

Matakana Island Planning

AN ASSESSMENT OF CULTURAL VALUES AND
IDENTIFICATION OF POTENTIAL EFFECTS OF
URBANISATION AND LAND-USE CHANGE ON MĀORI
COMMUNITIES OF MATAKANA AND RANGIWAEA ISLANDS

CULTURAL VALUES ASSESSMENT REPORT



Prepared for

Tauwhao-Te Ngare Trust

by

Boffa Miskell Limited

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1.0 EXECUTIVE SUMMARY

This cultural values assessment report has been prepared for the hapu of Matakana and Rangiwaea Islands, Tauranga, Bay of Plenty. This report forms part of a response to long-term planning consideration for the Islands, including potential urbanisation and land-use change of the sand barrier of Matakana Island.

The report provides a narrative of Ngaiterangi hapu traditions and geneology associated with the Islands, cultural resource inventory, perceptions of hapu members regarding the special characteristics of the Islands and views towards various types of development, both positive and negative.

It is envisaged that this report will inform subsequent development of a hapu management plan and later, a whole of Island plan, a comprehensive approach to future planning and development on Matakana Island and its surrounds.

The report was prepared by a project team representing interests and knowledge of five hapu, namely Ngai Tamawhariua, Ngai Tūwhiwhia, Ngāti Tauaiti, Te Whanau o Tauwhao and Te Ngare and supported by a consultant to write the report.

The preparation of the report has involved a desk top research exercise, site visits of Matakana and Rangiwaea Islands, interviews with hapu members, and series of intensive workshops covering subjects such as constraints, places of significance, Kaimoana, flora and fauna.

The report identified a significant number of constraints and opportunities for changes in land-use on Matakana Island. Of particular note is the cultural resource of places of significance, kaimoana, ecological areas and relationships with the lands and waters.

This report recommends consideration of a wide variety of matters in a hapu management plan prepared by tangata whenua hapu, as well as the subsequent whole of Island plan.

There are several areas where gaps do exist, these being the traditions and history related to the Te Ngare people of Rangiwaea Island, the history relating to the administration of the Commissioners Court which allocated lands following the confiscations (Raupatu) of 1865 and community representation in local government and resource management arrangements in the future.

Matakana Island and its surrounds may be an important opportunity to provide a unique and appropriate solution for long-term planning and management arrangements.

2.0 INTRODUCTION

2.1 Authors

Antoine Nelson Coffin is a Senior Cultural Advisor at Boffa Miskell Limited; a New Zealand owned and operated environmental planning consultancy company. He holds the qualifications of Resource Management Studies (Bay of Plenty Polytechnic 1995), Maori Language (Te Wananga o Awanuiarangi 2004), and Strategic Leadership (Victoria University of Wellington 2004). He has completed a number of university papers in anthropology and Māori studies (Waikato University) and for a number of years been a lecturer at University of Auckland Master of Planning Practice course. He has recently been re-certified as an independent commissioner at Making Good Decisions course at the University of Auckland. He is a registered member of the International Association of Impact Assessment and was formerly co-chair of the Indigenous Section of the Association.

Antoine has 16 years experience in Māori resource management, cultural heritage research, evaluation and assessment, social-history research, community engagement processes and facilitation. His experience includes roles with the Ngati Kahu Resource Centre, NZ Historic Places Trust, former Auckland Regional Council, and Auckland War Memorial Museum and is currently employed at Boffa Miskell Ltd. He has worked across the country, whilst working predominantly in Auckland and Bay of Plenty regions.

He currently holds two professional and community positions including Chairman of Te Roopu Whakamana o Ngāti Ranginui (Treaty Settlement Board) and is a member of the Making Good Decisions Advisory Board (Ministry for the Environment).

Antoine Coffin is a descendant of and affiliated to Ngai Tūwhiwhia, a hapū of Ngaiterangi, Ngāti Kahu and Ngāti Hangarau, hapū of Ngāti Ranginui, Ngāti Kirihiika and Ngāti Motai, hapū of Ngāti Raukawa.

Te Pio Kawe joined Boffa Miskell in August 2002 to work on the development of the “SmartGrowth” strategy. Since May 2004 his position as the Tu Pakari Advisor to Tangata Whenua and the SmartGrowth partners has provided a unique opportunity to promote the implementation of key actions through the collaboration of the three territorial authorities and Tangata Whenua. Te Pio was until recently the chairperson for the SmartGrowth Combined Tangata Whenua Forum that represents the 36 Marae across the sub region.

Te Pio has experience in assisting Māori to utilise their multiply owned Māori land for housing in Tauranga Moana. This includes an extensive knowledge and experience in working with whanau, hapū / marae and Iwi throughout the Bay of Plenty Region together with excellent planning and organising skills in achieving tasks. He is strongly committed to the participation, development and achievement of team protocols, objectives and goals and his excellent communication skills reaches a wide variety of audiences. The authors have been assisted in a collaborative effort

from the project working group including representatives of all five hapu. This has included:

- Donna Poka (project team manager)
- Nessie Kuka (heritage)
- Te Uta Rolleston (Tauwhao-Ngai Tamawhariua)
- Jason Murray (flora and fauna)
- Erena Pakaru (kuia)
- Lee Taingahue (Tauwhao-Te Ngare)
- Brendon Taingahue (Tauwhao-Te Ngare Trust)
- Robert Rolleston (whakapapa and history)
- Hauata Palmer (whakapapa and history)

2.2 Client

This cultural impact assessment has been prepared for Tauwhao Te Ngare Trust who are representing 'five (5) Matakana and Rangiwaea Island hapu', namely Ngai Tamawhariua, Ngai Tūwhiwhia, Ngāti Tauaiti, Te Whanau a Tauwhao and Te Ngare who have collectively formed a group known as Nga Hapu o te Moutere. Tauwhao Te Ngare Trust is a sec. 274 party to proceedings before the Environment Court.

2.3 Brief

A memorandum dated 29 July identified an agreed timeframe for delivering a 'cultural impact assessment' by a writer or project manager identified by Counsel for Tauwhao-Te Ngare Trust. The timeframe for filing with the Court is 1 December.

The Court minute dated 7 July identifies some parameters of the cultural impact assessment; however, it is assumed that there are some short and medium term objectives that can be fulfilled with the cultural impact assessment. The first of these is in relation to consideration of the plan change. The second is consequent inputs to the hapu management plans and the whole of Island plan. There is an opportunity here to identify the resources of significance, sites and areas of significance, constraints and opportunities and social factors that need to be considered in the face of urbanisation, land-use change and social changes

2.4 Study Area

This report relates to Matakana and Rangiwaea Islands and their immediate surrounds. The report does mention from time to time Karewa, Tuhua and Motuhoa Islands; however, they are not the primary subject of this report.

Matakana Island includes some 6,076ha of land and is approximately 24km long and 5km at its widest point. The Island extends from the entrance of the Tauranga harbour in the south east to the Bowentown entrance in the north-west.

Rangiwaea is a smaller Island with some 300ha of land. This Island is located close to the south eastern portion of Matakana Island, separated by a shallow estuarine mudflat and harbour channel.

A location map on the following page identifies the two Islands highlighted with a red border.

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2.5 Methodology

The following methodology sets out some of the key tasks undertaken to collate, research, review and assess information that forms the foundations of this report.

This report was prepared over an eight week period and was primarily written by Antoine Coffin, Senior Cultural Advisor, Boffa Miskell Ltd with significant inputs and tasks being undertaken by project team members and Te Pio Kawe.

- a) A number of discussions with the respondent, Tauwhao Te Ngare Trust and representatives of the 5 Matakana and Rangiwaea Island hapu to confirm a methodology that will meet the objectives set out above. To this end the author prepared a methodology and set of tasks for the completion of the cultural impact assessment.
- b) Two discussions with Western Bay of Plenty District Council senior planner.
- c) Review of plan change material including evidence provided to the court thus far, collation of Waitangi Tribunal evidence relevant to Matakana Island, and other material provided by the applicants and respondents and available to the author.
- d) Demographic profile (2006) of Matakana Island.
- e) Site visits to Matakana Island and Rangiwaea Island for the purposes of familiarising with the location of properties, nature and scale of current land-use, identifying and ground truthing some of the sites and areas of significance and image capture.
- f) A series of meetings, workshops and interviews with Matakana Island kaumatua and residents for the purposes of identifying special relationship between hapu members and the ancestral landscape, issues and opportunities relating to urbanisation and views regarding land-use change. The interviews were conducted in the main by project team members.
- g) Review of international, national and local material relevant to this case including indigenous responses to urbanisation and land-use change.
- h) Inventory and mapping of resource areas and places of significance.
- i) Geographic constraints and opportunities exercise.
- j) Identification of special characteristics of Matakana Island environment including people.
- k) Assessment of positive and negative effects of potential options for development.
- l) Preparation of a draft and final report.

3.0 REVIEW OF LITERATURE

3.1 Sources

A number of literature sources were accessed in the preparation of this report. There has been a heavy reliance on a mixture of sources produced for the Waitangi Tribunal hearings including works of Evelyn Stokes, hapu briefs and statements of evidence to various proposals and published and unpublished papers and reports.

3.2 Gaps

During the production of this report it became obvious there were two areas where gaps existed, these being the traditions and origins of the Te Ngare people of Rangiwaea Island. Only fragments of information were identified and some reliance in the future on informants will be required to piece together appropriate information regarding genealogy, traditional history, and areas of occupation.

The other gap was apparent in the area of the re-allocation of lands that took place following the confiscation of lands in 1865. A commissioners Court led for a time by Judge Brabant was responsible for re-allocation of Matakana and Rangiwaea lands. Only small fragments of information have survived and as such much of the history of the land has been lost with them. It would appear from fragments that lost or destroyed minute books would have included genealogies, traditional histories including significance of each parcel of land.

At the time of this report there was no apparent material available documenting the political and representation arrangements for Matakana and Rangiwaea Islands. Further work in this area may provide an insight into what may be required moving forward.

4.0 SITE VISITS AND OBSERVATIONS

4.1 Site visits

Attendance to a hui-a-hapu was held at Opureora Marae on Sunday 16th October for the purposes of introduction and explaining the approach to the cultural values assessment. An opportunity to meet with three of the elder kuia on the Island was taken. The kuia provided some feedback on a number of the questions I provided to hapu members a week previous.

Site visits to Rangiwaea and Matakana Island were undertaken on 11th and 19th October 2011, respectively. These visits were guided with local people who were either full-time residents or those who had lived on the Island for some time previously.

On Rangiwaea Island Mr Brendon Taingahue provided transport and interpretation of important places visited. He was joined later in the day at the marae by Lee Taingahue who described the life-style of the Island and the feelings of the people towards urban development and land-use change.

A site visit to Matakana Island on the 12th was postponed due to weather conditions, however, was undertaken later on the 19th October. Te Uta Rolleston, Te Maki Ladbroke, Lily Murray, and Erena Pakaru travelled by 4 wheel drive truck to various places on the Island, starting at Panepane Point, travelling towards Pipeline Road and then across to Tirohanga, Te Rangihouhiri Marae, various places of significance, the primary school and returning to Opureora Marae.

A series of digital images were taken during the site visits.

A number of places on Matakana Island were not visited due to access restrictions caused by road works, forestry operations and high tides. This included the northern portion of the Island, north of Pipeline road, Ratahi Rock, and Kutaroa, an area the author is familiar with and has visited on a number of occasions.

A further site visit to Matakana Island was conducted on Sunday 6th November 2011, for the purposes of conducting some interviews with kaumatua, taking some photos and visiting some sites not accessible in the previous visit.

4.2 Observations

The site visits were first and foremost were about familiarising with the Island, understanding where places are, and getting a feel for the topography of the land and the connections between various places. It was also an opportunity to gain some perspectives from long-term local residents.

Several matters were quite apparent during the site visits to both Rangiwaea and Matakana Islands. These included the hapu members' deep sense of history and tradition coupled with a strong responsibility and obligation to protect the values and principles of their forebears. Several quotes stood out that emphasise this point. One such instance was the description given to me by one of the kuia when we observed the forestry operations. She recalled the old women who worked the land and planted the pine trees, and recited the words in Māori *'we are doing this for our mokopuna'*. On Rangiwaea Island similar remarks, *'our ancestors put down the vision for us to aspire to ... to protect the lands and provide for the people'*.

It was also noticeable that the forestry, whilst a recent activity, has been incorporated into the history and tradition of the Matakana Island community, socially, economically, environmentally and culturally.

The low density of population and the working nature of much of the land on the 'bulge' was quite noticeable.

At this point it is important to note that a number of local colloquialisms are used to describe the harbour side of Matakana Island including the 'bulge' and 'farm'. For the purposes of this report I use the 'bulge' unless otherwise quoted by an informant. The ocean side of Matakana Island is locally referred to as the 'bush', 'sandspit' and probably less commonly known as 'Te Uri Kotikoti' and 'Mai Panepane ki Waikoura'. For the purposes of this report this area will be referred to as the sand barrier.

Rangiwaewa Island

As mentioned above the site visit on Rangiwaewa Island was guided by Mr Brendon Taingahue. Mr Taingahue's father helped establish much of agriculture and horticulture operations on the Island. This included clear felling and re-sowing pinus forestry, establishing kiwifruit and avocado crops and dry stock farming.

During the visit I noted the primary arrival point on Rangiwaewa, a sheltered bay of the same name. There are some five dwellings here, a resident population of some 12 people. Summer populations apparently increase with whanau travelling home to re-connect with the Island.



Above: Coastal erosion at Rangiwaewa



Above: Rangiwaewa village at Rangiwaewa Bay.

The two main access points are the boat jetty and wharf at Rangiwaewa and the low-tide vehicle foreshore access to Matakana Island. The jetty is quite new and an older wharf structure for goods and stock is close by.

All goods such as avocados, kiwifruit, and dry stock is carted off the Island from the wharf.

The recently renovated marae consists of a wharenui (Te Haka a Tupere), wharekai (Hinewai) and a accommodation/meeting room (Te Whakaruruhau) that is provided to families wanting to hold small gatherings or meetings. The facilities appear well kept and are frequently used for whanau hui, re-unions, tangi (funerals), hura kohatu (unveilings) and celebrations.

According to Mr Taingahue the main wharf in the old days was by the marae, near an old pa. This was the distribution point for cream from the dairy farm that covered much of the Island. When dairy (cream run) finished, the people left the Island.

The highest point in the bay is called Putauaki and was pointed out to me by Mr Taingahue.

Travelling by 4 wheel drive, we traversed a long ridge named Karioi, which is apparently likened to an eel, as is many similar shaped ridges on the Island.

Mr Taingahue showed me the horticulture blocks and emphasised the need to use the land for the benefits of the people. He was particularly keen to show me a pa site by the edge of a cliff together with an obvious defensive ditch on the landward side. Apparently warriors would be healed here and would receive signals from Mauao of approaching waka.

Mr Taingahue went on to describe how the Island is strategically located within the harbour with views to much of the mainland and coastal areas.

At this point there has been about 20-25 metres of land lost to erosion. There used to be a large pine shelter belt that has long since gone into the harbour.



Above: Coastal eroision at pa site on Rangiwaea Island.

Travelling a short distance from here we could view the blocks that are in pasture, kiwifruit, advocados, and in the distance forestry with intermimtent housing and urupā.

Mr Taingahue pointed out where the former wharenui and wharekai were located at Oponui. There is a large pine tree and a small fenced urupā here.

The urupā has three visible graves, the last being a burial in 1995. There is known to be at least eight burials here. I noted one such gravestone inscription; Hone Koti (60543, died 11-8-1919).

Brendon pointed out a large pine tree in the distance, and across a gully is Iwituroa, a pa. Tupapaku have been dropping into the sea in that vicinity for some time - collected and then reburied.

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Above: Former Oponui Marae area with large tree in the background.



Above: Looking towards Motu Ngaio in left background, and Paeroa in right background.



Above: Urupā at Oponui.



Above: Karioi pā and urupā.

A short distance by vehicle we came across a pa and urupa called Karioi, likened to a tuna (eel) with its wavy tail. The last burial here was in 2006. There are some 15 burials here. This is an urupa for the Te Huta, Taingahue, Houltham and Tutengaehe whanau. The pa was somewhat overgrown with vegetation and there looked to be some attempts to try and remove some vegetation that may damage the graves.

The areas of the Island north of the pa are in pasture and I took a number of photos to show the surprising amount of space on the Island.



Above: Pasture for dry stock.



Above: Pasture for dry stock.

From this point we travelled effectively in a clockwise direction to Rangiwaea Bay. From here we travelled through forestry block and observed the Mr Don Shore property with two houses and paddocks in pasture.

The forestry has been a modest source of income for the hapu of Rangiwaea Island, one that looks at retaining the land and providing some economic benefits without the environmental damage. According to Mr Taingahue there are few viable alternatives to forestry in this area.



Above: Forestry at Paeroa. Looking north.



Above: Forestry at Paeroa looking south.

The roadway leads to a beach access for vehicles to Matakana Island at low tide. At this point a small Island called Motu Tangaroa (pa) was observed and towards looking towards Matakana Island another Island called Motu Manuka.

Apprently the old coach used to use the track and follow the powerlines. The powerlines are no longer there so some local knowledge is required to navigate safely to Matakana Island.



Above: Motu o Tangaroa Pa.



Above: Low-tide 4wheel drive access at Rangiwaee Island, near Motu o Tangaroa



Above: Low-tide 4wheel drive access between Matakana and Rangiwaee Islands.

A roadway along Paeroa leads to a residence of two ladies, descendants of the Calloway sisters, Tina and Taitai. There were several small dwellings and sheds, a small clearing in grass. Apparently the Calloway sisters were held in high regard. They would teach the young children and were Maori themselves (Ngati Tane).

From this point there is forestry for another 600 metres to the point of the Island. Returning back through forestry I observed Hunters Creek (Otapu) quite close to road.

A number of wetland areas along the way were identified as waro (burial places).

A very large wetland was indicated on the western side of the Island. This is subject to a restoration project involving removal of weed pests and planting natives. This is an old harvesting area for mullet, patiki, titko, and eels.

We arrived at Rangiwaea Marae for refreshments and further discussion.



Above: Rangiwaea Marae



Above: Urupā adjacent to Rangiwaea Marae

Mrs Lee Taingahue joined us and she shared with me some of the history of the Island and the journey they have been undertaking. I have provided some notes of the discussions below.

- The main papakainga of Rangiwaea is about 25 years old, although ancestors lived here for a long time.
- There are some twelve people living permanently on the Island and many people visit, particularly during summer holidays.
- The other papakainga is Oponui. Although no one is living there at the moment there is an opportunity for several families to live there. Like Rangiwaea, Oponui is an ancestral kainga and was formerly the location of the Opounui Marae.
- Oponui marae had a wharenuī (Romainohorangi), whare kai (Paewhitu) and the urupa. The wharenuī was dismantled and buried in late 1980s, the wharekai dismantled and buried in 2007. The urupa is fenced.
- Mr. Taingahue wants the whanau to come home and re-connect with the whenua, even if they don't have shares, they have whakapapa. They can come to the marae.
- Rangiwaea marae is only 200 metres from a potential development across the bay.
- We are self-sufficient, just need lots of bread. Kids love it here.
- Gathering of kai is a necessity of life here on Rangiwaea and Matakana Islands. Seasonal living to sustain families.
- We have lots of old people in their 90's; the longevity is associated with living off the land.
- Rangiwaea has been a political centre in the past.
- The Tauwhao-Te Ngare Trust has been fighting battles against outsider development for some time, particularly when it is short-term.
- The latest battle has been an eight year challenge regarding access
- Don't have a good relationship with WBOPDC.
- Development will provide WBOPDC with lots of rates and development contributions.

During the meeting I noted a number of constraints (issues) and opportunities. These are listed below in no particular order.

Opportunities

- Cultural heritage sites and area protection.
- Marae and papakainga site lines (to Mauao).
- A school for the children.
- Happy to make a contribution [to providing better living].
- One marae, other marae closed. Wish to have something at Oponui.
- Views of Mauao without any obstructions or structures.
- Westerly wind and its characteristics.
- Aspiration of a school on Rangiwaia.
- Marae facilities – wharenuī, wharekai, ruru hau.
- Sense of community.
- Keep out the rubbish.
- Always maintained our autonomy.
- People come freely.
- We want a tangata whenua zone, much bigger than the papakainga zone.
- We want to be at the decision-making table.
- We want a decision-making body that has teeth.

Constraints/Issues

- Erosion along western side of Island.
- Jobs.
- Affordable housing.
- Access by ferry to the mainland.
- Children have gone to Matakana Island Primary and later to college on the mainland. One family currently receiving correspondence.
- Hori Tupaea is buried on Matakana Island. There are many others buried there too. He lived up the northern end of the Island. He was an ariki, offered the Kingitanga.
- Wish to stay on the land - connected to the land and moana.
- We till the soil.
- Rates – trust pays for all whenua.
- Little is provided in return for rates.
- There is no infrastructure – roads, schools.
- Cost waivers for housing positive.
- All infrastructures like jetty paid for by the Trust.
- Protection of the sites of significance.
- Papis and tuangis move due to the sediment and moving sands.
- Scarcity of fish.

- Coastal erosion – 20 metres lost to sea – ability to restore ourselves.
- There will be a visual impact of development at Duck Bay on residents at Rangiwaea. We will see everyday, all day.
- The environment here is dynamic. Matakana Island sand shifts and is a shelter for the Western Bay of Plenty.
- The pipeline is still [discharging] crap. We eat out there.
- Noise – train noise from Bethlehem subject to wind direction.
- Noise – chainsaw echo.
- Noise – would be noise from construction and activity of residential development.
- Islanders are under siege in the wake of development proposals.

Matakana Island Site visits

As mentioned the first of two Matakana Island site visits was undertaken on Wednesday 19th October in good weather.

We travelled first across the Island to the sand barrier. I was informed that Mr John Gardiner and Mr Brendon Tainmgahue look after permits for pig hunting on Matakana Island, in the forestry blocks. The kuia in the truck told me stories of the old people who worked and walked across the Island including the 'bush'.

Mrs. Lily Murray could still hear the nanny's 'this is for my mokopuna', when planting the pines. These were apparently the 'first jobs for the Nanny's'.

According to Mrs Murray the 'korero' was the 'mauri' for the Island. This point was reaffirmed during visits to the places of interest during the day. We travelled south to Panepane, the southern most tip of Matakana Island.

At Panepane barge ramp I observed a large shell midden that was possibly natural deposits with cultural material on top layers or a very large processing area. The shell deposit was some 26 metres long, 1.5 metres deep whole pipi, with scattered charcoal and burnt and broken shell fragments, some kaikaroro (ostrich foot). This material was eroding from a bank to the south side of ramp at the high water mark.



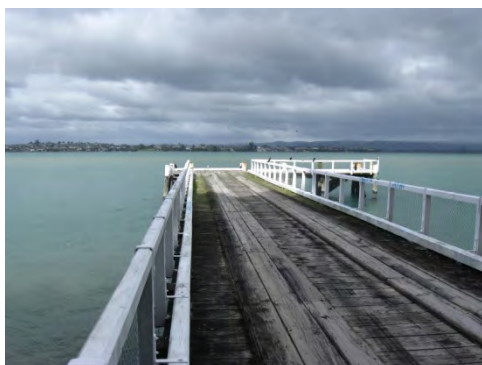
Above: Shell deposit at Panepane.

Above: Shell deposit at Panepane.

We proceeded along an informal access road north adjacent to the beach to a large clearing. This large area was apparently a bird roost for karoro, tarapunga and molly hawks. They were shot by DoC officers to allow dotterels to occupy the area. Pukeko were also shot on the Island as a pest.

There is a significant amount of pingao here. I was informed by the kuia that Panepane was a taunga ika (fishing place) for tamure (snapper) and to a lesser extent kahawai. I was also informed that the Toitoi present was used a substitute for kakaho. Kakaho, the stems of raupo were used a building material for walls and ceilings.

We drove to the harbour side of Panepane and observed a large wharf. The wharf appeared to be in good condition and is apparently used ferry school children to the mainland.



Above: Wharf at Panepane



Above: Wharf area at Panepane

I was informed that there have been proposals to re-locate the wharf to Duck Bay. Duck Bay is also known to locals as Otapu and Purakau.

This area was one of many areas where people gathered firewood on the Island and cut it up for the community.

We drove north and turned into a forestry road by accident, thinking it was Orchard Road. There was a forestry gang cutting trees a short distance ahead and seeing the forestry cutting sign we quickly turned around and went back to the main road.



Above: Forestry operations near Duck Bay

Above: Orchard Road sign

Finding Orchard Road a short distance away, I was informed that the road was named after the former nursery or propagation unit that operated here. There was also an airfield adjacent to the nursery.

There are only a few Matakana Island people employed on the Island forestry (one or two). Once upon a time everyone worked at the nursery. At the end of Orchard Road are large tracts of pingao, the photos of which are included below.



Above: Pingao on Panepane (ocean side, looking north)

Above: Pingao on Panepane (ocean side, looking towards Mauao)

Returning to the main spine road we quickly reached the Mill Village, a former timber mill village, now a small collection of occupied and abandoned houses and buildings.

I observed the former mill buildings and what is supposed to be a contaminated site, several unoccupied huts or small buildings that were former living quarters for mill workers, currently filled with mill archives and office equipment.

Tauwhao-Te Ngare Trust
CULTURAL VALUES ASSESSMENT



Above: The closed Mill (taken from the gate)



Above: The closed mill buildings (taken from gate)

Apparently Matakana Island Trust is a major shareholder in the land around the mill and rent out houses to whanau.

There is a large hall, rather dilapidated, but still used for parties, table tennis, recreational purposes, and occasional meetings.

There were two mills and wharves in this area. Both wharves are now dysfunctional; the latter is further north and is only rotted timber posts in the waterline. The second mill land is now a backpackers, referred to as Sid Bonger's. There are two old fuel tanks and operational bouzers.



Above: The Mill Community Hall.



Above: Fuel tanks and bouzers at the Mill Village.

Just to the north of the Mill Village is a discrete area known as the 'aukati'. There is a memorial stone, plaque and several trees including a pōhutakawa at the side of the road. This area was the focus of community opposition to forestry operations not providing economic benefit to the Island community.



Above: 'He maumahara mo te aukati 27/4/93- 10/10/93'

Above: The memorial stone and planted trees

Continuing our journey we travelled into the northern part of the sand barrier. At this point we travelled down Hume Road, named after Stuart Hume, a well-known mill manager and later fire warden.

What appeared to be the dune systems running north-south were very obvious and at the time somewhat curious that they had survived the forestry operations.

We reached a road named Pipeline Road and I was informed of a pipeline that used to discharge waste from a dairy factory at Katikati, now discharges wastewater from the Waste water treatment plant. Apparently there was little if any consultation with tangata whenua undertaken at the time and a compensation package has been sitting in an account and not accepted by the Island people. This was apparently the focus of a court battle, Waitangi Tribunal report and some tension.

At the harbour end of Pipeline Road is Ohinetama, the tahuna (estuary). At this point the pipeline comes across the harbour from Katikati.



Above: Pipeline Road



Above: Pipeline Road

I was informed of current restoration projects for the wetlands across the Island.



Above: Harbour edge at Ohinetama, looking south.



Above: Harbour edge at Ohinetama, looking north.

At this point we travelled back to the Ocean Beach and met with the local volunteers who were cleaning the beach of oil from the Rena. The tide was quite high at this stage and still coming in. Travelling north along the beach would be difficult if not a little dangerous.



Above: Looking north along Ocean Beach. A local Māori volunteer has a bag of oil washed debris.



Above: Looking south towards Mauao along Ocean Beach.

At this stage we returned to Hume Road and sought to travel north, however, road works made this route impassable. We returned to the bulge, travelling quickly to Tirohanga Road. At this place we had panoramic views up the harbour. According to the kuia this was important in old times to notice war parties coming down the harbour from the Bowentown entrance. The weather turned at this point and the taking of images was impossible.

We travelled down hill and verred north across paddocks and gardens. At the end of a roadway we came across a large pā with high defensive embankments. I was informed that this was Te Uretureture Pā, one of Tupaea's Pā.

The large defensive embankments were supplemented by deep and wide ditches. The building of the pā was apparently conducted in three phases. I learnt this from an interpretation model located in the health centre.

Outside the pa there was obvious and extensive surface shell scatter indicating open settlement. The shell scatter was most likely the result of recent tilling of soils for planting.

Outside the pā, one of the ditches has become the vehicle access to a small beach or sandspit. I was informed that there were at least two other pa closeby.



Above: Te Uretureture Pa. Looking towards



Above: Te Uretureture Pa. Looking down

western bank.

ditch on eastern side of pa, also used a vehicle access to sandy beach.

We returned to the road and travelled down Matakana Point Road, past the marae and a small family burial plot to Ratahi Rock, a conspicuous hillock in the tidal estuary. This rock is well-known in Tauranga traditions as the ballast rock of the migration waka Tainui. It is sometimes referred to as 'Ngā Peehi o Tainui' the ballast of Tainui. At the time of our visit it was full-tide, so a closer look was too difficult. Mrs Rolleston pointed out a pā and urupā located at Matakana Point. I understood the name of this place to be Tahatoru (three sides). Even at some distance it was easy to make out the gravestones on the pā.

At this point I was informed that there are waro (burial places) in the wetlands behind the beach. There are also koiwi falling out of the cliffs of pa along the coast. Whanau regularly gather these and rebury them. This also applies to the forestry areas.



Above: Ratahi Rock, at full-tide. Taken from Matakana Island Point Road.



Above: The pa and urupa in the background at Matakana Point. Taken from Matakana Point Road.

We travelled quickly to the school, health centre and sports club. As mentioned I visited an interesting interpretation model of Te Uretureture Pā.



Above: Te Kotukutuku Native School building.



Above: Te Kura o Te Moutere o Matakana – Te Kotukutuku.



Above: Te Awanui Hauora (Health Centre)

Above: Sports Ground.

This ended my first site visit to Matakana Island.

A second trip was undertaken to access places not accessible the first time, including Ratahi Rock, Te Rangihouhiri Marae and the Catholic Church.



Above: Te Rangihouhiri Marae. Matakana Point Road. On the left Te Rangihouhiri (whareniui) and the right Pukai (wharekai).



Above: Rātahi Rock.



Above: Rātahi Rock at lowtide.



Above: Catholic Church at Opureora.



Above: Opureora Pa. Taken from Catholic Church grounds.

The church at Opureora was built on the pā which extends across the road and is quite long and narrow. A photo taken from in front of the church probably does not clearly show the extent of the pā.

The nearby Opureora Marae located very close to the ferry wharf and jetty includes a whareniui (Tūwhiwhia), wharekai (Te Aoreke) and shelters both for the hosts and visitors. The marae proper is fully fenced and has a small parking area and toilets at the front gate, with an area of open space to the east, where former netball and tennis courts are still visible.



Above: Opureora Marae. The meeting house Tūwhiwhia is on the left and Tauaiti, shletrr for speakers is to the right.



Above: Opureora Marae. The wharekai Te Aoreke.

4.3 Current Environment

There are currently 225 people living on Matakana Island and some 12 people on Rangiwaea Island.¹ These populations fluctuate during the year depending on seasonal work and summer holiday periods.

The population of both Islands is predominantly Māori, specifically descendants of Ngaiterangi hapu. The modest European New Zealander ethnic population includes spouses of Maori, and a retiring population and lifestylers.

Employment and business activities include agriculture, horticulture and forestry operations with some limited accommodation and tourism operations.

Land use on Matakana Island is dominated by forestry on the sand spit and dairy farms and horticulture on the landward side.

Rangiwaea has a mixture of pasture farming, forestry and horticulture.

There are a number of natural resource areas including wetlands, estuaries, streams and riparian margins of the Islands. On the seaward side of the sand barrier a long and uninterrupted ocean beach environment with intermittent areas of native vegetation.

There is one shop, a small dairy that provides postal and other services for residents.

There is a primary school (year 1-8) and a kohanga reo. There is no college at present on the Island. Children commute by ferry and vehicle ferry to the mainland.

¹ Census 2006 and personal comments, Mr. Taingahue.

There are three operational marae; Te Rangihouhiri marae, Opureora Marae and Rangiwaea Marae.

5.0 SUMMARY OF TRADITIONS AND CONTEMPORARY SITUATION

5.1 Origins of Matakana Island

The following sections describe the various traditions associated with Matakana and Rangiwaea Islands.

There does not appear to be any recorded traditional origin story for Matakana and Rangiwaea Islands like those associated with Mauao, the mountain pulled from the great forest of Hautere to the sea during the darkness of night by the patupaiarehe and Tauranga harbour. Certainly elements of the Islands have been attributed the characteristics of flora and fauna as well as human characteristics (anthromorphism), and Islands individually and collectively are associated with both traditional cosmological stories and metaphysical beings such as taniwha and the like.

Tuhua for example is known as a place where spirits can depart to the Hawaiki, following a different path popularly described in northern New Zealand traditions, that of Te Rerenga Wairua (the leaping place of spirits) at Cape Reinga. Karewa Island which is located off the Coast of Matakana Island is associated with the puihi, Taurikura, a girl who lived at Kahakaharoa, inland from Tauranga. This girl shamed by her koro, left in shame turning herself into a lizard and travelled to Karewa, creating the winding Kopurereru River. She then lived at Karewa along with her descendants the tuatara.

5.2 Tradition of association, settlement and occupation

The earliest known traditions in Tauranga involve the patupaiarehe, sometimes referred to as Turehu and fairy people. They were said to have resided in the deep bush and were accustomed to nocturnal habits.

The earliest Māori occupation, that is before the well known migration waka include various people described as Puru kupenga, Maruiwi, Te Tini o Toi, and Ngamarama, the later being a diverse number of small hapu groups who do not seem to share a common or obvious ancestral descent.

The occupation and settlement of Matakana, Rangiwaea and other Islands such as Karewa are closely associated with later traditions.

The new migrants to the area had to quickly learn and adapt to their new environment, more than likely acquiring their knowledge for fishing, hunting, medicines and fashioning tools from the occupying people in exchange for other cultural knowledge including the knowledge of fashioning more sophisticated tools and weapons and also cultivation of the Kumara. As the

tribes grew in population it created conflict and division amongst tribes leading to new hapu(s) being formed. This put greater demand on the natural resources in many parts of the Tauranga region including Matakana and Rangiwaea.

5.3 Ngamarama

Kaumatua of Tauranga, including Hare Piahana, Turi Te Kani, and Wiremu Ohia, stated that prior to the association of the waka Te Arawa, Tainui, Takitimu and the 'hekenga mai o Mataatua' to Tauranga, the district was in the possession of Nga Marama. According to Piahana, Nga Marama 'originally came from Tamaki, Auckland, to Hauraki, some to Matamata.'²

*The whole of the land on the east of the range belonged to Ngamarama in former times including the land south of Ngakuriawharei. The Ngamarama land extended from the east Coast to the top of the dividing range...the land west of the range belonged to Ngati Hako. The sources of the Ohinemuri river are in the Ngamarama portion. The Ngatitamatera took the land as far north as Okori as far south as Tuapiro.*³

According to Whatana Eru:

*The Ngamarama were the earliest occupants of this district, when the Waitaha came, they drove the Ngamarama across the Waimapu and occupied Hairini, Ranginui appeared; and also attacked the Ngamarama. It was not till after some time that they fought in concert. At first each was waging an independent war on Ngamarama.*⁴

It is most likely that Ngamarama groups occupied Matakana Island and offshore Island areas.

5.4 Tainui

The Tainui tradition in Tauranga is directly associated with Matakana and Rangiwaea Islands. A number of places are named in remembrance of the arrival and travels of the waka Tainui, as well as names linking to Tainui descent groups including specific ancestors.

The well-known taupararapara in Tauranga is provided below and recounts the story of Tainui waka becoming stuck on a sandbank, and the task set before Hoturoa, its captain to free the waka.

² Stokes, E. Te Raupatu o Tauranga Moana: Vol 2, Documents related to Tribal History, Confiscation and Reallocation of Tauranga Lands, 1992. p19, 27

³ Minnhinnick, Roimata. A Report on Mauao/Mount Maunganui. Wai 540-A2/Wai 215-A49. 1997 pp10-11 (taken from Hauraki Minute Book)

⁴ Minnhinnick, Roimata. A Report on Mauao/Mount Maunganui. Wai 540-A2/Wai 215-A49. 1997. p11 (taken from Tauranga Minute Book 2:122)

E papaki kau ana nga tai ki Mauao

I whakanukuhia

I whakanekehia

I whuia reretia Hotu(roa)

He Wahinerua ki te wai

Ki tai wiwi

Ki tai wawa

Tihe mauri ora

Ki te whai ao

Ki te ao marama

The first line of this tauparapara refers to the waves breaking on the margins of Mauao. The second line refers to the swaying motion of the waka Tainui following it running aground on a sandbank named Ruahine near Rangiwaea. There are varying traditions regarding where Ruahine is, one of which is just offshore from Panepane. A block on Mauao is interestingly named Oruahine and is directly opposite this place. It is also likely that Tainui stopped at Rangiwaea near the present day marae at a place called Tauranga.

The third line follows Hotu, a shortened form for Hoturoa captain of the waka throwing Wahinerua, an elderly woman overboard due to her being the apparent cause of the calamity. Following her dismissal the waka was then able to move off the sandbank and continue its journey. Her body floated away and came to rest at a place called Te Kuia, an outcrop of rocks on the northwestern side of Mauao.⁵

The tradition of Tainui continues with other places named after the visit. One such place is Ratahi (Rock) or Ngā peehi o Tainui (the stones of Tainui). At this place it is said that the Tainui dropped some ballast and stayed for one day, hence the names.

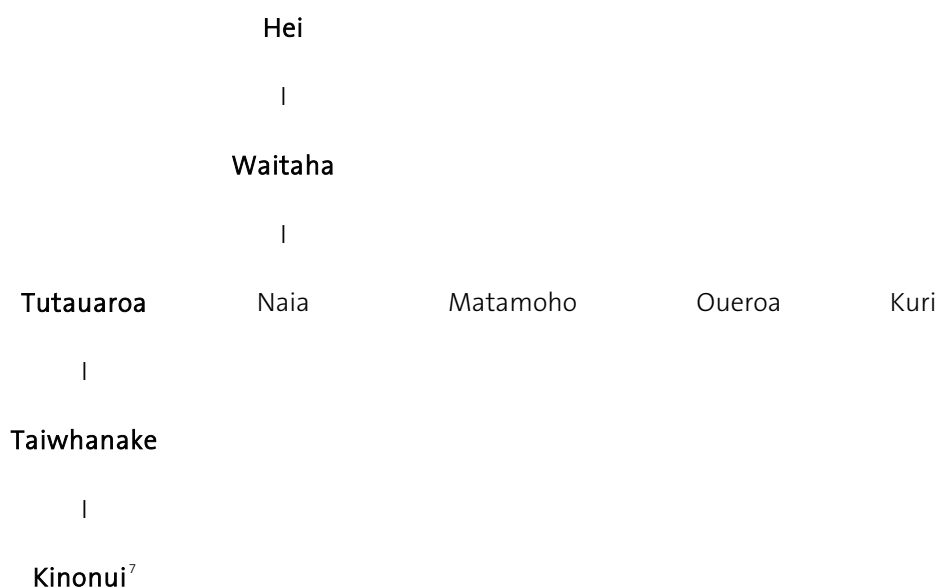
The tradition does not detail if Tainui people disembarked and stayed on the Island but there are certainly traditions of Tainui contact and naming of other places that have Tainui associations such as Te Umu ki Maketu and Te Awakeri a Te Waharoa.

⁵ Mount Maunganui Borough Council. The Mount Management Plan. 14 April 1980. p8

5.5 Te Arawa

The Te Arawa waka travelled past the coastline on its way to Maketu. Places were named including the entire coast from Katikati to Maketu. Tama Te Kapua the captain of the Te Arawa named Maketu (the bridge of my nose), Hei claimed 'Te Takapu o Waitaha' (the belly of my son, Waitaha), and Tia named 'Te Takapu o Tapuika' (the belly of my son Tapuika). Later Te Arawa people occupied the coastal area including Mauao.

In 1856, Shortland, dealing with a traditional account from Te Arawa informants of the arrival of the Arawa canoe, says that after leaving Mercury Island, Katikati was the next place touched at. Te Ranga-Tai-Kehu is the name of that spot. At Katikati they found some of the men of Tainui with their chief Raumati. So leaving Raumati and his party at Tauranga, the Arawa sailed from Te Ranga to Maunganui which was taken possession of by Tutauaroa, who remained there. The next night the crew rested at Warake [Wairakei]. In the morning they reached Maketu where the Arawa was hauled ashore for the last time.⁶



These traditions are confirmed by Te Kani and Ohia that while passing Te Taroto near Katikati Hei exclaimed 'Te papa e takoto mai nei ko teTakapu o taku tamaiti a Waitaha'.

According to Kahotea, Waitaha the son of Hei settled the Ottawa and Tauranga area which was then occupied by Ngamarama, fulfilling his father's wishes.⁸

⁶ Stafford, D. Te Arawa. 1967 (reprint 1986). p485

⁷ Stafford, D. Te Arawa. 1967 (reprint 1991) p56

⁸ Minnhinnick, Roimata. A Report on Mauao/Mount Maunganui. Wai 540-A2/Wai 215-A49. 1997. p24

Tutauaroa lived at Maunganui and his son Taiwhanake became well known as a great provider of food and as such was a chief of great mana. His cloaks Pororotai and Pororouri were laid out on Mauao to convey a message to gather the foods of the sea or the forest respectively. Taiwhanake's son was Kinonui and was chief of Ngati Ranginui and Waitaha people living on Mauao.

Kinonui's son was Kinotaraia, he lived on Matakana Island. There varying version regarding when Ngaiterangi took Matakana Island by force, however, most accounted identify Kinotaraia living there and having been killed by Kotorerua.

Katahi ka haere te taua a Ngaiterangi ma nga waka ka piri ki Motuotau. Ka kitea te waka e rere mai ana i Tuhua. Katahi ka whaia, ka mau ki te Tokatapu, ka mate ko Te Rangitekuku, ka ora ko Hinewai ka hoki, ka moe a Hinewai i a Tarake.⁹

The battles between sections of Te Arawa and Ngaiterangi continued over generations. One such battle was named Manuwhakahoro recognising the ingenious use of flying kites by Ruataumanu and Whiti to trap a group of Ngaiterangi on the beach near Mauao.

Over time the battles escalated into a long and bitter 10 year war with heavy losses on both sides. In one large campaign Te Arawa of some 800 men, from Rotorua and Maketu based at Maunganui (Mauao) with the locals based at Maungatapu and Otumoetai.¹⁰

Peace was eventually reached between the rivals in 1844 with the placing of a stone erected at Otumoetai Pa, which had been taken from Mauao and the reciprocal gifts of mere and cloaks at Maketu. The "Treaty Stone" is now housed in the Tauranga Museum for safekeeping.

During the time of Ngamarama, Raumati was a chief who held mana of Tauranga and Mauao. His descendants still live at Wairoa under the name Ngāti Kahu.

The Raumati tradition is associated with Mauao through the burning of the Te Arawa waka, where he was claimed to be responsible for the action.

The Arawa canoe was lying on the banks of the Kaituna River, and a special shed had been built around her to protect her from the elements, for she had become a prized relic and very tapu. When Raumati and his party reached Maketu they found that place deserted, all the people being in the forest seeking food, and they prepared a fire to cook a meal for themselves. Whether by accident or design, the fact remains that before they left, the fire which they had kindled spread rapidly and before long had set fire to the shed in which the Arawa was housed. In a matter of moments the tinder dry shed

⁹ Kainga Pakanga Manuscript

¹⁰ Stafford, D. Te Arawa.. 1967 (reprint 1986) p278-281

was reduced to ashes. The fire was seen by those in the forest and it was not long before Te Arawa found their sacred waka destroyed. The chief of Mokoia Island challenged his sons Hanui, Haroa and Hatupatu to avenge the destruction of the waka as great mana would be derived from such a deed. Preparations were made and the war party departed for Tauranga. The people of Raumati expected retaliation and so gathered many warriors for battle. The first battle was fought between Maketu and Maunganui (Mauao) with Hanui and Haroa's men suffering losses. They rallied behind Hatupatu who dispatched one of Raumati's best warriors Karika. Raumati's force retreated quickly to Maunganui where they made a last stand. Hatupatu captured Raumati by using a rite called Tipi a Houmea, which caused a cliff to fall on Raumati and kill him. According to George Graham (1943), upon capture Raumati offered the mere Te Kaoreore to Hatupatu to dispatch him with dignity. The victors under Hatupatu returned to Mokoia and Hatupatu received great mana due to his actions to avenge the burning of the Te Arawa.¹¹ Other traditions recount that the death of Raumati occurred at Matakana Island and so great was Hatupatu's strength and endurance he was already waiting for him when he arrived at Matakana Island. The name of this point is said to be attributed to this event, Te Panepane o Te Raumati.

Takitimu

The Takitimu waka is one of the famous and well known migration waka that came to Tauranga. Here Tamatea, the commander, decided to remain and he handed over the vessel to the command of Tahu, the younger brother of Porourangi.

On reaching Tauranga or Kawhai-nui as it was called, his first act was to plant sacred flax, called Whara-whara-nui. He then built a pa and named it Te Manga-Tawa. He took a wife from the descendants of Toi, who had peopled this part of the country.... shortly after a son was born, whom he named Rongokako, and Tamatea-Ariki-nui, alias Tamatea-mai-tawhiti, passed away to the spirit home of his forebears.¹²

Tamatea's grandson named Tamatea-Ure-haea (Tamatea the circumcised) Tamatea-pokai-whenua or Tamatea-pokai-moana which denoted his prowess as an explorer also travelled to Tauranga and settled again at the pa Mangatawa.¹³ According to the Ngati Kahungunu tradition Tamatea pokai whenua had three wives, Te Onoonoiwhao, Iwi Pupu and Te Moana i kauia. The children of these marriages included Kahungunu, Whaene, Haumanga and Ranginui.¹⁴

¹¹ Stafford, D. Te Arawa. 1967 (reprint 1991). p47-50

¹² Mitchell, J.H. Takitimu. A history of the Ngati Kahungunu people. 1944. p41

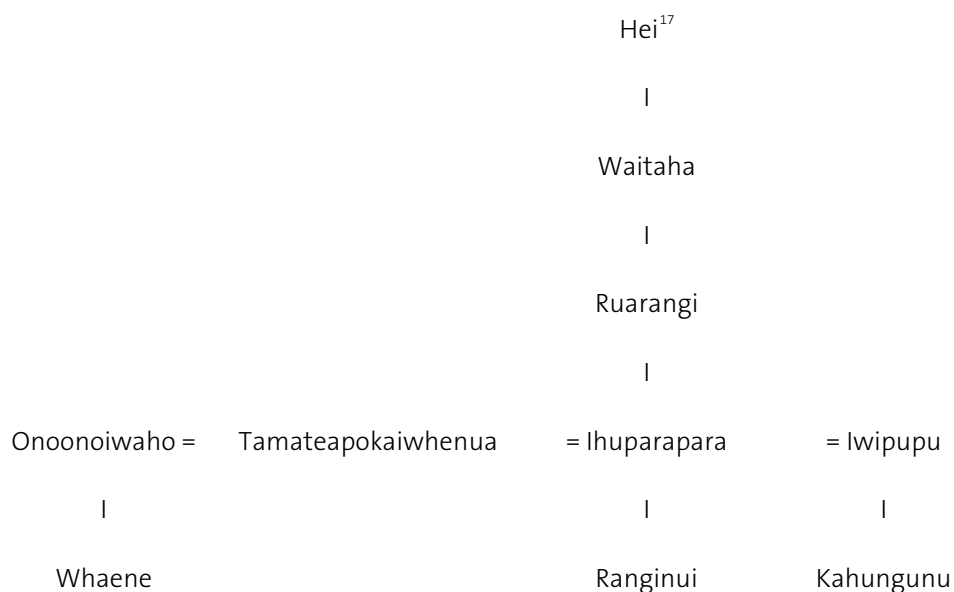
¹³ Mitchell, J.H. Takitimu. A history of the Ngati Kahungunu people. 1944.59

¹⁴ Mitchell, J.H. Takitimu. A history of the Ngati Kahungunu people. 1944.p56

Oral history of Matakana Island suggests that Tamatea, the captain of the Takitimu waka, cleared forest by fire to make way for settlement areas, bracken fern and cultivation.¹⁵

The name Maunganui according to Hare Piahana is derived from Hawaiki and bestowed upon Mauao Tamateapokaiwhenua following his arrival.

...No muri tenei, ka huaina tona ingoa, ko Maunganui. Na wai hua o Maunganui, nana ai, na Tamateapokaiwhenua, kei te haeretanga mai i Hawaiki ka ku mai ki Maunganui, ka ki ai a ia te ingoa o te wahi nei, ko Maunganui. Kei ingoa haria mai nana no Hawaiki hei ingoa whakamaharatanga tenei ki runga i te motu nei ko Hawaiki te ingoa.¹⁶



Descended from Tamateapokaiwhenua was Taiwhanake, the high chief of Mauao at his time. Taiwhanake was the proud possessor of two famous cloaks. One was named Parorouri, the other Parorotai. These cloaks have also been referred to as Pororotai and Pororouru, and Hikurangi and Hikureia. Tradition has it that the high chief displayed his authority by the elevated suspension of his cloaks to a height of prominence, a signal that there was need to replenish food supplies – and with haste and servility the people of his tribe set to and complied with the signal. It is also known that at some time he was guardian of his illustrious ancestors' two famous sacred axes, Te

¹⁵ Jason Murray. 30 November 2011.

¹⁶ (taken from Te Maire Tau, p12) Interview recorded at opening of Tamateapokaiwhenua

¹⁷ Needs to be referenced

Awhiorangi and Te Whironui, and the hoe (paddle), Te Rapanga I te Ata Nuku.¹⁸

5.6 Te Heke o Te Rangihouhiri

Te Rangihouhiri is the eponymous ancestor of Ngaiterangi. He and his followers travelled the East Coast and Bay of Plenty occupying many places including Maketu and eventually his followers under the name Ngaiterangi took Tauranga. Te Rangihouhiri's brother is Tamapahore, ancestor of Ngapotiki who occupied the Papamoa Hills and Rangataua. Ngati Pukenga another Mataatua hapu occupied lands on the shores of Rangataua.

Toi		
Awanuiarangi		
Awaroa		
Toroa		Toroa
Ruaihona		Wairaka
Te Hinga o tera		Tamateaki te Huatahi
Awanuiarangi		Tanemoeahi
Rongotangiawa		Pukenga
Romainohorangi		Whetu
Te Rangihouhiri	Tamapahore	
Tuwhiwhia		
Kotorerua		

According to Wilson and Stafford, in the dusk of evening Kotorerua and 140 followers presented themselves outside the palisades of Maunganui Pa and announced that they had arrived in order to present Kinonui (the chief of Maunganui) with gift of one hundred baskets of red ochre procured after much trouble from the Kaikokopu Stream. As guests they entered the pa, the baskets of ochre being stacked away to await inspection in the morning. Then Kotorerua and his men were shown to the large meeting house, which

¹⁸ Coffin, Antoine. Nga Taonga Tuku Iho. August 1999. p15

stood on a plateau above the place now known as Stony Point, and here they were received by the distinguished men of the pa. For some hours the pretence was kept up by both sides, Kotorerua playing for time and waiting for a certain signal, while Kinonui endeavoured to ascertain the real reason for the visit ... however, the plans of Kotorerua were proceeding, for shortly after dark the bulk of Ngaiterangi had arrived off Maunganui in their canoes and by superb seamanship and careful planning had come ashore at a narrow gap in the rocks called Awaiti. First of all, the canoes on the beach belonging to the inhabitants of the pa had the lashings of the topsides cut and rocks were used to smash holes in the bottoms of some of the smaller ones ... Meanwhile, in the meeting house the two chiefs still kept up the pretence of courtesy. One by one the followers of Kotorerua had left the house feigning tiredness, until he alone of his group was left. Then one of his men returned and whispered a message to him and before Kinonui or his people could collect their wits Kotorerua and his man had stepped outside the meeting house, slammed and [barricaded] the door and applied a lighted torch to the thatch of the building. As the tinder dry building burst into flames, destroying the inmates, from the heights of the pa came the rest of Kotorerua's warriors, killing and spreading terror among the inhabitants ... in a short space of time the pa was reduced to ruins...¹⁹

Despite the loss of Mauao, Ngati Ranginui continued to live at Otumoetai and other places and the Waitaha people and Ngati Tapuika still live on the coast today, at Maungatapu, Te Puke, and Maketu.

There are of course a number of versions that differ from the above. What can be said with some certainty is that Ngaterangi hapu occupied Matakana and Rangiwaea Islands from this time to now.

5.7 Ngai Tamawhariua

Ngai Tamawhariua are descendants of the ancestor Tamawhariua, youngest son of Te Rangohouhiri. One of Tamawhariua's sons is Tauaiti, the eponymous ancestor of Ngāti Tauaiti.

The ancestor Tamawhariua is closely associated with the taking of Matakana Island, in particular a number of pā in the vicinity of Te Ureture Pā. A number of places are attributed to his occupation of the area together with his son Tauaiti.

Today Ngai Tamawhariua has a marae named Te Rangihouhiri Marae on Matakana Island Point Road.

RANGINUI =

PAPATUANUKU

¹⁹ Stafford, D. Te Arawa. 1967 (reprint 1986). p129-130

TANGAROA

MAUIMUA

TUMAATAUENGA

RUATANGANUKU

TONGARANGI

RONGO-MARU-WHATU

TOI-KI-TEHUATAHI

RAURU-KI-TAHI

RANGITAA

AWANUI-A-RANGI

AWAROA

AWAHORE

AWA-KI-TU-MAO-
TERANGI

AWAMOREHUREHU

NUIHO

NUAKE

WEKA

MANU

TOROA

KAKEPIKITEA

RUAIHONA =

MAHANGA-I-TE-RANGI

TE HINGA O TE RA =

RANGIUEROA

AWANUIARANGI =

TEUIRAROA

RONGOTANGIAWA =

TERANGIHIKOIA

RONGOMAINOHORANGI =

PAEWHITU

TE RANGIHOUHIRI =

PUKAI

TAMAWHARIUA

TUKORAKO TEOTEO PUAPUA TAMAPEKE **TAUAITI**

5.8 Ngāti Tauaiti

Ngāti Tauaiti are the descendants of Tauaiti, a son of Tamawhariua, not to be confused with Tauaiti, son of Tūwhiwhia.

The families of Ngāti Tauaiti include Kuka, Tukaki, Murray, Samuels, Ngatai, Rolleston, Teiti, Wharekawa, Tarawa, Te Arahi, Toma, Wikeepa, McMillan, Clarke, White, Mate, Paul, Taukiri and others.²⁰ Ngāti Tauaiti had a kainga and marae at Kutaroa. The urupā nearby Te Ahipuhipuhi is still used today.

5.9 Ngai Tuwhiwhia

Ngai Tūwhiwhia are the descendants of Tūwhiwhia and Te Aoreke. Tūwhiwhia is the fourth child of Te Rangihouhiri.

The ancestor Tūwhiwhia lived at Maketu. Tūwhiwhia and his son Tauaiti (not to be confused with Tamawhariua's son of the same name), were part of a Ngaiterangi group gathering toetoe from Te Tumu when they were attacked and Tūwhiwhia killed and Tauaiti taken to Tauranga near the Tukorako Stream where he was tortured to death.

The whakatauki or proverb derives from this event, where Tauaiti cried out '*Aue, he aha rawa taku he kia penei he mate moku. Akuanei te moana ne ii hohonu me hanga kia papaku i taku mokai ia Kotorerua*', Oh what have I done to deserve this fate. This ocean though deep will be rendered shallow when my brother Kotorerua hears of this.

This proverb was the precursor to Kotorerua coming to Tauranga and taking revenge and Ngaiterangi moving to Tauranga and occupying to this day.

Ngai Tūwhiwhia has one marae, Opureroa Marae, located near the harbour side wharf.

Toroa

Ruaihona

Tahingaotera

²⁰ Robert Rolleston. Whakapapa and korero provided in written form, 2 November, 2011

	Awanuiarangi	
	Rongotangiawa	
	Romainohorangi	
	Te Rangihouhiri	
	Tūwhiwhia =	Te Aoreke
Tuwera=Putangimaru	Tauaiti	Kotorerua

5.10 Ngai Tauwhao

Te Whanau o Tauwhao are descendants of Tamaoho and Tauwhao. Tamaoho is the child of Torourou, the fifth child of Te Rangihouhiri. Tauwhao is the second child of Ikapuku, a descendant of Tuwharetoa.

The Tauwhao hapu lived at various places including Tuhua Island and Otumoetai. The Tauwhao hapu at Otumoetai moved to Rangiwaea about 1863 and those at Tuhua moved to Otawhiwhi around 1880.²¹

According to local traditions Tamaoho left Tauwhao and took off and left her lonely hence the whakatauki *wahine mokemoke*.

Their descendants were named after Tauwhao to remember this event. Te Whanau o Tauwhao has a marae at Rangiwaea.

RANGINUI = PAPATUANUKU
TANGAROA
MAUIMUA
TUMAATAUENGA
RUATANGANUKU
TONGARANGI
RONGO-MARU-WHATU
TOI-KI-TEHUATAHI
RAURU-KI-TAHI

²¹ Tauranga Moana District Maori Council. *Aku Taumata Korero. Nga Marae me nga Iwi o te Moana o Tauranga.* 1980.

RANGITAA

AWANUI-A-RANGI

AWAROA

AWAHORE

AWA-KI-TU-MAO-
TERANGI

AWAMOREHUREHU

NUIHO

NUAKE

WEKA

MANU

TOROA

RUAIHONA

TE HINGA O TE RA

AWANUIARANGI

RONGOTANGIAWA

RONGOMAINOHORANGI

TE RANGIHOUHIRI

TOROA

KAKEPIKITEA

RUAIHONA

MAHANGA-I-TE-
RANGI

TE HINGA-O-TE-RA

RANGIUEROA

AWANUIARANGI

TEUIRAROA

RONGOTANGIAWA

TERANGIHIKOIA

IRAPEKE

TAMATEREHE

TUTAPUAKORE

TEKURA TAPIRIRANGI

IKAPUKU

TAUWHAO = TAMAHOHO

**TE WHAANAU-A-
TAUWHAO**

These are the people who occupy Rangiwaea along with Te Ngare. Some of the whanau names include Karehana, Taingahue, Witooke, Tawhiti, Toetoe, Tutengaehe, Roretana, and Rehutai.

Turourou means tu = stand and rourou = balanced on one leg or a disability of the feet. This ancestor had one leg missing.

5.11 Te Ngare

The home of Te Ngare is at Oponui (or Opounui), Rangiwaea Island. Te Ngare is a Ngaiterangi hapu, although oral accounts suggest they were living in this area before Te Heke o Te Rangihouhiri arrived. Whilst the Te Ngare origins are not clear, the connections with other hapu are well recorded. Te Ngare ancestors are known as Ngati Tane, a Ngamarama hapu at Pukewhanake, at the mouth of the Wairoa River and inland bush areas of Waimanu. These ancestors are also closely connected to Ngati Tapu of Te Papa, Waikari, and Matapihi.

Today the families of Te Ngare are closely related to Te Whanau o Tauwhao people. Te Ngare share the rangiwaea marae, however, had a marae called Oponui Marae near the urupā of the same name.

5.12 Contact Period

The first Europeans to sight the Mount were Lieutenant James Cook and his crew on Friday, 3 November 1769. Cook wrote a passage in his journal, later deleted, in which he described the Mount as "...a high round hill standing

near the sea upon a flat sand beach". Due to the on shore wind and hazy weather the Endeavour's course was altered towards Mayor Island.²²

The advent of muskets in the north had a dramatic effect on settlement in Tauranga. The new weapons lead to large flotillas of men making expeditions south.

About 1818 Ngapuhi attacked the Ngaiterangi Pa at Maunganui, close to Matakana and Rangiwaea. The first use of firearms drove the inhabitants into the sea. Archdeacon Alfred Brown of the Church Missionary Society's Tauranga Station makes no mention in his journal of the Mount being inhabited after 1835. Dr. Ernest Dieffenbach, a surgeon and naturalist in the employ of the New Zealand Company, visited the area in June 1841 and spoke of the Mount's complete desertion.²³ At this time it is assumed all inhabitants of Matakana and Rangiwaea moved to inland strongholds of Otumoetai and Maungatapu. According to Stokes, the large pa on Maunganui was taken by Te Morenga of Ngapuhi in 1820 and never re-occupied. A peace was made with Ngapuhi shortly afterwards by Te Waru of Ngai Te Rangi. This was kept until 1830 when a force of Ngapuhi led by Haramiti were defeated by a combined force of Ngai Te Rangi, Ngati Ranginui and Ngati Haua at Motiti.²⁴ An expedition led under Titore and Te Panakareao reached Tauranga towards the end of 1832. This army joined with Te Arawa at Maunganui and at least one month of battles ensued with no decisive battle on either side.²⁵

The missionary schooner "Herald" was probably the first European vessel to enter Tauranga harbour in 1828. However the intention to establish a settlement was thwarted by the intertribal conflicts then raging in the area. Traders had for some time been travelling up and down the coast, but for lack of port on the ocean side, and the sheltered jetty and availability of water at Waikorire at the base of Mauao, few visitors came to Matakana Island and Rangiwaea.

The Church Missionary Society established a mission station at Te Papa, Tauranga in 1831, which was subsequently abandoned for a while during hostilities between rival tribes. The missionaries were quick to explore the country and establish relationships and subsequent schools and churches about the district. These included Haehaenga (Bethlehem), Matapihi, (Maungatapu), and Pukewhanake (Te Puna). The Roman Catholic missionaries established a station at Otumoetai and they in turn established mission sites and congregations around Tauranga including Te Karetu (Te

²² Mt Maunganui Borough Council. The Mount Management Plan. 14 April 1980. p9

²³ Mt Maunganui Borough Council. The Mount Management Plan. 14 April 1980. p10

²⁴ Minnhinnick, Roimata. A Report on Mauao/Mount Maunganui. Wai 540-A2/Wai 215-A49. 1997. p29 (taken from Stokes:Te Raupatu o Tauranga Moana:1990:4)

²⁵ Stafford, D. Te Arawa. 1986. p211

Puna), Oponui on Rangiwaea Island and Motuhoa Island.²⁶ Matakana Island received regular visits from priests and recorded visiting a chief in 1888. A church was built on the Island, at Opureora in 1917.²⁷ Later in the 1920s with the arrival in Tauranga of T.W. Ratana, a number of people joined and advocated the Ratana church faith.

Other notable early visitors to the area included Rev Williams and Colenso in 1838 and the pioneer missionary Henry Williams, the botanist and explorer John Crane Bidwill, and the eminent geologist Dr. Ferdinand Hochstetter.²⁸ Bidwill arrived in the district in 1839 and describing the Mount, he wrote that "...it forms a very striking object, whether viewed from the sea or land...the land sides are terraced from top to bottom, and must have been inhabited for a very long period, as the greater portions of the soil of which the terraces are formed is composed of cockle shells". Hochstetter visited the Mount in 1859 and, on Motuatau Island, discovered the lizard *Hatteria punctata* Gray, a specimen he took back to London.

Just prior to Bidwill's arrival in the area, a cannibalistic feast involving some twenty victims had taken place at the base of the Mount. A year later on 14 February 1840, Mt Maunganui became the site of the last instance of cannibalism in the Tauranga area when a small group of people bound for Mayor Island were pursued, killed and eaten by a party of Rotorua Maori.²⁹

The arrival of missionaries and pakeha settlers brought new technology, plants and animals, and land-use practises and this in turn saw changes to land use. Mills began to be built, schools established and soon, fields of potatoes, wheat and barley.

Hostilities broke out in Tauranga however, in 1863, with the arrival of British troops from Auckland. The Battles of Gate Pa and Te Ranga are well documented and not detailed here. According to local sources, the battle of Gate Pa was watched by residents on Rangiwaea Island and people of Matakana, Rangiwaea and Motuhoa were participants in battle.³⁰

5.13 Raupatu

In 1865 the Tauranga lands were confiscated under the NZ Settlements Act 1863 by Proclamation. This area of some 290,000 acres included Mauao. A process of conversion from customary tenure to individual title was established in Tauranga following confiscation. This included the establishment of the Commissioners Court which oversaw the re-allocation of some of these lands between 1868 – 1886. This administration facilitated the

²⁶ Brooks, Patricia. By the name of Mary. Tauranga Catholic Church 1840-2000. p28

²⁷ Ibid, p72 (1917 church was located on the same site as current church)

²⁸ Phillips, Ken. Preliminary Archaeological Survey and Identification of Threats to Archaeological Resources, Mauao Historic Reserve, Tauranga. Tauranga District Council. August 2003. p5

²⁹ Mt Maunganui Borough Council. The Mount Management Plan. 14 April 1980, p10

³⁰ Matakana Island. Te Whakaruruhau o Tauranga Moana. p8

individualisation of titles, removal of alienation restrictions and crown purchases of large areas of land. These lands were often subsequently sold.

According to evidence presented to the Waitangi Tribunal many lands at Matakana Island were lost pre-1886 through the 'Daly purchases' and later public works takings and operations of the Māori Land Board.³¹

5.14 Settlements

In 1864 settlements are recorded at Matakana (Point), Pounui and Rangiwaia and Motuhoa. During the period 1874-1881 the settlements of Kutaroa (0-50pp), Opureora (0-50pp), Opunui (0-50pp) and Rangiwaia (50-100pp) are recorded.³²

5.15 Land-use / subsistence economy

There are many fish, shellfish, bird, plant species and cultivation lands that are still being utilised and harvested to this day for cultural purposes. These areas include offshore Islands within the moananui a Toi from Nga Kuri a whare to Tihirau. The main purposes such as wananga, tangihanga, social functions and for the general wellbeing of the haukainga that look after these taonga. The matauranga and management of these taonga over the many years has been a korero that has been handed down from generation to generation since tangata whenua first inhabited these Islands.

Over the many years tangata whenua have observed the environmental and economic pressures which continue to put pressures on the delicate balance of life cycles through pollution and unsustainable land and water use practices. This has somewhat caused displacement in many species and forced tangata whenua to look at more innovative ways to sustain hapu remaining resources.³³

6.0 RESPONSES TO URBANISATION

6.1 Overview

The international experience of colonisation particularly in the 19th and early 20th centuries most often results in indigenous populations being marginalised, increased mortality rates from introduced diseases, confiscation or acquisition of land and natural resources and indoctrination of new culture leading to a loss of language, culture and identity.

³¹ Kuka, Christine Taiawa. Statement of Evidence on behalf of Te Runanga o Ngaiterangi and Matakana Island hapu. ENV-2010-AKL-00060. p2-3

³² AJHR, 1874, G-7; 1878, G-2; 1881, G-3

³³ Jason Murray. 30 November 2011.

This is the experience in New Zealand Māori communities including those of Tauranga. The previous decade has provided a wealth of information regarding the impacts of colonisation, confiscation of lands and resources and the marginalisation of hapu communities in the wake of public works, and urbanisation.

The Orakei Māori community in Auckland is a case in point. The Orakei community was historically a small coastal community of Tamaki Makaurau. They were one of the first to feel the brunt of large numbers of settlers arriving and subsequent marginalisation, land loss and subjugation through a variety of legislative means. The Orakei case is well documented and illustrates the need for cautious and thoughtful planning that looks long-term at the well-being of discrete Māori communities.

6.2 Tauranga Moana

There have been a number of instances where consideration of Māori communities was given some weight and consideration. During the 1980's Dr Evelyn Stokes prepared a number of submissions and research for several Maori communities in Tauranga and te Puke in response to new district plan schemes under the Town and Country Planning Act. That legislation had provisions which recognise the social and cultural well-being of a community.

In 1993 Dr. Anne Salmond as part of the Ngati Kahu V Tauranga District Council Planning Tribunal Case regarding a response to urbanisation of the cultural landscape and effects of urbanisation on Ngati Kahu living on reserves, prepared evidence which identified the impacts of urbanisation on Māori communities.

In 1997, the Waitangi Tribunal considered a report regarding changes to a Maori community in the face of colonisation and urbanisation. The report placed urbanisation within the context of a continuum of hapu marginalisation since 1864.

An Island closeby, Motiti Island in the Bay of Plenty has a resident Maori community. This Island has for some time been under the auspices of planning authority of the Department of Internal Affairs. The pressure of development and land-use change is placing pressure on structural arrangements that support the decision-making process, exposing weaknesses.

6.3 Contemporary world views

Hapu representative provided the author with a diagram that seeks to illustrate the contemporary Maori worldview. This view appears to bring traditional principles and values to a contemporary situation with external influences. It also aligns with the quadruple bottomline framework of social, economic, cultural and economic well-being. It is understood that this

framework will be used as a tool for assessing land-use options in the hapu management plan.

6.4 Recent perspectives

Mrs Christine Taiawa Kuka presented evidence to the Environment Court describing what it means to be a Matakana Island person.

“For many Matakana people now, social security is a freezer full of kai and some money to go to the club. This is a community where money is a medium of social exchange, not a measure of status or success as it is in a Pakeha world.”

Living on an Island is often a harsh existence. There are very few job opportunities and if there are they are seldom well paid. There are few “services” that are provided and the physical isolation often means that those that can be accessed are always at a higher than usual cost.

Our kuia and koroua have always strived to make ends meet. They have worked hard at breaking in the land and cropping it for meagre returns that more often than not were well below subsistence level. At such times, kai from the sea was a necessary supplement that filled the empty space on the plate.

Yet the result of isolation fortifies Islanders with skills and strengths that mainlanders meaning to stay for any length of time are forced to develop.

We fix our own cars, build our own homes, grow, gather or hunt our own food, settle our own “wars”, educate our own people, maintain our own religions, evolve our own brand of law and order and practice our own ideas of tino rangatiratanga.

As a result, we are a resourceful and fiercely independent breed of people who can deliver our own babies, who grow up safe and secure within the extended family of Matakana. This has always been a characteristic of Islanders, from the time of Tuwhiwhia, Tauaiti and Tamawhariua to the present day.

From mainland observers, Matakana had gained the unflattering reputation of being backwards, underdeveloped and years behind the times. In comparison with cities of Tauranga and Mount Maunganui this could be regarded as a fair assessment.

For me and others, the failure to keep pace has preserved and contributed to the unique qualities of a way of life that is distinctive to Matakana. The strong traditional sense of belonging and relative freedom to develop at one’s own

*pace has meant that life on the Island has a peace and tranquillity that is still in harmony with the values of the people.*³⁴

The Matakana and Rangiwaea Island hapu have been responding to land-use change for some time. Certainly the introduction of pasture farming, plantation pine forests and horticulture has been significant changes to the landscape.

Two particularly significant responses have been the 'aukati', where a log was placed across the access road to the Panepane wharf. This protest action led by members of Matakana Island hapu sought to bring to attention the loss of economic benefits to the Island people from forestry operations. The other well documented case is the Katikati pipeline which discharges wastewater to an ocean outfall at 'Pipeline Road' on the sand barrier. This case involved public threats including the possibility of blowing the pipeline up.

More recently urban or residential development proposals have become more frequent, and this is expected to increase as landowners look to more favourable financial models that respond to the global financial crisis and achieving sustainable returns for investors.

6.5 Management Plans

The Te Awanui/Tauranga Harbour – Iwi Management Plan was published in June 2008 by the three iwi of Tauranga Moana Ngai Te Rangi, Ngati Ranginui and Ngati Pukenga. It looks at the values that Tauranga Moana Maori have toward their lands and waters. Differences between the mainland and Island whanau were highly evident, with train lines, esplanades, gated communities etc. This approach makes the gathering of kaimoana, practicing of karakia and all recreation purposes near the water's edge public and formal.

Matakana and Rangiwaea have always shared the view that hapu associations of lands and waters are seamless with no impediments for access. Right of entry to water's edge for the harbour and coastline around the Islands is unencumbered so the gathering of kaimoana, practicing karakia, and recreation purposes for Island whanau is relatively pain free. It is this principle that underpins the passion of the lands and waters being fundamentally matched.

The Matakana Island Restoration Plan that is underway looks at restoring freshwater and associated waterways. It is this mind shift that will allow for future planning in a more sustainable manner. Therefore the actions of past land use where, intensification for profit was a high priority, is now frowned upon and that lands and waters need to be given an equal rating.

³⁴ Kuka, Christine Taiawa. Statement of Evidence on behalf of Te Runanga o Ngaiterangi and Matakana Island hapu. ENV-2010-AKL-00060. pp3-4

The Plan examined the issue of ski lanes placed near Maori coastal Marae and their communities, the audacity for others to live with the notion of NIMBY 'not in my back yard' is highlighted which show the discrepancies amid a community of mainstream thinking and prejudice toward Maori whanau, hapu, iwi. It is because of this attitude that hapu are forced into situations of Environment Court and frustration and anger towards Council policies, rules and regulations.

The grounding of the ship Rena has also exposed weaknesses in emergency responses to an oil spill crisis. The whanau, hapu, and iwi have banded together to facilitate two to three years of cleaning-up the result of human error. Through the carelessness of those involved the hapu of Matakana Island with be affected long-term.

The 16 year old Ngaiterangi Iwi Management Plan was a response to the then recent RMA 1991. The plan was conspicuously silent on matters specific to Matakana and Rangiwaea with much focus on Mauao, Matapihi, Papamoa and Maungatapu. The plan does provided some general policy direction regarding the following:

- Marae provide the basis for cultural richness of Tauranga Moana.
- Marae functions and facilities should be afforded specific recognition in planning documents.
- Land adjacent to marae should be accorded appropriate zoning for papakainga and other supporting activities.
- Roads should be sealed and maintained by local authorities.
- The harbour and waterways have special significance to hapu of Ngaiterangi as a source of food and harvesting.
- Significant actions to avoid or remove activities that contaminate the harbour.
- The coastal foreshore is a significant cultural and recreational amenity.
- Support the protection of cultural heritage sites.
- Archaeological reports will be required.
- Hapu and iwi must be fully involved in decision-making processes, and
- Special recognition in rating policy of Maori land.

The obvious lack of focus or reference to Matakana, Motuhoa, Tuhua and Rangiwaea Islands as well as the northern rohe of Ngaiterangi is a significant oversight or at least a gap that needs to be filled.

6.6 Workshops and literature review

During the course of preparing this report a number of issues were raised during workshops and identified in the literature. A list of those matters is provided below. It is not meant to be an exhaustive list.

- Lands on Matakana and Rangiwaea may be targeted for its potential prestige or upper market development which means hapu of Matakana island may become ghettoized on their own turangawaewae.
- Pressure will be placed on hapu of Matakana island traditional hapu lifestyle to conform to the standards of surrounding neighbours.
- Increased usage of the harbour resources by non-hapu people.
- Diminishing ability to exercise kaitiakitanga and rangatiratanga as there will be an increasing need for more intensive development and usage through increased population.
- Alienation from ancestral landscape, a product of more intensive land use in residential environment.
- Potential to destroy comfort of village life.
- Inevitable physical and cultural assimilation.
- Attrition of recorded and unrecorded archaeological resources similar to that which has occurred at Papamoa.
- Buffer zones to protect tribal and ancestral lands
- Rating pressure and other financial pressure will be put on tribal lands as development intensifies particularly if Matakana Island is promoted as a prestige residential lifestyle area.
- The Matakana Island and its surrounds are part of the heritage landscape which is of great significance to the tangata whenua. Matakana and Rangiwaea island hapu see themselves as kaitiaki of this resource which is not publicly owned but which is nevertheless to be protected and shared. This requires tangata whenua to exercise meaningful control of the resource.
- Land fragmentation that supports and facilitates residential and other forms of urban development should not be seen as inevitable.
- Urban development, particularly residential and perhaps industrial zonings, can result in higher valuations and higher rating payments. Securing rating payments for multiple owned Maori land holdings can be very difficult and in some cases the end result is that lands are sold off or developed by entrepreneurs for urban purposes.
- Infrastructural requirements for rubbish, roads, water, and fill material may damage or destroy heritage resources and modify the landscape.
- Private interactions between tangata whenua and the lands and waters will become increasingly difficult to maintain.
- Residential development alters the surface of the land. Old contours are re-shaped by roads and buildings. Ancestral sites are obliterated, surrounded by houses and concealed from sight and become inaccessible

- Wahi tapu can be places of power, sometimes dangerous places for inappropriate uses and activities which require controlled and careful access. Some wahi tapu are places of ritual communication with ancestors, and this is not a public business.
- If hapu are neighboured by prestige subdivisions, they will be marginalised and looked down upon.
- There are few if any examples of beneficial outcomes for minority indigenous kin-groups on their own land who have become surrounded by expanding cities.

7.0 INTERVIEWS AND ORAL HISTORY

A series of questions were provided to the project team and conducted with a cross section of whanau members of Matakana and Rangiwaea Islands.

The primary purpose of the questions was to understand the underlying values and views of the haukainga, rather than whether they oppose or support urban development and land-use change. This is important when evaluating the cultural impacts of various types of land-use activity and how each activity is perceived.

The questions also sought to see if there are generational differences in perception of the environment and land-use change. This particularly relates to existing forestry and farming activity.

The completed interview forms have not been shared with any other external party and are to be used for the purposes of the Matakana Island Planning project only. Answers are confidential. No names have been used in the report unless permission sought and obtained by interviewee.

There were 23 people interviewed. Interviews were undertaken at marae or whanau residences on Matakana and Rangiwaea Islands.

7.1 What was important to Matakana Island people

Respondants were asked what they thought was important to Matakana Island people.

The most common response to this question was the lifestyle; in a physical sense being open spaces, access to ocean and harbour beaches, low density, isolation and proximity to the city. In a social and cultural sense the security, protection, and community genealogy, interactions and Māori belief systems and principles. Some quotes that illustrate this are provided below.

- The lifestyle – wide open spaces – access to the beaches – wild & feisty ocean beach, calm harbour beaches; can see the bright lights of the town but don't have to be in it;(MVA002).

- The Islands are the jewel in the crown of the Western Bay of Plenty. Our lifestyle is unique and dictated by the moana, whenua and the weather. Coming over to the Islands is like stepping back in time which is not to be sneered at. Rather I am proud that we march to our own drum beat and live a very traditional lifestyle, albeit within a “modernish” context. Whanau is where it’s at and we are all connected by Whakapapa. Gathering kai, being independent, and defending the realm of our Islands is part of the responsibility of the generations and particularly those of us who live here.(MVA005).
- The sea, open areas for fishing, hunting and food gathering. We aren’t compacted with other houses. Great lifestyle. Whanau all related and know each other. The isolation of being an Island and yet still being close enough to get there. (MVA011).
- We belong to the whenua and the whenua belongs to us.(MVA004).
- The lifestyle – it’s like stepping back in time – im comparing it to be in the humdrum of the world – when you come back here there is a sense of relief – not everyone can put up with this – it’s a sense of coming home;(MVA006).
- Peaceful, quiet, no traffic sounds, free to go roaming without weirdos being around, safe to be here, close to the moana, all Whanau here, in our Whanau we share everything, can’t get lost, everyone knows you, the Islands are special because they just are. (MVA009).
- The people are good. We have awesome times, particularly when I first came back. The old people then and now are beautiful. Our times without power and using the puna wai which are prevalent here. Everyone shared stuff. Our Marae are important places for everyone to meet. (MVA013).
- The isolation, the sea, being surrounding by the sea. Access to kai moana. Whanau living here and you know everyone. (MVA015).
- The quiet, no stress. Just the love of being home because I come from here. It is a bonus that it is isolated but is still close enough to the mainland. Kai is everywhere. Whanau around me, everyone knows each other – but too much sometimes.(MVA016).
- I often think about how my grandfather used to work the land that I live on. He put his own stamp on the land. He was a good carpenter and boat builder and he grew his own tobacco and hops so that gives an idea about how individual he was. This probably reflected his English as well as his Maori background. He was well grounded in tikanga, whakapapa and waiata.(MVA023).

7.2 Relationships and connections

Respondants were asked to describe your relationship/connection with the area where they lived and the whole Island. Most respondants identified a shared whakapapa (genealogy) that linked them to the people and places of significance.

- I have been here forever... through my Tupuna. I will continue to be here through the coming generations. I belong here and live at Rangiwaea because this is where I feel strong, my tupuna are here and this is home. My connection to Matakana is also through whakapapa and land tenure. I feel the same for Matakana as I do for Rangiwaea. People who are not there anymore, the history

and stories are all etched over the whenua. Those stories make the Islands “alive” for me.(MVA005).

- The Island has taught me about whakawhanaungatanga – I couldn’t even boil water when I first came here – I learnt how to make bread, pickles – everything.(MVA006).
- Relationship is with the whenua – that’s the most important thing – without it we don’t exist – we’re a nobody – it gives us an identity – who we are and where we come from.(MVA008).
- I have whakapapa here. My whanau belongs here and have strong connections to the land. (MVA011).
- He taonga tuku iho a o tatou tupuna...He taonga maa ngaa whakatipuranga hei orange moo aake toonu atu.(MVA019).
- For myself I regard this land as my link to my ancestors and if it was sold then that link is broken. For that reason I have always believed that Maori land has no value in a commercial sense because if we truly adhered to our beliefs no Maori land would be sold. In addition there are places on Matakana and Motuhua Islands that have special significance for me. As an example the karaka trees that grow on Opureora at Ahimate on Motuhua and at Tahutoru are a direct link between me and those ancestors, who grew, sat under and fed off the fruits of those trees. My tupuna Kotorerua is buried close to the Opureora Pa site. Te Awakeri a Te Waharoa is another place with strong ties to the past. I am sure there will be many others.(MVA023)

7.3 Maintenance of hapu connections with the land and waters of Matakana Island

Respondants were asked how they maintain their connections with the land and waters of Matakana Island. Respondants most often referred to activities that engaged themselves directly with the natural environment, such as walking the land, fishing, gathering kai. Some respondents identified passive activities such as being involved at the marae and recalling memories of forebears.

- Being involved with the m.arae, passing on knowledge through discussion and involvement.(MVA004)
- Kaitiaki of the land and all the other resources – and keeping them safe for the next generation.(MVA007).
- Live off the land and the sea.....I take what I need for the occasion. A tradition I follow is that I plant much more than me and my family need – I plant to share. (MVA008).
- I live here, I work here. I know where everything is. We mahi kai.(MVA014).
- There is always something you have to fix, something you have to make better – refining things. You need a boat to get to the mainland and vehicles on either side. There is no regular ferry service but at Matakana there is.(MVA016).
- Living and breathing the Island as the fundamental mauri of us all (MVA018).

- Being kaitiaki to the land and waters of Matakana Island...Knowledge passed down from my tupuna ie, seasonal planting, fishing by the moon etc...Teaching my mokopuna the values passed onto me from my tupuna ie, names of places, caring for the water springs, working on the land to feed manuwhiri, whanau, hapu and iwi.(MVA019).
- ...land – its not a possession – its not ours to keep, its ours to look after so we can pass it on to the next generations – to my mokopuna(MVA007).

7.4 Challenges to maintaining connections

Respondants were asked what were the challenges to maintaining connections with the land and waters of the Matakana Island. Respondants identified a wide range of challenges, the most common being issues with the cost, access, maintenance and use of transport to and from the mainland and access to health care. Other challenges included landlocked and inaccessible places of significance including urupā, ski lanes, costs of everything, lack of privacy, vulnerability to weather and tides and lack of emergency services.

- Transportation costs, ferry and barge are significant. The costs for locals are prohibitive, but we have no choice unless you are able to provide your own transportation.(MVA005).

7.5 Residence on Islands and travel to mainland

Respondants were asked how long they had lived on the Island and whether they were a permanent resident. They were also asked if they travel backwards and forwards from the mainland and for what reasons.

Most respondants were permanent residents or resident a significant amount of time. Some residents travel to employment regularly.

- I moved away from the Island for employment and have just recently returned to stay on the homestead. I love being back here.(MVA002).
- I travel backwards and forwards to the mainland to get groceries – sometimes to do some mahi (paid mahi) I often feel isolated if I have to stay in town. (MVA002).
- Three years ago I moved back permanently – 1970 bought a section; camped annually prior to putting our house up.(MVA003).
- I hate going to town because it is expensive.(MVA004).
- I travel backwards to town hei utu numa, hei hoko kai – koi na anake oku nei haerenga ki te taone. Tino mokemoke – tino pouri – tino matakau hoki mena kaore au e taea ki te hoki mai ki toku nei kainga I te Moutere. (MVA007)

7.6 Perceptions of the state of the environment

Respondants were asked what they thought the do you think the state of the environment was now. This included water, traditional places and wahi tapu, forests and bush, and Kaimoana. Respondants were also asked what they thought were the main reasons for any environmental degradation.

Waters (rivers, wetlands, harbour, sea)

Most respondents thought waters were either degraded or heavily degraded as a result of a range of contaminants including sedimentation, sea lettuce, run-off from farming practise, rubbish and the Rena oil spill. One contrary view is given in the example below.

- I would say that the state of the environment is “ahua pai”. It is surprising how much Papatuanuku “defends” her own integrity and quality. As one example, she responds to nutrients being discharged into the Harbour by growing mangroves which in turn act as nurseries for spat and the young of some fish.(MVA023)

Traditional places and waahi tapu

Most respondents thought that some places had been modified and others were in good condition. Several respondents did think these places had been destroyed. The few reasons given for the damage included coastal erosion, forestry and agricultural land uses.

- A lot of the pa sites are still in pristine condition although they are overgrown with scrub – some have been slightly modified to accommodate farming or maize cropping. (MVA002).
- [There has been] forest development from as far back as the 1930’s so there are only remnants of koiwi found in parts of the northern end of the forest. The urupa at the Panepane end (this is area is marked off, there is a track there...in Purakau block...is in probably in a better state.(MVA023).

Forests and bush

Respondants were polarised on this question with significant numbers stating that that there were either some bush left or remnants and others stating that native vegetation had all gone.

Kaimoana

This question received the most consistent answer from respondents. In almost all cases respondents identified that Kaimoana was hard to find with some small exceptions to this being specific species hard to find. A few respondents said that Kaimoana had all gone.

- No titiko at Uretureture anymore – Ratahi Rock used to be covered with oysters not anymore; No more tuangi, no more scallops;(MVA002).

Main causes of environmental degradation

The most common causes of environmental degradation identified by respondents (in order of frequency) are; run-off from farms, sedimentation/siltation, erosion, use of sprays, sea lettuce, dredging, pollution, sewerage, commercial fishing, ignorance, too fast change, rubbish and not working together.

- There are two main causes for the diminishing resources. Overharvesting and pollution and those are the reasons for the loss of species mentioned above. With regard to kahitua and kokota, it is the overfishing of predators that makes them plentiful. Snapper feed on the spat of these pipi and because snapper have been overfished, the pipi proliferate. We have seen on the ocean side how kahitua have exploded to such an extent that they were at the high water mark at one stage. They were then wiped out by disease and the cycle is beginning again.(MVA023)

7.7 Responses to urbanisation and land-use change

Respondants were asked to identify their support, opposition or neutrality regarding a wide range of activities that may occur on the Islands. They were also asked if there were any particular reasons for their answer.

This question received the most responses of any question in the interviews. The strongest support was for marae, schools, aquaculture, horticulture, housing, wastewater reticulation and sports grounds/clubs.

The horticulture activity support was tempered by some respondents supporting organic horticulture or use of healthy and safe practises. The housing activity support was strongly qualified by comments that housing should be for Māori community members and no housing should occur on the sand barrier.

The strongest opposition was for airports, marinas, hotel/motel accommodation, cycleways, airstrips, reserves and industrial.

There were a number of activities that received mixed or polarised views. In some cases such as water supply and tourism operations it may have been unclear to the respondent what was being proposed, hence large numbers of neutral scores. Certainly for farming, forestry, roading, commercial and wharves there were a mixture of views and positions. Some respondents who opposed wharves were concerned they would be for private use only whilst some supporters thought they would be for public use. This theme of who is benefitting strongly influenced the activities that received mixed or polarised views.

Activity	Strongly Opposed	Opposed	Neutral	Support	Strongly Support
Farming	2	5	5	8	1
Forestry	4	1	6	8	2
Housing	1	5	4	10	2
Horticulture	1	4	1	12	2
Commercial	8	3	2	5	1

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Industrial	9	3	1	3	3
Reserves/Parks	12		2	6	
Aquaculture (Oysters/mussels)	1		2	9	7
Water supply		2	8	3	4
Wastewater reticulation	5		2	5	7
Shops	9	2	3	3	
Schools	2	1	1	8	8
Airstrips	13		1	4	
Airports	19		1		
Tourism operations	2	3	5	7	2
Sports grounds and clubs.		4	3	8	5
Marinas	18		1		
Wharves	5	3	2	6	3
Jetties	4	3	1	8	3
Marae	1	1	1	4	13
Roading	3	3	2	5	6
Footpaths	11		1	6	1
Cycleways	14	1		3	
Hotel/Motel accommodation.	12	3	1	1	

- I do not want my hamuti going to the mainland, and do not want the mainland hamuti coming here. The pipeline already provides hamuti onto our kai moana beds without regard for our ongoing health and safety by the Council. (MVA005).
- 15 tamariki from Matakana and Rangiwaia attend secondary school on the mainland. Would like a College here to educate our rangatahi. (MVA005).
- Supporting parks and reserves. Only if there were people taking them around to show them. But they can't come over and use the reserves whenever they feel like it. People disappear and do what they want to do. (MVA017).

- We will be charged the cost for our own natural resources.(MVA021).
- I support this [airstrips] for only medical reasons.(MVA021).

7.8 Positive and negative changes on the Islands

Respondants were asked to identify positive and negative changes on the Islands. The following table summarises the responses.

Positive Changes	Negative Changes
Roads have improved	Alcohol and drugs
Marae have improved over a lifetime	Dilapidated homes
Seasonal work	Speed of erosion
Returning to our traditional ways	Loss of mill
New wharf (by Opureora Marae)	Whanau shifting away from marae
Papakainga	Lack of work
Rangiwaewa marae	People are more greedy
An economic base	Roads are wider
Mainly unchanged but lots of pressure	The Rena Oil Spill
Land Trusts	Depletion of kaimoana
	Erosion
	Less people at gatherings

- Very much – the focal point on the Island used to be the Marae and the Kura – the focal point is now the club – Alcohol and Marijuana has taken a solid hold on the people on the Island. (MVA002).
- No, the environment has remained unchanged. However the proposals over the last 15 years have influenced change within the whanau, hapu and iwi. (MVA018).
- Yes due to Rena disaster. This has been both positive and negative because it pulled the Island people home to the Island from all over the world to help clean up our beaches. All Island people understand the relationship to our waters for our well-being. The negative being the pollution caused, disrupted our lifestyle, our shellfish being poisoned, our sustenance to well-being poisoned. (MVA019).
- The water channels have changed from the dredging and moved all our pipi beds and this has sped up the erosion process. (MVA021).

7.9 Changes supported on the Island – economic, social, cultural, environment

Respondants were asked what kinds of changes they would support on the Island – economic, social, cultural, environment. The most common changes supported are those which improve economic and cultural well-being. Some individual changes identified were positive interaction, organic farming, employment, working together, fishing/hunting, environmental centre, socials, retirement home, library, wharekura, marae revitalisation, papakainga, subsidies for barge transport, replace pines with natives.

- Change takes time – for these types of changes I would probably look at the next 100 years I suppose especially if we are to look at positive sustainable change. (MVA002).
- I would support all changes across the four elements if they are by tangata whenua for tangata whenua. Change ought to happen when it is appropriate. (MVA005).

7.10 Retention or removal of pine forestry

Respondants were asked what they thought about pine forestry on the Island and how they would feel if it was all gone and was not replanted. Most respondents replied negatively to pine forestry being removed although there was a few similar respondents supporting a replacement of forestry with native vegetation or gardens.

- I don't even want to entertain the possibility of the forest not being there – I would hope that the bush as a logging and timber resource be developed. (MVA002).
- The sand spit and the bush provides a shelter or a whakaruruhau for the farming side of the Island – this also extends to the wider Tauranga Moana community – it must always remain – surely. (MVA002).
- The pine forestry provides a use for the land. I would rather see natives there than pine as this type of tree is known to also poison the ground and water ways. The pines currently provide a buffer and a safe barrier. The land would otherwise be taken away by the elements of the wind and sea. If the trees were not replanted, I would feel exposed and unsafe. (MVA005).
- Not having it there would break my heart – all the nannys planted the seedlings – each and every one of us were naming our mokopuna when we were planting them.....the whole area we planted had trees named after our mokos. (MVA007)
- If all the pine forestry was gone it would be re-negging on the deal from 1907 to plant trees for employment for the Islanders. Having pines out there holds the sand together. Houses will increase erosion and the land is liable to sink. People aren't meant to live out there in big numbers. Pines are a fire risk on their own but it's still better than having lots of people out there with septic tanks and their greedy culture. (MVA009/010).
- There's not much you could do if you didn't replant it. You have to replant. When I worked in the bush there were poor management practices and as a consequence of that the bush is in a poor state. From the planting through to the harvesting. (MVA017).
- Pine forestry has been there since I was young...If natives replaced those pines I would be happy. (MVA018).
- Forestry is whakaruruhau for all of our motu. (MVA022).

7.11 The transmission of knowledge

Respondants were asked what they thought about passing on your Maturanga to the next generation and if so, why is it important for future generations. All respondents who answered this question thought that it was very important or critical.

- Yes my kids need to know what I know. (MVA015).
- Got to do it. It is important for the future generations. We have a lot of kids in town already who are hung up on their phones and video games. They don't know what its like to spend a night out at the bush fishing and outdoor stuff like that. (MVA017).
- To assure perpetuity of values and customs. (MVA018).

7.12 New residents and resident community

Respondants were asked what they thought about new residents living on Matakana would embrace the special character of Matakana Island, its people, the environment, ways of doing things. They were also asked in what ways new residents could be part of Matakana Island Community.

This question received a significant number of common responses that were both sceptical of new residents wishing to or being able to integrate with the existing hapu communities. The responses most often identified the need for new residents to become involved and be part of the community.

- The new residents would have to intermingle with the haukainga; get involved in Island matters. (MVA003).
- New residents to Matakana will come with their own cultural mores and expectations. I would not anticipate them embracing the special character, the people, the environment or the way we do things. This is all par for the course with a new foreign culture. Therein is the danger of “our” culture being subsumed by the new culture because there could be more of them. The new culture could well be representing the Islanders. I would anticipate the new community not using our schools, participating in activities at the marae or club. I can foresee more conflict arising as a result of the new communities with their foreign ideals and culture. (MVA005).
- When you live on the Island it is a very unique lifestyle. You are coming into a community that is 4th/5th generation and it has a very strong connection to the land, the sea, and the marae. Everyone connects by whakapapa. The whanau on the Island have their own way of thinking, and of communicating – in some ways, and by some people – it may not be considered as “norm”. They are very hard working and believe in the “waste not want not” kaupapa....everything has its place and everything has a purpose. New residents should not come with the idea that they can change the Island or its people even though they may have good intentions. The definition on the Island of whanau is not just what is considered to be the nucleus – whanau is everyone that lives on the Island – everyone. (MVA006).
- Need them to buy into our kind of lifestyle – to be part of the way of the life of the Island they need to take part in the process of the Island. Socialise as part of the community. Strongly oppose a separate community being developed. (MVA008)
- New residents will not embrace our way of life or even us. I can't see that they could be part of our Island community. (MVA015)

- I believe Matakana Island is a unique place for all from Matakana Island. Our Island was handed down by our ancestors for the well-being of their generations that have been, are and will be here forever. (MVA019).

8.0 SIGNIFICANT CULTURAL RESOURCES

8.1 Context

Oral traditions, recorded histories, archaeological information and information gathered from residents confirm the long inhabitation of Matakana and Rangiawaea Islands. The settlement pattern of Matakana Island hapu was not restricted to these two Islands. It included Karewa and Tuhua on the coast, and harbourside Motuhua Island, present day Katikati, Bowentown, Tuapiro and inland resource areas.

The cultural landscape for the Matakana and Rangiawaea Island hapu can be referred to as the rohe (ancestral district) made up of natural features such as water catchment areas, forests, bush, marshlands and physical formations such as motu (Islands), valleys, estuaries, rock outcrops and cultural features such as pā (defended places), kainga (settlements), mahinga kai (harvesting and gathering areas), maara kai (gardens) and burial places.

8.2 Wāhi tapu

Wāhi tapu are places that are sacred or places designated for a particular purpose. Often Wāhi tapu have been the subject of rituals to protect their particular purpose, function or activities that occurs there. Most places will have a degree of tapu, as tapu is derived from atua and sanctified or diminished through human action.

The common misconception that only burial places and battle grounds are wāhi tapu has often lead to inappropriate and misleading management approaches and activities. It is indeed true that burial places and battle grounds are for the most part wāhi tapu, there tapu relating to particular Atua, namely Hinenui te po and in the case of battle, Tumatauenga and Whiro. A case in point are gardens that were located on Motuhua Island, and sanctified by the presence of Mauri and reciting of karakia, often to Rongo and Haumietiketike.

Another issue for wāhi tapu is spatial considerations. Today with the fragmentation of land into parcels and the value of land, each metre is important to consider. Traditional concepts of space often relate to large and overlapping areas, the threshold of which may be natural features but often quite subjective and open to interpretation. An example of this is a very large burial ground located in the sand dunes of Papamoa. The high value of the land pressures decision makers to compartmentalise the burial ground or provide for the purpose on a smaller piece of land.

This report seeks to go beyond the term wāhi tapu and approach places based on their inherent significance and value to tangata whenua. A number of site types are included below.

8.3 Archaeological sites

Matakana and Rangiwaea Islands have more than 400 recorded archaeological sites. This is made up of over 320 shell midden sites on the sand barrier of Matakana Island, 46 pā and a range of other site types such as rua, terraces, pits and combinations. According to Phillips there are numerous subsurface features unrecorded across the Islands. The recorded and unrecorded archaeological resource provides valuable insight into interpreting the settlement patterns, resource use, distribution and activities of traditional Maori occupation.

The New Zealand Archaeological site record scheme information was accessed and a layer of archaeological sites included in the mapping of significant cultural resources. For the purposes of this report pā have been identified specifically and other archaeological sites are grouped together and shown as a small white dot.

8.4 Taonga

An inventory of taonga was prepared in 2000 as part of a project to identify where taonga were held in New Zealand and overseas. There are some 23 items identified that are provenanced from Matakana Island.³⁵ These include basalt, argillite and greenstone adzes, wooden garden implements, fishing sinkers, a greenstone pendant, hair comb, and several small stones. Since 2000 there have been a number of taonga found on Matakana Island. The author understands that the Ministry for Culture and Heritage recently advertised the finding of several stone artefacts on Matakana Island. The provenance of these items (where on Matakana Island they were found) would be helpful for the Matakana Island Planning project. There are small 3 wooden items identified from Rangiwaea.

8.5 Inventory of Significant Cultural Resources

An inventory of significant cultural resources has been developed. This exercise involved the review of material and maps prepared previously by Mrs. Nessie Kuka followed by undertaking some desk top research, site visits, interviews and workshops with Matakana Island and Rangiwaea people. This work has identified more than 120 places of cultural significance. This includes former settlements and occupation areas, marae, customary resource areas, gardens, natural features and other places. A detailed list of types is provided below.

There were a number of places that could not be located and further places that were known but time and resource constraints have not allowed these places to be recorded and mapped at this time. It is expected that further work will be undertaken

³⁵ Coffin, Antoine. Register of taonga Maori and Maori material from Waihi Beach to Maketu, Kaimai to Offshore Islands. 2000. pp111-117, 203-204

as part of a hapu management plan to identify, record and evaluate further sites. Of particular note is the burial place of Hori Tupaea, paramount chief of Ngaiterangi. He is recorded to have been buried on Matakana Island following a tangi (a funeral of several months).³⁶³⁷ It is understood that family members may be aware of his burial place, however, are very guarded to share its location. There are many fishing and shellfish gathering places along the coastal foreshore of the Islands. They are numerous in number and due to the dynamic nature of the environment and fishery resource may change over time.

Below is a detailed list of the types of places identified on Matakana Island.

Category	Interpretation	Definition
Pā	Fortified position	A fortified position with formal defences such as earthworks (maioro) or palisading (tūwatawata/pekerangi) and may include temporary or long-term living area(s).
Kāinga	Village	A traditional village and living areas.
Marae	Marae	Formal reserve with wharenui, wharekai and facilities.
Nohoanga	Open settlement	Temporary or seasonal settlement area
Parekura	Battlefield	A place where traditional armed conflict has occurred, often leading to loss of blood and life.
Urupa	Burial ground	Formal and discrete places of human burial. May include rua kōiwi, waro, waahi hahunga, and cemeteries.
Tatau pounamu	Peace boundary marker	A formal boundary marker between two or more iwi that acknowledges the making of peace through marriage, gifts and rituals.
Aukati	Border, boundary marker	A formal boundary between two or more iwi/hapu.
Taonga	Treasured artefact	The place from where an artefact is located, was discovered or retrieved. May include tools and human-made objects of art.

³⁶ Matheson, Alister and Oliver, Steven. Tupaea, Hori Kingi. ?-1881. Dictionary of New Zealand Biography. 16 Dec 2003.

³⁷ Bay of Plenty Times 27 Januray-1 March 1881

Waahi	Place	Named place of significance including landmarks, natural features and geo-reference points.
Mahinga kai	Food gathering area	A food gathering area including birding areas, forest foods and materials that assists with food gathering.
Maara kai	Garden	Traditional vegetable gardens including kumara (sweet potato), aruhe (fern root), riwai (potato) and kanga (maize) and contemporary fruits (e.g.peaches).
Wai paru	Mud dye	Places where anaerobic black muds used for dyes were procured.
Taunga ika	Fishing place	Coastal and freshwater fishing places.
Kohatu	Stone marker	A prominent stone outcrop or marker. Could be both natural or constructed.
Ngahere/rakau	Forest / timber	Forest trees and plants used in the construction of buildings, vessels, tools and implements, and use for clothing, cooking and heating.
Roto	Lake	Large freshwater body.
Awa	River	Large and long flowing freshwater body.
Wai	Stream/Creek	Narrow and shallow flowing freshwater body.
Waipuna	Spring	Surface artesian (cold) water feature.
Repo	Wetland	Freshwater and salt water feature with significant vegetation.
Moana	Sea	Coastal seawaters.

Whilst an overview map can be found over the page, there is an inventory and mapbook in appendix 1 of this report. The numbers can be correlated to inventory items with their known name and where available information regarding what the place is and any traditions or history associated with the place.

As mentioned earlier there are still gaps in information and this is expected to be further advanced during the preparation of a hapu management plan.

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9.0 FLORA AND FAUNA

During the preparation of this report it became obvious that cultural associations with natural resources could be grouped in three categories.

1. Mahinga - Flora and fauna that are relied on for kai and structural purposes and the life cycles that sustain them; and
2. Taonga - Historical and Cultural species that are depicted in our carvings of our marae, our waiata, and have provided characteristics that reinforce associations with sense of place, people and events; and
3. Nga mea mokemoke - Species that maybe endangered and rare, seasonal, of local importance, regional importance and/or national importance.

The author was fortunate to receive some lists and information from workshops that identified the flora and fauna of some special significance. For some of these it is clear they are important to the Island people, whilst others are well-known or recorded.

9.1 Mahinga

The species that are relied on for kai (food) may not be of high value or importance to regional and/or governmental bodies but in terms of the Island life style and connection to the whenua and moana they are of high importance to the hapu and kaitiaki of this whenua and moana. All these species are inter-connected through life cycles that fluctuate through the seasons which we as kaitiaki have the role of balancing through mahinga kai or collecting for cultural purposes ie.collecting flax for mats etc.

- Kahitua = shellfish
- Tio = oysters
- Kuku = mussels
- Kukurororoa = horse mussels
- Harakeke = flax
- Pingao
- toetoe

9.2 Taonga

As mentioned above these species are associated with the history and traditions of the hapu on Rangiwaea and Matakana Islands.

- PanePane = small fish spicies
- Te Haapuu = dark grey eel
- Tataa = the sand tern
- TeeTee = brown back duck

- Turepo = brown bittern
- Hakakao = godwit
- Ngā kotikoti = described as the sand barriers
- Te Roukura = a Type of Maaanuka that grew around the koura at Waikaora very red on the inside and very hard.
- TePiiPiituruturu = a wee manu with the yeellow beak and dark blue nose
- Ngaio = a type of small worm that lived under the tieri of the awa iti.
- kokopu = NZ freshwater trout
- Toorea = red beak black stilt.
- Taiwai = a type of stilt that landed mostly in the swamps or muddy sands and perched for hours on anything sticking out of the ground
- Kararae = the white belly eel
- Pioke = Sand shark.
- Koti Hono = sand grass much like the Kuta.grows along the Ocean.
- Tirourou = a plant that was dried then crushed and boiled and drank as a tea

9.3 Nga mea mokemoke

There are a number of fauna, flora, avifauna, reptiles, insects, mammals that live on Matakana Island or migrate here seasonally and are classified on the endangered or chronically threatened species. These include the NZ Dotteral, Australasian Bittern, katipo spider, Thelypteris confluens and Cyclosaurus interruptus (both species of rare ferns) are the most chronically threatened species that are of national importance and are well documented. This group of flora and fauna are a contemporary group for the Island people, as tradition is usually favoured to abundance, association and familiarity.

10.0 CONSTRAINTS AND OPPORTUNITIES

This exercise involved the identification of constraints (issues) and opportunities across Matakana and Rangiwaea Islands. The constraints and opportunities were identified through a review of literature, particularly Waitangi Tribunal evidence and responses to historic proposals on the Islands, site visits, interviews, two workshops and feedback from the project team.

The constraints and opportunities have been recorded in a spreadsheet and scored on their significance. The scoring was determined through a workshop. A significant constraint was identified as a -5, scores -5 to 0 being issues, and opportunities range from 1 to 5, the most significant. Constraints and opportunities have been mapped and assigned a colour depending on their category and score. All opportunities are identified with a green colour, constraints as yellow and significant issues, red. This is correlated on the maps as well.

The spreadsheet and detailed map book is included in the appendix and in some instances options for responding to the issues and opportunities.

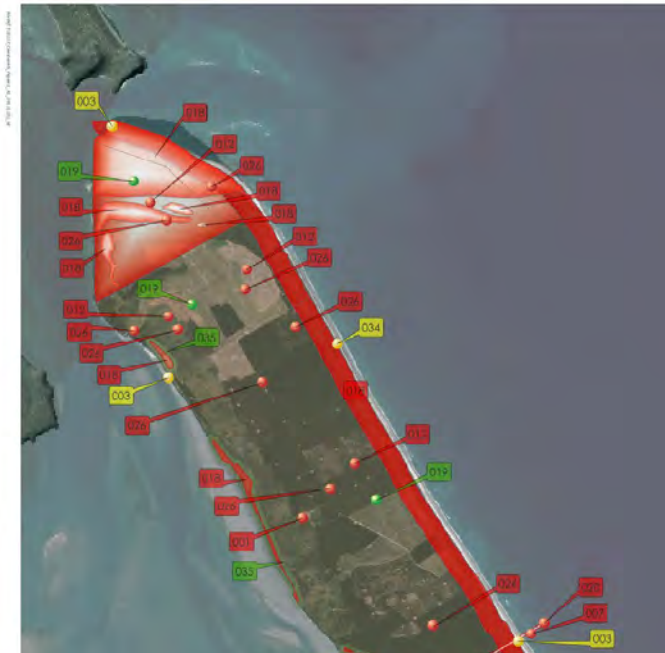
The most significant constraints or issues include:

- The protection of Urupā, waro and koiwi
- The management of ecological areas and buffer zones
- The protection of fishing places, shellfish resources and other hunting and gathering resources
- heritage places

The most significant opportunities were identified as:

- future marae and papakainga
- Māori reserves

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11.0 CONCLUSIONS AND RECOMMENDATIONS

The report has identified a broad range of matters including hapu traditions and special relationships with the natural and physical environment, perspectives regarding the special characteristics of the Islands, issues and opportunities, significant cultural resources and preliminary views regarding land-use that need to be considered in the preparation of a hapu management plan and subsequent whole of Island plan. There should be ongoing consultation between Western Bay of Plenty District Council and the hapu of the Islands to ascertain their views and perspectives regarding the Matakana Island Planning project.

This report is intended to be the commencement of more detailed discussions and assessment of land use options for Matakana Island and its surrounds. It is expected that the hapu community views may change or respond differently to various options and issues as more information and perspectives are considered.

The report identified a couple of gaps in literature and due to time and resource constraints there is further work that can be done on identification, recording, assessment and mapping of significant cultural resources.

The report has from time to time mentioned other Islands; Karewa, Motuhoa, and Tuhua. There may be some consideration by statutory agencies and Matakana and Rangiwaea hapu to address any issues for these Islands at the same time or consequently to this planning project.

Whilst not the focus of this report there may be some value in looking at future arrangements for decision-making mechanisms that may facilitate land-use and demographic change. This may include local government representation, powers under the RMA 1991 and specific arrangements for Matakana Island.

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