030	Hairini 6D Papakāinga		Hairini 6D Papakāinga	Papakāinga		Hairini 6D is administered by the Reweti & Te Pere Whanau Trust as a whanau papakāinga. The papakāinga land was first farmed by Mokohiti Reweti and then his son Pehiriri and his whanau through to the late 1970's. The growth and expansion of Tauranga City marginalised the economics of farming / grazing stock on this small block. The Trust now moving to support the beneficial owners needs for more intensive residential development.	Maori Freehold Land	TCC		
031	Otamarua Stream		Otamarua Stream	Manga		This is a Ngai Te Ahi and Ngati He waterway that is sourced from the upper Kaitemako land blocks. The stream was used to harvest tuna, water cress and harakeke.	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC		
032	Hairini Puna		Unknown	Spring water	Hairini 6D	Traditional water spring in the Hairini area.	Maori Freehold Land	TCC		
033	Te Rangakahui		Greenwood Village	Waahi		the name of the land between Ohauti Road and the Kaitemako Stream	Private Ownership	TCC		
034	Tapuaeotu papakāinga area		Tapuaeotu	Papakāinga		Whanau papakāinga area	Maori Freehold Land	TCC		
035	Poike Urupa		Poike	Urupa	Access off College Place, Poike	Active urupa used by Ngai Te Ahi and Ngati He whanau.	Maori Freehold Land	TCC		
036	Te Rua o Korotangi		Unknown	Waahi		This is the name of one of the smallest land blocks that was returned to Ngai Te Ahi and Ngati He whanau. The Block was located between the Waipapa and Tapuaeotu blocks on the western side of Kaitemako Rd and the Tututeranga block on the adjacent side of the Road.	Private Ownership	TCC		
037	Tongaparaoa		Tongaparaoa	Land Block		This land block was returned to Ngai Te Ahi whanau by Native Land Court and is located on the east boundary of Ohauti No 2.	Private Ownership	TCC		
038	Puna (water spring)		Unknown	Puna	Otamarua Stream reserve.	Water source	TCC Public Reserve	TCC		
039	Te Pahou Urupa		Te Pahou	Urupa		This is the main Ngai Te Ahi urupa that is located at the Welcome Bay traffic lights.	Maori Freehold Land	TCC		
040	Waipapa Pa & Waahi tapu area		Waipapa	Pa Site	Off Kaitemako Rd	A Ngai Te Ahi Pa site on the eastern banks of the Kaitemako Stream and within the Waipapa block. The Waipapa Block (15a 2r 24p) was granted to 13 individuals, ten of whom have been identified as Ngai Te Ahi. The Certificate of Title is dated 17 November 1885. Alienation restrictions were imposed.	Maori Freehold Land	TCC		
041	Ngai Te Ahi Pa		Unknown	Pa Site	Pa site located west of Kaimai Place off Ohauti Rd.	Ngai Te Ahi Pa that was located on the western banks of the Kaitemako Stream off Kaimai Place on Ohauti Rd.	Private Ownership	TCC		
042	Waahi tapu puna (water spring).		Unknown	Puna	Spring located north of Pukepoto Pa below the puke.	Water spring used by Pukepoto occupants	Private Ownership	TCC		
043	Pukepoto Pa		Pukepoto Pa	Pa Site	Golden heights area off Pukemapu Rd	Ngai Te Ahi Pa site	Private Ownership	TCC		
044	Paharakeke		Unknown	Pa Harakeke	Otamarua Stream reserve.	Resource materials	TCC Public Reserve	TCC		
045	Ngararanui Pa and kainga.		Ngararanui	Pa Site	Located on Maori land on the western side of Windermere Dr before the Polytechnic	This is the location of the original Ngararanui Pa before being relocated to Waiteti, Rotorua.	Crown Land - Education BOP Polytechnic	TCC		
046	Te Onepu		Te Onepu	Puna		This is a natural spring that feeds the Otamarua Stream in the Waipuna Park Reserve.	TCC Public Reserve	TCC		
047	Ngai Te Ahi Pa		Unknown	Pa Site	Rowe Subdivision off Ohauti Road	Ngai Te Ahi Pa site.	Private Ownership	TCC		
048	Titirua Pa		Titirua Pa	Pa Site	1.5 km on the eastern side of Kaitemako Rd.	Ngai Te Ahi Pa site.	Maori Freehold Land	TCC		
049	Whanau Papakāinga Area		Papakāinga	Papakāinga	Kaitemako Road	Whanau papakāinga area	Maori Freehold Land	TCC		
050	2nd Halfway House -U15/644	Recognition of the purpose and vision of Edward Douglas, McDonald and Inglis as an early entrepreneur in the Taumata and Ngawaro area.	Halfway House	Kainga Commercial Site		Goro Ranui recalls seeing the chimney from the 2nd Halfway House on the corner of Pyes Pa and Mangatoui Road. The second Halfway House followed on from the first establishment that was built by Edward and Korowhiti Douglas at the bottom of the hill on Douglas Flat and opposite Opakapaka. The House provided overnight accommodation and conveniences for travellers from Tauranga or Rotorua and in its later years it was also used by hunters. The House was dismantled after the World War II and used to build another house further north.	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC	Ngati Ruahine & Ngai Tamarāwaho Whanau	Archaeological Survey and Assessment of Effects Pyes Pa Road Seal Extension Report by Ken Phillips dated November 2000.
051	Mangorewa River	Unknown	Mangorewa River	Awa		The Ohaupara meets with the Mangorewa River below the Ohaupara Bridge on State Highway 36. The River is also known as te Rii o Tuaurutapu or Ngai Tamarāwaho.	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	WBOPDC	Ngai Te Ahi Whanau	
052	Ngawaro	Unknown	Ngawaro	Mahinga kai		This is not the area that was set aside as the Ngawaro village.	Joint Management with other hapū and TECT Park.	WBOPDC	Ngai Te Ahi Whanau	
053	Ohaupara Stream	Unknown	Ohaupara Stream	Awa		The Ohaupara Stream is a boundary line between Tauranga Moana Iwi and Te Arawa Iwi (Ngati Rangiwewehi).	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	WBOPDC	Ngai Te Ahi Whanau	

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054	Te Ana o Kaitangata	Unknown	Te Ana o Kaitangata	Ana		The cave is located about 4 - 5 meters above the Pyes Pa Road on the left hand side approximated 3/4's of the way down the Mangorewa Gorge to the Ohaupara Bridge. The cave was exposed during the original road works and blasting in 1835. Piripi Ranginui Te Kaponga worked on the road at the time and is the father of Henare Ranginui Te Kaponga. A story in relation to the cave tells of a women Hinekura from Tapuika being taken and killed by Ngai Tamarāwaho. Her brother, Tuapokai, was enraged and sort to revenge the death of his sister. His plan was to wait in hiding in the Mangorewa Gorge above the track from Tauranga to Rotorua and ambush a Tamarāwaho travelling party. This attack did not occur and the death of Hinekura was not avenged.	Joint Management with other hapū and TECT Park.	WBOPDC	Ngati Ranginui Whanau	The Ngawaro Regional Historic Review, J Pendergrast; Photo on Pg 19.
055	Waimihia	Weeping or sobbing waters	Waimihia	Kainga, Mara		When Nikora the son of Te Teira began to fell trees at Waimihia for a cultivation, Ngai Te Ahi went to see him and threatened to burn his house down if stayed there. Nikora asked whether it was on the score of his being Ngai Tamarāwaho that they objected to him. Te Teira then came and made complaints to Mr Brabant, who requested the Ngai Te Ahi do nothing violent and let Nikora reside there as he was working on the road with Mr McIntosh's party. Ngai Te Ahi agreed and he stayed there during the construction of the road.	Joint Management with other hapū and TECT Park.	WBOPDC	Henare Ranginui Te Kaponga in the Taumata No 3 hearings.	Tauranga Moana Minute Book 2; Page 103 & 105 11 March 1884.
056	1st Halfway House - Korowhiti Tuataka and Edward Douglas U15/635.	Recognition of the purpose and vision of Edward Douglas, McDonald and Inglis as an early entrepreneur in the Taumata and Ngawaro area.	Halfway House	Kainga, Kainga mahi		Korowhiti Douglas is the daughter of Te Rangi Tuataka of Ngai Te Ahi / Ngati Ruahine and Hineikakea of Ngati Kahungunu. She married Edwards Landells Douglas on 6 July 1870 and settled in Ngawaro where they built and managed the Halfway House from 1882 to 1891. The Halfway House was built on the area known "Douglas Flat" and opposite the Maori site known as Opakapaka. There are several photos of the first Halfway House in Ken Phillips Report. The property provided accommodation and refreshments for travellers and the teams of horse or bullocks on route to Tauranga or Rotorua. The Douglas's moved to the Hawkes Bay, Rotorua, returning to Ngawaro for a short period and then finally settling at Okauia, Matamata. During those years they had 13 children: Edward Te Rangi Tuataka, Margret Ngahua, Mary Ann Erena, Adam Haka, Sarah Jane Tangataware, James Te Whare, Isabel Parerawhiti, Thomas, Gavin Te Kohiwi, Ann Te Kaue, William George Tangata and Grace Hinehotua Adelaide, Hannah	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC	Brief of Evidence for George Teiatarere Douglas - Ngai Te Ahi Waitangi Tribunal Hearing in March 2000.	The Ngawaro Regional Historic Review, J Pendergrast, Pg 20 - 26. Archaeological Survey and Assessment of Effects Pyes Pa Road Seal Extension Report by Ken Phillips dated November 2000.
057	Opakapaka	Unknown	Opakapaka	Gardens & Mahinga kai		This is a flat area of fertile soil that was used as a large traditional garden. This use continued on over time during the period when the "halfway house" was operational from October 1882 to 1930. In the 1950's the area has been used as an orchard and bee hives. Local hunters would pass through this area on the way to their favourite hunting grounds. The property is part of the Taumata Scenic Reserve, NZG Notice 1980, Pg 2847	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC	Ngai Te Ahi Whanau	
058	Opoutihi	Unknown	Opoutihi	Kainga		Located on the lower western slope of Pūwhenua and has a good water source. According to Henare Ranginui Te Kaponga, the location of "Opoutihi" on the slopes of "Pūwhenua" is a mistake. The true location of Opoutihi is the angle point "NE block, of SE Mangorewa Kaharoa, of SW Paengaroa No. 1 and of NW Taumata No. 2] which he indicate on a survey plan at the Taumata hearings.	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC	Henare Ranginui Te Kaponga. Whakatana Eru	Tauranga Moana Minute Book 2; Page 114, 12 March 1884.
059	Pūwhenua	The female partner of Otanewainuku.	Pūwhenua	Maunga		Pūwhenua was named Pūwhenua is one of the significant land marks of the Tauranga region and is portrayed in the classic love story of Mauao.	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC	Ngai Te Ahi Whanau	
060	Te Rerenga Kainga	The name of the site is taken from the location to the Te Rerenga Stream.	Te Rerenga Kainga	Kainga		The site is located north eastern of the TECT Park boundary and north of the Te Rerenga Stream. The site is identified in the korero of Pomare during the hearing of Taumata Blocks in January & March 1884.	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC	Ngai Te Ahi Whanau	
061	Te Rimupoka Pa		Te Rimupoka Pa	Pa site		The site is located north eastern of the TECT Park boundary and south of the Te Rerenga Stream off a logging track from the Whataroa Road. The site is identified in the korero of Pomare and Eru Whakatana during the hearing of Taumata Block No 3 in January & March 1884.	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC	Ngai Te Ahi Whanau	
062	Ranginui a Tamatea Pa	The name expresses the ancestral connection (whakapapa) of Ngai Te Ahi to Ranginui and Tamatea Arikinui of the Tākitimu waka.	Poike	Pa		This is the original location of the ancestral house of Ngai Te Ahi that now stands at the Hairini Marae.	Maori Freehold Land and private ownership.	TCC		
063	Ririnui Whanau papakāinga area		Poike	Papakāinga		Whanau papakāinga area	Maori Freehold Land	TCC		
064	Te Pere Whanau Papakāinga		Poike	Papakāinga		This is a whanau papakāinga area	Maori Freehold Land	TCC		
065	Te Tahuna o Te Motu o ki Taiparirua		Waimapu & Welcome Bay	Tahuna		The is the harbour and estuary areas from Waimapu, Maungatapu, Te Tehe and Rangataua. The area was food resource for whanau who would fish for patiki, mullet hearings, eels and other harbour fish species as well as Titiko and pipi.	Part of the proposed Tauranga Moana Joint Governance & Management Structure. The land is in private ownership.	TCC		
066	Mangakopikopiko area	The twisting and winding streams and topography in the area.	Mangakopikopiko	waahi		This is a land block between Pūwhenua and the Taumata area, that was used by Raho to allude Ngai Tamarāwaho.	Private Ownership	WBOPDC		
067	Otanewainuku		Otanewainuku	Maunga		A significant land mark to Ngai Te Ahi and other hapū in Tauranga Moana. Otanewainuku is recognised as the legendary male partner of Pūwhenua to the west and the tuakana to Mauao.	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC		
068	Te Rerenga a Raho	The leap of Raho	Ohaupara / Mangorewa	Waahi Tapu		The leap of faith and the final actions of the last Ngā Marama chief Raho in defiance of his capture by Ngai Tamarāwaho.	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC		
069	Maungatutu	This Mountain was once covered with the native "tutu" grass.	Mt Misery	Maunga		This Maunga is the highest point in the ridge a Ngai Te Ahi boundary point which signals the transition to the Waoku and onto Otanewainuku and west to Oropi.	Private Ownership	WBOPDC		
070	Kahotea Pa		Kahotea Pa	Pa		This Pa site overlooks the Waimapu River and is south of the Waimapu Marae. To the east is the Ohauti Pa above the Kaitemako the Waimapu valley.	Private Ownership	WBOPDC		
071	Whakapaukarakia Pa		Whakapaukarakia Pa	Pa		Tamahika and Ngaruinga were returning from Waiteti to Tauranga and arrived at Whakapaukarakia. The Pa was about to be attacked by some of Ngaruinga's relatives who did not agree with Ngaruinga's marriage to Tamahika. The plan was to kill everyone in the Pa. Ngaruinga pleading with her people to let the women and children go. They responded that only the women and girls could leave the Pa. Ngaruinga came up with the plan to tie the genitalia of the young boys up between their legs so they would looked like girls. The plan worked and the women, girls and young boys were freed. Tamahika and his warriors however, were all burnt alive in the Pa. The hapū name "Ngai Te Ahi" commemorates the loss of life by Tamahika and his warriors and the birth of a new beginning for Ngaruinga and the others who escaped. Ngai Te Ahi are forever reminded of these events through our whakairo, korero, whakapapa and waiata. Tamahika and Ngaruinga's descendants are strong and alive today in Hairini / Poike and Tauranga	Private Ownership	WBOPDC		

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072	Ohauti Pa		Ohauti Pa	Pa		This Pa site is located on the western side of Ohauti Rd and 1km before the Ohauti Memorial Hall. The Pa site overlooks the Kaitemako Stream to the east and south west to the Kahotea Pa and the Waimapu River.	Private Ownership	WBOPDC		
073	Maunga Rangi		Maunga Rangi	Pa		Maungarangi is located east of Titirua and was a land mark for Ngai Te Ahi and other hapū. The site is accessed from Roger Guy Place which is off Kaitemako Rd.	Private Ownership	TCC		
074	Te Auhi Pa		Te Auhi Pa	Pa		Te Auhi Pa is located on the upper ridge on Osprey Drive that looks predominately to the east to Ranginui and north over Rangataua.	Private Ownership	TCC		
075	Opupu Pa		Te Puru Pa	Pa		This Pa site is overlooking Rotary Park and sits in the middle of Te Marie Pa to the north and the Te Puru Pa site to the west on the shores of te tahuna o Tetehe. This central Pa site is orientated to the south east and faces the Ranginui Pa across the tahuna with Kopukairoa in the background.	Private Ownership	TCC		
076	Te Maire Pa		Te Maire Pa	Pa		This Pa site was located on the left hand side as you enter Rotary Park and within 100 metres north of the Opupu Pa site to the south.	Private Ownership	TCC		
077	Te Hono Pa		Te Hono Pa	Pa		The Anglican church on Te Hono St marks the location of the Te Hono Pa site which directly north to	Private Ownership	TCC		
078	Te Pa o Te Ariki		Rangataua Sports Club	Pa		Te Pa o Te Ariki is strategically located at the northern tip of the Maungatapu peninsula above the Maungatapu Marae. The Pa was the strong hold and the gateway to Rangataua, the Pa was never defeated. It is the home of the Rangataua Rugby Sports Club that was established in 1904.	Maori Freehold Land	TCC		
079	Maungatapu Native Primary School		Maungatapu Primary School	Kura		The Maungatapu Native Primary school has education generations of Ngai Te Ahi children since its establishment in the early 1800's.	Crown Land	TCC		
080	Te Kohatu o Tutauanui Moiri			Kohatu		This kohatu commemorates Tutauanui Moiri and his efforts to uphold the traditions of Ngati Ranginui. He is the son of Timoti Tutauanui who wrote to the British military forces on 23 February 1864 asking them "What is the meaning of the coming of the Englishmen to my place?" and that his children had fled in fear. Tutauanui asked them "Cease to come upon my piece of land." Quoting scripture, he described their actions as: "Satan goes about as a loudly roaring lion seeing some person that he may devour him." Subsequently, Ngati Te Ahi were at both Gate Pa and Te Ranga. Timoti was killed at Te Ranga along side other Ngai Te Ahi / Ranginui warriors.	Maori Freehold Land	TCC		
081	Pukehinahina Pa		Gate Pa	Pa & Waahi pakanga		The Gate Pa Reserve includes part of the original pa site were Ngai Te Ahi and other Hapū fought and defeated Captain Cameron his troops and their cannons on the 29th April 1864.	TCC Public Reserve	TCC		
082	Te Ranga Pa		Te Ranga	Pa & Waahi pakanga		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 Māori terms this was considered a treacherous act, as great kindness was shown the British wounded at Gate Pa.	TCC Public Reserve	TCC		
083	Titirua Kainga		Kaitemako	Kainga		This is a traditional kainga that Ngai Te Ahi and Ngati He whanau have lived and worked on for generations through to today.	Maori Freehold Land	TCC		
084	Oropi Pa		Oropi	Pa		The Oropi 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.	Private Ownership	WBOPDC		
085	Te Kokakonui		Te Kokakonui	Kainga & Ngahere		This property was established and developed by the late Tane Wharemokai Heke Kaiiwha as a native bush reserve for his whanau and other to appreciate the ngahere and the outdoors.	Maori Freehold Land	WBOPDC		
086	Kaakaonui Pa		Kaakaonui Pa	Pa		This is the most western pa site of Otanewainuku that was utilises by Ngai Te Ahi.	Private Ownership	WBOPDC		
087	Te Puru Pa			Pa		This Pa site sits high on the eastern shores of Te Tetehe Bay and west of the Opupu Pa site. The pa is orientated to face the west and looks back to Te Tumu o Awe Pa.	Private Ownership	TCC		
088	Toropeke Pa			Pa		This Pa site is located 11.65 km up the Waimapu River valley high on the eastern side of the River that marks the entry into the Waoku valley. The Pa is located opposite the Pukehanga Pa site and was a strategic vantage point for people living in the Waoku.	Private Ownership	WBOPDC		
089	Pukehanga Pa			Pa		This Pa site is located 14.5 km in the upper Waimapu River in a middle of the valley. The Pa is opposite the Toropeke Pa site which is located on the Western ridge of the Waimapu valley.	Private Ownership	WBOPDC		
090	Mauao		Mauao / Mount Maunganui	Maunga Tipuna		Mauao is an iconic Maunga of Tauranga Moana that guards the entrance to Tauranga Harbour. Mauao is significant to Ngai Te Ahi because he originally lived in our rohe and the legendary path he carved from the Waoku and Oropi area formed the Waimapu River. The name Mauao means 'caught in the light of the day', which refers to the legend that Mauao was once a nameless mountain, spurned in love by the beautiful mountain Pūwhenua. 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 "Mauao".	TCC Historic Reserve	TCC		
091	Waoku Pa			Pa		This Pa site is located a further 2.5 km south of Pukehanga and Toropeke Pa sites in the 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 nearer to the harbour at Pukehinahina (Gate Pa).	Private Ownership	WBOPDC		
092	Te Toro		Te Toro	Waahi / Kainga		These were traditional areas that whanau and hapū 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.	WBOPDC		
093	Ahira		Ahira	Waahi / Kainga		These were traditional areas that whanau and hapū 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.	WBOPDC		
094	Taumata		Taumata	Waahi / Kainga		These were traditional areas that whanau and hapū 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.	WBOPDC		
095	Ake Ake		Ake Ake	Waahi / Kainga		These were traditional areas that whanau and hapū 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.	WBOPDC		
096	Maenene		Maenene	Waahi / Kainga		These were traditional areas that whanau and hapū 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.	WBOPDC		
097	Te Rimupoka Kainga	Unknown	Te Rimupoka	Hunting campsite and battle ground, Mahinga kai.		Eru Whakatana talks of his experience at Rimupoka (in March 1884) Rimupoka 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 Houroa track – to the southwest of it. Ngati Rehu came from Te Awaroa (Rotorua) to Te Rimupoka. The area was known as a potato garden of the Ngai Te Ahi and pig hunting. Moiri had a tame pig left at Te Rimupoka. When Ngai Te Ahi returned to Te Rimupoka, they found the Ngati Rehu there and that the pig had been caught and killed. The Ngai Te Ahi captured a woman called Hinetane and carried her off in reprisal for this trespass. The area was located on the boundary between Ngai Te Ahi and Waitaha. South of the Te Rerenga Stream.	Part of the TRW Regional Approach with other Iwi / Hapū groups to manage the conservation lands in Tauranga.	WBOPDC	Ngai Te Ahi Whanau. Eruera Whakatana.	Tauranga Moana Minute Book 1; Page 146.



ID	Traditional_name	Interpretation	Common_name	Category	Context	Narrative	Redress_type	Local_Authority	SOURCE	BOOK_REF
098	Whaiti Kuranui Boundary Line	Boundary line	Whaiti Kuranui Line	Boundary line		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.	Private Ownership	WBOPDC	Henare Ranginui Te Kaponga in the Taumata No 3 hearings.	Tauranga Moana Minute Book 2; Page 103 & 105 11 March 1884.



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