



CULTURAL EFFECTS ASSESSMENT

RURAL CONNECTIVITY GROUP (RCG)

PROPOSAL TO BUILD A NEW TELECOMMUNICATIONS (MOBILE/BROADBAND) FACILITY

AT PT ALLOTMENT 141 PSH OF TE KOPURU

22150 GLINKS GULLY, DARGAVILLE, NORTHLAND

OCTOBER 2019



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Whakataukī

Tupu te Toi
Whanake te Toi
He Toi ora
He Toi he Toi i ahu mai i Hawaiki
To tau muri ki te Atua
No te mea
Ko taku taha tera

Knowledge that grows
Knowledge that expands
Knowledge that survives
Knowledge that comes from Hawaiki
Knowledge that comes from patience and tolerance
Knowledge that comes from God for that is wisdom

Whakapapa

Ko te tūpuna taketake o Te Uri o Hau, Ko Haumoewaarangi.
Ka moe a Haumoewaarangi i a Waihekeao,
Ka puta ki waho ko a raua tamariki tokowhitu: ko Makawe, ko Mauku, ko Whiti,
ko Weka, ko ruinga, ko rongo me Hakiputaomuri.
Ka puta i a Hakiputatomuri ko nga uri matinitini e mohiotia nei i tenei wa,
Ko Te Uri o Hau.

*According to the traditions of Te Uri o Hau, the eponymous ancestor
of Te Uri o Hau is Haumoewaarangi.*
From the marriage of Haumoewaarangi with Waihekeao came seven offspring:
Makawe, Mauku, Whiti, Weka, Ruinga, Rongo and Hakiputatomuri.
From Hakiputatomuri came many descendants known to this day as
Te Uri o Hau.

Prepared by:



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Te Uri o Hau – Otamatea

Approved by:



Stephen Brown
Environs Holdings Manager

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This Cultural Effects Assessment (“CEA”) has been prepared for RURAL CONNECTIVITY GROUP who seek proposal to build a new telecommunication (mobile/broadband) facilities on Part Allotment 141 Psh of Te Kopuru, 22150 Glinks Gully, Dargaville. All intellectual property and cultural information reside at all times with Te Uri o Hau Settlement Trust, Environs Holdings Limited (Environs), and the Hapū of Te Uri o Hau. Any use, dissemination, distribution or copying by electronic or any other form of this assessment and any of its contents is strictly prohibited unless prior written approval is obtained from Te Uri o Hau Settlement Trust and/or Environs Holdings Limited.

Cover Photo: RCG s communications tower site situated below the sand hill

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1. ACTIVITY DETAILS

Applicant	Rural Connectivity Group (RCG). PO Box 192, Shortland Street, Auckland 1140. C/- Caitlin Metz, Rural Connectivity Group Engagement Manager. M: 021 033 1116 E: Caitlin.Metz@theRCG.nz
Proposal	Proposal to build new mobile broadband facilities
Site Location	22150 Glinks Gully, Dargaville
Legal Description	Part Allotment 141 Psh of Te Kopuru
Te Uri o Hau Legislation for Mangawhai, Cultural interests and Environmental Values	Te Uri o Hau Claims Settlement Trust Act 2002, Te Uri o Hau Deed of Settlement & Historical Claims Schedules 2000, Te Uri o Hau Estates and Territory: Statutory Area of Interest, Operative Kaipara District Plan 2013: Chapter 4 - West Coast Overlay, Glinks Gully: natural character of the coastal environment of high ecological, historical, environmental and cultural values.
Te Uri o Hau Settlement Trust Environmental Authority	Environs Holdings Limited Level 2, 3-5 Hunt Street PO Box 657, Whangarei p: 09 459 7001/ 0800 438 894 e: rma@uriohau.co.nz
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2. INTRODUCTION

2.1 Outline

Environs Holdings Limited (Environs) has been commissioned to prepare a Cultural Effects Assessment (CEA) report for Rural Connectivity Group Ltd (RCG) for the construction of a proposed new telecommunications facility on a site legally described as Part Allotment 141 Parish of Te Kopuru, at 22150 Glinks Gully, south-west of Dargaville (figures 1 to 3). The facility will deliver connectivity services from New Zealand's three major mobile networks - Spark, Vodafone and 2degrees, to the Glinks Gully community and other surrounding residence.

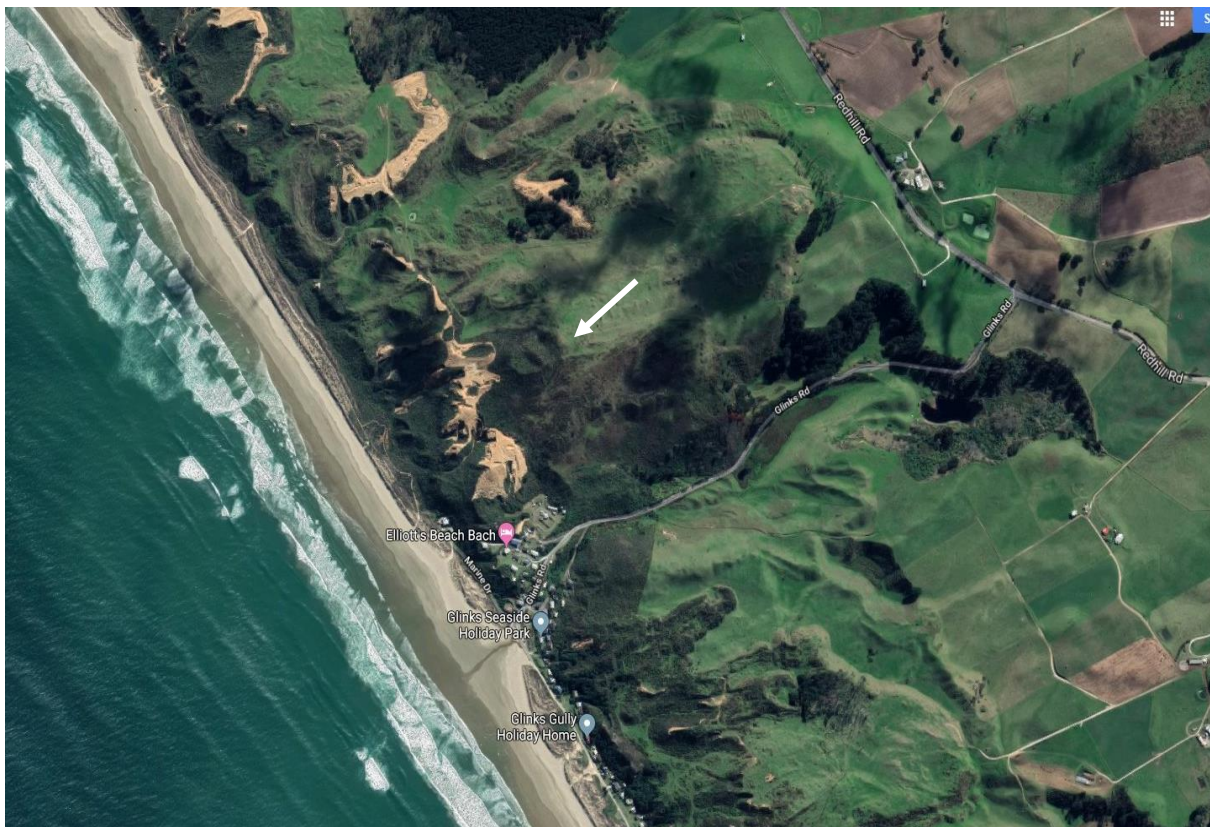
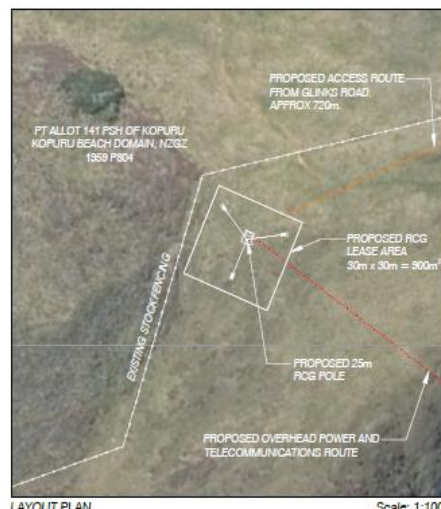
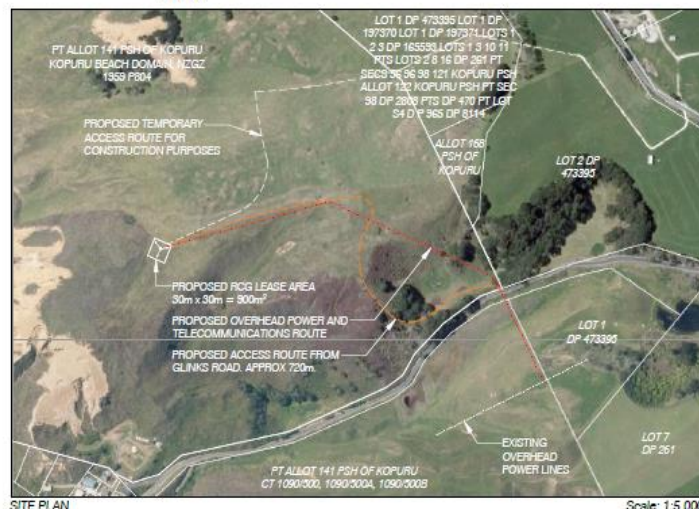


Figure 1: Approximate site location (shown by a white arrow)

Source: Google Maps NZ

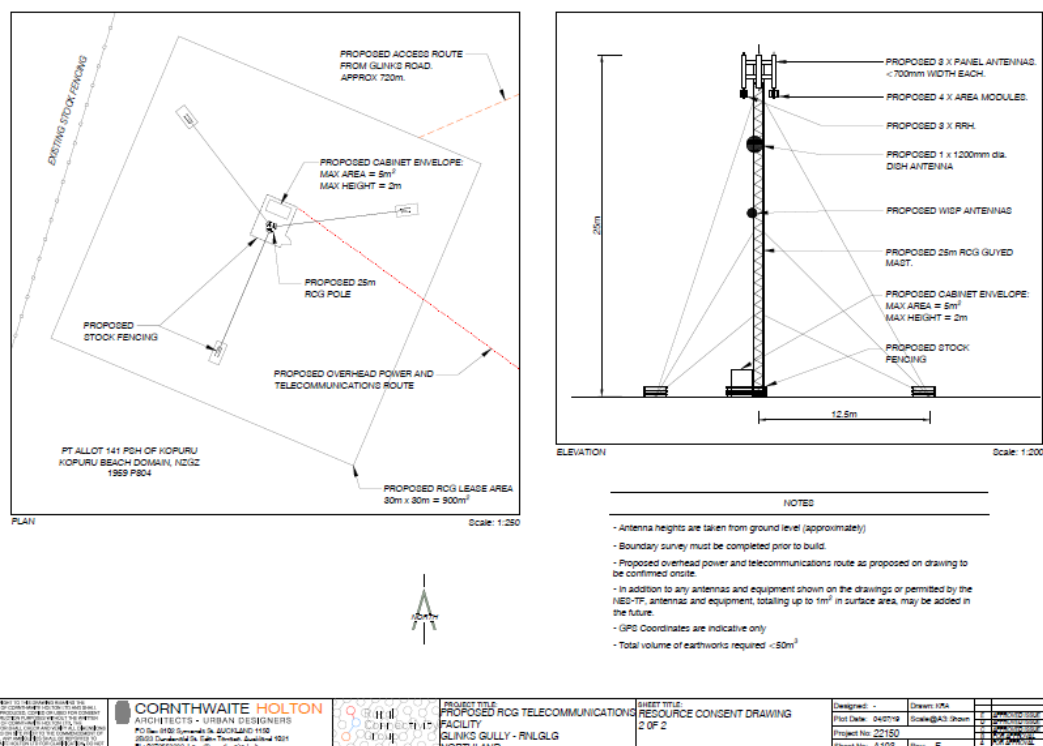
Proposed RCG Telecommunications Facility

SITE INFORMATION		NOTES
SITE ID	RNLGLG	- Boundary survey must be completed prior to build.
SITE NAME	Glinks Gully	- Proposed overhead power and telecommunications route as proposed on drawing to be confirmed onsite.
REGION	Te Kopuru, Northland	- In addition to any antennas and equipment shown on the drawings or permitted by the NES-TF, antennas and equipment, totalling up to 1m ² in surface area, may be added in the future.
LOCAL AUTHORITY	Kaipara District Council	- GPS Coordinates are indicative only
LATITUDE	-36.076496	- Total volume of earthworks required <50m ³
LONGITUDE	173.858518	
PROPERTY ADDRESS	Glinks Road	
LEGAL DESCRIPTION	Part Allotment 141 PSH of KOPURU	
CT	Kopuru Beach Domain, NZGZ 1959 P804	



<small>CORNTHWAITHE HOLTON ARCHITECTS - URBAN DESIGNERS</small> <small>PO Box 9100 Symonds St, AUCKLAND 1100</small> <small>09 220 00000 09 220 00000 09 220 00000</small> <small>www.cornthwaiteholton.com</small>	<small>PROJECT TITLE</small> PROPOSED RCG TELECOMMUNICATIONS FACILITY <small>Glinks Gully - RNLGLG</small> <small>NORTHLAND</small>	<small>SHEET TITLE</small> RESOURCE CONSENT DRAWING 1 OF 2	<small>Designed:</small> - <small>Plot Date:</small> 04/07/19 <small>Project No:</small> 22150 <small>Sheet No:</small> A102	<small>Drawn:</small> JMA <small>Scale:</small> A3 shown <small>Rev:</small> E	<small>Rev:</small> 1 <small>Rev:</small> 2 <small>Rev:</small> 3 <small>Rev:</small> 4 <small>Rev:</small> 5 <small>Rev:</small> 6 <small>Rev:</small> 7 <small>Rev:</small> 8 <small>Rev:</small> 9 <small>Rev:</small> 10

Figure 2: Resource Consent Drawings 1 of 2



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Figure 3: Resource Consent Drawings 2 of 2

Source: Cornthwaite Holton Architects Ltd – Urban Designers

2.4 Te Uri o Hau's Estates and Territory

The site location has been identified as being within the ancestral lands of Te Uri o Hau; i.e. Te Uri o Hau's Estates and Territory: Statutory Area of Interest (figure 4).

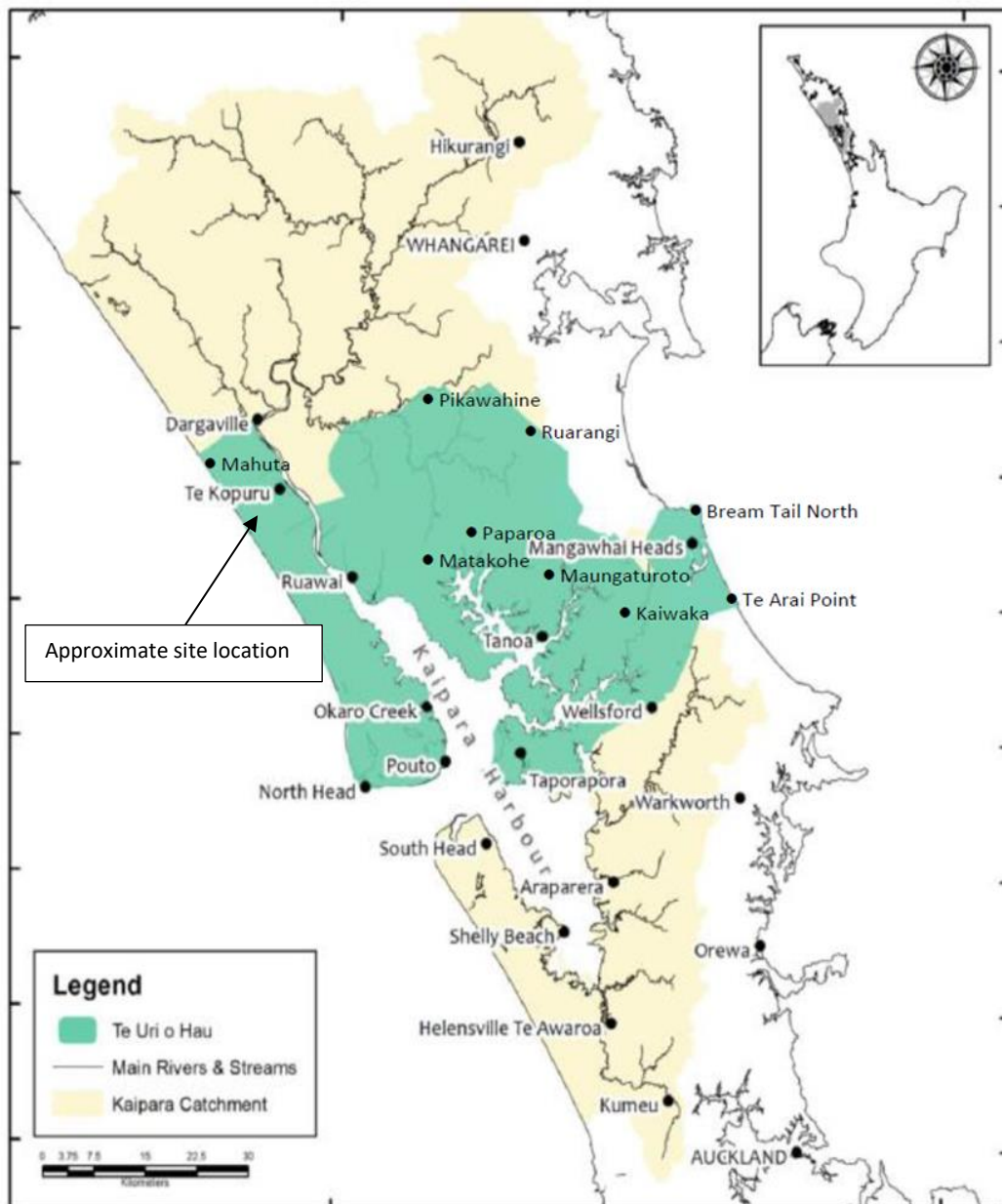


Figure 4: Te Uri o Hau's Statutory Area of Interest shown in green

Te Uri o Hau's Estates and Territory; Statutory Area of Interest encompass area's north of Wellsford in the south to Te Arai taking in the Mangawhai Heads to the east, to Pikawahine in the north, across to Mahuta gap on the west coast to Pouto peninsula. Both Mangawhai and Kaipara Harbours' are inclusive of Te Uri o Hau's estates and territory: statutory area of interest, extending out to the exclusive economic zone.

2.5 Te Uri o Hau Mana whenua

Te Uri o Hau are a hapu of Ngati Whatua, with Mana whenua cultural, traditional, spiritual and historic territorial rights from Mahuta Gap southwards, including Glinks Gully to Poutu Peninsula. Te Uri o Hau's association to those areas are well documented in regional and district operative plans, and the following Te Uri o Hau's legislative Acts and in their environmental management plan:

- Te Uri o Hau Claims Settlement Act 2002;
- Te Uri o Hau Deed of Settlement 2000;
- Te Uri o Hau Settlement Historical Claims Schedules 2000; and
- Te Uri o Hau Kaitiakitanga o Te Taiao Environmental Management Plan 2011.

2.6 Purpose

The purpose of the CEA is to assess the level of effects adverse or otherwise, of the proposed subdivision development on the Te Uri o Hau's cultural, traditional, spiritual and heritage values, and to provide appropriate recommendations to avoid, remedy or mitigate any potential effects on those values. Te Uri o Hau's values can be associated with, but not limited to:

- Cultural heritage sites and features (i.e. Archaeological Sites);
- Effective and efficient land use planning with environmental management;
- Ecosystem health and sustainable development;
- Integrated catchment management;
- Sustainable fisheries management;
- Wetland and estuary restoration;
- Sustainability of water and water quality;
- Protection of indigenous flora, fauna and indigenous forests;
- Protection of native species and ecological habitats;
- The practise of ethnobotany¹; and
- The preservation of the Maori language, stories, culture and cultural practices, as some examples.

This CEA represents a tool to facilitate meaningful dialogue and effective participation between RGC, Environs and Te Uri o Hau. The assessment has been commissioned in recognition of Te Uri o Hau's cultural, spiritual, traditional and historical values and associations to Te Kopuru, and as a means to help address any potential issues raised by Te Uri o Hau during the planning stages prior to construction.

For resource consent processes, Section 64 states of the Te Uri o Hau Claims Settlement Act 2002 states: *"the distribution of consent summaries to be forwarded to Te Uri o Hau Governance entity i.e. the Te Uri o Hau Settlement Trust (The "Trust")"*. Both the District and Regional Councils' operating within Te Uri o Hau's statutory area of interest are required to send resource consent summaries to

¹ The study of how people of a particular culture and region make use of indigenous (native) plants.

Environs for subdivision, use and development related activities undertaken within the ancestral lands of Te Uri o Hau i.e. Te Uri o Hau's Estates and Territory: Statutory Area of Interest (appendix 1).

2.7 Methodology

Written information directly relevant to the proposed subdivision development provided as part of preparing this CEA were sourced from:

- Plan Sets: Resource Consent Drawings Sheets 1 and 2 of 2 (sets) – Location & Layout Plans, prepared by Cornthwaite Holton Architects.

a) Field Visit

The report writer, accompanied by Kaumatua and Te Uri o Hau Taumata member Rex Nathan and his wife, and RCG representatives Caitlin Metz and Greg Aitkin visited the RCG proposed mast site via four-wheel drive to an area close to the coast owned by Kaipara District Council, north east of Glinks Gully coastal settlement. The RCG site is situated east at the foothills of a large vegetated sandhill.



Figure 5: RCG proposed mast location



Figure 6: Taken looking west to the approximate mast location



Figure 7: Matua Rex Nathan and Caitlin Metz taken south of the mast location

3. LEGISLATIVE FRAMEWORK

3.1 Te Tiriti o Waitangi 1840: Treaty of Waitangi Principles

The Tiriti o Waitangi is the founding document of our nation. Article 2 of the Treaty recognises and guarantees the protection of tino rangatiratanga, and so empowers kaitiakitanga as customary trusteeship to be exercised by tangata whenua. This customary trusteeship is exercised over their

taonga, such as sacred and traditional places, built heritage, traditional practices, and other cultural heritage resources. This obligation extends beyond current legal ownership wherever such cultural heritage exists.

Particular matauranga, or knowledge of cultural heritage meaning, value, and practice, is associated with places. Matauranga is sustained and transmitted through oral, written, and physical forms determined by tangata whenua. The conservation of such places is therefore conditional on decisions made in associated tangata whenua communities, and should proceed only in this context. In particular, protocols of access, authority, ritual, and practice are determined at a local level and should be respected.

The Tiriti o Waitangi provides for the exercise of kawanatanga, while actively protecting tino rangatiratanga of tangata whenua in respect of their natural, physical and spiritual resources. All persons acting under the RMA (including applicants, councils and tangata whenua) must take into account the principles of the Treaty of Waitangi (s8). Similar obligations are imposed on councils under the Local Government Act 2002 (LGA).

Statutory obligations and case law developed under the RMA have helped to translate how the obligations under the Treaty of Waitangi are to be given effect to in practice. The Environment Court has said that consultation, or the need to consult, arises from the principle of partnership in the Treaty of Waitangi; this requires the partners to act reasonably and to make informed decisions.

3.2 Te Uri o Hau Claims Settlement Act 2002

Under section 59 of the Te Uri o Hau Claims Settlement Act 2002, the Crown acknowledges the statements made by Te Uri o Hau of the particular, cultural, spiritual, historic, and traditional associations to the areas and resources within its rohe.

The act provides for statutory acknowledgements to be enacted in the relationship of in this case, Te Uri o Hau to the area of Mangawhai and Mangawhai Harbour. A statutory acknowledgement is an acknowledgement by the Crown that recognises the mana of a tangata whenua group in relation to specified areas, particularly the cultural, spiritual, historical and traditional associations with an area. These acknowledgements relate to 'statutory areas' which include areas of land, geographic features, lakes, rivers, wetlands and coastal marine areas, but are only given over Crown-owned land.

Councils must consider statutory acknowledgements when making decisions on whom to involve in resource consents and hearings. They also help address concerns where councils have processed consent applications that relate to an area of significance for certain claimant groups, without consultation or their written approval, and where claimant groups have been adversely affected. While a statutory acknowledgement may vary for each claimant group, in essence, a statutory acknowledgement requires councils to:

- forward summaries of all relevant resource consent applications to the relevant claimant group governance entity - and to provide the governance entity with the opportunity to waive its right to receive summaries

- have regard to a statutory acknowledgement in forming an opinion as to whether the relevant claimant group may be adversely affected in relation to resource consent applications concerning the relevant statutory area
- within the claim areas, attach for public information a record to all regional policy statements, district plans, and regional plans.

Te Uri o Hau legislation values are defined within the Act as outlined in Table 3.1:

Table 3.1: Te Uri o Hau Legislative Values

Part 5	Statutory Acknowledgement	Values	Purpose
Subpart 2 Section 58-65	Statutory Acknowledgements Resource Management Act 1991	Cultural, spiritual, historic and traditional association	(a) Consent Authorities distribution of resource consents applications to Te Uri o Hau (b) Consent Authorities, Heritage New Zealand or the Environment Court have regard to statutory acknowledgements (c) Recording of statutory acknowledgements on plans (d) Use of statutory acknowledgement with submissions
Schedule 6	Mangawhai Marginal Strip		
Schedule 10	Mangawhai Harbour Coastal area		

3.3 Resource Management Act 1991

Part II of the RMA contains a number of specific provisions relating to tangata whenua that must be considered in RMA processes:

- Sections 6(e),6(f) and 6(g) require that "the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu, and other taonga", the protection of historic heritage from inappropriate subdivision, use and development" and "the protection of protected customary rights" is recognised and provided for.
- Section 7(a) sets out 'other matters' which persons exercising functions and powers under the Act must 'have particular regard to'. This includes section 7(a) kaitiakitanga
- Section 8 requires that the principles of the Treaty of Waitangi are taken into account.

Several other general provisions in the RMA need to be considered, including the requirement to take into account iwi planning documents. In terms of consultation with tangata whenua, there are different requirements for resource consents, notice of requirements and plan development processes.

3.4 Heritage New Zealand Pouhere Taonga Act 2014

Heritage New Zealand Pouhere Taonga Act 2014 makes it unlawful for any person to modify, or destroy or cause to be modified or destroyed, the whole or any part of an archaeological site without the prior authority from Heritage New Zealand.

Relevant sections included, but not limited to are:

- (a) Section 3: the purpose of the Act is to promote the identification, protection, preservation, and conservation of historical cultural heritage of New Zealand.
- (b) Section 4: Key Principles of the Act include:
 - (i) the principle that historic places have lasting value in their own right and provide evidence of the origins of New Zealand's distinct society; and
 - (ii) the principle that the identification, protection, preservation, and conservation of New Zealand's historical and cultural heritage should:
 - a. take account of all relevant cultural values, knowledge, and disciplines; and
 - b. take account of material of cultural heritage value and involve the least possible alteration or loss of it; and
 - c. safeguard the options of present and future generations; and
 - d. be fully researched, documented, and recorded, where culturally appropriate.

Section 4 of the Heritage New Zealand Pouhere Taonga Act 2004 recognises the relationship of Maori with and cultural traditions to, their ancestral lands, water, Wāhi Tapu, and Wāhi Taonga.

Section 10-20 of the Act ensures that any person undertaking work that may damage, modify or destroy an archaeological site (both known and unknown) must obtain an archaeological authority to undertake such work and prior to any work commencing.

3.5 Operative Kaipara District Plan – November 2013 (the 'District Plan')²

The District Plan recognises that Te Uri o Hau (and Te Roroa) have traditional, historical, spiritual, and cultural associations with place and sites within the Kaipara District. The District Plan has been developed to recognise Maori issues in the northern Kaipara. A wide range of Tangata Whenua cultural values are also referenced in the following chapters of the District Plan:

- ❖ Chapter 2: District Wide Resource Management Issues
- ❖ Chapter 3: Land Use and Development Strategy
- ❖ Chapter 4: Overlays (Kaipara Harbour /West Coast and Mangawhai Harbour/East Coast)
- ❖ Chapter 5: Tangata Whenua Strategy

² Kaipara District Council (2013), Kaipara District Operative Plan November 2013, New Zealand Government, Wellington: New Zealand. Retrieved 12 February 2017 from: <http://www.kaipara.govt.nz/Service++Info/District+Plan.html>.

- ❖ Chapter 6: Ecological Areas
- ❖ Chapter 12: Rural
- ❖ Chapter 13: Residential
- ❖ Chapter 15(a): Maori Purposes - Maori land
- ❖ Chapter 15(b): Maori Purposes - Treaty Settlement Land
- ❖ Chapter 17: Historic Heritage
- ❖ Chapter 18: Landscapes

3.6 Te Uri o Hau Kaitiakitanga o Te Taiao (Environmental Management Plan) 2011

Te Uri o Hau Kaitiakitanga o Te Taiao (2011) is an environmental management plan to support Te Uri o Hau kaitiakitanga (guardianship) and rangatiratanga (authority) responsibilities in natural resource management within Te Uri o Hau Estates and Territory: Statutory Area of Interest.

Te Uri o Hau Kaitiakitanga o te Taiao plan provides the policies that the Crown and representative agencies, resource consent practitioners, applicants and research institutions take into account and give effect to, when preparing or reviewing regional and national statements, plans, policies and strategies.

4. MATAURANGA MAORI - TE AO MAORI WORLD VIEW

Mātauranga Māori refers to the body of knowledge of one's history and whakapapa originating from their ancestors, including their worldview and perspectives. It is a key concept which defines Te Uri o Hau's values and relationships. Indigenous forests, flora and fauna are related to Māori through whakapapa and cosmologies in the great creation of stories of the universe and all living things. As Kaitiaki of indigenous forests, flora and fauna, Te Uri o Hau seek to play a primary role in the protection and use of these natural resources.

Io, the Supreme Being and creator of the heavens and the earth created all living things of divine being. Whakapapa (genealogy) is the axis upon which the world and its inhabitants are defined. Whakapapa goes back to the beginning of time, to the very first seed that produced the entire universe. Papatuanuku is the earth mother, Ranginui is the sky father; their 70 children are the original custodians of its parts. Trees were the first born, birds the second, fish, insects and animals followed, and then finally people were born. Humans are the teen, the last born, the babies of the family.

4.1 Spiritual and Cultural Connectedness

Tangata whenua are connected to both the spiritual and physical dimensions, inherent of cultural values with responsibilities abound. As tangata whenua, Te Uri o Hau Ngāti Whātua has an inherent relationship and responsibility within the natural environment and specifically, to that part of Papatuanuku who lies within their tribal area.

At the heart of this relationship is the philosophy of holistic management. Holistic management demands the respect of humans to all divine creations of natural environment. The concept of mauri is essential to respecting each and all creation. All taonga possess a mauri: an intangible life force that unites all creatures and enables them to flourish.

The principles of holistic management acknowledge that human interactions with the natural environment impose a reaction to the mauri of nga taonga. The same principles are equally associated to the energy of life in an ecosystem. An ecosystem is a set of organisms living in an area, their physical environment, and the interactions between them. Likewise, to te mauri o nga taonga, human interaction with one part of an ecosystem necessitates a reaction to the whole.

4.2 Tikanga: Cultural Practice

Tikanga Māori (cultural best practice) is dynamic and capable of responding to the changing world. Tikanga Māori forms the basis of how Te Uri o Hau live in a relationship with all living things and their environment, and how we manage those natural and physical resources and all things mauri. Tikanga Māori is defined under Section 2 of the Resource Management Act 1991 and Section 3 of Te Ture Whenua Māori Act 1993 as Māori customary values and processes, which are practiced to this day.

4.3 Taonga: Valued Treasures

Taonga are those things considered culturally valuable to Te Uri o Hau which may be a tangible or intangible element. Article 2 of the Treaty of Waitangi acknowledges taonga as being lands, estates, forests, fisheries and other properties. Taonga represents an element of the Māori philosophical worldview and all living things representing mauri. All living and non-living things contain a life force, one cannot live without the other, all intricately living in harmony to sustain their being and existence on earth.

4.4 Kaitiakitanga: Guardianship

Te Uri o Hau as Kaitiaki, acknowledge customary lore to include the protection of all living things, natural resources, culture and people. In this regard Kaitiaki are universal. The protection of our natural resources and culture require a commitment through the whole of Māori society which is constantly evolving. Kaitiakitanga not only relates to the environment and the management of natural resources but also extends to the socio-economic well-being of future generations.

4.5 Mana Whenua and Mana Moana: Power from and Rights to the Land and the Waters

A return to one's marae is also a return to the land, to one's tūrangawaewae (place where one has rights of residence and belonging through kinship and whakapapa). After the birth of a child their pito (umbilical cord) and the whenua (afterbirth) are buried in the ground or placed up in a tree. The whenua is also the word for land and the burial of the umbilical cord and the afterbirth ensures a strong link with one's own land.

The land is also linked to the spiritual powers, to the children of Ranginui and Papatuanuku. Each Matariki/ New Year, at one place on the upper Wanganui River, hangi (earth ovens) are set aside for Tane and Tangaroa and offerings are made to them. This recognises that Tane is responsible for the forests and its foods and Tangaroa is responsible for the sea and its foods. Te Uri o Hau continue to carry on these responsibilities within their own rohe, as taught by our ancestors.

Te Uri o Hau values ancestral land based on our responsibilities and relationships with the land. It is important that how we value land i.e. not on monetary value or productive capacity. Māori land is often considered undeveloped or underutilised and therefore considered of little value by Europeans because Māori values are not recognised or understood.

Te Uri o Hau has mana moana over their customary fishing areas. Traditional chiefs determined the harvesting of kaimoana ensuring the protection and management through traditional customary methods.

4.6 Mana Atua: Spiritual Powers

One with the people, one with the land, we also become one with the Atua (the spiritual powers). The spiritual powers are our immediate source of mana (inherited status); they are a source of our tapu.

4.7 Tapu and Noa: Sacred and Profane

Traditionally, Māori life was organised in all its aspects through the intricate interplay of two states of being, tapu and noa, which were complementary and of equal importance. In numerous contexts a person, place or thing would be said to be either tapu or noa. The word tapu indicated that the person, place or object could not be freely approached, that restrictions had been placed upon access, and in this way the term referred not only to the tapu entity but also to the restricted relationship others might have with it. In many contexts it can be translated as restricted, forbidden, or sacred. The word noa indicated unrestricted access and can generally be understood as ordinary, everyday, common, and profane.

4.8 Wairuatanga: Spirituality

In the cosmological myths of Māori, we are told that the universe was brought into being through Io, the supreme-being. It was he who willed the earth to appear; he was the primal origin of all things; everything on earth or in the heavens could be traced back to one cause, the sole origin, Io, the parent of the eternal.

In one of these curious evolutionary formulae, conception was given as the forebear of growth, who produced energy; then followed thought, mind, and desire. Various phases of Po and other conditions of chaos began, until at least one in conjunction with Atea (space) produced the heavens. The sky (personified in Ranginui), took Papatuanuku (the earth mother) as a wife, and begat seventy offspring, all males, and all supernatural beings.

Many of these personified lights, the sun, moon, darkness, wind, rain, clouds, and lighting. Some were described as originating beings, tutelary beings and parents of fish, birds, stars, and stones, while yet others were denizens of the uppermost heavens. From among these offspring were selected many of the poutiriao, or guardians, appointed by the supreme-being to watch over and preserve the welfare of the different realms of the universe.

The following are the best-known members of the numerous offspring of the primal parents, Ranginui (sky father) and Papatuanuku (earth mother):

- ❖ **Tane** who is the (personified form of the sun), the fertiliser, he who fertilised the earth and caused it to produce trees and herbage, and also man who was born of the earth-formed maid;
- ❖ **Rongo** who represented the moon, as shown in Hawaiian myth, was the patron of peace and the art of agriculture;
- ❖ **Tu** who is the patron of war and death, personified the setting sun;
- ❖ **Whiro** personified darkness, evil, and death;
- ❖ **Tangaroa** was the origin and personification of all marine life;
- ❖ **Tawhirimatea** personified wind;
- ❖ **Ngana** or **Uru-te-ngangana**, was the origin of stars;
- ❖ **Kiwa** was the guardian of the ocean;
- ❖ **Te Ihorangi** personified rain; and
- ❖ **Ruaumoko** was the origin of earthquakes and all volcanic disturbances.

5. TE URI O HAU'S CULTURAL HISTORY³

The Kaipara hapu referred to collectively as Te Uri o Hau, have several lines of descent particularly to Ngati Whatua and Tainui.

With the arrival of the Tainui waka at Ngunguru on Northland's east coast around 1250 AD, came Hotunui, a principal rangatira of the waka. After a failed attempt to build a wharenui during the night, he named his three sons after this incident. The tuakana he named Tahuhu after the ridge pole, the second eldest son Tahinga, after the rafters and the potiki, Kura, after the red sunrise in the morning. Fourteen generations later, the descendants of the three sons migrated south to the Kaipara as Ngati Tahuhu under the mana of Tahu Karangarua, Ngati Tahinga under the mana of Tahinganui, and Ngati Kura under the mana of Kura Mangotini.

Their migration came through Mangakahia to Marohemo near Otamatea, where Ngati Kura decided to live on the Hukatere Peninsula. Ngati Tahinga decided to live on the southern side of the Oruawharo River around the Topuni /Wellsford area, and Ngati Tahuhu decided to live in the area from Te Arai to the Waipu inlet and across to the Arapaoa River.

Approximately at the same time the Tainui waka landed at Ngunguru, the Ngati Whatua waka, Mahuhu ki te Rangi landed at Taporapora in the middle of the Kaipara. Ngati Awa was living in the Kaipara

³ Te Uri o Hau Settlement Trust (n/d). Te Uri o Hau Cultural Heritage Trail Policy Statement and Cultural Redress policy. Te Uri o Hau Settlement Trust, 3/5 Hunt Street, Whangarei.

when Ngati Whatua arrived. With the death of Rongomai, the captain of the Mahuhu ke te Rangi waka, Te Po Hurihanga his son, took the waka north to Rangaunu Harbour after blaming the drowning of his father on the witchcraft of the Ngati Awa people. Ngati Whatua lived on the fertile Victoria Valley just south of Kaitaia for three centuries before migrating south to the Hokianga.

The death of Taureka was the catalyst for this migration. Ngati Whatua sought “utu” for Taureka being murdered so they attacked and defeated the Ngatu Kahu-mate-ika from the Hokianga. After living in the Hokianga area, the lack of fertile land for an expanding iwi was the cause of migrating south into the Kaihu Valley and eventually down the Pouto Peninsula, reconnecting with their Ngati Whatua relatives they had separated from 350 years previously after the drowning of Rongomai⁴. At this time, Ngai Tahu, Ngati Kura and Ngati Tahinga were living on the eastern side of the Kaipara. Ngati Awa was living in the centre and Ngati Whatua was living on the north western side and the Kawerau-a-Maki people were living on the south western side of the Kaipara.

A pakanga arose between Ngati Awa and Ngati Whatua over the Te Arawa, Ngati Awa princess Te Hana who lived on the Pouto Peninsula. A series of battles took place where Ngati Awa was defeated by Ngati Whatua and they eventually left the Kaipara. Ngati Whatua rangatira, Haumoewaarangi, was killed by the Kawerau-a-Maki people for raiding their kumara pits. Ngati Whatua were to eventually drive the Kawerau-a-Maki people from the Kaipara and occupied their lands for the killing of Haumoewaarangi (tupuna of Te Uri o Hau), and Kawharu, the Tainui giant and great toa (warrior) who assisted Ngati Whatua to inflict a number of defeats upon the Kawerau-a-Maki people.

Haukapaia II (uncle) and Nehu (nephew) were of Ngati Tahu descent. They had a disagreement over the fishing grounds so a battle ensued in Ngati Kura rohe at Te Komiti in the battle called Puakahikatoa (the blossom of the manuka tree)⁵. Nehu, mother of Hinewaiuru, was of Te Uri o Hau descent so he called upon his Te Uri o Hau relatives and Ranginui, Raki, More, and others to assist him defeat his Ngai Tahu relatives. Conflict soon arose between Nehu, Ngai Tahu people and Te Uri o Hau over land taken in the raupatu of Haukapaia II and his Ngati Tahu people. Maungarongo marriages took place over several generations to maintain peace⁶. Through the Maungarongo marriages, the raupatu of Ngati Tahu by Te Uri o Hau became kore. Tainui and Ngati Whatua bloodlines were connected in arranged marriages.

In 1805, a war started between Nga Puhi and Ngati Whatua which had its origins in a love story. Nga Puhi chief Pokaia was in love with Karuru, Hongi Hika’s sister, however, she married a much older chief to be rid of him. Another story suggests that Karuru was seduced by a Te Uri o Hau man. Whatever the truth is, Pokaia was so enraged that he attacked Taoho, Te Roroa chief from Kaihu and killed about twenty of his people. Taoho sought utu at Mataraua near Kaikohe and killed the same number of people.

⁴ Wright, W. (1996) Te Uri o Hau o Te Wahapu o Kaipara Mana Whenua report, Waitangi Tribunal Submission Wai 271.

⁵ Kaipara Minute Book 9, Pg 18.

⁶ Kaipara Minute Book 9, Pg 115-116.

5.2 1807 Battle of Moremonui

In 1807, Pokaia mustered about 500 Nga Puhi warriors believing to make an easy conquest. Ngati Rongo, Ngati Whatua (south Kaipara), Te Uri o Hau and Te Roroa gathered at Moremonui where they defeated Pokaia invading taua. Over 150 Nga Puhi warriors were killed including Pokaia and two Hongi Hika brothers. Hongi Hika managed to escape and eventually inflicted his wrath upon Kaipara Hapu.

Figures 9 & 10 shows the battle site location site and the wording on the commemorative plaque erected near the site. The location is north of Glinks Gully.



Figure 8: The mouth of Moremonui Gully viewed from the southern side, with the battle monument pictured at the lower right corner (white arrow)⁷

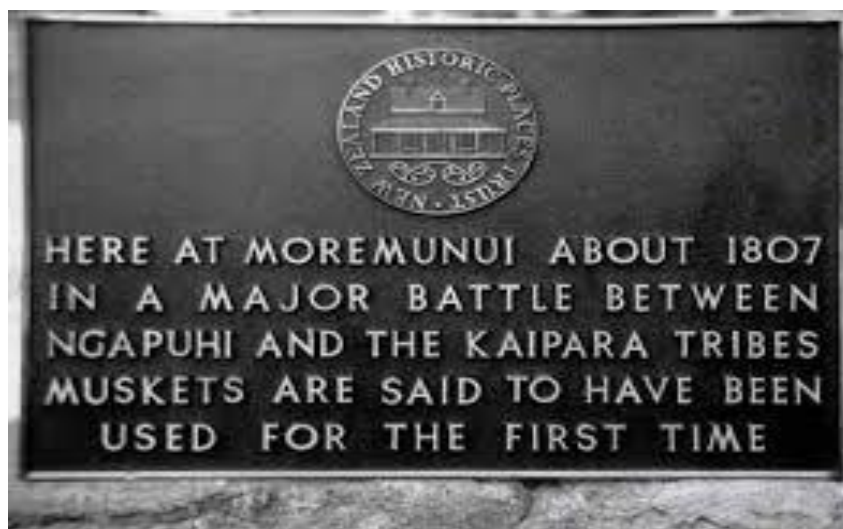


Figure 9: Moremonui commemorative plaque⁸

⁷Wikipedia (2019). The Battle of Moremonui Article. Retrieved October 2019 from: https://en.wikipedia.org/wiki/Battle_of_Moremonui

⁸ Te Ara The Encyclopaedia of New Zealand. Ngāti Whātua defeated Ngāpuhi, including their leader Hongi Hika, at Moremonui (an alternative spelling is used on the plaque) in 1807. Retrieved October 2018 from: <https://teara.govt.nz/en/photograph/1202/moremonui-commemorative-plaque>

5.3 1825 Battle of Te Ika a Ranganui – Ko Te Whawhai I te Waimako

In the early beginning of the nineteenth century, the northern Kaipara district was the battleground of another clash between two large confederations i.e. Ngā Puhi and Ngāti Whātua. Hostilities began around 1807 with a clash between Ngā Puhi and Te Roroa, who were supported by their Ngāti Whātua allies, including Te Uri o Hau.

A battle, known as Te Kai a te Karoro (the seagull's feast), was fought at Moremonui, on the coast north-west of Dargaville. This was a serious defeat for Ngā Puhi, who lost several of their leaders during battle. The Ngā Puhi confederation, led by Hongi Hika, acquired guns after 1814, and asserted monopoly status in dealings, with Pākehā traders and missionaries in the Bay of Islands. In contrast, Kaipara Māori had little contact with Pākehā before the 1830s.

On February 1825, Mangawhai and Te Hakoru (known today as Hakaru) became the site of one of New Zealand's great battles, known as the Battle of Te Ika a Ranganui. A combined hapu of Nga Puhi, armed with approximately 300 muskets journeyed from their northern lands and landed their waka's at Mangawhai. They travelled and met a confederation of Kaipara hapu consisting of Tainui, Te Uri o Hau, Ngati Rongo, Ngati Whatua and Te Roroa at Te Hakoru at the Te Waimako stream between Mangawhai and Kaiwaka.

The following account is based on extracts taken from the combined korero (stories) of the local chiefs who fought against Nga Puhi at Te Waimako, as told to Percy Smith:

"As Nga Puhi was expected; we met then at the head of Te Manga Kaiwaka. A hui was held to discuss the best method to meet our foes and Te Murupaenga proposed that we meet Nga Puhi at Te Mangawhai and attack them when they attempted to land. Rewharewha of Te Uri o Hau overruled this saying; "Nawai I mea pena te matenga mo Hongi Hika": What an absurd idea to suppose that Hongi Hika could be caught like that." So, the plan was abandoned, and we decided to meet our foe at the place we later named Te Ika a Ranganui.

When the first division of Nga Puhi arrived at the right bank of the Te Maunga Waimako they met our left flank barring passage over the stream extending towards Kaiwaka. We attacked Nga Puhi by crossing Te Manga Waimako forcing Nga Puhi to retreat. We caught the first fish: "Kei au te mataika! Anana! Mate rawa! Mate rawa!" Then Hongi's main division arrived, and we were met with a storm of bullets, which drove us back cross the Te Waimako stream to our lines.

Again, we charged down to the stream, only to be driven back by the guns and losing a large number of our men, but we stood our ground fighting hand to hand against Nga Puhi. We rallied, 'Korahi, Korahi!' but 120 of us fell in one heap before the guns of Nga Puhi. Seeing that the battle was lost, we retreated to our waka and escaped.

We would have perished that day but for the foolishness of Nga Puhi. That day the waters of Te Waimako ran red with our blood and its waters are tapu our people none of whom will

drink its waters, however thirsty they may be. We later returned to the Kaipara with a “taua hiku toto” war party and surprised a taua of Te Parawhau and killed them. Hongi’s army was then at Otamatea.” (Te Puriri, ratou Paikea Te Hekeua, Te Toko, Tieke, Hauraki Paore me etahi atu 1860).

According to transcripts, the confederation of Kaipara hapu possessed a small number of muskets. Many of the Kaipara people were killed during that period of time and the area was declared tapu. For the next decade, Tāmaki, Mangawhai and most of the Kaipara remained largely unoccupied as a result of the battle.

Nga Puhi were victorious in this conflict, where Tainui survivors fled to the Waikato, Te Uri o Hau to the Tangihua ranges south west of now known town of Whangarei, Mareretu, and Waikeikei forests, Ngati Whatua fled to the Waitakere ranges, Ngati Rongo to their Parawhau relatives whilst other survivors sought refuge with their Te Roroa and Ngati Hine relatives. By the 1830’s, Ngāti Whātua began moving back to the Kaipara and surrounding areas. Only as recently as 1991 was the Tapu lifted throughout the area of Hakaru and Mangawhai.

A memorial Kohatu stands approximately 1.5 kilometres east of Kaiwaka, for those Kaipara Tribes who fell during this battle. The stone reads:

“Te Ika a Ranganui – Here in 1825, Ngapuhi, under Te Whareumu and Hongi fought their last great battle against Ngati Whatua and their allies.”

Figure 10: Plaque Statement



Figure 11: Memorial Kohatu



Source: S Worthington

6. TE URI O HAU CLAIMS SETTLEMENT PROCESS

6.1 Te Uri o Hau Claims Settlement Act 2002

Te Uri o Hau historical Treaty claims cover the northern part of the Kaipara Harbour and relate to the loss of land and control over its natural resources. The settlement acknowledged specific breaches:

- 1) The process used to determine the reparation for the plunder of a store, which led Te Uri o Hau chiefs and others to cede land at Te Kopuru as punishment for the plunder, was prejudicial to Te Uri o Hau. The Crown acknowledges that its actions may have caused Te Uri o Hau to alienate lands that they wished to retain, and that this was a breach of the Treaty of Waitangi.
- 2) The failure of the Crown to set aside reserves and protect lands for the future use of Te Uri o Hau was a breach of the Treaty of Waitangi.
- 3) The Crown acknowledges that the operation and impact of the native land laws had a prejudicial effect on those of Te Uri o Hau who wished to retain their land, and that this was a breach of the Treaty of Waitangi.

From the time the Treaty was signed, Te Uri o Hau tried to preserve and strengthen their relationship with the Crown. In particular, the early land transactions with the Crown promoted trade and settlement and contributed to the development of New Zealand. However, the benefits that Te Uri o Hau expected to flow both ways from this relationship were not always realised. The widespread loss of land has hindered the economic, social and cultural development of Te Uri o Hau.

The Te Uri o Hau Claims Settlement process was an important milestone for Te Uri o Hau and its significance as the first claim to be settled in the north.

6. 2 Te Uri o Hau Deed of Settlement 2000

The Te Uri o Hau Deed of Settlement was made up of a package that includes:

- 1) Crown acknowledgements of breaches of the Treaty of Waitangi and its principles (based on an agreed historical account) and a Crown Apology to Te Uri o Hau
- 2) Cultural Redress
- 3) Commercial Redress

Only Crown assets are involved in the redress offered to Te Uri o Hau, except for a .5ha site (the location of Whakahuranga Pa) purchased from a private owner on a willing seller/willing buyer basis that will be transferred to Te Uri o Hau. Te Uri o Hau Claims Settlement Act 2002 was enacted as a result of longstanding and significant grievances.

6.3 Te Uri o Hau Claims Process

On March 1997, Dame Augusta Wallace was appointed presiding officer for the Waitangi Tribunal's inquiry into the Kaipara district and the remaining members of this Tribunal were appointed in June

1997.⁹ The records of inquiry of various claims relating to the Kaipara region were combined under the reference number Wai 674 in July 1997¹⁰. The inquiry district was divided into stages 1, 2, and 3. The main Te Uri o Hau claims (Wai 229 and Wai 271) were heard by the Tribunal in stage 1.

Te Uri o Hau claimants began negotiations with the Crown. The Crown recognised the mandate of Te Uri o Hau's negotiators in June 1999, and the two parties then entered into negotiations for the settlement of Te Uri o Hau historical claims. Heads of agreement were signed in November 1999, and the proposed settlement was approved by 82.6 per cent of the participating adult members of the claimant community who were eligible to vote. On December 2000, the Crown and Te Uri o Hau signed the Te Uri o Hau Deed of Settlement Historical Claims Schedules 2000 and the Te Uri o Hau Claims Settlement Act 2002.

Table 6.1: Te Uri o Hau Treaty Claims Process

1840	Signing of the Tiriti o Waitangi (Treaty of Waitangi).
1839 - 1841	Investigation of early "sales". A surplus of 6,000 acres was retained by the Crown.
1842	Approximately 8000 acres at Te Kopuru was ceded to the Crown under duress.
1854	Mangawhai Block was sold to the Crown with a 10% clause inserted for the benefit of Ngati Whatua but was never upheld by the Crown.
1854 - 1865	Approximately 300,000 acres was alienated from Te Uri o Hau.
1871 - 1900	Native Land Court began title investigations in the Kaipara area. Henana Whiti and his whanau are evicted from their land and their property destroyed.
1905 - 1930	Tai Tokerau District Land Board and then the Board of Maori Affairs set up to assist Te Uri o Hau, but much of the control of those lands were placed in those departments.
1940	Kaipara Development Schemes were operating in the rohe, with very little benefit received by Te Uri o Hau.
1991 - 1997	Te Uri o Hau lodged claims Wai 229 and Wai 271 with the Waitangi Tribunal, on behalf of Te Uri o Hau. Several other whanau had also lodged claims. Te Uri o Hau presented the claims to the Waitangi Tribunal at Aotearoa Marae at Otamatea and Waikaretu Marae at Pouto.
1998 - 1999	Te Uri o Hau claimants began negotiations with the Crown. The Crown recognised the mandate of Te Uri o Hau's negotiators in June 1999 and a 'Heads of Agreement' was signed on the 20 th November. The Crown accepted that it had breached the Treaty of Waitangi and its principles in relation to Te Uri o Hau.
2000	On 12 th September, Te Uri o Hau and the Crown initiated a "Deed of Settlement" setting out the full settlement offer for ratification by its people.

⁹ Direction appointing Dame Augusta Wallace presiding officer for claims in Kaipara area, 10 March 1997 (Wai 674 ROI, paper 2.71); direction constituting Tribunal to hear Kaipara claims, 9 June 1997. (Wai 674 ROI, paper 2.84).

¹⁰ Direction concerning consolidation and aggregation of Wai 674 record of inquiry, 21 July 1997. (Wai 674, ROI, paper 292).

	In December, Te Uri o Hau Claims Settlement, later known as the Te Uri o Hau Claims Settlement Act 2002 was enacted into legislation.
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7. TE URI O HAU MANAGEMENT AND MARAE

7.1 Te Uri o Hau Settlement Trust

In 2000, Te Uri o Hau was formally acknowledged by the Crown in recognition of the alienation of Te Uri o Hau from their native ancestral lands and loss of their natural resources dating back to 1845. In 2002, the Crown accepted Te Uri o Hau's grievances through the ratification of the "Te Uri o Hau Claims Settlement Act 2002", legally formalising Te Uri o Hau Settlement Trust. The responsibility of Te Uri o Hau Settlement Trust is to provide for the environmental, cultural, social and economic well-being of Te Uri o Hau hapū, marae and whānau.

7.2 Environs Holdings Limited

Environs Holdings Trust (Environs) is the environmental subsidiary of Te Uri o Hau Settlement Trust which is responsible for the implementation of activities that advance the well-being of Te Uri o Hau people and their environment within the statutory area of Te Uri o Hau. Environs is mandated by the Te Uri o Hau Settlement Trust to advocate, protect, maintain and preserve the kaitiakitanga status and rights of Te Uri o Hau on behalf of the Te Uri o Hau people.

7.3 Te Uri o Hau Mandate

Te Uri o Hau is represented by over 7500 beneficiaries, who are the tangata whenua and Kaitiaki of its natural resources within the statutory area of Te Uri o Hau. The various whānau are versed with Ngāti Whātua and Te Uri o Hau traditional oratory which helps ensure that whakapapa is sustained for the benefit of future generations.

7.4 Hapū Groups

Table 7.1: Te Uri o Hau Hapu Groups

TE URI O HAU HAPU GROUPS		
Ngāi Tahu	Ngāti Tahinga	Ngāti Mauku
Ngāti Rangi	Ngāti Kauae	Ngāti Kaiwhare
Ngāti Kura		

7.5 Te Uri o Hau Marae

Te Uri o Hau have 14 marae consisting of 10 whanau marae and 4 ancestral marae centralised around inland and coastal Kaipara region. The nearest maraes in wider surrounds to the site is Oturei and Ripia (No's 5 & 8).



Figure 12: Te Uri o Hau Marae Locations

Table 7.2: Nga Marae Tukurū and Whānau Marae

	Marae	Location
1.	Naumai	Ruawai
2.	Ngatai Whakarongorua	Tinopai
3.	Oruawharo	Oruawharo (Ancestral)
4.	Otamatea	Tanoa (Ancestral)
5.	Oturei	Dargaville
6.	Parirau	Matakōhe
7.	Rawhitiroa	Hukatere
8.	Ripia	Te Kopuru
9.	Te Kowhai	Ruawai
10.	Te Punga	Kaiwaka
11.	Waihaua	Arapaoa (Ancestral)
12.	Waikaretu	Pouto (Ancestral)
13.	Waiohou	Tinopai
14.	Waiotea	Tinopai

8. ASSESSMENT ON CULTURAL VALUES

This CEA report documents at a high level, Te Uri o Hau's cultural values, interests and associations with the area, its resources and the potential impact of the proposed activity on these. It considers the potential impacts of the proposed activity from a Te Uri o Hau cultural perspective on certain values, where applicable.

8.1 Cultural landscape assessment Archaeological Sites - Wāhi Tapu and Wāhi Taonga

Under section 36 of Te Uri o Hau Kaitiakitanga o Te Taiao (Environmental Management Plan) 2011¹¹ for Wāhi Tapu and Wāhi Taonga: Sacred Area and Treasures, the objectives and policies promote;

- ❖ *The protection and preservation of all urupā, Wāhi Tapu and Wāhi Taonga and archaeological sites within the statutory area of Te Uri o Hau.*
- ❖ *Respect is shown for Te Uri o Hau association with urupā, Wāhi Tapu and Wāhi Taonga, and archaeological sites within the statutory area of Te Uri o Hau.*
- ❖ *Acknowledgement of the relationship and association with Te Uri o Hau and their Wāhi Tapu, Wāhi Taonga, and archaeological sites within the statutory area of Te Uri o Hau are accurately recognised and provided for.*

The association of Te Uri o Hau to its Wāhi Tapu and Wāhi Taonga is based on their connection to the last remnants of its cultural, historical and traditional settlement left behind on the land. The values of Wāhi Tapu and Wāhi Taonga are related to those things considered culturally significant to Te Uri o Hau, in that, they are both tangible and intangible links to the past. The importance of Wāhi Tapu and Wāhi Taonga as part of Te Uri o Hau's cultural heritage is recognised by measures taken for their protection in three parliamentary Acts: Heritage New Zealand Pouhere Taonga Act 2014, the Resource Management Act 1991, and Reserves Act 1977.

Interpretation of archaeological sites within the context of traditional Maori history can provide clear evidence of traditional use of the land over many generations by particular iwi/hapu. Oral history can explain the deeper meaning of these sites and features, in terms of the people and events associated with them. Evidence of Wāhi Tapu and Wāhi Taonga gives substance to the stories, precise locations of specific activities and the details of daily activities recorded among the stories of ancestors, wars and other notable events.

a) Proposed Telecommunications Mast

The site where the guyed mast would be placed was pointed out by G. Aitkin. Visual observations found no signs of surface archaeology and a probe by Worthington, using a prodding rod, found no evidence of subsurface shell deposits (middens). A walk adjacent to the mast site revealed no surface evidence of middens, oven, pits or terrace formations in or near the project site.

¹¹ Te Uri o Hau Kaitiakitanga o Te Taiao (2011) Environs Holdings Limited Environmental Management Plan. Environs Holdings Limited. 3/5 Hunt Street, Whangarei, Northland, New Zealand.

The large sandhill immediately to the west of the RCG mast site, was not visited on the day. Observations looking up at the east-facing slope revealed no obvious visual signs of defensive works such as ditches, banks, palisades, and scarps, normally found on or near a coastal Pa. It is worth noting that the proposed construction works will be undertaken away from the dune hill, therefore there will be no impacts on the dune system or on the vegetation present.

A desktop analysis of the Kaipara District Plan Schedule of Sites of Significance to Maori and Heritage Buildings, Sites and Objects, and New Zealand Archaeological Association's (NZAA) Site Recordings found no recorded cultural sites on, near or within RCG site location.

The nearest archaeological site was recorded in 2000, as four small shell midden sites P08/137 situated south of Glinks Gully within the Department of Conservations land adjoining the coast (figure 13).

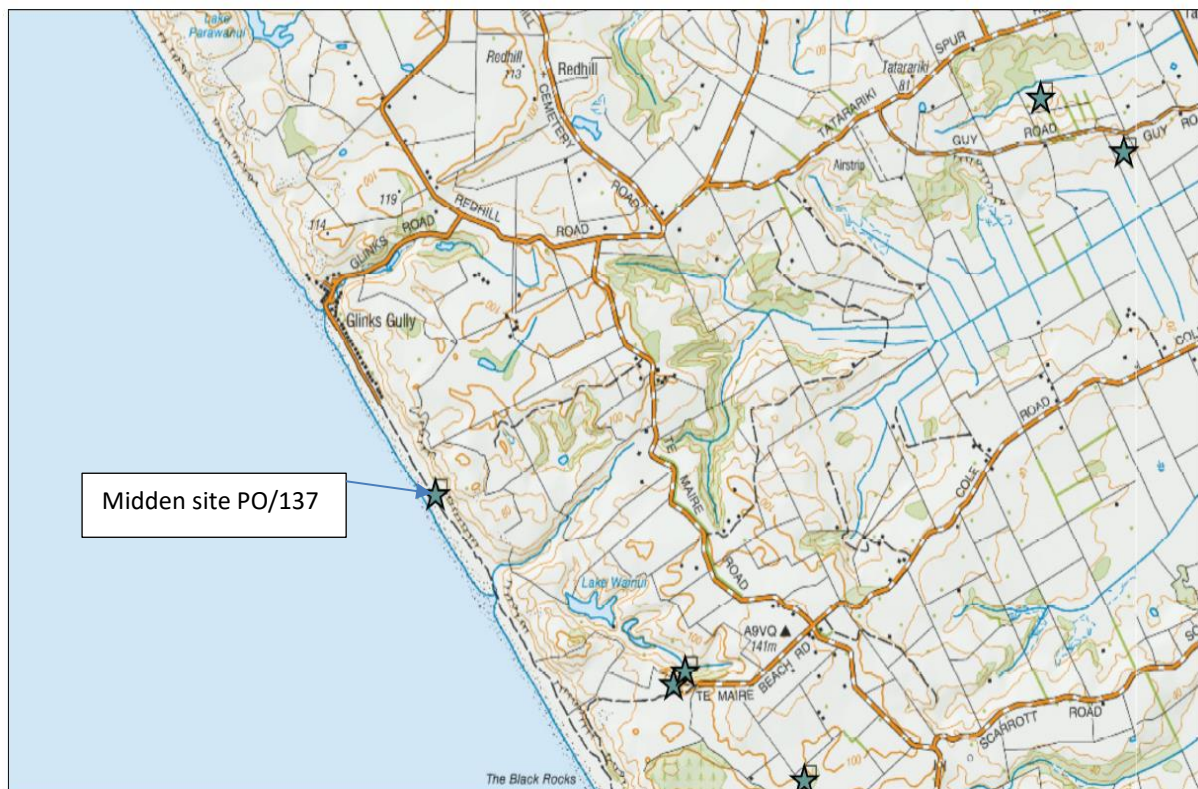


Figure 13: Nearest archaeological site PO/137

b) Earthworks

Earthworks volumes, as noted in the Glinks Gully approved resource consent drawings, will be less than 50m², and the power necessary to operate the facility will be installed through overhead powerlines from Glinks road, with no trenching involved.

Overall, any potential effects from the construction of the proposed new telecommunications facility at Glinks Gully, on Te Uri o Hau's cultural values is considered to be less than minor.

9. RECOMMENDATIONS

Te Uri o Hau has no objections with the construction of a proposed new telecommunications facility on Part Allotment 141 Parish of Te Kopuru, at 22150 Glinks Gully, while subject to the following recommendations:

Community Relationships

1. RCG will foster community relationships by informing the local residence in the selected areas about the telecommunications project (i.e. through brochure, residence groups, local newspapers or websites) within the rohe of Te Uri o Hau.

Accidental Discovery Protocols for Archaeological Sites

2. If archaeological remains or buried cultural deposits are encountered, such as layers of shell midden, charcoal rich or burned soils, oven stones, artefacts, RCG and its contractors shall cease all work in the immediate vicinity and Environs and Heritage New Zealand are contacted for advice on how to proceed.

In cases other than suspected human remains:

3. RCG and its contractors must shut down all machinery, immediately, secure the area, then notify Heritage New Zealand Pouhere Taonga office so that the appropriate Consent procedure can be initiated.
4. RCG and its contractors must consult with an iwi representative (Te Uri o Hau Kaitiaki and Environs office) to determine what further actions are appropriate to safe guard the site.

Where human remains are suspected:

5. RCG and its contractors must take steps immediately to secure the area in a way that ensures human remains are not further disturbed. The contractor shall advise Te Uri o Hau/Environs of the steps taken to secure the site.
6. RCG and its contractors shall notify the Police, Heritage New Zealand, Environs Holdings Limited (who will in turn, notify the Taumata Kaunihera) and Te Uri o Hau Kaitiaki (if not present for cultural monitoring) within 12 hours of the suspected human remains being disturbed, or otherwise as soon as practically possible.
7. Excavation of the site shall not resume until the Police, Heritage New Zealand, Environs, and Te Uri o Hau representatives have each given the necessary approvals for excavations to proceed.

Appendix 1: Glossary

Battle of Te Ika a Ranganui	1825 Battle between Ngapuhi and Ngati Whatua at Hakaru, Mangawhai
Hapu	Sub-tribe
Haumoewaarangi	Eponymous ancestor of Te Uri o Hau
Iwi	Tribe
Iwi authority	The authority that represents an iwi or hapu
Kaitiaki	To guard; to keep guardian over
Kaitiakitanga	Exercise of guardianship; and in relation to a resource includes the ethic of stewardship based on the nature of the resource itself
Kai Moana	Seafood
Karakia	Prayer
Koiwi	Human skeletal remains
Mahinga kai	Customary food /resources
Marae	Meeting house
Pa / Paa	Fortified settlement /village/site
Papatuanuku	Earth Mother
Tiro Rangatiratanga	Sovereignty, chieftainship, right to exercise authority, chiefly autonomy, self-determination, self-management, ownership
Ranginui	Sky Father
Rohe	Region of Interest
Tangata Whenua	People belonging to any particular place – indigenous people
Tane Mahuta	Guardian spirit of the forest
Tangaroa	Guardian of the sea
Te Uri o Hau	The descendants of Haumoewaarangi
Tupuna	Ancestor
Wāhi Tapu	Sacred areas/Reserved ground/cemetery
Wāhi Taonga	Sacred treasures
Wairoa	Water body

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