HE MAHERE IWI/HAPŪ MŌ NGĀ TAKE TAIAO

Iwi Hapū Environmental Management Plan

Te Kōwhai Valley Ruawai Northland November 2025

Te Kōwhai Roading and Urupā Committee C.H.A. (Cultural, Heritage and Archaeology) Ruawai, Kaipara, Te Kōwhai Marae - Te Uri o Hau 864 Te Kōwhai Road, Matakohe, Northland 0591

Our Eco-system Te Kōwhai ki uta ki tai

‘E manu ka kai i te miro nōna te ngahere

Te manu ka kai i te mātauranga nōna te ao’

‘The bird that partakes of the miro berry, reigns in the forest

The bird that partakes of knowledge, accesses the world’

Shane Miru - Chairman 2025

Te Kōwhai Roading & Urupā Committee C.H.A

HE MAHERE IWI/HAPŪ MŌ NGĀ TAKE TAIAO

Iwi - Hapū Environmental Management Plan
(IHEMP 2025) for
Ruawai Flats and Te Kōwhai Valley

November 2025

Te Kōwhai Roading and Urupā Committee
C.H.A. (Cultural, Heritage and Archaeology)
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CONTENTS

1 He Kupu Whakataki / Foreword 1

2 Response to Legal and Policy Framework for Iwi And Hapū Environmental Management Plans (IHEMPs) 2

3 Karakia 3

4 Our History and Worldview 4

4.1 Introduction 4

4.2 Whakapapa 5

4.3 Taiao/environment 5

4.4 Historical Account Timeline 6

4.4.1 Historical Context 6

4.4.2 Te Ao Māori (Māori Worldview) 7

4.4.3 Mātauranga Māori (Māori Knowledge) 7

4.4.4 Tino Rangatiratanga (Self-Determination) 8

4.4.5 Intergenerational Wellbeing 8

4.5 Occupation of Te Kōwhai and Kaipara Flats 9

4.5.1 The Natives known as Te Wakatere o Te Rarawa 12

4.5.2 Honouring Ancestral Connections Across the Rohe 12

4.5.3 Honouring Ancestral Connections Across the Rohe of Te Uri o Hau 13

4.5.4 Māori Service in WWI and WWII 13

4.5.5 The Three Baskets of Knowledge 14

5 Environmental Context 16

5.1 Environmental Context and Challenges in our Rohe 16

5.2 Climate Change Impacts 16

6 Tangata Whenua Issues, Objectives, Policies and Actions 18

6.1 Approach 18

6.2 Issues 19

6.2.1 Te Taiao - Earth, natural world, environment, nature 25

6.2.2 Restoring Mauri o te Taiao 26

6.2.3 Mānawa (mangroves) as Ngā Rākau Whakaora and Their Ecosystem Services 27

6.2.4 TKRUC Accidental Discovery Protocol (ADP) – Kōiwi Tangata and Taonga 28

6.2.5 Integration of Heritage Sites into IHEMPs under RMA 31

6.2.6 Prioritisation of Catchment Funding 31

7 Legislative Context & Mātauranga Māori 33

7.1 Legislative alignment with tangata whenua objectives 33

7.2 Fencing Act, RMA, and this IHEMP 34
7.3 Relevant Excerpts from NRC Regional Policy Statement and Regional Plan 35
7.4 Kaipara Ki Uta ki Tai – From Mountains to Sea 36
8 Partnership and Engagement with the Hapū of Te Kōwhai 38
8.1 Introduction 38
8.2 Functions and Roles of Tangata Whenua Entities relating to RMA and Planning 38
8.3 Approaches for Engagement with Tangata Whenua 40
8.4 Respectful consultation 40
8.5 Partnership Approaches and Marae-Based Hapū Involvement 41
8.6 Capacity, Resources & Cultural Protocols 42
8.7 Levels of Consultation and Engagement with TKRUC for Resource Consents 43
8.8 Priority Areas for Strengthening Partnerships with Tangata Whenua 44
9 Conclusions 45
10 Acknowledgements 46
11 References 47

Might the central tinana 'trunk' of the mānawa be thought of as akin to the central line of the whakapapa with the hundreds of roots that radiate outwards the many tātai that flow and feed back into the rākau. - Metaphor by Kōwhai Tito Te Parawhau

MIHI MIHI

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
kia mātaratara ki tai
E hī ake ana te atakura
He tio, he huka, he hau hū
Tihei mauri ora!

Cease the winds from the west
Cease the winds from the south
Let the breeze blow over the land
Let the breeze blow over the ocean
Let the red-tipped dawn come with a sharpened air
A touch of frost, a promise of a glorious day!

1 He Kupu Whakataki / Foreword

Tēnā koutou katoa,

The Iwi/Hapū Environmental Management Plan (IHEMP) for Te Kōwhai has been developed through a collaborative and inclusive process. Central to this effort has been the engagement of mana whenua—particularly Te Uri o Hau of Ngāti Whātua and Te Rarawa whānau—to ensure the plan reflects local values, mātauranga Māori, and environmental priorities. Hui, workshops, and site visits enabled whānau and hapū representatives to share insights into the cultural landscape and the challenges of living on flood-prone land. These contributions have grounded the plan in intergenerational knowledge and kaitiakitanga principles. The IHEMP embodies the collective aspirations of mana whenua for the Te Kōwhai River Valley. It offers a strategic framework to guide decision-making, resource management, and partnership development, safeguarding cultural heritage and environmental integrity for generations to come. As the Te Kōwhai Roading and Urupā Committee TKRUC (Cultural, Heritage and Archaeology) C.H.A., we remain committed to protecting the wairua (spiritual essence), whakapapa (ancestral ties), and tangata whenua history embedded in this whenua (land) and awa (river).

Te Kōwhai Valley has long been a site of abundant mahinga kai, strategic waka routes, and vital inter-iwi relationships—including early Te Rarawa settlement in the 1880s and marriage alliances with Te Uri o Hau and other hapū of Hokianga and Kaipara.

Our responsibility is to ensure that all developments within this rohe (region) are guided by tikanga Māori, with respect for urupā (burial sites) and protection of wāhi tapu and cultural landscapes. We work alongside kaumātua, hapū representatives, archaeologists, and local authorities to uphold the mana and mauri of this special place. This foreword offers a Māori-centric perspective on the valley's layered history—acknowledging the impacts of colonisation and celebrating the enduring strength of iwi, hapū, and whānau who continue to call Te Kōwhai home.

Climate change presents urgent challenges that demand robust policies and adaptive strategies. A thorough understanding of the hazards facing the Ruawai Flats and Te Kōwhai Valley rohe is essential to developing effective responses. Advancing adaptation measures will help protect communities and sustain both natural and cultural resources. This IHEMP outlines a structured approach to environmental stewardship and resilience, focusing on the Ruawai Flats and Northern Wairoa River catchments. It integrates ongoing relationships, meaningful engagement, and assessments of natural hazards—such as flooding, erosion, cyclones, and climate impacts—particularly on critical ecosystem services. The plan prioritises flood mitigation and infrastructure improvements using advanced technologies and natural materials, while guiding catchment funding allocation. A cornerstone of the plan is the Māori Engagement Framework, which provides clear guidance for respectful and effective engagement. It upholds iwi and hapū sovereignty, cultural protocols, and statutory obligations under legislation such as the Resource Management Act 1991. This framework supports collaborative governance and ensures Māori values and knowledge are embedded in future environmental decision-making, laying the foundation for sustainable and culturally grounded management within the rohe.

Nō reira, ngā mihi maioha ki ngā tīpuna, ki te whenua, me te taiao o Te Kōwhai.

Shane Miru
Chairman, Te Kōwhai Roading and Urupā Committee C.H.A. (Cultural, Heritage and Archaeology)

2 Response to Legal and Policy Framework for Iwi And Hapū Environmental Management Plans (IHEMPs)

The Te Kōwhai Roading and Urupā Committee acknowledges and supports the legal and policy framework outlined for the recognition and use of IHEMPs within the Resource Management Act 1991 and the planning instruments of the Northland Regional Council. The Committee supports statutory requirements that require councils to take IHEMPs into account when preparing or amending plans, and affirms the obligation for councils to maintain an up-to-date record of iwi and hapū planning documents recognised by iwi authorities. These provisions provide a transparent and structured mechanism to ensure tāngata whenua voices are integrated into decision-making processes.

The Committee recognises that IHEMPs are relevant considerations in assessing resource consents under the RMA, particularly where development proposals may affect wāhi tapu, urupā, or sites of cultural significance. The Committee advocates for the protection and appropriate management of urupā and cultural landscapes, noting that IHEMPs provide a critical tool to guide this work.

The Committee endorses the key elements of the Regional Policy Statement and Proposed Regional Plan, including the recognition of tāngata whenua as kaitiaki to maintain cultural and environmental integrity, the need for councils to acknowledge ancestral relationships and uphold Treaty principles, and the importance of early engagement with iwi and hapū in planning and consenting processes. The Committee also supports the requirement for thorough analysis of impacts on tāngata whenua and taonga as part of any Assessment of Environmental Effects, emphasising that IHEMPs should be central to this analysis alongside direct consultation with mana whenua.

As mana whenua, the Committee expects engagement at the earliest stages of planning and consenting processes that may impact taonga tuku iho, including urupā, ancestral lands, and culturally significant sites. When implemented meaningfully, IHEMPs provide a pathway to uphold the principles of Te Tiriti o Waitangi, particularly partnership, participation, and protection. The Committee encourages the continued use, promotion, and respect of IHEMPs within council processes, and requests that adequate resources and support be made available to hapū and iwi to develop, maintain, and update these plans.

3 KARAKIA

Tokatoka puru i te tai...

Arā, pēnei me te kō...

ā wairua nei...

kātahi ka poua ki roto i Te Wairoa…

ka tū te ia o te tai...

e kore e neke, e kore te hoa riri e hipa...

Tokatoka puru i te tai...

e kore tētahi mea e neke...

he whakaatu i tō mātou mana i runga i te wai

Tokatoka puru i te tai...

Arā, pēnei me te kō...

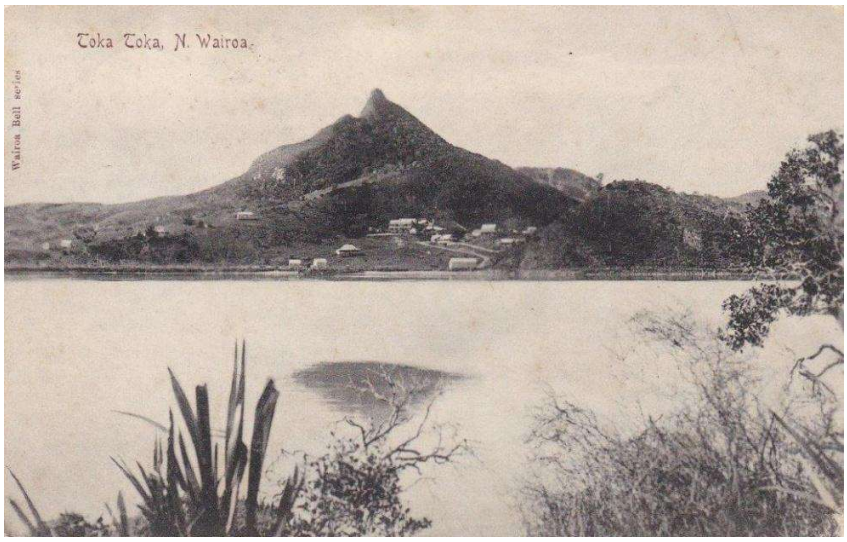
ā wairua nei...

kātahi ka poua ki roto i Te Wairoa…

ka tū te ia o te tai...

e kore e neke, e kore te hoa riri e hipa...

Tokatoka puru i te tai...



4 Our History and Worldview

4.1 Introduction

Te Ara Huringa Āhuarangi mō te Taiao (TAHA) provided the original foundation and direction for this kaupapa, and led to the creation of Te Kōwhai ki Uta ki Tai — a purposeful team that brings together perspectives of the Ruawai community, leaders in scientific investigation and Māori researchers, to enable the development of our Iwi/Hapu Environmental Management Plan. We embrace the whenua, toiled over by our ancestors for many decades, and actively seek, as whānau, to protect the land and regenerate the many springs (puna), tributaries, wetlands and estuaries that flow within the catchments. We acknowledge the mauri of our environment, knowing that its people are intrinsically linked to the wellbeing of the landscape, habitats and ecologies.

Ruawai was once a centre for kauri logging and gum digging but is now best known for agriculture kumara crops and sheep and cattle farming.

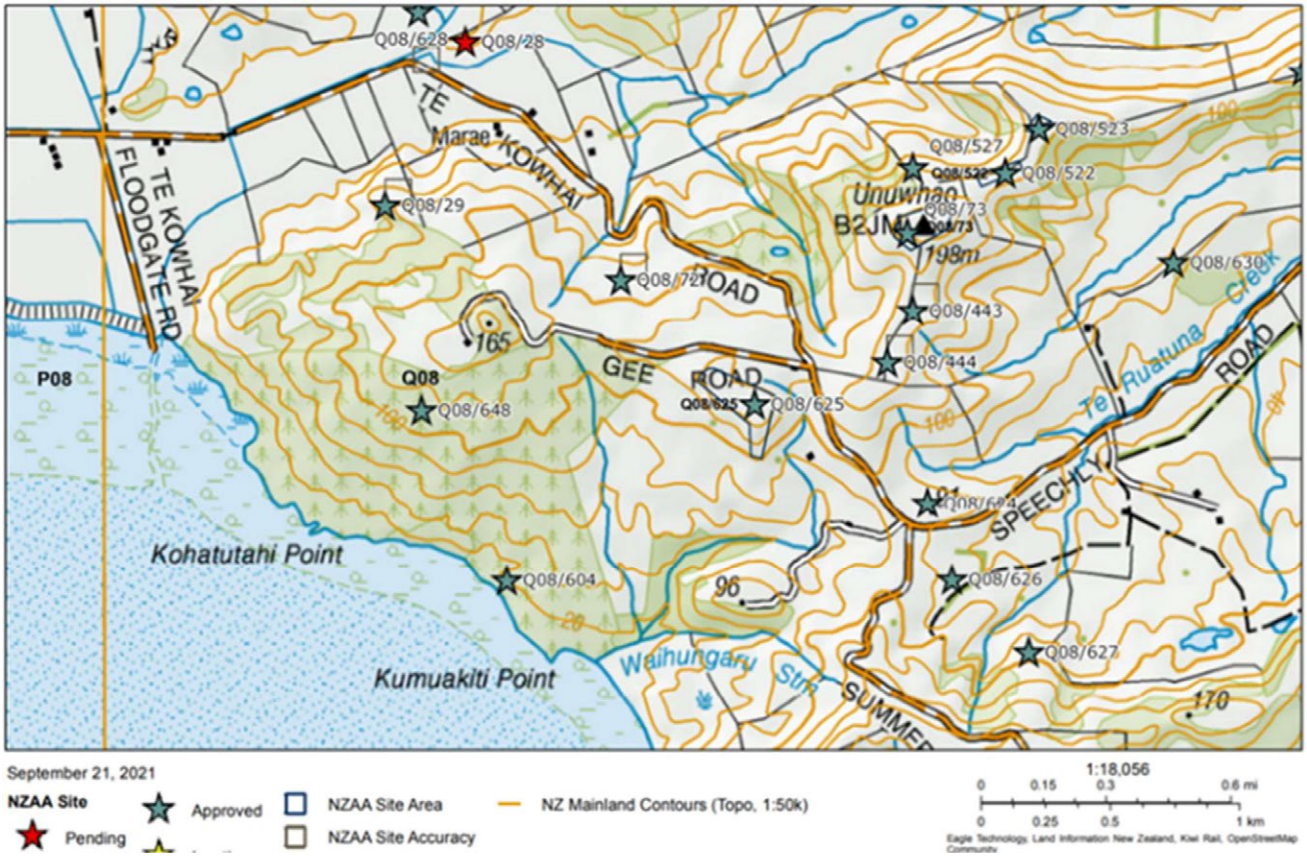


Figure 1. Location of Ruawai and Te Kowhai Valley Road, Kaipara Harbour, Northland.

4.2 Whakapapa

As descendants of Te Uri o Hau hapū, our community has wholeheartedly taken on the Ruawai Adaptive Pathways [RuAP] opportunity supported by ENVIRONS Te Uri o Hau to engage directly in this kaupapa of environmental management and climate adaptation. Mātauranga Māori brings a different value set and way of life to understanding phenomena openly shared between Māori and the Crown. Mātauranga Māori is often vested with specific people (kaitiaki), local whānau and hapū marae to ensure that the responsibilities for protecting the environment remain with those that live there.

We recognise the unique relationship of Māori with the environment and place as tāngata whenua – the people of the land – and the important role we play in economic, environmental, social and cultural wellbeing as land managers, owners, and guardians of significant natural resources. We are reliant on kuia and kaumātua as invaluable knowledge holders to assist with environmental decision-making. This supports the binding nature and aspirations for the re-generation of our immediate water resources, mana moana and biodiversity, bringing a localised and strong opportunity to hear about what life was like not so long ago.

4.3 Taiao/environment

Our concepts, values and beliefs are based on a holistic nature of all things linked to the environment. This includes preservation of traditional fishing practices, wetland and mangrove enhancement, and mahinga kai practices. We aim to adopt new and emerging technologies for climate-change adaptation in farming, aquaculture and fisheries. Long-standing cultural practices are linked to the health of the land and waterways to promote the health and wellbeing of our people.

Areas in the rohe feature culturally significant sites, vegetation with influenced aquatic habitats and populations of at-risk plant species. However, it is well established that sea-level rise in the coming decades will have significant social, ecological and economic impacts on Aotearoa New Zealand's coastal communities, ecosystems and infrastructure.

Past environmental changes, both anthropically and naturally driven, have impacted the physical and biological aspects of inland and coastal systems. Ultimately, we want to develop and contribute to a management plan that allows iwi to actively respond to, and manage, the taiao in a changing world.

4.4 Historical Account Timeline

4.4.1 Historical Context

Te Ao Tūroa is often used to describe the natural world in its original, unspoiled state within the natural environment. Guided by the whakataukī below, we are reminded that unity and collective care are essential in preserving these ancestral landscapes and their enduring mauri.

Waiho i te toipoto, kaua i te toiroa

Carry the ancestral connections embedded in our whakapapa,
which enrich our understanding of natural phenomena across generations.

The earliest settlers in Ruawai were Tūrehu Waitaha (Figure 2), who inhabited the river valley prior to Māori arrival in the region. They ensured the protection and stewardship of the region, passing down sacred wisdom that remains within our lineage. We honour the mauri stone hidden within our valley, recognising its tapu as deeply intertwined with the health of our landscape, its waters, and our wāhi tūpuna, safeguarding the spiritual and ecological balance of our whenua.

Rarangi Upoko

↓

Kohai I Te Rangi Wha Atua

↓

Kaihau-Tu

↓

Uenuku-o-aio

↓

Tama-wahine Te Kohai

Figure 2. Traditional knowledge of the Tūrehu Waitaha whakapapa. (Te Kohai o te Rangi – Passed Down Taonga Tuku Iho. Waitaha oral history, private whānau archive. Cited with permission, 2024).

4.4.2 Te Ao Māori (Māori Worldview)

The Māori worldview is holistic and relational, valuing connections between people, land, and spirit. Models like Te Whare Tapa Whā (Durie 1985) have been used by the Te Ara Huringa Āhuarangi mo te Taiao (TAHA) of Te Uri O Hau (Hita et al., 2024) to align the development of climate and disaster resilience with community values, views of risks and aspirations. This includes reporting improved economic and social outcomes by improved preparedness for extreme weather and ocean change events/tipping points.

Te Ao Māori Values Framework – Te Kōwhai Roading and Urupā Committee (TKRUC)

Table 1. Te Ao Māori values framework

Te Ao Māori Value	Explanation	Application within TKRUC
Manaakitanga	Reciprocity of kindness, respect, humility, responsible hospitality, and caring for others and the environment.	Demonstrated through respectful engagement with hapū, community, and Council; ensuring decision-making upholds collective wellbeing and environmental care.
Whakawhanaungatanga	Genealogy connects people through generations, kin and lasting non-kin relationships.	Strengthening connections between whānau, hapū, and wider community members to ensure inclusive participation in roading and urupā decisions.
Wairuatanga	The spiritual dimension of thinking, being, and doing — with the spiritual and physical worlds connected by mauri, a unique life energy present in all things.	Recognising the spiritual significance of the land and urupā; guiding actions and decisions to maintain balance, respect, and cultural integrity.
Auahatanga	Creativity, entrepreneurship, problem solving, learning, confronting challenges, and adapting.	Applying innovation and adaptability to address roading and environmental challenges while maintaining cultural values.
Kaitiakitanga	Preserving, sheltering, and protecting in relation to the environment.	Upholding guardianship responsibilities by protecting whenua, waterways, and sacred sites for present and future generations.

(Adapted from Kuntz et al., 2014, pp. 105–109)

4.4.3 Mātauranga Māori (Māori Knowledge)

Mātauranga Māori is a legitimate knowledge system that includes environmental science, oral history, and ancestral knowledge (Hikuroa, 2016; King & Goff, 2010). This traditional knowledge, often entrusted to specific individuals as Matakite and Kaitiaki, supports risk assessments using cultural and historical

narratives (pūrākau), which reflect past hazard events and climate patterns, and guides local mitigation strategies.

4.4.4 Tino Rangatiratanga (Self-Determination)

Māori self-determination is critical for effective and culturally grounded disaster risk management. It includes iwi participation in assessment processes and face-to-face (kanohi ki te kanohi) engagement (Saunders & Kaiser, 2019), as supported by hapū management plans. Economic and social impacts of coastal change today and in coming decades are therefore managed to result in best outcomes for the whenua.

4.4.5 Intergenerational Wellbeing

Vision Mātauranga and frameworks like Rauora emphasise sustainability and long-term resilience, supporting whānau wellbeing and environmental balance (Ihirangi Report, 2021), key goals in hapū planning for future generations. We explore how interconnected environmental processes across our planet influence climate and environment, informing decision-making to sustain and enhance the environment, communities and economy. Intergenerational wellbeing, therefore, requires decision-makers to adopt a systems-based approach, acknowledging the interconnectedness of environmental processes across the Ruawai flats. Climate patterns, water cycles, biodiversity, and land-use practices all interact to influence local outcomes. By integrating mātauranga Māori with scientific knowledge, resource management decisions can better sustain and enhance the environment, strengthen communities, and contribute to a resilient local economy—upholding both statutory obligations and tikanga-based responsibilities to future generations.

Image: The National Library of New Zealand catalogue has an aerial photograph of Ruawai (Ref WA-57314-F, taken in 1962) listed under "Ruawai, Northland".

4.5 Occupation of Te Kōwhai and Kaipara Flats

Te Kōwhai Valley is rich in Māori heritage with a settlement history of several centuries, featuring significant pā sites (fortified villages), food storage pits (dens), marae sites, and complex trenching systems that reflect an elevated level of strategic planning and social organisation. Te Kōwhai was known as Te Kōhai until the late 19th Century. Te Kōhai was occupied prior to 1796 and stands as one of the earliest known Māori settlements in the region, reflecting the foundational presence of Waitaha tribes.

Parirau people occupied the Te Kōwhai area after 1796 and represents a later phase of settlement tied to the Muri Whenua and Whātua migrations, marking ongoing tribal movement and occupation within the rohe. Parirau-e-Wha, located near Ruawai on the Northern Wairoa River's lower reaches, was established around 1864 by Te Rarawa hapū under the leadership of Hohoia, marking a significant settlement of Te Rarawa in the Kaipara rohe. The community built a church in the late 19th or early 20th century to serve its spiritual and social needs—an enduring symbol of their presence—before it later became part of the Rātana congregation. This church started life as a place of Anglican worship for a group of Te Rarawa, who had migrated to Parirau to find work in the nearby gumfields and forests.

Table 2. Parirau-e-Wha settlement historical context

Aspect	Detail
Foundation (c. 1864)	Te Rarawa hapū migrated from Whangape and Herekino to settle at Parirau-e-Wha under Hohoia's leadership
Community Infrastructure	A mission-style church was built by local hapū and inaugurated around April 1889, serving as a hub for worship and gathering; later transferred to the Rātana Church in the 1930s.
Cultural Significance	The establishment of Parirau-e-Wha represents Te Rarawa's assertion of mana whenua in the Ruawai - Kaipara Flats, contributing to local governance, spiritual life, and settlement history.

(Sourced from private collection diaries – Mana Whenua, Kuia, Kaumātua, Kai Kōrero. (1998). Unpublished oral and written records held by local whānau historians.)

Table 3. Location and time of occupation

Location	Time of Occupation	Cultural Significance Waitaha tribes
Te Kōhai / Te Kōwhai	Pre-1796	One of the earliest known Māori settlements in the area.
Parirau	Post-1796	Later occupied, Muri Whenua, Whātua migration.

Image: Parirau Church, Otuhianga Road, SH12, Ruawai, Northland

OPENING OF A NEW CHURCH PARIRAUEWHA

Newspapers | New Zealand Herald | 12 April 1889 - Papers Past

About five miles from Matakohe there lies one of the most prettily situated native ! settlements to be found in the North, that known as Parirauewha. Shut in partly by hills and partly by a lofty kahikatea forest, one may pass within a half mile of it without being aware of its existence. The land in which it and its sister village of Te Kowhai stand, was purchased from the Government and from private owners '20 years or more ago by some hapus of the Rarawa tribe who, leaving their homes at Whangape and the Herekino, came to settle by the waters of the Kaipara, from the Wairoa arm of which these settlements are from one to two miles distant.

Almost the first thing a Maori does in making a new settlement is to erect a church, and so by dint of much self-denial one was built years ago at Parirou. This building from age having become well-nigh useless, it was resolved some time ago to erect a new one, and a contract for this purpose was entered into in September last with Mr. Morris, builder and carpenter, Matakohe, who, I may say, has right well fulfilled his engagement. The new church, a shapely building, consists of nave, chancel, porch, and vestry, and is altogether a most compact little structure. All the windows, 10 in number, are of stained glass, the interior of the building is varnished throughout, and seated to accommodate 130 worshippers. A handsome stone font stands just within the western door, whilst a neat pulpit occupies the north-east corner of the nave.

The sanctuary is nicely carpeted, and the holy table vested with a becoming cloth. The total cost of the building and fittings has been about £200, which, I am glad to say, was raised entirely by free-will offerings. The church was formally dedicated on Saturday, the 6tli April, by the Venerable Archdeacon Clarke, B.D. The Archdeacon, accompanied by the Rev. C. A. Tobin, the clergyman of the parochial district, arrived at Parirau on the Thursday, when he was warmly welcomed bv the assembled natives, who, after the usual shawl-waving and loud cries of " Haere mai ! haere mai! drew up in line to receive their beloved " Akirikina.

On Thursday night, the Archdeacon was the guest of Mr. E. Coates, of the Ruatuna, whence he returned to the natives on the Friday, the night of which was spent in listening and replying to speeches made in welcome of the pakeha visitors and of the Maoris, who from miles around had responded to the invitation of the Parirau natives to be present at the " whakapuretanga" of their church. It was not until the small hours of the night that the speechifying ceased, and the tired orators could refresh themselves with sleep. By dawn on Saturday all were up, and the morning service being over, and breakfast finished, after a short rest the bell at 10.15 announced that the opening ceremony was about to begin. The church was speedily, though quietly, filled. Uriohau Maoris and visitors from other tribes occupying the south side of the nave, the Rarawa and European visitors the northern side, but by far the greater number of the Rarawa had to remain outside, where seat's had been erected to accommodate 100, who, the windows being open, could join in the service and hear all that was said.

Inside the building, 230 persons found sitting-room. The clergy present at the opening service were the Venerable Archdeacon Clarke, and the Rev. C. A. Tobin, Wiki Te Paa, Matiu Kapa, and Hone Tapahia, all of whom took some part in the service, the archdeacon preaching a forcible and eloquent sermon from St. Paul's Epistle to the Ephesians, v., 8. The offertory taken at the opening service amounted to close on £20. A still further sum was received during the day in the alms-box at the door of the church, the amount of which I have not heard. After the service, a general invitation was given to all to come and dine, and so many visitors were present that though the long dining whare held over 80 persons, it took no fewer than four relays ere all could be supplied. Altogether, over 200 Maoris were present, and in the latter part of the day at least 120 Europeans. The food provided by the Maoris, which was, of,

course, free of charge and for all, was capital and abundant. The cooking, too, was excellent. The substantial tables almost groaned under the weight of heavy joints of beef, mutton, and pork. Kumara, cakes, and puddings were in plenty, whilst for the little ones were apples and lollies galore.

Menata Karamu, and Metana Miru, the well-known chiefs of Parirau and the Kowhai, acted as masters of the ceremonies, and right well they did their part. The behaviour of all, Maoris and Europeans, was most exemplary, and the utmost good feeling prevailed, a marked contrast to the disgraceful conduct of some Europeans at Whangarei a year or two ago, when Pehiawiri was opened, then they literally rushed the building, and behaved generally in such an outrageous manner that a native woman, who spoke English well, exclaimed in their hearing, " The Europeans sometimes treat the Maoris as pigs when they visit them, but they, when they visit us, behave as pigs." It is to be hoped the rebuke taught a well-deserved lesson. Archdeacon Clarke spent the evening with Mr. Ovens, at Matakohe, on the Sunday, preached to the English congregations at Matakohe, Paparoa, and at Pahi, the congregations at the two former places being unusually large.

Ngā Reta me ngā Rātaka

Letters and Diaries

Ngā Pepa nō te Whare Pāremata

Te Puna Mātauranga o Aotearoa
NATIONAL LIBRARY
OF NEW ZEALAND

Te Kāwanatanga o Aotearoa
New Zealand Government

4.5.1 The Natives known as Te Wakatere o Te Rarawa

Parirau-e-Wha ("Te Wakatere o Te Rarawa") is a historically significant settlement and burial site in the Ruawai region, where mana whenua of Te Rarawa and Te Uri o Hau established enduring cultural presence under Te Kara (Tohu o Te Rarawa). Oral histories and private diaries from mana whenua Kuia and Kaumātua recount events during the Black November influenza (1918) and early 1920s, including accounts of soldiers' assaults on women as recorded in *Te Paipera Tapu*, reflecting the dual legacies of colonisation and assertion of Māori identity.

The Pā sites, strategically located on ridgelines, reflect the sophisticated social organisation and defence strategies of early Māori communities. Dens or storage pits (rua kūmara) provide evidence of sustainable food practices and seasonal planning, crucial for survival and resilience. Marae sites served as central hubs for ceremony, leadership, and communal life, anchoring the spiritual and social identity of hapū and iwi. The trenching systems, including engineered earthworks around settlements, highlight advanced environmental adaptation and the ingenuity of pre-European Māori engineering.

Section 338 (1) of Te Ture Whenua Māori Act 1993 set apart Māori freehold land as a Māori reservation for the purposes of a cemetery to be known as "Waka Tere" for the common use and benefit of the tribe known as "Waka Tere o Te Rarawa".

4.5.2 Honouring Ancestral Connections Across the Rohe

Ripia, Naumai, Parirau, and Te Kōwhai marae are bound by shared ancestry and deep intergenerational ties. Across the rohe, urupā (burial grounds) hold the remains of tūpuna who connect whānau to

whenua. These sacred sites are a living testament to whakapapa, reinforcing the collective duty to protect wāhi tapu and uphold the mana of our ancestors.

> *Ko ngā marae maha o Te Uri o Hau. Ko Ripia, Naumai, Parirau, me Te Kōwhai ngā marae. Te kotahitanga o te whakapapa me te hononga ā-whakatipuranga. Kei ngā pito katoa o te rohe ngā urupā e whakanoho ana i ō tātou tūpuna, hei tūāpapa mō te whanaungatanga ki te whenua. He tohu ora ēnei wāhi tapu nō te hītori, nō reira me tiaki, me whakamana ngā tapuwae o rātou mā kua wehe atu.*[1]

Table 4. Historical features that feature in the landscape

Feature	Description	Cultural/Archaeological Significance
Pā Sites	Fortified settlements located on ridgelines or strategic areas.	Reflect social organisation, warfare, and defence strategies.
Dens / Storage Pits	Subterranean pits (rua kūmara) used to store kūmara and other food resources.	Evidence of sustainable food practices and seasonal planning.
Marae Sites	Communal spaces for ceremony, discussion, and leadership.	Central to spiritual and social life of hapū and iwi.
Trenching Systems	Engineered earthworks and defensive trenches surrounding pā or settlements.	Show advanced engineering and environmental adaptation in pre-European Māori life.

4.5.3 Honouring Ancestral Connections Across the Rohe of Te Uri o Hau

> *He hōnore, he korōria ki te Atua.*
> *He maungārongo ki te whenua.*
> *He whakaaro pai ki ngā tāngata katoa. Āmine.*

Prior to the 1800s, Muriwhenua ki Te Uri o Hau sustainably managed the valley, with strong spiritual connections to wāhi tapu and sophisticated systems like pā, marae, and food storage pits embedded within a resilient wetland environment. By the 1840s, following the signing of Te Tiriti o Waitangi, increased European contact brought trade and land pressures, leading to environmental degradation and reduced natural flood protection due to land drainage and colonial land-use changes.

4.5.4 Māori Service in WWI and WWII

During WWI and WWII, Māori men from the Te Kōwhai and wider Kaipara region enlisted, notably serving in the Māori Pioneer Battalion in WWI, where they endured harsh trench conditions in Gallipoli, France, and Palestine. Their service had profound impacts on local communities, bringing both pride and loss, while shaping Māori identity and contributing to the broader history of Aotearoa's involvement in global conflicts.

[1] Kaumātua, (2010).

4.5.5 The Three Baskets of Knowledge

In Māori tradition, the "Three Baskets of Knowledge" (Ngā Kete o te Wānanga) represent different aspects of wisdom brought to humanity by the god Tāne. Three baskets of knowledge from the wānanga were secured by Tāne-nui-ā-Rangi from Io Father for humans: the basket of sacred knowledge, the basket of ancestral knowledge and the basket of life's knowledge (Bradshaw 2014).

HE WHAKATAUKĪ

Tokotoru ngā kete mātauranga o te wānanga
i tīkina mai e Tāne-nui-ā-Rangi i a Io Matua mo te ira tāngata:
Ko te kete tuauri;
ko te kete tuatea;
ko te kete aronui.

The Ode of Remembrance – Te Karakia Whakamaumahara. Retrieved from https://rsa.org.nz
Returned and Services Association of New Zealand (RSA). (n.d.). Matakohe.

Although all the three knowledge baskets are precious, it is by the basket of life's knowledge which contains love, peace, creative arts and the understanding of all life within this world; including animals, plants and all elements of the environment. This basket bears all knowledge gained through generations of long, careful observation of the environment.

The basket of knowledge offers protection to the environment and involves handed down customary knowledge laws. According to traditions of the Guardians and Caretakers of the Environment, Rangatira of Ngāti Wha Atua, it all starts with the deep knowledge from their ancestors who passed down this knowledge to their descendants, for them to carry on their customary laws and their kaitiakitanga/ guardianship.

> *I tīmata ahau i te kōrero nei mō ngā kete mātauranga i te mea, ko ngā kōrero o ngā Rangatira Kaitiaki nei, e tīmata ake i ngā tikanga tuku iho, i ngā mātauranga hōhonu o ngā mātua tīpuna i tuku iho mai ki ō rātou uri, hei kawe ai rātou i ō rātou ake tikanga ō rātou kaitiakitanga.*[2]

This guardianship of the basket of knowledge is an active responsibility and a duty for all descendants. Kaitaikitanga/guardianship is a burden they bear. It is not just a right of people; it is their duty. This is the heavy aspect for the Guardians of the Environment, kaitiaki of mana moana, mana whenua, mana whakahaere.

> *Ko ngā kaitiakitanga nei, he herenga mahi, he takohanga mō ngā uri o Te Uri O Haumoewaarangi. He kawenga te kaitiakitanga. Ēhara ko te tikanga-ā-tangata noa iho; ko ō rātou takohanga mahi. Koia nei he āhua taumaha mō ngā Kaitiaki o te Taiao, pēna ai ngā Rangatira Kaitiaki o Te Uri O Hau.*[3]

This duty of katiakitanga is still not well understood by the Crown, although they have been here for well over a century, living amongst the indigenous people. Therefore, in light of that, it appears

[2] Ibid.
[3] Ibid.

stupid/ridiculous that policies concerning the Environment still do not reflect honouring Article Two of the Tiriti o Waitangi, where the Crown is to support the Tino Rangatiratanga of Māori tribes over 'all their treasures'. From all the evidence of tangata whenua and of the technical researchers – the Environment and their Kaitiakitanga are taonga/treasures.

Ko ngā kawenga kaitiakitanga nei, ēhara tonu kia mārama ki te Karauna, ahakoa nui ake i te rau-tau i noho mai kei konei, i waenganui ngā tangata whenua nei. Nō reira, nō tēnā, he āhua kūware ngā ture a te Paremata e pā ana ki te Taiao i te mea e kore te Karauna e whakahōnore i te Wāhanga Tuarua o te Tiriti o Waitangi, kia tautoko te Karauna i te Tino Rangatiratanga o ngā Hapū Māori me ō rātou 'taonga katoa'. Ki ngā kōrero maha a ngā tāngata whenua me ngā kairangahau kōrero - he taonga ō rātou Taiao, ō rātou kaitaikitanga.[4]

HE WHAKATAUKĪ

Toitū te marae a Tāne, toitū te marae a Tangaroa, toitū te tangata.

If the domain of Tāne (the forests) and the domain of Tangaroa (the oceans) are sustained, so too will the people be sustained.

[4] Ibid.

5 ENVIRONMENTAL CONTEXT

5.1 ENVIRONMENTAL CONTEXT AND CHALLENGES IN OUR ROHE

The Ruawai Flats and Te Kōwhai Valley form a low-lying coastal plain and river catchment of high cultural, ecological, and economic significance. The area is home to rich soils, ancestral sites, traditional food systems (māra kai and mahinga kai), and remnant wetlands and mangroves. Tangata Whenua maintain a deep kaitiakitanga-based relationship with the land and water, linking ecosystem health to cultural identity, intergenerational wellbeing, and the sustainability of customary practices.

The region faces multiple environmental challenges, including flooding, coastal inundation, soil degradation, freshwater contamination, and climate change impacts, which threaten both natural ecosystems and cultural heritage. Addressing these challenges requires integrated approaches combining engineered infrastructure, ecological restoration, and hapū-led cultural stewardship.

5.2 CLIMATE CHANGE IMPACTS

Over the next 20–70 years, the Kaipara Northland region is projected to experience notable climatic factor shifts, as weather patterns change. These will present new hazards and accelerate existing hazards causing further environmental damage if not rapidly mitigated.

Table 5. Potential climate change factors and their implications

Climate Factor	Predicted Change	Implications
Temperature	Increased daily average temperatures; more days > 25 °C	Increased heat stress on ecosystems and agriculture
Rainfall	More winter rainfall; reduced spring rainfall (with local variation)	Increased winter flood risk; spring droughts
Wind Patterns	Stronger westerlies in winter; intensified northeasters in summer	Greater storm and infrastructure damage potential
Storm Intensity	More intense storms, including wind extremes and thunderstorms	Higher risk of cyclone-related flooding and damage
Sea Level Rise	Continued rise of ~ 1.7 mm/year	Increased coastal inundation and erosion
Natural Hazards	More frequent droughts, flood events, and erosion	Broad impacts on infrastructure, agriculture, ecosystems

Table 6. Climate change hazards and their implications

Hazard	Description	Impacts and Considerations
Flooding	Riverine and coastal flooding events	Threats to homes, roads, farmland; requires flood mitigation
Erosion	Hill-country and riverbank degradation	Loss of productive land; sedimentation impacting streams and estuaries
Cyclones	Strong tropical storms with heavy rain and wind	Damage to infrastructure and community health risks
Geology	Soft, sedimentary soils susceptible to landslides	Heightened vulnerability during extreme rainfall
Mangroves	Expansion along the Northern Wairoa River	Ecological benefits; potential to exacerbate local flood risk

6 TANGATA WHENUA ISSUES, OBJECTIVES, POLICIES AND ACTIONS

6.1 APPROACH

While the preceding sections have outlined the overarching principles, statutory frameworks, and iwi and hapū priorities that guide environmental management across the Ruawai Flats and Te Kōwhai Valley rohe, the following section presents principles to put into practice. These translate strategic objectives into actionable measures, highlighting collaborative approaches, defined leadership roles, and pathways for engagement with councils, developers, and agencies. This ensures that all efforts are not only aligned with legal and policy requirements but also respect cultural values and maintain the integrity of taonga, mauri, and kaitiakitanga throughout implementation.

Each issue area has objectives that articulate iwi and hapū priorities, supported by actionable policies that provide direction for councils, developers, and agencies. The proposed projects and activities are practical and collaborative, specifying tangible methods, leadership roles, and partnership pathways. The structure is aligned with statutory frameworks including the Resource Management Act (RMA), National Policy Statement for Freshwater Management (NPS-FM), and climate adaptation policy, ensuring consistency with national and regional planning instruments. Above all, the approach is culturally grounded, embedding kaitiakitanga, mātauranga Māori, and the protection of taonga and mauri as foundational principles for environmental management within the Ruawai Flats and Te Kōwhai Valley rohe

Summary of Approach

- Each issue is linked to a **future Tangata Whenua vision (Objective)**.
- Policies guide **councils, developers, and agencies** to support that vision.
- Projects/Activities outline **practical actions, leadership, and collaborators**.
- Aligns statutory obligations (**RMA, NPS-FM, climate policy**) with **cultural values**.
- Focuses entirely on **locally-led initiatives** without reference to any non-existent agreements.

6.2 Issues

Table 7. Taiao and Māori environmental relationships

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
Protection of taonga species, mātauranga Māori, and cultural practices	Tangata Whenua want Taiao and associated taonga protected, with active recognition of mātauranga Māori in environmental management	All environmental planning and conservation work must be guided by Treaty partnership principles; DOC and councils must embed Māori knowledge and kaitiakitanga in decision-making	- Establish co-governance or advisory arrangements with councils and DOC - Include Māori knowledge in resource consent assessment and planning - Develop monitoring programmes for culturally significant species	Lead: Hapū / Tangata Whenua; Partners: DOC, NRC, KDC, local schools/researchers

Table 8. Geo-environmental hazards (flooding, soil vulnerability, coastal change)

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
Flooding, coastal inundation, land slumping, and climate change impacts on Ruawai Flats	Tangata Whenua want resilient flood protection that safeguards cultural sites, soils, and communities	Councils must integrate engineered and natural flood management measures; planning must incorporate iwi/hapū input	- Upgrade stopbanks, floodgates, and drainage systems - Implement riparian planting, wetland restoration, and erosion control - Develop adaptive management plans including scenario modelling	Lead: Hapū / Tangata Whenua; Partners: NRC, KDC, landowners, regional adaptation programme

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
Vulnerable low-lying archaeological and cultural sites	Tangata Whenua want ancestral sites and ecosystems preserved for future generations	Historic heritage and wāhi tapu must be identified, mapped, and protected in all planning	- GIS and LIDAR mapping of pā, urupā, storage pits - Establish site protection protocols - Integrate site monitoring into flood and land management plans	Lead: Hapū / Whānau; Partners: Heritage NZ, NRC, KDC, archaeologists

Table 9. Soil health and cultural significance

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
Soil degradation from compaction, erosion, or contamination	Tangata Whenua want fertile, resilient soils to sustain kai, mahinga kai, and cultural practices	Land-use must protect soil integrity and mauri; regenerative and organic practices are preferred	- Promote regenerative agriculture and organic fertiliser use - Riparian fencing and erosion control - Soil health workshops and community programmes	Lead: Hapū / Whānau; Partners: Farmers, KDC, environmental NGOs
Loss of traditional kai systems due to declining soil quality	Tangata Whenua want continued food security and access to traditional kai	Restoration of soils must prioritise customary food systems (māra kai, mahinga kai)	- Re-establish mara kai plots - Native vegetation planting to stabilise banks - Collaborative monitoring of soil fertility and water quality	Lead: Hapū / Whānau; Partners: NRC, local schools, community groups

Table 10. Freshwater contamination and management

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
Nitrate, sediment, and nutrient contamination affecting rivers, streams, and groundwater	Tangata Whenua want clean water to sustain mahinga kai, cultural practices, and human health	Freshwater planning must centre tangata whenua values (Te Mana o te Wai); non-point source management is required	- Develop nutrient management and discharge control plans for farms - Wetland restoration and riparian buffer planting - Hapū-led water quality monitoring and reporting	Lead: Hapū / Tangata Whenua; Partners: NRC, landowners, catchment groups
Loss of mahinga kai habitats due to water quality decline	Tangata Whenua want thriving ecosystems to support customary use	Maintain ecological integrity and ensure extractive activities do not compromise water or species health	- Stream and wetland restoration projects - Protect and restore native fish and plant habitats - Integrate mātauranga Māori in freshwater management strategies	Lead: Hapū / Whānau; Partners: NRC, local iwi, conservation groups

Table 11. Soil and aggregate extraction

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
Soil and aggregate extraction leading to erosion, sedimentation, or water contamination	Tangata Whenua want extraction activities managed sustainably to protect soil, water, and cultural heritage	All quarrying and aggregate use must uphold kaitiakitanga principles and minimise environmental impact	- Implement cultural and environmental impact assessments before extraction - Monitor sedimentation and erosion during operations - Develop iwi/hapū involvement protocols for quarry management	Lead: Hapū / Tangata Whenua; Partners: NRC, KDC, quarry operators

Table 12. Climate change adaptation

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
Sea-level rise, intensified storms, and changing rainfall patterns	Tangata Whenua want adaptive pathways to ensure long-term resilience of land, waterways, and cultural sites	Councils must plan for long-term climate risks using co-designed adaptive pathways and hapū-led monitoring	- Integrate climate projections into flood and land management - Conduct scenario planning for sea-level rise and storm events - Establish monitoring networks for early warning and ecosystem response	Lead: Hapū / Tangata Whenua; Partners: NRC, KDC, regional climate adaptation agencies

Table 13. Taonga species, mātauranga Māori, cultural practices

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
Protection of taonga species, mātauranga Māori, and cultural practices	Tangata Whenua want Taiao and associated taonga protected, with active recognition of mātauranga Māori in environmental management	All environmental planning and conservation work must be guided by Treaty partnership principles; DOC and councils must embed Māori knowledge and kaitiakitanga in decision-making	- Establish co-governance or advisory arrangements with councils and DOC - Include Māori knowledge in resource consent assessment and planning - Develop monitoring programmes for culturally significant species	Lead: Hapū / Tangata Whenua; Partners: DOC, NRC, KDC, local schools/researchers

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
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Vulnerable low-lying archaeological and cultural sites	Tangata Whenua want ancestral sites and ecosystems preserved for future generations	Historic heritage and wāhi tapu must be identified, mapped, and protected in all planning	- GIS and LIDAR mapping of pā, urupā, storage pits - Establish site protection protocols - Integrate site monitoring into flood and land management plans	Lead: Hapū / Whānau; Partners: Heritage NZ, NRC, KDC, archaeologists
Soil degradation from compaction, erosion, or contamination	Tangata Whenua want fertile, resilient soils to sustain kai, mahinga kai, and cultural practices	Land-use must protect soil integrity and mauri; regenerative and organic practices are preferred	- Promote regenerative agriculture and organic fertiliser use - Riparian fencing and erosion control - Soil health workshops and community programmes	Lead: Hapū / Whānau; Partners: Farmers, KDC, environmental NGOs
Loss of traditional kai systems due to declining soil quality	Tangata Whenua want continued food security and access to traditional kai	Restoration of soils must prioritise customary food systems (māra kai, mahinga kai)	- Re-establish mara kai plots - Native vegetation planting to stabilise banks - Collaborative monitoring of soil fertility and water quality	Lead: Hapū / Whānau; Partners: NRC, local schools, community groups

Issue / Risk	Objective	Policy	Projects / Activities (Methods)	Lead / Partners
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Loss of mahinga kai habitats due to water quality decline	Tangata Whenua want thriving ecosystems to support customary use	Maintain ecological integrity and ensure extractive activities do not compromise water or species health	- Stream and wetland restoration projects - Protect and restore native fish and plant habitats - Integrate mātauranga Māori in freshwater management strategies	Lead: Hapū / Whānau; Partners: NRC, local iwi, conservation groups
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The table below links Tangata Whenua objectives and relevant RMA policies, showing how cultural values inform practical environmental management.

Table 14. Tangata whenua objectives and RMA policy alignment

Tangata Whenua Objectives	IHEMP Alignment	RMA Policy Alignment
Wāhi Tapu and Urupā Protection	Upholds mana whenua responsibilities to protect sacred sites and burial grounds.	Section 6(f): Protection of historic heritage, including wāhi tapu and urupā.
Roading Access and Safety	Ensures safe whānau access to marae and urupā; reduces isolation of cultural sites.	Section 5: Promotes sustainable management of physical infrastructure to support community wellbeing.
Water Sovereignty	Supports hapū aspirations for clean water and ki uta ki tai catchment protection.	Section 6(e): Recognises the relationship of Māori with water and ancestral lands.
Kaitiakitanga and Mātauranga	Integrates mātauranga Māori, intergenerational knowledge, and local authority in project planning.	Section 7(a): Particular regard to kaitiakitanga; Section 8: Treaty of Waitangi principles.

6.2.1 Te Taiao - Earth, natural world, environment, nature

Goal: Ensure Māori rights and interests are part of decision-making with regard to environmental issues and natural resources.

Outcome: Iwi, hapū, whānau and Māori are recognised and enabled as decision makers and kaitiaki for their environments.

Te Taiao encompasses all the natural environment and how we interact with it. Whenua is central to te Taiao and is the source of sustenance, nourishment (physically, emotionally, and spiritually) and the basis for Māori development and prosperity.

Table 15. Priority actions of Te Kōwhai Roading and Urupā Committee

Description	Action Type / Role
Contribute directly to council processes relating to the identification and registration of wāhi tapu and other sites of cultural significance.	Led by TKRUC
Use silent files where relevant to protect the integrity of sensitive cultural resources.	Led by TKRUC
Continue to protect notable trees within the rohe and provide avenues for recognising other trees as taonga.	Led by TKRUC

Description	Action Type / Role
Work with landowners and council to ensure unrestricted access for tangata whenua to wāhi tapu and other culturally significant places.	Partnership
Collaborate with agencies, organisations, and council partners on initiatives that protect and enhance cultural values within the rohe.	Partnership
Require a cultural impact assessment for any subdivision, use, or development that may affect a wāhi tapu or other site/area of cultural significance.	Partnership
Promote kōiwi protocols and processes in accordance with tikanga to government, council, and relevant organisations.	Advocacy / Promotion led by TKRUC
Advocate for the recognition and protection of cultural values in planning and development decisions.	Advocacy / Promotion led by TKRUC

6.2.2 Restoring Mauri o te Taiao

Restoring the mauri o te taiao in Te Kōwhai River Valley reflects the aspirations of tangata whenua for integrated actions that protect and enhance local ecosystems through māra kai, pest control, fencing, and soil and water restoration. Grounded in both mātauranga Māori and science, these efforts aim to strengthen hapū-led monitoring and kaitiakitanga, ensuring long-term environmental and cultural resilience.

Table 16. Restoration focus areas

Restoration Focus Area	Description & Actions
Māra Kai and Nurseries	Support local food production through māra kai and native plant nurseries, fostering community self-sufficiency and biodiversity.
Pest Control	Implement targeted pest management to protect native flora and fauna, supporting soil and ecosystem health.
Improved Fencing	Upgrade fencing to protect sensitive areas from stock damage, aligned with the Fencing Act requirements.
Soil Health Restoration	Apply soil conservation practices such as reforestation, cover cropping, and organic amendments to rebuild soil structure and fertility.
Waterway Protection	Establish riparian buffers and wetland restoration to filter runoff, reduce erosion, and safeguard aquatic ecosystems.
Community-Led Monitoring	Engage hapū and iwi in monitoring soil and water quality, integrating mātauranga Māori with scientific methods.

6.2.3 Mānawa (mangroves) as Ngā Rākau Whakaora and Their Ecosystem Services

Within the Te Kōwhai River Valley, Mānawa (mangroves) are recognised by tangata whenua as ngā rākau Whakaora — shield forests — providing essential ecosystem services that support both ecological and cultural wellbeing. They act as natural buffers along coastal and estuarine margins, stabilising sediment, reducing erosion, and filtering land-derived nutrients and debris. Mānawa also provide critical habitat for fish, birds, and other biodiversity, while enhancing water quality and sustaining the mauri of waterways and coastal environments. The IHEMP aligns research and protection efforts with hapū values, mātauranga Māori, and statutory obligations under the RMA, enabling integrated, hapū-led environmental management and stewardship.

Tāngata whenua want to actively protect, restore, and enhance Mānawa within the Te Kōwhai River Valley, recognising their ecological, cultural, and hydrological functions. Through hapū-led monitoring, restoration, and management, these actions aim to strengthen coastal resilience, support biodiversity, improve water quality, and restore the mauri of the catchment in accordance with the objectives and values outlined in this IHEMP.

E tāku mānawa hei ārai i waenga i a Tangaroa rāua ko Tāne Mahuta, e tiaki ana i te wai, te oneone, me te ngahere. Ko rātou ngā kaitiaki, e whakakotahi ana i te moana me te whenua mō te oranga tonu ake nei.

The heart of the Mangrove stands as a shield between Tangaroa and Tāne Mahuta, protecting the waters, soil, and forests. She is the guardians who unites the sea and land for enduring wellbeing.

Table 17. Alignment of planting strategies for iwi/hapū and council

Planting Strategy	Purpose & Benefits	Council RMA Policy Alignment	Support for Te Kōwhai IHEMP
Riparian Planting	Establishes native species like harakeke, mānuka, kānuka, and tī kōuka along waterways to stabilise soils, filter runoff, and improve water quality.	Supported by Northland Regional Council and Kaipara District Council policies promoting sustainable water management under RMA Sections 5 (Sustainable Management) and 6(e) (Water Quality Protection).	Protects mahinga kai and enhances water mauri, aligning with hapū aspirations for Te Mana o te Wai and kaitiakitanga.
Shelterbelts & Contour Planting	Planting trees along paddock boundaries reduces wind erosion, traps sediment, and minimises nutrient loss.	Aligns with RMA soil conservation and erosion control measures (Section 7(c)) as enacted by both councils.	Supports whenua health and upholds intergenerational stewardship responsibilities fundamental to hapū values.

Planting Strategy	Purpose & Benefits	Council RMA Policy Alignment	Support for Te Kōwhai IHEMP
Mānawa (Mangroves)	Restores mangroves to stabilise coastal margins, protect against erosion, and provide critical habitat for aquatic species.	Integrated into Kaipara District Council and Northland Regional Council coastal management plans under RMA Sections 6 (Protection of Significant Natural Areas) and 7 (Kaitiakitanga and Environmental Stewardship).	Protects coastal mauri, safeguards wāhi tapu, and maintains traditional mahinga kai areas, reflecting iwi-led kaitiakitanga.
Cultural Perspective (Mātauranga Māori)	Recognises trees and mangroves as kaitiaki that hold soil, shelter the whenua, cleanse the wai, and maintain ancestral connections.	Supports kaitiakitanga (Section 7(a)) and the protection of historic heritage sites (Section 6(f)) within council environmental frameworks.	Reinforces rangatiratanga and the cultural responsibility of hapū to sustain natural taonga for present and future generations.

6.2.4 TKRUC Accidental Discovery Protocol (ADP) – Kōiwi Tangata and Taonga

Purpose:
To ensure that any accidental discovery of *kōiwi tangata* (human remains) or *taonga tūturu* is managed respectfully, lawfully, and in accordance with tikanga Māori and statutory requirements.

1. Immediate Actions

If suspected *kōiwi tangata* or *taonga* are discovered during earthworks, excavation, or other activities:

- All work must stop immediately within at least a 20-metre radius of the discovery.
- The area must be secured to protect the find from disturbance, damage, or removal.
- No materials are to be removed or handled.

2. Notification Process

Who	Action Required
Site Supervisor / Contractor	Cease all work and immediately notify the Project Manager and TKRUC representative.
TKRUC Representative	Assess the situation, inform hapū representatives, and contact appropriate agencies.
New Zealand Police	Must be contacted if *kōiwi tangata* (human remains) are suspected.

Who	Action Required
Heritage New Zealand Pouhere Taonga (HNZPT)	Must be notified if the discovery is of archaeological or cultural significance.
Kaipara District Council and/or Kaipara Moana Remediation Team	To be advised if discovery occurs during consented or roading-related works.

3. Cultural and Legal Considerations

- Work must **not resume** until clearance is provided by **TKRUC, HNZPT, and the NZ Police** (if applicable).
- Kōiwi tangata are considered **tapu**; handling is to be guided by **hapū representatives** under **tikanga Māor**i.
- If taonga tūturu are discovered, these must be reported under the **Protected Objects Act 1975** to the **Ministry for Culture and Heritage**.

4. Recommencement of Work

- Work may recommence only after:
  - Appropriate authorities confirm the area is clear;
  - Cultural protocols and karakia have been undertaken;
  - Written clearance is received from TKRUC, HNZPT, and relevant authorities.

5. Recording and Reporting

- A written record of the discovery, response, and communication steps must be prepared by the Project Manager in consultation with TKRUC.
- Copies are to be provided to **Te Kōwhai Roading and Urupā Committee**, **HNZPT**, and **Kaipara District Council**.

Contact Information

Contact	Role / Organisation	Phone / Email
TKRUC Representative	Te Kōwhai Roading and Urupā Committee	**Chairman** Shane Miru **Mobile:** 021 882081 **Email:** rockwood.house@yahoo.com **Secretary** Meghan Wright **Mobile:** 0210733886
Hapū Cultural Advisor	Te Uri o Hau / Te Kōwhai Hapū	**Kaumātua** Haki Toka **Mobile:** 0279313344 **Email: hukatere1188@gmail.com** **Kaumātua** Shane Miru **Mobile:** 021 882081
NZ Police (Dargaville Station)	Emergency – Discovery of Kōiwi	Phone 105 or local contact **Address:** 18 Portland Street, Dargaville 0310
Heritage New Zealand Pouhere Taonga	Northern Regional Office	**Contact Information for the Northland Area Office** If an accidental discovery is made, stop work immediately and contact the area archaeologist: **Archaeologist:** Dr James Robinson **Phone:** +64 9 407 0470 **Mobile:** 027 249 0864 **Email:** jrobinson@heritage.org.nz **Address:** UD/21 Hobson Avenue, PO Box 836, Kerikeri 0245
Kaipara District Council	Consents / Infrastructure	**General Contact (for any enquiry)** • Freephone: **0800 727 059** portal.infrastructure.org.nz+2Northland Chamber of Commerce+2 • Main office: **42 Hokianga Road, Dargaville 0310** portal.infrastructure.org.nz+1 • General email: **council@kaipara.govt.nz** portal.infrastructure.org.nz+1 **Building / Consent-Support Team** • Email: **buildingsupport@kaipara.govt.nz** (for building-consent queries) kaipara.govt.nz • Phone: Use the general 0800 number for initial contact, ask to be directed to the Consents team. **Infrastructure / Engineering / Roading Team** • Use general phone/email above; ask to speak with the **Infrastructure or Engineering team** (often a dedicated officer will be assigned).

6.2.5 Integration of Heritage Sites into IHEMPs under RMA

In Northland, joint NZAA–NRC validation of site records—including Te Uri o Hau heritage sites—provides a strong example of bicultural cooperation aimed at protecting tribal heritage. This IHEMP has processes to ensure that heritage protection is integrated into planning and resource management.

Inclusion of NZAA site data and tikanga-aligned Cultural Impact Assessments (CIAs) at the earliest stages of planning.

Intention 1: To ensure that all planning decisions recognise and respect wāhi tapu, taonga, and cultural values from the outset, integrating mātauranga Māori and statutory heritage data into project design.

Established protocols for Accidental Discovery (ADPs), archaeological authorities, and engagement with HNZPT and appointed monitors.

Intention 2: To safeguard heritage sites through clear procedures that enable prompt, culturally appropriate responses, supporting hapū participation and statutory compliance.

Recognition of NZAA-recorded sites as indicators—not limitations—on wāhi tapu and taonga mapping, following best practice guidance.

Intention 3: To guide informed decision-making that respects cultural landscapes while allowing adaptive planning, ensuring that the full extent of cultural values is acknowledged and protected.

Table 18. Archaeology integration in IHEMPs & RMA

Process / Tool	Purpose & Function	RMA Integration / Statutory Basis
NZAA Site Recording Scheme	Identifies archaeological sites across Aotearoa; advises bicultural protocols through Kaupapa Māori group.	Supports duty under RMA Section 6(f) to protect historic heritage; guides local climatic planning decisions.
Cultural Impact Assessments (CIAs)	Evaluate potential effects of activities on Māori values, oral histories, archaeology, and wāhi tapu.	Complements Assessment of Environmental Effects (RMA); essential for wāhi tapu identification (S6(e,f), S7(a)).
Archaeological Authorities (HNZPT)	Require permission before modifying archaeological sites; includes iwi consultation and cultural conditions.	Mandated under Heritage NZ Act 2014; embedded in resource consent processes aligned with RMA protections.
Accidental Discovery Protocols (ADPs)	Framework for managing unexpected archaeological finds during earth disturbance.	Recommended best practice per RMA and HNZPT; crucial for managing impacts to Māori heritage.
Māori Monitors & ADP-linked protocols	Enables hapū involvement in site supervision, tikanga application, and data capture during works.	Fulfils Section 8 Treaty obligations and kaitiakitanga under Section 7(a); often mandated in resource consents.

6.2.6 Prioritisation of Catchment Funding

Prioritisation Statement:

We aspire to see catchment funding and support directed to actions that actively protect and restore the mauri of waterways, wetlands, and coastal ecosystems. This includes fencing, planting, and other

catchment management activities in priority areas identified for their ecological, cultural, and spiritual significance.

Table 19. Directives and intentions

Directive / Intention
Work in partnership with hapū to identify priority catchments and sites.
Provide funding, technical support, and resources to enable landowners to undertake restoration and management activities.
Ensure that interventions align with hapū values, mātauranga Māori, and the objectives of this IHEMP.
Monitor and report on the outcomes of catchment programmes to ensure long-term environmental and cultural resilience.

Priority allocation for effective mitigation funding is guided by a risk-informed framework that weighs key factors.

Table 20. Priority factors and criteria for mitigation funding

Priority Factor	Criteria
Risk Level	Frequency and severity of floods, erosion, and other hazards
Cultural Significance	Presence of wāhi tapu, marae, taonga, and cultural sites
Community Need	Populations and infrastructure at risk
Environmental Impact	Ecosystem vulnerability and biodiversity value
Feasibility	Practicality, sustainability, and cost-effectiveness

7 LEGISLATIVE CONTEXT & MĀTAURANGA MĀORI

7.1 LEGISLATIVE ALIGNMENT WITH TANGATA WHENUA OBJECTIVES

Table 21. Legislative alignment among Northland councils & hapū management team

Legislation / Framework	Key Requirements	Application by Northland Councils	Objectives of tangata whenua guiding this IHEMP
LGA Section 77(1)(c)	Consider Māori relationships with ancestral land, water, wāhi tapu and taonga.	Policies specifically reference cultural values in planning documents (e.g. NRC, KDC).	Embeds whakapapa, mauri, and mahinga kai into local decision-making.
LGA Section 76AA (Engagement)	Develop Significance & Engagement Policy including Māori stakeholders.	Councils have guidelines for Māori engagement on significant resource and infrastructure decisions.	Ensures meaningful notification and consultation aligned with hapū tikanga.
LGA Part 6	Enable hapū representation and influence to exercise rangatiratanga.	Councils provide advisory committee opportunities for shared decision-making.	Strengthen hapū representation, within local and regional planning processes.
RMA – Iwi Env't Mgmt Plans	Take into account Māori environmental values and aspirations in resource management.	Councils must take into account a planning document recognised by an iwi authority when preparing or changing their regional policy statement and regional and district plans. NRC regards IHEMPs as being relevant information under RMA s104(1)(c) that it must have regard to when considering resource consent applications.	Elevates mātauranga Māori and Te Mana o te Wai in planning frameworks.
RMA Sections 6(e), 6(f), 7(a), 8	Recognise and provide for Māori relationships with land/water; have particular regard to kaitiakitanga; and take into account Treaty principles.	Hapū engagement required in environmental assessment, policy development, and consents.	Protects kōrero tuku iho, wāhi tapu, and exercise of kaitiakitanga and rangatiratanga.
Treaty of Waitangi Act	Recognises the ongoing relevance of Treaty settlements and mandates the role of PSGEs.	PSGEs like Te Uri o Hau are formally recognised in co-governance agreements.	Enables strategic partnership and resource allocation through Treaty redress vehicles.

Legislation / Framework	Key Requirements	Application by Northland Councils	Objectives of tangata whenua guiding this IHEMP
PSGEs	Partner with councils on resource, cultural, and environmental management.	Te Uri o Hau and others co-manage river systems, cultural sites, and safety planning.	Strengthens iwi-led policy, monitoring, and operational responsibilities.

7.2 Fencing Act, RMA, and this IHEMP

The Fencing Act and key provisions of the RMA, such as Sections 5, 6(f), and 7(a), align closely with Te Kōwhai river valley IHEMP priorities by supporting the protection of wāhi tapu, water quality, and soil health through effective stock exclusion. This alignment strengthens kaitiakitanga and upholds the mauri of culturally and ecologically significant landscapes cultural site and waterways.

Table 22. Fencing Act and RMA provisions relevant to fencing

Legislation / Framework	Relevance	Support for Te Kōwhai IHEMP Objectives
Fencing Act 1978	Requires landowners to fence stock and share costs of boundary fencing.	Prevents stock intrusion into waterways, wetlands, wāhi tapu, and urupā; supports protection of cultural and ecological sites.
RMA Section 6(f)	Requires protection of historic heritage, including wāhi tapu and archaeological sites.	Fencing helps prevent stock damage to sacred or historic areas, supporting cultural preservation.
RMA Section 5 (Sustainable Management)	Encourages land use that maintains the life-supporting capacity of soil and water.	Fencing reduces erosion and sedimentation, protecting soil health and mauri of freshwater.
Kaitiakitanga (Section 7(a))	Recognises Māori responsibility to care for and protect the environment.	Fencing supports kaitiakitanga by physically protecting sensitive landscapes and taonga species.

7.3 Relevant Excerpts from NRC Regional Policy Statement and Regional Plan

Selected provisions from NRC's **Regional Policy Statement** and **Proposed Regional Plan for Northland** demonstrate how IHEMPs are integrated into council policy and decision-making.

Regional Policy Statement for Northland

Policies relevant to the role of tāngata whenua and Treaty of Waitangi principles include:

- **Objective 3.12 – Tangata whenua role in decision-making** The role of tāngata whenua as kaitiaki is recognised and provided for in decision-making over natural and physical resources.
- **Policy 8.1.1 – Tangata whenua participation** Regional and district councils must provide opportunities for tāngata whenua to participate in the review, development, implementation, and monitoring of plans and resource consent processes under the RMA.
- **Policy 8.1.2 – Statutory responsibilities of councils** When developing plans and processing resource consents, councils must:

  (a) Recognise and provide for the relationship of tāngata whenua and their culture and traditions with their ancestral land, water, sites, wāhi tapu, and other taonga;

  (b) Have particular regard to kaitiakitanga; and

  (c) Take into account the principles of the Treaty of Waitangi, including partnership.
- **Method 8.1.5 – Statutory plans and strategies** Councils must:

  (a) Engage with iwi authorities at the earliest stage of any RMA plan review or change to agree on appropriate mechanisms for tāngata whenua participation and consultation; and

  (b) Include in council reports on resource consent applications an assessment of effects on tāngata whenua and their taonga, including details of proposed measures to avoid, remedy, or mitigate those effects and the consultation undertaken.
- **Method 8.1.7 – Advocacy and education** Councils will:

  (a) Actively encourage consent applicants to consult with tāngata whenua as early as possible in the consent process, particularly where proposals may impact tāngata whenua and their taonga; and

  (b) Refer applicants to any relevant iwi or hapū planning documents that have been lodged with the council and authorised for public availability.
- **Policy 8.2.1 – Support for iwi and hapū management plans** The regional council recognises the value of IHEMPs in RMA decision-making and supports tāngata whenua in the development and implementation of these plans.

Taken together, these policies confirm that IHEMP preparation is a vital aspect of resource management. It supports partnership between councils and tāngata whenua, and enables the exercise of kaitiakitanga.

Proposed Regional Plan for Northland

- **Policy D.1.1 – When an analysis of effects on tāngata whenua and their taonga is required** A resource consent application must include, within its assessment of environmental effects, an analysis of impacts on tāngata whenua and their taonga, if any of seven specified adverse effects are likely.
- **Policy D.1.2 – Requirements of the analysis** Where such an analysis is required, it must have regard to (but is not limited to):
    - Any relevant planning document recognised by an iwi authority (such as an IHEMP);
    - The outcomes of consultation with tāngata whenua in relation to the application; and
    - Any statutory acknowledgements in Treaty settlement legislation.

7.4 Kaipara Ki Uta ki Tai – From Mountains to Sea

Ki Uta ki Tai is a Māori concept meaning "from the mountains to the sea," and describes the connectedness of the whole environment—from the upland forests and rivers to the coastal and marine areas. It reflects an integrated approach to managing natural resources that respects the flow of water, nutrients, and life across the entire landscape.

Table 23. Alignment of Te Ao Māori perspective of the environment with RMA policy

Mātauranga Māori Principle	Description	Alignment with RMA & Policy	Tiaki Taiao Guiding Principles
Whakapapa	Recognises the deep interconnection between land, water, people, and atua.	RMA Part 2, Section 6(e) – Acknowledges Māori relationships with ancestral lands and resources.	Support for the development and implementation of the IHEMP, which grounds land and water planning. Acceptance of wholistic and whakapapa-based worldviews. This approach to align with tangata whenua values, recognising the interconnected relationship between people, whenua, wai, and all living systems.
Mauri	Maintains the spiritual and physical wellbeing of soil and water.	NPS-FM and RMA Section 5 – Requires safeguarding life-supporting capacity of soil and water.	To actively safeguard and restore puna, wetlands, and productive soils, ensuring their vitality and abundance for the wellbeing of future generations.
Kaitiakitanga	Upholds the inherited responsibility to care for the whenua and wai.	RMA Section 7(a) – Councils must have regard for kaitiakitanga in environmental management decisions.	To uphold the mana and kaitiakitanga of hapū by ensuring their active role in the monitoring, restoration, and guardianship of ecosystems.

Mātauranga Māori Principle	Description	Alignment with RMA & Policy	Tiaki Taiao Guiding Principles
Rangatiratanga	Asserts self-determination and governance by hapū over natural resources.	RMA Section 8 – Requires councils to consider Treaty of Waitangi principles, supporting iwi/hapū authority.	To empower hapū-led planning and co-governance in resource management, ensuring decision-making reflects mātauranga, tikanga, and the aspirations of hapū.
Ki Uta Ki Tai	Recognises the full journey of water and contaminants from inland to sea.	NPS-FM – Requires catchment-scale planning and cumulative impact consideration.	To promote integrated, mātauranga Māori–informed approaches that recognise the interconnectedness of land, water, and people, while addressing environmental pressures such as sedimentation and agricultural leaching.

8 PARTNERSHIP AND ENGAGEMENT WITH THE HAPŪ OF TE KŌWHAI

8.1 INTRODUCTION

Under Northland's RMA and LGA frameworks, councils are obligated to recognise Māori as Treaty partners by incorporating mātauranga, kaitiakitanga, and hapū governance into resource and land-use planning. Post-settlement co-governance through entities like Te Uri o Hau ensures tikanga, cultural values, and ecological wellbeing are elevated within statutory processes—supporting sustainable, culturally-aligned outcomes across catchments and communities.

Effective Māori engagement in resource management recognises the authority of iwi and hapū as kaitiaki and Treaty partners. Marae and papakāinga are central to Māori cultural and social life, supported by legal protections under the Māori Reservations Regulations. Local authorities must uphold statutory obligations under the Resource Management Act and Local Government Act, including integrating iwi environmental values, enabling participation in planning, and recognising kaitiakitanga. Post-settlement governance entities now co-govern resources, while engagement protocols such as pōwhiri, karakia, and whakawhanaungatanga ensure cultural integrity. Significance assessments and stakeholder mapping by local authorities guide appropriate, respectful consultation based on local tikanga and kawa.

8.2 FUNCTIONS AND ROLES OF TANGATA WHENUA ENTITIES RELATING TO RMA AND PLANNING

Te Uri o Hau Settlement Trust was established under the Te Uri o Hau Claims Settlement Act 2002. It is the post-settlement governance entity (PSGE) that manages the iwi's Treaty of Waitangi settlement assets, rights, and relationships with the Crown and local authorities. The Trust represents Te Uri o Hau in regional planning, environmental management, and policy engagement — including consultation with councils under the Resource Management Act (RMA) and Local Government Act (LGA). The Trust also supports affiliated hapū and committees (Te Kōwhai Roading and Urupā Committee – TKRUC) in matters affecting their local environment, land, and cultural heritage.

Table 24. Functions and roles of tangata whenua entities relating to RMA and planning

Entity	Role / Function	Relationship to RMA / Planning
Ngāti Whātua	Overarching iwi confederation	Provides iwi identity and context; Te Uri o Hau is part of this confederation.
Te Uri o Hau	Hapū of Ngāti Whātua	Holds recognised influence under the RMA; ensures tāngata whenua values and priorities are reflected in regional planning.
Te Uri o Hau Settlement Trust (PSGE)	Post-settlement governance entity	Mandated to manage Treaty settlement assets, engage with councils and central government, and represent Te Uri o Hau in resource management and environmental matters.

Entity	Role / Function	Relationship to RMA / Planning
ENVIRONS Te Uri o Hau	Environmental management and planning unit	Provides specialist support in natural resource management, heritage protection, and statutory planning, ensuring technical and cultural alignment.
Te Kōwhai Roading and Urupā Committee (TKRUC)	Hapū-led local operational committee	Works directly with councils to protect ancestral lands, roading corridors, and urupā; integrates local tikanga and cultural protocols into planning, infrastructure, and heritage decisions.

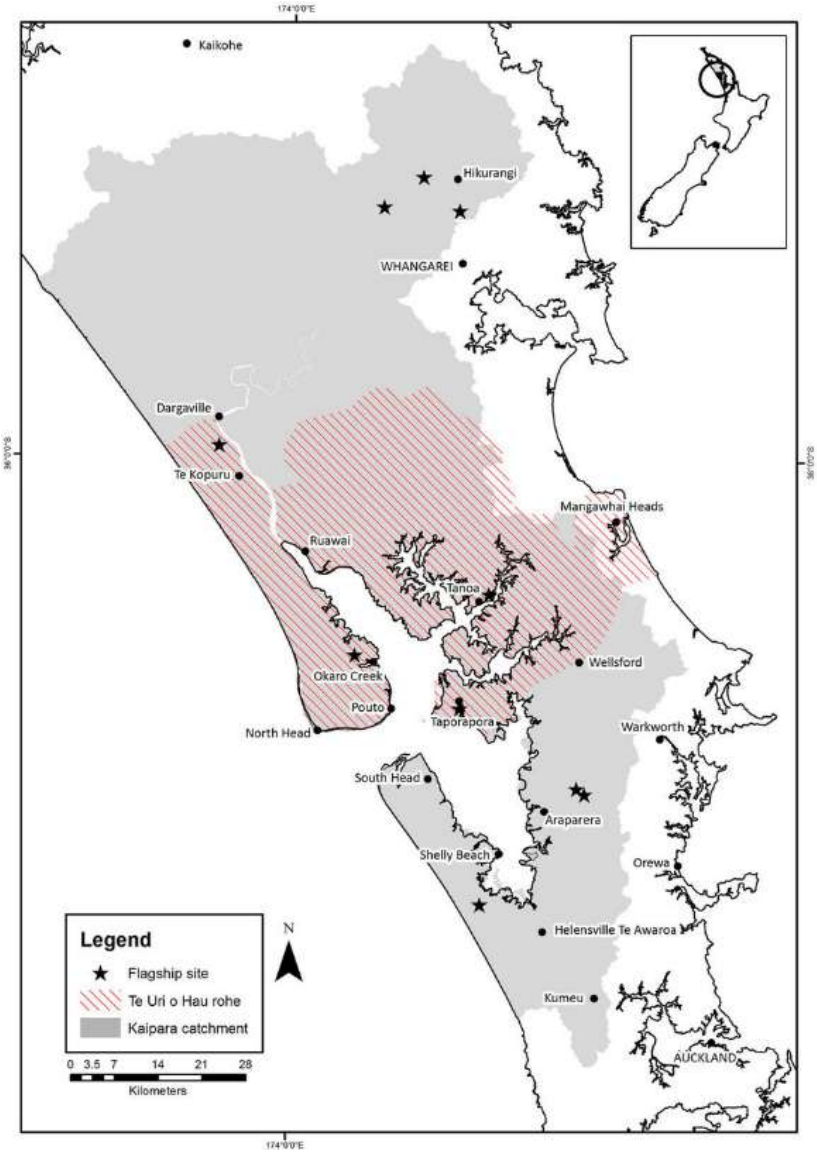

Image: Taoū N, Te Whātua. 2018. Enabling mātauranga-informed management of the Kaipara Harbour, Aotearoa New Zealand. New Zealand Journal of Marine and Freshwater Research. *52(14). Doi:10.1080/00288330.2018.1521845.*

8.3 APPROACHES FOR ENGAGEMENT WITH TANGATA WHENUA

Engagement plans, developed in alignment with the NRC's Significance and Engagement Policy, are updated regularly and recorded to ensure transparency, accountability, and continuous improvement and engagement levels. The following engagement approaches reflect how tangata whenua would like to see meaningful collaboration and decision-making take place within this rohe.

Table 25. Approaches for engagement

Engagement Level	Description	Example Activities
Inform	Provide factual, one-way communication	Newsletters, fact sheets, website updates
Consult	Invite feedback on options or emerging issues	Online surveys, community hui
Involve	Work collaboratively in design and development	Workshops, wānanga
Collaborate	Partner in planning, decision-making, and delivery	Joint governance panels, co-design forums
Empower	Delegate decision-making authority to Māori	Hapū-led planning, PSGE-driven decision processes

8.4 RESPECTFUL CONSULTATION

Table 26. Engagement considerations for respectful consultation

Topic	Description
Iwi and Hapū	Iwi are large kinship groups descended from a common ancestor, comprising multiple hapū, which are sub-tribes managing local affairs and resources. Engagement recognises their sovereignty, cultural protocols (tikanga), and unique dialects.
Marae and Papakāinga	Marae are ancestral meeting grounds central to Māori social, cultural, and spiritual life. They uphold distinct tikanga and act as venues for community decisions and emergency hubs. Papakāinga are communal living areas on ancestral land, fostering whānau connection.
Māori Reservations and Hapori Māori	The Māori Reservations Regulations Act 1994 protects land used for marae, papakāinga, and urupā (burial grounds). Hapori Māori (Māori communities) represent whānau, hapū, and iwi collective wellbeing and cultural continuity.
Legislative and Statutory Obligations	In RMA s58L, iwi participation legislation is defined as legislation (other than the RMA), including any legislation listed in Schedule 3 of the Treaty of Waitangi Act 1975, that provides a role for iwi or hapū in processes under the RMA.
Post-Settlement Governance Entities	Te Uri o Hau Settlement Trust manage Treaty settlements and ENVIRONS advise on resource management in partnership with councils.
Engagement Processes and Protocols	Formal engagement includes pōwhiri (welcome ceremonies), mihi whakatau (informal welcomes), and whakawhanaungatanga (relationship-building). Manaakitanga (hospitality) and karakia (prayers) are vital cultural practices.

Topic	Description
Significance and Stakeholder Mapping	Engagement levels are assessed based on significance, potential impacts, and iwi/hapū interests. Stakeholder mapping identifies appropriate groups for tailored consultation.
Cultural Considerations: Kawa and Tikanga	Respect for kawa (protocols) and tikanga (customs) ensures engagements are culturally appropriate and meaningful.

8.5 Partnership Approaches and Marae-Based Hapū Involvement

Table 27. Partnership approaches

Partnership commitment / Approach	Purpose	Impact for Te Uri o Hau
Marae-Based Hui & Workshops	Culturally appropriate consultation on environmental proposals or hazards.	Ensures hapū exercise rangatiratanga and kaitiakitanga through kawa-aligned decision-making.
Te Kotahitanga Statement	NRC's commitment to Treaty-based partnerships, Māori constituencies, and capacity building.	Provides structural support for iwi/hapū representation, training, and resourcing on council-led initiatives.
Tāiki ē Te Tiriti Strategy and Implementation Plan	Develop and maintain a meaningful relationship with tāngata whenua of Te Taitokerau, by providing appropriate support, resourcing, timeframes and processes to ensure that tāngata whenua have a long-term influential role in future planning and decision-making for the region.	Strengthens tāngata whenua influence in regional planning, ensuring decisions reflect Te Tiriti principles, mātauranga Māori, and shared aspirations for Te Kōwhai River Valley sustainable future.

8.6 Capacity, Resources & Cultural Protocols

Effective engagement requires assessing Māori provider capacity (time, tikanga expertise, administrative support) and ensuring council resourcing—staff, budgets, training—is sufficient for culturally safe, meaningful, and sustained collaboration. Below are key cultural protocols and practices that we as tangata whenua regard as integral to our interaction with those who wish to engage with us.

Table 28. Cultural protocols and practices

Cultural Protocol or Practice	Description	Application/Considerations
Koha	Cultural gift (monetary or in-kind) acknowledging mana	Must align with Council policy; scaled to event significance; includes food, transport, resources
Pōwhiri	Formal welcoming ceremony (typically at marae; adaptable elsewhere)	Organised by Kaitakawaenga (facilitator); used for significant events
Mihi Whakatau	Informal welcome for smaller events or non-marae venues	Suitable for workshops, briefings in town halls or offices
Whakawhanaungatanga	Building relationships using pepeha, whakapapa, and shared identity	Crucial at outset of all engagements to foster trust
Manaakitanga	Demonstrating hospitality—kai, safe spaces, and inclusive hosting	Ensures mutual respect; includes culturally appropriate welcoming and hosting
Karakia	Spiritual blessings or acknowledgements to open and close meetings	Led by Kaitakawaenga or iwi representative; resources available to support practice

These structured engagement protocols and practices align directly with RMA requirements (Sections 6, 7, 8, and LGA Section 76AA), ensuring councils engage with Māori not just as stakeholders, but as Treaty partners exercising rangatiratanga. Hosting consultations at marae and involving hapū in governance processes fosters genuine, culturally grounded collaboration—embedding kaitiakitanga, mātauranga Māori, and tikanga alongside statutory functions.

8.7 Levels of Consultation and Engagement with TKRUC for Resource Consents

Table 29. Consultation and engagement levels

Levels	Example	Indicative Timeframes	Potential Outcomes
1. Initial Contact	Email to Te Kōwhai Roading and Urupā Committee (TKRUC). This initial consultation should include a description of the activities proposed and site-specific details (i.e., location, size, zone). Staff will follow up with an email to advise of outcome. Minor resource consents/activities	Allow up to 5–10 working days to complete.	The proposal may: • Be accepted; • Require further information; • Be opposed.
2. Secondary Consultation	Further consideration of a proposal may be warranted in certain circumstances, i.e., if we require further information to make a decision. A site visit and production of a cultural impact assessment are likely to be required. Resource consents where Te Kōwhai Roading and Urupā Committee (TKRUC) are considered as 'affected parties'.	All of the above will be provided in writing and should be attached to the associated Assessment of Environmental Effects	• Allow up to 20 working days to complete. • Production of Cultural Impact Assessment that identifies scale of effects to TKRUC.
3. Full Consultation	This level of consultation is necessary for any major works/plan changes. Typically, we need to call a hui to discuss impacts from the proposed development/plan change. We will invite you and/or your agent to the hui, but this is not compulsory. Activities associated with full consultations include (but are not limited to):	• Te Uri o Hau wide hui • Interviews • Research	Reporting | Allow up to 30 working days to complete. | Production of Cultural Impact Assessment, Cultural Values Report, or a combination of both that either accepts or rejects the proposal/development. Proposals which are adjacent to/adjoin our statutory acknowledgement areas or directly affect them. Similarly, proposals which directly affect our sites of cultural significance. Large scale/major developments within our rohe. Private and Council initiated plan changes.

8.8 Priority Areas for Strengthening Partnerships with Tangata Whenua

Partnership between councils, iwi and hapū can be strengthened through focused collaboration in priority areas. These focus areas emphasise shared decision-making, investment, and coordinated action that address high-risk flood and erosion zones, strengthen community infrastructure, and uphold mātauranga Māori through iwi and hapū-led environmental initiatives.

Table 30. Priority areas for strengthening partnerships

Focus Area	Description
High-risk flood zones	Includes areas such as Ruawai, Raupo Drainage Scheme, and Northern Wairoa, where flood vulnerability is a critical concern.
Erosion-prone areas	Locations experiencing significant erosion that require urgent intervention to prevent environmental degradation and infrastructure damage.
Iwi/hapū-led projects	Initiatives that support environmental restoration and management by iwi and hapū, aligning with cultural values and mātauranga Māori.
Infrastructure upgrades	Improvements that enhance access, resilience, and community preparedness in the face of climate and environmental challenges.
Collaborative funding	Emphasis on a transparent funding process that includes hapū representatives to ensure equitable decision-making and prioritisation.

9 CONCLUSIONS

As this IHEMP is a recognised planning document under the RMA, it is the expectation of Te Uri o Hau hapū of the Ruawai Flats and Te Kōwhai Valley that this management plan will support the development and maintenance of effective partnership between Northland Regional Council and Te Uri o Hau hapū, ensuring that our tangata whenua perspectives are embedded within resource management processes.

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Te Kōwhai Roading & Urupā Committee C.H.A (Culture. Heritage. Archaeology)

Thelma Curtis Wright	Haki Toka	Lyvia Fitzgerald	Stuart Moulding

David Hemana Curtis	Minnie Tamati	Shane Miru	Meghan Wright

E ngā mana. E ngā iwi. E ngā manu kōrero o runga i ngā marae,
i hono ki te wairua, ki te whai ao, ki te Ao Mārama
– Shane Miru, Chairman, Te Kōwhai Marae, Te Kōwhai Roading & Urupā Committee, C.H.A – 2025

Whakataukī

Toitū te whenua, whatungarongaro te tangata.
The land remains while people come and go.

While people are transient, the whenua endures. For the hapū and iwi of the Kaipara and Northern Wairoa catchments, the health of the land — including its soil — is central to our whakapapa, identity, and responsibilities as kaitiaki.

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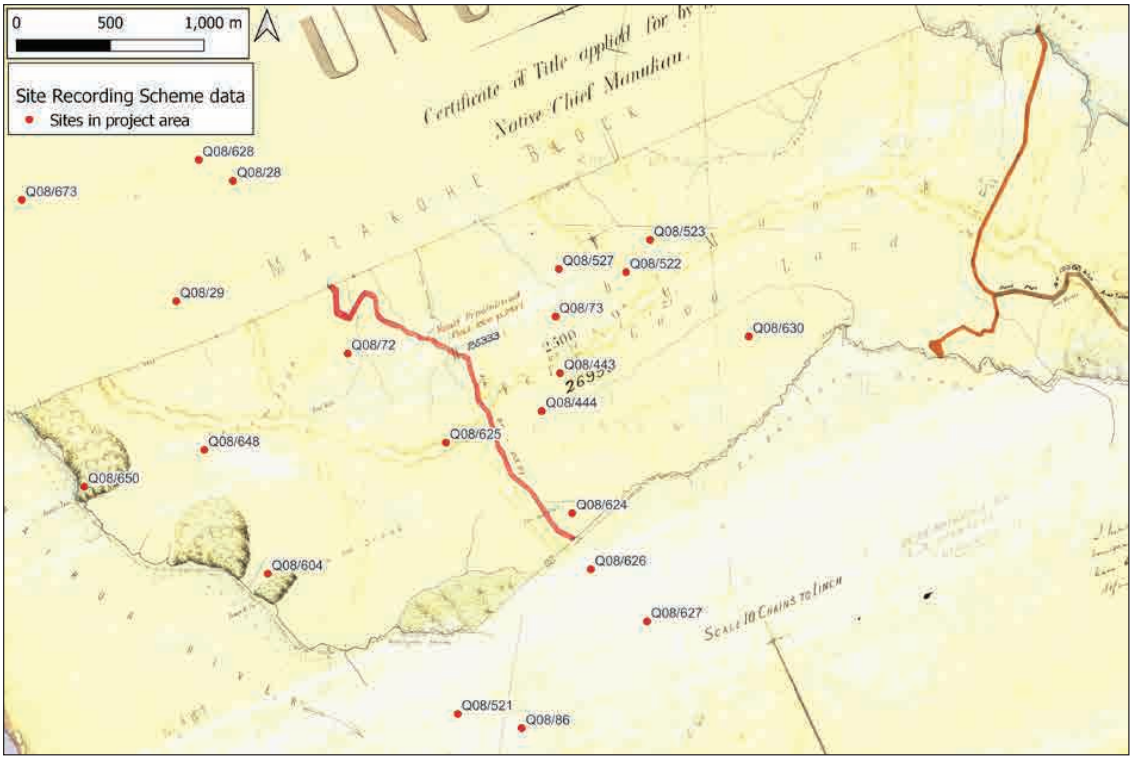
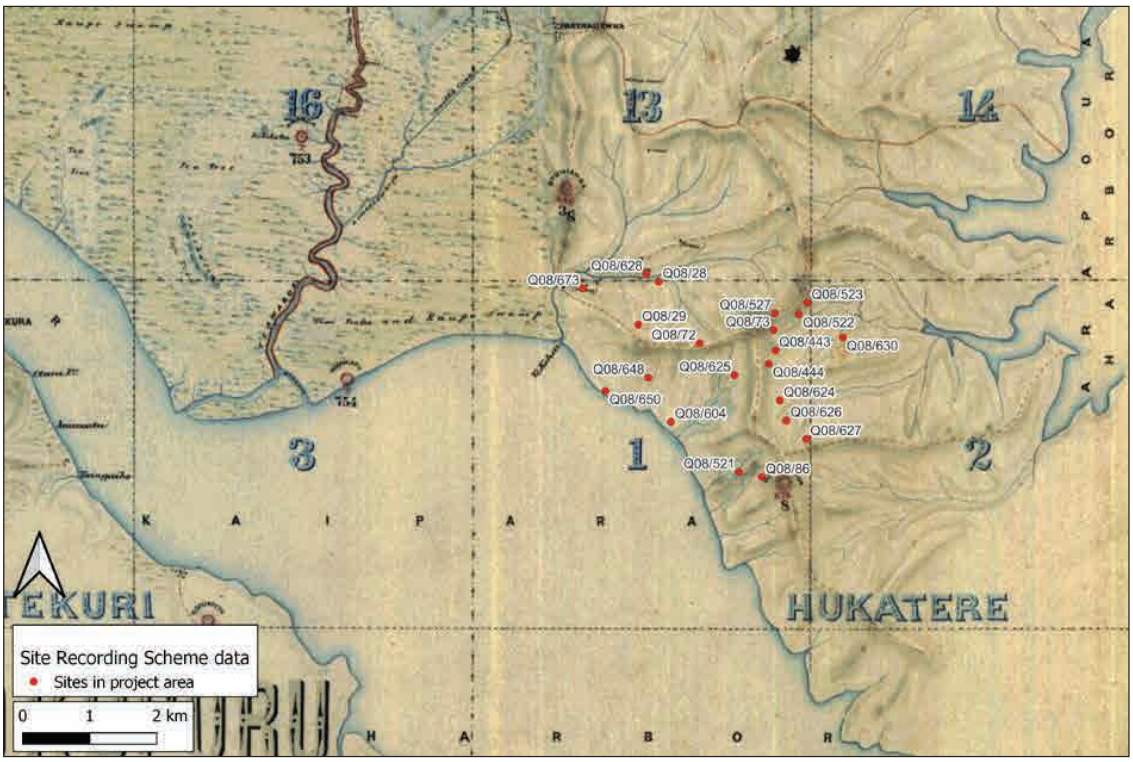
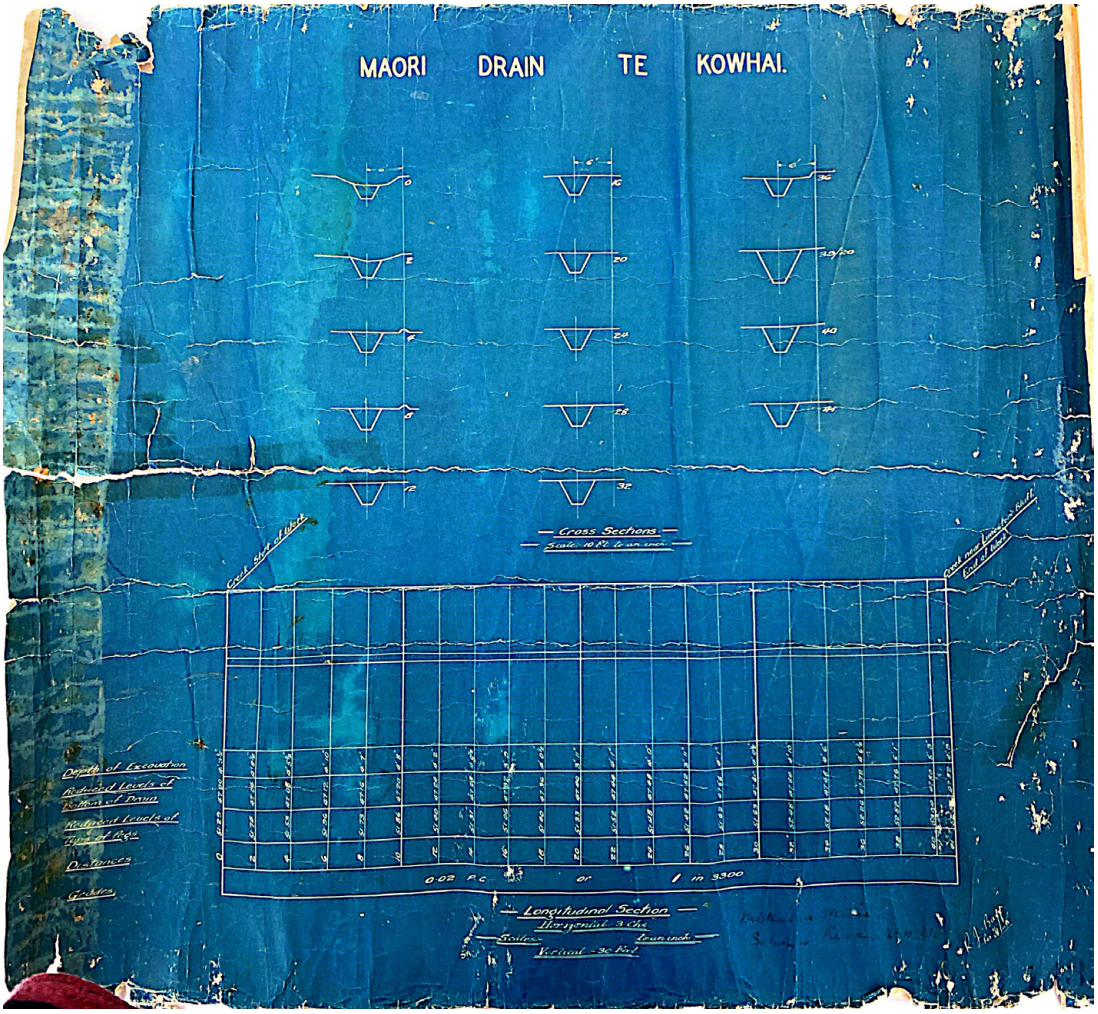
SO 1942, drawn in 1886, and added to in later years with SRS data overlaid and Te Kowhai Marae marked. Note, only SRS sites within the extent of the project area are shown.



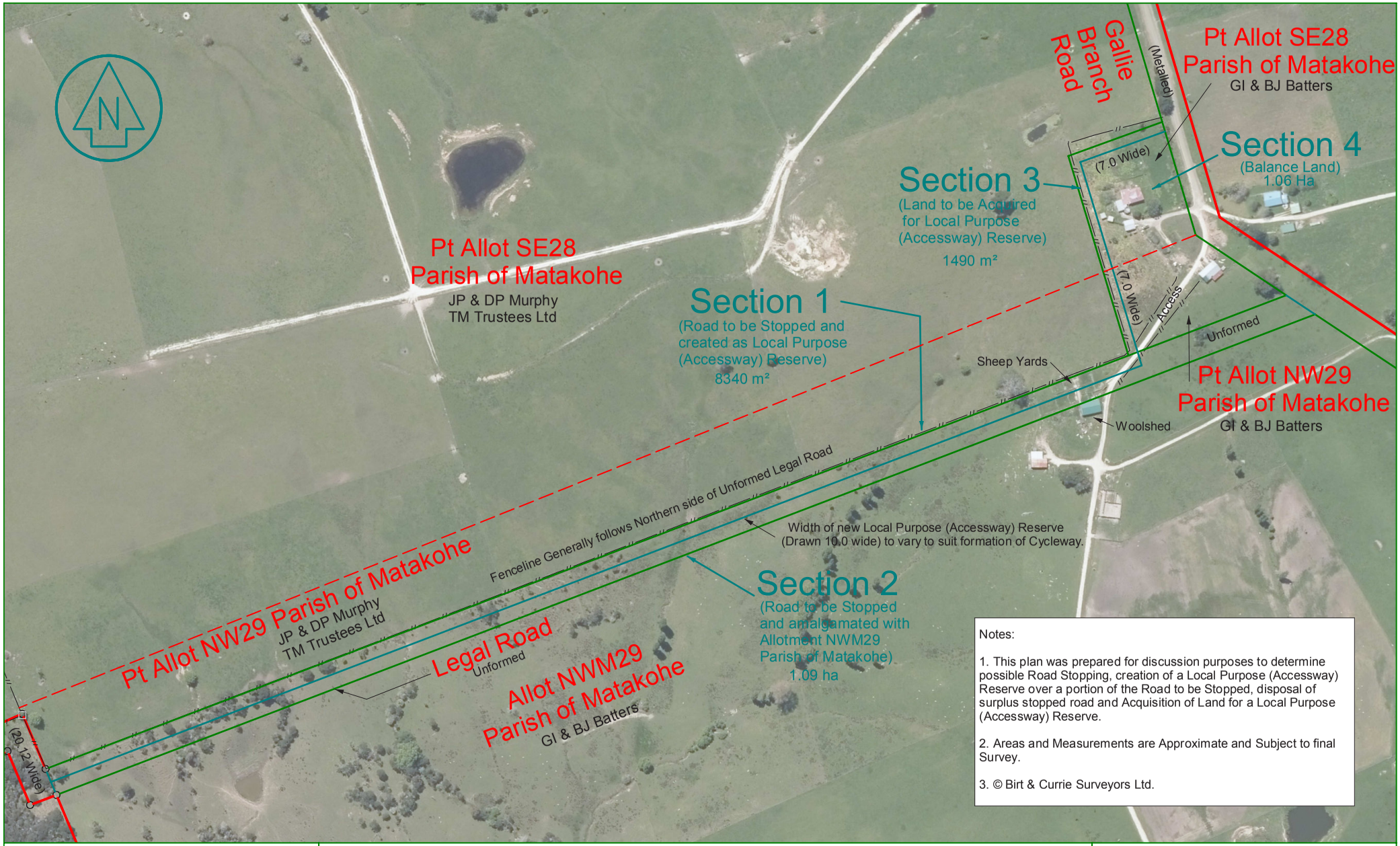
ML 160, drawn in, 1865 with SRS points overlaid. Note, only SRS sites within the extent of the project area are shown.



Detail from SO 3569, drawn in 1884, showing tracks and settlements surrounding the Raupo flats, along with Smith's Canal.



Maori drain Te Kowhai - blueprint from 1931



Notes:

1. This plan was prepared for discussion purposes to determine possible Road Stopping, creation of a Local Purpose (Accessway) Reserve over a portion of the Road to be Stopped, disposal of surplus stopped road and Acquisition of Land for a Local Purpose (Accessway) Reserve.

2. Areas and Measurements are Approximate and Subject to final Survey.

3. © Birt & Currie Surveyors Ltd.

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Proposed Road to be Stopped and Land to be Acquired for Local Purpose (Accessway) Reserve. Eastern Portion Proposed Cycleway Route.

Prepared for:

Kaipara District Council.

Date:	17/08/2020	Drawn:	Wayne Birt
Scale:	1:2500 (A3)	Ref No.	1075

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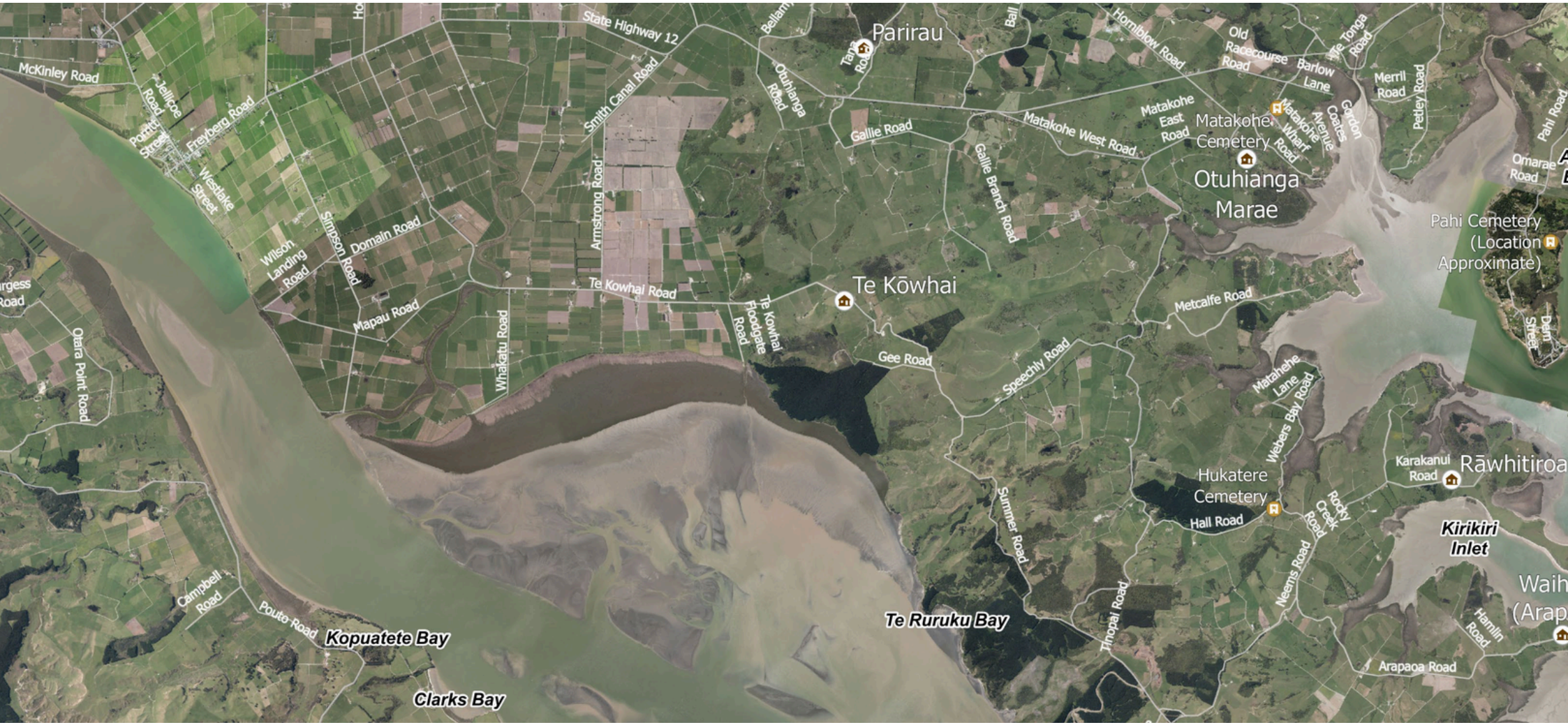
Occupation Along Unformed Road
Western Portion Proposed Cycleway Route.

Prepared for:

Kaipara District Council.

Date:	17/08/2020	Drawn:	Wayne Birt
Scale:	1:2500 (A3)	Ref No.	1075



Parirau
Te Kōwhai
Otuhianga Marae
Matakohe Cemetery
Pahi Cemetery (Location Approximate)
Hukatere Cemetery
Rāwhitiroa
Kirikiri Inlet
Te Ruruku Bay
Kopuatete Bay
Clarks Bay
State Highway 12
McKinley Road
Jellicoe Road
Portitt Street
Freyberg Road
Westlake Street
Wilson Landing Road
Simpson Road
Domain Road
Mapau Road
Whakatu Road
Armstrong Road
Smith Canal Road
Otuhianga Road
Gallie Road
Gallie Branch Road
Matakohe West Road
Matakohe East Road
Matakohe Wharf Road
Matakohe Avenue
Old Racecourse Road
Barlow Lane
Gordon Coates
Te Tonga Road
Merril Road
Petley Road
Pahi Road
Omarae Road
Dem Street
Hornblow Road
Metcalfe Road
Te Kowhai Road
Te Kowhai Floodgate Road
Gee Road
Speechly Road
Matahehe Lane
Webers Bay Road
Karakanui Road
Hall Road
Rocky Creek Road
Neems Road
Summer Road
Tinopai Road
Hamlin Road
Arapaoa Road
Otara Point Road
Campbell Road
Pouto Road

Waiheke Urupā Te Kōwhai Ruawai Northland